

## EDITORIAL

We welcome the Rev. David A. Keddie, Minister of Kirn, to the post of Associate Editor. Mr. Keddie has been a member of the Society since he was a student and we hope he will be able to do something towards restoring the well-known reviews of literature contributed by Dr. John Lamb which were a feature of earlier Journals. (See footnote p. 34).

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This number is being slightly reduced in size to offset the ten-page excess in Vol. 5, No. 1.

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The Introduction of the *Journal* and membership of the Society to new subscribers is best done by individual members. Such introductions would be much appreciated. The circulation is quite wide but could be larger, and an increase would help to maintain viability in view of current cost inflation.

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The decision of the recent General Assembly to restrict its praise to the Metrical Psalter can only be described as another example of that timid conservatism for which the church is becoming notorious – more especially in the light of the acknowledged need for revision of the Psalter – publication date 2000?

\* \* \*

Modern versions of the Lord's Prayer have not so far been too successful. If we could once get accustomed to 'Our Father who are in heaven . . .' (which would appear to be grammatically correct) there is no difficulty about using 'your' for 'thy' and 'thine' throughout the rest of the prayer and this would enable many of the musical settings of the old wording to continue in use. Personally I always repeat the prayer using the 'you' form and find no difference from those international meetings where everyone says the prayer simultaneously in his own language.

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The idea that the 'thou' form has theological overtones in relation to the nature of the Trinity can only exist in the minds of the authors

of such suggestions. 'You' was a perfectly good singular before the AV was dreamed of.

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The post-baptismal hymn (CH 3, no. 555) prints an italic '*him*' and the like. Observance in more than one church suggests that both a footnote in the book and ministerial explanation and guidance are necessary to indicate that the words are meant to be varied *in accordance with the actual circumstances of use*. (See Keddie's remarks on 'it' in No. 552 at p. 32.) Otherwise people seem quite happy to sing as printed.

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The General Assembly produced a rash of purple stocks in the ranks of the ex-Moderators and elsewhere. Enquiry reveals that this is the mark of Her Majesty's Chaplains in Scotland and a rider is given that the colour is other than that customarily worn by Anglican Bishops. Perhaps, but most of us do not carry a shade card around in our pockets! In the climate of the ending of the conversations with the Episcopal Church in Scotland it looks a little like a case of the old Scots proverb – 'they who will tae C(o)upar maun tae C(o)upar'. Naturally one would not question Royal decrees, but they are no doubt the outcome of previous consultations. Clearly some more meaningful emblem is required and one should be thought up in co-operation with the Lord Lyon – perhaps for the present the addition of a 'riband sinister' to the stock would merit consideration?

\* \* \*

Problems of dress apart it should be said that the Corps (if that is the correct term) of Royal Chaplains in Scotland is a body with a long and distinguished history which certainly deserves more attention than the brief chapter of the late T. B. Stewart Thomson in his 'The Chaplain in the Church of Scotland' (1947).

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The Society's first publication – *Euchologion* – in 1867 was a landmark, but it had some interesting predecessors which have been referred to in the Journal from time to time. Our illustrations show the title-page of *Euchologion* together with those of three well-known forerunners.

ΕΥΧΟΛΟΓΙΟΝ:  
OR  
BOOK OF PRAYERS;  
BEING  
FORMS OF WORSHIP,  
ISSUED BY  
*The Church Service Society.*

"Juxta laudabilem Ecclesiæ Scotiæ Reformatæ formam et ritum."  
—ARCHBISHOP GRINDAL, 1582.

WILLIAM BLACKWOOD AND SONS  
EDINBURGH AND LONDON  
MDCCCLXVII

THE  
SCOTCH  
MINISTER'S ASSISTANT,  
OR A  
Collection  
OF  
FORMS,  
FOR  
Celebrating the Ordinances of MARRIAGE, BAPTISM, and the  
LORD'S SUPPER, according to the Usage  
OF THE  
CHURCH OF SCOTLAND,  
WITH  
SUITABLE DEVOTIONS  
FOR  
CHURCH AND FAMILY WORSHIP.



**Inverness:**

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AND A. BROWN, ABERDEEN.

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1802.

# PRESBYTERIAN LITURGIES

WITH

SPECIMENS OF FORMS OF PRAYER

FOR

## WORSHIP

AS USED IN THE CONTINENTAL REFORMED, & AMERICAN CHURCHES ;

WITH THE

*Directory for the Public Worship of God*

AGREED UPON BY THE ASSEMBLY OF DIVINES AT WESTMINSTER ;

AND

## FORMS OF PRAYER

FOR ORDINARY AND COMMUNION SABBATHS, AND FOR OTHER  
SERVICES OF THE CHURCH.

BY THE

REV. ANDREW R. BONAR,

ONE OF THE MINISTERS OF CANONGATE CHURCH, EDINBURGH.

AUTHOR OF "SCENES FROM THE HISTORY OF THE CHRISTIAN CHURCH," "THE HOLY LAND,"

"LAST DAYS OF THE MARTYRS," ETC.

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"Let all things be done decently and in order."—1 Cor. xiv. 46.

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1860.

THE  
ORDER OF PUBLIC WORSHIP  
AND  
ADMINISTRATION OF THE SACRAMENTS  
AS USED IN THE CHURCH OF THE  
GREYFRIARS, EDINBURGH.

BY  
ROBERT LEE, D.D.,  
MINISTER OF GREYFRIARS,  
PROFESSOR OF BIBLICAL CRITICISM, ETC., IN THE UNIVERSITY OF EDINBURGH,  
SENIOR DEAN OF THE CHAPEL ROYAL,  
AND ONE OF HER MAJESTY'S CHAPLAINS IN ORDINARY IN SCOTLAND.

"Let all things be done decently, and according to order."—1 COR. XIV. 40.

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