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England from Australia as interest alone, to be enjoyed by those who have never lighted a camp-fire or cooked a damper in its ashes. Let the Mother Country cherish a true parent's heart, and let the Mother Church remember her distant children, whose churches and travelling clergy in North Queensland may remind her of her own childhood in Saxon times, and throw her thoughts gratefully along the way which God has led her to present wealth and influence.

GEORGE H., NORTH QUEENSLAND.



ART. III.—THE LAMBETH CONFERENCE AND THE CREEDS.

THE Lambeth Conference of 1888 will be notable in the history of our Church for having given an authoritative sanction to ecclesiastical movements which at present have not advanced beyond the stage of aspirations, but of which we are probably destined at no distant period to witness a rapid development. The Anglican Bishops as a body have now put forward a basis on which reunion with Protestant dissenting bodies might be effected, and have laid down, as part of that basis, the acceptance of the Nicene Creed as a sufficient statement of the Christian Faith. They have requested the Archbishop of Canterbury to appoint a committee of Bishops to confer with learned theologians, and with the heads of the *Unitas Fratrum*, or Moravians, with the intention of establishing, if possible, intercommunion between that body and the Churches of the Anglican communion. They have expressed a hope that the barriers to fuller communion between ourselves and the Eastern Churches may in course of time be removed by further intercourse and extended enlightenment. As a not unnatural corollary to these resolutions, they passed, by 57 votes to 20, a further resolution requesting the Primate to take counsel with such persons as he might see fit to consult, with a view to ascertaining whether it is desirable to revise the English version of the Nicene Creed or of the so-called Athanasian Creed. For it is obvious that if we sincerely desire to hold out the right hand of fellowship to bodies of Christians who have hitherto stood aloof from us, we must not needlessly retain anything on our side to which they could legitimately take objection. In our two longer creeds, however, as they at present stand, there are confessedly certain expressions which are regarded as stumbling-blocks by large numbers of our fellow-Christians. The

question, then, arises whether these expressions can lawfully be expunged or altered. In order to determine this question we must consider in each case the character of the expression, and the authority upon which it rests.

In respect of authority, the two documents admittedly stand upon a wholly different footing. The Nicene Creed has come down to us with the authority, in the main, of the first two Œcumenical Councils, that of Nicæa in A.D. 325, and that of Constantinople in A.D. 381. It is noteworthy, however, that the damnatory clause which was appended to it by the first of these councils has since been discarded by the unanimous consent of Christendom.¹ It is also to be noted that the disputed expression "and the Son" (Lat. *Filioque*) in the clause relating to the procession of the Holy Ghost was not sanctioned by either of these Councils. It was first inserted in the Creed in A.D. 589 by the Third Council of Toledo, a local Synod of seventy Spanish Bishops. Thence, although originally proscribed by Pope Leo III., it spread into France and Italy, and was ultimately sanctioned by the Roman Church. But it has never been accepted by the Eastern Church or admitted into the Greek version of the Creed. Moreover, in the precise form in which it has been adopted by Western Christendom, it cannot be said to have strict Scriptural warrant. The teaching of our Lord on the subject is to be found in John xiv.-xvi. We there read of the Comforter, that He *proceedeth* (*ἐκπορεύεται*) from the Father (xv. 26), but nowhere that He *proceedeth* from the Son; although we are told that Christ will send Him (xv. 26, xvi. 7) as well as that the Father will send Him (xiv. 16, 26). The Western Church, therefore, uses the expression "proceedeth from" as synonymous with "is sent by." But the Moravian version of the Creed is more strictly accurate when it affirms a belief in God the Holy Ghost, who proceedeth from the Father, and whom God the Son hath sent.

In any reconsideration, therefore, of the English version of the Nicene Creed, the most important and difficult question to decide will be whether the words "and the Son" in the disputed clause shall be retained or shall be withdrawn. In favour of expunging them are the considerations that the words have neither the authority of Scripture nor of an Œcumenical Council; that they are offensive to eighty millions of Eastern Christians, whose opposition to them has been

¹ This clause was as follows:—But those that say, "There was when He was not," and "before He was begotten He was not," and that "He came into existence from what was not," or who profess that the Son of God is of a different person or substance, or that He is created or changeable or variable, are anathematized by the Catholic Church.

embittered by more than ten centuries of controversy; and that they stand in the way of intercommunion with that singularly pure and devoted body of Christians, the Moravian Brethren. On the other hand, it is to be borne in mind that the withdrawal of the words after they have been used for so many generations would be liable to serious misconstruction. In view of the apparent hopelessness of any reunion, on the basis of true doctrine and practice, with the Church of Rome, it may seem a light matter that the withdrawal would further alienate us from that Church. But we ought to pause long before consenting to it, when we reflect that by doing so we should undoubtedly give countenance to the notion that we were abandoning that belief in the *mission* of the Holy Ghost by the Son which is a tenet of the Eastern no less than of the Western Church. If any change is to be made in the Creed in this particular, it would surely be better, instead of striking out "and the Son," to substitute "through" for "and," so that the clause would run, "Who proceedeth from the Father through the Son." This would accurately express the teaching of John xiv.-xvi. It would exactly coincide with the Moravian Creed, and might be accepted as a common formula by Eastern and Western Christians alike.

A few other points of comparative insignificance may be mentioned, which would probably be taken into consideration in a revision of our English version of the Nicene Creed, though it may be doubted whether any change would be made with respect to them. Canon Meyrick, in his paper on the subject at the late Church Congress, suggested that "I believe" should be altered into "we believe;" that "from" should be substituted for "of" in the clauses "God of God, Light of Light, very God of very God;" and that the word "Holy" should be introduced before "Catholic and Apostolic Church." The third of these suggestions is harmless. The first appears unnecessary, but the second is open to more decided objection. The present rendering is no doubt capable of being misapprehended; but when it is understood, the word "of," having the meaning "out of," conveys a fuller and richer idea than would the substituted preposition "from." Moreover, the substitution would arbitrarily divorce the last three words from the word which follows "begotten," with which it is, to say the least, doubtful whether they should not be connected. It would no doubt prevent misconception, and emphasize the recognition by the Creed of the Holy Ghost as *ГЕHOBAH*, the Person to Whom the third clause of the *Kyrie eleeson* is addressed, if we substituted "the Lord and Life-Giver" for "the Lord and Giver of Life;" but the change would involve a decided sacrifice of beauty of language for the sake of perspicuity.

Turning now to the *Quicumque Vult*, we have to deal with a document of a very different character and authority. This Creed has never received the sanction of an Œcumenical Council; it has never been accepted by the Eastern Church; and adherence to its terms is not, and could not have been, put forward by our Bishops as a necessary condition for inter-communion. We may, therefore, have less scruple in dealing with it than in attempting to touch such a venerable and authoritative symbol as the Nicene Creed. On the other hand, we ought to be very chary of making any alteration in the so-called Athanasian Creed which would imply a suspicion that its exposition of the Trinity and the Incarnation was not a logical and faithful amplification of the statements concerning those doctrines contained in the earlier Creed. As a matter of fact, however, we do not find a hint that any such alteration is required. The changes which, as will be noticed later on, have been proposed in those parts of the documents are practically only verbal, and do not affect the important doctrines of our faith which are enshrined in them.

But to other portions of the Creed more serious objection has been taken. I allude, of course, to what are commonly known as the damnatory clauses, but may be more accurately called the admonitory clauses. These have been a stumbling-block to many devout believers in every age. The Protestant Episcopal Church of America has escaped from the difficulty which they occasion by banishing the Creed altogether from her Prayer-Book. Seventeen years ago the difficulties which were felt about its use in our own Church were anxiously considered in the Convocation of Canterbury. Upon the subject being first brought before the Upper House in 1871, it was agreed that it should be referred to the Bishops of the two Provinces collectively. They consequently met at Lambeth and resolved that a Committee of Bishops should be appointed to consider the question of the revision of the text and the retranslation of the Creed, and that the Professors of Divinity of the two Universities should be referred to, and suggestions requested from them. This Committee reported in favour of clause 42 being read as it is found in the *Codex Colbertinus*, viz. :

Hæc est fides sancta et Catholica, quam omnis homo qui ad vitam æternam pervenire desiderat scire integre debet et fideliter custodire.

This is the holy and Catholic faith, which every man who desireth to attain to eternal life ought to know wholly and guard faithfully.

They also proposed to omit "the third day" from the 38th clause on MS. authority, and to change "will be" into "willeth to be" in clause 1, "everlastingly" into "eternally," in clause

2; "incomprehensible" into "infinite," in clause 9; "by himself" into, 'severally,' in clause 19; "believe rightly" into "believe faithfully," in clause 29; and "everlasting" into "eternal," in that clause and in clause 41. They recommended that clauses 25 and 28 should run as follows :

And in this Trinity there is none afore or after : nothing greater or less.

He therefore that willet to be saved let him thus think of the Trinity.

And they recommended that in clause 35 "in carne" and "in Deo" should be read, so that the clause should run :

. . . of the Godhead in the flesh, but by taking of the manhood in God.

In 1872 Convocation had before them not only the Report of this Committee, but also the fourth and final Report of the Ritual Commission, which had been issued in 1870, and which contained a recommendation that a rubric to the following effect should be appended to the Athanasian Creed :—

NOTE : That nothing in this Creed is to be understood as condemning those who by involuntary ignorance or invincible prejudice are prevented from accepting the faith therein declared.

It is not to be wondered at that this recommendation was not received with approbation. Whatever interpretation each individual clergyman or layman puts for himself upon the damnatory clauses, the Church would stultify herself by an authoritative declaration appended to the Creed that they were not intended to mean what they in fact most distinctly affirm. But the suggestions in the Report of the Bishops' Committee met with equally little favour, and after keen debates in both Houses the subject was left as it stood. The scene of the controversy was, however, shifted to Ireland, where it raged for four years in the General Synod, which was then engaged on the revision of the Prayer-Book of the Church of Ireland. In 1875 the Synod provisionally agreed to the insertion in the Prayer-Book of a direction that the Creed should be recited in public worship without the damnatory clauses. But in the following year it was finally decided that instead of this direction being given, the rubric prescribing the use of the Creed on certain days should be struck out.

In England the subject has not again been authoritatively stirred until last year. If the Archbishop complies with the request of the Lambeth Conference, he and his counsellors will have to aid them in the work of revision the Report of the Bishops' Committee, which has been already mentioned. They will, no doubt, also take into consideration the alteration of language in the damnatory clauses advocated by Canon Meyrick at the Church Congress, namely, the substitution of "to

be in a state of salvation" for "be saved," as the translation of the Latin "salvus esse," in the 1st, 28th, and 42nd versicles of the Creed. This change, though cumbrous as far as language is concerned, would certainly more accurately represent the original, and, if the clauses in question are to be retained, would bring them into harmony with that answer in the Church Catechism in which our children are taught to thank God that He hath called them "to this state of salvation." But neither this change nor those recommended by the Bishops' Committee would affect the harshness of the 2nd clause, nor would they take away the objections to the damnatory clauses as a whole. In fact, the stumbling-block occasioned by these clauses can only be effectually removed in one of the two ways which commended themselves in successive years to the Synod of the Church of Ireland. Either the clauses must be eliminated from the Creed, or the Creed itself must cease to be recited in Divine Service. The latter course is undoubtedly the easier; but to those who value the statements in the Creed respecting the Trinity and the Incarnation, the former process ought surely to appear preferable. As we are reminded by the recently published volume of his Lectures and Essays, of which a short review appears in the present number of the *CHURCHMAN*, it strongly commended itself to the sound judgment and devout mind of the late Sir Joseph Napier. Nor can there, I think, be much doubt that this process would have been resorted to long ago, as in the case of the Nicene Creed, if the precedent of that Creed had been followed, and the damnatory portion had been relegated to the close of the document. Possibly it was the fear of this taking place which led the framer of the Athanasian Creed to intersperse them as he has done among the other sentences. If so, he has attained his object, for the damnatory clauses have been hitherto regarded as an integral part of the Creed, and retain their place in it to the present day.¹ Moreover, it appears, at first sight, impossible to expunge them without destroying the whole framework of the document. A little reflection, however, will perhaps show us that this is not altogether impracticable.

In considering how the objectionable adjuncts to the Creed

¹ I cannot agree with Sir Joseph Napier (Lectures, etc., p. 446), that the mode in which Denebert, Bishop of Worcester (A.D. 798), cites the Creed, in his Profession of Obedience to Archbishop Ethelheard (Haddan and Stubbs' Councils and Ecclesiastical Documents, vol. iii., pp. 525-526), indicates that the Bishop possessed a copy in which the 2nd clause and, perhaps, other of the damnatory clauses were not inserted. He does not appear to me to be incorporating the Creed in his profession, but merely to be extracting from it its salient teaching respecting the Trinity.

may be got rid of, we must recognise the necessity not only of leaving the Creed a connected and finished document after their removal, but also of preserving its antiphonal or amœbæan character. In its present form the Creed consists of 42 clauses (exclusive of the Gloria at the end). Of these the first twenty-eight are devoted to the doctrine of the Trinity, and the remaining fourteen to that of the Incarnation. The damnatory sentences are to be found in five clauses,¹ namely, the 1st, 2nd, 28th, 29th, and 42nd. Care must be taken in removing them, not merely that the whole number of clauses which are left should be even, but also that an even number of clauses should be retained in each of the two main divisions of the Creed; so that the portion relating to the Incarnation should not begin in the middle of a couplet. The problem before us is, therefore, not an easy one; but the following may be suggested as a method of solving it. The first two clauses can be omitted without difficulty; the opening words of the Creed being changed from "And the Catholick Faith is this" into "This is the Catholick Faith," which would form an appropriate and sufficient exordium to the Creed. In order to wind up the portion relating to the doctrine of the Trinity at the end of a couplet, we must not be content with merely striking out the present 28th clause; we must substitute for it some such sentence as the following: "This is the Catholick Faith: concerning the Trinity." For the second portion of the Creed the 30th clause will make a good beginning, with the simple importation into it of the word "Furthermore" from the discarded 29th clause, in lieu of its present opening word "For." And in this portion the omission of the 29th clause at the beginning will be balanced by the excision of the 42nd at the end, so that an even number of clauses will be retained, although the present couplets will be dislocated. This dislocation, however, instead of being an injury to the document, will be a distinct improvement. It will unite in one couplet the present 40th and 41st clauses, which clearly ought to be in close connection. And the other clauses which at present form the first halves of couplets will, with at least equal fitness, form the closing branches of couplets of which the immediately preceding clauses are the commencements. The Creed, as expurgated, will then run as follows:

1. This is the Catholick Faith: that we worship one God in Trinity and Trinity in Unity:

2. Neither confounding the Persons: nor dividing the Substance.

* * * * *

25. So that in all things as is aforesaid: the Unity in Trinity and the Trinity in Unity is to be worshipped.

¹ The 41st clause, declaring the punishment of evil-doers as well as the reward of the righteous, is properly to be reckoned as part of the Creed and not of the damnatory clauses, by which adhesion to it is enforced.

26. This is the Catholick Faith : concerning the Trinity.

27. Furthermore, the right Faith is that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man ;

28. God of the substance of the Father, begotten before the worlds : and Man of the substance of His Mother, born in the world ;

* * * * *

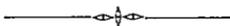
37. At whose coming all men shall rise again with their bodies : and shall give account for their own works ;

38. And they that have done good shall go into life everlasting ; and they that have done evil into everlasting fire.

Glory be to the Father, etc.

It may be hoped that before the meeting of the next Lambeth Conference we shall have a weighty recommendation from the Primate and those whom he consults upon the subject, in favour of some such treatment of the Athanasian Creed as is here suggested. Such a recommendation might eventually lead to legislation on the subject, and to the removal of what is felt by many to impose a grievous strain upon individual consciences, and prevents the general appreciation of a document which, in so far as it sets forth the utmost that man can understand respecting the mysteries of the Trinity and the Incarnation, is to be regarded as of inestimable value.

PHILIP VERNON SMITH.



ART. IV.—HOW WERE THE TEN COMMANDMENTS ORIGINALLY DIVIDED AND ARRANGED ?

IF we enter a church and proceed to the chancel, we shall invariably find the Ten Commandments inscribed on the reredos or on mural panels ; and they are, almost without exception, arranged so that the first four occupy one side and the last six the other ; thus representing, it may be supposed, the two tables of the Law. If we leave the church and visit the school hard by, and ask the children, “How many commandments are there ?” the reply will be readily given, “Ten.” And if we continue to inquire, “On how many tables were they written ?” the answer will be, “Two.” “And which are the commandments that found a place on the first table, and which on the second ?” The pupils will respond at once and without any hesitation, “Four on the first and six on the second table.” And if we press them for a proof of this assertion, they will quote the words of the Catechism found in the answer to the question, “What is your duty towards your neighbour ?” “To love, honour, and succour my father and mother.” From which it is clear that the fifth commandment formed the commencing portion of the second table in the opinion of our Reformers. Thus we find in Nowell’s Catechism : “Prior tabula quo est argumento ?