

Memorial Windows on South Wall

The window on the left was gifted to Wilson Memorial Church by Miss Jean Belfrage in memory of her parents.



Top Panel: The Dove with the Olive Branch has a double meaning. The Dove is a symbol of the Holy Spirit, the third person of the Trinity. The Olive Branch is a universally recognised symbol of peace. The combination of the two symbols is a reference to the Biblical story of Noah and the Flood. After the flood waters had ceased, *'Noah sent forth a dove out of the ark. And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth.'* (Genesis 8: 10-11) The Dove with the Olive Branch in her mouth is a sign of peace and hope, a message which the Church brings to the world.

Middle Panel: The Ark and the Rainbow are also symbols taken from the Biblical story of Noah and the Flood. The Ark symbolises God's faithfulness to those who faithfully follow and worship Him. The Rainbow is a reminder of the promise God made to Noah that He would never again destroy the earth by flood, *'Whenever I bring clouds over the earth and the rainbow appears in the clouds, I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life.'* (Genesis 9: 14-15).

Lower Panel: The symbols of the Sword, the Shield, and the Helmet are taken from Ephesians 6, where the Apostle Paul uses the metaphor of a suit of armour to describe the spiritual resources God has provided His people. The Sword represents the Bible as the Word of God. The Shield represents the Faith of the believer as a defence against the dangers of the world. The Helmet of Salvation serves to protect the mind, the command station of the body.

Memorial Windows on South Wall

The window of the right was installed by the congregation and friends of Wilson Memorial Church in gratitude for the loyal and faithful ministry of the Rev. Sam Wilson, the founding minister of this congregation. Rev. Wilson served the congregation from 1929 until his death in 1957. Both windows were unveiled and dedicated *To The Glory Of God* on Sunday, April 12 1959.

Top Panel: The symbol of the Burning Bush is sometimes misinterpreted as representing God's burning anger against His people. However, it is actually a symbol of God's presence amongst His people. In Exodus 3, God appears to Moses in the form of the Burning Bush, hence affirming that even though God is Holy, He is accessible to us.

Middle Panel: The picture of a Church reminds us that the church is the physical representation of Jesus Christ on earth. The Apostle Paul, writing in of Jesus in Ephesians, says '*And God placed all things under His feet, and appointed Him to be head over everything for the church, which is His body, the fullness of Him who fills everything in every way.*'

Lower Panel: The theme of Christian armour is picked up again from the left panel, here represented by the symbols of the Breastplate of righteousness (right living), the Sandals of readiness (preparedness to share the Gospel), and the Belt of truth (right thinking).



War Memorial Window

In response to a reference made in a pastoral letter by the Rev. Sam Wilson in March 1945, members of the congregation spontaneously contributed funds for the installation of this stained glass window. The window commemorates the lives of three members of this congregation whose lives were lost during the Second World War. The window was unveiled on November 3, 1946. Those remembered are:

Sergeant John Duncan, who served as a wireless operator and air gunner with the Royal Air Force Volunteer Reserve. He was killed on May 28, 1945. He was 21 years old. John was born in Glasgow to John and Annie Duncan of Edinburgh.

Flying Officer Alexander Farley McKellar, who served with the Royal Air Force Volunteer Reserve, 617 Squadron. He was killed on January 12, 1945. He was 20 years old. Alexander was the son of Alexander and Elsie McKellar of Edinburgh.

Second Officer George MacLeod, served with the Merchant Navy on S.S. Crichtoun. The date of his death is not certain, but is believed to have been either March 18, 1945 or March 19, 1945. He was 41 years old. George was born in Edinburgh to Donald and Euphemia MacLeod.



The inscription in the bottom section of the window is a quotation from Luke 12: 6, which reminds us that if God cares for the least of His creatures, how much more does He care for us.

Jeanie S. Wilson Memorial Window



Miss Jean S. Wilson very ably assisted her brother, the Rev. Sam Wilson, in every aspect of his ministry. However, she also exercised her own very special ministry within the congregation. She served on a number of occasions as the President of the Women's Association. In her younger days in Castle Douglas she had taught in the Sunday School. Following her death on July 7, 1951 the ladies of the Women's Association began to raise funds for the installation of a memorial window. The unveiling ceremony was conducted during worship on Sunday, February 3, 1952 by the Rev. Thomas Maxwell, a former Sunday School pupil of Miss Wilson in Castle Douglas.

The window comprises four panels, the uppermost of which depicts the world, encircled with the words '*The Field Is The Harvest.*' This is a reference to Jesus' description of the world as a *field* which was *ripe for harvest*, indicating that the Church's mission field is the whole world. The lower panels depicts further scenes of fruitfulness and abundance, both of which were indicative of Miss Wilson's life.

The brass plaque beneath the window clearly indicates the high regard the congregation had for Miss Wilson. It bears a quote from Galatians 5: 22-23 listing the virtues which are indicative of a faithful servant of Jesus Christ.



The Emblem Of The United Free Church Of Scotland

The emblem comprises two circular seals. The one of the left depicts a *Dove* with an *Olive Branch* in its beak. The one of the right depicts a *Burning Bush*. Both of these seals have their basis in Scripture. The image of the *Dove* and the *Olive Branch* are drawn from the Biblical story of Noah and the Flood, taken from Genesis 8. They are symbols of *peace* and *hope* as it was a dove carrying an olive branch in its beak which signalled to Noah that the Great Flood was passed. But the *Dove* and the *Olive Branch* have another significance for the United Free Church of Scotland as this was the logo adopted as a seal by the United Presbyterian Church, which was one of the two denominations that merged in 1900 to form the United Free Church of Scotland.



The symbol of the *Burning Bush* is a reference to Exodus 3, where Moses encounters God in the form of a bush that was on fire, and yet was not consumed by the fire. It represents both the *holiness* of God, but also expresses God's desire to engage with us. The *Burning Bush* is the principal symbol of Presbyterianism across the world, but especially of those denominations which have their roots in Scottish Presbyterianism. It was used as an emblem of the Free Church Of Scotland, which was the other denomination that merged with the United Presbyterian Church to form the United Free Church Of Scotland in 1900.

Symbols Of Ancient Christian Art:

Set above each of the internal columns are blue and gold plaques with symbolic designs drawn from ancient Christian art.



The Ten Commandments - In Exodus 20 we have the story of God delivering the *Ten Commandments* to Moses. It would be an understatement to say that these ten statements have played in an important role in the development of Judaism, and indeed Christianity. However, their scope is not limited to that of the faith community. The *Ten Commandments* have been widely accepted as the moral and legal basis for a civilised society.

Alpha and Omega - These are the first and last letters of the Greek alphabet, and are a direct reference to the Book of Revelation in which Jesus says of Himself, '*I am the Alpha and the Omega, the beginning and the end.*' We often see the two Greek letters put together to symbolise the eternal nature of Jesus Christ.



Symbols Of Ancient Christian Art:

Set above each of the internal columns are blue and gold plaques with symbolic designs drawn from ancient Christian art.



Borrromean Rings - There are many symbols of the Trinity in Christianity. The Borrromean Rings are three inter-locking circles that symbolise the inter-connectedness of God as Father, Son, and Holy Spirit. The word 'Trinity' comes from the Latin noun '*trinitas*' meaning '*three are one*'. The Trinity represents the belief that God is one Being made up of three distinct Persons who exist in co-equal and co-eternal communion with one another.

Star of David - The Star of David is a six-pointed star formed by two interlocking triangles, one pointing up, one pointing down. It is named after King David and appears on the flag of Israel. While mainly recognised as a symbol of Judaism, many Christians identify with the five-pointed star associated with the birth of Jesus. In Matthew 2 the Magi followed a star as they searched for the newborn King. The star led them to Bethlehem, the place where Jesus was born. In the Book of Revelation, Jesus is called the *Morning Star* (Revelation 2:28; Revelation 22:16).



Symbols Of Ancient Christian Art:

Set above each of the internal columns are blue and gold plaques with symbolic designs drawn from ancient Christian art.



Inverted Cross - This is sometimes known as *Peter's Cross*, because it is believed that when the Apostle Peter was martyred he chose to be crucified up-side-down out of respect for Christ because he felt unworthy to die in the same manner as His saviour. It is widely accepted as a symbol of humility.

Cross and Crown - In this symbol the *Crown* stands for Christ's victory over the *Cross*. The *Crown*, by itself, has traditionally been a symbol of authority and sovereignty. The *Cross* is a reminder to us of the sacrificial death of Jesus, who died in our place. Together, the *Cross* and the *Crown* remind us that Jesus is both our *Saviour* and *Lord*.



Symbols Of The Sacraments - Baptism

Churches in the Reformed tradition celebrate two sacraments: Baptism and Communion. These sacraments were instituted by Jesus Christ and given to us to celebrate in the church. The sacraments are '*gifts of God for the people of God.*' They are visible and tangible ways of experiencing God's immeasurable grace and unfathomable goodness. Alongside the preaching of the Word, the sacraments are '*marks of the church*' (those things which mark it out as different from anything else in the world). They are vital signs of the church's identity, mission and ministry. They help to identify the church as a covenant community - the people of God and the body of Christ.



Font and Baptismal Pew

The sacrament of Baptism is reserved for those who publicly profess their faith in Jesus Christ, and the children of believing parents. The use of water in Baptism symbolises the cleansing and renewal that Jesus gives to us as a gift. When Jesus was baptised by John The Baptist a voice from heaven was heard, saying, *'This is my Son, whom I love, and with whom I am well pleased.'* (Matthew 3:13-17). In the sacrament of Baptism, God says the same thing to us: *You are my beloved child, and I look upon you with blessing and favour.* At Jesus' baptism a dove landed on Him, signifying the presence of the Holy Spirit upon Him.

Baptism is therefore both a sign and a seal of our receiving of the Holy Spirit, and the means by which we enter into the community of faith, the Church.

The Font and Baptismal Pew were gifted and unveiled during worship on Sunday, April 17, 1949 by the Hon. Mrs. Forrester-Paton in memory of her father, Thomas Shaw, 1st Lord Craigmyle. Lord Craigmyle had officially opened this church on September 29, 1934.



Symbols Of The Sacraments - Communion

Churches in the Reformed tradition celebrate two sacraments: Baptism and Communion. These sacraments were instituted by Jesus Christ and given to us to celebrate in the church. The sacraments are '*gifts of God for the people of God.*' They are visible and tangible ways of experiencing God's immeasurable grace and unfathomable goodness. Alongside the preaching of the Word, the sacraments are '*marks of the church*' (those things which mark it out as different from anything else in the world). They are vital signs of the church's identity, mission and ministry. They help to identify the church as a covenant community - the people of God and the body of Christ.

Communion Table and Vessels

The sacrament of Communion is known by several different names, each one emphasising a different facet of its meaning. "*The Lord's Supper*" reminds us that it is Jesus Christ who institutes the sacrament, and it is His sacrifice we remember. "*Communion*" refers to our spiritual union in Christ (as in Baptism); we are connected in faith and fellowship with God through Christ and Christians of every time and place. "*The Eucharist*" is from the Greek word that means *thanksgiving*; we give thanks for the countless gifts of God, above all the gift of salvation in Jesus Christ.



During the sacrament a piece of bread and a small cup of juice or wine are received by those present. The *bread* and the *wine* are reminders of the things that Jesus used during His last meal with His disciples before His crucifixion and resurrection. When Jesus shared the bread with His disciples He said to them, '*This is my body, broken for you. Do this in remembrance of me.*'

When Jesus shared the cup of wine with them He said, '*This cup is the new covenant in my blood, which is poured out for you.*'