

THE SCOTTISH BOOK  
OF COMMON PRAYER

1929

ALAN CAMPBELL DON

THE SCOTTISH BOOK OF  
COMMON PRAYER 1929

*17th Edition*  
THE  
BOOKE OF  
COMMON PRAYER,  
AND  
ADMINISTRATION OF THE  
Sacraments.

And other parts of divine Service for  
the use of the CHURCH of  
SCOTLAND.



EDINBURGH,  
Printed by Robert Young, Printer to the  
Kings most Excellent Majesty.  
M. DC. XXXVII.  
CUM PRIVILEGIO.

# THE SCOTTISH BOOK OF COMMON PRAYER

1929

*Notes on its origin and growth, with  
illustrations from original documents*

BY

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LONDON  
S · P · C · K  
1949

THE FIRST PRAYER BOOK OF

The Second P.B. of Edward VI. 1552

The P.B. of Elizabeth. 1559

The P.B. of James I. 1604

The P.B. of Charles II. 1662

Common Prayer (Scotland)

19 12

The Scottish Prayer Book

19 29

OF EDWARD VI · 1549

Eastern Liturgies

The Booke of Common Prayer  
of the Church of Scotland  
'Laud's Liturgy' 1637

The Nonjurors' Office  
1718

The Scottish Communion Office  
The First Wee Bookie  
1722

The Second Wee Bookie  
1735

Bishop Rattray's Office  
1744

The Textus Receptus  
1764

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## FOREWORD

IN the compilation of this pamphlet, I have borrowed freely from the New Edition of Bishop John Dowden's *The Scottish Communion Office 1764*, Oxford at the Clarendon Press, 1922. In all that relates to the origin and growth of the Scottish Liturgy, it is a veritable mine of information.

I would also express my indebtedness to the writers of the articles on Campbell, Gadderar, and Rattray in the *Dictionary of National Biography*.

The Deanery, Westminster, 1949.

A.C.D.

## INTRODUCTION

THIS short pamphlet, illustrated with photographs of original documents in the possession of the author, has been written in the year 1949 on the occasion of the commemoration of the growth of the English Prayer Books.

The First Prayer Book of Edward VI, issued in 1549, was itself an abbreviation and a revision of the Service Books of the pre-Reformation Church and incorporates, in the vulgar tongue, a mass of material familiar for centuries throughout Western Christendom. Archbishop Cranmer was no mere innovator; he was at pains to maintain liturgical continuity with the Church of all the ages. But he little knew how many and various would be the Prayer Books that in centuries to come would trace their descent back to 1549.

Among these later Books is the Scottish Book of Common Prayer, drawn up by the Provincial Synod and finally approved by the Primus, on behalf of the College of Bishops of the Episcopal Church in Scotland, in September, 1929.

The main sources from which the Scottish Prayer Book is derived may be indicated by the diagram on pages 4 and 5.

In the pages that follow, no attempt is made to deal with the successive revisions of the English Prayer Book which lie outside the scope of this pamphlet. It is sufficient to note that until the issue of the Scottish Prayer Book of 1929 Scottish Episcopalians throughout the greater part of the eighteenth and nineteenth centuries were in the habit of using the English Prayer Book of 1662; into which they not infrequently inserted copies of the Scottish Communion Office as an alternative rite for the celebration of the Eucharist.

# I

## THE BOOKE OF COMMON PRAYER . . . 1637

**T**HIS famous Book, liturgically so admirable, historically so disastrous, is commonly known as *Laud's Liturgy* (see Plate 1). But it is not the Book that Archbishop Laud had at first desired the Scottish Church to adopt. With his passion for tidiness he had proposed that the Scottish Church, which had no Prayer Book of its own, should in the interests of uniformity make use of the Prayer Book then in use in England. The Scottish Bishops however objected to this proposal, partly because they desired the Church of Scotland to maintain its independence as a National Church, and partly because they hoped to secure a Prayer Book approximating more closely to the model of 1549 than did the existing English Prayer Book.

Accordingly two of the Scottish Bishops, Maxwell of Ross and Wedderburn of Dunblane, set to work and produced a Book similar to, but in certain important respects differing from, the English Prayer Book then in use. Laud evidently liked the book and arrangements were made for its introduction on Sunday, 23 July 1637. King Charles I, whose ignorance of Scottish sentiment was almost as complete as that of his

Archbishop of Canterbury, proceeded to issue a proclamation in the following terms :

“Our Will is, and We charge you straitly and command, that incontinent these our Letters seen, you passe, and in our name and authoritie command and charge all our Subjects, both ecclesiasticall and civill, by open Proclamation at the market Crosses of the head Burrows of this our Kingdome, and other places needfull, to conform themselves to the said publike forme of worship, which is the only forme, which We (having taken the Counsell of our Clergie) thinke fit to be used in God’s publike worship in this our Kingdome : Commanding also all Archbishops, and Bishops, and other Presbyters and Churchmen, to take a speciall care that the same be duely obeyed and observed, and the contraveeners condignely censured and punished . . . .”

The result of this high-handed and singularly tactless proceeding is known to all students of the Great Rebellion. St. Giles’ Cathedral, Edinburgh, was the scene of an unseemly riot, organized no doubt beforehand by those who were deeply suspicious of anything that savoured however remotely of Popery and who resented anything in the nature of dictation by the King in matters of religion.

Jenny Geddes (if one may assume that this legendary heroine ever existed) hurled the fatal stool, as every schoolgirl knows, and an upheaval ensued which has influenced the course of Scottish history from that day to this.

The section of the Prayer Book of 1637 that aroused the most violent opposition of the Calvinists was of course the Communion Office, which included among

THE  
**B O O K**  
 OF  
 Common-Prayer,  
 AND  
 ADMINISTRATION  
 OF THE  
 Sacraments;  
 And other PARTS of  
**Divine Service**  
 For the USE of the  
 Church of *Scotland.*  
 WITH  
 A Paraphrase of the PSALMS in Metre  
 BY  
 King *JAMES* the VI.

EDINBURGH:

Printed by JAMES WATSON, and sold at his Shop  
 opposite to the Lucken-Booths. MDCCLII.

From the Copy printed at *Edinburgh* in the Year 1637, by Robert  
 Young, Printer to King CHARLES the First.

other things the *Epiclesis* or Invocation of the Holy Spirit in the Prayer of Consecration, and the restoration of the component parts of the "Canon" to the position they had occupied in the first Reformed English Prayer Book of 1549.

The cry went up that an attempt was being made to foist the Roman Mass once more upon the people of Scotland. The No Popery drum was beaten with the success that always attends that form of propaganda when addressed to people who are wholly devoid of liturgical knowledge or understanding and whose antipathy to catholicism in any shape or form is a psychological "hangover" from bygone generations.

The upshot was the signing of the National Covenant, followed by the overthrow of Episcopacy by a General Assembly carefully packed for the occasion that met in Glasgow Cathedral in 1638.

The re-establishment of Presbyterianism meant that the Scottish Prayer Book was relegated to the scrap-heap. It was never reprinted except when, seventy-four years later, in 1712, the Jacobite George Seton, the fifth Earl of Winton, produced a verbatim copy of the original in small octavo (see Plate 2), for the use of such of the Scottish clergy as might wish to adopt it. Numerous copies of the English Prayer Book were also sent to Scotland during the tolerant reign of Queen Anne, and the majority of the clergy and laity appear to have preferred it, partly because of "the advantage which the adherents of Episcopacy thus had of appealing more effectually to the sympathy and support of the powerful hierarchy of England" and partly, as Dowden suggests, on doctrinal grounds. The influence of the teaching of the Nonjurors, as we shall see, took effect later.

But, in spite of the fact that the Scottish Prayer Book of 1637 was never widely used, it is of importance in that it suggested certain improvements which were incorporated in the English Prayer Book, as revised in 1662, and is the primary source from which the Scottish Communion Office, as used in the Episcopal Church in Scotland to-day, is ultimately derived.

A  
 COMMUNION  
 OFFICE,  
 Taken partly from  
*Primitive Liturgies,*  
 And partly from the First  
 ENGLISH REFORMED  
*Common-Prayer-Book:*  
 TOGETHER WITH  
 OFFICES  
 FOR  
 CONFIRMATION,  
 AND THE  
 Visitation of the Sick.

---

L O N D O N :  
 Printed for J. SMITH in the *Strand*. MDCCXVIII.



## II

### THE NONJURORS

AT the Restoration in 1660, the swing of the pendulum resulted in the reintroduction of Episcopacy into Scotland, thereby bringing the Church of Scotland once again into full communion with the Church of England. But no attempt was made to bring into use the Prayer Book of 1637 which had caused so violent an upheaval a generation earlier. Liturgical worship was almost unknown in Scotland during the troubled period of the second restored Episcopacy, which came to an unhappy end with the setting up of the present Presbyterian Establishment by the Revolution Settlement in 1689.

The decision of William of Orange and the Whig Government in London to support the Presbyterian party in Scotland was not made without some hesitation.

Bishop Rose of Edinburgh was deputed by the Episcopal party to repair to London in December, 1688, to seek the advice of the Bishops in England. In a letter written to Archibald Campbell in 1713, Rose gives a detailed account of what then happened. He had interviews with the Archbishop of Canterbury (Sancroft) and others, including Bishop Compton of London. Compton said to him: "The King [i.e. William of Orange] bids me to tell you that he now knows the state of Scotland much better than he did when he was in Holland: for while there, he was made believe that

Scotland generally all over was Presbyterian, but now he sees that the great body of the Nobility and Gentry are for Episcopacy, and 'tis the trading and inferior sort that are for Presbytery. Wherefore he bids me tell you, that if you will undertake to serve him to the purpose that he is served here in England, he'll take you by the hand, support the Church and Order and throw off the Presbyterians."

Immediately after this the Prince (as Bishop Rose preferred to call him) came into the room and advancing towards the Bishop said "I hope you'll be kind to me and follow the example of England." "Wherefore," adds the Bishop, "being something diffculted how to make a mannerly and discreet answer without intangling myself, I readily replied: Sir, I will serve you so far as Law, Reason or Conscience shall allow me . . . instantly the Prince, without saying anything more, turned away from me and went back to his company."

That historic interview may well have told in the balance against the Episcopalians, who "both by natural allegiance, the Laws and the most solemn Oaths . . . were engaged in the King's [i.e. King James'] interest." Refusing as they did to abjure their allegiance to their anointed King, they became, for conscience sake, Non-jurors.

The Nonjurors in England included not only Sancroft, the Archbishop of Canterbury, and eight other Diocesan Bishops, but also a number of clergy of intellectual distinction, among whom George Hickes (the deprived Dean of Worcester) was one of the most prominent. Hickes was a High Churchman and one of the first of the nonjuring clergy to be consecrated Bishop. He used the first Prayer Book of Edward VI.

in the celebration of the Eucharist and became the leader of the party that advocated the adoption of the so-called "Usages," as contained in the Prayer Book of 1549, in the performance of Eucharistic worship. These usages were (1) the express Invocation of the Holy Spirit in the consecration of the Elements. (2) The Prayer of Oblation as part of the "Canon." (3) The Commemoration in prayer of the faithful departed. (4) The mixed chalice or the addition of water to the wine before consecration.

The Nonjurors both in England and Scotland were divided among themselves—some were in favour of the usages, some against them. After the death of Bishop Hicke in 1715, the leadership of the "Usagers" in England devolved upon Bishop Jeremy Collier and Bishop Thomas Brett who, with others, had entered into negotiations with certain Patriarchs of the Orthodox Church of the East and had arrived at a preliminary concordat whereby it was agreed (among other things) "that the most ancient English Liturgy [that of 1549], as more near approaching the manner of the Oriental Church, be in the first place restored with such proper additions and alterations as may be agreed on, to render it still more conformable to that and the primitive standard."

These negotiations, as was inevitable, came to nothing. But certain results followed. As a first step the Nonjurors reprinted in 1717 the Communion Service from the Prayer Book of 1549. They then, after much disputation, decided to issue a Communion Office of their own, framed on primitive lines.

Early in 1718 the Office of the Nonjurors was published, with the title "A Communion Office taken partly from the Primitive Liturgies and partly from the first

English reformed Common Prayer Book." (See Plate 3.)

In the compilation of this interesting book, two Scottish divines, then living in London, seem to have played a part—Archibald Campbell and James Gadderar. Of them something more must be said.

Archibald Campbell was the second son of Lord Niel Campbell whose father was the Marquess of Argyll who suffered defeat at the hands of Montrose at Inverlochy in 1644 and execution in Edinburgh at the hands of the Restoration Government in 1661.

Originally a violent Whig, Archibald Campbell subsequently "kept better company," as Dr. Johnson remarks, "and became a violent Tory." He threw in his lot with the Nonjurors at the Revolution and taking up his abode in London became the familiar friend of men like Hickes and Nelson. Dr. Johnson speaks of him as "a man of letters, but injudicious; and very curious and inquisitive, but credulous." In August, 1711, he repaired to Dundee and was there consecrated Bishop by three of the Scottish Nonjuring Bishops. Returning to London he engaged in the negotiations with the Eastern Church and in the compilation of the Nonjurors' Office, of which mention has been made.

He evidently made a poor impression on the Jacobite George Lockhart of Carnwath who, in a letter to the Chevalier (alias "The Old Pretender"), states that "he was most imprudently consecrated some time ago" seeing that he was "adorned with none of the qualifications necessary in a Bishop and remarkable for some things inconsistent with the character of a gentleman." None the less, Campbell was elected Bishop of Aberdeen in 1721, though he never seems to have ministered

*Hic unus ex libris sacris est*

*quos Archibaldus,  
Episcopus Aberdonensis.*

*Presbyteris suis & Diaconis distribuen-*  
*-dos, ipse Londini agens*  
*dono misit.*

*Januariô mense, 1724.*

in his northern diocese. He continued to reside in London and after quarrelling with some of the other Scottish Bishops on the subject of the usages, he resigned in 1725, dying in London in 1744.

James Gadderar was born in 1655 and after his ordination served as "curate" of a Scottish parish in the troubled times just before the Revolution. In 1688 he was one of the curates who were "rabbled" out of their parishes by the Covenanters—"contra jura omnia divina humanaque," as he remarked.

This "rabbling of the curates" took place mainly in the south-western parts of the country. North of the Tay and more especially in Aberdeenshire and Angus, many of the Episcopalian clergy retained possession of their parish churches for years and years, in spite of the attempts of the Government to eject them. Daniel Defoe\*, for instance, who had no love for the Jacobites, gives a list of no less than twenty-three parishes in the county of Angus alone where in 1707, almost twenty years after the disestablishment of Episcopacy, the change over from Episcopacy to Presbyterianism had not yet been effected, owing presumably to the opposition of the people to the policy of the Government.

Gadderar however was one of the early victims. He found his way to London and in 1712 was there consecrated Bishop by three Nonjuring Bishops, Hicke, Falconar, and Campbell. He took up his abode with Bishop Campbell and shared in his activities, until in 1721 he returned to Scotland to act as Campbell's representative or Vicar.

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\* See *Presbyterian Persecution Examined, with an essay on the Nature and Necessity of Toleration in Scotland*. Edinburgh 1707.

A keen supporter of the Usages, Gadderar was probably entrusted by Campbell with the distribution of copies of the Nonjurors' Office to the clergy of the Diocese of Aberdeen (see Plate 4) and of copies of a Book of Devotions compiled by a "Primitive Catholick" to the faithful laity (see Plates 5 and 6). These volumes appear to have been in the nature of a parting gift from the absentee Bishop of the Diocese, for it is recorded that in 1724 the appointment of Gadderar as Bishop of Aberdeen was confirmed by the "College" Bishops\* and the presumption is that he actually took over the care of the Diocese on the resignation of Campbell in 1725. He died in Aberdeen in 1733.

It is said of Gadderar, in the *Dictionary of National Biography*, that "he had really been the restorer of the Liturgy to the Scottish Episcopal Church."

The next section will deal with the evidence supplied by "The Wee Bookies" in justification of this claim.

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\* By "College" Bishops is meant those non-ruling Bishops who on Bishop Rose's death in 1720 formed themselves into an Episcopal College, exercising corporate jurisdiction over the whole Church, with one of their number as *Primus inter pares*. See *Scotland's Church*, by the Right Reverend Anthony Mitchell, D.D., p. 110, third edition, Dundee, David Winter & Son, 1933.

PRIVATE  
DEVOTIONS

Before, At, and After the

*Christian Sacrifice,*

Collected from the

HOLY SCRIPTURES,

AND THE

Ancient Liturgies

OF THE

CATHOLICK CHURCH:

AND

Recommended to the ORTHODOX LAITY.

---

*By a Primitive Catholick.*

---

*We have an Altar, whereof they have no right to Eat who serve the Tabernacle. Heb. xiii. 10.*

*If thou bring thy Gift to the Altar, and there rememberest that thy Brother hath ought against thee; leave there thy Gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy Gift. S. Matt. v. 23, 24.*

---

Printed for J. SMITH in Cornhill. MDCCXX.



Hic unus ex libris sacris est quos

Archibaldus,  
Episcopus Aberdonensis,

clero suo plebique distribuendos,  
ipse Londini agens,

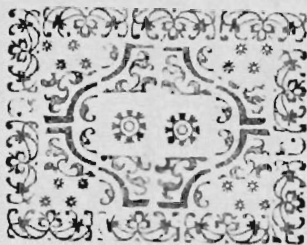
dono misit

Januario mense, 172 $\frac{4}{5}$

THE  
**Communion Office**  
 For the USE of the  
**CHURCH**  
 OF  
**SCOTLAND,**

As far as concerneth the  
**MINISTRATION**  
 OF THAT  
**Holy Sacrament.**

Authorized by King *CHARLES I. Anno 1636.*



*EDINBURGH,*  
 Printed by *James Watson* His Majesty's Printer. *MDCCXXII.*

The proper & true Order of this  
Office, as used at yont in the Dio-  
-cese of Aberdeen. 1727.

<del>1</del>	<del>_____</del>	<del>_____</del>
1	The Exhortation	Page 10
2	The Sentences	13
3	Lift up your Hearts or	15
4	The Consecration	18
5	The Oblation	19
6	The Prayer, for Christ's Church	8
7	The Lord's Prayer	21
8	The Invitation	12
9	The Confession	13
10	The Absolution	14
11	The comfortable Words	14
12	The Prayer of humble Access	22
	The Distribution.	

### III

#### THE WEE BOOKIES

“IN the year 1722,” says Bishop Dowden, “there had been published in Edinburgh what I think may be regarded as the first of the ‘wee bookies,’ a reprint of the Communion Office of 1637 beginning at the Offertory, omitting the two Exhortations to be used in giving notice, and the rubrics and collects after the Blessing.”

Of this edition Dowden states that only two copies are known to exist. A third copy however was discovered by the present writer in the Library of a country house in Angus, owned by an old Episcopalian family named Ogilvy of Inshewan (see Plate 7).

It may well be that this reprint was undertaken at the instigation of Bishop Gadderar who is said to have caused some hundred copies of the 1637 Office to be printed for use in the Diocese of Aberdeen. What is certain is that it was at the instigation of the Bishop that the clergy of the Diocese, when celebrating at their altars, were in the habit of transposing the various parts of the office in the order set forth at the back of the title page of the Wee Bookie (see Plate 8). In this way were introduced some of the distinctive features of the Communion Office now in use in the Scottish Episcopal Church. For example, the Prayer for Christ’s Church was taken from its place immediately after the Offertory

and inserted after the conclusion of the Prayer of Consecration; while the Invitation, Confession, Absolution, and Comfortable Words were said at a later stage in the service, immediately before the Prayer of Humble Access, instead of before the *Sursum Corda*.

These alterations, representing "the proper and true order" in which the Office, in the opinion of Gadderar and his clergy, ought to be said, were incorporated in an edition of the *Wee Bookie* printed in 1735 as a private speculation by "two young merchants hoping to make a penny by the ready sale of them." In this edition (see Plate 9) it is claimed that "All the parts of this office are ranked in the natural order." As Gadderar had died two years before the issue of this edition, he cannot be held personally responsible for it: but there is little doubt that he would have approved the action of the enterprising young merchants. Whether King Charles I would have "authorized" it, is another matter—to say that it was authorized by him "Anno 1636" was a "terminological inexactitude" inserted, presumably, for the purpose of puffing the sales among the Jacobite Episcopalians, who resolutely refused to pray for the "wee wee German Lairdie" that occupied the throne, and drank to the health of "the King over the water."

The devotion of the Scottish Episcopal Church to the exiled House of Stuart was destined to be tested, in blood and tears, before many years were out. The "Forty-Five" was near at hand, to be followed by the cruel penal laws, which by the time of their repeal in 1792 had reduced the Church to "the shadow of a shade."

# Communion Office

For the USE of the

## CHURCH

O · F

## SCOTLAND,

As far as concerneth the

## MINISTRATION

O F T H A T

# Holy Sacrament.

---

Authorized by K. CHARLES I. *Anno* 1636.

---

*All the Parts of this Office are ranked in the natural Order.*

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Printed in the Year of our LORD 1735

## IV

### THE EASTERN LITURGIES

**R**EFERENCE has already been made to the negotiations carried on between a section of the Nonjurors and certain prelates of the Orthodox Church of the East, in the early years of the eighteenth century. Among those who took part was a young layman from Scotland, Thomas Rattray by name, the eldest son of the laird of Craighall, a house perched on a precipitous rock overlooking the River Ericht in East Perthshire. Rattray had long been interested in liturgical studies. When in London in 1716 he had, we are told, assisted the Nonjuring Bishop Spinkes in translating into Greek the proposals of union with the Eastern Church which had originated in the visit to England of the Archbishop of Thebais. He welcomed the appearance of the Nonjurors' Office of 1718, which was used for a time at Craighall, and wrote to Bishop Rose, the deprived Bishop of Edinburgh, urging that Scottish priests should be given permission to use that Office "till it shall please God to afford a more convenient opportunity of framing a Liturgie, for the use

of our Church, which may be in all respects agreeable to the doctrine and practice of the primitive Church."

Rattray was ordained when of mature age. He was certainly in Holy Orders in 1724 and was consecrated as Bishop of Brechin on 4 June 1727, by Bishop Gadderar and two other Scottish Bishops.

For the remainder of his life, as successively Bishop of Dunkeld (1731) and Primus (1739), he devoted himself to the study of Eastern Liturgies and more especially of the Liturgy of St. James, which seemed to him to present the norm that it was desirable to follow.

Before his death in May 1743 he had completed the manuscript of the work by which his name is chiefly known to liturgical students. This book was published anonymously in 1744 with the title *The Ancient Liturgy of the Church of Jerusalem, being the Liturgy of St. James, freed from all latter additions and interpolations of whatever kind, and so restored to its original purity*. In 1748 the Communion Office, as reconstructed in this book, was published separately with the title: *An Office for the Sacrifice of the Holy Eucharist*, to which was added an order for Morning and Evening Prayer and a Litany, based on Greek models (see Plate 10).

Rattray's adaptation of the Liturgy of St. James was, as Bishop Dowden says, "too far removed in character from the service with which both priests and people were familiar to allow it any chance of being adopted in its own form by the Church." Nevertheless its influence on the structure and in some particulars on the wording of subsequent versions of the Scottish Communion Office is plain. The sequence of the parts of the Prayer of Consecration, for example, corresponded to the sequence in the Nonjurors' Office of 1718 in that, as in the ancient Liturgies of the East, the recital of the

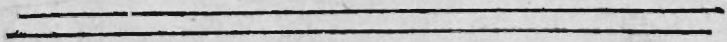


A  
**F O R M**  
 O F  
 MORNING and EVENING  
**P R A Y E R,**  
 Daily throughout the Y E A R.

Together with an  
**O F F I C E**  
 For celebrating the  
**CHRISTIAN SACRIFICE.**

*Prove all Things : Hold fast that which is good.*  
 I THESS. V. 21.

24  
 1  
 2 (A. & M.)



L O N D O N:  
 Printed in the Y E A R M D C C X L V I I I .

of that, Amen & with a voice  
 of thy sleep, giving it to draw  
 and stand high. Amen  
 Then shall he, and by the spirit  
 ing. And then King of Heaven  
 from some distance.  
 Kingly God, ever heavenly,  
 Father, whose arms are outstretched,  
 & embracing his entire people  
 return to our salvation, and  
 performed in the same royal in-  
 which he was delivered. — In which  
 down into her holy, and eternal  
 whole. And when he had  
 sanctified — to be the  
 given to her Defecies, saying  
 — Take, eat. — Then he myste-  
 rily which is given for you,  
 Do take of it. And finally  
 — And drink of it for you.  
 Then to take the chalice, and  
 when he had given thanks to  
 give it to them, saying —

PLATE 11

aying — Drink ye all of the  
 of the New Testament <sup>is broken</sup>  
 which is the for you <sup>in many</sup>  
 and for many sins. <sup>in many</sup>  
 Redemption of sins. —  
 Do this, as often as ye  
 and thank the Lord <sup>for</sup>  
 memorial of me. —  
 he be desired to the  
 voluntary institution &  
 in commemoration of the  
 men and death of thy son Jesus  
 the Lord & of his Resurrection  
 from the dead, & give them into  
 the one; and drinking for his  
 and coming with glory &  
 great power, to judge the  
 & the dead, and to sit on to every  
 Man according to his works,  
 We thank thee, O Lord, and  
 do now with great reverence &  
 Amen

history of the Institution immediately precedes the Great Oblation, *which in its turn precedes the Invocation of the Holy Spirit upon the Elements.*

This was an important change which rapidly commended itself to many of those who had hitherto used the earlier Wee Bookies based upon 1637. Rattray's lead was followed in an edition of the Scottish Communion Office issued in 1755 by Bishop Falconar and this in turn paved the way for the general adoption of the version published in 1764 which may be regarded, as Dowden says, as the *textus ab omnibus receptus*. Of this more will be said later on.

It will be clear from what has been said above that the first sixty years or so of the eighteenth century were a period of liturgical experiment among the Scottish Episcopalians. There was no uniformity of worship throughout the Church and in the celebration of the Holy Communion some clergy used one form and some another.

This diversity of rite was further complicated when, as sometimes happened, versions of the Communion service were drawn up and circulated in manuscript by individual students of liturgiology. One such manuscript, for instance (see Plate 11), appears to have been in use in Angus about the middle of the century. The present writer found this in a house near Kirriemuir and discovered a transcript of part of it inserted into a copy of the Nonjurors' Office which belonged to the Rev. George Skene, Episcopal minister at Forfar from 1754 to 1797. Father Skene, as he was affectionately called by his congregation, was a holy man, an eager student of liturgies and a typical Scottish Episcopalian of the old school. He was proud to sign himself "George Skene P.E.S."—Presbyter Ecclesiae Scoticae. But

to-day many ignorant people speak of that Church as the "English Church." It is indeed proud to be an independent and self-governing Province of the world-wide Anglican Communion—but "English"! No.

THE  
COMMUNION-OFFICE  
FOR THE USE OF THE  
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SCOTLAND,  
AS FAR AS CONCERNETH THE  
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HOLY SACRAMENT.

EDINBURGH:  
Printed for DRUMMOND, at OSSIAN'S Head.  
MDCCLXIV.

## V

### THE SCOTTISH COMMUNION OFFICE 1764

**R**EFERENCE has already been made to the fact that the edition of the Communion Office published in Edinburgh by Drummond in the year 1764 (see Plate 12) may be regarded as the *textus receptus*, from which the present Scottish Liturgy is directly descended. This revision was undertaken by two of the Scottish Bishops, William Falconar, Bishop of Moray, Primus, and Robert Forbes, Bishop of Caithness, if not at the request, at least with the approval of the College of Bishops.

While there is no evidence that this version of the Office was given formal synodical authority, it was, as Dowden testifies, "rapidly and generally accepted throughout the Church." It displaced the versions represented by the Wee Bookies of 1722 and 1735 both of which had hitherto been widely used.

Thus the period of experiment and disagreement ended in the adoption of an approved text which has remained essentially unchanged ever since, though some minor alterations and additions were made in 1912 and 1929. In the position occupied by the Prayer for the Church, and in the sequence of the parts of the Prayer of Consecration, as in other less important respects, the Scottish Communion Office reflects the

influence of Eastern Liturgies to an extent that is unique among the Liturgies of the Anglican Communion. This is what renders it interesting from the point of view of the liturgical student.

One further point deserves mention. The Communion Office in the Prayer Book of the Protestant Episcopal Church of America bears a marked resemblance to the Scottish Office in so far as the structure of the Prayer of Consecration is concerned. This is accounted for by the fact that the first American Bishop, Samuel Seabury, was in 1784 consecrated in Aberdeen by the Primus (Kilgour) and two other Scottish Bishops. He carried with him to America a copy of the 1764 Communion Office which thus formed the basis of the revision subsequently undertaken by the American Church. This link between the Churches of Scotland and the United States is greatly cherished on both sides of the Atlantic.\*

This short pamphlet will have served its purpose if it prompts some of its readers to study the chequered history of the Scottish Church (a subject on which most Englishmen and many Scotsmen are lamentably misinformed) and to purchase for themselves a copy of the Scottish Prayer Book of 1929, which enshrines as its chief liturgical treasure "The Scottish Liturgy for the celebration of the Holy Eucharist and administration of Holy Communion commonly called The Scottish Communion Office."

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\* In recognition whereof I gave myself the pleasure of presenting a copy of the 1637 Scottish Prayer Book to the Right Rev. H. K. Sherrill, D.D., Presiding Bishop of the Protestant Episcopal Church of the United States of America, on the occasion of a dinner held at Sion College in July 1948 during the course of the Lambeth Conference.—A.C.D.