

# Newton Mearns Church Supplement

SEPTEMBER, 1956

## THE REGISTER

### Baptism

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

Caroline Eve Horsfall, 79 Ayr Road.  
Janet Lesley Lashford, Pollok Castle Cottages.  
William John Morrison Kinnear, 57 Beech Avenue.  
James Lambie, Bonnyton.

### Marriages

*"Whom God hath joined together let no man put asunder"*  
Isabella Mary McGregor to Robert Cowan.  
Deirdre Gage to William Cameron.  
Margaret H. Core to Allan Clarkson Rapier.

### Deaths

*"Christ the first fruits of them that are asleep"*  
William Milroy, Manse Lane.  
Miss Elizabeth Carlaw Wallace, Garvie House.

## OBITUARY

### Mr. William Milroy

Mr. William Milroy, Manse Lane died in a Renfrewshire hospital on Sunday, 3rd June. Although neither Mr. or Mrs. Milroy were born in the Mearns they had lived practically the whole of their married life within it and were known to and loved by a wide circle of people in the district. By trade he was a joiner and he was a master craftsman in his work. Many of us have examples of his workmanship in our homes, and it is of the finest execution. His hobby was the garden, and I remember on occasion walking through the extensive grounds he leased on the Main Street on the other side from his house. His blooms were of the most exquisite shade, and his vegetables of no ordinary size. He was never happier than when he was in the midst of the flowers of the field. Someone once said of him that he was a man of few words but that he always had a smile. That was abundantly true of him. Even as he lay in his last illness, and the days were protracted, he always greeted one with that smile. He and his wife had the great sorrow to bear of losing their son in adolescent years. Their daughter Marion who is now married and lives in Leicester has been a great comfort to them, and in his grandchild he took a great delight. A regular attender at church, and a man whose nature was full of the milk of human kindness, we shall miss him much. To his widow who faced up to her husband's illness with great courage and faith, and found strength to do what seemed the impossible, and to his daughter and grandchild we extend to-day our deepest sympathy.

## IN MEMORIAM

### Miss Elizabeth Carlaw Wallace

Miss Elizabeth Carlaw Wallace died at her residence, Garvie House, Newton Mearns, on Tuesday, 12th June. Graduating M.A. at Glasgow University in 1913, she obtained a diploma in Education thereafter at London University. She became secretary to the Mistress of Queen Margaret College, Glasgow, in 1918, and held that position until 1935 when the College was closed. In 1936 she was appointed warden of South Park Hostel for Women under the auspices of the Student Christian Movement, from which post she retired in 1946. Her life thus was spent in the midst of the student world.

A member of the University Court, and of the Provincial Committee for the training of teachers for many years, she also served on the Conscientious Objectors' Tribunal from 1942-1954.

In spite of her intellectual attainment and the high offices she filled she remained one of the humblest and most lovable of women. Few in the congregation perhaps knew of her

service to the community for she rarely spoke of her work. A woman of the deepest Christian faith and piety, she showed a great interest in the work of the Woman's Guild, and never was any special effort made but she sent in her contribution.

To her sister, who has borne such a heavy burden during these past few years, and to all her kith and kin, we extend our deepest sympathy.

## CONGREGATIONAL SOCIAL

This autumn holds special significance in that Mr. MacKay celebrates 25 years of service as Minister of Newton Mearns Church and it also happens to be the Silver Wedding occasion for Mr. and Mrs. MacKay, and a Social evening is being arranged for 26th September. The Church services for the previous Sunday will be conducted by the Rev. Prof. W. D. Niven, D.D., late of Trinity College.

## PRACTICES RESUMED

The Choir will meet for rehearsal each Thursday evening from 20th September and members are asked to be present at 8 p.m. In the interest of the Church services additional voices, all parts, will be welcomed.

## FLOWERS FOR THE CHURCH

The following members have responsibility for the ensuing weeks:—

Sept. 2	Mrs. Pettigrew.
" 9	Mrs. G. W. Sinclair.
" 16	Mrs. Fulton.
" 23	Mrs. J. McPhail.
" 30	Mrs. G. Robertson.
Oct. 7	Mrs. Mather.
" 14	Mrs. MacNaughton.
" 21	Communion.
" 28	Mrs. W. Davidson.

## CONGRATULATIONS

Congratulations are offered to Mr. John Russell for successes he obtained at the well-known and important Southport Flower Show, to which he submitted Roses for competition. His love of flowers is well known among the congregation and to get three awards is pleasant news.

Newton Mearns did well at the Southport Show for two other exhibitors won awards.

## THE COMING EVANGELISTIC CAMPAIGN

Arrangements are now well in hand for the conduct of a series of services to be held in the Newton Mearns area from 21st October till 4th November. More specific details will be announced later.

It may be of interest to refer at this stage to the meetings of office-bearers and youth groups, which are intended to herald the campaign itself. The former is to be addressed by the Rev. George A. Young, on 2nd October, and the adolescents on 17th October by Dr. James Kelly. These preliminary meetings will prove to be of real interest and give promise of great things to come. The organisers look forward with the utmost expectancy to these hopes being realised under the leadership of Dr. Fawcett.

It is hoped to make an intensive canvas of the district beforehand.



### THE SUNDAY SCHOOL The Picnic

This was held on Saturday afternoon, 16th June, at Hazeldean Park kindly granted by Miss Pratt. Until 2 p.m.—at which hour the buses carrying the children left Main Street—the weather, though dull, had remained dry; but before the park was reached a steady drizzle had set in.

The primary children in the care of Miss Wilson found a fine spot on the road in front of Hazeldean House under a great spreading beech tree, where secure from the rain, they were able to enjoy their races and sports. The park, however, had become so uncomfortable that it was decided to phone for the buses to convey the children back to the Church Hall where they might enjoy the afternoon in comfort and this was accordingly carried out.

The boys, however, nothing daunted by weather conditions, stayed to play the five-a-side football tournament arranged by Mr. Telfer and refereed by Mr. Archie Morton. This was a fine item, and considering the circumstances, there was some excellent football much enjoyed by the few spectators remaining. The boys then returned to the hall.

In due course the picnic became a party and everything pertaining thereto was carried out with enthusiasm. The teachers and friends provided an ample tea and there was never a dull moment.

The end came at about 6.30 p.m. after three hearty cheers for all who had contributed to a happy day.

Hazeldean Park is an ideal spot for a picnic and we look forward to returning there on some future occasion under happier weather conditions.

### Prize Giving

On Sunday afternoon, 17th June, at 3 p.m., the Sunday School met in the Church Hall for the distribution of awards for attendance and memory work. There was a good attendance of parents and friends and the hall was filled to capacity.

The meeting opened with a hymn and the Lord's Prayer and thereafter (in the absence of Mr. Mackay) Mr. McCance presented the prizes to the children.

After the Benediction the Superintendent thanked the parents and friends for coming in such large numbers. The occasion meant much to the boys and girls and the encouragement of fathers and mothers by their attendance was a very real thing. It is hoped that in the future meetings of parents and teachers may be arranged from time to time in order that ideas and views regarding the Sunday School may be exchanged.

### End of Session

On Sunday, 24th June, the closing meeting of the Sunday School was held at the forenoon service in the Church conducted by the minister.

### New Session

The Sunday School will start a new session on the first Sunday in September, at 10.15 a.m., when a full attendance is desired.

### AN OLD STORY, BUT ALWAYS NEW

The application of the Parable of the Prodigal Son to everyday life was the theme of the address given by the Rev. Donald Mackay of Greenbank Church, Edinburgh, when he conducted the service at Newton Mearns on Sunday, 17th June.

In his introductory remarks the minister mentioned his own connection with our congregation and made reference to the church's history since 1739.

The main theme of the parable, said the minister, was God's love for all his children, even the erring ones. "It is an exquisite picture this that has hung on the walls of your mind. It may be that you cannot remember when you first put it there. Yet this picture is so much part of your mind that whenever you think of God you look up at this picture. Probably you see it as you saw it in Sunday School with the son kneeling, and the father clasping him close to himself, and the elder brother looking on."

The parable, he said, was so exquisite that no explanation of it would be fitting. Better to leave it alone. Instead, he said, look at the three figures concerned. The boy; the father; and the elder brother.

First take the boy, the lad who left home. Is he so very

wicked? so very bad?

The family relationship he always visualised was a lad of 21 and his brother of say, 25.

"The younger son goes to the father and says: 'Look father I'm a man now. I've served you well. I've never complained about anything. The farm will go to my elder brother in time and I've no complaint about that. Just let me get away. Let me go to the big city. I'll make my fortune. Really I shall. Give me the third part of the estate and let me be on my way.'"

"Can you blame him, this young fellow, for being so eager to make his own way? But notice. Herein lies the danger, so often the tragedy."

"There was no evil intent in the boy. He wanted only to live his own life. Yet in this lay the Devil's opportunity because we only think we can live our own lives. In reality we cannot. Either we serve God or we serve the Devil. There is no such thing as serving yourself. Such is the folly of trying to be your own master."

"The tragedy of Adam came from the same situation. The Devil tempted him and said 'why serve God?' 'Why not be your own master?' And Adam, thinking he could serve himself—be a God himself—brought tragedy upon himself."

"So if it was not exactly the fault of the Prodigal Son, why didn't the father stop him? The answer to that lies deep in the mysteries of human nature. God has given us of His very self; our freedom; our share in Him. We all leave home. It is part of the enigma of our human nature."

"God made the world. God saw it was good. But not very good. So God could not rest. So even on the sixth day he made a man and the man stands up before Him in the likeness of God and God divides His Being with man and gives the man his portion and man can either stay at home or go off to a far country."

"It is a terrible destiny to be born. Terrible to be born a man. Terrible to be born free. Terrible to have this power either to stand by God or to deny Him."

"To some extent we are all trying to be our own master. We have all gone to a far country."

Perhaps, said the minister, there was some one among us who even now had been drinking the draught of freedom to its bitterest dregs. But had he also done as the Prodigal Son had done. Had he turned and started on the way home?

"Some people think that the elder brother spoils the story. No. The elder brother has a place. It is quite true that not much seems to come the way of the faithful ones. Who doesn't know a sister who exemplifies this, who has stayed at home to look after parents. But the parents lived on, and time seemed to pass and by and by the sister's opportunities in life seem to have passed by too. In real life as well as the parable the dutiful sometimes seem to get little reward."

"But notice that in the parable the father's answer to the elder brother is decisive; 'thy brother who was dead is alive again.' Gentle this but firm. Note it is not 'my son' but 'thy brother.'"

Did not some of us in the church rather play the role of the elder brother? Did we not become rather critical of young people. In the Tell Scotland movement the chosen unit is the congregation as a whole—the elder brother of the family.

Did we always realise our obligation to extend a welcoming hand to our erring relatives trying to get home?

This was the great responsibility to which God called us and unless we realised our duty then we failed and as elder brothers we received the gentle condemnation.

"And now the father himself. I always visualise him leaning over a farm wall watching the road where it winds away across the valley in the direction of the town. There he watches, day after day, always thinking about the son who has gone, wondering what has become of him."

"Here comes one of the exquisite details of this lovely parable—while yet a great way off the father saw him. There was perhaps something about the gait, some gesture that showed the son's identity. A moment of doubt then certainty. 'Yes! it's my boy.'"

"Will you not believe that this is how God watches for the return of you, his erring child? He has let you go your own way, but never for one moment have you been out of his thoughts."



"You may have doubts about your reception. You may feel you are not worthy. You may have a speech ready. You are going to promise to work, to be faithful—but you never make your speech. Before the son has more than begun the father interrupts him, reassures him, presses the ring and the robe and the shoes upon him . . .

"And this is the sort of welcome that is waiting for us when we come home again . . ."

### THE HOLIDAY PREACHERS

The Rev. Carlyle Husser, B.A., occupied the pulpit on 1st July. He had landed in Glasgow a couple of days previously from London, Ontario, and he bubbled over with excitement; a very natural state in view of the fact he was at the beginning of a grand tour.

After a few days in Glasgow and Edinburgh his itinerary was Belgium and thereafter the noted cities and showplaces in Europe, finishing in Athens.

He was not easy to follow for the manner of speaking was what we think the "American style." His talk to the young people was about Canada—that it was 3,000 miles across and in London, where he was minister, the population was 130,000 and his church had 500 members. West of London there was 1,500 miles of prairie, growing wheat. Canada was 30 times the size of the British Isles. The people are proud to be part of the British Commonwealth and share the bond of love and friendship.

In his discourse to the older folk he spoke about loyalty to the House of God based on psalm 122. A picture of the Church and our relation to it "I was glad when they said to me 'Let us go into the House of the Lord'."

On the second Sunday in July the Rev. D. H. Gerrard, M.A., C.F., R.A.F., conducted the service. He, too, took a psalm as one of the lessons. "O Lord, our Lord how excellent is Thy name." There were not so many young people present on this occasion but he had something for them about Memory. How easy it is to forget things and the older we get the more difficult it is to remember. He urged them not to say nasty things and never to indulge the spirit of, "I'll pay him out." Then he told of the man who when he went out in the morning had a number of slips of paper on which he wrote of the way he had been received by people. The slips containing the nice things went into the right side pocket. Those containing the unkind expressions went into the left side. In the evening he took out those from the right side pocket and read them with pleasure; then he dived into the left side and there was nothing there for the unkind things were lost because of a hole in the pocket.

He urged the young folk to keep mind of the nice things said to them and forget all about the mean and nasty things.

The Chaplain's text was St. Luke, chapter 17, verse 24, "Behold, the kingdom of God is within you," and asked "what sort of a world do you believe in? Do you think the world is just what you see with your eyes? The sun, moon, and stars in the sky? Is that what you believe in? Is it just books and papers, radio and television, or politics, that constitute the things you believe in? Are all your energies concentrated on these things? Then in a burst of passion came Wordsworth's well-known sonnet, "The world is too much with us" followed by a strong warning against the danger of the materialism existing at the present time and the indifference to spiritual things which is observable everywhere. The chaplain showed himself disappointed that so many lads in the services only go to see the padre when they want something from him. They never come to the services he conducts. They just make a convenience of religion. We are not sent into this world to satisfy the material needs only. We must realise what God requires of us in our lives. Are you taking the way to heaven or are you on the way to hell? You start the way to one or other of them now.

The closing praise (RCH No. 8) made a fitting conclusion to the service.

The pulpit on the middle Sunday of July was occupied by the Rev. D. P. Fraser, M.A., of Broomknoll, Airdrie, and the service became impressive because of the choice of the lessons, Isaiah 55 and from Hebrews chapter 11; words that are familiar to lovers of the Bible and which have been a source of comfort to many and again the words were pleasant to hear and one felt we should have a discourse on faith and

it was something of a shock when the preacher said, "Recently I had given to me a very good text." It is found in Proverbs 17 and 24. "The eyes of the fool are in the ends of the earth." "Is it possible for one to see too far?" he asked. A person looks too far into the distance. Yet we speak commendably when saying "he is a far seeing man." "It depends why you see into the future. It may be a quality or it may be a troublesome disease. The far sighted fool is the commonest type to-day. He fails to recognise the things which surround him even in his own church."

Mr. Fraser had viewed the peaks of Arran from the Ayrshire coast and had often wondered why Burns had not written about them and had concluded he had not done so "because he saw the beauty of the commonplace." The grandeur of the common life. The opportunity all round us. We hear people speaking about the lack of attendance at Church and all they do about it is to talk. What are they doing to bring the people back to Church? So many are looking to the past, we must live in the present for these are our days. "Do you see the work at the door waiting for you to do? What are you? The far sighted fool?"

This was a thought provoking discourse.

### IN THE SESSION HOUSE

When the choir assembled in the Session House before the service on Sunday, 22nd July, the Church Officer ushered in the visiting minister—the Rev. T. N. Alexander, M.A., late of Tolleross Church—so that a prayer might be offered that the choir, as well as himself, might be guided in the service.

We saw a tall, old man, whose height was intensified by the long Geneva gown he wore and although the nervousness of age was present the face was benign with sympathy and experience.

The first lesson was from Isaiah this time the 6th chapter and again very familiar beginning "In the year that King Uzziah died" and the second lesson was the 9th chapter of the Acts of the Apostles. The first lesson dealt with the conversion of Isaiah and the second the conversion of Paul and the text "I saw the Lord." The story of Isaiah's call. Why do we come to Church. This is the question most frequently discussed in Presbytery and Assembly.

Said a devine, "I am concerned about the people who don't come to Church but I am more concerned about those who do."

People fail to grasp the primary object of coming to Church. If they were honest they would say "because I was brought up to go." It becomes a convention. That won't do. A convention becomes a dead thing. The primary object in coming to Church on the Lord's day is to meet Christ. There were three good reasons in Isaiah's experience, "I saw the Lord." Isaiah had been a courtier in the king's household. He had been with the king and Uzziah had been a good king. He had seen the empty throne. It was a mystic experience; the veil of the temple was drawn aside and Isaiah looked into the face of God.

The feeling of God's reality changed the whole understanding of life.

The most important person in the Church to-day is the person we cannot see—that is God. If you come expecting it is much more likely you will feel God is there.

Second reason. We come intending to see God, but we see ourselves. Isaiah was covered with shame realising something of the perfect purity of God.

We come to Church to see ourselves and our God sees us, and then we cease to compare ourselves with others and the idea "there is not much wrong with me" departs. We examine our hearts in the light of Jesus. Thirdly we come in order to discover our divine function, the best use we can make of our lives.

Isaiah began brooding over conditions now that the good king was dead.

He became a minister of God. The call had come to him. "This is what I want to you do."

God has something for you to do.

The Rev. T. N. Alexander was again the preacher for the last of the holiday Sundays. The choice of first lesson—psalm 27—was read with such feeling that one felt that this psalm had been a mainstay to him through the course of a long life. The second lesson, too, deserves close study. It was from the 1st Epistle of John, chapter 5, and the first



eleven verses, and the sermon was on Faith. "This is the victory that overcometh the world, even our faith."

The faith that overcomes. In this passage is the gospel of Jesus Christ and is God's victory sign.

The discourse was divided into three parts on a statement made by Mrs. Haldane (the mother of Lord Haldane), "the greatness of life; the littleness of death; and the nearness of God."

At the close of the service the elders present assembled in the Vestry to express appreciation and Mr. Alexander said in acknowledgment that he had moved more among the churches since he had not had a regular Charge and he felt there was generally a lack of appreciation and to be received as he had been, made his visits to Mearns very pleasant.

### WHAT KEEPS CHURCHES APART?

The Third World Conference on Faith and Order, held in 1952, suggested that the separated communions will be helped to come together into the cause of Christian service by realising that the emotional legacy which hinders their co-operating is to a considerable extent the result of what has been called "non-theological" factors of denominationalism. These are traditions of a political, national and social character.

In pursuance of this recommendation the General Assembly of the Church of Scotland of 1953 appointed its *Commission for the Study of Non-Theological Factors in Christian Disunity*.

The Commission concluded that it ought to focus on Scotland and duly presented a report to the 1955 General Assembly. This report has now been made available to the general public in a handy form by the Saint Andrew Press (at 1s. 3d.) and makes interesting reading for those who take their religious life seriously, but perhaps sometimes rather narrowly and forgetting the wider implications of our faith.

Early in the inquiry the following working definitions were adopted:—

- (a) A theological factor in Church disunity exists where a communion is separated from other communions on account of theological differences regarded as essential doctrines of the Faith.
- (b) A non-theological factor in Church disunity is any which does not belong inherently to such difference, but springs from some other cause.

For the working out of the matter you are referred to the booklet which will repay reading and is a strong appeal for the Ecumenical Movement which considers that the main cause is weakened by the multiplicity of factions who differ on non-essentials.

Many will have noticed the untiring energy with which Dr. John Baillie has worked for Church unity since he was Moderator of the General Assembly. Now it is interesting to read the last paragraph of an article the Rev. George F. McLeod contributed recently to the *Glasgow Herald* on "Iona's place in Christian History."

It is nearly 500 years since the first ferments of the Reformation in Scotland. If truth be faced that Reformation has largely spent itself.

Cromwell once remarked that "he did not know what he wanted, but he knew what he did not want." To-day at least we know what we do not want. We do not want nationalisms, far less denominationalisms. We do not want mere individualism in religion any more than we want it in business.

The old robust personal faith of Scotland that could not be dissociated from a man's neighbour has winnowed out to a spurious individualist salvation of each "soul for itself and the devil take the hindmost."

This assuredly finds no validation in Holy Writ. It may be that we begin to glimmer what we do want. We want the Sovereignty of God over every issue—the strand for which Columba stood. We want One Church again, if men across the world would take seriously our claim as reconcilers, such as Christendom once protested. And yet through both we need the pristine personal commitment, short of which our modern clichés of social salvation dry quicker than the ink with which alone they are constructed.

### PRESBYTERY NOTES

A change in the venue of the now Annual Service of Communion for the Presbytery, was made this year, the same being held in the Cathedral (instead of in the Church where the Presbytery meets, viz.:— Finnieston), on Thursday, 14th June, at 7.30 p.m. This service, too, was made the occasion for the Quarter-Centenary celebrations, by a communion service, of the 400th Anniversary of the Reformation, arrangements for same being submitted by the "Aids to Worship" Committee at the May meeting of the Presbytery. The service was conducted by the Rev. J. Stuart Cameron, Moderator, assisted by the Rev. Robert Morris, late Moderator, Dr. Neville Davidson, and Dr. John Sinclair, clerk to the Presbytery. The preacher being the Very Rev. Professor G. D. Henderson, late Moderator of the Assembly. The officiating elders were drawn from the above committees. To take part in this service was a special joy and privilege. The surroundings of our stately cathedral made it a place admirably suited for this solemn purpose, creating an atmosphere for devotion and worship not so easily captured in the ordinary church. To say it was beautiful does not adequately convey the emotion and deeply-moved sense experienced by the conduct of this service, as, from the mere functioning of it, combined with the prayers, readings, and sermon, altogether it was made unforgettable. Mr. Cameron asked some of us at the rehearsal if we could venture to sing hymn No. 324 "Deck thyself, my soul, with gladness," and willingly we agreed about its pre-eminent suitability for a communion service. Was ever a more appropriate apostrophe to Christ, in its whole teaching and setting, and admirable choice of tune? We could hope sincerely that this service will be regarded as a precedent and institution.

Following on a motion submitted by the Rev. J. T. Lang to the effect that the Presbytery views with grave concern the continued persecution of the Protestants in Spain and Columbia and urging our Foreign Secretary to make representation to the Governments of these countries to take action to end this shameful intolerance, a committee was formed to consider and make full investigation into this whole matter and to report. Further discussions centered round the belief that this persecution could be speedily ended by the Roman Church itself and a beginning made by the Presbytery calling for the Roman Catholic Archbishop of Glasgow to condemn these practices and communicate accordingly with the Roman Catholic authorities in these countries. An addendum to the motion was approved that a statement for circulation to ministers and office-bearers within the bounds "to arrange a Day of Intercession for the persecuted and to take such further steps as may be advisable." The evidence to date is of such validity as to call for the greatest degree of exposure, implicating a body calling itself Christian in grave discredit. The whole question of a Christian Church remaining exclusive, unco-operative, and non-comprehensive, is surely a deplorable anachronism in the religious outlook of modern times. Their church before the Kingdom, etc. We need the scorching pen of a Voltaire, in our somewhat apathetic day, who fearlessly exposed the barbaric tyranny meted out to the Huguenots and who pursued with relentless zeal the condemnation of the cruel power used by the Catholic Church with monstrous injustice against so called heretics. It required unparalleled daring, then, to denounce the hideous and revolting acts of suffering and pain inflicted on innocent lives, but he was always supported by his war-cry of "Ecrasez l'Infame," and he certainly exerted heroic efforts to crush the infamous monster of intolerance. Has such another occasion arisen? The evidence would say so.

The convener of the Temperance Committee, the Rev. A. E. Wallace, at the most recent meeting of the Presbytery made a special plea for the co-operation of church office-bearers in the Temperance cause. This was strongly reinforced by some potent words from the elder representing Camphill-Queen's Park Church, Mr. J. Dick-Foote, to the effect that in his business journeys he observed a great amount of intemperance among young people. He ended by asking if Band of Hope work is being forgotten about nowadays. A pointed question, arousing some heart-searchings. Are churches too highly respectable to foster a children's week-night meeting of such a kind now?