

of the prophet ; *O Lord of Hosts, thou art the God, even Thou alone, of all the Kingdoms of the earth—Thou hast made heaven and earth—Thou art our Father : we are the clay and Thou our potter ; and we are all the work of thy hand.*

And, as in the Nicene Creed, we profess our belief in *one God* ; so, in the Apostles' Creed is the *unity* of the Creator implied. Though there be *three which bear record in heaven, the Father, the Word and the Holy Ghost*, yet these three are *one*. A voice from heaven itself exclaimed, *I am the Lord thy God ; thou shalt have NONE OTHER gods but me ;* and Moses repeats the solemn admonition thus, *Hear, O Israel, the Lord our God is ONE Lord.*

And thus speaks the Lord of Hosts by the mouth of his prophet ; *Is there a God besides me ? yea there is no God ; I know not any.* In short, we are to believe in a Supreme Being who created the world by his power and preserves it by his goodness and wisdom ; we are to believe in God as a Being whose glory no eye can behold—whose majesty no thought can comprehend—whose power no strength can resist—from whose presence no swiftness can fly—from whose knowledge no secret can be concealed—whose justice no art can evade—and whose tender *mercy is over all his works.**

But whilst we contemplate these as the Perfections and Attributes of the Deity, are we to stop with mere persuasion and simple confession ? Professing ourselves the creatures and subjects of this Adorable Being, are we not to love him, serve him and obey him ?—For with this acknowledgement we cannot reconcile a disobedience of his laws or a neglect of his revealed will. Confessing him to be the mighty Author of nature—the omnipotent and all-wise Artificer of the stupendous fabric of the universe—let us *praise the Name of the Lord, for his Name alone is excellent ; his glory is above the earth and heaven : let us join in these acknowledgements of glorified spirits ; Thou art worthy, O Lord, to receive glory and honor and power : for thou hast created all things, and for thy pleasure they are and were created.*

Yet, amid our exclamations of praise and thanksgiving, shall the heart be untouched and the conduct uninfluenced ? Shall we *draw nigh unto God with our lips, whilst our heart is far from him ?* Whilst we confess him to be our Sovereign Ruler, shall we trans-

* How closely allied to the Christian's belief, and how different from the absurd doctrines of many other philosophers are the following sentiments of the amiable SENECA ! “ *Vis illum (Deum) fatum vocare ? non errabis. Hic est, ex quo suspensa sunt omnia, caussa caussarum. Vis illum providentiam dicere ? recte dices. Est enim, cujus consilio huic mundo providetur, ut inconfusus eat, et actus suos explicet. Vis illum naturam vocare ? non peccabis. Est enim, ex quo nata sunt omnia, cujus spiritu vivimus. Vis illum vocare mundum ? Non falleris. Ipse enim est totum quod vides, totus suis partibus inditus, et se sustinens vi sua.*” *Senec. Quest. Natural. Lib. ii. 42.*