partial and very imperfect knowledge in aſtronomy which his time afforded, that he declared@@\* thoſe who could assert the contrary void of all underſtanding. But if that great maſter of reaſon had been acquainted with the modern dis­coveries in aſtronomy, which exhibit numberleſs worlds scattered through ſpace, and each of immenſe magnitude ; had he known that the ſun is placed in the centre of our ſyſtem, and that to diverſify the ſeaſons the planets move round him with exquiſite regularity ; could he have conceived that the diſtinction between light and darkneſs is produced by the diurnal rotation of the earth on its own axis, inſtead of that diſproportionate whirling of the whole heavens which the ancient aſtronomers were forced to ſuppoſe ; had he known of the wonderful motions of the comets, and conſidered how ſuch eccentric bodies have been preſerved from falling upon ſome of the planets in the ſame ſyſtem, and the ſeveral ſyſtems from falling upon each other ; had he taken into the account that there are yet greater things than theſe, and " that we have ſeen but a few of God’s works ;”—that vir­tuous Pagan would have been ready to exclaim in the words of the Pſalmiſt, “ O Lord, how manifold are thy works ! In wiſdom haſt thou made them all ; the earth is full of thy riches.”

That creation is the offspring of unmixed goodneſs, has been already ſhown with ſufficient evidence (ſee Metaphy­sics, n⁰ 312. and n 29. of this article) ; and from the vaſt number of creatures on our earth endowed with life and ſenſe, and a capability of happineſs, and the infinitely greater number which probably inhabit the planets of this and other ſyſtems, we may infer that the goodneſs of God is as boundless as his power, and that “ as is his majeſty, ſo is his mer­cy.” Out of his own fulneſs hath he brought into being numberleſs worlds, repleniſhed with myriads of myriads of creatures, furniſhed with various powers and organs, capaci­ties and inſtincts ; and out of his own fulnels he continually and plentifully ſupplies them all with every thing neceſſary to make their exiſtence comfortable. “ The eyes of all wait upon him, and he giveth them their meat in due ſeaſon. He openeth his hand and ſatisfies the deſires of every living thing : he loveth righteouſnels and judgment ; the earth is full of the goodneſs of the Lord. He watereth the ridges thereof abundantly ; he ſettleth the furrows theteof ; he maketh it ſoft with ſhowers, and bleſſeth the ſpringing thereof. He crowneth the year with his goodneſs ; and his paths drop fatneſs. They drop upon the paſtures of the wilderneſs ; and the little hills rejoice on every side. The paſtures are clothed with flocks ; the valleys alſo are covered with corn ; they ſhout with joy, they also sing@@\*”. Survey the whole of what may be ſeen on and about this terraque­ous globe, and ſay, if our Maker hath a sparing and a nigardly hand. Surely the Author of ſo much happineſs muſt be eſſential goodneſs ; and we muſt conclude with St John, that “ God is love.”

Theſe attributes of power, wiſdom, and goodneſs, ſo conſpicuouſly diſplayed in the works of creation, belong in the ſame ſupreme degree to each perſon in the bleſſed Trinity ; for Moſes declares that the heaven and the earth were crea­ted, not by *one* perſon, but by the *Elohim.* The λογος indeed, or second perſon, appears to have been the *immediate* Creator; for St John aſſures us@@\*, that “ all things were made by him, and that without him was not any thing made that was made.” Some Arian writers of great learn­ing (and we believe the late Dr Price was of the num­ber) have aſſerted, that a being who was created himſelf may be endowed by the Omnipotent God with the power of creating other beings ; and as they hold the λογος or *word* to be a creature, they contend that he was employed by the Supreme Deity to create, not the whole univerſe, but only this earth, or at the utmoſt the ſolar ſyſtem. " The old argument (says one of them), that no being inferior to the great Omnipotent can create a world, is ſo childiſh as to deſerve no anſwer. Why may not God communicate the power of making worlds to any being whom he may chooſe to honour with ſo glorious a prerogative ? I have no doubt but ſuch a power may be communicated to many good men during the progreſs of their exiſtence ; and to say that it may *not,* is not only to limit the power of God, but to con­tradict acknowledged analogies.”

We are far from being inclined to limit the power of God. He can certainly do whatever involves not a direct contradiction ; and therefore, though we know nothing *ana­logous* to the power of *creating worlds,* yet as we perceive not any contradiction implied in the notion of that power being communicated, we ſhall admit that ſuch a communi­cation may be *poſſible,* though we think it in the higheſt de­gree *improbable.* But finely no man will contend that the *whole univerſe* was brought into exiſtence by *any creature ;* becauſe that creature himſelf, however highly exalted, is necessarily comprehended in the notion of the univerſe. Now St Paul expreſsly affirms@@\*, that, by the second perſon in the bleſſed Trinity, “ were all *things* created that are in heaven, and that are in earth, *viſible* and *invisible,* whether they be thrones, or dominions, or principalities, or powers ; all things were created by him and for him ; and he is before all things, and by him all things conſiſt.” In­deed the Hebrew Scriptures in more places than one@@\* ex­preſsly declare that this earth, and of courſe the whole ſolar ſyſtem, was *formed* as well as *created,* not by any inferior be­ing, but by the *true* God, even Je*hovah* alone ; and in the New Testament@@\*, the Gentiles are said to be without excuſe for not glorifying him as God, “ becauſe his eternal power and Godhead are clearly ſeen from the creation of the world.” But if it were natural to ſuppoſe that the power of creating worlds has been, or ever will be, commu­nicated to beings inferior to the great Omnipotent, this reaſoning of the apoſtle’s would be founded on falſe principles, and the ſentence which he passed on the Heathen would be contrary to juſtice.

But though it be thus evident that the λογος was the im­mediate Creator of the univerſe, we are not to ſuppoſe that it was without the concurrence of the other two perſons. The Father, who may be ſaid to be the fountain of the Di­vinity itſelf, was certainly concerned in the creation of the world, and is therefore in the apoſtle’s creed denominated the “ Father Almighty, Maker of heaven and earth ;” and that the Holy Ghoſt or third perſon is likewiſe a Creator, we have the expreſs teſtimony of two inſpired writers : “ By the word of the Lord (ſays the Psalmiſt) were the heavens made, and all the hoſt of them by the breath (Hebrew, Spi­rit) of his mouth.” And Job declares, that the “ Spirit of God made him, and that the breath of the Almighty gave him life.” Indeed theſe three divine perſons are ſo intimately united, that what is done by one muſt be done by all, as they have but one and the ſame will. This is the reaſon aſſigned by Origen@@\* ſor our paying divine worſhip to each; θρηςϰευόμεν ουν τον *της αϰεθειας* ϰαι τον *υιον*

*την* αληθειαν, ονlα δυο τη *υποςlασει πραγμαlα, εν δε* τη ομονοια*, ϰαι τη συμφωνια* ϰαι τη ταυlοlητι της *βουλησεως,* “ we worship the Fa­ther of truth, and the Son the truth itself, being two things as to Hypoſtaſis, but one in agreement, conſent, and ſameneſs of will.” Nor is their union a mere agreement in will only; it is a phyſical or eſſential union ; ſo that what is done by one muſt neceſſarily be done by the others alſo, accord­ing to that of our Saviour, “ I am in the Father and the Father in me : The Father who dwelleth in me, he doth the works.”

@@@[m]\* De Nat. Deorum, lib II.

@@@[m]\* Ps. cxlv. 15, 16. xxiii. 5. lv. 30, & c.

@@@[m]\* Ch. i. 3.

@@@[m]\* Colos. iv. 17.

@@@[m]\* Isa. xl. 12. xliv. 24. Jerem. x. 10-13.

@@@[m]\* Rom. i. 18-22.