

The Cushat

KEDRON

Anon. arr. Hugh S. Robertson (1874-1952) et al

The image displays a musical score for the song 'The Cushat'. It consists of two systems of music, each with a treble and bass staff. The music is written in a common time signature (C) and a key signature of one flat (B-flat). The notation includes various note values, rests, and dynamic markings. The first system ends with a double bar line and repeat dots. The second system continues the melody and accompaniment.

- 1 As I cam doun bi Jordanside
I hard a cushie-doo:
"I bide the cumin o the King;
My luv is iver true.
- 2 "I canna bide a graceless gowk,
An he may be a king,
At cairries on wi's brither's mate:"
Thus did the cushat sing.
- 3 "My luv 'll be a mither hen;
He'll lift the grundit spug;
He'll mend the blackie's bracken wing:"
Her cooin at my lug.
- 4 An sae I cry on Jordanside,
An douk the fowk of new,
Ontil the cushat fluthers doun
Upò her luv sae true.

Robin Ree (b.1950)

Dirk Afore Dawin

THE ROAD AN THE MILES TAE DUNDEE (11.10.11.10)

Scots Trad.

The musical score consists of three staves of music in 3/4 time, written in a key with one flat (B-flat). The first staff begins with a C7 chord and contains a repeat sign. The second staff begins with an Am7 chord and contains a repeat sign. The third staff begins with a Bb chord and contains a repeat sign. The chords are: C7, F, Bb, F, Bb, Am7, Dm, G, G7, C, C7, F, F/A, Bb, F, F7, Bb, F/A, Dm, Gm7, C7, F.

- 1 An dinna ye ken the signs o his comin?
An div ye no hear the faa o thae feet?
O ken ye na this is the dirk afore dawin,
The daw o the morn sae braw an sae sweet?
- 2 The nicht hes bin drear, bot n'er wis it lanesome,
No een throwe the dale whaur sheddas lay lang.
His kent an his cruik, they thegither gied comfort;
Tho fitsair an wearie, we ey hed ae sang.
- 3 An can we forget, whan syne we war greetin,
The titch o the haun at dichtit oor tears?
The hecht at he gied us, nae, niver tae lea us,
Na, n'er tae forleit us, it banished oor fears.
- 4 Oor herts they are sair, an near seeck wi bidin
The souch o his voice, the sichtin o's face.
The nicht is 'maist by, an the bonnie day brakin;
Syne, syne we sal hailse him at comes fu o grace.

Etta Gracey Stoe (revisit i licht o Scots Scriptor)
(original form at <http://sacredscotchsolos.blogspot.com>)

Prayer an Sang at the Lichtin o Advent Cannles: Ouk 1.

Jesus said, 'Monie, I tell ye, will come frae the aist an the wast an lie doun at the buird wi Abraham an Isaac an Jaucob i the Kingdom o Heiven.' (Mat.8.11 - Lorimer)

We licht ae cannle tae mind us o aa God's fowk. For Jesus said til his disciples, 'Ye ar the licht o the ward!' (Mat.5.14 - Lorimer)

PRAYER

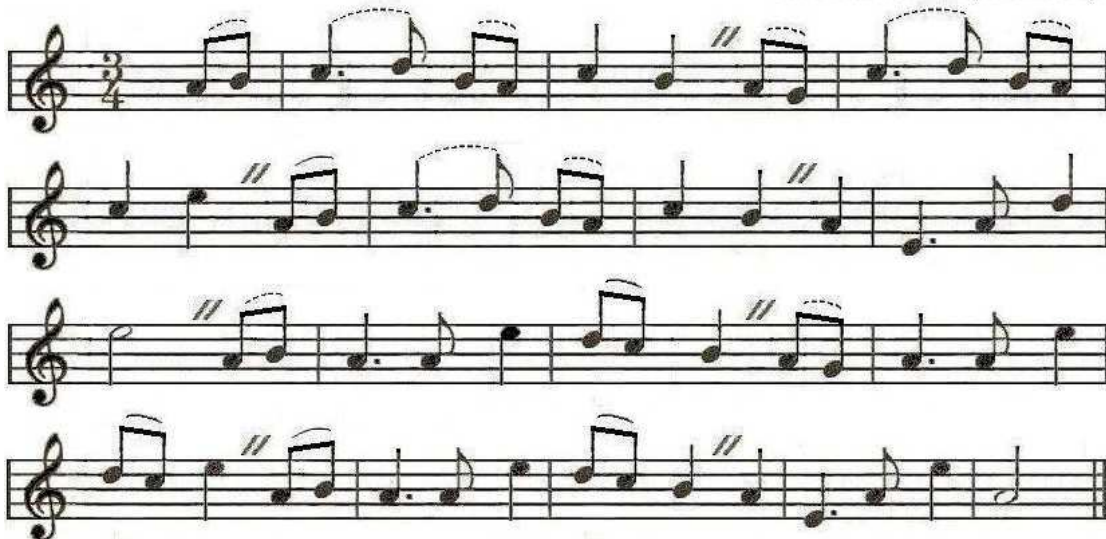
Atweill, Lord, naebodie lichts a lamp an claps it i the kist,
nor staps it i the press!

Lat the leme o the Spírit shine frae Christ's Kirk,
an our guid deeds be as cannles in a hearse¹,
sae's aabodie sees that licht
an ruises our Faither in heiven.

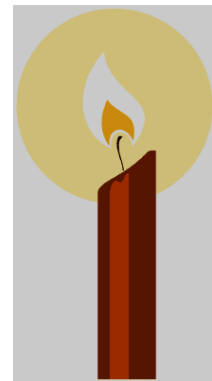
Amen.

CARRELL: The Nicht is Near Gane, verse yin -

Scots Traditional (15th cent?)



1 Hey! nou the day dawis,
Nou Christ on us caais,
Nou walth on our waais
Appearis onane:
Nou the Wurd o God ringis
Whilk is King o aa kingis;
Nou Christis flock singis,
"The nicht is near gane."²



¹ *Hearse*: 'chandelier' (i the kirk) in Brechin an Montrose

² For the hale carrel wi fou music see page 5 ablò.

Prayer an Sang at the Lichtin o Advent Cannles: Ouk 2.

I Malachie the Prophet it staunds written,
*'Behaud, I send furth my messenger
tae redd the gate afore me.'* (3.1)

We licht anither cannle, tae mind us o aa the prophets at spak up about him at comes tae set us free. For Jesus yarns o Abraham, sayin, *'Gif they tentna Moses an the Prophets, they winna heed nane, no een gif ane rises frae the deid.'*

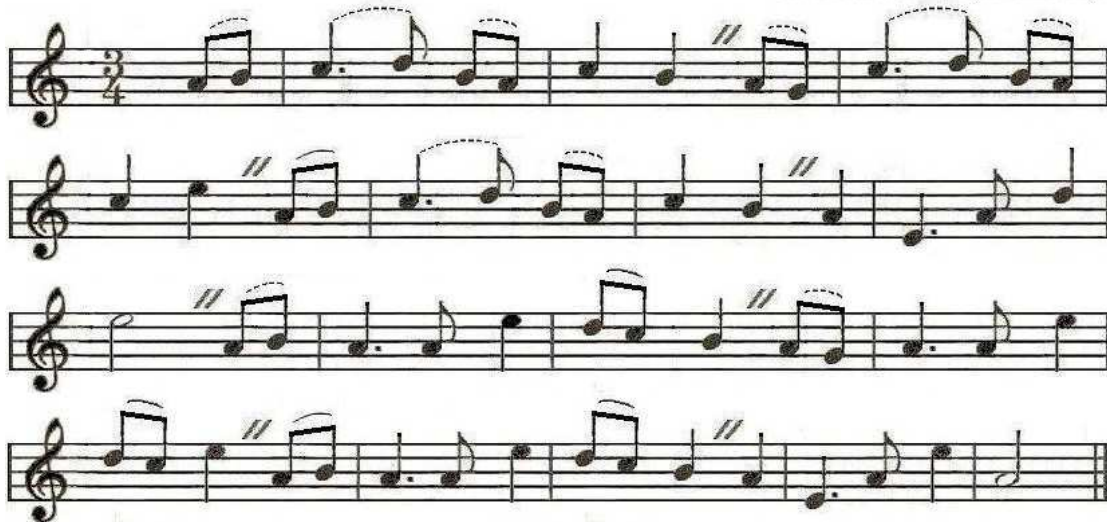
(Luke 16.31 - Lorimer)

PRAYER

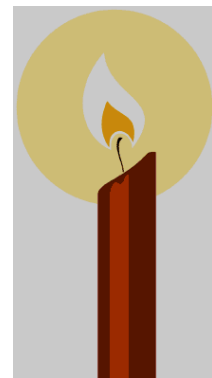
King Maist Híe,
o whase courtrie are Moses an Samuel an Dauvit an Elijah an aa the prophets,
them at wis gleg tae speak thy wurd,
tae be thy heralds an pursevants on the yird,
gíe us tae sing for freedom wi spírit like tae Miriam an Deborah,
tae bide pátient an prayerfu on our redemption like Anna,
an tae speak suith like Philip's fower dochters,
at aa may be prophets o thy Kingdom
in Christ our Lord.
Amen.

CARRELL: The Nicht is Near Gane, verse twa -

Scots Traditional (15th cent?)



2 Out the mirk, merk, a horn min!
Out its wame, conjoint warnin,
Ae Starn o the Mornin
Appearis onane:
The aul spaemen hae liftit;
For ilk gift tae be giftit
Th'iv niffert an coft it;
The nicht is near gane.



Prayer an Sang at the Lichtin o Advent Cannles: Ouk 3.

It staunds written i the Gospel, ‘*There kythed a man, sent frae God, at his name wis John. He cam for a witness, tae beir witness tae the licht, at aa micht win tae faith throu him. He wisna the licht himsel; he cam tae beir witness tae the licht.*’

(John 1.6-8 - Lorimer)

We licht a third cannle, tae mind us o John the Baptízer wha said,

‘*Ane at is michtier nor me is comin efter me,
at I amna wurdie tae lout doun afore
an lowse the points o his shuin.*’ (Mark 1.7 - Lorimer)



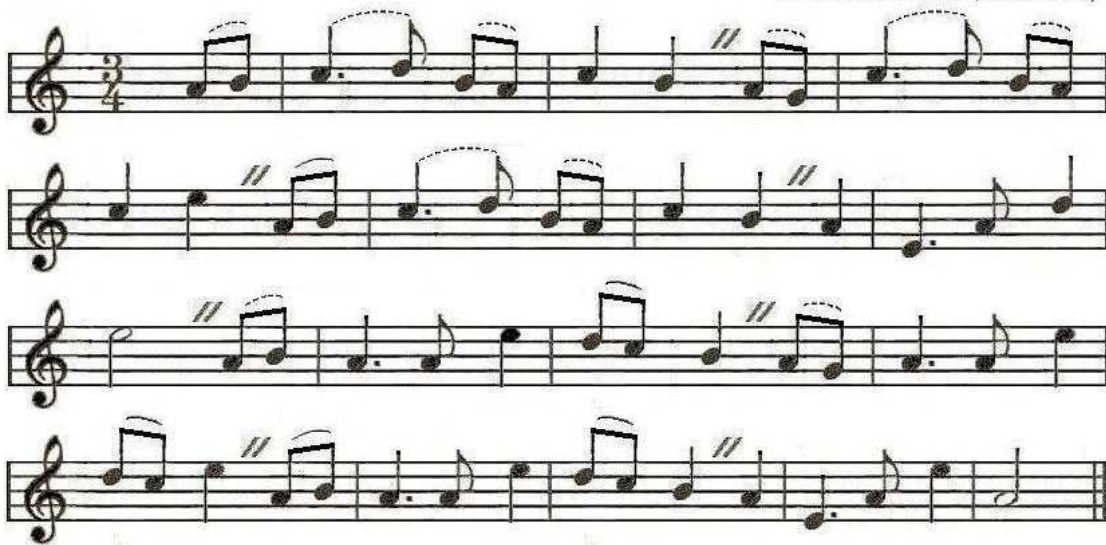
PRAYER

Faither in heiven,
muive us an ithers bi thy Halie Spírit,
at ilkane at hes twa sarks may gíe ane til onieane at hes nane,
an ilkane at hes provand may dae the like;
at thy will may be dune on the yird, as in heiven
an aa lívin may see the saufin wark o God,
in Christ our Lord.

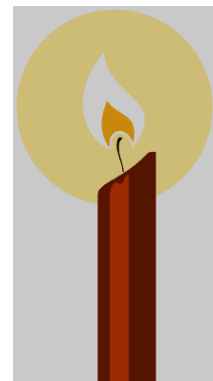
Amen.

CARRELL: **The Nicht is Near Gane**, verse three -

Scots Traditional (15th cent?)



3 In winter it's simmer;
A yeld yowe's a gimmer;
Til Elspeth her kimmer
Appearis onane:
Syne the boy til her born,
I the muirs, e'en an morn,
"Repent, aa ye lorn!
The nicht is near gane."



Prayer an Sang at the Lichtin o Advent Cannles: Ouk 4.

I the prophecies o Isaiah it staunds written,
*'Behaud, the quean is boukin an will beir a son,
 An will caa his name Immanuel.'* (7.14)

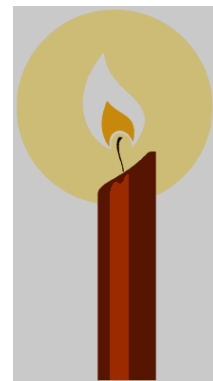
We licht the fourt cannle, tae mind us o Mary, the mither o Jesus. Whan the angel
 telt her, *'The Halie Spírit will come owre ye, an the pouer o the Maist Híe will cast a
 shadow upò ye; an therefore will the babe tae be born be caa'd the Son o God,'* she
 said, *'Faur be it frae me tae counter God's will; let it een gae wi me as ye say!'*
 (Luke 1.35 ,38 - Lorimer)



PRAYER

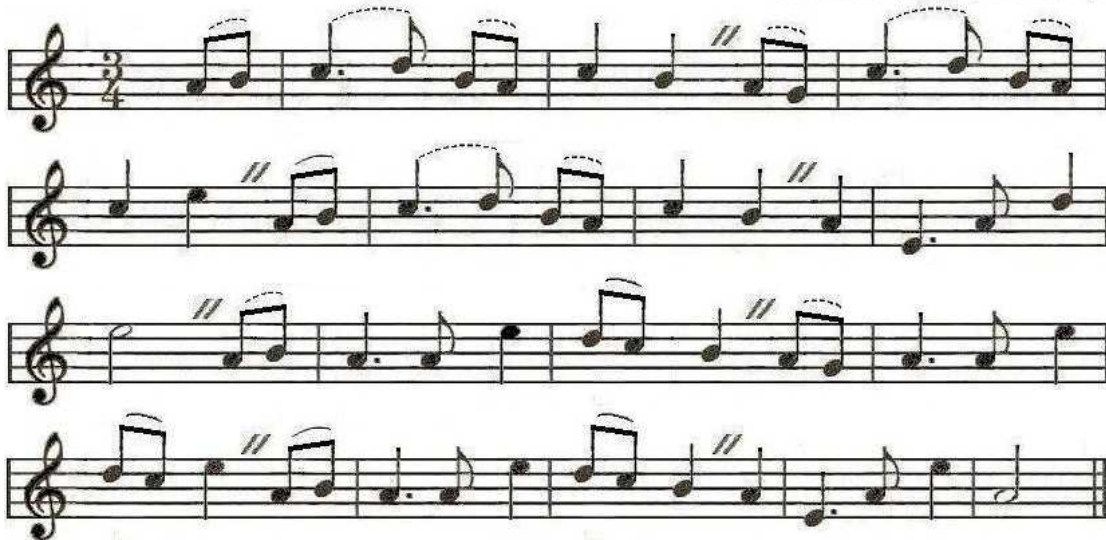
Jesus, son o Mary, at learns us,
*'Hou happie the pur at is hummle afore God
 for theirs is the Kingdom o heiven!'*
 gie us that giftie o thy mither,
 at we may be hummle afore God,
 bide pàtient tae dae his biddins,
 an lou thee, our comin King, wi aa our hert,
 for the gloure o thy Name.

Amen.



CARRELL: **The Nicht is Near Gane**, verse fower –

Scots Traditional (15th cent?)



4 The Tup i th' ascendent,
 Til Dauvit's descendant
 An angel resplendent
 Appearis onane:
 Aul Joseph syne takis
 Yung Mary whase back is
 Boued backart; the crack is,
 "The nicht is near gane."



CHRISTMAS E'EN

The Nicht is Near Gane

NOU THE DAY DAWIS

Scots Traditional (15th cent?) - arr. Douglas Galbraith

The musical score is written for piano and consists of three systems of two staves each (treble and bass clef). The key signature is one flat (B-flat) and the time signature is 4/4. The melody is primarily in the treble clef, with a simple accompaniment in the bass clef. The piece concludes with a double bar line.

- 1 Hey! nou the day dawis,
Nou Christ on us caais,
Nou walth on our waais
 Appearis onane:
Nou the Wurd o God ringis
Whilk is King o aa kingis;
Nou Christis flock singis,
 "The nicht is near gane."
- 2 Out the mirk, merk, a horn min!
Out its wame, conjoint warnin,
Ae Starn o the Mornin
 Appearis onane:
The aul spaemen hae liftit;
For ilk gift tae be giftit
Th'iv niffert an coft it;
 The nicht is near gane.
- 3 In winter it's simmer;
A yeld yowe's a gimmer;
Til Elspeth her kimmer
 Appearis onane:
Syne the boy til her born,
I the muirs, e'en an morn,
"Repent, aa ye lorn!
 The nicht is near gane."
- 4 The Tup i th' ascendent,
Til Dauvit's descendant
An angel resplendent
 Appearis onane:
Aul Joseph syne takis
Yung Mary whase back is
Boued backart; the crack is,
 "The nicht is near gane."
- 5 [repeat stanza 1]

Stanzas 1& 5 frae the Wedderburns'
Gude an Godlie Ballatis' (1567);
stanzas 2 – 4 bi Robin Ree (b.1950)

Lichtin the Rod tae Chrstimas wi Saunt John

(Quotâtions frae W. L. Lorimer's New Testament)

Ouk ae: licht the first cannle.

"*Lippen tae the licht,*" says Jesus, "*at ye may become childer o licht.*" (12.36)
Atweill, Faither o lichts, them at luves brither an sister bides i the licht an is licht;
lat us shíne! Sae lat it be.
This cannle's for God's bairns, ane an aa.



Ouk twa: the first cannle aareddies burnin, licht the secont.

"*We hae fund him at Moses wrate o, ... an the Prophets forbye,*" said Philip o the son o Joseph, frae Nazareth. (1.45) "*Our faither Abraham,*" said Jesus, "*stouned wi joy at the thocht o seein my day.*" (8.56)
Atweill, the wurd of the prophets, your wurd, Lord, is a licht i the mirk: 'C'wa,' it says, 'an see for yoursel;' lat it lead us tae the Son o Man. Sae lat it be.
This secont cannle's for aa the prophets o God.



Ouk three: twa cannles ey burnin, licht the third.

"*John wis a lichtit, shínin lamp,*" said Jesus. (5.35)
Atweill, afore he wis born John fided for fainness whan the Lamb o God cam near; Christ, gie us tae lilt at your cumin! Sae lat it be.
This third cannle's for John the Baptíser.



Ouk fower: tae the three burnin cannles add the four.

"*This is your mither,*" said Jesus whan he saw his mither an the disciple at he luved staundin aside her. (19.26,27)
Atweill, Lord Jesus, afore ye wis born your mither tentit ye, an you hed a care for her efter ye wis awà; Luve showds us afore we ken, an disna deval - God be thankit! Sae lat it be.
This fourt cannle is for Jesus's mither, Mary.



Christmas Eve: at midnight or onie time efter 3p.m. licht the fift cannle.

"*I am the licht o the warld,*" says Jesus. (8.12)
"*Ey the licht shínes i the mirk, an the mirk downa slocken it nane.*" (1.5)

The Nicht is Near Gane

NOU THE DAY DAWIS

Scots Traditional (15th cent?) - arr. Douglas Galbraith

The musical score is arranged in three systems, each with a treble and bass clef. The key signature is one flat (B-flat), and the time signature is common time (C). The melody is primarily in the treble clef, with a supporting bass line in the bass clef. The piece concludes with a double bar line.

- 1 Hey! nou the day dawis,
Nou Christ on us caais,
Nou walth on our waais
 Appearis onane:
Nou the Wurd o God ringis
Whilk is King o aa kingis;
Nou Christis flock singis,
 "The nicht is near gane."
- 2 Out the mirk, merk, a horn min!
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Til Elspeth her kimmer
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An angel resplendent
 Appearis onane:
Aul Joseph syne takis
Yung Mary whase back is
Boued backart; the crack is,
 "The nicht is near gane."
- 5 [repeat stanza 1]

Stanzas 1 & 5 frae the Wedderburns'
Gude an Godlie Ballatis' (1567);
stanzas 2 – 4 bi Robin Ree (b.1950)

A SCOTS ADVENT

A Service bi David Ogston

[May be led bi pairs o voices]

Lord, hae mercie.
Christ, hae mercie.
Lord, hae mercie.

Sauviour Lord, licht near at haun,
The leal hairts wyte for you.

The Lord is close by.
Ay, he is close by.

CARRELL – **Dirk afore Dawin**¹, *'An dinna ye ken the signs o his comin?'*

Praise be, the Lord is near haun!
Glorie an micht an pouer be his for iver an ey!
Blissit is him that comes i the name o the Lord!
Lord, sain us an save us.

Haud up yer heids, you yetts,
Be liftit heich
Sae at the King may come,
The King o Glorie.

*Caa lowse yer snecks, you yetts,
Yetts frae lang syne:
Gang wide, gang wide an wyte for
The King o Glorie!*

Yetts fae lang back,
Be lowsed an onsteekit:
Mak for the King o Glorie
Throwe-gang an forrit-gate!

*Fa's this King o Glorie?
The Lord douchtie an maisterfu,
The Lord puissant?*

[faur-aff sound o a pap-bairn's cry]

Wee Lord, appearin for's at the deid o nicht,
We wyte for you.

*Wee Lord, appearin for's tae be the Bricht
An Glentin Starn: we wyte for you.*

Wee Lord, licht risin frae the howe o nicht,
We wyte for you.

¹ http://www.churchofscotland.org.uk/_data/assets/pdf_file/0016/3571/advent_dirk.pdf

CHAUNT (Common Ground 94) – [repeatit efter ilk invocation]

O Lord, hear my prayer,
O Lord, hear my prayer:
 whan I caa, answer me.
O Lord, hear my prayer,
O Lord, hear my prayer:
 Come, Lord, an tent ye me.

O key o Dauvit, keeper o the yetts,
Come an lowse them i the jile.

*O Mornin Starn, come an shine
Braid licht on them at dwine
In the howe-dumb-deid o daith.*

O Christ Immanuel, King abeen an King aneth,
Howp o aa the nations,
Sauviour an Prince o peace,
Come an redeem,
Redeem an claim,

Claim an keep, you keeper o the yetts!

**The Halie Gospel o the Lord i the twalth o Saunt Luke, at the threttie-fowerth
verse, fae the owresettin bi Lorimer:**

***Whaur your treisur is, thair will your hairt be an aa. Hae your lunyies ey girt
up, an your lamps lichtit, like servans waitin their maister's hamecome efter a
mairrage, sae at they mayna haud him staundin outbye, whan he chaps at the
door. Happie thae servans at their maister at his hamecomin finnds waukin an
watchin!***

I hear thae dunts,
 the dunts on a lockit door,
 the door o my steekit hairt.
*He comes tae tryst wi me,
 wi you,
 wi oniebodie.*

Sum day he wull come in glorie, bit for noo we merk the days
 tull he comes tae Bethlehem.
*We wyte.
 We redd up the bourach o oor days.*

Advent means comin.

For the Wyss Men it ment waur nor that: it ment leavin – leavin hame. Juist like Mary an Joseph, traivellin tae the census. Onlie for the Wyss Men it wisna sae straicht-forrit. They left hame for a ferlie they wisna sheer o.

PARAPHRASE – **Ane sang o the Prophet Micah**², *‘Til spaemen speirin, whaur’*

Staun forrit, Caspar, Melchior, Balthasar. We sud credit you wi Advent faith, like we heise up John the Baptizer, Mary the cheesin quine, Isaiah an his like.

Yer leavin is an ack o faith.

Aul, I jalouse, ye wis, bit yung eneuch tae start stravaigin. Ye wis telt, aiblins, at the affset, fan ye wis gettin roadit: “Ach, ye’r nae wyss! Aul men sud keep the ingle neuk.”

That’s nae the wye the Bible tells it: bi Luke’s wye o’t there’s nae Advent withouten a when o aul fowk – Zacharie an Elspeth his wife, a gudelie, weel-deein pair. Bairns they hed neen, for Elspeth wis barren an weil up in ’ears. Ae day, i the verra sauntuarie o the Temple, an angel flegs the aul man wi a byornar promise: “Yer wife wull beir you a son; ye ar tae caa him John. He wull gang afore the Lord God, sowtherin the hairts o faithers an bairns, an lairnin the wanrulie gudelie gates, at the Lord may finnd a fowk aa redd an prearet for him.”

An sae it comes about: John the Baptizer is born fae an apparentlie barren wyme an syne, fan he grows up, appears in front o’s in a real barren desert.

Bit Luke hes mair aul fowk wytin for their lives tae be crowned an the mangin o their hairts tae be answert.

Aul Simeon, gey faur ben, kens at he winna die tull he hes seen the Lord’s Anointit – an sae he daes, for on the day the wee Lord comes tae the Temple tae be dedicate, Simeon taks the bairn intil his oxter an praises God an says: “My een hes seen thy salvation.”

An Luke tells tae o the aul wumman Anna, a gey an eildit carlin, nae less nor echtie-fower ’ear aul: she catches sicht o the bairn an gies thanks tae God.

Sae – ride on, Caspar, wi yer incense. Ride on, Melchior, wi yer gowd. Haud forrit, Balthasar, wi yer myrrh. You ar amang the first; ye’ll nae be the last tae seek him an finnd him. Ye win throwe tae him fae a faur place, an you gie us at ar outlins howp an gydin.

Advent comes in snell days. Throwe winter – the winter o aul age – comes John the Baptizer. Smaa winner, is’t, at een sae born, born out o due time an conter tae the wye o things, sud be a man tae lay an undue wecht on passin time, an chynge, upset an upheaval?

CARRELL – **The Cushat**³, *‘As I cam doon bi Jordanside’*

² http://www.churchofscotland.org.uk/_data/assets/pdf_file/0005/3569/advent_prophet.pdf

³ http://www.churchofscotland.org.uk/_data/assets/pdf_file/0017/3572/advent_cushat.pdf

John sees a warld cowpit tapsalteerie – an the wee Lord is the een tae dee the cowpin.

***Redd ye the gate o the Lord,
Mak ye straucht his pads!
Ilka gill an cleuch sall be meed queem,
An ilka knock an knowe become a laich.
The crimpelt gates sall be strauchtit
An the roch roads meed sound:
An aa livin will see
The saufin wark o God!***

That's John in his barren desert, a hantle 'ears on fae the day fan an aul man i the Temple said:

My een hes seen thy salvation.

Bit time disna maitter here: the twa voices are een. An we can add a third tae this chorus o walcome, this sang o upheaval – the voice o the cheesin quine hersel, Mary:

***He hes wrocht michtie deeds wi his wichtfu airm:
he hes sperpelt the heilie an heich, at thocht proud thochts i their hairts;
he hes dung hie princes doun frae their thrones
an heized up the hummle an laich;
he hes gien the hungersome their full o guid fairin
an driven the gearie an gethert tuim-haundit awa.***

Chynge an upheaval is i the air.

PARAPHRASE – **The Sang o Mary**⁴, *'My hert an saul nou laud the Lord'*

Advent is a new beginnin, the New Year i the Kirk's kalender.

John the Baptizer an Mary baith spick aboot a warld birlin on tae new values, new priorities.

The time is near haun.

The Lord is close by.

The wirds o Saunt Paul is aye skeelie an richt at this sizen:

***It is time at ye waukent ouden your sleep, for salvation is nearer-haun nor
whan we becam believers. The nicht is 'maist by; aareddies it is grayin.***

The Kirk hes aye kept siccar an strang the thocht at the Advent o the Lord warks on mair nor the ae livel.

The first Advent is the fack at winna ding – at he wis born;

an Bethlehem wis the place faur the Licht o the warld cam tae a stable.

The saicint Advent is the inner licht we can files gie testimonie o –

⁴ http://www.churchofscotland.org.uk/_data/assets/pdf_file/0015/3570/advent_sang_mary.pdf

The Lord at comes tae the believer, wi a fuser or a shoot.
Tae the blaudit he comes, wi saws an saftness.
Tae the forfochen he comes, wi virr an blytheness.
Tae the waesome he comes, wi new roads tae tak.
Tae the feart he comes, wi a stoot hairt.
Tae the prood he comes, tae gie us a human an hummle hairt.
Tae the thrawn he comes, tae brak oor granite wills.
Tae the self-centred he comes, tae gie us braid horizons.

An **the third Advent** is the time whan he wull come in glorie, tae mak aa kingdoms o the yird his Kingdom.

*Come,
Lord Jesus.
We wyte.
The Wird is on his wye tull's.*

CARRELL – **The Nicht is Near Gane**⁵ *'Hey! nou the day dawis'*

"The grace of the Lord Jesus Christ an the luve o God an fallowship i the Halie Spirit be wi ye aa!"



⁵ http://www.churchofscotland.org.uk/_data/assets/pdf_file/0018/3573/advent_nicht.pdf

Ane Sang o the Prophet Micah

SELMA (SM)

Robert Archibald Smith (1780-1829)

The image shows a musical score for the hymn 'Ane Sang o the Prophet Micah'. It consists of two systems of music, each with a treble and bass staff. The key signature is three sharps (F#, C#, G#) and the time signature is common time (C). The music is written in a simple, hymn-like style with a mix of eighth and quarter notes. There are repeat signs (//) at the beginning of the first system and at the start of the second system's treble staff.

- 1 Til spaemen speirin, "Whaur,
nou, will the Christ cum hame?"
the prophet Micah speaks a wurd,
an gies til us a name:
- 2 "Baithlehem Ephrathah,
wee juist mang Judah's kin,
frae you sal cum the yin at is
ower Israël tae ring.
- 3 "Fel auld sal be his line,
frae days lang syne his name;
they'll bide patient til her at is
in jizzen's brocht him hame.
- 4 "The lave o's kin sal cum
back intil Israël's fauld;
an he sal staun an feed his flock
throwe Him at is o auld.
- 5 "The grace o his Lord's Name
sall gar them dwell secure;
frae en til en o aa the yirth
his grytness sall endure."
- 6 Syne til the Faither sing!
an til th'incarnate Son,
an til the Spirit iver blisst,
the Halie Three an Yin.

Paraphrase o Matthew 2.1b,2a,4b-6,
an Micah 5.2-4, bi Robin Ree (b.1950)

MEINE SEELE

Kirchenordnung und Kirchengsang (Nürnberg 1570)
arr. Noel Smith

The first system of musical notation consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. Both are in common time (C). The music features a simple harmonic setting with chords and moving lines. A double bar line with repeat dots is placed at the end of the system.

The second system of musical notation consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. Both are in common time (C). The music continues with similar harmonic textures. A double bar line with repeat dots is placed at the end of the system.

The third system of musical notation consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. Both are in common time (C). The music continues with similar harmonic textures. A double bar line with repeat dots is placed at the end of the system.

The fourth system of musical notation consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. Both are in common time (C). The music concludes with a final cadence. A double bar line with repeat dots is placed at the end of the system.

The Sang o Mary

- 1 My hert an saul nou laud the Lord;
My spírit stouns, jois gretumlie
In God my sauviour an his wurd,
For he, for aa my laich degree,
Hes thoct on his haundmaid trewlie.
Behaud, nou iver frae this day
Aa humankind sall speak o me,
An ilkane caa me blissit ay.
- 2 For him at is him lane o micht,
He hes shuir dune gryte things for me;
An halie is is name bi richt,
An his onboundit mercy free
Frae age til age perpetuallie
Dis bide on them at stauns in aw
O him alane onfenyeitlie,
Withouten nae pretence ava.
- 3 He hes shawn strenth wi's airm potent,
Wrocht michtie deeds amids the stour.
He's sperpelt thaim o proud intent,
The heich an heilie whase hauteur
Rings in their herts ilk day an hour;
He hes dung doun een princes hie,
Remuvan sic frae throne an pour,
An heized up thaim o laich degree.
- 4 Guid fude he gíes the hungersum,
An he the gethert an gearie
Tuim-haundit drives awa frae him.
Sae mindfu he o his mercie,
He helps his servan constantlie,
Een's Israel, as he promisít
Til our forefaithers faithfullie,
Til Abraham an til his seed.



Adaptit (i licht o Lorimer) frae the paraphrase o
Luke 1.46-55 i the Wedderburns' *'Gude an
Godlie Ballatis'* (1567)