

Some again have supposed, that the words, "image and likeness of God," merely implied, that man was created in exact conformity to the model previously existing in the Divine mind; but neither does this agree with the explanation of the Apostle.

Others have understood by the words, image and likeness of God, the power and dominion given to man over the other animals. But these words neither refer to the formation of his body, nor to any thing external. They are used in a spiritual sense, and point out the superiority of man's moral nature, that he was created after the image of God, in knowledge, righteousness, and true holiness, particulars which deserve our serious consideration.

The first part of the divine Image, consisted in knowledge; "Ye have put on the new man," says St. Paul to the Colossians, "which is renewed in knowledge, after the Image of Him that created him." Of the knowledge which Adam possessed, we have sufficient evidence in his ability to give appropriate names to all the animals; because this implies an acquaintance with their different natures, and the power and dominion conferred upon him, pre-supposes a knowledge of their qualities. Hence he must have possessed an amazing quickness of perception, and a mind clear and vigorous.

It is, indeed, difficult for us to form an adequate conception of the superiority of Adam's knowledge to that of his descendants; for, being perfectly innocent, his mind was unclouded, and he perceived every thing necessary for him to know, as it were by intuition. Hence the knowledge of our first Parents must have been as ample and correct as their nature and circumstances would admit; but if they enjoyed so much knowledge in natural things, we have every reason to suppose that they were equally well acquainted with their duty to God.

They knew and conversed freely with their Creator; they understood the nature and extent of his holy laws, and did not require them to be written in books, or in tables of stone; their moral and intellectual faculties must have therefore been more perfect and more upright than ever belonged to any of their posterity, or to themselves, after their transgression; well then might the great knowledge which they possessed, constitute one part of the image of God, with which they were adorned.

The second part of resemblance to God, in which man