

Notes and Comments.

REFERENCES have already been made elsewhere to the Church of Scotland exhibit at the Empire Exhibition, and to the view it affords of the past history and present activities of the Church. Here we need only remind our readers of the services held in the Church every afternoon and evening—a number of which will be broadcast—and of the recitals of Church music given from time to time. Besides anthems, cantatas, and parts of oratorios, these recitals include old psalm tunes and the paraphrases in their original setting.

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The panels of stained glass in the nave represent Pentecost, the Adoration of the Magi, the Women at the Cross, the Baptism of our Lord, the Calling of the Disciples, the Washing of the Apostles' Feet. The Choir window, which is at the side, represents the figure of an angel praising with harp the works of the Creator, and in the two side windows of the chancel are the figures of St Mungo and St Columba.

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In our last year's issue appeared a note deprecating the embroidery of a Saltire or St. Andrew's Cross upon a clergyman's scarf, in place of a Celtic or other form of the Christian Cross. A well-informed liturgical correspondent, however, writes us as follows :—

“ The Saltire (*crux ansata*) or Scottish Cross was regarded as the symbol of our salvation quite as much as the Latin or Greek or Maltese Crosses. In ‘Prayers for the Christian Year’ occurs the following reference :—‘ O God Who didst move the hearts of our kings to set the Cross of Christ upon our banners’. The Saltire is the only form of cross ever put upon our Scottish banners. But even if the Saltire were no more than a national symbol, there would still be no reason against its appearance on a minister's scarf. A visitor to England will

find many examples of the Royal Arms set up in churches, as a sign of the connection of Church and State. Such royal symbols may also be found occasionally in Scotland, and at one time it was quite a common practice to put a Crown over the pulpit. Ancient Scottish ecclesiastical vestments, as we know from inventories still preserved, were at times adorned with the arms of 'domini regis'. If such royal symbols were and are used with impunity it is difficult to see why the national sign should be banned. Surely the people are as valuable as royalty in the eyes of the Church.

"In the copes used in Westminster Abbey by the Dean and Canons, the English rose is emblazoned in all its fulness; and the saltire is associated with our northern land, as is the rose with our southern neighbour. On the copes in St Paul's Cathedral the swords symbolic of the Apostle are embroidered saltirewise. If the symbol of St Paul is allowable, on what grounds are we to exclude that of St Andrew?"

We admit the force of these considerations, and acknowledge that the terms used by us were unduly strong. At the same time it is permissible to hold that the use of national emblems in connection with things sacred may be overdone. Our critic would probably agree with us in disapproval of an instance lately brought to our notice—a set of Communion vessels bearing on them not only the Scottish thistle but its provocative motto, *Nemo me impune lacessit*!

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Our last number described the series of Scoto-Russian Church Conferences held in the four University towns of Scotland in November, 1936. These have borne fruit in the institution of *The Scoto-Russian Fellowship of St Andrew*, which has been formed to promote friendship and understanding between members of the Church of Scotland and of the Russian Orthodox Church. Among other objects, the Fellowship hopes to share in the privilege of helping to maintain in Paris the sole remaining Theological College now left to that Church, and to forward the work of the Russian Student Christian Movement among the Russian exiles in Europe.

Those who founded it were moved to do so by the manifest desire of that ancient and suffering Church to have fellowship with the Church of Scotland, by personal knowledge of the gallant and fruitful work being done in the teeth of adversity by the Russian Theological College and Student Christian Movement, and by their belief that on this work greatly depends the whole future of Christianity among Russians everywhere.

The contacts already made through visits of the Choir of the Theological College, one-day Conferences, and the

lectures of Dr Nicolas Zernov, have revealed the mutual benefits of fellowship between such differently endowed Churches of Christ. Membership of the Fellowship is open to all members and adherents of the Church of Scotland or other Presbyterian Churches, and to members of the Russian Orthodox Church. The annual minimum subscription has been fixed at 5s.

At the time of the Orthodox Whitsunday (June 12), it is proposed to arrange a visit to Paris for members of the Fellowship, to promote a knowledge of the thought, life, and worship of the Russian Church.

Information about the work of the Fellowship may be had from the Secretary, the Rev. Denzil G. M. Patrick, 5 Suffolk Road, Edinburgh, who will welcome enquiries from members of the Church Service Society.

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Mention of the Fellowship of St Andrew reminds us that the annual address to the Church Service Society this year is to be given by Dr Nicholas Zernov, Lecturer in the School of Slavonic Studies, also of the Russian Clergy and Church Aid Fund, London. The Annual Meeting at which this address is to be given takes place on Tuesday, 31st May, in the Martin Hall, New College, at 4 p.m. Members please note place, date, and hour.

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Members of the Society who heard the address given at last annual meeting by the Rev. J. S. Whale, President of Cheshunt College, Cambridge, will be glad to find most of what he then said embodied in his little book *What is a living Church?* (London: Edinburgh House Press, one shilling). Under such headings as "A Believing Church"; "A Worshipping Church"; "A Witnessing Church"; "A Church in Action", President Whale shows how these true "notes" of the Church are the same for every part of the world, and that if we emphasise their importance for our Mission converts we should regard them as equally obligatory on ourselves.

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It has been strongly felt that were the aims and objects of the Church Service Society better known, its membership would be considerably larger than it is at present. A Committee has accordingly been formed, of which the Rev.

D. A. Hodges is Convener, with a view to arousing interest in the Society's work, and securing a larger number of members. To facilitate this object, the annual subscription has been reduced from 5/- to 2/6, and as a "venture of faith" the number of copies of the *Annual* has been doubled this year. The members of the Society hope that these measures will ensure for it greater support amongst Ministers and Laymen and women alike. With an increased membership the Society would be able to make a much larger and more vital contribution to the general life of the Church.

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The Committee on Public Worship and Aids to Devotion have added two further "Occasional Papers" to those already published under their auspices. They are *A Primer of Psalmody*, by the Rev. Alexander Chisholm, M.A., A.T.C.L. (6d), and *The Christian Year*, by the Rev. Thomas Marjoribanks, D.D. (6d). A somewhat larger booklet, *Holy Week and Easter*, containing prayers, readings, and meditations for this sacred season, has also been issued by the Committee, in the hope that many will find it a helpful guide in their devotions.

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The *Annual* is now in its tenth year of publication, and it has been suggested that a list of the Articles that have appeared since its inception might not be out of place. The issues for 1929-30, 1932-33, and 1933-34 are sold out, but of the others there are still some copies available. Should funds be forthcoming, it may be possible to reproduce certain of the more valuable articles in permanent form. Meanwhile we append a catalogue of such as have appeared in former numbers, omitting reviews and minor notices.

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INTRODUCTION :

By the Right Reverend the Moderator (Dr Norman Maclean).

A SCOTTISH ECCLESIASTICAL AND GENERAL CALENDAR.

THE CHURCH SERVICE SOCIETY—A BRIEF RETROSPECT :

By the late Rev. D. Bruce Nicol, M.C., B.D.

THE PRINCIPLES OF DIVINE SERVICE :

By the Rev. W. A. Knowles, B.D., Dalton.

THE SERVICE OF HOLY COMMUNION :

By the Rev. John W. Baird, M.A., St Andrews (now of Aberdeen).