

From thence He rose again on the third day.	HELD BY	All Christians.
He ascended into Heaven, and sitteth on the		
right hand of God. From thence He shall		
come to judge the quick and the dead.	}	All Christians.
I believe in the Holy Ghost, the Holy Uni-		
versal Church, the communion of Saints,		
the forgiveness of sins, the resurrection	}	All Christians.
of the body, and the life everlasting.		

Here then we have a common ground of belief of all "who profess and call themselves Christians." With few and rare exceptions, here they are one.

Wherein then are the points on which they differ? We shall find these develop as we proceed with later Confessions.

Take the Nicene Creed. At this creed the work of differentiation begins, for the Unitarian falls off when to the sonship of Jesus Christ is added his divinity. And some who strenuously hold the divinity of our Lord would shrink from expressing it in terms which are unintelligible in our English tongue. They would enquire what is meant by "God of God," "Light of Light," "Very God of Very God."

But in the substance of the Nicene Creed we have that which is held by the whole of Christendom, Unitarians solely excepted.

I pass by the Athanasian Creed as being only an expansion of the article of the Nicene relating to the divinity of our Lord in terms more transcendental and metaphysical, and come to modern confessions, standards and articles.

These draw out what is considered to be the truth into far greater minuteness. And herein we find the ground of modern disputes, separations, and diverse organizations.

For here we come upon the separation between the great philosophical schools of thought, generally called by the name of Calvinism and Arminianism. These, however, in reality are far older than Calvin or Arminius. They belong to the philosophic systems of remote ages. Men who have studied the problems of life have always been divided into necessarians on the one hand and advocates of liberty on the other; and it is possible they will be to the end of time.

Yet churches and congregations have divided on these profound subjects, which in their roots are philosophical rather than theological. Both schools of thought are reflected in the New Testa-