

mark is the same as on the bell at Dundonald and on the great bell at Linlithgow. There is also a shield bearing the quartered arms of Seton and Hay of Tullibody. It is thus probable that the bell was given by a descendant of Sir Alexander Seton, first Earl of Huntly (died 1427) and his wife, Egidea Hay.

At the restoration many gifts were received for the furnishing of the church, amongst them being the Holy Table, the Pulpit, the Lectern, and Chancel Stalls. All were designed by A. Lorne Campbell, F.R.I.B.A., the Consulting Architect to the General Trustees of the Church of Scotland, who also guided and directed the whole work of restoration. The material of all is oak and they were executed by Messrs Scott Morton, Edinburgh. The most valuable gift of all is a fine black-letter Bible, printed by Robert Barker of London; the New Testament in 1611, the Old Testament in 1613. This Bible was long at Houston House in the parish, and is noted in a list of books in the house in 1739. It was presented to the church in 1940 by John Shairp of Houston.

The work of restoration is not yet complete. The years of war have broken rudely into a fine fellowship of service in which all enthusiastically co-operated. The condition of the walls and the roof timbers required considerable repair and this has been most thoroughly effected.

Restoring an ancient church is much more than repair and renewal. It is also creative. As one enters this church to-day one feels that the ideal set before the workers has in large measure been fulfilled, namely, to bring to light the simple, dignified beauty of the original workmanship; to reveal as far as possible the history of the building by making each part tell its own story from its form, its stone, its timber; and so to fashion all the work that whosoever entereth in feels that this is none other than the House of God, and is constrained to worship within the holy place.

WILLIAM CRAWFORD.

Review.

A FIRST COMMUNION MANUAL. By the Rev. Ninian Hill, D.D. (Edinburgh: J. M. Anderson, 68 Haymarket Terrace, 1s net).

It ought not to be forgotten that this *Annual*, now the chief publication of the Church Service Society, owed its origin to Dr Ninian Hill. There is therefore peculiar satisfaction in calling attention in its pages to a booklet by him, prepared under the stress of serious disability, and now, in seemly form, issued from the press.

The title shows that the ground covered in it is necessarily extensive. For that reason alone, brief and pointed treatment would have been necessary, but present-day publishing difficulties have made severe compression more imperative still. At many points slightly fuller treatment would have been advantageous: the brief sketch of the history of the Church of Scotland, for instance, on page 26, leaves a good deal to be desired. But as a whole the booklet gains rather than loses by its enforced succinctness: there is no waste of words; each subject is presented with careful, if summary, clearness—a virtue in a booklet intended for young people, many of whom a lengthier treatment would undoubtedly have discouraged.

The headings of the sections exhibit the comprehensiveness of the scheme of study: The Invitation, The Difficulties, The Command, The Sacraments, The Christian Heritage, The Confirmation Service, The Communion Service, The Christian Way of Life. A group of Memorabilia come next, for those who use the booklet, committing to memory: the Lord's Prayer, the Apostles' Creed, the Ten Commandments, the New Commandment. Then follow simple instructions as to how, in modern times, worshippers should act upon St Paul's instruction to Timothy as to how he ought to behave himself in the House of God; and the booklet ends with a short Calendar of the Church Year, useful, and indeed necessary, for Scots folk who have inherited no tradition of observance of the chief occasions of the Christian year that call for commemoration.

Ministers who use this booklet will require to provide orally expansions and supplements of the instruction here given, but for an excellent summary of the teaching the occasion calls for, they, as well as the first communicants for whom it is primarily intended, will own a debt to Dr Hill.

MILLAR PATRICK.

Review.

THE SHAPE OF THE LITURGY. By Dom Gregory Dix. (Westminster: The Dacre Press, 45/-).

This is a massive book, massive in size (it contains between four and five hundred thousand words), massive in conception, massive in learning. The writer, a monk in Nashdom Abbey (Anglican), has already made for himself a high reputation in liturgical studies. He has now produced a book which will be regarded as the standard work on the subject for years to come.

The keynote of the volume is struck in the first sentence of the first chapter: "'Liturgy' is the name given ever since the days of the apostles to the act of taking part in the solemn corporate worship of God by the 'priestly' society of Christians, who are 'the Body of Christ, the Church.'" He emphasises throughout the largely neglected truth that eucharistic worship is essentially a corporate action in which every member of the worshipping congregation has a part. This idea was familiar to earlier Scottish worshippers. In the days of our grandfathers, and for generations before their day, the Communion was often known as "the Action." Even at the present time the sermon preached on such occasions is termed the "Action" sermon. Indeed, more than once in the course of this book, one is interested to notice how Scottish Communion customs reproduce the doings of far-off days in a way that neither those of the Roman Catholics nor of the Anglicans do. Father Dix draws attention to the fact, too often forgotten, that in the New Testament we find a great variety of meaning "within the single rite of the broken Bread and the blessed Cup." If only more attention had been paid to these varieties, the history of the Church might have been more in accord with the mind of Christ. Men have too often seized on one particular aspect of the ordinance, and maintained, against all others, that it was the only one which mattered. Early evidence on the ministration of the Sacrament is both fragmentary and complicated, and it is simply impossible to say that in one way, and in one way only, is to be found the "correct" method.

Some of the author's views will cause surprise, as for example, his statement that the Reformers, despite their appeal to the New Testament, took as their mode for the performance of the Eucharist "not the primitive corporate action with its movement and singing, but the mediaeval Western development of low Mass, the 'simple said service' performed by a single minister, at which the people had to look and listen and silently pray." However true this may be of English use we think the statement could be challenged so far as Scotland is concerned. In this country the elements were carried in procession to the Holy Table in sight of the people. The elders, as representatives of the laity, had their part to play, as well as the clergy. The communicants moved into their places at the Table to the strains of music—the singing of psalms; and it was not until very recent days that a Communion service was ever held without vocal praise by the congregation. There is ample evidence also that up to at least the middle of the 17th century the Lord's Prayer was said by the people as well as by the minister or ministers. It is true that even in Scotland the form of our ordinary morning service, which is simply a truncated Communion service, owes something to the form of the mediaeval Mass, but relics of earlier usages still exist.

Father Dix devotes over a hundred pages to the "Reformation and Anglican Liturgy." He apologises for so doing, but we consider an apology unnecessary. We have found this section as interesting and instructive as any in the book. He devotes considerable attention to the views of Cranmer, who had so much to do with shaping Anglican policy, and traces the variations of the rite through the different editions of the Book of Common Prayer.

This is a magnificent book, written with entire competence and with the fullest use of contemporary evidence. It should be in the possession of every student of liturgiology.

WM. M'MILLAN.