

the path of work and duty. This is our prayer in all such times of helpful memory: "O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord, grant us grace to follow Thy blessed Saints in all virtuous and godly living." This is our song of hopefulness and strength:

And when the strife is fierce, and warfare long,  
Steals on the ear the distant triumph-song,  
And hearts are brave again and arms are strong.  
Alleluia.

A special nearness to the Saints of God is realized in the Holy Communion, where the unity of the whole body of Christ's Church, here and beyond, is most touchingly felt and enjoyed. Think of the serried ranks of Saints for whom we offer there our Eucharist, with whom we unite ourselves by a sympathetic prayer for our and their eternal joy. "We bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace to follow their good examples, that with them we may be partakers of Thy Heavenly Kingdom."

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### The Bishop of Edinburgh's Paper on the Athanasian Creed.

(Delivered at the Church Congress on Sept. 30th)

The ancient rythmical composition, known as "the Psalm, Quicumque vult," and more commonly, though incorrectly, as "the Creed of St. Athanasius," has, for several centuries, occupied a place in the Office for Prime in the Churches of the Latin obedience. It has never secured a place in the ordinary and duly authorized Offices of the Holy Orthodox Church of the East. In the West, Quicumque vult has not as yet been found, it would seem, in any Psalter earlier than the close of the eighth century; but subsequent to this date its use in the morning office became certainly widespread, and, I believe, universal. As regards the Eastern Churches, we find now and then, of comparatively late date, an office book or a book of devotions containing a Greek version of the Quicumque. But the reviser's pen has been at work, and we find the clause of the Creed which teaches the Double Procession struck out. Moreover, the position of the document in the appendix to the modern Greek Horologium "shows," as has been observed by Mr. Ommanney,\* "that it has no place in the offices of the Horologium." Indeed, according to the same authority, the Creed makes its first appearance in the authorized Greek Horologium only in the latter part of the eighteenth century. As regards the Russian Church, we have the testimony of Plato, Archbishop of Moscow, "Our Church acknowledges the symbol of St. Athanasius, and it has a place among ecclesiastical books; we are also enjoined to follow the faith which it teaches, but it is never recited."\* When we come later on to examine the position assigned to the Quicumque in the present Book of Common Prayer authorized by the Church of Ireland, we shall see that it very closely corresponds to the position of the document in the Russian Church and the Holy Orthodox Church in Greece

and the East. The only difference is that the Church of Ireland does not relegate the Creed to an appendix, but allows it to retain its former place in the Prayer Book. It still gives its full and formal adhesion to the Creed in the Eighth Article; and, while removing the rubric enjoining its public recitation, it solemnly declares in the preface to the Prayer Book that "in so doing, this Church hath not withdrawn its witness, as expressed in the Articles of Religion, and here again renewed, to the truth of the Articles of the Christian Faith therein contained."

(2.) In the Pre-Reformation Church of England the Quicumque, as is well known, was recited daily throughout the year. In Cardinal Quignon's Breviary, which had a considerable influence in other ways on the action of the English reformers, the Quicumque was appointed to be said only upon Sundays. But the first Prayer Book of Edward VI reduced the number of times in the year on which "this confession of our Christian Faith" was to be said to six. We can easily imagine how those disposed to criticize this action of the reformers in the spirit of some in our day could have said, "See how these men have, for three hundred and fifty-nine days in the year, silenced the voice of the Church as she proclaimed the necessity of holding the Catholic Faith—is the fog-bell on a rock-bound coast to be muffled every day in the year save on six festivals? Is it only on festivals that men's souls are in danger of destruction?" To such kind of comment (whatever value may be attached to it) the first Prayer Book of Edward VI was obviously exposed. Nor was the matter much mended when what is sometimes styled "the Protestant Prayer Book," the second Prayer Book of Edward, increased the number of days to thirteen.

It is of special interest to observe that in the first Prayer Book of Edward the Quicumque was not substituted for the Apostles' Creed, but was "sung or said" immediately after the Benedictus, which was followed by the Kyrie, which in its turn was followed by the Apostles' Creed. Indeed, it was not till the last revision (1661) that the substitution of the Athanasian for the Apostles' Creed was clearly enjoined, thus adding a new emphasis to the creed-like character of the Quicumque, and tending to obscure the psalm-like character which it had contained in a measure to retain from the Pre-Reformation Service books. But, even notwithstanding the unfortunate change made in 1661, there are still in our Prayer Book traces of the psalm-form of the composition.—(1) It has its Latin heading, like the Psalms; (2) it is, like the Psalms, divided into verses; (3) as in the Psalms, each verse is punctuated by the musical symbol (for the guidance of a choir) which the printers represent by a colon (:); (4) it is, like the Psalms, followed by the Gloria Patri; and (5) "in choirs and places where they sing" it is sung to a chant by the alternate sides of the choir, after the manner of the Psalms.

(3.) Among the Churches of the Anglican Communion the first in order of time to touch the form of the Quicumque as it stands in the English Prayer Book was the Church of Scotland. In the noble Scottish Prayer Book of 1637 (con-