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THE APOSTLES' CREED.

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Aberdeen, Scotland.

I believe in God the Father Almighty; Maker of heaven and earth; And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead;

I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

For the title borne by this document there was early invented a brilliant justification. The twelve apostles, it was believed, after the ascension of their Lord but before any of them had gone forth to evangelize the world, met at Jerusalem and, by a common impulse or inspiration, uttered in succession the twelve articles of which, it was assumed, the Apostles' Creed was composed. Certain of those by whom this report was transmitted from generation to generation went so far as to assign to each apostle the exact words which had issued from his

duty concerning the kingdom of God?" The answer is: "Our duty concerning the kingdom of God is to obey the commandment given by our Lord: "Go ye therefore, and make disciples of all nations," etc. It will take a good deal of reading into this text to make it cover every duty which we owe to the kingdom of God.

It may be in part the work of a professional pedagogue, but it does not seem a whit better adapted to getting truth easily and effectively lodged in the mind than the Shorter Catechism.

The question 49, "Who are the trustees of the Church?" is answered in a way that will give the average child very little light: "The trustees of a church are its temporal officers." I dare say that many grown-ups will wish an exposition of this answer; and that others will dispute its accuracy.

The answer to the question: "What is our duty to our country?" "Our duty to our country is to love and pray for it, to obey its laws," etc. John Calvin would have slipped in a proviso here, something like this; save in so far as its laws may conflict with the laws of God.

This may displace the Shorter Catechism to some extent, even if not intended. That is to be deplored. THOS. C. JOHNSON.

THE PRESBYTERIAN HANDBOOK: 1913. 91 pages, 16mo. Price, 5 cents. Philadelphia: Presbyterian Board of Publication and Sabbath School Work.

It contains facts concerning the history, the statistics and the work of the Presbyterian Church in the United States of America. It also marks out the International Sunday School lessons, severally, for the year, and the daily Bible readings; and suggests a list of prayer meeting topics for the year.

Among the decisions in polity, by the last Assembly and noted in this booklet, which gave us pleasure was the following: "Any Presbytery that ordains to the ministry men who deny the teachings of God's word as interpreted by our Standards is guilty of perjury."

If the Assembly will follow up these strong words by the prosecution of such presbyteries as do this, the Church at large will have occasion to thank God for witnesses, of conviction and courage, to His truth.

The compilation has been edited by the Rev. Wm. H. Roberts, D. D., Stated Clerk of the General Assembly.

THOS. C. JOHNSON.

THE PRESBYTERIAN CHURCHES: *By John Vant Stephens, D.D.* Small 12mo., pp., 115. Price, 75 cents. Presbyterian Board of Publication, Philadelphia, Pa.

The purpose of the author is to give a brief outline, by statement and by diagram, of the origins, divisions and unions of the Presbyterian churches in Scotland, Ireland, Canada and America; so that the continuity and relationships of each of these bodies can be easily

traced. The purpose is of practical value. It is a thing worth doing, to state plainly these relationships. The author has executed the simple task he set himself, in a very satisfactory manner. We heartily commend the book to those who are interested in Presbyterianism and would like to retrace the streams in which it has flowed, but have not time to explore the regions which these streams have watered and fertilized. Some even of those who have time to explore, at considerable length, the past of these churches, will perhaps thank Prof. Stephens for this clear outline, using it as a chart in their further explorations.

THOS. C. JOHNSON.

THE COLLEGE OF HAMPDEN-SYDNEY: Calendar of Board Minutes, 1776-1876. *By Alfred J. Morrison.* The Hermitage Press, Richmond, Va. 186 pp. \$1.50.

The College of Hampden-Sidney may well lay claim to a career of solid service to the country and of unusual interest to the student of history. Its beginnings actually antedate the firing of the first gun of the American Revolution. Its foundations were modestly but securely laid during the long years of that struggle when distresses were large and available funds were small. Its gifts, yielded ever out of sacrifice, have been colleges and commonwealths and much that has directed and advanced the public good. Its service to-day, marked still by sacrifice but rendered gladly, is held in honor among the friends of higher education.

The founder of Hampden-Sidney (first, Academy, then College) and its first president was the Rev. Samuel Stanhope Smith, the son of the Rev. Robert Smith of Pequea, Lancaster county, Pennsylvania, and the president who succeeded him was his brother, the Rev. John Blair Smith. Samuel Stanhope Smith was a graduate of the College of New Jersey, became its professor of moral philosophy in 1779 and its president in 1794, to continue as the active head of that institution until 1812. In a very real sense the College of Hampden-Sidney was the child of the College of New Jersey. It was founded, and for years administered, as we have seen, by a graduate of the older college. "Of the first staff of instructors were several recent graduates of the College of New Jersey—David Witherspoon (a son of Dr. Witherspoon, of Scotland and Princeton), Samuel Doak"—who later founded, in Washington College, Tennessee, in 1794, the first institution for higher learning in the great Valley of the Mississippi and, by the way, carried his library for it on pack-horses across the wilds of the Alleghanies—"and John Springer, besides the brothers Samuel Stanhope and John Blair Smith." The course of study, as the first prospectus announced to the public, was based, quite naturally, on that in vogue at the