

## The Church of The Holy Saviour, St. Andrews.

THE various foundations that mark the growth and expansion of the University of St Andrews were each and all the outcome of movements that were not confined to Scotland, but were part of the life and development of the universal Church. Even more than England, this country lived in close contact with the Continent and drew its inspiration from there directly and with small delay. It was only after the Union of 1707 that Scotland ceased to be an organic part of Europe, intimate and studious of the political, ecclesiastical, academic, and mercantile life of her mainland neighbours and in turn contributing her small but vigorous portion to their activity and thought. The tides that visited Italy, France, Holland, Germany, and Scandinavia, reached no less invigoratingly the shores of this remoter northern nation, late, no doubt, and perhaps with some loss in their bold and sweeping novelty, yet they were the same waters and they brought to the people of this land, like the Gulf Stream, the quickening influence of distant and more fortunate civilisations. The foundation of the University, the first in Scotland, was the result of that perplexity and questioning which followed the Great Schism; from 1409 there were three Popes and Scotland could no longer follow the ecclesiastical policy of her old ally, France. Indeed, by the English occupation of Paris, Scottish students were cut off from attendance at her University, their constant and most frequented resort. That was the fact which inspired the Scottish clergy, led by Bishop Wardlaw, to erect their own seminary, and the choice of the ecclesiastical centre of Scotland was an indication that their purpose was closely connected with the needs of the Church. In 1450 the young University received its first College. Bishop Kennedy had been for some years in attendance at the Council of Ferrara-Florence and had seen the strength of the anti-papal movement and the demand for reform. Among its leaders were several Scots, graduates of St Andrews; with them and their struggle the teaching staff of the University had warm sympathy and in the University criticism of papal abuses was outspoken. Kennedy himself was a papalist, yet he recognised that the outcry for reform of the Church in head and members was well justified. In founding his College, therefore, he clearly indicated both in the deed of erection and in the disposition of its buildings that his intention was primarily to promote revival and the practice of sound religion. His Church (not a chapel, but a fully consecrated place) was to be served by the College regents; they were to be not only men of learning, but men of devout and holy life; but in addition, being on the public side of the buildings and easily accessible to the citizens, it was to encourage a finer and more regular type of worship and observance. While all the other parts of the College have fallen into ruin and been swept away, the College Church still stands, the sole surviving contemporary part of Kennedy's design.

With the details of its architecture most of our readers are familiar. It is pre-eminently a collegiate structure, planned for what may be called antiphonal worship. The original stalls ran the length of the building, as was revealed when the recent renovation was carried through. The modern oak stalls are as nearly as possible in the place occupied by those of the founder's own time. The modern and beautiful screen represents the division which the original building must have shown, between the part available to the public and that reserved for students. Its two doors, in north and south walls near the west end, indicate the processional use that could be made of a Church by public officials and College staff. At the time of the restoration Kennedy's tomb was opened and the bones of the founder reverently encased in a massive bronze casket, in which they will be safe for all time. Occasion was taken to secure careful measurements of Kennedy's skull, and on the basis of these a portrait was drawn, which must bear close resemblance to his features. A great deal of labour was expended in rendering the rest of the structure proof against decay; the stones of the tomb were skilfully treated with chemical agents to prevent further delapidation; the walls were gone over and the ceiling examined, before the new woodwork was installed. The result has been entirely satisfactory, and now the





THE CHAPEL OF ST. SALVATOR, UNIVERSITY OF ST. ANDREWS.  
(INTERIOR—LOOKING EASTWARD).



Church is one of the most impressive restorations of mediaeval buildings, sympathetic, reverent, and careful to combine function with beauty. The student of to-day is well aware of the setting in which, Sunday by Sunday, University worship is held, and the morning services always find a goodly attendance before the classes of the week-days begin. Here, more perhaps than in any other building of the University, its real life is centred and its inner heart is found. Memories of the long generations that have passed this way before us hallows the shrine and gives reality to the communion of the saints. The mural record of those who laid down their lives in the last War keeps before the eyes of this generation the sacrifice that is the price of liberty. Outside, the stones that mark the spot where Patrick Hamilton suffered martyrdom are hallowed ground on which no good St Andrean will tread. If you take the distance of that spot from the College gate and measure it again out into the street, you have the original confines of the College grounds. Along what is almost the middle of North Street, the precinct wall marked off the old cemetery which grew up around the College Church, and there, beside those venerable walls, the dust of many ancient worthies was laid to rest. Within and without, this Church is a place of crowding memories and, as the years pass, the tradition grows all the richer, for who shall say that the graduate and the student of these times has any less of heroism and self-sacrifice than his forebears? Perhaps the place encourages devotion; it certainly inspires a deeper affection and a more lasting memory than university buildings usually do, but here religion is the beginning of wisdom and he who would seek instruction must enter by the gate where stands the ancient place of prayer and worship.

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#### THE MINISTER'S VESTRY.

What is the function of the Minister's Vestry? Obviously, the place where the Minister robes. Something more than that, however, is intended. The Beadle of one of our most beautiful churches, when showing visitors around the building, is said to have thrown open the Vestry door with the surprising intimation: "This is the Minister's sanatorium." The word he was "feeling for" and the word he actually used convey a fruitful suggestion. The Vestry is, indeed, a sanctum, a "holy place," where the servant of God waits before entering His House to lead the worship of His people. It should also be a "place of healing" where the Minister is rested in body and calmed in spirit before entering upon his most responsible of all tasks. This requires not only that he should be left alone in strict privacy for a definite period before the service begins, but also that his surroundings should be helpful and conducive to such spiritual restoration. Appropriately enough, the Vestry to which the worthy Beadle referred has as its most noteworthy feature a sculptured representation of Leonardo da Vinci's "Last Supper."

A Minister in the same neighbourhood carried out revolutionary changes as regards the furnishings of his Vestry, and now the Prayer Desk upon which the eye lights, as one enters, is a silent symbol of the purpose of the place. To follow the lead given in these cases may not always be practicable in detail; but, if we have caught the spirit of such men, we shall soon find ways and means of expressing it in some measure. Very restricted space need not unduly discourage us. One of the smallest and darkest vestries I know is made beautiful and sacred by an illuminated, framed copy of the four prayers composed for use before and after Divine Service, and before and after Holy Communion. Room might also be found for a few simple but searching devotional books. A place apart, with a real devotional atmosphere about it, will leave its impression upon the soul of the Minister as he prepares for the worship of the Sanctuary; and also upon the weary, the burdened and the anxious who, at other times, may enter to receive counsel, comfort and help.