

**THE SCOTTISH SANCTUARY AS IT  
WAS AND AS IT IS; OR, RECENT  
CHANGES IN THE PUBLIC  
WORSHIP OF THE PRESBYTERIAN  
CHURCHES IN SCOTLAND**

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The Scottish Sanctuary as It Was and as It Is; Or, Recent Changes in the Public Worship of the Presbyterian Churches in Scotland by Andrew Duncan

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**ANDREW DUNCAN**

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THE SCOTTISH SANCTUARY

AS IT WAS, AND AS IT IS.

"Those who are for no changes, and those who befriend all changes,  
are equally unreasonable and anti-scriptural in their conduct,"—

DAVID KING, LL.D.

THE  
SCOTTISH SANCTUARY  
AS IT WAS AND AS IT IS

OR

RECENT CHANGES IN THE PUBLIC WORSHIP  
OF THE PRESBYTERIAN CHURCHES  
IN SCOTLAND

BY THE

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DUNDEE



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110. k. 792.

"Quid si tam Græcis novitas invisa fuisset,  
Quam nobis, quid nunc esset vetus?"—

HORAT., *Ep.* lib. ii. 1.

"Reperiuntur ingenia alia in admirationem antiquitatis, alia in amorem et amplexum novitatis effusa: pauca verò ejus temperamenti sunt ut modum tenere possunt, quia ut quæ rectè posita sunt ab antiquis convellant, aut ea contemnunt quæ rectè afferuntur a novis."—BACON, *Nov. Org.* lib. I. 56.



## PREFACE.

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IN the following pages an account is given of some of the changes that have taken place, more or less recently, in the mode of conducting the services of Public Worship in the Presbyterian Churches, especially in one of the Dissenting Presbyterian Churches, of Scotland. Use has been made to some extent of a volume published a few years ago, which contained historical notices of the United Presbyterian Congregation of which the Author is the senior minister. Some of those who have read that book may also peruse this; but the Author does not apprehend any complaint on their part, as it will be found that, where the same topics are adverted to, the illustration has been varied, and very considerably enlarged, and the greater part of this work is new.

“Public worship,” says Vinet, “comprehends, according to the usual mode of regarding it, all that occupies the time during which a congregation is assembled in the name of God,” thus including instruction as well as devotion. It is in this wide sense that the phrase is used in the title.

In an Appendix I have noticed a practice, now fallen into desuetude, which in past times was considered an indispensable part of pastoral work; and have adverted to some particulars in which improvement is happily exhibited in the important matter of behaviour in the house of God.

## CHAPTER I.

### *PRAISE, OR THE SERVICE OF SONG.*

**P**RAISE, as an act or exercise of religious worship, possesses the character both of adoration and thanksgiving. It consists in "extolling" and "blessing" God. It is the devout celebration of His perfections, works, and ways, and the grateful acknowledgment of His mercies. Singing, or the utterance of musical sounds, combined with measured composition in the form of hymns, has been in all ages the principal mode of performing this exercise, and of thus expressing the sentiments and emotions of genuine piety. The service of song was an important part of the worship of the people of God in ancient times; and it was observed by the early Christians in their public assemblies. During the long period termed "the dark ages," the people were debarred from joining in the psalmody, the hymns that were sung being composed in a language unknown to them; but the Reformation in the seventeenth century restored to the people the enjoyment of their right to participate in this primitive and edifying part of public