

The Aberdeen Cathedral Liturgy.

THE Prayers compiled by Henry Scougal for use at the daily Morning and Evening Service in St. Machar's Cathedral, Old Aberdeen, are of unique interest in that they appear to be the sole liturgical production of the Second Episcopate of the seventeenth century. They are to be found appended to Orem's "*History of Old Aberdeen*," and they were reprinted in Nichols's "*Bibliotheca Topographica*" and in Hall's "*Fragmenta Liturgica*." Professor Cooper, when Minister of the East Kirk, Aberdeen, reprinted them in his edition of Scougal's "*Life of God in the Soul of Man*," to which he prefixed an interesting account of the life and writings of Scougal. This little book, published by John Rae Smith in Aberdeen in 1892, is now very scarce, and it was thought that the Church Service Society would render a valuable service to students of Scottish Liturgics by reproducing the Prayers in the "*Annual*."

Henry Scougal was the son of Bishop Patrick Scougal, whose tomb and effigy are still to be seen on the south-west wall of St. Machar's Cathedral. He was born in 1650. After graduating at King's College he taught in the University for some years and was then appointed to the Parish of Auchterless. After only one year there he became Professor of Divinity in King's College at the age of twenty-three, residing in the ancient house in the Chanonry—which is still inhabited—known as the Chaplain's Court. This was probably the residence of Bishop Gavin Dunbar's Chaplains and it had been purchased by Dr John Forbes as an official residence for the Professors of Divinity. Scougal held his chair for only five years, dying in 1678, when he was not yet twenty-eight, and was buried in King's College Chapel.

There is still, even in some unlikely quarters, a prevalent impression that the Covenanters in the second half of the seventeenth century were resisting, for conscience sake, the imposition of "read" prayers. Cuddie Headrigg in "*Old Mortality*" is made to say—"It's very true the curates read aye the same words ower again: and if they be richt words, what for no? A guid tale's no the waur o'

being twice taul, I trow ; and a body has aye the better chance to understand it. Everybody's no sae gleg at the uptake as ye are yoursell, mother." Excellent sentiment and sound common-sense, but in reality Cuddie Headrigg, if and when he attended church during any part of the second Episcopate, heard almost precisely the same sort of service which had been in use when the Covenant reigned supreme. There was no service-book ; prayers were extempore ; and the Holy Communion appears to have been administered just as it was in Presbyterian times. The records of Kirk-Sessions, Presbyteries, and Synods, save for occasional mentions of the Bishop, give no sign that anything of fundamental importance happened when Bishops came in again in 1660 or when they went out in 1690. Perhaps it would have been better for the Church in the long run if the Bishops had been more courageous in reforming a worship which cried out for reform, but cuttie stools are hard things and the memory of Jenny Geddes and the seventh Sunday after Trinity was still very real. Doubtless there was a change in the atmosphere of Sunday worship ; extemporaneous effusions would tend to become less extravagant and vulgar, but we know that what changes there may have been were unnoticed by the enquiring visitor of those days⁽¹⁾.

But in some of the towns morning and evening prayers throughout the week were reintroduced, and it was for this end that Scougal compiled his services. They were obviously not intended for Sunday use ; there is no reference to Sunday in them, and we have no exact evidence as to the sort of prayers that would be used in the Cathedral of Aberdeen on Sundays or on Sacramental occasions. But we can judge from Scougal's Prayers what sort of service the Episcopal party favoured and, doubtless, what sort of service might eventually have come into general use but for the Revolution.

The first impression they make on us is their likeness to the " good " extempore prayer to which our fathers were accustomed. They abound in expressions familiar in the " floating liturgy " of the Church of Scotland. They are reverent, sonorous, dignified. They show some slight influence from the Anglican Prayer-book. The General

⁽¹⁾ For a full and extremely interesting treatment of the whole subject reference may be made to Chapter 7 of the recently-published " Religious Life in 17th Century Scotland," by the Rev. Prof. G. D. Henderson of the Church History Chair in King's College, Aberdeen. (Cambridge University Press, 1937).

Confession is introduced in the Morning Prayer and part of the Te Deum, strangely enough, in the Evening Prayer, while there seems to be a reminiscence of the Bidding Prayer in the intercession for schools and universities.

One is tempted to dally with the possibilities which this type of prayer held out for the orderly development of public worship on national lines. Even if it be admitted that here we do not find either the beauty or the succinctness of the language of the Book of Common Prayer, we can imagine easily enough how on these lines Scottish worship might have grown in richness and in adequacy and at the same time retained the allegiance of the common folk of the land. But it was not to be. Bishop Rose of Edinburgh was somewhat tactless in expressing himself when he went to greet William of Orange as the representative of the Church of Scotland, and the Dutchman concluded that his interests did not lie with the Bishops. "At the beginning of the late Revolution," says Orem, "the aforesaid Morning and Evening Prayers were taken away by some presbyterian men in Old Aberdeen." Such practices as the singing of the Doxology seem to have lingered for some years, and during the "Forty-five" the English service-book seems to have been used on at least one occasion; but, if that is left out of account, many generations were to pass before the accents of ordered devotion were again heard in the ancient Cathedral of Aberdeen.

JOHN WILSON BAIRD.

THE MORNING AND EVENING SERVICE OF THE CATHEDRAL CHURCH OF ABERDEEN.

Composed by Mr Henry Scougal,
Professor of Theology in the King's College in Old Aberdeen.

THE MORNING PRAYER.

GREAT and glorious Lord God, Maker of Heaven and earth, and Ruler of Angels and men, who art infinitely exalted above the highest of our thoughts; look down from Thy heavenly dwelling-place, and behold in mercy Thy poor creatures, who are here humbled before Thee, to adore and worship Thy Divine Majesty; to acknowledge our sins, and beg Thy mercy and favour; to learn our duty from Thy Word, and be further engaged to Thy service and obedience. Raise our souls unto Thyself, O God; and bow

down Thy gracious ears to hear our prayers. Let the words of our mouths, and the meditations of our hearts, be acceptable in Thy sight, O Lord, our Strength, and our Redeemer.

Unworthy are we, alas ! to come into Thy presence, or to take Thy holy name in our mouths ; being the wicked offspring of sinful parents, strongly inclined to that which is evil, and averse to anything that is truly good. We have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done ; and we have done those things which we ought not to have done ; and there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults ; restore Thou them that are penitent ; according to Thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous, and sober life, to the glory of Thy holy Name, and the salvation of our own souls.

Preserve us, we beseech Thee, from everything that is displeasing in Thy sight ; and let never the temptations of Satan, the allurements of the world, or the corrupt custom, or bad example of those we live amongst, so far prevail with our evil hearts, as to draw us unto those sins which may dishonour Thee, or wrong our neighbours, or wound our own consciences.

Keep us, O Lord, from neglecting Thy worship, or profaning Thy holy ordinances ; from abusing Thy mercies, or murmuring at any of Thy providences ; and from that grievous sin which doth so much everywhere abound, the taking of Thy holy Name in vain.

Work in us an utter detestation of all fraud and deceit, all malice and envy, all strife and contention, all slander and backbiting ; that we may never do, or wish any evil to others, nor delight to speak evil of them. Let us never deface Thy image, nor grieve Thy Holy Spirit, by pride, passion, or discontent ; by gluttony, drunkenness, or uncleanness, or any of those filthy vices whereby the greatest part of the world are carried headlong into perdition. But teach us so to obey Thy Holy Laws, and follow the perfect example which the Lord Jesus hath given us, that we may assure to ourselves an interest in that everlasting happiness which is the purchase of His precious blood.

To this end, bless us in reading and hearing Thy Holy Word, that it may instruct our judgments, and affect our hearts, and rule our lives, through Jesus Christ our Lord.
AMEN.

*After reading the Holy Scriptures, followeth the Decalogue,
and then this Prayer :*

All honour, praise, and glory be ascribed to Thy Divine majesty, O God, our Creator, Redeemer, and Comforter, by us and all reasonable creatures ; for Thy infinite perfections, which we can never comprehend ; for the creation, and that wise providence whereby Thou rulest and governest the same ; for all the mercies we have met with since we came into the world ; that Thou hast preserved us from so many evils, and bestowed so many good things upon us. We bless Thee for our health and strength, for our food and raiment, for all the means of our subsistence, and comforts of our life ; that it hath pleased Thee to preserve us and our habitations this bygone night from fire, violence, and every evil accident ; and to bring us in safety to the beginning of this day. But above all, we adore and magnify Thee for that infinite mercy Thou hast declared unto mankind, in Jesus Christ our Lord : for the example of His holy life ; for the merits of His bitter death ; for all the means of grace, and for the hopes of everlasting glory.

But what are we, to set forth Thy praise ? Let the people praise Thee, O God ; yea, let all the people praise Thee ! Make Thy ways known upon earth, Thy saving health among all nations ; that from the rising of the sun, to the going down thereof, there may be an holy and acceptable sacrifice offered unto Thee. Open the eyes of the blind Jews. Bring in the fulness of the Gentiles. Deliver the world from Popish superstition, and the carnal delusion of Mahomet, and everything that may hinder the progress and power of this everlasting Gospel, by which we are taught to pray unto Thee.

Inspire Thy universal Church with the Spirit of holiness and love ; and grant unto all Christian kings, princes, and governors, a large measure of wisdom and grace, that they may be both able and willing to advance the great interests of piety and religion.

Endue our Sovereign the King with the Spirit of counsel and judgment ; make him happy in wise and faithful counsellors, in loyal and peaceable subjects, and in the good

success of all his enterprises, for Thy glory, and for his people's tranquility.

Bless all our Rulers and Magistrates, that judgment may run as a river, and righteousness as a mighty stream.

Illuminate all the Bishops and Pastors of Thy flock, that they may feed the people with knowledge, and lead them in the ways of righteousness. (Comfort the afflicted ; relieve the poor ; heal the sick and diseased, especially those recommended to the aid of our prayers.) (Grant that all men in every condition of life may be contented, bettered, and amended.) Bless us with seasonable weather, that the earth may yield her increase, and the poor be satisfied with bread. Bless all our friends and neighbours. Reward those that have done us good ; and pardon all those that have done us evil.

Take care of us, and all our interests, throughout this day : Guide us by Thy Holy Spirit, and guard us by Thy watchful providence ; and suffer no evil to come near our dwellings. Bless us in our outgoing and incoming ; and establish the work of our hands.

Above all, enable us to do something for Thy glory, and the salvation of our souls ; and grant that we may return with our hearts full of love and thankfulness to Thee, in the evening, to praise and magnify Thy continued favour towards us. And when these few days and nights which we are to pass in this wretched and sinful world shall come to a close, conduct us, O most merciful Father, unto that everlasting blessedness which was purchased by the blood of our glorious Redeemer : by whom we are encouraged to address ourselves unto Thee ; and in whose most holy words we close our imperfect prayers, as He hath taught us, saying, *Our Father, &c.*

THE EVENING SERVICE.

Almighty and eternal God, who dwellest in the highest heavens, and humblest Thyself to behold the things that are done on the face of the earth ; we are assembled together in Thy sanctuary to offer our evening sacrifice unto Thee.

But we may justly be ashamed at the thoughts of Thy glory, and afraid to present ourselves before so great and holy a majesty. Even that abounding grace that invites us to Thee may make us blush and cover our faces for shame, when we reflect on our base ingratitude to so much undeserved love,

It was Thou who madest us, and not we ourselves ; and Thou sent us Thy Son to die for us, and offerest us the assistance of the Holy Ghost to bring us unto Thyself. But we have not paid that honour and service which we owed unto Thee, our Almighty Creator ; nor valued as we ought that great salvation purchased for us at so dear a rate ; nor duly followed the godly motion of Thy Holy Spirit. We have many times neglected the duties of Thy worship, and profaned Thy holy ordinances ; we have abused Thy mercies, and murmured against Thy rods, and seldom set Thee before our eyes : and whereas Thou hast commanded us to love our neighbours as ourselves, we have also been very injurious to them by evil counsel and bad example, by prejudging their interest and wronging their reputation, by doing them hurt, or neglecting to do them good.

And though we were made for no meaner happiness than the enjoyment of Thy Blessed Self, yet we have set our hearts too much on worldly pleasures and enjoyments ; and instead of that moderate use of Thy good creatures which Thou art pleased to allow us, have abused them by excess unto the prejudice of our souls.

Thus, Lord, we have sinned against our knowledge and our vows, against Thy promises and threatenings, and all the gracious methods Thou hast used to reclaim us ; and do therefore deserve Thy wrath, and all the dreadful effects of it, as the just recompense of our offences.

Nay, we acknowledge, O God, the very sins of this day were enough to condemn us : for we have done little good and much evil since the beginning of it ; our thoughts have been vain and trifling, our words foolish or sinful, our actions for the greatest part either evil or to little purpose : and though we be one day, now, nearer our graves, we have made little progress in that work for which Thou hast sent us into the world. And now, while we are confessing these things unto Thee, the little sensibleness of our hearts brings new accusations against us. Oh ! how just were it with Thee that we should lament these follies and sins unto all eternity, which we now confess with so little grief and bitterness of spirit.

But though we be among the chief of sinners, yet Thou art our Creator, and we the workmanship of Thy hands ; Yea, Thou art our Redeemer, and we Thy people whom Thou hast bought : and we desire to forsake the evil of our ways, and turn to Thee, the Lord our God, from whom we have gone so far astray.

Have mercy upon us, therefore, O most merciful Father, for Thy goodness' sake ; and for the merits of the Lamb of God, that takes away the sins of the world, blot out all our iniquities. By His agony and bloody sweat, by His death and bitter passion, by all that He hath done and suffered for us, deliver us from the guilt of our sins, and the power of our corrupt affections ; and work in our souls an utter detestation of every evil way.

Enlighten our minds with true knowledge ; purify our hearts with a lively faith and hope. Inflammé our souls with a zealous affection towards Thee, and love towards all men for Thy sake ; that it may be our greatest delight to advance Thy honour and glory, and do all the good we can to those amongst whom we live. Make us humble and lowly in our own eyes, meek and patient in our conversing with others ; never doing wrong to any, and being ready to pardon the greatest injuries done to ourselves. Teach us to be submissive to all Thy dispensations, and cheerful and well content in every condition Thou shalt be pleased to carve out unto us. Make us sober and temperate in all our enjoyments, pure and chaste in all our affections and behaviour, watchful against every temptation, and diligent in the performance of all our duties. Let the life of the holy Jesus be always in our thoughts and before our eyes ; that being in love with all those excellent graces which stirred in His blessed soul, we may never cease our endeavour till the image of our Lord and Saviour be fully formed within our hearts.

And grant, O most merciful Father, that the reading and hearing of Thy Holy Word at this time may help us thereunto ; and let the glory of all redound unto Thee, through Jesus Christ our Lord. AMEN.

THE EVENING PRAYER.

After the Reading, TE DEUM LAUDAMUS, We praise Thee, O God, we acknowledge Thee to be the Lord, &c., *to this sentence,* Govern them and lift them up for ever.

Let peace be to our mother, Sion ; and let them prosper that love her, and seek her good.

Bless and protect our Sovereign Lord the King. Establish His throne in righteousness, and let the crown flourish on His head. Bless his Queen, and brother, and all his Royal relations. Let the Lords of His Majesty's Privy Council, the Senators of the College of Justice, and all

inferior judges and magistrates, be so directed and assisted by Thy grace, that we may live quiet and peaceable lives in all godliness and honesty.

Send down upon Thy servants the Bishops and Pastors of Thy Church such a plentiful measure of Thy Holy Spirit, as the weight and difficulty of their work doth require ; and let them see of the fruit of their labours. And for a perpetual succession of those who may serve Thee in Church and State, bless all schools and seminaries of learning, especially the University of this place ; and prosper the labours of Masters and Scholars, that piety and knowledge may flourish therein.

Be gracious to all ranks and conditions of men, and bless them with true piety, and with endowments suitable to their callings, and let success accompany their lawful endeavours.

And as Thou hast commanded us to remember in our prayers the troubles and necessities of others, so we humbly entreat Thee to look down with compassion on the necessities and calamities of mankind, and pity the works of Thy hands. Have mercy, Lord, on idiots and fools, all mad and distracted persons, and supply the want of their reason by the conduct of Thy providence and assistance of Thy Divine wisdom.

Speak peace to wounded consciences, and grant them the joy of Thy salvation, so as the bones which Thou hast broken may rejoice. Visit those whom Thou hast cast on the bed of languishing, especially those that are recommended to the aid of our prayers. Send a happy deliverance to women travailing in child-birth ; and be near unto such as are drawing near the gates of death. Comfort all those that are afflicted by loss of friends, or any disastrous accident. Hear the cries of the poor, the sighs of the prisoner and captive, and the groans of all that are oppressed.

Be a father to the fatherless, a husband to the widow, a guide to wandering travellers, a pilot to those that go down to the deep. And when any do cry unto Thee in their troubles, hear and deliver them out of their distress ; that with hearts full of thankfulness they may praise the Lord for His goodness, and for His wonderful works to the children of men.

Be mindful of all them in whom we are nearly concerned ; all our friends and relations, all our neighbours and acquaintances, all our well-wishers and benefactors. Pardon and forgive our enemies, persecutors, and slanderers.

We bless Thee for that gracious providence whereby Thou hast protected and maintained us through the bygone day ; and we commend ourselves and all we have to Thy fatherly goodness and care through the darkness of the night : that when we cannot take care of ourselves we may rest safely under the shadow of Thy wings, and Thou, O Lord, mayest sustain us. Defend us graciously from fire and violence, and all the powers of darkness ; and raise our spirits, together with our bodies, in the morning, to such a vigorous sense of Thy continued goodness, as may stir us up to serve Thee with unwearied diligence all the day long.

These things, and whatever else Thou knowest needful and expedient for us or for others, we beg in the Name and words of Thy Son our Saviour, &c.

At the beginning of the late Revolution the aforesaid Morning and Evening Prayers were taken away by some Presbyterian men in Old Aberdeen. (Note in Orem's History of Old Aberdeen.)