

sume importance ; and relations of their lives and characters, which appear tedious to others, have an agreeable interest for us. But if we have such a curiosity about the history of our particular tribe or family, it ought to be stronger, when searching into the primeval state of our first parents, from whom all of us are descended.

It is more than curiosity to know something of their condition ; it is essential to our religious progress to be as intimately acquainted as possible with that Family, whose branches cover the earth ; but it is a knowledge to be learned solely from Revelation. He, only, who made us, can tell how we were made, and our primitive measure of enjoyment. That man enjoyed a state, higher and happier than the present, was a tradition fondly cherished in the heathen world, before the coming of Christ. The golden age is described by the Poets, in the most fascinating language, as an age of love, innocence and peace ; when crimes and labour were unknown, and the Earth brought forth her fruits spontaneously. This tradition, though surrounded with clouds and darkness, had its origin from the Scriptures ; for it describes many things agreeable to the account given us by Moses, who tells us, that Man as well as the other Creatures, was formed very good, it is therefore evident that he was not created in his present corrupted state, but in one more exalted and happy. Indeed, this much appears demonstrable from the nature and character of the Supreme Being ; a degraded creature could not be the production of goodness, holiness and purity. Agreeable to this, are the words made use of by the Supreme Being at man's creation : " And God said, let us make man in our own image after our likeness."—King Solomon informs us, that God made man upright ; but they have sought out many inventions. The Apostle St. Paul is still more explicit, for he says, that man was created after the image and likeness of him that created him, in knowledge, righteousness and true holiness ; and King David declares, that man was made a little lower than the Angels, crowned with glory and honor, and invested with dominion over the inferior creatures.

Some confining themselves to the words, " Let us make man in our own image after our likeness," have thought, that they referred to the structure of man's body. That it was to be endowed with something of that lustre and beauty, which shone in the countenance of Moses ; but such an opinion seems to be without foundation in Scripture.