

They knew no difference in the human family as Christians but that formed by virtue and vice. Those that believed and obeyed the Lord Jesus were their brethren.

In process of time, however, the disciples, desirous that their friends might become fellow heirs with them in the kingdom of the Lord, began to be conformed to the world. Soon heathenism and Judaism began to be mixed with Christianity; and thus the sword of the Spirit, the word of God, was muffled with the doctrines and commandments of men, and the truth shorn of its beauty, simplicity, and glory.

Some invented *original* or *birth* sin, and others *infant baptism* to wash it away; and then the Church was carnalized and secularized until, from the Emperor to the bandit, from the man of a century to the infant of days, all became members of "the Church." From such a mass of corruption it became a virtue to dissent. The cry was, and now should be heard—"come out of her my people." Many have professed to come out, but they bring so much with them, that they set up antagonist principles, and hate each other more cordially than the corrupt mass from which they have departed. But now we cry "*union*." We plead for a return of those days when all who loved the Lord were one.

If we should believe and practice as did the ancients, we should undoubtedly be united. The Church was one, and wrought efficiently until the introduction of associations, conferences, synods, councils, &c. Then originated that great curse to Christendom which is now the greatest barrier to Christian union—we mean *human creeds*.

It matters not by what name they are called—whether "articles of faith," "church discipline," or "confession of faith." The fact that such human productions have been and now are the principal cause of the want of scriptural knowledge and unanimity amongst the followers of the Lamb is too manifest to be denied. Neither is it necessary that a creed should be written or printed in order that one may exist. He who governs himself or seeks to govern others by any thing short of a "thus saith the Lord," found either in the word or practices of Apostolic Christians, has a creed which he either imposes on himself or others.

As we honestly consider human creeds or bonds of union the cause of the perpetuation of strife and division, we here substitute the remarks of, to us, an unknown author on the inutility and evil of

"**HUMAN CREEDS.**—From the principles elucidated in the preceding remarks, it must be perfectly obvious that human creeds, occupying the place and subserving the purposes they do in the church, are at variance with the great law of Christ's house, and should be forthwith abandoned. A synoptical view of the sentiments of a church we do not particularly object to, provided it is not considered as binding upon any one.

"Our objections to human creeds will be briefly stated in the following order:—

"1. No real benefit can be derived from them. They do not keep error out of the church, because they are all, more or less, erroneous.