

the new Adam, and participate in the fruit of the redemption. The apostles make an abridgment, the symbol called the apostles' Creed—*God*, one in nature, three in persons, the Father creates, the Son redeems, the Holy Ghost sanctifies ;—*Man*, a mysterious compound of body and soul, created innocent, degraded by his own fault, allowed a time of probation, furnished with the necessary means to regain his pre-eminent station and primitive perfection, amenable for the use made of these means ; and eternal felicity or eternal misery, the reward ;—the *World* created by God, governed by the laws of a universal providence, destined to be purified by fire at the moment marked by Him who made it out of nothing. Thus teaches the symbol.

4. UNION OF OUR WILL OR HEART WITH THE NEW ADAM BY CHARITY.—Man is not only a spirit, he possesses also a heart or body. This simple fact suffices to confute the monstrous assertion of the reformers of the sixteenth century, that faith alone will save us. By faith alone our union with the new Adam is not completed, but only commenced, it must be completed by charity. Therefore the decalogue follows immediately the symbol. The latter exercises our faith, the former our love, *if you love me, keep my commandments*. The symbol is the teacher of our feeble reason, and the regenerating principle of our thoughts. The Decalogue is the safeguard of our hearts and the regenerating principle of our affections. All the precepts of the decalogue are reducible to two, the love of God and love of our neighbor. The precepts of the decalogue are *affirmative* or *negative*. By the *affirmative*