

mentally, though not very correctly, known as Laud's Prayer Book) the Scottish Bishops, influenced by the scholarly James Wedderburn, Bishop of Dunblane (whose remains afterwards found honorable burial in the Cathedral at Canterbury), made changes in the translation of the *Quicumque*. These changes were reviewed and approved by Bishop Wren and Archbishop Laud, and were put forth in Scotland with the Royal authority. It may suffice here to mention one change: where the words run in the English Prayer Book, "He, therefore, that will be saved: must thus think of the Trinity," the Scottish Prayer Book gave the verse thus, "He, therefore, that would be saved: let him thus think of the Trinity." It is interesting to observe that the Scottish Bishops anticipated by two hundred and thirty-five years the change recommended by the committee of Bishops appointed at a meeting of the united Episcopate of the Provinces of Canterbury and York, whose report was published in 1872, and who recommended that the words should run: "He, therefore, that willeth to be saved: let him thus think of the Trinity." The advantage of the change is obvious. It renders the original (*qui vult ergo salvus esse ita de Trinitate sentiat*) more faithfully, and prevents the misconception that the statement is a prediction about the future and not (as it really is) the Church's declaration about the present. The action of the Scottish Bishops also shows how long the difficulty suggested by this verse has been felt in the Church.

I am myself convinced that no new translation of the *Quicumque* will of itself suffice to free the formula from the objections entertained by many devout and earnest believers to the recitation of the minatory clauses. These objections must be met in another way, as I have attempted to point out in a recent publication, entitled "Helps from History to the true sense of the Minatory Clauses of the Athanasian Creed." But a new and more correct translation, though not removing, will tend towards alleviating the pressure of such objections: and I look forward with satisfaction to this task being undertaken under the direction of the Archbishop of Canterbury, in compliance with the unanimous request of the Bishops assembled at the late Lambeth Conference.

(4.) I pass over the abortive Royal Commission of 1680 which contented itself with the recommendation that the number of days on which the *Quicumque* should be said should be reduced to six, and with adding a note to the rubric that the articles of this Confession of our Christian Faith "ought to be received and believed as being agreeable to the Holy Scriptures, and the condemning clauses are to be understood as relating only to those who obstinately deny the substance of the Christian Faith." It was close upon a hundred years later, when the American colonies had successfully asserted their independence, that the question again came to the front. Neither the time nor the then condition of the Church in the United States was propitious to the work of a temperate and scholarly revision of the Book of Common Prayer. The number of the clergy was small; and they were in no way distinguished by theo-

logical and liturgical learning. In the early stages of the work they were without Bishops, and without the controlling influences which its grave and responsible position generally imparts to the Episcopate. Some of the early proposals for revision were startling, and in appearance revolutionary. It was proposed to remove both the Nicene and Athanasian Creeds, and to alter the Apostles' Creed by the omission of the article on the descent into hell. Happily, the Bishops of the Church of England intervened. They were at this time solicited to confer Episcopal consecration on certain of the American clergy, and they were the more inclined to grant the request, seeing that the Church in Scotland had already consecrated Samuel Seabury, the first Bishop in the American Church. When the proposals for liturgical revision were made known in England, the English Bishops, with great courtesy and moderation of tone, urged the restoration of the Apostles' Creed in its unutilized form, and went on to say, "nor can we help adding that we hope you will think it but a decent proof of the attachment you profess to the services of our liturgy to give the other two Creeds a place in your Book of Common Prayer, even though the use of them should be felt discretionary." The Bishops of the Church of England very properly wished to be assured of the securities for the maintenance of the Catholic Faith by the daughter Church before establishing her with an independent episcopate. Yet it will be observed that they thought this security would be attained by the retention of the Nicene and Athanasian Creeds without insisting on their recitation in public worship. The letter of the English Bishops had its influence; but it is only fair to say that before the letter of the English Bishops had reached America, the Church in the State of Maryland and the Church in the State of Pennsylvania had voted that the Nicene Creed be restored to its place. And the earnest desire to bring into one corporate body the Churches of the various States of the Union being a dominant influence of the time, it is not improbable that the retention of the Nicene Creed would have been secured without any intervention from England. This seems to me the more likely, because the recommendation from England included, in one sentence and on the same footing, the Nicene Creed and the Athanasian Creed. But the retention of the latter failed to find acceptance.

Two American clergymen, White and Provost, sailed for England at the close of 1786, with the information that the request of the English Bishops, in respect to the Apostles' Creed and the Nicene Creed, had been complied with, but that it was not contemplated to restore the Athanasian Creed. They were consecrated to the episcopate on February 1, 1787, in the chapel of Lambeth Palace. There were now three Bishops in the American Church, and by its constitution it was resolved to give the House of Bishops the right of initiating legislative action, and also of negating (under certain conditions) acts of the other House. At the General Convention in 1789 the House of Bishops formally proposed to restore the Athanasian Creed, with a permissive rather than an obligatory rubric as to its use. The other