

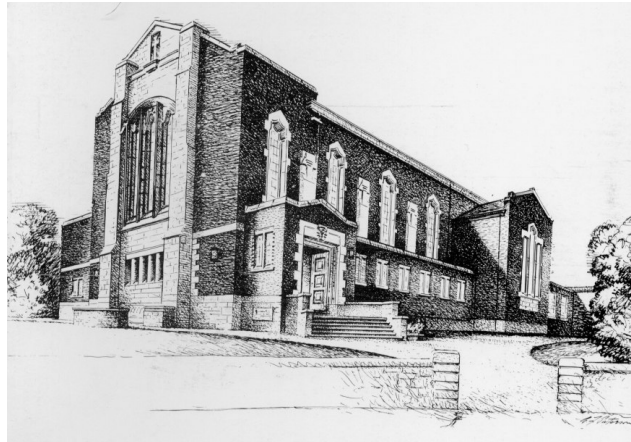
BEARSDEN SOUTH
PARISH CHURCH

**A BRIEF HISTORY
OF THE CONGREGATION**

1874 - 1991

PUBLISHED BY THE KIRK SESSION BEARSDEN 1991

(edited for pdf version 2006)



CONTENTS

FOREWORD : THE MINISTER	3
-------------------------	---

A HISTORY OF THE CONGREGATION

IN THE BEGINNING	4
THE MISSIONARY ASSOCIATION	5
THE CHILDREN	9
THE LADIES	11
THE CHOIR	12
PHOENIX	13
THE MINISTERS	15
THE KIRK SESSION	18
THE MANAGERS	20

APPENDICES

A CHRONOLOGY OF EVENTS	22
ASSISTANT MINISTERS:	
MISSIONARIES, SESSION CLERKS	23
CHOIRMASTERS, MEMBERSHIP	24
PRESES, CLERKS TO THE	
MANAGERS	25
CHURCH OFFICERS, ADDITIONAL NOTES	26
CONSTITUTION OF THE CONGREGATION	27

FOREWORD

When the South Church celebrated its Centenary in 1974 the Kirk Session published a booklet "Bearsden South Parish Church, The First Hundred Years, 1874-1974". This contained a history of the congregation, all sorts of details about the centenary activities and up to date statistics about the South Church and its organisations. It has proved to be an invaluable publication ever since.

When I was appointed sole nominee for the South Church in November 1986 I was sent a copy, and through it I was able to learn much that would otherwise have taken long to glean. Since then I have made great use of it as a resource when preparing anniversary services or talking about the South Church, and I have given copies of it to new members and new communicants.

Two considerations have led the Kirk Session to this new publication. Firstly stocks of the Centenary booklet were running low and would soon be exhausted if I continued to give them to new members, and secondly 17 years on the history contained in it is incomplete. It needed an update.

17 years on the Kirk Session counted itself lucky that the original editor, Tony Browning, and the original historian, Jimmy Roxburgh, were both available and both willing to go over all their work again. We are all indebted to them.

This revised edition is of the historical sections only, and every effort has been made to exclude details which may become dated too soon. It is published with the confidence that it will be of interest to South Church members and to many friends, and in the certainty that it will be of use in welcoming new members for years to come. I gladly commend it to all who have an interest in the South Church.

JOHN HARRIS
MINISTER

IN THE BEGINNING. . . (Genesis 1 : 12)

It began with an invitation:-

NEW KILPATRICK, 16th August, 1873

Sir

A number of individuals connected with the UNITED PRESBYTERIAN CHURCH and other Dissenting Denominations, have of late been feeling the lack of a Dissenting Church in this Neighbourhood.

With the view of supplying this lack, it is proposed to hold a meeting of all favourable to this object on Thursday Evening, at Half-past Seven o'clock, in the house of Mr. JOHN CARSS, DUNCARSS.

Your presence at the above meeting is earnestly requested.

It is a measure of the smallness of Bearsden at this time that Duncarss needed no street, avenue or drive to identify it. Everyone knew the names of local houses, and their owners carried them like titles. Just how small may be judged from the size of the little school at the Cross. There, two teachers taught 105 children. By a rule of thumb calculation this implied a population of about 550. Glasgow was still a long way off, the city boundary being the River Kelvin.

But things were changing. The ever-rising concentration of industry and commerce within the city made it a less pleasant place in which to live. The increasing wealth of the merchant and professional classes turned their minds to larger and more secluded homes, while the recent reaching out of the railways to country districts had brought them within commuting distance of town for the first time. By 1874 the little village of New Kilpatrick had begun to attract a few pioneer settlers. Among them were "...a number of individuals connected with the United Presbyterian Church". The origins of the U.P. Church lay in the theological divisions which had riven the Church of Scotland as far back as the 18th century. A major objection of the dissidents to the Established Church was that a state church could not be truly free and independent of mind, and that so long as the Church of Scotland remained liable to any degree of control by King or Government it was always in danger of having to modify high principle for the sake of political expediency or royal favour.

Once the split had taken place and the principle of freedom of belief established every man was at liberty to interpret the Word of God as he felt best. Inevitably, splinter groups multiplied. Inherent in such a state of diversity was, of course, weakness, and the time came in 1847 when a number of these voluntary groups joined together. They called themselves the United Presbyterian Church. The new church certainly gained greatly in strength, though perhaps the title it chose may be thought rather less imaginative and

emotive than the older tags of its constituent members, the Auld Lights, the New Lights, the Burghers and the Anti-Burghers.

The U.P. Church had marked characteristics of its own. In constitution it was even more democratic than the Established Church. To its synod went the minister of every congregation, taking with him another elder. The laity had more authority, and the minister less, than was usual. A particular feature of the U.P. Church was the way in which its money affairs were entirely divorced from spiritual matters. The minister took no part in the financial business of the church which was in the hands of Managers. As the U.P. Church seems to have attracted many a prosperous and successful businessman into its managerial pews a congregation's finances were often remarkably well run, and so long as he who paid the preacher did not attempt to call the text the separation of cash from catechism worked admirably.

The U.P. Church ran strong missionary fields, notable among them Calabar and Livingstonia in Africa and Mukden in China. It took a liberal stand in matters of doctrine, in particular rejecting a number of the less attractive and forbidding tenets of strict Calvinism.

It was such a church, then that the men who met at Duncarss that late summer evening of 1873 hoped to establish in Bearsden. Within three months the site of the new church had been chosen, land acquired, plans agreed and building estimates accepted. The foundation stone was laid on Saturday, 31st January 1874, and the church opened on Sunday the 27th of September. From exploratory meeting to Inaugural Service only thirteen months had passed.

The achievement was the work of a handful of men, the original twenty-seven Members being made up of ten families and five ladies. Within a month or two of the original meeting £1,000 had already been raised for the building fund. The eventual cost of the building and its furnishings was almost £2,100, yet in their very first annual report the Managers were able to show that the congregation was virtually free from debt after paying for the building and a year's operating costs the only outstanding debt was £45-3/- to the bank. Clearly, money was not going to be a problem to the New Kilpatrick United Presbyterian Church.

THE MISSIONARY ASSOCIATION
Contribute to the needs of god's people
(Romans 12: 13)

In accordance with the normal practice of the U.P. Church the whole congregation at New Kilpatrick formed itself into a Missionary Association whose aims were, "...the prosecution of mission work in necessitous districts, the collection of funds for the maintenance of such work, and of missions generally, at home and abroad, and the diffusion of a missionary spirit throughout the congregation."

From its inception the Missionary Association began looking around for an appropriate field of endeavour. While still contributing generally to the various schemes of the wider church, what the congregation was really seeking was a needy and worthy cause near to

home. At a time long before the Welfare State had even begun there was plenty of scope for social and spiritual work among the teeming poor and, indeed, it had long been common practice for a rich city church to plant, finance and operate a "mission" church, and perhaps school, in one of the poverty stricken districts of town. Our church decided to succour Garscadden Rows. This was a small coal mining village which stood at the corner of Peel Glen and the road to Hardgate. Nothing today remains.

At the beginning of the mission in 1876 there were about fifty Protestant families at Garscadden and an equal number of Catholic. A part-time missionary was engaged to attend to the people's needs. The villagers who joined the church did so as members of the mother kirk at the Cross, and while it was hoped that they might come into Bearsden for the morning service, in practice few were willing to walk so far. So the evening service held in the Garscadden board school was a necessity. In the morning a Children's Service was run by one of our elders. Each Tuesday evening the missionary held a service for a few neighbours in one of the villager's kitchens, different homes being used in turn.

A Penny Savings Bank was opened which, it was hoped, would "...be the means of fostering among the people those habits of sobriety and thrift that are so necessary for their welfare". The Band of Hope was a great success for it offered a night of fun and excitement to the children who turned up in droves.

A large part of the missionary's work was, of course, social rather than purely spiritual. Constantly visiting the homes of his people he knew well the crushing poverty in which most of them lived, and he, supplied by the well-wishers of New Kilpatrick, did what he could to alleviate their condition.

It was always a moot point how productive, in spiritual terms, was the effort and expenditure put into Garscadden. "There have been cases of hopeful impression, but there has been no general awakening of the careless". "On the whole, your Committee are unable to report any remarkable progress. While much has doubtless been done in the way of imparting religious instruction the apparent results have been small in comparison with the work done." Clearly, it took a very special kind of man to undertake the task of missionary.

The fortunes of the mission ebbed and flowed with the state of trade, for in bad times the miners moved out of the Rows to seek work elsewhere. In 1882 a long and protracted strike drove out many of the families and by the following year only about thirty of them remained. The church decided that this small number could not justify continuing to employ the missionary and he was released from his post after having been eight years at the work. When trade picked up again and new people moved into the long-empty houses a missionary was again engaged and arrangements made for him to live within the Rows.

He was the first of several missionaries of a new type. He was young, a divinity student and seems to have had a wry humour. After describing the apparently unavailing struggle to alter the coarse and decidedly ungodly habits of his flock he added, "Come what may, our motto here, at any rate, is Nil Desperandum".

1893 was a significant year in the development of the mission in three respects. The missionary was now employed on a full-time basis as the population had continued to increase so much. A Company of the Boys' Brigade was formed - the first in Bearsden. And at last, after nearly twenty years in the rented school-room, a fine church hall was built.

For another couple of years the upward trend in population continued before suddenly dropping once more. Britain had now entered a long period of depression in the mining industry. Wages were cut again and again as the pit owners strove to stay in business. The effect on Garscadden was to drive out the better paid families and to replace them with much poorer workers. In the past, however unresponsive had been the adults the children's organisations had always flourished, but this was no longer so. Attendance at the Children's Service was down to twenty. Even the Band of Hope could muster no more than thirty.

Just at this time the church appointed an Assistant Minister to help the ageing Mr. Henderson, and in the face of a great deal of opposition it was decided that the assistant, as part of his duties, would take over the operation at Garscadden. The experiment was a total failure, but we have from the assistant a revealing description of the village in 1905. "We cannot be blind to the fact that the work is labouring under great disadvantages. If there is hope in the soil, the conditions under which the seed must fructify are none too favourable. The wretchedness of the homes in which many of these young people live - the evil example of parents and neighbours - the sights they see, the sounds they hear, are only too apt to blight and wither the fruit ere yet it has appeared.

"There are a few thrifty, sober, Christian families, but they are all too few. A great many are thriftless, drunken, and spiritually indifferent. On the material side it is difficult to help those who will not help themselves.

"On the spiritual side we can only pray that the Spirit of God will touch the lives of some to finer issues. Our labour may seem to be in vain. It is not really so, for God is working with us. If even one or two souls have been redeemed from evil by the work of the past few years, the time and money spent on the Mission have not been thrown away."

At this moment when spirits were so low things were about to improve astonishingly, due to the latest in the line of missionaries to Garscadden. He was Andrew Duncanson who lived in Hardgate and from the first he seems to have injected new life into the church's work in the Rows. He successfully encouraged many more members of the Bearsden church to give their time and talents to Garscadden, be it at the Sunday services or the weekday ones, among the children, for the women, or in the sundry other activities which were organised throughout the week. Mr. Duncanson was a keen Visual Aids exponent, and the magic lantern came out on every possible occasion.

For the people of the Rows life was changing. Over the years their reliance on coal had much decreased. Indeed the continued growth of Bearsden had itself provided work for many of the villagers. By the 1920s many of the old houses had been condemned and one by one were demolished. Eventually, three-quarters of the members of the mission church had gone from the village, a good proportion of them to Duntocher where they,

naturally enough, joined the local church. At last, in 1928, the work was done and, after much soul-searching, the mission was closed down. It had been worked by our church for fifty-three years. The church hall was given to the East Church in Duntocher and re-erected there, where in a sad coincidence it was bombed and completely destroyed at the same time as Bearsden South Church on the night of the Clydebank blitz. Duntocher East Church later transported to a new housing development and became Faifley Parish Church.

Following the end of activities in Garscadden, it was the practice to select Churches in Glasgow which needed financial assistance and to aid them accordingly. For many years Carntyne Church in Shettleston was adopted in this way.

During the early 1970s there was an ambitious project in conjunction with other Bearsden Churches to build an Eventide Home in the District, but for a variety of reasons this never materialised.

Another venture at that time was to aid the Calton Mission's Youth Club, in the Calton, one of Glasgow's most historical districts and long one of the city's worst slum areas. The Mission was working under quite desperate conditions. It sought to provide the local boys and girls with a large well-equipped and attractive club centre. A substantial government grant was available-provided that the Mission could first demonstrate its own sincerity and commitment by raising £4,000. The South Church guaranteed this sum, the building was completed and the club became well established.

It our Centenary Year it was fitting that some special effort be made in the mission field, and the choice fell on a very practical piece of medical equipment for Dr. Mary Harvie, our adopted missionary in India. The congregation raised £1,000 to provide her hospital in Nagpur with an anaesthetic machine.

From its earliest days, the South Church has attempted to remain faithful to the original conception of a United Presbyterian Church. That is to be conscious of the needs of others and to give accordingly. From an historical point of view however, it is perhaps worth recording that the original U.P. Church was by tradition the place of worship of a very well-to-do group within the community. This tradition existed in the early days and continued even during the inter-war years, but by the 1960s many, even in Bearsden, were affected by inflation and the problems of high interest rates. Nonetheless Christian Liberality is still a fundamental aspect of Bearsden South. Under the present minister, John Harris, the congregation actively supports Christian Aid, and is involved with the congregation of Faifley, the inheritors of the Garscadden Mission hail, working in an area of multiple deprivation. The Missionary Association may no longer exist, but its spirit lingers on.

THE CHILDREN

Train up a child in the way he should go, and when he is old he will not depart from it.

(Prov. 22 : 6)

For the first decade the young of the church were catered for by a 'Children's Church' which was simply an hour-long service held on Sunday morning prior to the normal adult service at midday. The Children's Church was run by the Session, one of whose members R.T. Middleton, acted as superintendent. Mr. Middleton was a leading figure in the wider U.P. Church, a member of the Glasgow School Board and a prosperous city merchant. His wealth was certainly appreciated by the children, for he entertained them annually to an outing in his home grounds of Hillfoot Estate. (Hillfoot House stood near the corner of what is now Manse Road and Hillfoot Drive). He also offered various prizes, the most interesting of which was given for a piece of homework to be done during the summer holidays. The children had to submit an essay at the beginning of the new session. A typical topic for the boys was 'David' and for the girls 'Ruth'.

By 1884 the number of children had increased to just over 100, and it was felt that there were now sufficient to divide them into separate age-group classes and thus make the teaching all the more effective. So the Children's Church disappeared and was replaced by the Sabbath School. The children were expected to do things well, and a hymn singing practice was held on Saturday evenings - soon changed to Fridays when the children proved less than enthusiastic!

Sunday School records occasionally bring out one or two of the social changes which have taken place over the years, notably our relative freedom from epidemics of childhood diseases. Whooping cough, scarlet fever and measles are all mentioned. On a typical occasion the hymn practices had to be cancelled for as long as six months due to measles.

An inexplicable feature of the Sunday School's history is that attendance slowly declined over a period of fifty years, and this in spite of rising church membership. Between 1885 and 1925, for example, church membership went up from 202 to 529 while the Sunday School roll dropped from 102 to 64 and an average attendance of only 48. By the end of the last war the Sunday School numbered only 78.

By the mid 1970s the numbers rose considerably to around 400 and the problems of accommodation, staffing and organisation may be readily imagined. These however were problems the Church was delighted to face. Today the numbers are not so great, reflecting perhaps the smaller families. Nonetheless the children still attend the first part of morning worship, in considerable numbers. Their attention to the Children's Sermon and the contribution they make to the praise through the Junior Choir enhances the service for all.

Until some years ago the format of the Sunday School service had changed scarcely at all: a hymn, a prayer, a telling and explanation of a bible story followed by a closing hymn, was the normal fare. More recently all this changed. In keeping with the revolution which had already taken place in day schools our Sunday School went over to Activity Methods.

Much of the new teaching has been due to the development work of David G. Hamilton, Minister at Bearsden South from 1978-80, who is now working full-time on curriculum work for young people in the Church of Scotland.

For nearly forty years the Band of Hope was a major attraction for the children. A very successful branch had long been established at the Garscadden Mission before Bearsden got its own in 1886.

Although the aim of the Band of Hope 'To direct the attention of the children to the evils arising from the use of strong drink' may sound rather bleak fare to modern ears. To children devoid of T.V., radio and even the video the Band of Hope meant an hour or two of stories, recitations and songs. There was plenty of 'participation'. The story of the drunken father bringing his family to ruin was punctuated by boos for the villain and sympathetic cheers for his suffering children. And how much better it all was when thrown on the screen by 'the magic lantern'! On lantern nights attendance reached nearly 200. As for the singing, what could be more fun than belting out the stirring challenge:-

*Dare to be a Daniel,
Dare to stand alone,
Stay outside the public house
And dare to make it known.
Will you be like Daniel,
Leave the drink alone,
Stay outside the public house,
And dare to make it known?*

Over the years, various youth groups have flourished for a time, and then faded away. Sometime the same purpose and activities continued, but under a new name. Who now remembers the Girls Auxiliary to Women's Foreign Missions, or the Girls Association. The latter was an especially important facet of the life of the South Church, right up to the outbreak of the 1939-45 war.

Mr. Purves started a Camping Club for boys in 1913, and they enjoyed camps at Strathblane and Tighnabraich before the minister went off to France on more urgent business.

One other youth organisation must be mentioned - the Boys' Brigade. The first unit of this national body to be established in the district was founded by the U.P. Church in 1893 as part of its missionary work at Garscadden.

Within a few months a proposal was made in Session that the Company be transferred to Bearsden. Nothing was done about it at the time. However, the Garscadden Boys came down to the church hall each year to put on their Annual Inspection. The Captain was William Cuthbert, whose family were the new owners of Hillfoot House. One of his officers, H. Arnold Wilson, later became Captain of the 1st Milngavie Company and Brigade Treasurer.

In 1898 the Session Minutes record that "...it was the desire of several gentlemen residing in Bearsden to inaugurate here a branch of the Boys' Brigade, and to solicit the countenance of the Session in this matter. The Session heartily approve of the steps that are being taken and wish the movement all success." With the founding of the 1st Bearsden the Garscadden Company was disbanded.

The new Company was not initiated by the U.P. Church, but was to be connected to all three local churches. Because it has its own fine hail, and because it formally parades to our church only once a year we tend to forget about its existence as an integral part of the church politic. But the South Church can fairly look on the Bearsden Boys' Brigade with paternal pride, for not only did we pioneer the B.B. in Bearsden, but its junior section, the Life Boys, was started in 1931 by one of our members, Mrs. W.G. Thomlinson.

At the time of writing important features of young people's activities include the Saturday Night Club, The Youth Fellowship, the Music Group, known as Antiphony and for younger children both the Nursery Club and the Mother and Toddler Group.

THE LADIES

***What she has done will be told as her memorial
(Matt. 26 : 13)***

The first specifically woman's organisation started in 1875 and was "A female Bible Class" which was "...earnestly commended to young women connected with the congregation". But this was probably for older girls rather than for grown-ups. The ladies had to wait until 1886 before acquiring an outlet for their energies. This was the Zenana Association. The name was taken from the Hindu equivalent of the Moslem harim, and a Zenana Mission originally meant a mission to Hindu women, necessarily conducted by women. Of course, Zenana Societies seldom confined themselves to such a narrow sphere of activity but distributed their good works far and wide. In practice, they served the needs of missions abroad and of the poor at home.

The first gift of our Zenana Society was a box of clothing which was sent to Calabar. A couple of years later a similar parcel went out to West Africa, for which "A very kind letter of acknowledgement was received from Mary Slessor in return". In 1891 the already famous Miss Slessor came to our Zenana meeting and gave an address "...which brought before the members a vivid picture of the trials and triumphs of mission life in that dark land".

In 1893 the Zenana and Dorcas Society came into being. The Zenana branch concerned itself with foreign missions, the Dorcas group with the local needy. Acts 9:36 tells the story of Dorcas, a "...woman full of good works and alms deeds". Our Dorcas ladies contributed to such organisations as Quarrier's Homes, East Park Home, the Samaritan Hospital and so on, but were especially active at our own Garscadden Mission. In times of bad trade and exceptional hardship there the ladies' normal gifts of old clothing and personal ministrations were augmented by a Soup Kitchen and chits which could be redeemed for groceries in the local shops.

A branch of the Woman's Guild of the Church of Scotland was founded in 1930. Its aims were broader than those of the earlier societies. For a few years Zenana and Dorcas continued in association with the Woman's Guild but all three became fully united in 1934. At one of the earliest meetings of the strengthened Woman's Guild "Fraulein Krupling, a young German girl, gave a most interesting talk on the 'Youth Movement in Modern Germany'". Herr Hitler, only one year in power, had wasted no time in sending his emissary to the Bearsden ladies!

Since the reconstruction of the church there has been a significant growth in the social life of the congregation, and in this development the ladies have played a signal part. Whereas the Men's Association failed and is now lost without trace, the strength of the Woman's Guild and the Knitting and Sewing Circle continue unabated. The Married Couples Club flourished for a time then faded away, but not before the ladies had founded a Nursery Club which has gone on to become one of the outstanding features of our church life. It was established in 1951 and, benefitting from the American experience of Mrs. Alice Scott Morton, with its mix of learning and play in a disciplined setting was advanced for its time. Today too there is the Mother and Toddler Group which allows mothers of young children to meet together. There has been much enthusiasm for the Phoenix Circle, "for young ladies of all ages", founded by Mrs. Sheila Macnaughton. Although meeting within the Church, it is not specifically a Church-based activity and draws on the whole community for membership. Last, but by no means least there is the Ladies Choir.

THE CHOIR

***Make a joyful noise unto the Lord . . . come before his presence with singing.
(Psalms 100 : 1, 2)***

During its early years the church relied on a Presentor, who rejoiced in the official title 'Honorary Conductor of the Psalmody', to lead the musical praise. Following the announcement of a psalm or hymn he would pop up from his special place near the pulpit, strike the right note and launch into the first verse. The congregation then joined in.

Quite soon, however, came a proposal to consider "...the propriety of introducing instrumental music into the services of the church on the Sabbath". When only five members voted against the motion the presentor resigned. An organ was immediately ordered and installed, but it lay silent for a few weeks awaiting an occasion befitting its use. This was Anniversary Sunday 1878.

After ten years of the organ leading the singing during services a great innovation was mooted-that 'Voluntaries' be allowed before the start of the service. The suggestion was turned down. Two years later the congregation voted in favour of Voluntaries, but as the motion was carried by only four votes no action was taken. Yet another three years were to pass before the reformers were finally victorious. Five more years were needed before a retiring organ voluntary was permitted.

The first organist stayed for nine years during which period the musical life of the church flourished. Music was taken very seriously, even to the extent of holding a Congregational Practice every Friday of the hymns to be sung on Sunday.

On the resignation of the original organist a decision was taken to divide the musical direction in two: an Organist and a Choirmaster. The church's music declined in this period. Within a year ominous comment appeared in the Annual Report, "The committee would again appeal for a larger attendance at the choir and congregational practice." Later, "Surely from a congregation such as ours we ought to be able to show a better average attendance at our Psalmody Practice than 12 to 15".

We cannot be sure why there was so little support for the church music, but we do know that when the organist resigned in 1897 the opportunity was taken of returning to the old practice of combining the jobs of organist and conductor. An unhappy decade was over, and within a short time the Psalmody Committee had "...pleasure in reporting that during the past year peace and harmony have prevailed in the choir".

Of our several organists the one who influenced us most and gave longest service was William F. Coutts. He led a happy choir and contented congregation for 36 years before retiring in 1970.

To his successor, Mr. James L. McAdam, fell the delicate task of introducing the new Hymn Book to the congregation. To musicians and singers a new tune, a new setting, a new arrangement of singing parts is stimulating and a challenge to their musical talents. To many occupants of the pews familiarity is what they like. The old favourites comfort them; the new versions disturb them or so it is sometimes claimed!

Yet in this predicament, as in so many others, history has a lesson for us. The earlier revision of the Church Hymnary appeared in 1927 and it perplexed our predecessors every bit as much as the more recent hymn and song books of today. Said the Annual Report of the time, "Where it is possible and expedient new hymns are being introduced to the praise of the church, and until these are thoroughly familiar to the congregation the praise will not be so hearty". These members of old adapted themselves so well to the new tunes that they became our well-loved familiars. No doubt, given time, we will do the same. Today Wilfred Norris regularly teaches us one of the new hymns and thus our repertoire increases.

PHOENIX

"They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground."

(Psalms 74 : 7)

The German bombers came to Clydeside in strength for the first time on the night of March 13, 1941. By the time they were gone nine hours later Clydebank was in ruins. The oil tanks at Bowling burned all next day and provided a beckoning beacon for the returning Heinkels and Dorniers that evening. In the first wave was an aircrew which must have been unduly anxious to turn for home for they unloaded their bombs well before

reaching the target. This stick of incendiaries fizzed and spluttered harmlessly in the gardens of Ledcameroch Road. Several, however, did find a mark - our church.

The firewatchers on duty that night tackled the bombs which they saw, but the old dry wood of the roof was soon ablaze. The local Auxiliary Fire Service - all wartime amateurs, most of them part-timers, and several belonging to our own congregation - were quickly on the scene, but by then there was little to be done beyond containing the fire to the church and the adjoining halls. The manse escaped unharmed, and neither Mr. Park nor his wife were at home.

When daylight came only the outer shell of the church remained standing. The rest was a smouldering heap of rubble. Little had been salvaged: the minister's robes, the communion plate, the Great War commemorative tablets, the pulpit bible. That same night our old Garscadden mission hall, which had been re-erected at Duntocher, was also destroyed.

Lacking any kind of home, and facing the wartime certainty no new building was possible, it seemed for a brief moment that the very existence of the congregation was in jeopardy. This fear, however, was quickly dispelled, due to the immediate offers of material help which came from other Bearsden congregations. After a short spell of worshipping in the academy we were able to move to the halls of New Kilpatrick Church. There we stayed for several years, at the same time enjoying the use of the North Church for communion services.

Thus we lived out the war. But the hoped-for reconstruction of our church was still a long way off. The post-war period was a time of austerity for the nation when shortages of building materials were often even more serious than during the war. Added to this were the protracted negotiations with the War Damage Commission over what compensation we were to receive and on whether the new church should be based primarily on the old walls or completely rebuilt from the foundations. Eventually we received permission to go ahead with building a hall, though not as yet the church. The new hall came into use in 1949. We had our own quarters again after eight years.

At last the church itself was built. On Saturday, March 5, 1955, a huge congregation heard the Moderator of the General Assembly, The Very Rev. Dr. Ernest D. Jarvis, knock at the main door. The door was opened and the keys handed to him by the Session Clerk; and the Moderator then declared the church open.

The total cost of the building was £51,000. The War Damage Commission gave £36,600. To make good the difference the congregation had been busily gathering contributions for some time, and to such good effect that the fund was oversubscribed by £2,000. The founding fathers had not been shamed; like them we entered our new church free of debt.

Many of the church's furnishings were the gifts of well-wishers, both within and beyond the congregation. Perhaps the most appropriate was the communion table, given by the North Church where we had celebrated so many communions during our homeless years.

THE MINISTERS

He is the minister of God to thee for good.

Romans 13 : 4

One of the more remarkable features of the early days of our church was the speed with which things were done, not least in the appointment of the first minister. From the Session meeting which decided to seek a minister to the Rev. William T. Henderson being called only two weeks elapsed. When he first came to Bearsden he was a relatively young man of 34. A fine opportunity lay before him, for he had arrived in a district which was growing steadily and in which his parishioners were douce, middle-class folk of substance. As the first minister of the church he was free from the incubus of following a previous incumbent much loved and admired by the congregation. Best of all, he found a young church fired with the zeal of the pioneer, looking forward to a bright future.

He turned out to be an undoubted success. Under him the church first established itself and then consolidated its position in the spiritual life of the community. By the time of his death in 1906, Mr. Henderson had served the congregation for 31 years. He had seen the membership grown from 70 to 394, and he had carried the congregation with him in his enthusiasm for the union of the Free Church and the United Presbyterian Church - one of his most cherished ambitions.

As the great majority of his members were of like mind the union caused little commotion although a few people resigned in disgust. Since we could no longer call ourselves the New Kilpatrick United Presbyterian Church a new name had to be decided upon. Two favourites emerged: 'Trinity' and 'Erskine'. In the event, however our new title became 'Bearsden South United Free Church'. Two factors had influenced the choice. The change from 'New Kilpatrick' to 'Bearsden' reflected the change in the common usage of the district's name since the church had been founded. The word 'South' was adopted to distinguish us from the 'North' - our new sister church under the union - which had till now been known simply as 'The Free Church'.

From 1907-1910 our minister was the Rev. Ebenezer Macmillan. He moved off to Pretoria before staying long enough to leave much of a mark on us. But our loss was South Africa's gain for there Mr. Macmillan went on to become Moderator of the General Assembly of the Church of South Africa on two occasions.

He was followed by the Rev. James W. Purves who carried the work along energetically. The coming of war, however, made him restless, and he was soon seeking another charge. The Session put it down to the fact that, "...attendances at services recently were such as might tend to discourage Mr. Purves", and they bluntly told the congregation that they held the remedy in their own hands.

Mr. Purves' real perplexity however, was a matter of conscience. Just where did a minister's duty lie in time of war. However, he came to an arrangement with the Session that they would release him for three-monthly periods to service with the Y.M.C.A. at Rouen. This he did on four occasions. The secretary of the Y.M.C.A. at Rouen wrote to the Session a letter of appreciation of Mr. Purves' work in which he assured them that Mr.

Purves' influence for good was so strong that "Men have come and given up their dice and cards, and many have made the great decision".

Mr. Purves enjoyed the privilege of officiating over the church's jubilee celebrations in 1924, but his health was already giving way and so he resigned and went to Madeira in 1925.

Next came the Rev. Graham Park, a man affectionately remembered for many years. Though not an outstanding preacher he was a very hard worker in all aspects of the church's life. Those who knew him described him in such words as Unpretentious, Sincere, Gentle, Kindly.

The weeks, months and years which followed the blitz were extremely trying ones. For a while it seemed doubtful that the congregation could hold together at all. That it did so, that it emerged from the war still strong and fully determined to rebuild was largely due to the steady influence of Mr. Park.

As Mr. Park was the Preserver of the Faith so was Mr. Scott Morton the Architect of the Future. Taking up the charge in 1948 the Rev. William Scott Morton spent the whole of his ministry here in tireless constructive work. Under him was built first the hall and then the church itself. Membership virtually doubled. From the pulpit came sermons vigorous, moving, challenging, thought provoking and pertinent to the issues of the day such as only a gifted preacher can deliver. When Mr. Scott Morton left for the United States in 1958 it was recognised that under him the South Church had been transformed. That change was not a physical one only; a revived spirit and sense of responsibility for the work of the congregation had been awakened in the people. A minister seldom excels in all aspects required of him in his work, but each has special talents of his own, and it has been the great good fortune of our church that it has enjoyed a succession of ministers whose particular individual strengths have so well fitted in with the church's needs of the moment. For thirty years the main concern of the church had been its own survival: Mr. Park and Mr. Scott Morton had in turn ensured our continuance.

The contribution of the Rev. Iain Macmillan, minister from 1958, was to turn us from interest in self to being an outward-looking church marked by a concern for others. To this purpose he mobilised the time, the money and the talents of the congregation. The Stewardship concept was born. Being a practical, as well as an ideas man, Mr. Macmillan knew how to organise the necessary committees and to galvanise them into effective action. When he went to New Zealand in 1966 he left to his appreciative successor a smooth-running congregation.

The new minister, The Rev. W.B.R. Macmillan came from Fyvie in Aberdeenshire. During his ministry our communicant membership reached an all-time high of over twelve hundred. A goodly proportion of these were young, and consequently the Sunday Schools were catering for more than four hundred children. Mr. Macmillan himself attracted eighty teenagers to his popular Minister's Bible Class, and it was at this period also that the Saturday Evening Youth Club was formed.

Now, also, we began to engage the services of full-time Licensed Assistant Ministers. These stayed with us for a year at a time in order to complete their training by observing good practices of administration of a church's affairs, and by gaining experience of the weekly routine of services, organisations, committees and pastoral work. Fortunate indeed were those Assistants who had Mr. Macmillan as their "Bishop".

It fell to Mr. Macmillan to carry us through our Centenary Year of 1974. The celebrations included several musical events, a Christmas Pantomime by the youngsters, an Edwardian Evening, a Buffet Dance and the Centenary Fayre. Not all of this was self-indulgent enjoyment; a large sum of money was raised and given to missionary and charitable works. The culmination of the year was, of course, the Centenary Service which was honoured with the presence of the Moderator of the General Assembly of the Church of Scotland, The Very Rev. David Steel.

In 1978 Mr. Macmillan was called to the pulpit of St. Mary's, Dundee. While there he accepted high office in the administration of several General Assemblies, was appointed by the Queen as one of her Chaplains in Scotland, and received an honorary doctorate from Dundee University. As we go to press it has been announced that Dr. Macmillan has been nominated as Moderator of the 1991 General Assembly.

The Rev. David Hamilton came to us from Troon, and was just beginning to introduce us to some of the more modern thinking in the Church when his talents in the field of Christian Education caused the Church of Scotland to require his services at headquarters in Edinburgh. Mr. Hamilton's ministry lasted for only two years.

Our next incumbent was the Rev. D.H.H. Macnaughton, who swiftly and smoothly settled in to the leadership of the South church. His direction of the many branches of congregational work was marked by a clear insight of what required to be done, followed by a sure and direct path to the fulfilment of that goal, all of it achieved in a manner so courteous, yet firm, that even doubters were easily won over.

A fine preacher, his Christian commitment and scholarship was apparent perhaps most of all to those who attended his Bible Study class in which he held the attention and interest of a group of intelligent and potentially critically-minded adults.

Seeking a way of furthering fellowship within the Congregation Mr. Macnaughton proposed the holding of a Festive Fayre. While this would also serve the useful purpose of improving our finances the main object was always to bring Members closer by working together on a large and demanding project.

Scarcely was the work under way than there reached us the shattering news that Douglas Macnaughton and his wife, Sheila, had been killed in a road accident. The shock and sense of deprivation were very great, and for a moment the Congregation was utterly stunned. But quickly it was decided to continue preparations for the Fayre, and to use the proceeds from it to honour and commemorate the life and work of a most respected minister. Thus it was that the fellowship so hoped for by Mr. Macnaughton reached, by his very death, a remarkable consummation with an intensely deeper meaning.

The long interregnum which necessarily ensued before the coming of our next minister had fewer of the difficulties and feeling of emptiness which were to be expected in the circumstances. Our great good fortune lay in having two ordained ministers within our own Congregation and Session, and they shared the work of the Church most ably and generously. The Rev. James Hay Hamilton and the Rev. David Keddie steadied the Congregation after its recent tragic loss, carried through the successful Festive Fayre, and encouraged the committee which was set up to consider how best to create a permanent reminder of the Macnaughtons.

This work culminated in a Flower Festival which was planned to highlight a new silk hanging in the chance!. By now the Rev. John W.F. Harris had been inducted, and he wrote, "The new silk hanging and the refurbishment of the chance! are our tribute and memorial to Douglas and Sheila. Worship lies at the heart of all Christian living, as it also lay at the centre of Douglas' ministry. The South Church was very dear to them both, and we hope that what we have done for them is something of which they would approve".

John Harris, for a future minister of the Church of Scotland, began life somewhat eccentrically by being born in an English vicarage, albeit of Scottish parents. His ministry with us must be left to a future historian, but it will undoubtedly include mention of two of Mr. Harris' great strengths. The first is apparent to all who attend Sunday services; it is his delight in very young children and his flair for being able to draw them into a lively participation in the worship of the Church. The second is much more private and known to relatively few; his sympathetic and untiring pastoral care of all who need it; the ill, the troubled and the bereaved.

The South Church is in good hands and set-fair for the future.

THE KIRK SESSION

***The elders which are among you I exhort ... feed the flock of God ... being examples to the flock.
(1 Peter 5; 1, 2, 3)***

Six weeks before the new church was due to be opened three men, Robert T. Middleton, William Robertson and Andrew Fleming, appeared before the Glasgow Presbytery of the United Presbyterian Church and presented a petition praying to be erected into a Congregation. In due time that congregation elected these same three men the first elders of the New Kilpatrick U.P. Church. They had all previously been ordained in, and served in, the sessions of other churches, so the fledgling congregation began with the advantage of having experienced elders to guide them. For the first communion one of the 'leading founders of the church, R.T. Middleton, presented a flagon and two cups. Ten years later his wife gave an identical set of the silver. The flagons have long since been lost but two of the cups are still used today by the minister and elders at every communion. Inscribed on both are the words

NEW KIILPATRICK
UNITED PRESBYTERIAN CHURCH
8th NOV. 1874

For many years thereafter the communion wine continued to be dispensed by passing the communal cups round the congregation. They were eventually done away with in 1906 when the small individual cup, such as we have today, was introduced. Two other innovations were made at the same communion service: the bread was cut into little cubes instead of having to be broken off from a slice; and unfermented wine replaced the normal fermented variety. These changes constituted a major break with earlier tradition, and they were by no means welcome to all the congregation. The main issue of controversy was the type of wine to be used!

About the turn of the century a minor running battle took place within the congregation as to whether it was fitting for a church to use, at its most sacred ceremony, an alcoholic wine. The temperance party felt that the Presbyterian Church of the day, appalled at the social tragedies resulting from excessive drinking, and having taken a firm stand against strong drink, was undermining its case by itself continuing to celebrate communion with a grape wine. The traditionalists claimed that Christ at the Last Supper had used the ordinary wine drink of his country which was almost certainly alcoholic.

In 1902 the reformers succeeded in turning the church over to the unfermented wine known as "Vino Sacro". The decision was not at all to the liking of a sizeable portion of the congregation. In an attempt to satisfy both factions, the Session, two years later, brought in a Light Burgundy which was considered to be a compromise solution. Nevertheless, in 1906 they were forced to change their minds yet again and to re-introduce the unfermented wine.

There must have been some degree of suppressed excitement that Sunday for fear that the proponents of the strong drink might demonstrate their displeasure, for at their next meeting the Session noted with relief that they "...would gratefully place on record that no interruption took place in the distribution of the elements".

An important function of the Session - one not much exercised in these permissive times - is discipline of the flock. Occasionally, discreet references to cases of naughtiness dealt with by the Session have been recorded which, by their very brevity, allow our imaginations full scope to fill in the pictures of human frailty for ourselves.

"Mr. Robertson reported a case of intoxication against John ... and it was resolved to suspend him and the moderator to deal with him".

A different type of sin, though quite as predictable, was that of Walter ... who, "...in applying for baptism for his child professed penitence with regard to the irregularity in connection with the birth".

Perhaps the most daunting of duties placed on eldership is that which charges elders with being "examples to the flock", for they are no longer judged as other men are but by a far higher standard of personal integrity, and they are peculiarly vulnerable to criticism. Especially is this so in a small community such as Bearsden was in the 1880s when two elders of the church were accused by a member of "Malice and falsehood".

The member, a Mr. C., had ordered goods from the shop of Mr. W., one of the elders. The goods were not delivered and Mr. C. believed that Mr. W. had implied in a letter to a third party that this was because C. was not in a position to pay his debts. Tension between the men had been growing for some time before it came out into public gaze one day at church. When the rest of the congregation moved up to the communion table to partake of the Lord's Supper Mr. C. and his wife pointedly remained in their own pew.

The Session called on C. either to substantiate his charges against the two elders or to withdraw them. Withdraw he would not, and proof which satisfied the Session of the validity of his case he could not produce. The matter exercised the Session at virtually every one of its meetings for fully eighteen months during which period neither side yielded an inch.

No doubt the incident just described was worrying and tiresome to all concerned at the time but, in fact, it was a very little ripple on what has been a remarkably smooth and harmonious history. Our church has never had any difficulty in filling its Session with able and worthy men and latterly women, and has been especially fortunate in enjoying the leadership of a long line of particularly diligent and competent Session Clerks. The business and professional background of so many of our elders guarantees an unusually efficient oversight of all the organisations and committees of the church. The spiritual concern and influence of the Session is manifest. The affairs of the South Church prosper under the control and direction of today's Session

No longer are three elders sufficient for our needs. Today the number required is about seventy. In 1969 the congregation was invited to propose the names of suitable members to fill a number of vacancies in the Session. Among the nominations received in the usual way was one which was decidedly unusual for it was the name of -a LADY! In the event, two ladies were duly ordained to the office of ruling elder. It is right that their names be recorded: Mrs. I.M. Garven and Mrs. Z.R. Third. Women elders arrived among us quietly and without stir, and the mark of their success and acceptance is the way in which they have blended into the scene. No one talks of "Lady Elders". There are only Elders.

THE MANAGERS

The people cast money into the treasury.

(Mark 13 ; 41)

Money answereth all things.

(Eccl. 10 ; 19)

Under the constitution of the church the Managers are responsible for all its secular affairs; that is, the gathering in of monies, the paying of stipends and wages, the care and maintenance of property, and so on. On the face of it, therefore, as the holders of the purse strings the Managers are a body of great potential power in the church. However, this power is checked by two factors:-

1. The managers must submit an account of their stewardship to the Annual General Meeting of the whole congregation for its approval or disapproval.

2. The Session has an over-riding control of all church agencies should it think fit to exercise it.

Clearly there is plenty of scope for bickering and ill-feeling between the Managers and others. In practice, the South Church enjoys amazing harmony within its ranks, which has been achieved by a careful delineation of responsibilities. The Session retains to itself the task of encouraging parishioners to give adequately to the work of the church, though the Managers are represented on the "Liberality Joint Committee" which recommends to the Session policy and strategy in this matter.

The Liberality Joint Committee was set up when it became clear that attitudes towards the expenditure of the church's funds were becoming restricted. There was a feeling in the Session that insufficient attention was being given to the outward-looking aspects of the church's work. In order to ensure that the congregation was made more aware of its Christian duty in giving money as well as of time and talents, the Session and the Managers united their efforts in the formation of the Liberality Joint Committee. As a consequence, the role of the Managers has changed slightly in so far as they are no longer the sole agency responsible for the congregation's givings, but they still have an important role as the business managers of the congregation.

A CHRONOLOGY OF EVENTS

- 1874 31 Jan. Foundation Stone of New Kilpatrick U.P. Church laid.
27 Sept. First Service in new church
29 Nov. First Session Meeting
- 1875 21 Feb. First Baptism. Rev. WM.T. HENDERSON. inducted
- 1877 Organ installed
- 1881 Manse built
- 1882 First enlargement of the church
- 1884 Sabbath School began, replacing Children's Service
- 1887 Second enlargement of the church Hall built to seat 250
- 1900 Union of U.P. and Free Churches Congregation becomes "Bearsden South United Free Church"
- 1905 An Assistant Minister, Rev. James Ewart appointed
- 1906 Mr. Henderson died
- 1907 Rev. EBENEZER MACMILLAN inducted
- 1910 Mr. Macmillan resigned
- 1911 Rev. JAMES W. PURVES inducted
- 1925 Mr. Purves resigned. Mr. J.T. Wylie, last original member died
- 1926 Rev. GRAHAM PARK inducted
- 1928 Garscadden Mission closed down
- 1929 Union of Established Church and United Free Church Congregation becomes "Bearsden South Church"
- 1930 Woman's Guild started
- 1932 South Church becomes a Parish church
- 1941 Church destroyed by German bombing
The congregation worships at New Kilpatrick and North Churches
- 1946 Original silver plate Communion Cups given to missionaries in Togoland
- 1947 Mr. Park retired
- 1948 Rev. WILLIAM SCOTT MORTON inducted
- 1949 New Hall-cum-Church built
- 1955 New Church opened
- 1957 Mr. Scott Morton resigned
- 1958 Rev. D. IAN MacMILLAN inducted
- 1959 "Christian Liberality" Campaign
- 1961 Extension to Halls completed "Stewardship" Campaign
- 1966 Mr. MacMiillan resigned Free Will Offering Scheme modified
- 1967 Rev. WILLIAM B.R. MACMILLAN inducted
- 1968 Sunday School adopted the Church of Scotland's new scheme
- 1969 First Lady Elders and Liberality Joint Committee established
- 1970 Christmas Eve Candlelight Services revived
- 1974 Centenary Celebrations
Existing Communion cups given to New Erskine Park Church and new set purchased
- 1978 Rev. W.B.R. Macmillan resigned Rev. D.G. HAMILTON inducted
- 1980 Rev. D.G. Hamilton resigned
- 1981 Rev. DOUGLAS RH. MACNAUGHTON inducted
- 1982 Church organ rebuilt and rededicated

- 1986 Rev. D.H.H. and Mrs. Macnaughton killed in road accident
Phoenix Circle started
1987 Rev. JOHN WF. HARRIS inducted
1988 Dedication of Memorial hanging and Flower Festival

ASSISTANT MINISTERS

- 1905-1906 Rev. J. Ewart Henderson, B.D.
1969 Mr. John W. Moule, B.Sc. (Student Assist).
1969-1970 Rev. James Robertson, Lth.
1970-1971 Rev. Alan C. Raeburn, M.A., B.D.
1971-1972 Rev. W. Crawford Anderson, L.Th.
1972-1974 Rev. Morris C. Coull, B.D.
1974-1975 Rev. Kenneth Walker, M.A., B.D.
1975-1976 Mr. Charles Stewart, B.Sc. B.D.
1976-1977 Rev. Andrew D.M. Reid, M.A., B.D.
1977-1978 Mr. Ian W.F. Hamilton, L.Th.
1978-1979 No Assistant
1979-1980 Mr. Alan McIntyre (Student Assist)
and Rev. Alastair T.E. Wynne, B.A., B.D.
1980-1981 Mr. Ian McLean, B.Sc., B.D.
1981-1982 Rev. Barry W. Dunsmore, M.A., B.D.
1982-1983 Rev. Clifford Strong, L.Th.
1983-1984 Rev. Callum T. O'Donnell, M.A., B.D.
1984-1985 Rev. Andrew McCance, B.Sc.
1985-1987 Ministerial Associates:
Rev. James Hay Hamilton, M.A., B.D.
Rev. David Keddie, M.A., B.D.
1987-1989 Miss Karen Bell, M.A.(Student Assist).
1989-1990 Rev. Leslie O. Donaghy, B.D. Dip. Min.

MEMBERS WHO BECAME MISSIONARIES

- Rev. William Macnaughton 1898 Manchuria
Dr. Andrew R. Shaw 1931 Kenya
Dr. John L. Park 1932 Kenya
Miss Winifred McIntyre Shaw 1932 Blantyre
Rev. Ellis O. Shaw 1934 India

MISSIONARY PARTNERS

- Dr. Mary Harvie Nagpur 1947-1977
Dr. Bryan Drever Pakistan 1978-
Clive and Su Irvine Nepal 1984-

SESSION CLERKS

- 1874-1884 Andrew Fleming
1884-1907 William Anderson
1907-1934 Thomas Watson
1934-1949 James Alexander
1949-1959 George H. Scobbie

1959-1961 George H. Scobbie and
J. Stewart Maclean (Jointly)
1961-1965 J. Stewart Maclean and
J. Dewar Tebb (Jointly)
1965-1969 J. Stewart Maclean
1969-1980 D. MacLellan Lean
1980-1981 John Simpson (Acting Clerk)
1981-1988 James D. Smith
1988- Richard M. Day

DEPUTY CLERKS

1954-1955 John Eadie
1955-1959 J. Stewart Maclean

ASSISTANT CLERKS

1978-1988 John Simpson
1988- Elspeth A. Burnett

CHOIRMASTERS

1887 First records of the Psalmody. Mr. Campbell resigns as organist
Miss J.F. Readman is organist and Mr. J.D. Boyach conductor
1898 J. Baptie Burrel appointed choirmaster
1917 Mr. Kynoch of North Church
1918 James Murray
1919 Robert Eadie
1920 Thomas Brash
1931 James L. McKinlay, L.R.A.M.
1935 W.F. Coutts, L.R.A.M.
1970 James L. McAdam, B.Mus., F.R.C.O.
1979 Wilfred Norris, B.Mus. F.R.C.O., BA.

MEMBERSHIP

1873	*	27	1915	499	1960	956
1874	#	68	1920	524	1965	1191
1880		124	1925	529	1970	1242
1885		202	1930	528	1975	1211
1890		231	1935	623	1980	1172
1895		313	1940	612	1985	1170
1900		382	1945	559	1989	1199
1905		398	1950	619		
1910		489	1955	854		

* Original Members

1st Communion

PRESES

1874-1878	William Anderson
1878-1881	William Reid
1881-1883	James M. Munro
1883-1885	James Ferguson
1885-1888	William Anderson
1888-1891	Duncan McNaughton
1891-1892	M. Aitken
1892-1897	James Cuthbert
1897-1900	John T. Wylie
1900-1903	Thomas Campbell
1903-1907	W.M. Brown
1907-1910	John O. Borland
1910-1913	Thomas Campbell
1913-1916	Hugh Crawford
1916-1919	John Smart
1919-1925	John O. Borland
1925-1928	John Annan
1928-1931	S.A.C. Todd
1931-1934	Thomas Philp
1934-1937	George Steedman
1937-1939	James Murdoch
1939-1945	Henry M. Wilson
1945-1947	Robert K. Young
1947-1958	James M. Shepherd
1958-1970	William D. Sinclair
1979-1973	Robert T. Downie
1973-1980	Gordon A. Anderson
1980-	T. Peter C. Taylor

CLERKS TO THE MANAGERS

(Until 1894 called Secretary)

John Adams	1875-1876	John Hunter	1914-1920
William Smith	1876-1877	James Alexander	1920-1929
David Caw	1877-1880	J.Marsh MacKay	1929-1936
John T. Wylie	1880-1886	James M. Shepherd	1936-1941
James D. Christie	1886-1892	Robert Davidson	1941-1942
James H. Gibson	1892-1895	Charles Skirving	1942-1949
W.J. Alexander	1895-1899	Patrick A. Shaw	1949-1952
William J.H. Adam	1899-1902	John R. Third	1952-1975
J. Macnaughton	1902-1905	James M. Roxburgh	1975-1988
James Weir	1905-1908	John A. Welsh	1988-
John Mackay	1908-1914		

CHURCH OFFICERS

Robert Wilson	1874-1 897	John McColl	1928-1943
Andrew McDougall	1897-1900	Andrew A. Brockie	1949-1982
Henry Ward	1900-1916	Walter Stirling	1983-1988
Andrew Lucas	1916-1928	Robert Tennent	1988-

Much of this booklet is based on an earlier publication "*The First Hundred Years*" which was written for the centenary in 1974.

Both the original and much of the revised text have been written by James M. Roxburgh.

The statistical and other information along with valuable advice was given by the minister, Mrs. Elspeth Burnett and many others.

The original whole was edited and designed by A.S.E. Browning and published with illustrative B&W photographs in 1991.

BEARSDEN SOUTH CHURCH

Constitution of the Congregation

1. The Congregation shall be denominated 'Bearsden South' in connection with the General Assembly of the Church of Scotland.
2. The Church Financial Year shall run from 1st January to 31st December of each year.
3. A General Meeting of the Congregation shall be held annually not later than 31st March, of which Meeting due notice shall be given from the Pulpit before dismissal of the Congregation at both Services on the two Sabbaths immediately preceding.
4. All Members in the full enjoyment of their privileges and they only, shall be entitled to attend this meeting or other meetings of the Congregation, and to vote upon any matters which may be competently brought forward.
5. The Management of the secular affairs of the Congregation including the care and maintenance of the property and ground, and alterations thereon, the collection of the offerings, or of other contributions for the support of ordinances, the payment of Minister's Stipend, salaries and other expenditure shall be vested in the Managers, who shall be bound to regulate their administration of the matters committed to their charge according to the Constitution, and also to observe any special directions which may from time to time be given to them by the Congregation.
6. The number of the Managers shall not be less than twelve and not more than twenty-four; and at each Annual General Meeting of the Congregation one-fourth of the Managers, or if their number is not a multiple of four then the number nearest, but not exceeding one-fourth shall retire from office by rotation as at the close of such meeting. At such meeting the Congregation shall fill the vacated offices by electing thereto members of the Congregation. Retiring Managers shall be eligible for re-election.
7. The Managers shall have power at any time and subject always to Article 6 to appoint any members of the Congregation to be a Manager, either to fill a vacancy or as an additional Manager, but any Manager so appointed shall hold office only until the close of the next Annual General Meeting of the Congregation when he shall retire from office and he shall not be taken into account in determining the Managers who are to retire by rotation at such meeting. Where deemed necessary, the Managers may appoint a number of the Congregation to perform some special function such member of the Congregation not to be a member of the Board of Managers and not to be entitled to attend the meetings of the Board, except by invitation to report to the Board. The duration of any such appointment shall be at the discretion of the Managers.
8. The Managers shall nominate annually from amongst their own number a Preses, a Clerk, a Treasurer and such other office-bearers as they consider necessary, which nominations shall be subject to the approval of the Congregation at the Annual General Meeting.
9. The Managers shall hold regular meetings at least once every Quarter and more often when necessary. These meetings shall be called by authority of the Preses, by intimation from the Pulpit on the Sabbath preceding, and by personal notice to the individual Managers with at least ten days' notice whenever possible. The Preses shall be bound to convene a meeting whenever required to do so by five of the Managers.
10. At these meetings the Preses shall preside, or in his absence, any other of the Managers whom the meeting may choose, Eight shall form quorum. The Preses, or

Chairman for the time being, shall have a deliberative vote on any matter he shall also have a casting vote.

11. The Treasurer shall keep proper books of account, and at the Annual General Meeting shall produce a Statement of Account of the previous year's transactions, audited and docketed by the Auditors. All monies received by the Treasurer shall be lodged by him in a Public Bank of known credit. The Current Account shall be in the name of Bearsden South Church and shall be operated by the Preses and the Treasurer, the signature of either of whom shall be sufficient to draw funds. All other Accounts shall be in the name of Bearsden South Church, and shall be operated by the Preses, the Treasurer and the Clerk, the signatures of two of whose shall be sufficient to draw funds. The Treasurer shall not retain in his own hands any sum above £25 for more than ten days Two Auditors shall be elected at each Annual General Meeting from among members of the Congregation who are not Managers.

12. It shall be in the power of the Treasurer to lodge Congregational Funds not immediately required for current expenditure in the Investment Account of a Public Bank, or, in consultation with other office-bearers, in Trust Securities.

13. The Clerk shall keep a Minute Book, accessible to the Managers at all times, wherein all the Minutes of the Managers and of the Congregation shall be faithfully entered, and these when approved, shall be signed by the Clerk and by the Chairman of the Meeting at which the Minute was approved.

14. Prior to each Annual General Meeting of the Congregation the Managers shall cause to be circulated in the Annual Report to Members of the Congregation a statement of their transactions during the year and an abstract of the Income and Expenditure during the year, with a Statement of the Financial Affairs and shall afford all information which may be required thereon.

15. The Managers on obtaining the concurrence of the Session shall have powers to call a meeting of the Congregation for special purposes when they deem it necessary. Notice of such special meetings and the nature of the business to be transacted thereat, shall be intimated from the Pulpit before the dismissal of the Congregation at the service or services on a Sabbath at least seven days before the date of the said meeting.

16. The Managers shall have no power to contract debt on the security of the property or for which may be attached, without the special authority of the Congregation, given either at the Annual General Meeting or at a Special Meeting called for that purpose. They shall not make any single repair or alteration in one year exceeding the value of £5,000. They are authorized to pay such stipend to the Minister as is recommended by the Church of Scotland from time to time.

17. The Title to the whole subjects upon which the Church Buildings and the Manse are erected shall be vested in the Managers as Trustees for the Congregation. The Managers on obtaining the concurrence of the Session and the Authority of the Congregation shall have power (First) to sell, feu out, excamb, let or otherwise dispose of the whole of said subjects or any part thereof in such manner and for such consideration as they may think fit and (Second) to purchase, fee, excamb, take on lease, hire or otherwise acquire any heritable or moveable property which they may think necessary or convenient for the benefit of the Congregation and persons transacting with the Managers, as Trustees foresaid, shall have no concern with the manner in which the concurrence of the Session and the Authority of the Congregation shall have been obtained by the Managers, nor with the application of any money paid to

the Managers, all persons being in all respects fully exonerated and discharged by the receipt,

discharges and other deeds or writings to be granted by the Managers.

18. The constitutional rights of the Session to watch over all the interests of the Congregation, and to intervene whenever in their opinion its welfare calls on them to do so by convening meetings of the Congregation for any purpose connected with its affairs, or in any other competent manner is expressly reserved to them.

19. When a proposal for any alteration of these rules or articles is made it shall not be competent to adopt it at the meeting at which it was first proposed; but if entertained, it shall lie over to be decided upon at the next Annual Meeting, or at a special meeting to be called for the purpose, not earlier than three weeks after being so entertained; and before taking effect it shall be submitted to and receive the sanction of the Presbytery.

Adopted December 13, 1959
as modified March 7, 1988