

# THE CHURCH OF SCOTLAND NEWTON MEARN'S PARISH CHURCH SUPPLEMENT

JUNE, 1966

## Minister:

Rev. W. MURRAY MACKAY, M.A., S.T.M.  
Tel.: NEW 2747.

## Session Clerk:

Mr C. J. THOM, J.P., M.A., 125 Beech Avenue  
Tel.: NEW 2013.

## Organist:

Mr JAMES LITTLEJOHN, 33 Newfield Sq., Nitshill  
Tel.: BAR 1461.

## Clerk to Congregational Board:

Mr W. T. DAVIDSON, 1 Raeside Avenue  
Tel.: NEW 2534.

## Treasurer:

Mr WALTER RODGER, 220 Ayr Road  
Tel.: NEW 2467.

## Church Officer:

Mr WILLIAM DINSMOR, 52 Castle Rd. NEW 2777

**Sabbath Services: 11.30 a.m. and 6.30 p.m.**  
(The Evening Service alternates monthly with  
Mearns Kirk)

**Sabbath School—Primary, Junior and Senior:**  
10 a.m.

**Bible Classes, 10.15 a.m. Youth Fellowship, 7.45 p.m.**

## REGISTER

### Baptisms

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

Alan Laird Campbell Ferguson, 26 Limetree Cres.  
Amanda Ann Short, 45 Dumgoyne Road, Bearsden

### Marriage

*"Whom God hath joined together."*

Catherine Baxter McCormick and Peter John  
Morgan.

### Deaths

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

Robert Carswell, Balfearn Drive, Eaglesham.  
Stewart Telfer, Floors Cottage.

## New Members at May Communion

### By Profession of Faith

Miss Morven D. Begg, 36 Larchfield Avenue.  
Miss Marion W. McDougall, 4 Raeside Avenue.  
Mrs Mary Taylor, 35 Fraser Avenue.  
Miss Christine Williams, 65 Larchfield Avenue.  
Mr Kenneth Cromar, 26 Moorhill Road.  
Mr David J. Mahy, 32 Castle Road.

### By Certificate from other Congregations

Mrs James Chalmers, 58 St. Vigean's Avenue.  
Mrs Jean Frost, Braeton, Burnside Road.  
Mr Ian M. Mackay, 9 Maple Avenue.  
Mrs Muir, 37 Gordon Crescent.  
Mr and Mrs J. A. Potter, 1 Gordon Crescent.  
Mr and Mrs Stewart, 52 Leslie Avenue.  
Mrs David J. Mahy, 32 Castle Road.

## IMPRESSIONS OF A VISIT TO MANCHESTER

I travelled south in the company of Dr. Dryburgh, of Battlefield East Church, the leader of the 10 ministers and some elders in order to promote friendly relations with the Anglican Church. It was the third such visit that had been made.

After the Evening service a reception was held in order that some could meet me, and 15-20 came round to a hall. A lady came up to me and said that her son wished to ask me a question; would I be able to answer it? I said that I would if I could. He was about 14 years of age and asked me if I accepted the teaching of Calvinism. I said that there were some things that I agreed with, and some I did not. Was it not, he said, a very bare religion? I said that I could not readily accept his doctrine of predestination whereby some were born to Heaven and some to Hell. I felt that the response one made to the approach of God must be important. Then I said with my head down, and a kind of wry smile on my face that I must have uttered a great many heresies that day. Mr Sams chipped in with the remark, not to-night, Mr Mackay but certainly in the morning. I had said then that in my opinion the form of government we had in the Church, the kind of worship, and even some of the doctrine was not fundamental. What was so very important was our faith that God had revealed Himself in Jesus Christ, crucified and risen. I pointed out that we were here concerned not with all who professed faith in Christ, but with 4 great Churches that had remained close to the teachings of the New Testament.

Another lady who was standing in the group, said in answer to my provocative remark that I must have uttered many heresies that day, that if what I had said was the point of view of the Presbyterians then she for one agreed with it, and she felt that many did so also. The crux of the difference, of course, between us is the doctrine of Apostolic Succession. If you open the Preface to the Anglican Ordinal you will find that it begins by stating that from the Apostles Time there have been three orders of Bishops, Priests and Deacons in Christ's Church, and only those who have been consecrated by a bishop who can trace the laying on of hands from St. Peter have the right to preach, dispense the Sacraments, ordain, and receive members by confirmation into the Church. That means that the Church of England (and of course the Church of Rome) does not accept the ministry of Presbyterian Churches as valid.

There were two instances which made me realise that the Church of England is closer to the Church of Rome than I had thought. The first was that the Communion Table was pushed right up against the wall of the Chancel so that it became an altar. This piece of Symbolism means in effect that the Church rather than the individual is all important. There is no salvation except through the Church, and the clergy who are the ministers.



The other was a remark by Mr Sams, the Rector. I had referred to the Anglican Church as protestant and he interjected at once, not protestant but reformed. Not that I think that the Church of England will easily if ever return to the Church of Rome. It would be to the mass of the English people too un-English to be governed by a foreign power.

We do not believe that in the early Church there was any initial difference between Presbyters and Bishops or Overseers. The Church followed the custom of the synagogue in the Old Testament by setting over it those who were more experienced or elders. What happened then was what takes place in normal life, that one assumed the leadership. It was not till the close of the first century that bishops as such began to appear, and not until the beginning of the 4th century that the doctrine of apostolic succession came to be part of their doctrine.

Notice again in John Ch. 20, v. 23 that when Jesus appears to the disciples on the evening of the Resurrection Day, He breathes on them; and says, "Receive ye the Holy Spirit. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Two things should be specially regarded (1) that it is the Holy Spirit He promises will be with them, not Himself, and (2) that it is the presence of the Spirit that will forgive sin or leave it unforgiven, not the disciples in their own persons.

I believe that we should on no account allow bishops to be introduced to the Church of Scotland. They may serve the government of the Anglican Church but they would not suit the temperament of the Scottish people. They would, I think, restrict the freedom of thought that is a characteristic of the minister and elders of our Church. There is, however, a greater reason, viz: that they are, we believe, not fundamental to a valid ministry. We, of course, could be wrong but this is what we firmly think, and we ought to stand our ground. Only so will we cause the Anglican Church to think, and we hope to make progress in the faith. As Luther said, "Here stand I: I can no other: So help me God."

Since I wrote this article, the General Assembly has received the report from the committee on Anglican and Presbyterian relations. A vote was taken whether conversations should continue or whether they should cease unless the other side acknowledged the validity of the non-episcopal ministry. By 245 votes to 222 it was decided to accept the deliverance of the committee which means that the conversations should go on.

A few points should be noted (1) that no one wanted the conversations to be stopped—at least the majority I think did not; (2) that the Anglican Church could not according to its present doctrine have conceded the amendment. They would have been untrue to themselves if they had; (3) that it was difficult to know which way to vote; (4) the Assembly was thin. Some had departed for lunch. It was 1.50 p.m. when the vote was taken. No doubt they should have waited but the Assembly had been sitting for nearly four hours. People had to have their lunch and get ready for the Lord High Commissioner's Garden Party at Holyrood at 3.30 p.m.

On the whole the vote was probably a good one. No one wanted the conversations to stop at this stage, and yet the vote was close enough to let the committee see that the Church is apprehensive of the trend towards organic unity.

## OBITUARIES

Mr Robert Carswell, Morven, Balfearn Drive, Eaglesham died in his sleep on Monday night, April 25, 1966. It is within a year, on June 16, 1965, that he and his wife celebrated their Golden Wedding. He was in good health on that occasion, and radiated his gracious personality over the company at the Marlborough.

He was born at Duncarnock, went to assist his uncle at Mid-Borland, and took over the farm almost at the same time as he was married. He was inducted as an elder in 1934 and faithfully discharged his duties both in his example in attending the Church, and in the visitation of his district. As a farmer he became well-known as a specialist in more than one line, and of these, one was the growing of Golden Wonder Potatoes. Those who were privileged to eat them found them among the most delicious of the root crop. His great uncle who was a minister built the Carswell Church in Eaglesham which was united recently with the Old Parish. The building has become known as the Children's Church, and the youth work of the united charge is carried on there. He belonged to a family that has had many links with the congregation and to which it owes a great deal. Some of these are still with us. Moreover, his wife a Whiteford and that is a name also written large in the annals of the Nitton Kirk. To her, and her family, to Mrs Garvie, his sister, and all his kith and kin, we extend our deepest sympathy in their great loss.

Mr Stewart Telfer died at his residence on Sunday, 22nd May, 1966. It is difficult to think of the church without him for he was associated with so much of the work of it.

He was born in the parish of Mearns, went to the local school, and lived in the district all his days. As a youth he had a great love of games, particularly football and cricket, both of which he played with considerable proficiency. He never lost his interest in sport although it was the bowling green which latterly claimed his affection.

After a short time in another firm he joined the drapery business of Arthur's and spent the rest of his days with it. He used to walk each day to Whitecraigs Station and travel by train refusing any conveyance.

It was, however, in the Church that he found his niche in life. He loved it and devoted his life to it. He must have had great powers of concentration for everything he did in life he did well. He taught himself to play the organ and never had a lesson. He was elected an elder in 1919. Mr Thom was in process of obtaining a long service certificate for him from the Church offices. He loved children, and taught in the Sabbath School all his days, played the organ at it. He became secretary of the South Suburban Union and worked hard to arrange classes of Sabbath School Teachers for their training.



Literature was one of his pursuits. He read widely and was fond particularly of Scott, Dickens, Thackeray, etc. He had read and reread them many times. In collaboration with the late Mr Galt, he ran many Children's Contatas. He loved flowers and his garden was always a picture of beauty and bloom. Another of his great delights in life was to talk to people. He always said he would rather be blind than deaf for the latter affliction would cut him off from his fellow men. He had toured the cathedrals of England and the Continent and amassed a great deal of knowledge about them. Truly he was a many sided man, and we extend to-day our deep sympathy to his widow and all his kith and kin in their great loss.

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## VARIA

Joint services will be held with Mearns Kirk during July and August at 11.30 a.m. During the former month they will be in Mearns Kirk and the latter in our own Church. The usual bus in July will leave Broomvale Drive (east end) at 11.10 a.m. stopping at the west end and proceeding up Ayr Road with halts at Firwood and Shaw Roads, and the Cross; and returning after the service.

The evening service has ceased during the summer months, but will resume in our Church at the beginning of September.

Three joint meetings of the Session of Mearns Kirk, Broom, and ourselves have been arranged for the second Sunday evening of September, October and November at 6.30 p.m. The first two will be on the subject of Church Unity and the last on Church and Industry. The visiting Speakers on Church and Industry. The visiting speakers will be the Dean of St. Margaret's Episcopal Church, Newlands; the Rev. John T. George, Secy. of the Congregational Union; and the Rev. G. D. Wilkie, Industrial Chaplain. The public will be admitted to the talks after which the Sessions will confer privately. The first of these will be in our own Church in September.

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## THE WOMAN'S GUILD

The Woman's Guild is not dormant during the summer months. Preparations are in hand for next session when the first meeting will be a concert by the Deneholm Singers, on October 10th.

At our last meeting we reluctantly said farewell as President to Mrs Thom. We are glad to welcome Mrs Cuthill to that office, and will pass to her the support we gave to her predecessor.

We look forward to meeting old friends, and we ask that you try to bring along to the Guild meetings new friends to join our fellowship. To those who know very few in the neighbourhood we will give you a warm welcome on Monday evenings at 7.30 p.m. in the Hall.

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## WOMAN'S GUILD ASSEMBLY MEETINGS WOMAN'S ANNUAL MEETINGS

Another Assembly has come and gone with all its accustomed flurry of excitement, gay colours and unpredictable weather.

The Theme for this year is "Ye are my Witnesses" and the whole thought of the meeting stressed the world-wide aspect of Christian Witness, and the interdependability of individuals and nations, one on another, showing how necessary is Christian education in the world of slipping standards and religious ignorance.

In the morning our new secretary, Miss M. Inglis made a first, excellent report on the work of the Guild, and its future outlook under the new Constitution, part of whose aim is to interest and enlist the younger women of the Church in its activities.

We said farewell to Mrs Hay Hamilton whose period of service as Senior Vice-President of the Guild expired, and she at a latter point paid a grateful, humorous tribute to Mrs H. O. Douglas who also demits office at this time in place of Mrs Denny Grieve and Mrs Grant Anderson, the latter becoming Junior Vice-President and the former the new National President.

Three interesting talks given by Miss Aitken, "Holding the Baby"; Mrs McCartney, "Hands of Friendship in Aberdeen" and Mrs Loudon, "Working together in East Lothian" gave us delightful peeps into foster-mothering, the partner plan with missionaries, and the East Lothian Women's Ecumenical Group, E.L.W.E.G.

In the afternoon we were addressed by Rev. J. G. Matheson on "Stewardship in the Congregation". He spoke of work done by the congregation as a whole, describing the two way action of God's word and work in which we, as a worshipping congregation, breathe in renewed faith in God, and go out to show our faith to our neighbours.

Both the Lord High Commissioner and the Moderator paid us a visit to wish us well and bring greetings. The Moderator, the Right Rev. Leonard Small, urged us to look to our past, present and future which were to be a help to us in planning our work. He was anxious, too, that we should get our fundamentals right—worship, fellowship and service and these could widen the life of the Guilds woman beyond what non Guildswomen would expect.

With their departure and the pronouncement of the Benediction, the 1966 Women's Meeting came to a close.

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## THE WOMAN'S OVERSEAS COMMITTEE

This important meeting took place in the Usher Hall on May 25th.

As the delegates took their seats, Mrs Grace Hay, as Convener of the Committee, opened the meeting. The Scripture readings from Acts and Thessalonians placed the theme "Ye are my Witnesses" before us.

Miss Slidders, the secretary of the former Jewish Mission, who knew more about it than anyone else, reviewed the immense scope of the work done.

Rev. J. S. Lawrie spoke of "The Small World of Gibraltar". He compared it with the section of Edinburgh from Arthur's Seat to the Castle Rock. Many aspects were similar but many were different.



"The Cross of the Juju Tree" was the intriguing title of Mrs Hutchison's talk on Nigeria. We had to wait to the very end to learn the wonderful story of how a group of heathen Africans learned by the example of Christian living, the supreme power of the Cross.

Miss E. S. Scrimgeour was the last speaker in the forenoon session. She dealt with School life in Kalimpong. There we find the good and the not so good; the clever and the ordinary; the helpful and the careless that are with us in all the schools in Scotland. While she is on furlough, the deputy in Miss Scrimgeour's absence, is for the first time, an Indian.

The forward looking aspect of the meeting was apparent in the afternoon. Miss E. A. C. Walls spoke of the "Growing Points". This is also worth studying for up to date information, and inexpensive at one shilling a copy.

The visit of the moderator was a highlight. He also brought inspiration for the tremendous opportunities that lie all around us at this time.

With the introduction of the new missionaries and the act of dedication, led by Dr. Elizabeth Hewat, for us all, we reluctantly took our leave of one another to return to our parishes all over Scotland.

#### WOMAN'S HOME MISSION

On Thursday, 26th May, the Annual Meeting of the Woman's Home Mission took place in the Usher Hall, Edinburgh. Two sessions were held, one in the morning and one in the afternoon and the Chairman was Mrs G. Elliot Anderson, the Convener. Mrs Elliot Anderson conducted the meetings with simple grace and charm and with perfect control. She introduced some of the personalities on the platform to the audience and welcomed them to the meeting.

The theme chosen this year was, "Ye are my Witnesses" and the three main speakers were Rev. C. M. Maclean, M.A., of Cramond Kirk, Edinburgh; Rev. Denis M. Duncan, B.D., editor of the British Weekly and Rev. Geoffrey M. Shaw, B.D., of Gorbals Team Ministry. Each one gave a most interesting talk on the theme of the meeting and left some stimulating thoughts with us. It was suggested that the Church was rather inclined to be afraid of change but it must get out of the rut. The power of the Press and Television in this modern world was very strong and the image presented by the Church tended to be negative and old-fashioned, over concerned with trivial matters and not enough concerned with the essentials.

Greetings were brought to the meeting from the General Assembly by the very Rev. Nevile Davidson, M.A., D.D.

The Chairman, Mrs Elliot Anderson, spoke of the shortage of deaconesses and appealed for help in the recruitment of girls to train for this work. At present there is only one student in training

at St. Colm's College and no one has enrolled for next session. This is a matter of grave concern to the committee, who are responsible for the selection and training of deaconesses.

The meeting was closed with a Prayer of Dedication and the Benediction.

#### WOMAN'S COMMITTEE ON SOCIAL SERVICE, TEMPERANCE and MORAL WELFARE.

St. Cuthbert's Church, Edinburgh was filled to capacity on Friday, 27th May for meetings of the Woman's Committee on Social Service, Temperance and Moral Welfare.

After the Opening Devotions and Chairman's Remarks by Mrs J. M. T. Walker, the first speaker was Rev. J. T. Peat, M.A. who spoke on "The Witness of the Church."

The Vice-Conveners, Mrs J. J. Raffin and Mrs S. T. Dunstan then introduced the subjects:— What the Church says on:— (1) Temperance; (2) Drug Addiction; (3) Betting and Gambling; (4) Marriage Guidance and Sex Problems; (5) The Work of the Women's Committee on Social Service. Speakers dealt with each subject under different heads, i.e. (a) as a personal stand; (b) in the community, etc. and Miss M. S. Ferguson enlarged on the literature available under the above subject headings. The personal stand is something every Church member is able and should do in combating these problems. In the community there are counsellors, homes and various ways in which help is given but the chief way is by example.

During the afternoon meeting we were honoured by a visit from the Moderator who brought the greetings of the Assembly.

"Called to Witness" was the theme of the afternoon speakers. "Sharing my home" by Mrs F. Tollick Springfield told how during the last 2 years she had taken pregnant girls into her home, 5 in all during this time. Mrs S. Mechie spoke of "Providing a Home" and appealed for foster homes for children.

The final speaker was Rev. Ian Reid, B.A., Edinburgh, whose theme was "I have given you an example." Both the morning and afternoon sessions were most enlightening and challenging and sent one away with much to think about.

It is interesting to note how over the last few years the attendance has increased at these meetings showing the interest now being taken in these serious matters. D. A. C.

#### DATE OF PUBLICATION OF THE SUPPLEMENT

The next Supplement will be available for distribution on 11th September, 1966.

If you have any material that you think would be interesting to the congregation would you endeavour to have it in the hands of the Minister not later than 14 days before date of issue?