

NEWTON MEARN'S CHURCH SUPPLEMENT

JUNE, 1957.

THE REGISTER.

Baptisms.

"Suffer the little children to come unto Me."

Jeanette Love Gilmour, 125 Beech Avenue.

Vivian Janet Adam, Ayr Road.

Gillian June Stubbs, 14 Dunbeath Avenue.

Yvonne Louise Halliday, 468 Tantallon Road,
Shawlands.

Marriage.

*"Whom God hath joined together let no man put
asunder."*

Annie Laurie and Julius Meyer.

Death.

"Christ the first fruits of them that are asleep."
Alexander Campbell, 39 Barrhead Road.

New Members — May, 1957.

By Profession of Faith.

James Prentice Baird, Floors Farm, Eaglesham.

Jean Evelyn Burnett, Mearns Kirk Hospital.

Mrs Mary Cubitt, Banavie, Neidpath Road, W.

Gillian Mary Fulton, 45 Beech Avenue.

Helen Joyce Waterson, 4 Rysland Crescent.

Mary Morley Wylie, Dunbeth Avenue.

By Certificates.

Samuel Allan, 3 Ashview Terrace.

Mr and Mrs R. Bowie, 9 Newtonlea Avenue.

Mr James Cubitt, Banavie, Neidpath Road, W.

Mrs Gilmour, 125 Beech Avenue.

Mr James Hamilton, 36 Greenhill Avenue.

Mr and Mrs John Henderson, 30 Craignethan Road.

Mrs Houston, 231 Ayr Road.

Mr Fred Leith, 11 Newtonlea Avenue.

Miss Grace Mitchell, Mearns Kirk Hospital.

Mr and Mrs Adam Paterson, 79 Beech Avenue.

Mr and Mrs J. Gordon Robertson, Liberton, Ayr Rd.

Mr Ritchie Robertson, Auchencraig, Ayr Road.

Mr and Mrs James D. Tindal, Cairnknowe, Ayr Rd.

Mrs Watt and Mr James Watt, 32 Milverton Road.

"THE FUNCTION OF THE CHURCH."

"And He gave some to be apostles, and some prophets . . . till we all come in the unity of the faith, and in the knowledge of the Son of God to the perfect man, to the measure of the fullness of the stature of Christ." Eph. 4, 11-13.

Paul wrote this letter from imprisonment in Rome. One strange feature of it is that there are no personal greetings in it. That is difficult to explain when we remember that he spent 3 years in helping to found and to minister to it. It has therefore been assumed that it was a circular letter to be passed round all the churches in Asia Minor. That

being so it is natural that he chose a general subject to be the theme of it, namely the Unity of the Church, Unity of the Church in God, Unity of the two great sections of it—the Jewish and the Gentile, Unity of Christians within a congregation. One must realise that the congregations of the early Church were isolated and tended to be congregational in their outlook. Paul reminds them that there is one Lord, one faith, one baptism, one God and Father of all. At the same time, however, he draws their attention to the fact that the Church is not the fundamental thing in life. It is but the channel of grace towards the great end "till we all come to the measure of the fullness of the stature of Christ." We are apt to forget that the Church is only instrumental to our growing up into Christ in all things.

It is with this in mind that the conversations, have been going on for the past few months between the representatives of the Church of Scotland and the Church of England. It seems strange that two great national churches should be living side by side, acknowledging the same faith, and should have so little coming and going with each other. It should be clearly understood that this is not a movement towards union with the Church of England but rather of intercommunion. On the fly-leaf of the Bible of a Methodist was drawn a circle. The centre signified Christ, and there were points on the circumference marked with dots. Opposite each respectively was written: Methodist, Church of Scotland, Baptist, Church of England, etc. Underneath were the words: "The nearer to the centre the nearer to Christ. The nearer to Christ, the nearer to one another." That is what Paul is emphasising here, that the ultimate aim in life is not the Church but to grow up into Christ in all things.

It should be pointed out, of course, that Christ laid down no constitution for His Church, save one tenet that He should be the King and the Head of it. In the early church there were elders and deacons. These elders were sometimes called "presbuteroi" and sometimes "episcopoi." The first designation meant the elder members, and the second those who had the oversight. There was no distinction between them. The words are used interchangeably for the same office, e.g., Acts 20, 28, and Titus 1 vv. 5-7. It was natural that in churches governed by a group of elders and often without a minister, one of them should ultimately take the leading part, and he was called the episcopus or bishop. It was not, however, until the latter half of the 3rd century that there crept into the Church the doctrine of Apostolic Succession. It maintained that the bishops could trace their privileges and powers to the Apostles themselves who in turn had been set apart by Christ. We do not believe in this doctrine. We maintain that Christ can at any time take a man and set him apart for special work in His Name.

There is, of course, something beautiful and even true about the doctrine of Apostolic Succession in the spiritual sense. Phillips Brooks once said that no man or woman of the humblest sort could really be strong, gentle, pure and good without the world being better for it, without someone being helped and comforted by the very existence of that goodness. In our own lives how much do we owe to the past. And how far back in history do some things in our life really stretch—back to Christ

Himself in the days of His flesh? L. Weatherhead tells of a boy taken off the streets and into an institution. The first thing they did was to give him a bath. They took away all his clothes and as they did so he tore the lining out of his cap, saying that it was all that he had left of his mother. We do not believe in the doctrine of the apostolic succession in a mechanical sense, but we all accept it spiritually.

It may not trouble us much that there are so many denominations in our own land. We have grown up to accept them. But if you travel on the mission field and met some people saying: "We are from the Church of Scotland," and a few miles away others saying "We are from the Church of England," and still others saying "We are from the Baptist Church," and found that although they preached the same Gospel of Christ they would have nothing to do with each other, you would wonder what it was all about. Paul is right in drawing our attention to the fact that the Church is not ultimately important. Our aim should be to grow up into Christ in all things. Andrew Rigg of Keiss on "Men of the North" tells of a Baptist minister in Caithness who was a devoted disciple of Jesus Christ but one who had no dealings with ministers of another denomination. One night he had a dream that an Angel stood at his bedside, and he asked the Angel whether there were any members of the Church of Scotland in Heaven. No, said the Angel, none are known by that name. The Baptist minister greatly rejoiced in the fact. There upon he asked if there were any members of the Methodist Church in Heaven. No, said the Angel. Once again he was greatly cheered. But there will, of course, he added, be members of the Baptist Church there? None, was the reply, are known as such. Where then, said he minister, are those with whom I had sweet fellowship on earth? The only Christians known in Heaven, said the Angel, are those who are baptised into one salvation, and are filled with the one Spirit. From that day the Baptist minister completely changed and treated with deep affection all who embraced Christ as their Saviour. Let us rejoice that the members of two great national churches seek to draw closer to one another. Our Church would only introduce bishops if it thought it would be of benefit to it; and one cannot see how this would be so. A bishop is a man in whose hands too much power is placed. If he is a good man it might be tolerable—but the element of human frailty creeps in. In any case, if he were ever introduced he would almost certainly be subject to the General Assembly. Neither doctrinally or governmentally do we desire them. But let us not lose sight of the much greater blessing in these conversations of coming closer together as Christians. The Church is the channel of grace, but only such. What is far more important is to grow up "into the measure of the fullness of the stature of Christ."

ANNIVERSARY SERVICES.

The 218th Anniversary Services will be held on Sunday, June 2nd, and the preacher on that occasion will be the Rev. A. G. Stewart, M.A., of Troon. Mr Stewart is a former minister of the Newton Mearns Church.

OBITUARY.

Mr Alexander Campbell, 39 Barrhead Road, died at his residence on Friday, 26th April. When they were first married Mr and Mrs Campbell stayed in Sunderland where he worked in a shipbuilding yard. After a few years, however, he came to Glasgow and was a foreman in Connell's Shipbuilding Yard at Scotstoun. It was in 1921 that the family moved out to the Mearns and here they would acknowledge some of the happiest years of their life have been spent. Certainly this was a family that found a large part of its life in the Church. When I came to be minister here in 1931, Robert was in charge of the local Scout Troop, Mrs Hay (Agnes) was a leading member of the Badminton Club, and Dick was growing up and studying for his C.A. degree, and on the Sabbath the whole family was present in the Church. It was to their father and mother that they owed the example of Christian faith and love in which they were by the grace of God enabled to grow up. As long as he was physically able he was in his place in the sanctuary on the Lord's day. Those who knew him best will tell you that by nature he was a most unselfish man, never spending almost anything on himself but concerned first and foremost for the welfare of others. He was fond of the open countryside, and was never happier than when walking along some country road, or plying the angler's rod. He bore his recent illness with wonderful patience and it was a great joy not only to himself, but his family that he was able to pass his remaining days in his own home. To his widow, and sons and daughter, and all his kith and kin we extend our deepest sympathy.

THE FLOWER LIST.

The Committee desire to thank all those who so kindly added their names to the Flower List for year ending 30th April, 1958.

- June 2—Miss C. Osborne.
- " 9—Mrs Kinnear.
- " 16—Mrs Mitchell.
- " 23—Miss Reid.
- " 30—Mrs Cameron.
- July 7—Mrs Boyle.
- " 14—Mrs Crawford.
- " 21—Mrs Wood.
- " 28—
- Aug. 4—Mrs J. Robertson.
- " 11—Mrs S. Rodger.
- " 18—Mrs A. S. McCance.
- " 25—Mrs J. McPhail.

KILMACOLM YOUTH FELLOWSHIP CONFERENCE.

On the first week-end in April, the Youth Committee of the Church of Scotland held a Conference for Youth Fellowship Leaders in Kilmacolm Hydro and as the Secretary of the Youth Fellowship in this Church, I was invited to attend. The Committee had received a very generous anonymous gift which was to be used for purposes other than usual Church

work and it was decided to have a series of Conferences to train leaders in all branches of Church youth work.

There are about 120 Youth Fellowships in Glasgow and 80 of them were represented by the delegates who left Community House for Kilmacolm on Saturday afternoon. We arrived in time for afternoon tea after which there was a short opening service and we were welcomed by the Rev. H. McIntosh from the Glasgow Presbytery Youth Committee. At 5 o'clock we were given a talk on "The Place of the Youth Fellowship in the Church," by the Rev. James Hamilton of Peebles and then we were divided into discussion groups consisting of about 15 delegates from Churches in neighbouring districts. This was designed to let us get to know the people whose Fellowships we might possibly be able to visit in the future. Each group had to make a short report on its discussion and this was followed by a break for dinner. The evening's talk on "Programme Planning" was one of the most useful of the whole week-end and after it we had a short time for dancing and talking and getting to know the people outside our own groups.

Sunday followed the pattern of the previous day with discussions on Bible Study, Committee Work, and Action in the Youth Fellowship. We attended a Church service in Kilmacolm in the morning and the closing service was taken by the Rev. A. M. Campbell from Bellahouston before we left for Glasgow at 6 o'clock.

I think the information and help which this Conference afforded, will prove of immeasurable value to our Committee in making up the syllabus next year and I hope the Youth Committee will be able to continue the work of helping Youth Fellowships in this way.

Mary Anderson.

THE CHOIR.

Special Easter Music was performed by the choir on Palm Sunday, 14th April. At the Morning Service, although woefully short in the Alto section (a state of affairs we would like to see rectified soon), the choir sang two anthems on the Easter theme and the setting of the famous words of Fortunatus "Sing my tongue."

Miss Margaret Hunter sang John Ireland's "Et Ore Innocentium" with fine feeling. In word and music this solo is one of the best in the Easter theme.

Mrs Olivia McCance sang a Schubert song "God in Springtime." A lovely number from this wonder song composer which one never hears but which makes an effective and appropriate Easter item when presented, as was done on this occasion, in a spirit of reverence and veneration.

SCHOOL CLOSING.

The closing service for the Easter recess of the Mearns School was held in Newton Mearns Church and in addition to the Headmaster and the Teachers and scholars, there was a larger attendance of adults than is usual. This was pleasant to see. The Chaplain to the School is the Rev. W. Murray Mackay and in a recent visit he had paid to a parishioner he had been presented with a Pasque flower then showing its purple bloom. As he held it

in his hand it provided him with an interesting talk which ultimately led to the purple robe Christ wore on His way to crucifixion.

The lesson was well read by the senior boy; and a new feature was the singing of a Hymn as an Anthem by the senior girls. It was sweetly sung which showed it had been rehearsed.

As usual Mr Stewart Telfer was organist.

It would be good to see more parents attending the closing services.

GUILD RALLY.

The Annual Rally of the Woman's Guild Youth Committee met in St. George's-Tron Church on Thursday, May 2nd. There was a good attendance of Guildswomen. Mrs Cairns (Convener of the Youth Committee) chaired the meeting, which was opened by the singing of the appropriate Hymn "O Happy Home." After devotions, Mrs Cairns welcomed the speakers and audience, and asked what were the Guildswomen doing for the Youth of the Church in this the 70th year of the Guild? Did they give a sympathetic hearing to the Reports of Youth Leaders and give encouragement or show understanding of the problems of youth and Youth Leaders.

Mr Mortimer, vice-convener of the Presbytery Youth Committee, brought greetings from the Presbytery. The next speaker was Mrs Dingwall, the National President of the Woman's Guild, who, in her quiet impressive way spoke of the responsibilities of Guildswomen to Youth and of the very important part to be played by the Young Mothers' Groups. She pointed out how necessary it is for those in charge of young children to bring to their work a real understanding and sympathetic out-look. Rev. Stanley Mair addressed the meeting and said the call was to look on Youth with the Eyes of Christ. He said there was a real gulf between youth and the older generations and the only way to bridge that, was to realise that young folks were personalities in their own right and often youth could not express themselves before older people, fearing they would not be understood. Older people had to remember that many things in their young days were no better than those they frowned upon to-day.

A collection was taken and Mrs Stewart Mechie, President of the City Group, gave the votes of thanks in her own gracious manner.

The meeting closed with the Benediction.

PRESENTATION TO MISS MARGARET MACGREGOR.

On Wednesday, 8th May, the closing meeting of the Life Boys and the 79th Company of the B.B. was held. Prizes were given to those who had showed proficiency in the varied pursuits of the Company. During the evening a film of Boys' Brigade work in another company was shown. Special interest in the evening was the presentation to Miss Margaret Macgregor, who for 13 years has been associated with the Life Boys, and for the past 9 has been Captain. A warm vote of thanks is due to her for her unstinted labours in this respect. She has not spared herself, and we would like to assure her that her work has been very greatly appreciated. To Captain Scott and all the officers we would say thank you for all their work.

THE MAY COMMUNION.

There was a large attendance of the Members of the Session to receive the young people who had attended the meetings which Mr Mackay had held for New Communicants and the six were formally received at their Session meeting before the Preparatory Service on the Friday evening.

The visiting Minister was the Rev. James Johnston of the Mossbank Church. There was a fair company present but when the Session joined them there really was a worth-while congregation. There was, of course, room for a great many more and at future Communions it is hoped that there will be more present.

The Service opened with the Hundred and twenty-second Psalm, "I joy'd when to the house of God, go up they said to me," and it was heartily sung as was to be expected.

The text was Revelations 3 and 8: "I have set before thee an open door, and no man can shut it." The discourse which followed was uplifting and encouraging for if we will to enter the open door to God through Christ and strive to walk in His ways no matter what barriers are set to impede our access can stop us from entering. It depends upon ourselves.

Then followed the reception of the new members by the assembled congregation and they were given the right hand of Fellowship by the Minister and Session Clerk after which that beautiful passage from Numbers VI. was sung:—

"The Lord bless Thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace."

The Service came to a close with singing part of Hymn 457, "O for a closer walk with God," to the tune Stracathro, which was feelingly rendered.

Sunday, May 5, opened with a fine morning and promptly at 11 a.m. the Session assembled in almost full strength and there was a large congregation present when the Session took their places in the Chancel and Mr Mackay sat with them while Dr. Niven of Trinity College occupied the pulpit to open the Service and preach. He took for his text Matt. 17, verse 4: "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here."

Dr. Niven spoke of the wisdom in Peter's comment that it was good for them to be there, followed by the foolishness to imagine that they could stay on the mountain forever. As it was good for the Disciples to be there; it is good for us to be here in Church especially at Communion. They were at the top of a hill and the top of a hill stands out from the rest of the landscape.

The Communion service stands out from the rest of life and emphasises its importance in our life. On a hill or at Communion we rise above the cycle of daily events into a spiritual sphere.

From the top of a hill or at Communion we are able to see farther around our limited sphere.

We should examine our heritage of Christian history and think of the Communion of saints. This is not spiritualism, but simply to let our imagination run back over the 2000 years of Christian marching.

It is good for us to be in the company of like-minded people.

It is good for us to be out of it all for a spell. The Salvation Army knows this well and organises retreats where its workers can rest in an atmosphere of Christian Fellowship.

Then followed the Dispensation of the Sacrament and Mr Mackay read the warrant for this service as given by St. Paul in the 11th Chapter of 1st Corinthians.

The recently elected Elders took part in the distribution of the elements and the service continued in the usual quiet decorous manner.

After the congregation had left it was reported that the attendance had been an all time record and the number present was 495.

Dr. Niven was the preacher in the evening also and took for text Ephesians 3, verses 17 to 19. He drew attention to the apparent paradox in St. Paul's words: "To know the love of Christ which passeth knowledge." This paradox was no worse than any modern subject bar simple arithmetic. We have absolute knowledge of arithmetic but we have only a working knowledge of other subjects, e.g., electricity—we can use it but we know little about its substance.

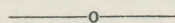
St. Paul is praying for a working knowledge of the love of Christ in its breadth, length, depth and height.

The breadth of His love includes black and white, male and female—only Souls. His love will go to any length we can imagine

There is no depth to which He will not stoop to lift us and there is no limit to the height to which we can spiritually attain.

There was a fair attendance and 62 members who had not been present at the Morning Diet took the Sacrament.

When the congregation dismissed the Session assembled and the Clerk reported that the total who had Communicated was 537, and hearty thanks was given to Dr. Niven for joining with us and for his service to us.



WAR MEMORIAL HALL FUND.

The Congregational Board desire to draw attention of the congregation to the question of providing additional hall accommodation for the use of the organisations of the Church.

Representations have been made to the authorities concerned and it has been decided to earmark that portion of ground which adjoins the present hall and extends to the main street for this purpose.

It is realised, of course, that the acquisition of ground and the building of a Church hall at the present time would cost a considerable sum of money.

The reason for making this intimation is to enlist the interest of every member of the Church and it is requested that all those who would care to give of their time and talents to help build up the War Memorial Hall Fund should hand their names and suggestions to any Office-bearer.