

Catechism, Ques. 6), and that the Son and the Holy Ghost are each all that the Father is, in all the essential attributes of deity, but yet so distinguished from the Father and each other as to be directly or immediately concerned in the divine works of creation, providence, and redemption in a way He is not. Or, otherwise expressed, they are so distinguished as to have a place or part in those works—and especially in the work of redemption—which the Father has not, as also a place or part distinct from each other.

Further, under this head, we believe, in accordance with the common faith of the church catholic, always and everywhere, that, in the incarnation of deity for our salvation, it is deity in the person of the Son, and not of the Father or of the Holy Ghost, that is united with humanity in the person of Jesus Christ. We believe that "the Father sent the Son to be the Saviour of the world" (I. John iv. 14), and that, by the almighty and mysterious operation of the Holy Ghost, the divine person of the Son was united with humanity in the womb of Mary, and came into the world by ordinary birth, and continued to be thus united in all the stages of human growth, and will continue to be thus united forever. In all this there is nothing more mysterious and incomprehensible than the existence of the God of the Jewish and Christian Scriptures.

Further, in accordance with the common faith of the church, we assume :

(3) That Deity and humanity are each perfect, complete, and entire in the person of Jesus Christ. We believe that in Jesus Christ "dwelleth all the fulness of the Godhead bodily" (Col. ii. 9), and that He is as truly and completely human as He is divine, a man in whom nothing essentially human is wanting. We believe that, while He is as truly God as the Father is, He is as truly a man as any of us, possessed of all essential human faculties and feelings, and subject to all essential human limitations and infirmities. We need not say "without sin," which is no part of the essence of human nature. As a man, from the instant of His conception, He possessed "a true body and a reasonable (*i.e.*, rational) soul." As a man, He came into the world a helpless babe, needing the same parental care as all other infants, and, like them, the object of divine and angelic care and watchfulness, and needing the same provision