

gress his laws and violate his commandments? Whilst we profess our belief in God, shall we live as if there was no God in the world?—*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.* Not he, who merely confesseth that the Lord God omnipotent reigneth, shall partake of his mercy everlastingly—but he who serveth the Lord with gladness, and who doeth the will of God from the heart.

In making profession of our belief in God, we naturally acknowledge that He is ALMIGHTY and the MAKER OF HEAVEN AND EARTH. Convinced, then, that He is “Almighty,” shall we weak and dependant man presume to contend with God? Can he dare by rebellion, to prevail against omnipotence; or knows he not that there is nothing in heaven or earth that can do according to his works and according to his might? or is he not assured of the truth of these fearful words, *I, even I am He, and there is no God with me: I kill and I make alive; I wound and I heal: neither is there any that can deliver out of my hand.*

And convinced, and confessing that God is the “Maker of heaven and earth”—of “all things visible and invisible”—how shall we boast ourselves of the goods which are His, and of the treasures which are the bounties of His Providence? Knowing that he is the author of all we have, the bestower of all we enjoy, shall we presumptuously ascribe them to our foresight, prudence and fortune? Assured that it is God who giveth us *fruitful seasons, filling our hearts with food and gladness*, shall we revel amid his bounties, ungrateful and unthankful? Shall we refuse to bestow on the needy what God hath lent to us as instruments of His loving-kindness? Shall we waste solely upon ourselves the goods of which we are merely stewards and must give account?—No: when possessed of these benefits let us use the world as not abusing it; and, when deprived of them, let us imitate this exemplary resignation, *The Lord gave and the Lord hath taken away; blessed be the Name of the Lord.*

But there is another appendage to this first Article of the Creed which merits equal consideration—viz. that we believe in God as a FATHER. As the Author of all things, he is, on that account, their Parent; and being our Creator, he is also, in that sense our Father. For the like reason he is the Universal Parent of all things visible and invisible, animate and inanimate; of the *morning stars which sang together* and of the *sons of God which shouted for joy* at the creation of the world;—the Parent of Adam made in his own image and likeness—and the Father of the rain and the dew. Yet, he is more eminently our Father by redemption than by creation: in this, he made us; in that, he hath created us anew: by the latter we are his creatures; by the former we are his sons. *Of his own will begat he us with the word of truth; and whosoever*