

## A 'Evans on Creeds' Continued

Mr. Editor, Sir, - your first and second arguments are almost in the pure language of Canaan. But your third argument begins to diverge from it, and so you continue through the rest of your editorial.

In your fourth argument you say, "The church is a court established by God himself for the examination of, and to sit in judgement upon those professions." If that were even so, creeds are not the law by which these examinations should be made, or by which these causes should be tried.

Take the following as an illustration of this. If the legislature of a state had enacted a code of laws and organized a court. Would it be right for that court to form what might appear to him a digest of that code of laws and proceed to try causes, <sup>not</sup> by those laws enacted by the proper authorities of that state, but by the digest which he had made of the laws. Again, suppose that, that court was self made and then should act as aforesaid. Would not all his acts, as such, be grievous and insufferable. Would it not be justly said of that court that he had no authority to make laws and try causes by them; nor had he any right to make digests of those laws, <sup>which are</sup> rightly enforced, and <sup>then</sup> try causes by those digests when made. Transfer these arguments and you will see their force. Against creeds in this shape I enter my solemn protest; and appeal to the law of Heaven



as revealed in the New Testament by which such examinations should be made; and all such causes tried, and by no other. Again you say "these new Baptists on the reception of members seem to suppose they are giving the candidate as his own individual property any faith and every faith which he himself may draw from the Scriptures with the exception of Jesus as being the Son of God." You then ask, "in this do they not mistake themselves and their own views?" My answer is, that it seems to me that you have mistaken our views. Now sir, if Jesus Christ should be taken out of the Scriptures what are they worth? Is he not the great Truth the sun the Solar System around which every <sup>other</sup> truth revolves? Then sir to confess the great center truth which involves every other truth with a humble disposition and determination to believe and do them is quite enough in all cases of sincere profession. But should any afterwards prove by their conduct that their profession was not genuine or should they refuse to believe or obey plain scriptural facts when brought before them, ~~and~~ <sup>then</sup> would they not nullify or make void their profession. Has not the Bible furnished rules by which all such cases should be managed? If not there is no use for creeds here as they do not prevent insincere professions nor could they unless we admit that man who knows not the heart or motives could make rules better adapted to the case than those made by Him who is infinite in wisdom and power and who is well acquainted



2) So far Exalt his Creed above the Bible, as to say that it is Better Calculated to preserve the Church from the inroads of Error, than the Bible, if they do, then they say that man depraved, ~~and~~ finite and Corrupt as he is, can make a better guard and guide for the Church, than God in infinite wisdom did, or than the Holy spirit furnished. But I trust that no Christian will so Exalt his Creed, but will Esteem the Bible as being infinitely better than Creeds. The Holy scriptures were given by inspiration of God and is profitable for doctrine, for reproof, for Correction, for instruction in righteousness, that the man of God may be perfect, Thoroughly furnished with all good works. As the object of the Holy Spirit in the volume he indited, was to furnish a perfect system of instruction, Embracing fully all our relations and accountabilities, furnishing all that is necessary to be believed, and all that is necessary to be done, and how to do it; wherein soever we are ignorant, it is our instructor; in what so ever we Err, it reproves us, and how much so ever we are mistaken, in our views, it furnishes the means to Correct, and set us right, so that the man of God is perfect, Thoroughly furnished to every good work. But it is asked, if we have no Creed, how shall we get transgressors out of the Church? of such inquirers, I would ask



Is it possible that Jesus Christ, in giving laws  
for the government of his Church, in all coming  
time, was so deficient, as to furnish law, <sup>by which</sup> the in-  
v<sup>c</sup>erably guilty <sup>c</sup>ould be removed from the <sup>c</sup>on-  
gregation of the righteous? And now must men  
come forward, and supply the deficiency by  
Creed making? Can this be true? have the  
sagacious powers of the Creed makers seen the  
defects in the Law, <sup>or the scriptures,</sup> as given by Divine inspira-  
-tion, and have they, in the plenitude of their  
wisdom, come forward to fill up these gaps, or  
deficiencies by Creed making? But stop my  
Brother, not so fast, first show where this lack  
is, first show where these deficiencies are.  
To the Law and to the testimony, — there let us  
come, if we speak not according to it, it  
is because we have neglected to improve the  
light. We will commence with the 15. v. of  
the 18th. Chapter of Matt. Moreover if thy  
Brother shall trespass against thee, go and  
tell him his fault between thee and him alone,  
if he shall hear thee, thou has gained thy Brother.  
But if he will not hear thee, then take with  
thee two or three more, that in the mouth of  
two or three witnesses, every word may be estab-  
-lished. and if he shall neglect to hear them,  
tell it unto the Church. But if he neglect  
to hear the Church, let him be unto thee as  
a heathen man and a publican.



purest age of the Church when they were under no  
other influence than the Gospel, if they were then of  
one accord, of one mind, so it would be again, if  
every other influence were taken a way from us.  
Your arguments deduced from instrumentalities, art  
of printing &c. can hardly be said to be fair con-  
clusions, as you would not be willing to make Creeds  
an improvement upon the Bible. are Creeds as much  
superior to the Bible, as printed Books are to those  
which are written? if so, would it not be better to  
lay a side our Bibles, and take those Creeds which  
are so much superior to the Bible is not that view  
making Creeds Rivals of the Bible and if we fol-  
low up that train of argument, will we not soon  
be without a Bible? \* But as the improvements in  
printing &c. were never embodied in a Church Creed  
as articles of their faith, nor so far as we know  
were they ever made a test of church fellowship  
Therefore there can be no fair drawn arguments  
from that source, to support Creeds, as to your ques-  
tions about translations & binding up the Bible &c.  
I would Enquire does that alter, mutilate or destroy  
the great truths of the Bible or does it present  
the same truths as when written on parchment  
if so there is no argument here for Creeds Creeds  
are not the Bible But are emphatically Rivals  
of the Bible the Common argument and so far  
as I know the strongest in their favor is that  
they preserve the Church from Error showing  
what the Bible means thereby uniting those who  
believe the truth. Now can or will any man



with all our motives. Instead then, of imposing upon them our views we present God's own truth - and if they refuse to believe or obey it, they place themselves in the attitude of rebellion against God and his word. Does not the Bible furnish rules for all such cases? May one can be a member of our church who will make a genuine profession and cordially comply with plain Scriptural requisitions as written out in the Bible. Is this all that any do? If so why then hold up their creeds as necessary? Is this guarding the Church by men's opinions of the Bible? Is the Bible and the creed the same thing? If not, is there not also a difference between our reception of members and those whose creeds. They impose on those whom they receive their creeds and we impose nothing but the Bible. These arguments will apply to all you have said about Universalists, as also to what you call the no creed system. To what you have said about several kinds of Bible reception, I would reply, that I know of but one kind of Bible reception; all others, to my mind, amounts to a rejection of the Bible. To all you say about contending earnestly for the faith once delivered to the saints, as also the ungodly men who appeared in less than forty years after our Saviors ascension, I reply, by asserting that creeds were never delivered to the saints by the Savior or any inspired man; therefore it does not embrace the cause of creeds. But, as I understand, that faith ~~to be~~ the gospel first preached by Christ and his apostles, and afterwards written out in the New Testament, for that faith I am now contending. If it is true of the disciples in the first or



This law is, then, sufficient for all personal  
and private offences. If the transgression be  
a heresy in doctrine, the law given by Paul Tit.  
3<sup>rd</sup>. v. 10. and 1. John 4. 3. provides for cases of  
that sort. A man that is a heretic, after the  
first and second admonition, reject, knowing  
that he that is such, is subverted, and sinnet  
being condemned of himself. Every spirit  
that confesseth that Jesus Christ is come in  
the flesh, is of God; and Every spirit that con-  
fesseth not, that Jesus Christ is come in the flesh,  
is not of God. and this<sup>is</sup> that spirit of ante Christ  
whereof ye have heard that it should come and  
even now already is it in the world. Add to this

Rev. 2. ~~v. 2.~~ I know thy works, and thy labour, and  
thy patience, and how thou canst not bear them  
which are evil, and thou hast tried them which  
say they are apostles, and are not, and hast found  
them liars. It is now manifest, we have am-  
ple law, full and clear, for the management of all  
private, and personal offences, for all heresies and  
heretics, and for ante Christs, and those who claim  
to be apostles. Other forms of transgression are pro-  
vided for in 1 Tim. 5. 20. Them ~~then~~ that sin re-  
buke before all, that others also may fear. In open  
scandalous offences, the 5<sup>th</sup> of 1. Cor. furnishes  
the law by which they shall be managed. In the  
name of our Lord Jesus Christ, when you are gather-  
ed, and my spirit, with the power of our Lord



Jesus Christ, to deliver such an one unto Satan  
for the destruction of the flesh, that the spirit may  
be saved in the day of the Lord Jesus. But them  
~~them~~ that are without, God judgeth, therefore put  
a way from among your selves, that wicked person.  
Now it does seem to me, that the Law is so full  
and specific, that there is <sup>no</sup> room left for Creed  
men to slip in their Creeds even Edge wise. We  
<sup>are</sup> not only furnished with Law to ~~put~~ <sup>put</sup> them off, <sup>to</sup>  
prove them which say they <sup>are</sup> ~~apostles~~, and to put them  
a way, if found liars. Creeds are rivals of Gods blessed  
truth, tending not only to make void his words,  
but also to de throne the Lord of life and glory.  
Against them, as such, I enter my solemn protest,  
and here place I my feet upon the volume of Divine  
inspiration, being solemnly bound before Heaven and  
Earth, to refuse and reject every thing else as a rule  
of faith and practice. And, <sup>I would</sup> dwell, ~~ing~~ with ever in-  
creasing delight, upon the theme of the all sufficiency  
of the word of God, both as a guard and as the  
guide of the Church while passing through this vale  
of tears, and I would die with the theme upon my  
tongue. But do you say, that you do not have Creeds  
as rivals of the word of God, but only to assist in  
carrying out the great doctrines of it? My reply  
is, <sup>first</sup>, - as the Bible is a perfect system of its  
self, it needs <sup>no</sup> such assistance. <sup>Secondly</sup>, every  
argument you ~~employ~~ <sup>employ</sup> in the defence of Creeds,  
if carried out, ~~to its utterance~~ <sup>pleas</sup> Creeds as the