

## **S. Andrew's Church, Jerusalem.**

It may be said with much truth that the churches in Jerusalem are more interesting from the ecclesiological and historical than from the artistic point of view. There are no great and imposing masterpieces of architecture to be seen, nor any outstanding examples of craftsmanship at all comparable to those which abound in many of the cities of the West; and apart from the modern ecclesiastical edifices of the past half-century the number of churches in Jerusalem is surprisingly small. Such a state of affairs is fully accounted for by the tragic history of the city, and by seven centuries of Moslem oppression. There is, however, something more important than the mere multiplication of examples of any one style or character. The variety of confessions and rites represented in the Holy City give to the churches a quite exceptional interest. We can thus study Church History as it is seen from day to day in active operation as nowhere else in the world. Save for the all-important matter of the Temple sacrifices and ritual, the Old Testament is seen to be the religious manual and directory of public worship of the large Jewish community to-day as in the times of the prophets, priests and kings. The great controversies which rent the Church in the early days of Christianity, and which are to a large extent forgotten in the West, have left their impress on the Churches of Jerusalem, and are still living issues. And alas! the great defection of Islam is an unforgettable reproach; it flaunts its triumph at every turn over both Jew and Christian. Thus every phase of Church history lives and moves and has its being before our eyes in Jerusalem in a unique manner and to an unrivalled extent.

The latest addition to the churches of Jerusalem is the Church of S. Andrew, erected by the Church of Scotland and dedicated on S. Andrew's Day, 1930. It adjoins the S. Andrew's Hospice, and together they constitute the Scottish Memorial of the deliverance of Jerusalem, and of the Scots who gave their lives in the Palestine Campaign. The Foundation Stone was laid by Field-Marshal the Viscount Allenby. The Memorial stands on high ground near the Railway Station, about midway

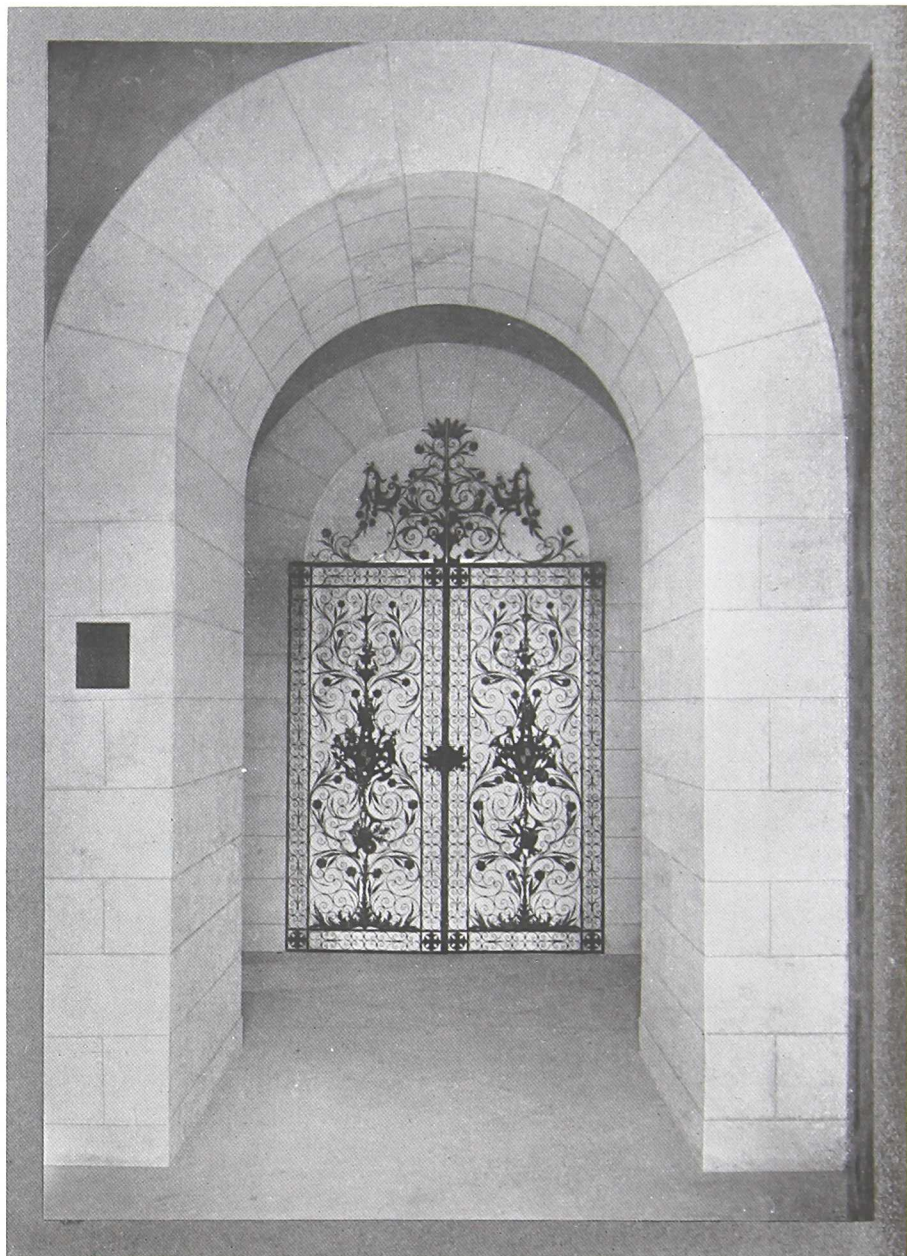
between the favourite residential districts and the business quarter. By its beautiful white masonry and picturesque design, it dominates the famous view from the Jaffa Gate looking across the Valley of Hinnom towards Bethlehem.

The S. Andrew's Hospice is intended primarily for students, and it is hoped that it will develop into an Institute of Biblical Studies. In the meantime it is open to receive any pilgrim seeking a lodging in the Holy City. It can accommodate about twenty visitors, and possesses a valuable library of over 500 volumes relating to Palestinian subjects. A Memorial which provides facilities for study and opportunities for worship is indeed a worthy one, for, as has been well said, it commemorates the sacrifice of the dead by ministering to the souls of the living.

Before proceeding further the Committee adopted two principles to govern their actions. In the first place, they resolved that the Memorial buildings must be worthy of a great occasion, and secondly, that they must be of an Eastern character in order to harmonise with their environment. It is generally admitted that these two principles have been given effect to with the happiest result. In Mr A. C. Holliday, B.Arch., A.R.I.B.A., they found a local architect of marked artistic and professional skill, who has carried out these ideals in a manner which has won universal approval. Public opinion has been well expressed by the Deputy District Commissioner of Jerusalem, who has written that in design, material and craftsmanship the building may be considered a worthy tribute to those who laid down their lives in the Holy Land. The buildings also owe much to the constant supervision of the Clerk of Works, Captain E. H. Pearcey, M.B.E., R.E. (retired), who acted in a similar capacity under the late Sir Robert Lorimer in the erection of the S. Andrew Garrison Church at Aldershot.

Eastern houses differ in many respects from western houses, and eastern churches differ in like manner. An eastern church in Palestine may be taken to mean an early Christian basilica of Byzantine character, such as prevailed before the introduction of western types by the Crusaders in the twelfth century; and of all the various types of churches in which Presbyterian Services are held there is none more suitable, none in which simplicity and dignity are more happily combined. It is of such type





St Andrew's Church, Jerusalem.

Wrought-iron gates of Italian workmanship, presented by Miss J. L. Menzies, Ayr.  
They are placed in the Inner Porch in front of the stair leading to the Tower.



St Andrew's Church, Jerusalem.  
(Looking eastward.)



St Andrew's Church, Jerusalem.  
(Looking westward.)



that S. Andrew's Church in Jerusalem affords an excellent modern example.

Taking every advantage of the conformation of the ground, the Church was placed with its axis approximately east and west on a rocky eminence or cliff about fifteen feet above the level of the remainder of the site, while the axis of the Hospice on the lower level lies at right angles. The two buildings are connected by a tower which rises to the height of 73 feet from the ground. A flight of steps leads up to the main door of the Church in the base of the tower which forms the outer porch. An inner porch gives entrance to the Church through a door in the centre bay of the nave, and also to a stair which leads downwards to the Common Room of the Hospice and upwards to the tower, in which is provided storage accommodation for books. The stair is reached through very fine wrought-iron gates of Italian craftsmanship presented by a lady in Ayr.

On entering the Church one's first impression is that of light and of harmonious proportion; of spaciousness, simplicity and dignity—perhaps even of austerity. This results in large measure from the beautiful white stone walls, stone paving and white vaulted roof, together with the dark beechwood chairs and the prevailing blue tints of the stained glass windows. The Church may be described as consisting of a nave of three bays with a barrel roof and stone ribs; shallow transepts covered at the intersection with a saucer dome resting on pendentives; a short chancel approached by three steps and furnished on either side with a Positive pipe-organ and a prayer desk; and an apse on the cord of which, and on three steps, is placed the Holy Table in front of a semi-circular stone bench, and seat for the Minister and Elders. It is intended to line the wall of the apse with marble panelling, and to place gold mosaic in the conch or semi-dome, but for considerations of finance this has had to be deferred in the meantime. The principal dimensions of the Church are—

Total length inside . . .	87 feet 6 inches.
Breadth across transepts . . .	26 „
„ „ nave . . .	20 „
Height of chancel and nave arches . . .	28 „
Length from front of chancel to back of apse . . .	25 „

The Church is lighted mainly by two large windows in the transepts and a large circular window in the west gable, all of which are fitted with perforated stone panels of geometrical design. These panels have been filled in with varied shades of blue and greenish glass with a few touches of red, designed and supplied by Mr Alexander Strachan. The nave and chancel are also lighted by small clerestory windows filled in with leaded glass roundels in a border. Electric lighting is provided for evening services. The lamps are entirely concealed in the frieze and in the base of the windows, the light being projected upwards to the vaulted roof and so producing a rich, diffused glow throughout the building. Both by day and by night the lighting of the Church is ample and extraordinarily beautiful.

The Holy Table, Pulpit and Font are all of white stone inlaid with panels of Iona marble, which latter were presented, along with the organ, by the Girls' Association. Other gifts include a solid silver Communion Cup, Paten and Flagon; bronze Alms Dish of Celtic design, in memory of the late Very Rev. Dr M'Clymont; wrought-iron Lectern, in memory of the late Judge James Harry Scott; one of the transept windows as a memorial of the Tyneside Scottish Brigade; and a church bell, inscribed "S. Bride's Bell," given by a recent visitor in memory of a brother. The Church is seated with about 140 chairs, most of which bear on bronze plaques the names of country parishes contributing £10 and upwards to the Building Fund.

The total cost of the whole Memorial, including site, buildings and furnishings, is estimated at about £30,000.

In S. Andrew's Church in Jerusalem the Church of Scotland has added one more to the number of noble churches erected both at home and abroad within recent years. For long it has been a just reproach that our churches compared unfavourably with those of other countries. That they are not infrequently mean and unlovely structures is due to a variety of causes, some of which, at any rate, have fortunately passed away. Parsimonious heritors and denominational rivalry often led to the erection of poor and commonplace buildings, which reacted on both minister and people. Without the element of sacrifice there can be no noble action, but sacrifice in itself is not sufficient to build a noble church. A right

understanding of the principles of public worship, and the study of good examples, are not less needed. It was by such considerations as these that the Committee were guided in seeking to fulfil the duty laid upon them. They were fully conscious of the privilege and the responsibility of building a Scottish Church in the Holy City for the first time in history—one which might be deemed worthy of so great an occasion. How far they have succeeded is for others to say.

NINIAN HILL.

---