

(3.) *The varieties of creeds meet the varieties of human character.*

In this view, it is not necessary to assume that different creeds are *inconsistent* with each other, or with truth, but that they present different *sides* of truth. Church creeds are destined to harmonize in the future much more than at present. But the creeds of the various orthodox churches do not *now* differ materially from each other or from scriptural truth. They are the doctrinal views of thinkers occupying different standpoints and viewing different sides of the same truth.

For example, human salvation is a great Scriptural truth, one side of which exhibits Divine *Sovereignty*, the other side, human *freedom*, thus giving rise to two views, one Calvinistic, the other Arminian. But there is a *side* of truth in both views. Now there will doubtless ever be some constitutionally disposed to magnify Divine sovereignty, and others constitutionally disposed to magnify human freedom. Thus we may expect Calvinists and Arminians will not cease to be in the world. Nor are these diversities of creeds without their beneficent effect—nay, even perchance, a Providential design, in attracting diverse minds by one or the other pole of the same truth.

(4.) *The re-statement of Scriptural creeds is needed from time to time, to meet new exigencies in the history of the Church.*

New statements of old truths are needed to antagonize new errors, new vices and new dangers. This change or growth of creeds is a necessary result of the change and growth of error and sin among men.

Accordingly we find that the growing heresy of Arianism had to be met by new articles of belief, in the year 325, in what was called the "Nicene Creed." When, in