*immediate* Creator ; for St. John assures us, (chap. i. 3), 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 *λoγoς* 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 *nor,* 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 surely 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 (Colos, i. 17) 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 (Isa. xl. 12; xliv. 24. Jer. x. 10-13) expressly declare that this earth, and of course the whole solar system, was *formed,* as well as *created,* not by an inferior being, but by the *true* God, even *Jehovah* alone ; and in the New Testament, (Rom. i. 18-22), 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 *λoγoς* 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 (*Contra Cels.* p. 386) for our paying divine worship to each ; *6pησ^κfνομtr οw τov πατtpα τηs d∖ηβftas, και τov i>ιor τηv a∖ηθtιav, ovτa* δvo ττ∕ *vrroστaσtι τrpayμaτa, iv bt τη l>μovouf, κaι τp σvμφa>vuf,* καt *τp τavτoτητι τηs βoυλησeωt∙* “ 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.”

Over the universe thus framed by him the Deity presides with watchful providence and care, attending to the mi­nutest circumstance, and regulating the course of every event. Comp. Psal. xviii, 31; xxxvi. 6-15. Matt vi. 25-32 ; x. 29. John V. 17. Acts xvii. 24, &c. See also Art. Providence and Predestination in this work.

Sect. **V.** *Of the Divine Attributes.*

From the phenomena of nature and the statements of Scripture we not only learn that God exists, but also that he is possessed of certain qualities, intellectual and moral, by which he becomes known to his creatures. Of these some are announced by both nature and Scripture ; for our knowledge of others we are indebted to Scripture alone. In the present outline it seems necessary to mention only the following :

i. *Power.* How strongly do the works of creation im­

press on our minds a conviction of the infinite power of their Author ! He spoke, and the universe started into being ; he commanded, and it stood fast. How mighty is the arm which “ stretched out the heavens and laid the foundations οr the earth ; which removeth the mountains and they know it not; which overturneth them in his anger; which shaketh the earth out of her place, and the pillars thereof tremble ! How powerful the word which commandeth the sun, and it riseth not ; and which sealeth up the stars ;” which sustaineth numberless worlds of amazing bulk-suspended in the regions of empty space, and directs their various and inconceivably rapid motions with the utmost re­gularity ! “ Lift up your eyes on high, and behold, who

hath created all these things? By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. Hell is naked before him, and de­struction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He has measured the waters in the hollow of his hand, and meted out the heavens with a span ; and comprehended the dust of the earth in a measure : and weighed the moun­tains in scales, and the hills in a balance. Behold ! the na­tions are as a drop of the bucket, and are counted as the small dust of the balance ; behold, he taketh up the isles as a very little thing. All nations before him are as nothing, and they are counted to him less than nothing and vanity. To whom then will ye liken God, or what likeness will ye compare unto him ?” Ps. xxxiii. 6, 9. Job ix. 4, &. ; xxvi. 6. Isa. xi. 12.

ii. *Wisdom.* As the works of creation are the effects of God’s power, they likewise, in the most eminent manner, display his wisdom. This was so apparent to Cicero, even from the partial knowledge in astronomy which his time afforded, that he declared (De Nat. Deorum, lib. ii.) those who could assert the contrary to be 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