

THE CREED OF ALEXANDER CAMPBELL.

From the Western Baptist Review.
"Ye mountains of Gilboa, let there be no dew; neither let there be rain upon you, nor fields of offering," for Alexander Campbell has published a creed! The beauty of the Reformation is slain upon thy high places: how are the mighty fallen! We told them a few months ago that their wise men were forsaking them on the subject of creeds, but they would not believe. We informed them that the Messrs. Campbell, sire and son, were in favor of such creeds as the Baptists contended for, but some of them were angry because we told them the truth. Well, Mr. Campbell has at last written and published a creed, and just for the very same reason that the Baptists make creeds—to prevent misrepresentation! See the July number of the *Millennial Harbinger*, page 385. Mr. Campbell, after commenting upon the terms of "Christian Alliance," proposed by the Liverpool meeting, and after declaring his belief of the articles "wherein strict of their metaphysical terminology," proceeds to give his own creed in the premises and his reasons for it as follows:

But to explain myself more clearly and fully, and to prevent the supposition that I may be influenced by my habit of some of these articles of alliance, I declare—

1. That I believe that all scripture given by inspiration of God is profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect and thoroughly accomplished for every good work.

2. I believe in one God, as manifested in the person of the Father, of the Son, and of the Holy Spirit—who are, therefore, one in nature, power, and volition.

3. I believe that every human being participates in all the consequences of the fall of Adam—and is born into the world-trail and depraved in all his moral powers and capacities, so that without faith in Christ, it is impossible for him, while in that state, to please God.

4. I believe that the work, which from the beginning was with God, and which was God, became flesh, and dwelt among us as *Emmanuel*, or "God manifest in the flesh," and did make an expiation of sin "by the sacrifice of himself," which no and divine nature.

5. I believe in the justification of a sinner by faith, without the deeds of the law; and of a Christian, not by faith alone, but by the obedience of faith.

6. I believe in the operation of the Holy Spirit through the word, but not without it; in the conversion and sanctification of the sinner.

7. I believe in "the right and duty of exercising our own judgment in the interpretation of the Holy Scripture."

8. I believe in "the divine institution of the evangelical ministry—the authority and perpetuity of the institution of baptism and the Lord's Supper."

Here is a creed after the most approved model. It is according to "the ancient order" of creeds. Like the old Apostolic creed it is written in the singular number; "I believe in God the Father Almighty, maker of heaven and earth," &c.; or like the creed of Pope Pius IVth: "Credo in unum Deum Patrem omnipotentem." &c. This creed of Mr. Campbell is longer than that of the church in which we hold membership—longer, indeed, than the creeds of many of the largest Baptist Associations in the United States—and it is very short! Now if Mr. Campbell may put forth a creed to prevent suspicion as to his views of the Liverpool articles, why may not any other individual—aye, all others do the same! And if a creed is necessary to prevent suspicion on this point, why not just as necessary to prevent suspicion on other points? And if one man may publish a creed for his vindication, why may not 10,000 do so for their vindication? Let our readers turn to our article in explanation of the "use of creeds among the Baptists," and they will find that we proved that the Baptists never had any other use for creeds than what Mr. Campbell avows to be the motive inducing him to publish the above—to prevent misrepresentation! And yet how long has Mr. Campbell been assailing others for what he now, unblushingly and with the utmost coolness, does himself! And what harm is there in this creed? We see none; nor do we believe that the most censorious can possibly discover any evil in it. Does Mr. Campbell manifest any less regard for the King in Zion? Is there any concealed demon in this creed to scatter fire-brands, arrows and death in the peaceful bosoms of the Christian kingdom? We certainly are wholly unable to see any thing of the kind. And if none of these things can be discovered in a creed manufactured by Mr. Campbell, whence are those eyes that can see all these things, and even more than these, in a Baptist creed? Or rather, is it not apparent to the most ordinary capacity, that a creed is not such a monster of evil as many have labored to make it seem?

We insist upon it, that a good creed is a good thing. This creed of Mr. Campbell is most excellent. We are sorry that it was not published years ago. It would have prevented a great deal of misunderstanding and angry discussion. The creed, it will be perceived, touches upon all the great truths of our religion:

and no evangelical Christian, in our opinion, can utter one word against it. We should rejoice to believe that all the Disciples would subscribe to this creed. We beg leave to offer a few remarks on it in detail:

1. The first article is substantially the same as the one you will find first in all the evangelical creeds. He that subscribes understandingly to this article cannot make any thing else, but the Bible authoritative in things of religion. It is nothing more than the great principle, "That the Bible alone is the religion of Protestants." It makes the Bible, and not a creed, the bond of Christian union and communion.

2. This asserts the doctrine of the Trinity in terms to which the Nicene Council with Arianism at its head could not have objected. And we are glad to see that Mr. Campbell does not, like some others, look upon the doctrine of this article as the speculation, but is manifestly defending it against the assaults of the Unitarians, and the heretics who are disposed to give quarter to it, inasmuch as those who would hold opposing sentiments to its propriety.

3. In asserting that every human being participates in all the consequences of the fall of Adam, and is born into the world-trail and depraved in all his moral powers and capacities, he asserts the doctrine of total depravity in language strong enough and definite enough, to suit the taste of the most fastidious. The language of Augustine, or of the Synod of Dort or the Westminster Assembly, on this subject, is not more purely orthodox. At least, we concur with him fully, and marvel what some of his brethren will think of his sentiments. We trust, however, that upon mature deliberation they will be convinced that this article accords strictly with the sacred scriptures.

4. This article in asserting the absolute divinity of Jesus Christ, and that he did make an expiation of sin by the sacrifice of himself, is towards the Unitarians of every grade and degree like the cherubim and flaming sword about the tree of life towards transgressing man—it bars their approach forever!

"High in front advanced
The burnished sword of God before them blazed,
Fierce as a sun!"

5. The Disciples out of their misapprehensions of the scriptures. We hope to hear them in future teach not that sinners are justified by faith and obedience, but by faith, without the deeds of the law—that is, by faith alone, that it is the Christian who is justified by the obedience of faith. These doctrines they will find fully asserted and proved by Paul and James—the former on the justification of the sinner, the latter on the justification of the Christian. We commend this article to all the Disciples. The distinction it draws will serve to rid them of some of their "miraculous mistakes," and "free them from many a blunder and foolish notion."

6. This article asserts the operation of the spirit in the conversion and sanctification of sinners. In other words, it declares that the spirit operates on sinners in their conversion and sanctification only through the truth. We have long since expressed our concurrence in this sentiment.

But we forbear. We need not comment on the remaining articles. We have said thus much to express our entire approbation of Mr. Campbell's creed; and we hope that all the members of his denomination may give the same hearty assent that we do. But we apprehend such will not be the case. The old friends of the late B. W. Stone—the Christians—cannot consistently receive it. They will squirm and make wry faces. We hope, nevertheless, they will be brought ultimately to eat it; and we feel sure that, (unlike the Apocalyptic book) if it proves bitter to the mouth, it will be found sweet to the belly. At least, we shall expect no more clamoring against Baptist creeds. The creed question is now settled. The Baptists certainly have as much right, by all law, human and divine, to make and publish a creed as Mr. Campbell. The conflict then is over, and peace restored on this subject. The skull of the great champion against creeds is broken by a pebble from his own book: he is decapitated by his own sword. *It is decided on peace!*

SABBATH BREAKING.—A gentleman of England, says Dr. Edwards, who was in the habit, for more than twenty years, of daily visiting convicts, states that almost universally, when brought to a sense of their condition, they lamented the neglect of the Sabbath, and pointed to their violation of it as the principal cause of their ruin. He has letters from most miserable, he says, from others, proving the same thing. He has attended three hundred and fifty at the place of execution when they were put to death for their crimes; and nine out of ten who were brought to a sense of their condition, attributed the greater part of their departure from the path of right, to the neglect of the Sabbath.

The ordinary time required for a trip from New York to China, is from ten to twelve months; but by Whitney's projected railroad and steamers, the trip may be made in twenty-one days!

POWER OF PRAYER.—THE PIRATE.

Some years ago the Moravian missionaries sailed from London to the island of St. Thomas, where they were going to labor among the slaves. The name of the ship in which he sailed was the *Britannia*. At first the voyage was pleasant and prosperous; and in their hearts, as well as their voices, the missionaries would often thank God for his goodness to them. But one day a great danger threatened them. A pirate ship was distinguished, far off, but bearing down towards them. Now pirates are at sea what robbers are on land, but even more terrible; because there is seldom any help near. They sail about the seas in their light-built, swift-sailing vessels; seldom going on land, but making it their whole business to rob other ships. And on their ill gotten spoils they live. Generally they murder as well as rob. Sometimes they lay a plank over the ship's side, blindfold the eyes of the unfortunate crew and passengers, and compel them to walk thus along the plank till without knowing it, they reach the end; and then they fall into the sea and are drowned. No wonder that the sight of a pirate vessel was a very alarming one to the people in the *Britannia*.

It came on, nearer and nearer. And what could those who saw it do, all alone there, in the wide ocean? Each did what he thought wisest and best. The captain thought it best to put the ship in a state of defence; so he ranged his men, and prepared to resist, as well he could. The sailors, whatever they thought best, had no choice but to obey the captain. But the missionaries thought it best to pray; and they went down into the cabin and there, heedless of what was going on upon the deck, they poured out their souls in earnest prayer to God; remembering, no doubt, his promises, and the words, "If God be for us who can be against us?"

The pirate-ship approached, till it came within gun-shot of the *Britannia*; and then, from the cannon ranged along its deck, began to pour out a heavy fire. And there were grappling-irons on board or strong sharp hooks, fixed to strong ropes, ready to throw into the *Britannia*, and hold her fast, while the pirates should board her, and do their work of destruction. It was a very dangerous and little chance of escape, whose heart was sinking at the fearful prospect before him, did not know what powerful helpers he had below, in the peaceful missionaries, whose fervent prayers were then ascending, through the noise of the fight to heaven.

The moment the pirates tried to throw their grappling-irons across to the other ship, their own was tossed violently, and the men who held the ropes were thrown by force into the sea. Vexed by this disaster, the pirate-captain sent others, who shared the same fate. Seeing he could not succeed in this manner, he resolved to fire at the *Britannia*, till she sank with repeated blows. But this effect strangely failed also, for the balls missed their aim and fell into the sea. The smoke of the frequent charges were very dense, and hid the vessels from each other's view. At last a sudden gust of wind cleared it away; and to the amazement of the pirate captain, the *Britannia* was seen at a distance, with all her sails spread to the wind, speeding swiftly away from the attack. And they were forced, in great anger, to abandon their cruel purposes. Thus wonderfully had God appeared, and saved the vessel, in answer to prayer. The missionaries' prayers had been gratefully honored; but they were to have a further fruit still.

Five years afterwards, during which the missionaries had been diligently preaching the gospel at St. Thomas, they, and the other missionaries on the island, agreed to meet together to celebrate the anniversary of their deliverance from the pirates and to thank God for his mercies. As they sat together, word was brought that a stranger wished to speak to them. And, at their permission, a tall man entered, with fine, bold features and a bold expression of face. The missionaries wondered; one asked what was the stranger's business with them.

"First, answer these questions," said he; "Are you the men who came to this island, five years ago, in the English ship *Britannia*?"

"We are," replied the missionary who had spoken.

"And you were attacked upon the sea by pirates?"

"Exactly; but why are these questions?"

"Because," answered the stranger, "I am the captain who commanded the pirate-vessel which attacked you." Then the missionaries looked at one another in silent wonder, as their former enemy continued: "The miraculous way in which your vessel escaped, was the cause of my own salvation from the power of sin, through faith in Christ."

It would be too long to tell you all his words, but you may imagine with what unspeakable joy the missionaries listened to his tale, as he went on to tell them how, in his vexation at their strange escape, he had made enquiries of the *Britannia*, and learned that it was through the prayers of the Moravian missionaries of St. Thomas, and how, not understanding how a vessel could be saved from pirates by prayer, he resolved to know the Mo-

ravian brothers. He sold his vessel, and in the United States of America one day he visited a Moravian chapel, and heard a sermon from the words, "Work out your own salvation with fear and trembling." He sought the preacher, and heard from him the way of salvation through Jesus Christ. "And thus," he concluded "from a pirate captain, I am become a poor sinner, justified by the grace and mercy of Christ; and my chief hope has been that I might some day be able to see you, and relate to you my miraculous conversion. This joy is granted to me to day."

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago through prayer. And there stood before them the pirate-captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan, to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies.—*Le Petit Messager des Missions.*

MARRIAGE OF THE DUCHESS OF ALGA.

DAUGHTER OF THE EMPEROR OF RUSSIA.

The following is from a letter of Dr. Baird, Presbyterian minister, who was present at the ceremony:

After all had taken their places, the service commenced. The Grand Duchess and the Prince of Wurtemberg standing on the platform, occupied a conspicuous station; and certainly they went through their portion of the ceremony in an admirable manner. The Prince was dressed in the uniform of a Wurtemberg officer of the highest rank. He is a fine looking young man of 23 or 24 years of age, well formed, possesses a very pleasant countenance, and has the reputation of unblemished morals and fine talents. The Grand Duchess is 24 years of age, and is older than her husband by some six months.—She is a beautiful woman: she is even called the most beautiful woman in Europe. However this may be, it is difficult to conceive of one that could possess more charms of person; and those of her mind and of her heart are said, by those who know her well, not to be inferior to those of her person. She is rather above the eyes; her hair is a bright blue hair. Her dress was magnificent, as may be supposed.

In the first place, she wore a white, or rather a fawn-colored, silk dress; with large sleeves, that were adorned, as was the skirt, with a rich border of flowers in silver. A red velvet ribbon of a couple of inches in width, passed from one shoulder over or beneath her bosom, round to the other side, from which hung numerous diamonds, as pendants. A necklace of the richest and most splendid kind, all sparkling with precious stones, adorned with many a fold, her neck and bosom; whilst two tresses of her hair fell on her fair shoulders behind, and two more descended before. A coronet, studded with precious stones, rested on her head; whilst a train or mantilla, if such it may be termed, made of the richest purple velvet and lined and bordered with the most beautiful ermine, some ten or twelve feet long and six wide, attached to the dress below her shoulders, descended behind, and was borne by five great officers of state. In my humble opinion, she would have looked better without this splendid and heavy appendage. As it was, she appeared extremely beautiful. When she ascended the platform, and through the ceremony, she was rather paler than usual, but seemed to be self-possessed. The graceful manner in which she stood, and the great beauty and loveliness which beamed from her countenance charmed every one, and made it impossible to take their eyes off her.

The marriage service was very long, and consisted of reading portions of the Gospels and Epistles, the chanting of prayers and hymns; the chaplain, and two deacons who assisted him, taking the lead. And never have I heard such singing or chanting as from that choir, which consisted of from 60 to 80 boys and men. There was no instrument of any kind.—I have heard the Pope's choir many times in the Sixtine chapel, but never did I hear anything like this. The bass and soprano voices were wonderful. A great portion of the singing consisted of the responses in the prayers, chanted by the whole choir. I never heard sounds prolonged to anything like the extent that I did in these responses. Often the priest had made considerable progress in the next portion, before the last lingering notes of the choir uttering the preceding responses, had died away.

At the commencement of the ceremony a wax candle was put into the left hands of the bride and bridegroom, which they held until its close. The marriage crowns were held over their heads during almost the whole ceremony; the Grand Duke Constantine holding one over the Princess, the Grand Duke Nicholas holding the other over his brother-in-law, the Prince. It must have been fatiguing work to these youths, for they changed hands and position very often.

At one stage of the ceremony, the officiating priest uniting the right hands of the parties whom he was marrying, and taking their hands in his, led them three times around the altar, accompanied by the crown-bearers, train-bearers, and two

deacons, whilst the choir and priests chanted portions of the Scriptures in the most wonderful manner. It seemed almost as if the very walls of the chapel must be driven asunder by the power and immensity of the volume of voice, which was poured forth by the many-throated band.

During the whole service the Emperor, Empress, all the members of the Imperial family, and many of the spectators, crossed themselves frequently, according to the custom of the Greek church, with much apparent devotion. This was especially the case with the Emperor, who stood at the time, wearing a half-military dress of a deep green, which is the color of that of the Infantry of Russia. It was easy to see that with his whole heart he doated upon his beloved daughter, and that his earnest aspirations ascended to heaven in her behalf. The Empress, who is a most affectionate mother, seemed scarcely to take her eyes off her; and it was manifest that her maternal affections were deeply interested in the touching scene before her.

I may remark that the Empress is some two years younger than the Emperor.—She is a daughter of the late King of Prussia. For many years after marriage, her health was excellent, and her overflowing spirits seemed never to know abatement. She was a beautiful woman, adorned by her husband, and the life of the elevated circle in which she moved. In the summer of 1837, I saw her for the first time, at the fête of her birthday, in the same palace at Peterhoff. Her health was then good, and she was the centre and soul of the vast assemblage of Russia's proudest, noblest aristocracy, in all their most splendid habiliments.

I saw her again in the autumn of 1840, in the palace at Czarsko-Selo. But then disease was commencing its ravages.—She looked pensive; she had not her former vigor, but was still a very interesting woman, for whose restoration many aspirations ascended to Heaven. Beyond the hopes and the fears of her friends, her life has been prolonged. Last winter she visited the sunny climes of Italy, and returned only a few weeks ago, evidently with improved health. And during all the present fêtes she seems to have possessed her former energy and her former spirit. She is a most affectionate mother, and has good reason to feel assured that her life has been prolonged.

As to the Emperor, there is no one point on which those who knew him best, speak with more unanimity and emphasis than of his excellence as a father, and his affection and kindness as a husband. I know indeed that there are those who in addition to representing him as a cruel tyrant toward his subjects, have charged him with being a hardhearted master in his own family. Never was anything more maliciously false. I have known several persons, of irreproachable character, who have been, and still are, most intimately acquainted with the Imperial Family, and they have, one and all, spoken to me of the affection and care of the Emperor, both towards his children and the Empress, in the most decided terms. If it were proper, I could give names of persons, who have borne this testimony, that would command the credence of all. That ten thousand unjust things are done in the vast empire of Russia every year, and almost every day, of which the Emperor knows nothing whatever; that he himself does something from want of that accurate information which the subordinate officers ought to give him, but do not; that he would not do it if he knew all the facts; is what no one, who is acquainted with that country, would deny. The Emperor cannot be everywhere, and do everything. But that a man, who is a good father and an affectionate husband, can be at heart a Nero, I do not believe.

The very nature of the government of Russia (and the people of that country are not yet fit for any other), renders it inevitable, that there will be many abuses, abuses, which if all the functionaries of the government had the patriotism of the Emperor, would not exist, or would, at all events, be incomparably less than they are.

There was one part of the ceremony, which was very striking, and which I have never seen in any excepting that of the Greek Church. It is this: the officiating priest placed in the hands of the Prince a cup filled with wine, into which some bitter drugs had been infused, of which he drank, and then gave it to the Princess. She drank of it, and then returned the cup to him. This was done three times. It signifies that those who enter the married state must expect sorrow, as well as joy, and that they must seek support under the former from God alone.

At one point of the ceremony, all knelt down, and remained in that position some time, whilst the priest offered up a prayer over the heads of the couple whom he was marrying. It was an impressive and affecting moment.

At the close of the marriage-ceremony, properly so called, the bride and bridegroom moved from the estrade towards the Emperor and Empress. And it was delightful to see with what an affectionate embrace they were both received by the parents, as well as by all the other members of the Imperial Family, to whom they advanced in the order in which these persons stood.

When this was done, the Metropolitan and other great dignitaries of the Greek Church came forward on estrade, and there took their stand. Then commenced the chanting of the *Tridax*; and certainly I never heard anything like it, although I have heard it chanted by many celebrated choirs.

At the close of the service, the most distinguished of the clergy came forward, expressed their felicitations and congratulations to the newly-married pair, as well as to the Emperor, Empress, and other members of the Imperial Family. This was done in Russian style, in which there was mutual kissing of hands. That is, while the priest took the hand of the Princess, (or Prince, or Emperor, as the case might be) and kissed it, she kissed his.

DEFEAT OF YOURSELF.—The editor of the *Albany Knickerbocker* is a sensible man. There is more truth than poetry in the following, which we copy from his spicy paper:

Bad luck, as well as mischance and misfortune, are all the daughters of misconduct, and sometimes the mothers of success, prosperity and advancement.—To be thrown upon one's resources, is to be cast into the very lap of fortune. Had Franklin entered Philadelphia with a thousand dollars in his pocket instead of one shilling and pence, as he did, in all probability he would have gone on a "spree," instead of hunting up employment, and died at thirty-five from driving tandem teams and drinking brandy smashers, instead of living to the green old age of eighty, and dying a philosopher, whose amusement was the taking of thunder-bolts and bottling up lightning. Had Napoleon's father been the owner of a princely estate his son would never have got to be emperor. A good kick out of doors is better for a boy than all the rich uncles in the world. One never tries to swim so hard as when he's got to do it or drown.

To be a rich man's son is the greatest misfortune that can befall a young man, mentally speaking. Who fill our offices of state or of honor? Not the children of the rich, or the sons of the opulent.

A knowledge of starch and debauchery is all a rich man's son aspires to. The world is the scene of their oratory, and hair oil the care of their souls, poor creatures!

THE DECEASED POPE ON HIS WAY TO HEAVEN.—It would seem from the following paragraph, taken from the *London Pastoral*, on the death of the late Pope, that some doubt exists in the minds of Romanists themselves, whether his holiness found a ready admittance into heaven:—
"His (the Pope's) solicitude for all the churches, his unwearied application, and his fervent piety, have already, we trust, procured his admission into the kingdom of heaven, and united to the glorious choir of the apostles, and of the sainted successors of St. Peter. But, although we cherish this pious and consoling hope, we are not unmindful of the unsullied purity which is required for an union with the infinite sanctity of the Godhead. Lest, therefore, any faults or remains of human frailty may retard his admittance to eternal glory, we earnestly exhort you to offer your fervent prayers, especially during the adorable sacrifice, for his speedy entrance to the presence of God."

The Pope must take a different way to heaven from that in which the penitent thief went, who arrived there the same day.

EXPOSURE TO THE SUN.—There are few points which seem less generally understood or more clearly proved than the exposure to the sun, without exercise sufficient to create free perspiration, will produce illness, and that (the same) exposure to the sun, with sufficient exercise, will not produce illness. Let any man sleep in the sun, he will awake perspiring, and very ill, perhaps he will die. Let the same man dig in the sun for the same length of time, and he will perspire ten times as much, and be quite well. The fact is, that not only the direct rays of the sun, but the heat of the atmosphere, produces abundance of bile, and powerful exercise alone will carry off that bile. —*Napier's Cyclopedia.*

TENDERNESS OF CONSCIENCE.—A Quaker, dissatisfied with the conduct of a dog he owned, caught him, lathered his jaws with soap-suds, and turning him into the street, addressed him, "I will not misuse thee—nor will I kill thee—I will simply give thee a bad name." So saying, he raised the exclamation of "Bad dog! bad dog!" The crowd around caught up the cry, and shouting "Mad dog! mad dog!" pursued him with every weapon they could raise, and overtaking him, finally beat out his brains.

Is not this a faithful picture of human life, in certain aspects?

HOME.—He who does not make his family comfortable will himself never be happy at home; and he who is not happy at home will never be happy anywhere.

RELIGION.—Men will wrangle for it, write for it, fight for it, die for it; anything but live for it.

things which I apprehend may be un-
der my views are still such that I will
hinder it. May "the only wise God"
on, and guide and control all things
his honor and glory!

I was happy to observe that a con-
sion of exercises was avoided at West
that public addresses were not offered

