

Father hath life IN HIMSELF, so hath he GIVEN TO THE SON to have life in himself. What the Father is, he is *from himself*; what the Son is, he is *from the Father*: what the Father is, he *giveth*; what the Son is, he *receiveth*. The first, in short, is the Father by reason of his Son: the second is the Son in regard of the Father, and for the same reason he is God also. And as the Son is begotten and the Holy Ghost proceeds, the Father, Son and Holy Ghost are still, one indistinct and undivided Essence.*

And although no human faculty can comprehend the nature of this union, yet thus do the Scriptures teach and so are we required to believe of the Trinity.

We shall conclude our reflections upon this Article of the Creed by a familiar paraphrase on the confessions which are implied in its various heads:—

I believe in God—the faithful Christian may exclaim—and thus am not exposed as one forlorn to the uncertainty of chance or the feebleness of self-dependence; but I have God as my refuge and strength, my fortress and deliverer:—

And this God I believe to be *the Father*—in a peculiar and eminent degree, the Father of our Lord Jesus Christ, by a communication of his Divine Essence from all eternity—and *my Father* also, in *whom I live and move and have my being*; my Father by creation, and in a higher degree, by spiritual adoption—having a joyous confidence that he will never forsake the *work of his hands*, even that which he has *created anew in Christ Jesus*:—

Nor is he less able than willing to do me good; for he is *Almighty*, and what is *too hard* for omnipotence? Though I am weak and of myself am helpless, yet *my help is in the name of the Lord who made heaven and earth*. He that made all things will not leave his children destitute. He can give them not only the *earth* to enjoy, but grant them in a future state, the eternal fruition of *heaven*. He hath called me out of nothing into existence—he hath called me out of darkness into his marvellous light—he hath rescued me from the power of Satan unto God, that I may receive

* The following passage from the elegant LACTANTIUS I conceive highly elucidatory of this subject: “Cum dicimus Deum Patrem, et Deum Filium, non diversum dicimus nec utrumque secernimus, quia nec pater sine filio potest; nec filius à patre secerni; siquidem nec pater sine filio nuncupari, nec filius potest sine patre generari. Cum igitur et pater filium faciat, et filius fiat; una utrique mens, unus spiritus, una substantia est; sed ille quasi *crabberons* fons est: hic tanquam *defluens* ex eo rivus: Ille tanquam *Sol*; hic quasi *radius* à sole porrectus: qui, quoniam summo patri et fidelis et carus est, non separatur sicut nec rivus à fonte, nec radius à sole: quia et aqua fontis in rivo est, et solis lumen in radio—æque neque vox ab ore sejungi, nec virtus aut manus à corpore divelli potest.” *Lacten. Insur. Lib. iv. 29.* I would refer the learned reader to what follows in the same chapter, as equally pertinent and beautiful.