

# Newton Mearns Church Supplement

JUNE, 1955

## THE REGISTER.

### Baptism.

*"Suffer the little children to come unto Me."*

Iain Stirling Jarvie, Westfield, Clarkston.

### Deaths.

*"Christ, the first fruits of them that are asleep."*

Miss Helen J. Osborne, Broomlea.

Mrs. Kerr, Edzell Drive.

### New Members.

*By Profession of Faith.*

Miss Nancy Alexander, c/o Carwhin, Beech Avenue.

Miss Catherine Mary Ferguson, 21 Hill Avenue.

Mr. David M. Fiddes, 12 Edzell Drive.

Miss Anne P. Gray, Rayach, Newtonlea Avenue.

Mr. Walter Kinneir, 57 Beech Avenue.

*By Certificate.*

Mr. and Mrs. Roy M. Anderson, Kingsleigh, Beech Avenue.

Mr. and Mrs. Edward Barnes, 23 Firwood Road.

Miss Laird, 88 Ayr Road.

## OBITUARY.

### Miss Helen J. Osborne.

I have to intimate with deep sorrow the death of Miss Helen J. Osborne, Broomlea, which took place in a hospital on Wednesday last in her 74th year. The youngest daughter of Mr. and Mrs. Robert Osborne, she was born and lived all her days in this parish. She was never out of the Sabbath School from the day that she entered it, continuing as a teacher, and latterly the head of the Primary Department. She was in charge of the latter when I came to be minister here in 1931 and she continued until 1936 when she was succeeded by Miss Betty Anderson, now Mrs. Young of Uplawmoor. The other sphere of the work of the Church in which she took a large share was the Woman's Guild. It was founded in this congregation on the 12th February, 1930, when Miss Jenny McFadyen (now Mrs. Martin) was appointed the first president, and Miss Helen Osborne secretary and treasurer. She was eminently fitted for the task, being endowed with a clear and incisive mind, and an excellent gift for organisation. To listen to her moving a vote of thanks at the end of a meeting was to realise how closely she had followed the lecturer, and how wide a grasp of many subjects she herself possessed. One always felt that the speaker had indeed been thanked. In addition to the inspiration she breathed into our own Guild, she took an active interest in the work of the S.W. Council, being secretary of it for many years, as well as secretary for a time of the City Group.

Her interest in the Church, however, was not confined to those of which I have spoken. She was concerned with the work of Temperance, the work among the Jews, and the spread of the Gospel in Other Lands.

We owe a great debt to this family for the love and loyalty they have shown to our congregation. If there was any venture at stake they were all and always in the midst of it. If they were absent from Church, one knew that there was a sufficient reason.

Perhaps few, because of her shyness, realised the deep love and affection of her heart. She may have lacked the ability to express it except to her intimate friends, but the deep emotion was there, and came out in the conversation around the fireside. There is little doubt that her sister's death meant much to her, but we rejoice that the separation now is over, and that she has rejoined her whom she loved and lost awhile. To her sister to whom in a few months has come two such crushing bereavements we extend our deepest sympathy and love.

### Mrs. Kerr, Edzell Drive.

Mrs. Kerr, Edzell Drive, died on Saturday, 21st May. Mrs. Kerr came some two or three years ago to live in this district and at first took up house in Eddington Drive. When she was unable to be left unattended she moved down to stay with her daughter, Mrs. Crawford, in Edzell Drive. Most of her life she lived in the Glengarnock and Beith district of Ayrshire, where her husband owned an engineering work. Although she was advanced in years when she came to Newton Mearns, she at once associated herself with the Church, and was a regular attender at the Woman's Guild. She never lost her interest in the world around her, and was a woman of a very kind and sympathetic nature. To her daughter, who attended her so faithfully, and her sons, and all her kith and kin we extend our deepest sympathy.

## DEDICATION OF VASE FOR FONT.

On Sunday, 24th April, a silver vase, gifted by Mr. and Mrs. John S. Anderson, of "The Craggan," Ayr Road, and some friends in America, was dedicated in memory of Elspeth Anderson. The memorial originated in the minds of some relatives who sent some money, and asked that it be used in some way to commemorate one they loved. On a baptismal Sunday a posy of flowers is, in addition to the flowers on the Communion Table, placed on the font, and it is given to the child from the congregation. Elspeth was very fond both of children and of flowers, and it was felt that this was a suitable way to fulfil the wishes of those overseas. To Mr. and Mrs. Anderson, who have contributed also to the vase, and those of her kith and kin in America we offer our sincere thanks in a furnishing that will serve to remind us of one of the most beautiful and unselfish of the disciples of Christ.

## WHAT IS TO FOLLOW?

There really is no doubt that the visits paid by Mr. Mackay to the Kelvin Hall during the Tell Scotland campaign have made a great impression and the sermon he preached at the close of the Crusade on "Christ's address to those who had made a decision" is given so that those who did not hear it may be able to read it. A good many of our own congregation, too, have been impressed and it is important that something should be done so that the influence then felt should not be lost. A great stress was placed upon the necessity of Prayer and it seems strange that there has not been a move among the congregation to start a "Group" or a "Prayer Circle" as a means of maintaining the influence produced by the Crusade.

The experience of one who finds that individually his prayers tend to become self-centred and concerned with the family circle, may also be the experience of many others.

To extend the range of interest and to acquire the art of putting it into words it is necessary for kindred souls who, too, desire the extension of the Kingdom and who believe it can be done by prayer to associate together for the exercise.

### EASTER IN MUSIC.

The Eastertide Service of Praise was given by the Choir on Sunday evening, 24th April.

Four of the items were drawn from Handel's Oratorio "Messiah"—a chorus and three solos. One of the solos was the rarely heard "Thou Art gone up on High" for bass voice, courageously tackled by Mr. David McCance and well. "I know that my Redeemer liveth" was done with fine feeling by Miss Margaret Hunter whose solo singing is always enjoyed.

Mrs. Andrew M. McCance sang a lovely song of Schubert's, "God in Springtime." Schubert wrote a considerable number of songs about the spring in his gigantic output and this one was appropriate to time and place.

The Choir sang four items in good style. An Easter Anthem by Henry Smart (1813-79), one of the best church music composers of his day; a "Magnificat" by Sir John Stainer, once organist of St. Paul's Cathedral; a striking anthem from the "Stabat Mater" of Dvorak "Blessed Jesu, Fount of Mercy," and an example from the dawn of Church choral music and still on the Easter theme "He humbled Himself and made Himself of no reputation" by Palestrina (1525-1594).

The Choir responded nobly to the calls of the seasonal praise services. Much of the very best music is far beyond the powers of the ordinary church choir. But even for a choir of comparatively restricted powers such as ours, there is a rich field of solid, devout music available and our choir have done their best to carry the message of the music to the hearts of the worshippers in their performances in recent years.

The Choir is sadly short in the alto and tenor sections and until these shortages are made good a true balance of the parts cannot be secured.

### THE SPRING COMMUNION.

Coming so soon after Easter it was natural that the "Resurrection of Christ" should be in mind at this preparatory service, when the Rev. David Macarthur (Minister of the Giffnock Congregational Church) visited us and preached. It was pleasing to see a much better attendance and perhaps this was an effect of the "Tell Scotland" Campaign; whether or not it is a step in the right direction for it is essential at Communion times to be in the "Spirit" in order to realise the full meaning of the service and to get the uplift we all need in order to make the best of our lives.

Mr. Macarthur's text was from 24th chapter of St. Luke, "It came to pass . . . Jesus himself drew near."

During the Korean war the editor of a Canadian newspaper repeated for three consecutive days the same communique. There were no letters from indignant readers for no one noticed it.

People are often guilty of by-passing the important news in favour of the unimportant. It is the same in the Church of Jesus Christ. So many are bound up with trivial things but blind to the outstanding events of history. A well known divine, Dr. Dale, when preparing an Easter

service suddenly realised that Jesus Christ was alive as much as he himself was alive. What a fact for us to realise for the coming Lord's day.

It is possible for us to be with the two on the road to Emmaus. They were troubled about the things that had happened in Jerusalem. Yet it was at this time that Christ came to them. Christ will draw near to us if we come prepared to see Jesus only. It is when we come together in fellowship that He will multiply what we bring to the House of God.

On the first day of the week he revealed Himself and things happened. It is when ordinary folk meet together in fellowship putting themselves at His disposal that things happen.

These friends didn't realise at first the man whom they once knew. He was not as they pictured Him. Jesus Christ doesn't always come in the same form.

Jesus wished to impress upon people that the salvation He offers is not a luxury but a necessity. His costly sacrifice was not made without the shedding of blood.

We are hesitant to offer our whole self. We don't want to give too much. We want to hold on to what we have got. We can achieve nothing except we are prepared to sacrifice as Christ did. Communion season is a time of dedication and re-dedication.

There was much in Mr. Macarthur's discourse "to make one think."

It was hardly what one would call a "May" morning on the Sunday following for it was cold and the sky overcast, but there was a goodly company present when Mr. Mackay took his place in the Chancel and the Rev. Donald M. McFarlan ascended the pulpit. It was noticed that several Elders were not present due to illness.

Mr. McFarlan took for his text "I am the Vine," from John xv. He pointed out that every country had its emblem. The emblem typical of Scotland was the Thistle; the Rose was the choice of England. There was nothing more symbolic than the Vine for the Jews. It was in the gardens and on the walls of the houses.

In His last intimate talk with His disciples Christ told them, "I am the true Vine and ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." They would need to be confident of His presence when resisting oppression, social injustice and inhumanity. The people who had been chosen had been faithless, and judgment should be in the House of God. The outward worship might have been correct but the leaders were far from God. God has not failed. His plan will be fulfilled. The true vine is incorruptible. We may have failed but God has not failed. God claims complete loyalty from us. Without Him we can do nothing. Communion with Him is essential to good service. Communion is a source of spiritual life. Only by abiding in Christ can fruit appear. The development of the Christian Church depends on members going forth and gathering the fruit.

The first duty of a Christian is not to "do" something but to "be" something.

In the evening Mr. McFarlan discoursed on the third verse of 6th Isaiah "And one cried unto another and said, Holy, Holy, Holy is the Lord of Hosts: the whole earth is full of his glory." Why do we speak of the Holy Place? the Holy Bible? the Holy Table? The Holy place is where we can meet with God. Outside is the bustle of the world and we turn aside for a little and we sense something different which makes it the House of God. We speak of the Holy Bible and we handle it as we do no other book. We feel it to be Holy.

In the days before Christ the people who came to worship in the Temple found the Holy Place veiled against them. Only the High Priest could enter into the Holy of Holies to offer petition for the forgiveness of the sins of the people—and then only once in the year. God seemed very far away and the priest came between, but at the crucifixion the veil was rent from top to bottom enabling the common man access to the heart of God whom we approach through the merit of Jesus Christ.

**“CHRIST’S ADDRESS TO THOSE WHO HAVE MADE A DECISION.”—Matthew 13, 12.**

This address of Jesus to the crowds that gathered at the Sea of Galilee (Luke tells us that they came from every city) has a close relevance to the meetings that have just ended in the Kelvin Hall. The vital moment in all these was towards the close when the evangelist called on all those who were willing to make a decision for Christ to get up out of their seats and come and take their stand at the front. It was a most moving sight night after night to watch this happening. Nothing like it has ever before been seen in our life-time, and many will be eternally grateful to God for the experience that has been theirs.

This is what happened in this gathering at the Lake of Tiberias. For many weeks Jesus had been proclaiming the message of the kingdom of God, and calling on men to forsake their sinful ways, and return to the Lord their God. Now, however, He feels that the time has come to sift out all those who have made a decision for Him, as well as those in that audience who are about to do so, and to say a few words to them alone. It was to those people, especially, that Jesus addressed the Parable of the Sower.

I would not go as far as some commentators do and assert that all the parables that Jesus uttered were addressed only to those who had become His disciples, and for their further instruction in the Christian faith. To the publicans and sinners He spoke the 3 parables of the lost sheep, the lost coin, and the lost son. To the Scribes and Pharisees He re-told that of the Wicked Husbandman. What a wonderful evangelistic sermon can be preached on the story of the Good Samaritan! Yet I would maintain that when Jesus spoke the parable of the Sower, He was seeking to give counsel to those who were converts of the faith. “But other seed fell into good ground and brought forth fruit, some an hundredfold, some sixty fold, some thirty fold.”

What perplexes us about this parable is that Jesus seems to have said so little about the good soil. Yet, when we look a little closer at it, the good soil is what the other three kinds of soil are not. It is not soil that is so hard and impenetrable that the good seed of the Word cannot be heard. It is not soil that is so shallow that people are not willing to make any kind of sacrifice for Christ. It is not soil that is so full of sinful ways or interests that are superficial that the Word of God cannot find room to grow. One must not think of the good soil as entirely clean. What has happened is that a besetting sin has been cast out, and space found for the seed of the Word of God to begin to grow. Augustine’s conversion was the throwing out of such a weed as drunkenness and wantonness, and the dedication of his life to God.

What Jesus is here saying to those who have made a decision to follow Him is that for them a new life is opening. They are at the beginning of a road that they are to walk in fellowship with Him, and in which they will be called to work for Him. Christ is ready now to speak to them day by day, to instruct them, to counsel them, to strengthen them. In a real sense, then, these words that have perplexed many will be true, “Unto him that hath shall be given, and he shall have in abundance. But from him that hath not shall be taken away, even that which he hath.”

Billy Graham always said the same four things to converts. (1) Read the Bible every day. The Bible is the most wonderful book in the world. It is not a book of science. Nor is it a book of literature. It is concerned with God’s dealing with man, and especially with the ancient people, the Jews. It is the book that tells us about Jesus Christ, and if we are to be his disciples we will want to know as much as we can about Him. We provide daily Bible Readings in the Church for you. Defend the Bible? said one man to another, I would sooner defend a roaring lion. Let the Bible loose and it will defend itself. The Holy Spirit uses the pages of scripture to speak to men of all intellects and ages in the spiritual life.

(2) Pray to God every day. Think of prayer not so much as what you say to God, as of what God wants to say to you. A woman thanked a minister for a sermon he had preached some time before. ‘I cannot,’ she said, ‘remember the text but you see that plant there. I watered it last night. There is no sign of moisture now on its leaves, but the plant is fresher.’

(3) Witness for Christ every day. I was golfing with a man recently and as we went down the first fairway he said, ‘I am an elder in our church. My father was one before me, and I am carrying on the family tradition.’ I did not ask him to tell me, but when he did I knew where he stood.

(4) Get inside the Church. As soon as the doors are open, you be inside. Go to your minister and he and you will be able to work out under God where you can serve. Bring the people in your avenue to the Church. Bring your children to the Church. “Andrew first findeth his own brother Simon and brought him to Jesus.” The parable was addressed to those who had made a decision for Christ, and for them a new life of fellowship with Christ was opening.

**IMPRESSIONS OF ASSEMBLY.**

Instead of the usual sermon on Assembly Sunday evening Mr. Mackay discoursed on a few of the subjects discussed in the two sessions at which he was present. The outstanding event was on Wednesday when a great ovation was accorded to Mr. Billy Graham when the Home Board report was presented. The evangelist had been given a place in the Throne Gallery and one felt that he had laboured hard for the Church and that it was good to see the recognition that had been afforded him. It is very rare for the Assembly to display such enthusiasm. It showed in no uncertain way that the Church of Scotland acknowledged the great debt it owed to him.

The Home Board report touched many sides of Church life and “Church Extension” in particular, and paid tribute for what had been done. In seconding, the Rev. Martin Shields told of a personal experience. Members of his congregation had removed to a new scheme in Edinburgh, and he was on his way to visit them but was not sure just where the house was. However he saw a man and woman working in the garden with spade and fork. The man said to him, “are you to be our Minister?” and he replied, “No, I am not your Minister!” Quickly the question came, “Are we not to get a Minister?” and Mr. Shields said the answer depended on the financial position. This emphasises the urgency of the problem of Church extension for it is an indication of the need that exists.

During the question time a man from Inverness got up and said that he had two daughters. One aged 16 had already chosen what she meant to do in life. The other was aged 12 and still at school. Both were interested in the Church yet the Church did not allow any one to train for the order of Deaconess until they were 21. Surely the Church should realise that by that time a girl had become settled in a business appointment. He suggested the Committee should reconsider this matter and the Assembly concurred.

## PRESBYTERY NOTES.

The annual change over in the chair of the Moderator takes place at the June meeting. In taking leave of the retiring Moderator, the Rev. W. T. Smellie, O.B.E., M.A., of Pollokshields and Titwood Church, we part with some regret with one who has so graced and adorned the office. He is gifted in many ways, but his spontaneity of mind and ready wit were prominent among numerous qualities. His fluent speech and choice of the "right word" compelled the admiration of the Presbytery on frequent occasions. He excelled, too, in his exhortations to young ministers, and encouraging addresses to newly admitted ministers to the court. His humour, however, convulsed the Presbytery at times. In a reference to the dignity of the high office which the Moderators of the Presbytery of Glasgow occupied, he said he was honoured and privileged to stand in the shoes of their great patron saint, St. Mungo, and in parenthesis, and aside, remarked "That is, if he had any." On the occasion of the visit of Dr. Billy Graham to the Presbytery, in his words of greeting to the distinguished visitor, he spoke of the great honour they had sustained by the visit, even though they were only a stone throw from the Kelvin Hall. Then, noting that this was rather the language of hyperbole he added, "Well, an 'American' stone throw," which brought down the house. Mr. Graham made great play with the remark. We shall miss his genial and benign presence, as also the sublime thoughts he expressed in his invocatory prayers with such well chosen words.

Among the many telling and incisive addresses which Mr. Graham gave outside of the Kelvin Hall, was the one on the occasion of his visit to the Synod of Clydesdale. He said that if the campaign was to have the long-term

results hoped for, ministers must put a new emphasis on evangelism. The necessarily limited period of the team's service here was to be regarded, using a military term, only as a "softening up" process before the troops moved in to occupy. Their great purpose was to be regarded as an opening of the door so that the Church might move in to capture the hearts of thousands of new people. He left three watchwords with the Assembly, which formed the basis of his appeal—"Look, pray, go."

"Look on the fields, for they are white already to harvest."

"Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest, the harvest truly is plenteous but the labourers are few." Go, "when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." He added that it might be said ministers performed their duties nobly as these occurred, but the obligation remained to reach out to the indifferent and the careless, and "jolt" such out of their apathy. Evangelism would always be the first duty of the Church; creative work he called it.

The announcement that Rev. Tom Allan had had a call presented to him by St. George's Tron Church occasioned some surprise and was the subject of considerable discussion and debate whether the Presbytery should approve or delay same. Perhaps it was natural that Mr. Allan's resignation of his appointment as special evangelist to the Church of Scotland should give rise to some misgiving in the minds of not a few speakers, but it was finally agreed that there was no real reason for refusing to sustain the call, as otherwise it would mean a questioning of Mr. Allan's sincerity and honesty which could never be in doubt.