

the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

IV. All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him, that while He is in no way the author of sin, all things serve the fulfilment of His wise and good and holy purposes.

V. God created man, male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures. All men have the same origin, and so are of one blood, and are brethren.

VI. Our first parents, being free to choose between good and evil, and being tempted of Satan, sinned against God; and all mankind descending from Adam by ordinary generation sinned in him, and offending in manifold ways against the good and holy law of God, justly deserve His wrath and punishment in this present life and in that which is to come.

VII. To save men from the guilt, corruption, and penalty of sin, God in His infinite love sent into the world His only begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. He was conceived by the power of the Holy Ghost, and born of the Virgin Mary, yet without sin. He was true God and true man. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and from whence He shall come again to raise the dead and to judge the world.

VIII. The Holy Ghost, who proceeds from the Father and the Son, makes men partakers of salvation, enlightening their minds by the truth of the Word of God, convincing them of their sin, persuading and enabling them to receive Christ Jesus as He is offered to them in the Gospel, and working in them all the fruits of righteousness.

IX. God, having given His Son to be the Saviour of the world, and sent His Holy Spirit to apply the purchased redemption, commands all men everywhere to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, to own Him as their Lord, and to live a humble and holy life after His example and in obedience to His revealed will. Those who believe and obey the Gospel of Christ are saved; and their privileges are—the full forgiveness of sins, adoption into the number of God's children, advancement in sanctification through the indwelling of the Spirit, and the hope of eternal glory. In all His gracious work, the Holy Ghost uses and blesses all means of grace, especially the Word, sacraments, and prayer.

X. It is the duty of all believers to unite in Church fellowship; to observe the sacraments and other ordinances of Christ and to obey His laws; to continue in prayer; to keep holy the Lord's day; to meet together for His worship; to wait upon the preaching of His Word; and to give as God may prosper them for the support and extension of the Gospel. The sacraments appointed by Christ are Baptism and the Lord's Supper. Baptism is a sign and seal of our union to Christ, the washing of regeneration and renewing of the Holy Ghost, and our engagement to be the Lord's. It is to be administered to those who profess their faith in Christ, and to their children. The Lord's Supper is a memorial of Christ's death, and a sign and seal of the benefits thereof to believers. It is observed by His people in token of their faith in His sacrifice, their further engagement to serve Him, and their communion with Him and with one another. It is also the duty of members of the Church to manifest a spirit of purity and love among themselves and towards all men, to labour and pray for the spread of Christ's kingdom throughout the world, and to wait for His glorious appearing.

XI. At the last day the dead shall be raised, and all shall

appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life, whether good or bad. Those who have believed and obeyed the Gospel shall be openly acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins.

FAITH'S ROU. CALL.—VIII.

MOSES.

The entire account of the youth of Moses in Egypt is contained in Ex. ii.: "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water. And it came to pass in these days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well." From which we can only infer that Moses was "instructed in all the wisdom of the Egyptians—was mighty in his words and works," and that "he refused to be called the son of Pharaoh's daughter—forsaking Egypt, not fearing the wrath of the king." Josephus, the Jewish historian, undoubtedly gives in his Antiquities of the Jews, a line of Jewish tradition not contained in the Hebrew Scriptures as we this day possess them. He relates an invasion of Egypt by the Ethiopians, who put the Egyptians to great straits, from which they were only rescued by the generalship of Moses, who was the object of mingled and superstitious reverence and dread. The Jewish historian also quotes Manetho, an Egyptian priest, who represents Moses, by name Osarsiph, as being an Egyptian priest at or in Heliopolis, and thus "instructed in all the wisdom of the Egyptians." Strabo, the Cappadocian geo-