

MS 9/6/5

*CELEBRATION OF
JOHN GLAS'S BIRTH
on 21st September, 1695*



in the Glasite Hall

on
SUNDAY, 24th SEPTEMBER, 1995

at
6.30 p.m.

Celebration of John Glas' Birth



ORDER OF SERVICE

GATHERING AND WELCOME

HYMN 1

All people that on earth do dwell,
Sing to the Lord with cheerful voice.
Him serve with mirth, his praise forth tell,
Come ye before him and rejoice.

Know that the Lord is God indeed;
Without our aid he did us make;
We are his folk, he doth us feed,
And for his sheep he doth us take.

O enter then his gates with praise,
Approach with joy his courts unto:
Praise, laud and bless his Name always,
For it is seemly so to do.

For why the Lord our God is good,
His mercy is for ever sure;
His truth at all times firmly stood,
and shall from age to age endure.

Song 92

PRAYER

Spoken as a Prayer

1.
When the King of kings comes,
When the King of kings comes,
We shall have a joyful day,
When the King of kings comes.
2.
We'll see the righteous cause prevail
And all debates decided well,
And all mouths stopp'd which lies
do tell,
When the King of kings comes.
3.
When the trump of God calls,
And the last of foes falls;
We shall have a joyful day,
When the King of kings comes.
4.
We'll see the saints rais'd from the
dead,
And all together gathered,
And made like to their glorious
Head,
When the King of kings comes.
5.
When the Lord from heav'n comes,
And the host of heaven comes;
We shall have a joyful day,
When the King of kings comes.
6.
We'll see the nations broken down,
Ev'n kingdoms now of great renown,
And the saints enjoy the crown;
When the King of kings comes.

7.
When this world's course is run,
And the judgment is begun,
We shall have a joyful day,
When the King of kings comes.
 8.
We'll see the sons of God well
known,
All spotless to their Father shown,
And Jesus His poor brethren own,
When the King of kings comes.
 9.
When the foe's distress comes,
And the Church's rest comes:
We shall have a joyful day
When the King of kings comes.
 10.
We'll see the man of sin destroy'd,
And all his helpers sore annoy'd,
And freedom full by saints enjoy'd
When the King of kings comes.
 11.
We'll see the New Jerusalem
Its fulness, and its matchless frame,
Surpassing all report and fame,
When the King of kings comes.
 12.
We'll see all things by Him restor'd
And the Lord alone ador'd,
By all the saints with one accord,
When the King of kings comes.
-

Song

JOHN GLAS
The Teacher in Hymn:

Song 40

Tune: The Yellow Haired Laddie

Jehovah the name is of our God alone,
Who was, is, and shall be, and change knoweth
none;

In purpose, and promise, and deed, He's the same;
And where He's performing His word, there's
His Name.

He was Independent in purpose of grace,
Before any being besides Him had place;
The source of all beings, depending on none;
I AM, THAT I AM, then He dares say alone.

He is Independent in that word of grace,
Which makes a distinction among Adam's race;
He will be for ever performing His word,
And so shall His name be for ever ador'd.

In Jesus the purpose of grace was sure laid;
In Jesus that purpose is manifest made;
In Jesus the promise shall surely be done,
God's name's in the slain Lamb, in midst of
the throne.

He's Alpha, Omega, the first and the last;
Divine grace, and truth all in Jesus stand fast;
The works of creation all on Him depend;
In Him their beginning they have, and their end.

And that new creation the Church, that's the Crown
Of all the divine works, Him ever will own
Its beginning, and ending; in Him it stands sure,
And leaning all on Him, shall ever endure.

JOHN GLAS,
emphasising Ministry of the People:

Part 1, Section 4

Tune: Montrose

How could the fishers' testimony
Explain the prophecies,
Far better than the doctrine taught
By Scribes and Pharisees?

No other thing they testified,
But what had been foretold,
In Isr'el's law; it's mysteries
Their witness did unfold.

The Rabbis' sense of their own law
Unworthy was of God;
The Galileans clear'd the book,
And all divine it show'd.

The scope of all the Prophets forth
In their report they bring,
Concerning Jesus' sufferings,
And glory following.

Their story of His life and death
Draws that MESSIAH true;
And so divine a character
Man's wisdom never drew!

JOHN GLAS,
charismatic personality, cult figure;

ELEGY 11 (spoken)

JOHN GLAS,
family man, who lost his whole family,
sharing personal loss with the family of the Church:

ELEGY 1

Tune: The Gypsy Laddie

What is our life in this vain world?
At best, but as a taper,
Which shines away – We blaze a while,
Then vanish like a vapour.
Vain are our cares, as vain our hopes,
And boastings of to-morrow,
We mind not, that through sin we're born,
To trouble and to sorrow.

The breath of life is still expos'd
To many thousand dangers;
And death is sure; the case know well,
Nor to the cure be strangers.
Incline the ear, and come to Me;
Your souls shall live in hearing;
Your life is hid with Me in God,
Reserv'd to My appearing.

Fear not, I am that living One,
Who unsting'd death by dying;
Take up your cross, relieve the poor,
Me follow, self-denying.
Our souls to Thee we do commend,
Lord of the dead and living:
In life and death we'll cleave to Thee:
None perish Thee believing.

INTRODUCTION TO FAMILY MEAL AND COMMUNION

Communion Hymn 254

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to his blood.

See! from his head, his hands, his feet,
Sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

COMMUNION SHARED AROUND TABLE

If we by faith be rais'd with Him,
Then dead is our desire
To things on earth; with lively hope
To heaven we aspire.

We have no standing city here,
But seek for one to come:
A worldly rest we do renounce,
And heaven is our home.

Our portion is not in the things
Which worldly men inflame
With envy, while they strive for pow'r,
For ease, for wealth, and fame.

But let us patiently expect
The rising of the dead;
This is the hope of all the Church
Which owns Christ as its head.

BLESSING AND GRACE

KAIL AND BREAD.



1993

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A HISTORY OF THE GLASITES AND THE EDINBURGH MEETING HOUSE

Rev. John Glas and the Glasites

The Church of Christ or Glasites, are an independent Christian church founded by the Rev John Glas who was forced to leave his Church of Scotland charge at Tealing, Angus in 1728 because of his determination to preach the Gospel of Christ, rather than have to use the pulpit to denounce Popery and Episcopacy as the established church then demanded of its ministers. He criticised the established church for attempting to seek an earthly kingdom, but though he was officially denounced and it was considered 'dangerous' to support him, he had considerable influence on Scottish ecclesiastical thought between 1720 and 1834 and paradoxically the present day Church of Scotland is far more in line with his ideas.

Rev. Glas founded his first church in Dundee and from this time was often hard-up or even hungry but persisted preaching and establishing churches, and by the time of his death in 1773 there were 30 churches with 44 elders and 880 members in Dundee, Perth, Edinburgh and other Scottish towns, in Yorkshire, London and America.

Of these churches there now remains none at all though some of the buildings are still standing, notably Edinburgh and Dundee. The Edinburgh congregation now meets at the home of an elder.

Glas had married a minister's daughter, Catherine, who was always devoted to him and they had 15 children. One of his daughters married Robert Sandeman who gave up his business to become a full-time elder establishing Church of Christ congregations in London and America which were known as Sandemanians after him. Their son founded the famous wine merchants firm.

Successful mercantile families were always the mainstay of the Glasites, and as well as the Sandemans have included Bells, Pullars of Perth and Waterstons. Michael Faraday was a distinguished member of the London congregation which also included John Boosey of Boosey and Hawkes and John Zephaniah Bell the painter.

The Edinburgh Meeting House

The Edinburgh Meeting was established in 1755 in a Close off the High Street of which no trace remains today. The Barony Street building was commissioned in 1834 from a then relatively minor architect, Alexander Black. Design of the Glasite Meeting House was very much influenced by the form of worship which the congregation employed. Simplicity of the service was its key-note and Alexander Black, reflected this ideal in his austere classical building which was, however, the most lavish Meeting House within the Church.

On Sundays the Glasite services of Bible reading, prayers and unaccompanied psalms lasted much of the day, beginning in the big top-lit main hall which has box pews for 200 people, and breaking for lunch in the elegant and dignified 'Feast Room', now the McWilliam Room, on the first floor before returning to the main hall. The mutual sharing and breaking of bread was an important part of the services and the single-pot kail meals caused the Glasites to be called 'The Kail Kirk' in their earlier days in Perthshire.

Alexander Black's detailed specifications include the massive moulded mantelpieces for the Feast Room and the cast iron railings for the main stair. The walls of the chapel were to be hand finished and lined with ashlar. The blank windows on the exterior were always intended to be black, filled with best Arbroath pavement, and the windows of the Feast Room were of polished brown glass free from blemish, to avoid being overlooked.

THE APPEAL

The opportunity now exists to bring back to life an interesting building to act as a meeting, work and education centre and to gather under one roof many of the groups concerned with conservation in Scotland. The restoration of the fabric is being supported by Historic Scotland, Lothian and Edinburgh Enterprise Ltd and the Colin McWilliam Memorial Fund. £175,000 has to be found to complete the work.

Your contribution towards establishing this unique centre for Scottish conservation interests is vital. The donation form gives details of different methods of contributing to The Glasite Meeting House Trust Appeal.

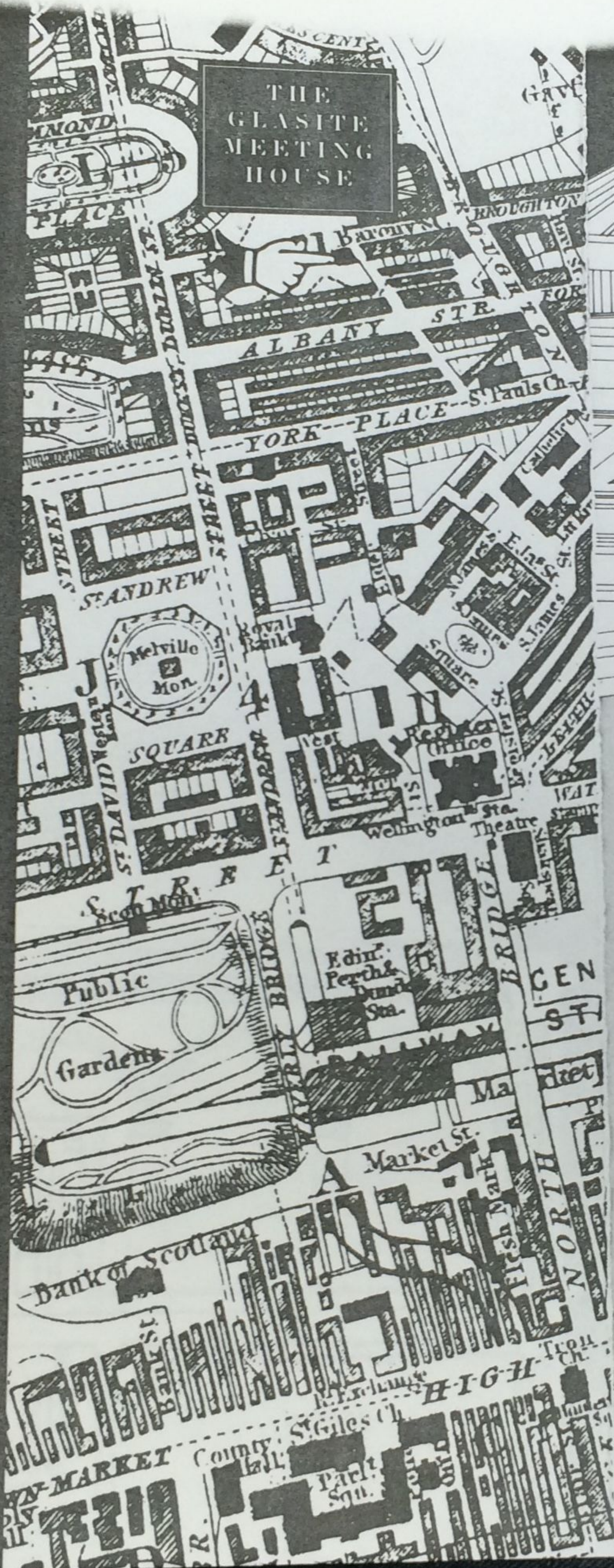
THE GLASITE MEETING HOUSE TRUST

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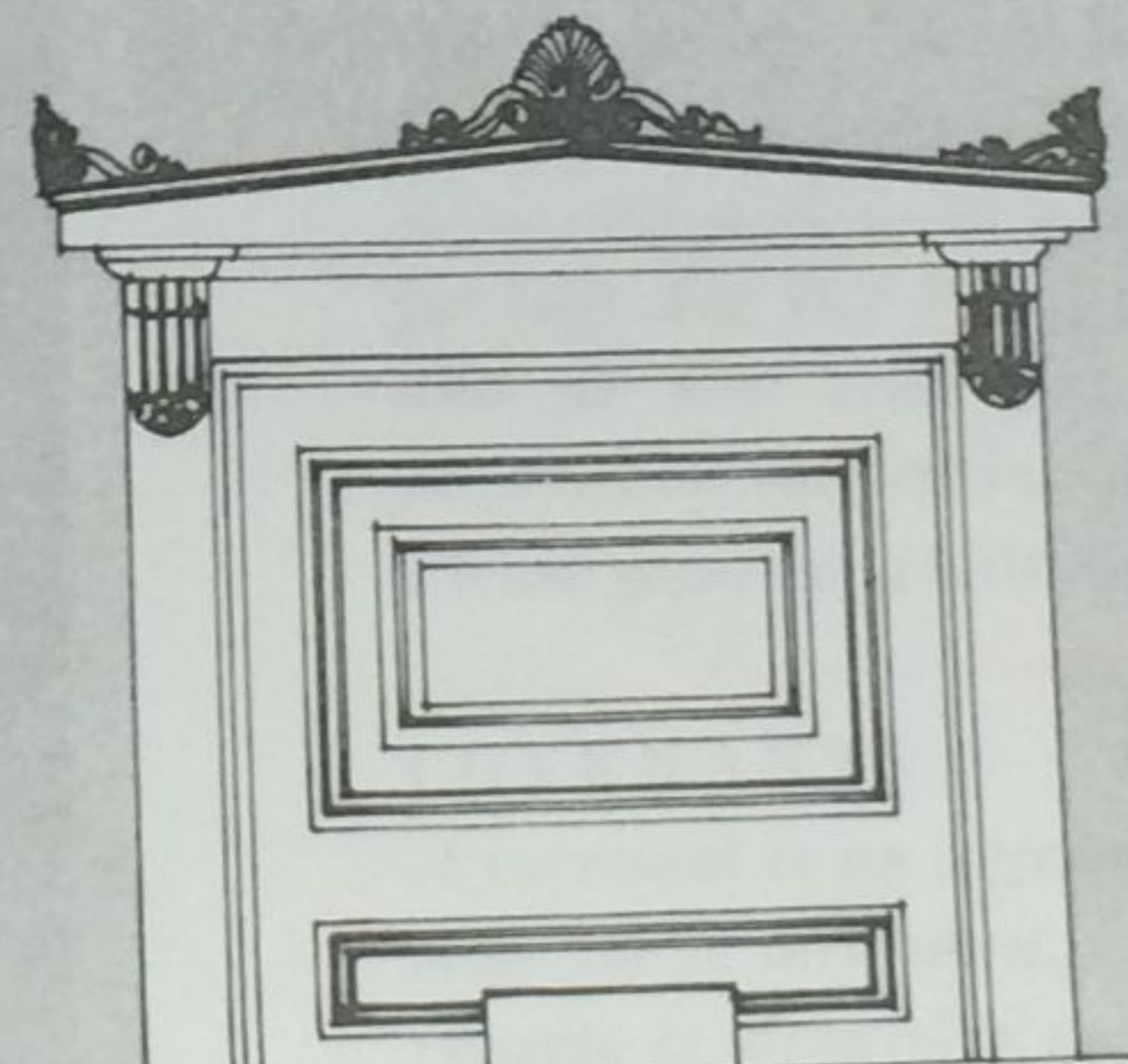
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MS 9/6/2

THE GLASITE MEETING HOUSE

A centre for the conservation and appreciation of Scottish architecture

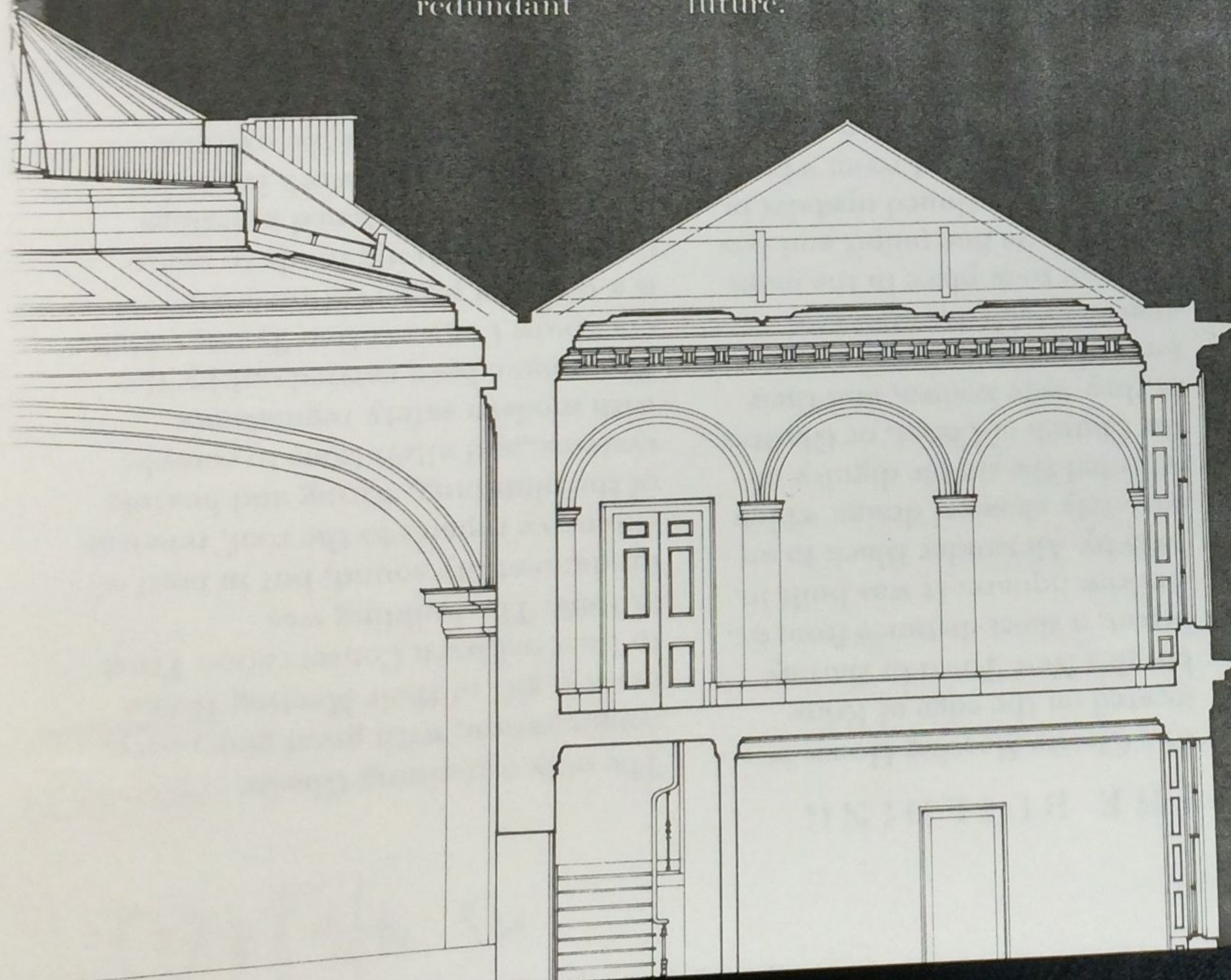


THE PROJECT

The Glasite Meeting House will be a forum for conservation in Scotland. Already it has a new and useful life. Organisations currently using the Meeting House include The Architectural Heritage Society of Scotland, The Cockburn Association, and The Scottish Society for Conservation and Restoration. Activities arranged by these organisations identify the building with conservation ideals. The Meeting House is a superb example of the way in which a redundant

ecclesiastical building could be creatively re-used and sensitively adapted to modern standards. This was recognised when the building received the Tennent Caledonian 1991 Community Award.

The Glasite Meeting House Trust has been set up by The Architectural Heritage Society of Scotland and The Cockburn Association to raise funds to finance the completion of the restoration work and manage the building in the future.



APPEAL DONATION FORM

to: *The Glasite Meeting House Trust, 33 Barony St, Edinburgh EH3 6NX*

I wish to support The Glasite Meeting House Trust Appeal.

Please refer to the notes below and tick the boxes indicating your choice of payment method.

- Cheque / money order enclosed for £
made payable to The Glasite Meeting House Trust
- Covenant
- Deposited Covenant

Name _____

Address _____

Signature _____

Date _____

GIFT AID TAX RELIEF

Charitable donations amounting to £400 or more qualify for full tax relief. The charity obtains greater benefit by reclaiming the tax. If you are giving an amount of £400 or more and wish us to process the donation for Gift Aid Tax Relief, please tick below, and we will send you the appropriate forms. You may enclose your cheque now.

Please send me a Gift Aid Tax Form

COVENANTS

A covenant is an agreement to pay a fixed sum for a minimum of four years. The charity is allowed to reclaim the tax upon the sum, so payment in this way has a greater value for the charity, at no extra cost to the donor. The date on the cheque

must correspond with the first payment date specified on the covenant form, so if you wish to pay in this way, please send no money now, but tick below and we will send you the appropriate forms.

Please send me a Covenant Form

DEPOSITED COVENANTS

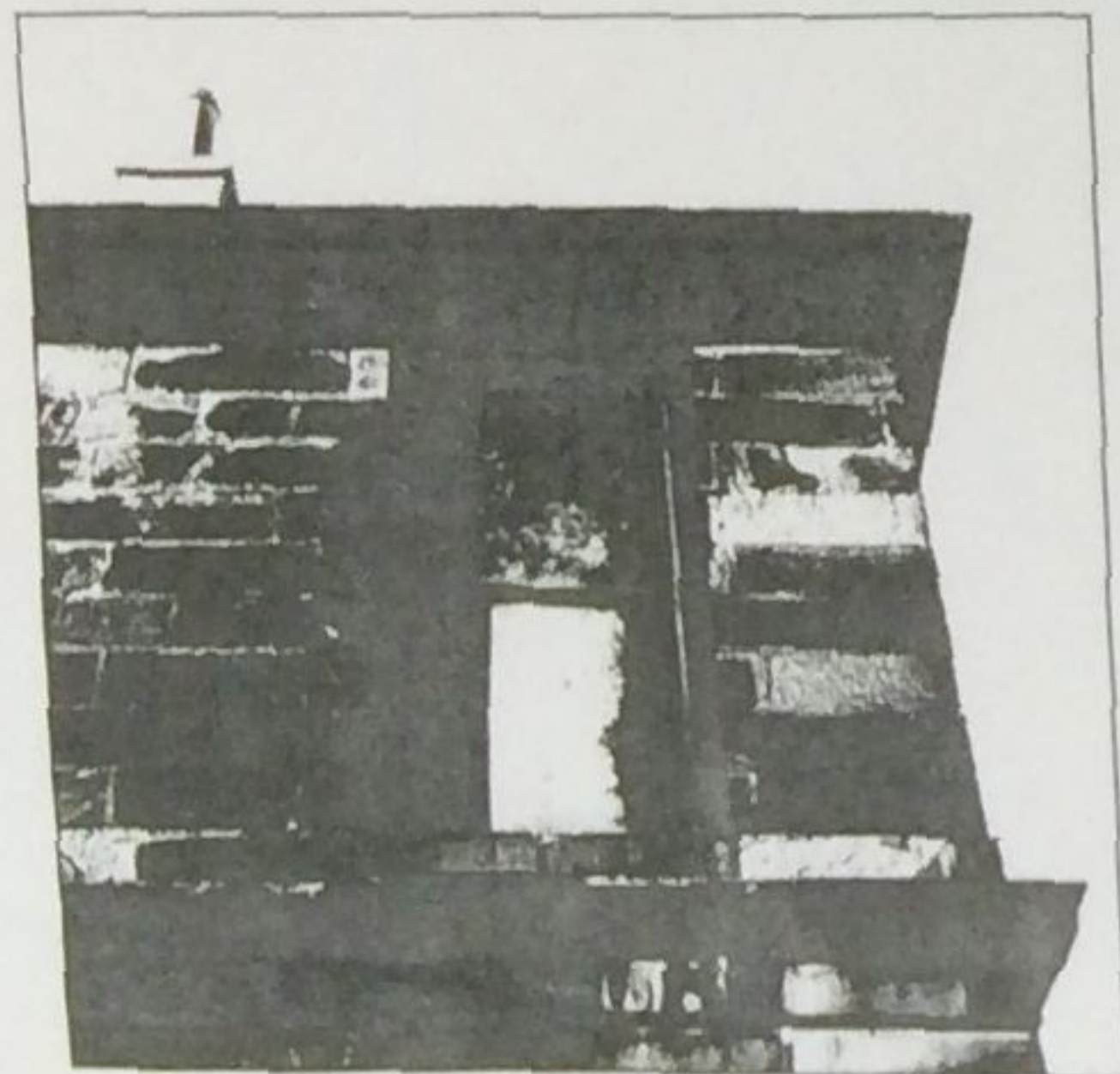
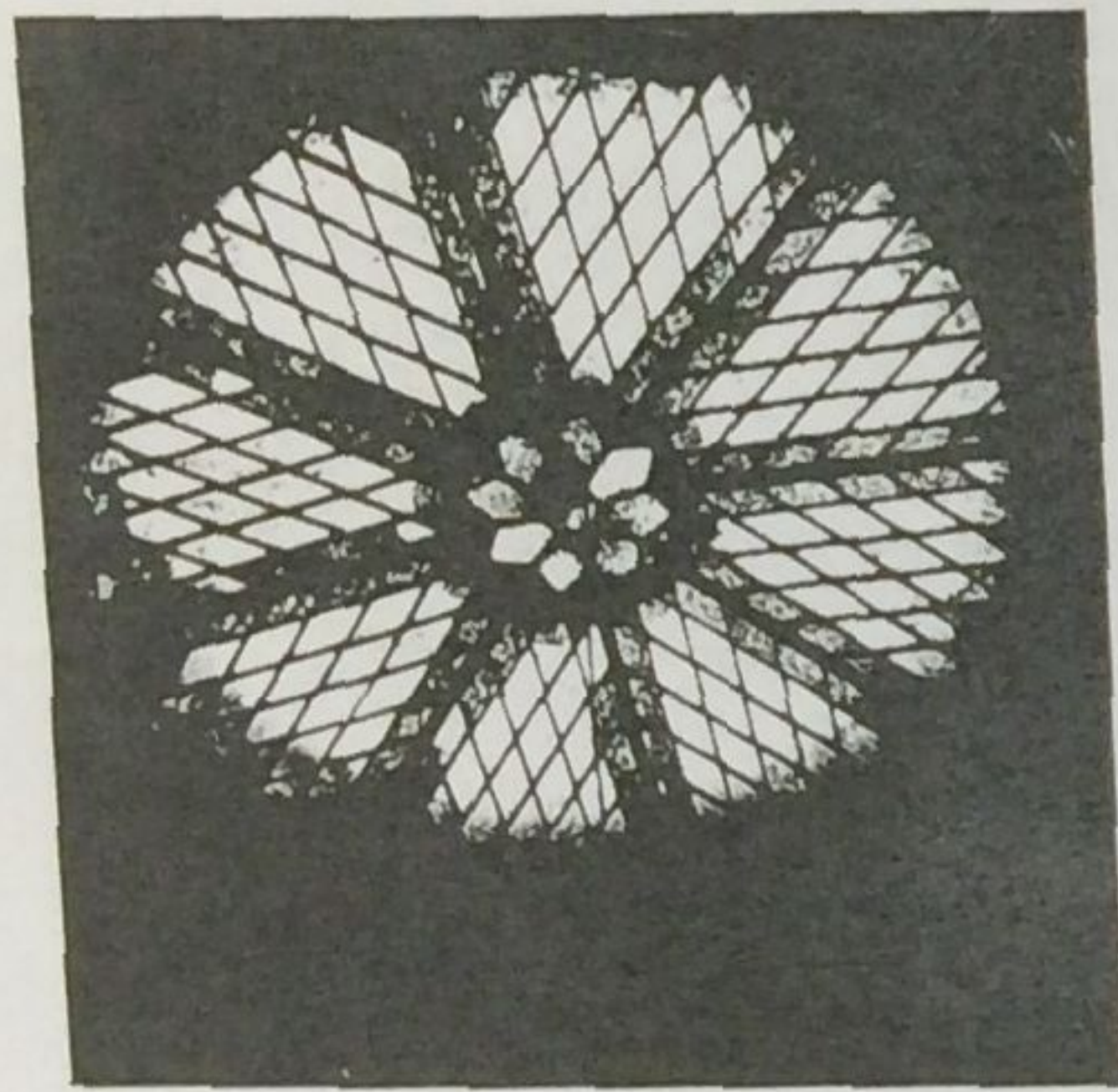
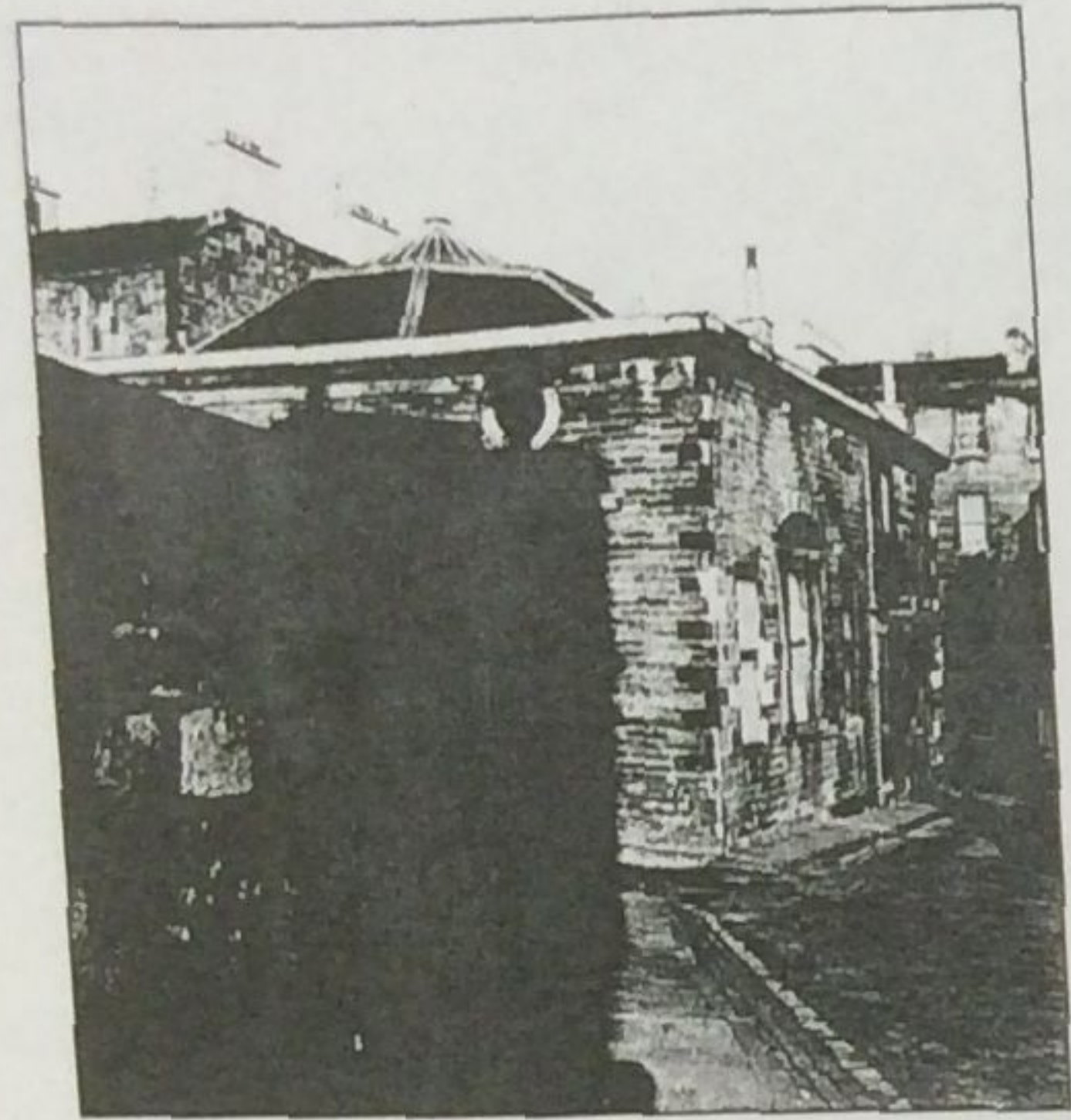
This is a slightly different type of agreement to pay a fixed amount to a charity, where a lump sum payment is made in year one, but, for tax purposes, the amount is treated as made over four years by equal annual instalments. More detailed notes are available, and will be sent with the appropriate forms if you tick the box below.

Send me a Deposited Covenant Form

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THE NEED

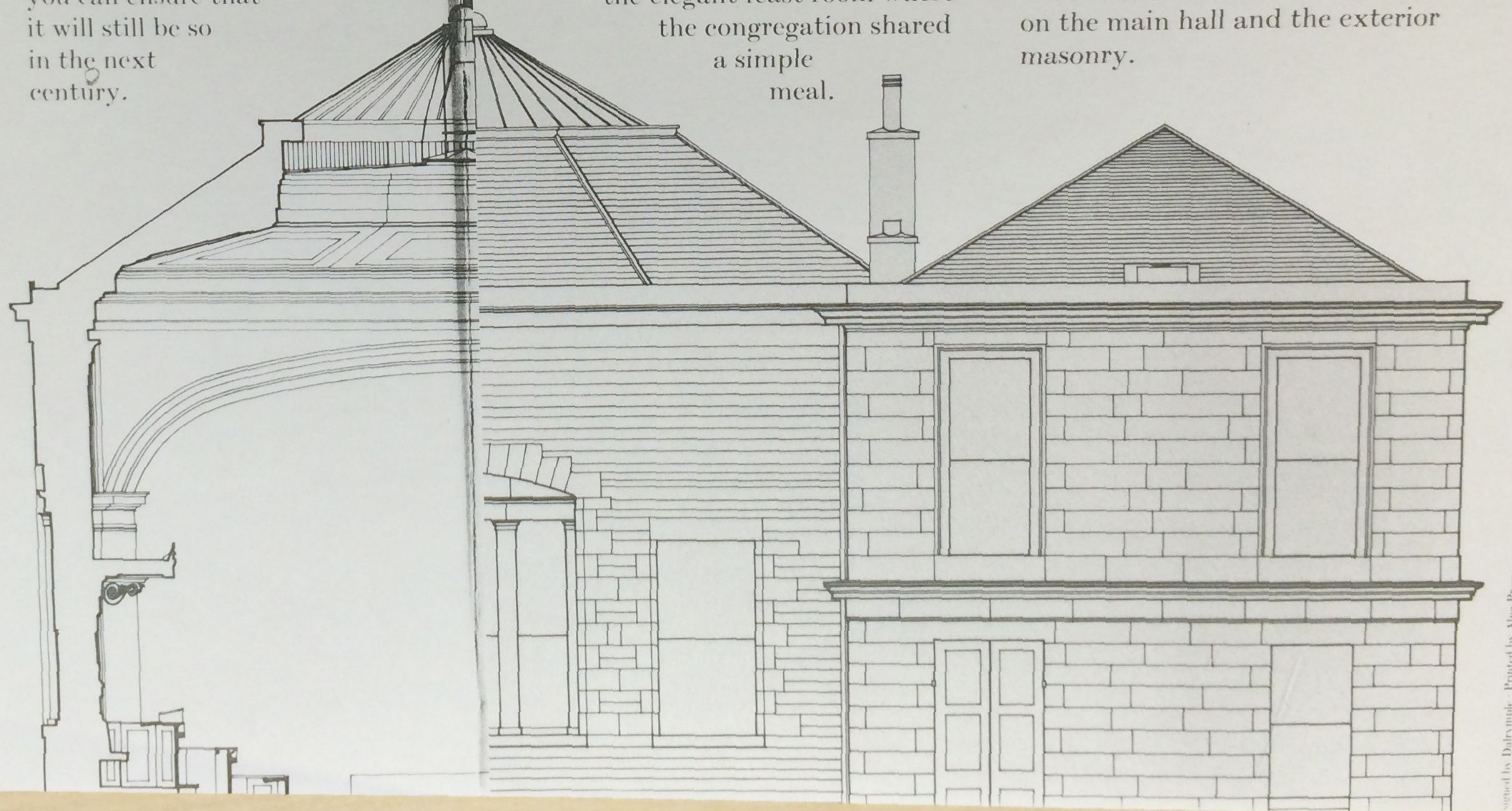
Scotland has no centre for conservation. The award-winning Glasite Meeting House provides the perfect answer: a nineteenth-century church building with its own history can be restored for public use. The chance has arisen to save it for that important need. For 155 years dedication and commitment have been the watchwords for the owners of the Glasite Meeting House. This is as true today as it was in 1835 and by supporting this appeal you can ensure that it will still be so in the next century.



THE BUILDING

The Glasite Meeting House is located on the edge of Edinburgh's New Town in Barony Street, a short distance from St. Andrew Square. It was built in 1835 by Alexander Black to an austere classical design which reflected the simple dignity of the Church of Christ, or Glasites as they were known, and their form of worship. Services of unaccompanied psalms and readings took place in the main hall, with its fine pulpit and box pews, and continued upstairs in the elegant feast room where the congregation shared a simple meal.

The only remaining Glasite congregation, with great generosity, made a gift of their Meeting House to the Cockburn Conservation Trust in 1989. The building was fundamentally sound, but in need of extensive repairs to the roof, renewal of the plumbing, wiring and heating systems, and alterations to comply with modern safety regulations. These have been carried out by the Cockburn Conservation Trust, which is a building preservation trust operating revolving funds to secure the future of threatened buildings. Substantial further work is needed on the main hall and the exterior masonry.



MS 9/6/4

An unlikely rebel

This month marks the 300th anniversary of the birth of a minister who broke away from the Church of Scotland to form his own sect.

By SILVIE TAYLOR

TO MEMBERS of St Andrew's Parish Church, Dundee, the name of the Rev John Glas is quite familiar, as the octagonal "Glasite" chapel erected to his memory now forms a major part of its hall complex. Glas's name should be heard more often these days as we near the tercentenary of this Church of Scotland minister who was deposed for his beliefs.

Born a son of the manse in Auchtermuchty on September 21, 1695, Glas could trace his ministerial forebears to great-great-grandfather William, first incumbent of post-Reformation Dundee.

He was schooled at Kinclaven and Perth, before graduating MA from St Andrews at the age of 18. From there he continued his studies at Edinburgh University and followed the family tradition by becoming a minister. Two years after his induction to Tealing in 1719, he married Katharine Black, daughter of a minister in Perth.

The Glasites

Glas was a well-built, robust man, "susceptible of great cheerfulness and ease," who loved children. In no way a fanatical preacher, he drew people from far and wide to hear him.

So why was this honorable man suspended from the ministry? Glas had refused to acknowledge the jurisdiction of State over Church and maintained that each should govern itself.

Despite parental warning, John Glas founded his own sect, known as "the Glasites", first in Tealing, then in Dundee, and was joined by the Rev Francis Archibald of Guthrie, who shared his views.

After three years in Dundee, the ever-increasing Glas family moved to Perth, where eldest daughter Katharine married Robert Sandeman, the son of a local merchant. Forsaking his medical studies, Robert became a Glasite pastor in Edinburgh, London and Connecticut, establishing chapels en route, his followers becoming known as "Sandemanians".

From Aberdeen to Galashiels there were 11 Glasite chapels in total. Membership was small, but generosity was a

by-word, not only within the sect but also for worthy local causes. No Glasite had life assurance.

This was a demanding faith, with immediate expulsion for anyone disagreeing with the majority or failing to observe its strict rules. They even operated a food code, requiring "abstinence from things strangled and from blood", although this became a controversial issue causing great disharmony among Glas's followers.

Early marriage between members was encouraged and large families were the norm. Sadly, however, Robert and Katharine remained childless, as did the most famous Sandemanian, the scientist Michael Faraday. John Glas outlived all of his 15 children, dying in 1773. Some four years later, the

octagonal chapel in Dundee was raised as his memorial.

When the Perth chapel closed in 1929, members travelled to the Edinburgh meeting house in Barony Street. This, the last remaining Glasite congregation, was given to the Cockburn Conservation Trust in 1989 and is now fully restored.

In St Andrew's Dundee, we don't forget our long-time neighbours. Our church building, including the Glasite hall, is open each Tuesday, Thursday and Saturday from 10am-12 noon. Look in next time you are passing and learn more of this remarkable man. □

Silvie Taylor is a freelance writer and a member of St Andrew's Parish Church, Dundee.

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PEDAL	
1 Open Wood	16
2 Bourdon	16
3 Octave	8
4 Bass Flute	8
5 Choral Bass	4
6 Trombone	16

GREAT	
1 Open Diapason	8
2 Stopped Diapason	8
3 Dulciana	8
4 Principal	4
5 Wald Flute	4
6 Twelfth	2.2/3
7 Fifteenth	2
8 Mixture	IV
9 Tromba	8

SWELL	
1 Geigen Diapason	8
2 Hohl Flute	8
3 Voix Celeste II rks	8
4 Geigen Principal	4
5 Chimney Flute	4
6 Piccolo	2
7 Mixture	V
8 Oboe	8
9 Double Trumpet	16
10 Trumpet	8
11 Clarion	4

