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ART. I.—COMMENCEMENT ADDRESS. JULY 25, 1867.

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I. TO THE GRADUATING CLASS.

Young Gentlemen:—Just fourteen years have elapsed since I stood in this place to speak my parting words to the last Senior Class of the old Marshall College, which was at the same time the first Senior Class of the new consolidated institution, into which the old college had become merged in this place. That solemn public act closed, as I then thought finally, the relation in which I had stood to the college as its President through previous years; and in view of this fact, it seemed proper to make my farewell to the graduating class a sort of general farewell to all who had ever been under my care as students. The Baccalaureate became in this way an oration to the Alumni. A desire has been expressed from different quarters, that the resumption of my old office should be marked on this occasion by a similar comprehension or gathering up of the past in the present; and you will not therefore take it amiss, if my address to you now, as the first graduating class under my new term of service, be so widened and enlarged in its

ART. IX.—ATHANASIAN CREED.

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It is admitted now on all hands, that this well known symbol, called also sometimes the *Quicumque*, from the word with which it begins in its Latin form, *Quicumque vult salvus esse*, &c., has not come down to us from the great Athanasius himself. It takes its title from him simply because it claims to be a full and clear statement of the faith to which he bore witness, and which has become identified with his name; while the manner in which it carries out its specifications of what is involved in this faith, as well as the historical notices we have concerning it, show plainly that it was formed long after his time. As the Apostles' creed gives us in summary form the fundamental facts of Christianity as they were held to be derived from the teaching of the Apostles themselves, so the Athanasian creed is the doctrine of Athanasius in regard to the Trinity, drawn out in orthodox propositions over against all such conceptions as were felt to overthrow it for the Christian consciousness; this, moreover, in a form which answers especially to the way in which the doctrine was carried out and completed in the Latin or Western Church, where from the time of Augustine the procession of the Holy Ghost was made to refer itself to the Son (as in this creed) no less than to the Father. This of itself shows the Latin origin of the symbol; as we have the original form of it plainly also only in the Latin text, in which it first comes to our view in the seventh century. Greek writers of the period following Athanasius make no mention of it; and it is for the most part, either wanting altogether in manuscript copies of his works, or noted as being ascribed to him improperly. It is somewhat striking that the term *consubstantial*, the original Nicene test word (*ὁμοουσιος*), is not introduced into the formula at all.

When, where, and by whom the Athanasian creed was composed has not been, and perhaps never can be, satisfactorily determined. Some have ascribed it, on plausible but yet uncertain grounds, to Vigilus, bishop of Tapsus in Africa, who lived toward the close of the fifth century; while others attribute it to Vincent of Lerins in the middle of the same century. *Waterland* supposes the author of it to have been Hilary of Arles. *Gieseler* conjectures (in his Church History) that it originated in Spain, as late at least as the seventh century, in connection with Trinitarian and Christological controversies which were continued there down to that time; and that it passed from this country afterwards into Gaul, during the course of the following century. But it seems more probable on the whole, that it had its origin altogether earlier than this in Gaul itself, either in the second half of the fifth century, or in the beginning of the sixth. It is possible, however, that it may have been brought to pass, not all at once, but gradually, like the Apostles' creed; which would account for what seem to be words and passages taken from it in several writers of the fifth and sixth centuries, while there is no notice of full Latin copies of it earlier than the seventh century. It was in Gaul, at all events, that the creed first came into general favor and use; so as to be placed in one rank, as a standard of the Christian faith, with the Apostolic and Nicene symbols: an authority which was conceded to it afterwards throughout the whole Western Church. In the Greek Church, the Athanasian creed, when it first became known after the tenth century, encountered serious opposition, especially on account of its teaching the procession of the Spirit from the Son; subsequently, however, it was accepted with some modifications; although never so as to reach the same extensive use which it was allowed to have in the Latin world. From the Catholic Church it came down in full authority to the Protestant. Luther says of it: "The creed of St. Athanasius is so composed, that I know not if anything more weighty or glorious has been written in the Church of the New Testament since the time of the Apostles."

From the twelfth century onward there seems to have been, throughout the Catholic world, full faith in the Athanasian origin of the creed; and this belief prevailed also without examination among Protestants, down till near the middle of the seventeenth century; when *Gerhard John Vossius*, a Dutch Reformed theologian, made it the subject of a critical dissertation, which had the effect of turning the opinion of the world with regard to it in an entirely new direction. The arguments against the authorship of Athanasius were found to be so strong, that it has been almost universally given up by later historians and critics, both Protestant and Catholic. In certain directions, this discovery of error in the received tradition concerning the origin of the symbol has been felt as a sort of shock to the credit of the symbol itself. But rightly considered, it has in truth nothing to do with this whatever; even less, we may say, than the wrong origin ascribed to the Apostles' creed has to do with the true authority of that symbol, considered as an apostolical rule of faith; and just as little, at all events, as the question of its Pauline origin has to do with the inspiration or canonical authority of the Epistle to the Hebrews. Athanasius himself was neither inspired nor infallible; and the mere fact of the creed's having been composed by him would not have given it the weight of an œcumenical symbol under any circumstances, except as it might have been accepted and responded to subsequently by the Church at large as a true expression of its faith. But this precisely is the œcumenical character in which it has come down to us in fact, without being the work of Athanasius; while it gives us not simply his faith as he held it for his own time, but this faith interpreted and defined still farther in its relations and applications, for the mind of the general Church, by the great theological issues through which it was required to pass in times following. In this respect, the Athanasian creed is of far wider significance, and of far greater consequence, for the Christian Church, than it could ever have been possibly as the mere work of the great Athanasius himself.

Works on the Athanasian creed: *G. J. Vossius*, De tribus Symbolis, Amstel. 1642; *Montfaucon*, Diatribe de Symbolo Quicunque, in his edition of the Works of Athanasius; *J. H. Heidegger*, De Symbolo Athanasiano; *J. G. Walch*, Introductio in libros ecclesiæ Luth. Symbolicos; *Köllner*, Symbolik aller christlichen Confessionen; *Dan. Waterland*, Critical History of the Athanasian Creed, Cambridge, 1724; *John Dennis*, The Athanasian Creed, 1815; *W. W. Harvey*, History and Theology of the Three Creeds, London, 1856; *P. Schaff*, The Athanasian Creed, Mercersb. Review, April, 1859.

ART. X.—OUR RELATIONS TO GERMANY.

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It has been occasionally charged against our theology heretofore, that it consisted very much in a blind following of German modes of thought. Because it made large account of German learning, and of the results of German speculation in the different departments of theological science, it was considered proper to make the fact a reason for viewing its peculiarities with suspicion and distrust. This could be done in different ways to suit occasions. Sometimes it had the purpose simply of disparaging our views, as being without any sort of original force. Again, it was to hold them up to contempt, as unintelligible and obscure; German thinking, at best, being a sort of dreamy idealism, and our version of it of course an incompetent rendering into English, that was sure to turn it into something worse. What came in such form was of questionable shape. It might be set down at once as transcendental nonsense; in so far forth precisely as it failed to fall in with the stereotyped notions of those whose perspicacity, thanks to their want of all German training, had never become clouded by any similar mysticism. Then again, however, the charge of