



VIEW OF THE INTERIOR.

## NEWPORT PARISH CHURCH REOPENING.

(Reprinted from the "Dundee Advertiser" of  
Monday, 17th November 1902.)

After having been closed for nearly eleven months Newport Parish Church was used for service yesterday. During the year the congregation have worshipped in unison with members of the Congregational Church. Rev. Thomas Martin, of the Barony Church, Glasgow, and formerly of Forgan, conducted the opening services. The congregation, both morning and evening, was very large. In the forenoon Provost Roger, the Bailies, Town Councillors, Parish Councillors, and members of the School Board were present. Preaching from the text, St John chap. iv., verse 24—"God is a Spirit, and they that worship Him must worship Him in spirit and in truth"—Mr Martin said that nowhere else could so perfect a definition of religion be found. People could hardly think of God without the thought of the churches coming into their minds. They should try to have greater and more worthy thoughts about Him than that. Visible churches were not infallible evidences of religion, though they might be of religiosity—a very different thing. A time might come when the very absence of the visible temples would be a true sign of the religious life. It would be so if it meant that every invisible soul had become a temple. In concluding his sermon, Mr Martin referred to the reopening of the church:—I trust that my subject is not inconsistent with your circumstances to-day. I have been speaking of the invisibility of the true temple, while your presence here may be said to put emphasis on the visibility of the temple in general, and on the added attractiveness of this visible church in particular. Yet there is no inconsistency between my subject and your circumstances; for as I have indicated, for many a day yet the invisible temple will be a needful aid towards the worship in spirit and in truth; which, if the life of brotherhood with one another be a necessary accompaniment of the worship of the Father, that life will continue to find its most significant and beautiful expression in the weekly meeting together for common service under the same sacred roof.

### A RED LETTER DAY.

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## HISTORY OF EXTENSION MOVEMENT.

The church was built in 1870 from designs by Mr Alexander Johnston, who is also responsible for the present enlargement. For long the idea of extending the edifice was cherished, and probably two years ago a definite movement appeared. Nearly £2000 was contributed by members and friends, and in the summer of 1901 plans were passed. A bazaar held in October last year was very successful, and made up the sum of £4500 required for enlarging the church and erecting a manse. Early in the current year operations were begun, and the manse, which stands immediately to the west of the church, is now practically completed. Formerly the church accommodated 400. It will now receive 600 worshippers. The scheme was to give an additional bay, enlarged transepts, new chancel, organ chamber, improved vestry, and new Session-house. An exit was also arranged for the east side. The plans carried into effect have perfectly preserved the original design, so that, viewing the edifice within or without, there appears no change save that notified by memory. As stated, the architects were Messrs Johnston & Baxter, Dundee, and the contractors were:—Masons—Messrs David Mackie & Son, Newport; joiner—William Buist, Woodhaven; plasterer—Alexander M'Ritchie, Dundee; slater—John Storrier, Newport; plumber—James S. Jack, Newport; glaziers—Messrs Lindsay & Scott, Dundee; painters—Messrs J. Mackay & Son, Dundee and Newport; heating—David Kay, Hillbank, Dundee; ventilating—Boyle.

### INTERIOR APPEARANCE OF CHURCH.

The church is of semi-cathedral appearance. Viewed from within the main entrance at the north end, the perspective terminates impressively in the beautiful arch of the new chancel. It is of Lochaber stone, of a reddish hue; and, like the pillars and arches of the transepts, is left natural, a distinct gain to the quietly rich colour effect from the whole interior. On the west side of the chancel arch stands the pulpit, of oak, chastely carved. On the east of the chancel the organ is enclosed in a chamber formed by the arches of chancel and transept, and the incomplete view obtained of it suggests artistic reserve rather than any loss arising from its position. The chancel, in which is the choir, gives an artistically reticent note to the interior picture. In it are the four small stained glass windows with figures of Apostles presented by Mrs Berry, Tayfield; the late Mrs Blyth Martin; the late Miss Smith, Chapel House; and Rev. Dr Fraser, minister of the parish, and Miss Fraser. Above them, a gem of its kind, is the small circular light of stained glass gifted by ex-Provost Alexander Scott. The light admitted by these means is subdued, and the twilight atmosphere of the chancel is not disturbed by a wrought iron pendant of ornate form. The transepts are lit by large windows tinted harmoniously, and they, with the cathedral glass giving illumination to the body of the church, provide an agreeable

worship in spirit and in truth; which, if the life of brotherhood with one another be a necessary accompaniment of the worship of the Father, that life will continue to find its most significant and beautiful expression in the weekly meeting together for common service under the same sacred roof.

### A RED LETTER DAY.

I rejoice to be present with you today. May I not call this a red letter day in your history as a congregation? It is strange if you have not this morning felt a peculiar emotion of joy in again coming up, after a considerable absence, to worship God in your own parish kirk. A certain pride on your part may well be excused to-day. During the past two or three years your hands and hearts have co-operated towards one end; and what seemed at first a dream is now a reality. Through your efforts this church has been enlarged and beautified, and an organ has been placed within it, which, we hope, will aid you in lifting your hearts in fuller praise to God. I am sure that you do not to-day feel poorer for any sacrifice you have made, but richer. And let me say that in all this you have been co-ordinating your efforts with a recent movement in the Church of Scotland towards making our churches more seemly and more worthy of Him who is the eternal source of all that is good and beautiful. Let this movement not be misunderstood. It is not to be confounded with a tendency which is apparent in some quarters—a tendency to over-emphasise the externalisms of worship, and to magnify mere postures and attitudes into essentials—a tendency towards Ritualism and the like. I am sure that no one who knows the mind of your minister will think him likely to favour that tendency. This movement in which you are partakers is simply one which aims at making the visible Church as far as possible a worthy expression of our reverence in presence of God—the source of every good and perfect gift. It is a true instinct that forbids niggardliness on this, and that urges us towards the ideal of the Psalmist—“Strength and beauty are in Thy sanctuary.”

### MAKING THE CHURCH ATTRACTIVE.

Why should the Lord not have our best? Why should the world have a monopoly of the best things in beauty and art? Why should our theatres be attractive to the eye while our churches are bald and bare? Why should we dwell luxuriously in our ceiled houses while the house of God lieth waste? We should feel something of David's exuberant piety, who said, “Neither will I offer unto the Lord my God of that which hath cost me nothing.” Shall we not give our best in thought, in art, in music, seeking to hallow our gifts by love and prayer? We will give these things to the service of the sanctuary, while remembering that spiritual service is the supreme thing, and that it is the “temple which sanctifieth the gold, and not the gold which sanctifieth the temple.” Your minister and you are to be congratulated by all who love the Church of Scotland on the work you have accomplished here. I wish that the Moderator could have been present to congratulate you in his own person and in the name of the Church. But as one who some years ago had the happiness of ministering in a neighbouring parish, and of succeeding in that ministry the venerable Dr Thomson, under whose care this church was first built, let me offer you my humble yet heartfelt congratulations. Some of you must needs have felt that in carrying through this work you were labouring for those who will worship here after you have passed away. Yet I am sure also that you were in no small measure animated by a desire to make your work a tribute of respect to your pastor and an encouragement to him in the coming years. Rejoice together, then, in your beautiful parish church. Rejoice to come here to cultivate ideals of worship and the spirit of brotherhood in Christ. Here may your wearied hearts often find comfort and your eyes see visions of the eternal. Years ago pious hands kindled the fire on the altar here. Be it yours in your day to tend devoutly that sacred fire, so that your children and your children's children may find it burning still—a motive to them also to worship the God of their fathers.”

tically reticent note to the interior picture. In it are the four small stained glass windows with figures of Apostles presented by Mrs Berry, Tayfield; the late Mrs Blyth Martin; the late Miss Smith, Chapel House; and Rev. Dr Fraser, minister of the parish, and Miss Fraser. Above them, a gem of its kind, is the small circular light of stained glass gifted by ex-Provost Alexander Scott. The light admitted by these means is subdued, and the twilight atmosphere of the chancel is not disturbed by a wrought iron pendant of ornate form. The transepts are lit by large windows tinted harmoniously, and they, with the cathedral glass giving illumination to the body of the church, provide an agreeable half-light, which suits perfectly the soft pink and green of the walls. The whole effect is eloquent of reverence, worship, and the quietude which the olden cathedral architects sought after. Incandescent light is used. From the chancel and west transept entrance is had to the vestry and Session-house. The latter furnishes a comfortable small hall. An exit on the east of the church facilitates the speedy and reverent retiral of the congregation. The architectural beauties and practical benefits of the alterations are, principally, the harmonious fitting together of old and new, the fine arch of the chancel, the use of natural stone for the transept arches and pillars, and the convenient arrangements controlling the entrance, comfort, and departure of the large congregation.

### THE ORGAN.

The organ, the cost of which was borne partly by Mr Andrew Carnegie, LL.D., has been built and erected by Messrs Henry Willis & Sons, London, one of the oldest and most renowned firms of organ-builders in this country. The specification, which is given below, shows that while there are no “fancy” stops in the instrument, it is really a serviceable organ, with considerable variety, capable of effective combinations. In the Pedal Organ provision has been made for an Open Diapason stop, which may be completed at some future time with little trouble or expense. The organ consists of two manuals from C to G, 56 notes, and two octaves and a half of concave and radiating pedals from CCC to F, 30 notes.

#### GREAT ORGAN.

1. Open Diapason. . . . . 8 feet, metal, 56 pipes.
2. Dulciana. . . . . 8 feet, metal, 56 pipes.
3. Claribel Flute, Closed Bass. . . . . 8 feet, wood, 56 pipes.
4. Flute Harmonique. . . . . 4 feet, metal, 56 pipes.
5. Principal. . . . . 4 feet, metal, 56 pipes.
6. Fifteenth. . . . . 2 feet, metal, 56 pipes.
7. Clarinet, Tenor C. . . . . 8 feet, metal, 44 pipes.

#### SWELL ORGAN.

8. Open Diapason, closed bass. . . . . 8 feet, 56 pipes, metal.
9. Lieblich Gedact, closed bass, metal and wood. . . . . 8 feet, 56 pipes, metal.
10. Salcional, lower octave from No. 9 derived. . . . . 8 feet, 44 pipes, metal.
11. Vox Angelica, tenor C, bass from No. 9 derived. . . . . 8 feet, 44 pipes, metal.
12. Gemshorn. . . . . 4 feet, 56 pipes, metal.
13. Flageolet. . . . . 2 feet, 56 pipes, metal.
14. Cornopean. . . . . 8 feet, 56 pipes, metal.

#### PEDAL.

15. Bourdon, closed wood. . . . . 16 feet, 30 pipes.
16. Open Diapason, prepared for only.

#### COUPLERS.

17. Swell to Great, mechanical.
18. Swell to Pedal, mechanical.
19. Great to Pedal, mechanical.
- Three Composition Pedals to Great Organ.
- Three Composition Pedals to Swell Organ.
- Compressed air movements applied to the Pedal Organ.

### REV. THOMAS FRASER, D.D.

The movement which has resulted in the enlargement and decoration of St Thomas's owed much to the reverent ambitions of the minister. Dr Fraser is a native of Glasgow, and he was a distinguished student at the University of that city. He was assistant to Rev. Dr J. R. Macduff, Glasgow, when called to the Chapel of Ease at Newport, where he gathered a large congregation. In 1875 Newport was erected into a quoad sacra parish. In 1887 Dr Fraser received the degree of Doctor of Divinity from Glasgow University. In 1896 he celebrated his semi-jubilee. The literary form of Dr Fraser's pulpit utterances has been clearly indicated by “Deas Cromarty” in one of that writer's “Ministerial Miniatures.” His sermons are dominated by the influence of the great Caird; and equally admirable and stimulating are his zealous and thoughtful exertions not only among his own people, but throughout the community.