

Euchologion: The Book of Common Order.

THE Church Service Society was founded in 1865, and two years later Messrs W. Blackwood & Sons published "*Euchologion* or Book of Prayers, being Forms of Worship issued by the Church Service Society." On the title page appeared the motto taken from a letter of Grindal, Archbishop of Canterbury, 1575-1583, "*Juxta laudabilem Ecclesiae Scotiae Reformatae formam et ritum.*"

I have seen it stated that this was the first publication of the Society, but that is not the case. The first work it issued was a pamphlet entitled "*On Public Prayer*," written, strangely enough, by a minister of the Free Church, the Rev. C. J. Brown of Edinburgh.

The preparation of the first edition of *Euchologion* took a considerable time, and from the reports of the Society we can gather that there was considerable diversity of opinion regarding its proposed contents. There was, we learn, "a good deal of informal conference and correspondence among members who have since its establishment taken a leading part in the business of the Society." It is known that Professor Robert Lee, D.D., who was the pioneer of the movement for the betterment of church services in our land, was actually opposed to the publication of the book. He thought that his own work "*Prayers for Public Worship*," then in its third (or fourth) edition, should have been taken over by the Society.

The bulk of the work of preparation seems to have fallen on the Rev. G. W. Sprott, Principal Tulloch, and the Convener of the Editorial Committee, the Rev. R. H. (afterwards Principal) Story. It was the two latter whom the Society in the beginning of 1867 empowered "to confer with the publishers and to carry through the necessary arrangements" for getting the work printed.

Perhaps we cannot give a better account of the little volume than that which was written (presumably by Story) for the report of the Society, 1866-7. "The selection of the contents will, the Committee expects, be generally approved of; embracing as it does Forms for the Adminis-

tration of each of the Sacraments ; for the celebration of Marriage, and for the Burial of the Dead ; along with Tables of Lessons and materials for the construction of a Service for Public Worship on the Lord's Day ; and thus presenting specimens of Services for all the more common and important occasions on which Public Worship is celebrated, or the services of the Church are required. The two Baptismal Services, the Communion Service, the first Marriage Service, the Burial Service, and the first Table of Lessons are the contributions of individual members of the Society—more or less altered or modified in accordance with the judgment of the Committee. The second Marriage Service and the second Table of Lessons are borrowed directly from liturgical books recently published in America. The materials for the construction of a Service for Public Worship on the Lord's Day are, as they stand in the volume, the result of the contributions of more than one Member of the Society. The Introductory Sentences are adapted from a paper prepared by the member to whom the Society is indebted for the Burial Service, and the first Table of Lessons. The remainder is with the exception of a few additions the valuable contribution of another member."

There is reason to believe that, to some extent, the opposition of Dr Lee was responsible for the fact that no order of service for the ordinary worship of the Lord's Day was included. In November, 1866, a paper entitled "The Arrangement of the Several Parts of Public Worship," written by him, had been circulated among the members and had apparently not met with too cordial a reception. At anyrate we know, that, in the Editorial Committee, there was "so great a diversity of opinion that no decision either on these points or on the views which the paper propounds," could be reached. The result was that all to which the Committee could be persuaded to agree was that "the Service on an ordinary Sunday should embrace three prayers and that these should as much as possible be alike in length."

The first edition of *Euchologion* compares favourably in many respects with some of the later editions. It contains a large number of footnotes indicating the sources from which the various prayers have been taken, and there is also a lengthy appendix containing a list of Liturgical Works to be found in the Libraries of the Scottish Universities. There is a Preface of about fifteen pages, indicating the scope and function of the book. It draws attention to what had

almost been forgotten in Scotland in the 'sixties, namely that the Church had possessed "such a Book of Prayers in the sixteenth and the first half of the seventeenth century." In addition to this there are a number of interesting introductions to the different sections of the work. Thus, attached to the section dealing with the Sacrament of the Lord's Supper, there is a long "Analysis of Communion Services" which gives in tabular form the various parts of services used from the days of Justin Martyr. Under the sub-heading "Reformed Services," no less than seven different orders are exhibited, the latest being that of the Westminster Directory. It may be questioned if anything so comprehensive on the subject has been produced by any Scottish minister, until the recent issue of Dr Maxwell's "An Outline of Christian Worship." It is to be regretted that this excellent feature disappeared from the succeeding editions of *Euchologion*.

The volume, as can easily be imagined, had a somewhat mixed reception. Those who had most need of it were probably the loudest in their condemnation; but it must have had a considerable sale and, as we learn from the Convener of the Editorial Committee, "The book met with much approbation from those whose approbation is valuable." Sufficient success was obtained to justify the Society in proceeding to the preparation of some additional services, to be issued in a second edition as soon as the supplies of the first were exhausted.

Considerable changes were made in the second edition (1869), which is the first to bear the words on the title page "Book of Common Order." This was a "throw back" to the days of the Reformers, whose book of prayers had borne that name. Instead of the sacramental services having the first place in this edition, as they had had in the original, these were placed near the end, while the Table of Lessons and "Materials for the Construction of a Service for Public Worship on the Lord's Day" took their place at the beginning. These "Materials" were divided into no less than fourteen groups ranging from "Introductory Sentences" to "Benedictions." The sentences were divided into two groups, of which the one contained, for the most part, those addressed to the congregation, *e.g.*, "Offer the sacrifices of righteousness and put your trust in the Lord," while the other contained those which might be used as the first sentence of the opening prayer, *e.g.*, "Give ear to my words, O Lord, consider my meditation."

These "Materials" were taken without any change from the first edition.

In addition to these, four complete services were also given, two for morning worship and two for evening. The first two (morning and evening) were from the works of Jeremy Taylor, while the others were from the prayers of the Catholic Apostolic Church, a body whose works seem to have had a particular attraction for the early members of the Church Service Society.

Only one form for Baptism and one for Marriage are included, while a new service, for the Admission of Catechumens, finds a place. This order had an interesting introduction dealing with the question of Confirmation in Reformed Churches. Even more important is the Order for the Ordination of Ministers. The preface to this, in which the Presbyterian position with regard to the Ministry is defined and defended, is really an article of some importance. If this article had been included in later editions, many misapprehensions as to what Presbyterian doctrine really is might have been avoided.

The third edition (1874) brings us to the *Euchologion* most of us know. Five orders for Morning Service and five for Evening Service arranged according to the Sundays of the month make up the opening portion, after the Tables of Lessons, &c. The service for the evening of the Fifth Sunday was taken entirely from the Anglican Book of Common Prayer. For the first time a Table of Daily Lessons is included, as well as a "Table of Lessons for a Third Service." The only new Service is one for the Baptism of Adults. In the Communion Service a new rubric is introduced, indicating that at the "setting apart" of the Elements before the Consecration Prayer "the Minister may take the paten and cup into his hand." This was the old Scots custom, and its partial cessation among the followers of the Erskines gave rise to the "Lifter" controversy, which added another to the many splits among the Seceders.⁽¹⁾ This appears to have been the first edition issued in two volumes.

The fourth edition (1877) was practically a reprint of the third, even the Prefatory Note being the same except for two or three words. In this note the Society "desire to acknowledge with gratitude the large success that has hitherto attended their labours; and to express the hope

⁽¹⁾ A full account of this controversy was contributed by Dr M'Millan to the 1933-34 issue of this *Annual*.—ED.

that their fathers and brethren in the ministry and the congregations of the Church will find this volume aid their devotions and promote the order and solemnity of their worship of Him who must be worshipped in spirit and in truth."

The materials of the services were very largely what had appeared in the earlier editions. Indeed it is remarkable to note to what an extent the prayers collected by the original pioneers still hold their place in the Book of Common Order. In a copy of the fourth edition which had belonged to one of the early members of the Society, I found the following initials attached to the first four services, indicating apparently the person who had undertaken the final compilation. First Sunday, G. W. S. (Dr Sprott of North Berwick). Second Sunday, J. C. L. (Dr Cameron Lees of St Giles, Edinburgh). Third Sunday, G. C. (Rev. George Campbell, of Eastwood, the first Secretary of the Society). Fourth Sunday, R. H. S. (Dr R. H. Story, then of Rosneath, afterwards Principal of Glasgow University).

A considerable number of changes were made in the fifth edition (1884), and it well deserved the words "Revised and enlarged" which appear on the title-page. For the first time the Apostles' Creed is given for use at every service, and new orders are included for the Visitation of the Sick, the Admission of Elders, the Laying of the Foundation Stone and the Dedication of a Church. Another interesting feature is that each intercessory prayer includes a thanksgiving for the faithful departed. This feature had previously appeared in only two orders, one of them taken from the Book of Common Prayer. The Appendix contained a large amount of additional material, "for Daily and other Services." The Litany of the Anglican Prayer Book had also a place in the Appendix, with the word "Ministers" substituted for "Bishops, Priests, and Deacons."

The sixth edition was published in 1890, and in it considerable alterations were made in the order of the ordinary services. Up till then the traditional Scottish order had been followed and the first prayer had included Invocation, Confession, Prayer for Pardon, Supplication; the second prayer embraced Thanksgiving, Prayer for Illumination, and the Lord's Prayer; while the third prayer consisted of Prayer after Sermon, Intercession, Thanksgiving for Faithful Departed. In the new edition the order was the same for the first prayer except that the

Lord's Prayer was now appended thereto, the second prayer consisted of Intercessions and Thanksgivings, the third prayer was for Illumination, while the Sermon was followed by a Collect.

This change was largely due to what may fairly be called an "Anglicising" party in the Society, whose aim seemed to be the making of Scottish services like the Anglican Orders for Morning and Evening Prayer. In addition to the alterations in the order of the prayers, it was further recommended that the *Te Deum* should be sung between the lessons in the morning, and the *Benedictus* after them; while the *Magnificat* and the *Nunc Dimittis* should have similar places in the evening. This procedure, it need hardly be said, is based entirely on the Anglican forms. Another piece of "Anglicising" perpetrated at the same time, was the addition of rubrics requiring the congregation to kneel not only for the prayer of Confession, but for the other prayers as well. Standing had been the traditional attitude of prayer in Scotland as in the Primitive Church, and as it is in the Greek Church to this day. With a little effort it might have been retained in the Church of Scotland, as it still is in some of her daughter Churches. The "innovators" of 1890 must bear their share of the blame for helping to do away with this excellent custom. One thing that should be noticed is that the Congregation only were directed to kneel. It was expected that the Minister should remain standing. Unfortunately this too has disappeared in certain churches, notwithstanding that the proper posture of the officiating minister is standing⁽¹⁾.

The changes made in the order of service were vigorously protested against by men like Dr Sprott and Dr Leishman, who maintained (rightly) that these alterations formed a departure from Primitive and early Reformed practice. Our Scottish service is really the Eucharist with the parts directly belonging to consecration and communion omitted. The Anglican orders for matins and evensong are based on the monastic "hours" services and so are different in their content and form. However, not for the first time or the last in the history of the Society, the men who knew were out-voted by those who were ignorant, and the change was made notwithstanding the protests of the best-informed. The old order was printed as an alternative which might

⁽¹⁾ Dearmer, *The Parson's Handbook*, 221-3. Frere, *Principles of Religious Ceremonial*, 120-124. Sprott, *Offices and Worship*, 237.

be "adopted if desired" in place of the other. The change then made has been continued ever since and has been followed by such manuals as "Prayers for Divine Service," (Church of Scotland, 1923), and "The Book of Common Order" (United Free Church, 1928). In the latter the collection of the offerings is also placed before the sermon.

Another alteration of a different kind was made in the sixth edition. In 1888 a manifesto, signed by about a hundred and fifty members of the Society belonging to the so-called "Broad Church" party, was presented to the Editorial Committee suggesting that something should be done to make the book more suitable for those of their way of thinking. They gave it as their opinion that the services were "too doctrinal in tone and expression"; that many of the confessions of sin were of "an unreal character"; that while the occasional use of the Apostles' Creed was not objected to, its inclusion in every service was not desirable; that the "noble function of Christian worship was to infuse a Christian spirit into all the occupations and relations of our complicated society, and not only to save the members of the Church out of the world, but to save the world by making it increasingly Christian"; that the "employment of extempore prayer should, at least in one part of the service, be more clearly realised."

The result of this manifesto was that representatives of this party were asked to prepare orders for the fifth Sunday of the month. The work of doing so fell chiefly on Professor Allan Menzies, one of the signatories to the application. It may be noted, however, that with the exception of the omission of the Apostles' Creed and the introduction of more congregational responses, there is not much difference between the services thus provided and the others.

The seventh edition was published in 1896 and is said to have been "carefully revised," but on examination it is found that the revisers must have seen little to alter, for the contents are almost, if not entirely, identical with those of the immediately preceding edition. The only material difference that I have noticed is that whereas in the sixth edition the Prayers of Intercession and Thanksgiving are conjoined, in the seventh they are separated by rubrics to the effect that a psalm, hymn, or anthem is to be sung between them.

At the end of the book is printed an alternative "Exhortation before the Holy Communion." This had been included in the third and fourth editions, but for some

reason had been left out of the fifth and sixth. It follows Scottish traditional usage as formerly practised at what was termed the "Fencing of the Table."

This was really the last edition of *Euchologion*, for though there was a ninth edition "carefully revised" issued in 1913, the only changes made in it were the alterations of the names of the Sovereign and members of the Royal Family. Later "editions" have simply been re-issues.

There is, however, one special edition still to be mentioned. This is the one published in the series of "Liturgies and Orders of Divine Service used or prepared for use in the Church of Scotland since the Reformation." It was edited by Dr Sprott and issued in 1905. The text is that of the seventh edition, except for the changes in the Royal names. It is the only issue that I have seen in which King Edward is mentioned as sovereign. It contains an interesting introduction dealing with the progress of the movement for the improvement of Public Worship in Scotland. It is unfortunate that this introduction is not longer and that more than one error has been allowed to pass unnoticed. Perhaps more valuable is the Appendix where the sources of the various prayers are given. Here we see how widely the compilers cast their nets; for almost every liturgy in Christendom has been laid under contribution. A very considerable amount of material was drawn from early Reformed sources. For this we have to thank Dr Sprott himself, who laid more stress on the forms of that period than did some of his colleagues. Writers such as Luther, Calvin, Hermann, Jeremy Taylor are quoted, while in the fifth Sunday Services there are several prayers written by Martineau. There is a fair amount taken from such Scottish sources as the Book of Common Order (Knox's Liturgy), and Dr Lee's "Prayers for Public Worship." The "Directory for Publick Worship" of the Westminster Divines has also yielded something.

Much of the material which appeared in one or more of the editions has since been omitted. Dr Sprott expressed the hope that some of this might be replaced in some future issues of *Euchologion*, but that hope has never materialised. One part of the first edition which was discarded in the second and has never been re-printed was an exhortation to be used on the Sunday before that on which the Communion was to be celebrated. This was in accordance with the instruction of the Directory that "When this sacrament cannot with convenience be frequently ad-

ministered, it is requisite that publick warning be given the Sabbath-day before the administration thereof." The exhortation in question was taken largely from the works of Archbishop Tillotson and was well fitted for its sacred purpose. For some cause, as has been said, it was discarded, though much else might have been omitted with more reason.

Another feature which appeared in some of the early editions was a "Table of the Psalms (Metrical Version) and Paraphrases." This disappeared in the fifth edition, and probably its disappearance was not much regretted, as little or no effort had been made to arrange suitable praise for sacred or natural seasons. As early as 1874 there was given a "Table of Psalms and Lessons for Special Services," and these contained materials for use on the great Christian Festivals of Christmas, Easter, Ascension, and Whitsunday, as well as during Advent and Holy Week. Needless to say these terms were not used. Christmas is called the "Commemoration of the Nativity," and the Advent lists are given as materials for "Preparatory Services" before that great festival.

In the present edition there are two Lectionaries for Sunday use. The first was revised finally by Dr John Macleod and Dr Thomas Leishman. The second is drawn largely from the American Dutch Reformed Lectionary. The forms for the Laying of the Foundation Stone and for the Dedication of a Church are attributed by Mr Kerr in his lecture on the history of the Society (*The Renaissance of Worship*) to Dr A. K. H. Boyd of St Andrews. Dr Boyd may have supplied them, but they are both forms issued by the S. P. C. K. of London. The Ordination Service was the work of Principal Campbell of Aberdeen, who stated that "some portions will recall the formularies of the Reformed Church."

The first part of the service for the Burial of the Dead is taken chiefly from the works of Dr R. E. Lee; while the second service for use at the grave is largely that of the American Dutch Reformed Church. The Form for the Admission of Elders has a good Scottish ancestry and contains much that was approved by the General Assembly in a similar Form in 1582.

Euchologion has played a great part in the moulding of the present-day services, both within and beyond Scotland. Since it was first published fully seventy years ago it has found its way into many lands. Altogether something like

twenty thousand copies have been sold, many of them in the Colonies, especially Canada. Even some who have been heard to denounce it have nevertheless shown themselves to be influenced by it. One cannot sum up the story of its usefulness better than in the words of Dr Sprott:—

“It has done much to improve the worship of the Church, to check the ignorant inventions of innovators on their own account and to preserve sound doctrine in time of unbelief. . . . By building bridges, bevelling distinctions, and levelling up, it has made a large contribution to Christian reunion.”

WILLIAM McMILLAN.