

THE
CHRISTIAN BANNER.

"If any man speak, let him speak as the oracles of God."
"This is love, that we walk after his commandments."

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[From the Christian Baptist.]

NOTHING can reconcile the different sects in religion to relinquish their sectarian names and creeds for the name of christian and the word of God, but a clear proof that their names and creeds are not only unscriptural, but are subversive of the christian character, and in their consequences prevent the world from believing in Jesus Christ. In former essays I have shown, in some degree, the truth of these things, and feel sure that every tender-hearted christian cannot fail to feel much affected by such considerations.

I promised, in my last essay, to give a short account of the origin of creeds as distinguished from the word of God in the gospel. This I do, the more effectually, to evince the deception that is practised upon the world and the delusion under which it labors on this subject.

The first creed of which we are informed, as distinguished from "the faith which was once delivered to the saints," is presented to us under the imposing but false title of "The Apostle's Creed," which is so often repeated by the Roman Catholics and the Episcopalians as of divine origin. Dupin, in his *Ecclesiastical History of the first century*, than whom a more correct and impartial historian has not lived, though of Catholic profession, makes it abundantly evident that this creed was not composed by the apostles. Saint Jerome says that the faith of the creed was an apostolic tradition, and was not written on paper by the apostles. "The fathers of the three first ages," Dupin observes, "disputing with heretics, do not pretend to say that the creed was composed by the apostles, but that the doctrine comprised in the creed is that of the apostles." "We find," he farther remarks, "in the second and third ages of the church as many creeds as authors, and the same author sets the creed down after a different manner in several places of his works, which plainly shows that there was not then any creed that was reputed to be the apostles, nor even any reputed or established form of faith except that which was written in the word of God. St Jerome exhibits two different creeds, and Tertullian made use of three different creeds in three several places; all of which creeds are different from the Vulgate." So much for the origin of the first creed, which is rung upon all the changes so