

The Leaflet

The Scots' Church, Melbourne



Issue No. 1046

April 2014



Senior Minister,
the Rev. Douglas
Robertson



THE SCOTS' CHURCH, MELBOURNE

The First Presbyterian Church in Victoria – Founded 1838

LOCATIONS The Scots' Church, Melbourne, 77 Russell St (cnr Collins St), Melbourne
Assembly Hall Building, Werner Brodbeck Hall, Grnd Flr, 156 Collins St, Melbourne
Assembly Hall Building, Robert White Hall, 1st Flr, 156 Collins St, Melbourne
St Stephen's Church, Flemington and Kensington, 26 Norwood St, Flemington

WORSHIP **SUN:** **9.30 am Service**, St Stephen's Church
10.30 am Indonesian Language Service (www.icc-melbourne.org),
Werner Brodbeck Hall
11.00 am Traditional Service, The Scots' Church
5.00 pm Engage City Church Contemp. Service, Robert White Hall
(Crèche and Sunday school are available during all Sunday services.)
TUE: **7.00 pm City Bible Study (CBS)**, Robert White Hall
WED: **1.00 pm Service**, The Scots' Church
THU: **1.00 pm Lunchtime Worship and Meeting**, Werner Brodbeck Hall
(Prayer requests may be given to the church office during office hours, or to any duty manager at any service.)

MEETINGS **SUN:** 9.15 am Choir practice
WED: 10.30 am PWMU (second Wednesday)
7.30 pm Kirk Session (first Wednesday)
7.30 pm Board of Management (fourth Wednesday, bi-monthly)

DIRECTORY

Senior Minister	Rev. D. R. Robertson	9650 9903
Minister, Central Business District	Rev. R. O'Brien	9650 9903
Assistant Minister	Rev. D. E. P. Currie	9650 9903
Minister, St Stephen's, Flemington	Rev. P. Court	9650 9903
Pastor, Indonesian Language Congregation	Dr S. Sendjaya	9650 9903
Administrator	Mr A. North	9650 9903
Ministers' Secretary	Mrs W. Gregory	9650 9903
Church Officer	Mr K. Bowden	9650 9903
Building Officer	Mr R. Holt	9650 9903
Bookkeeper	Mr M. Hirst	9650 9903
Director of Music	Mr D. Lawrence OAM	9650 9903
Assistant Organist	Dr R. Batterham AO	9650 9903
Session Clerk	Miss D. R. Anstee AM DSJ	9650 9903
Chair, Scots' Church Properties Trust	Miss D. R. Anstee AM DSJ	9650 9903
Hon. Treasurer, Board of Management	Mr J. Nuske FCPA	9650 9903
Hon. Secretary, Board of Management	Dr D. Sherman	9650 9903
Convenor, Planned Giving	Mr G. Harris	9650 9903
Christian Education Convenor	Mr G. Harris	9650 9903
Superintendent Sunday School	Mrs D. Sherman	9650 9903
Superintendent Indo. Language Sunday School	Mrs L. Sendjaya	9650 9903
Editor, <i>The Leaflet</i>	Miss R. Strother	9650 9903



Welcome to The Scots' Church, Melbourne,
and this edition of our bi-monthly newsletter,

The Leaflet

The Scots' Church Melbourne is a diverse and eclectic body of God's people who come together each week to worship God in a variety of styles and settings.

Beyond our weekly gatherings, we seek to love and serve the Lord by being faithful in our devotion to the Word of God, caring in our fellowship with one another and visitors, and generous in our outreach to the communities in which God has placed us.

We would be delighted to meet you at any of our church services or at any of our other public meetings and functions.

If you want to know more about the Christian faith, the Presbyterian Church, Scots' Church or the range of activities and ministries that we're involved in, please don't hesitate to contact us:

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Cover: (background image) The Rev. Phil Court welcomes a visitor to Scots' Church during White Night Melbourne 2014.

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Senior Minister
The Rev. Douglas Robertson

Dear Friends,

Recently, I had the truly awesome experience of being hoisted high above Scots' Church in a little box dangling at the end of a crane arm. The trip was organised with Grocon Pty Ltd, the builders working on the new building behind the church, to allow our stonemason, Ian Parker, to inspect certain aspects of the church

roof while we had a handy crane on site.

We both had to undergo 30 minutes of safety training, and were then clipped into a full body harness that was securely fastened to the crane's cable, independent of the box we would stand in, for extra safety. Nothing about that made me unhappy!

First, we were taken up to the height of the roof, where Ian was able to make his inspections, and then we were returned to the ground via 'the scenic route', which involved being lifted well above the new building (which is 13 storeys high) and circled around 360 degrees before making our descent above the traffic on Russell Street. It was all done incredibly smoothly and carefully, and was better by far than a ride on a big ferris wheel.

While up there and snapping the photograph shown on the next page, I was reminded of a time some years ago when a younger member of our congregation came to me excited. He had been looking at the church on Google Maps and in the 'satellite' view, he had been pleasantly surprised to see that the church was shaped like a cross. Was this a deliberate part of the design architecture, he wanted to know, or just a nice coincidence for the Christian church?

It is, of course, part of the design. It was a common feature of many churches built across Europe in the 18th and 19th centuries, a trend continued in the new world settlements in North America, Australia and New Zealand. It was intended to be a symbol to the whole community that the Cross of Christ, the grace of God, was what the church was proclaiming to the whole community.



A bird's eye view of Scots' Church shows the architecturally designed cross shape of the building.

But the truth is that you can not really see it from outside. You have to come into the church to see it—and even then I wonder how often we truly open our eyes to appreciate that symbolism.

Perhaps the symbolism is even more profound than the architect first intended. It is not just symbolic of the saving grace of God, it is also symbolic of how difficult our mission is; how difficult it is to share that message with the community around us. They can look at a church (by which I mean the congregation, its people) and see beauty and stability and kindness and compassion and many good things, without always seeing the Christ who is our heart and our motivation. Our mission is to draw them in, to a place where they can begin to see from the inside out, the bigger picture of who we are and why we do the things we do in worship, in pastoral care and in service to the community.

Douglas



Assistant Minister

The Rev. David Currie

Following Jesus: Not a Sprint, but a Marathon

Gwen and I recently received a text message from our younger daughter, Merle, telling us how pleased she was that she had managed to complete her longest distance run as part of her training for the

London Marathon on 13th April: 16 miles! She is raising funds for the housing charity 'Shelter' in memory of our mate Billy (her favourite 'Uncle Billy') who died of cancer last year, and who did so much for the homeless. It all reminded me of the fact that the Christian journey of discipleship is not a passing phase or fad. It is a lifelong adventure—following Jesus: not a sprint, but a marathon.

Personal Reflection

This all made me think about my own life journey, and not so much 'the loneliness of the long-distance runner', but more the highs and lows of the follower of Jesus. Life's journey is not straightforward for any one of us, but full of highs and lows, and it is both a mystery and yet a wonder, how God speaks to us through all these varied experiences of life—deep sadness and frustration on one hand, then sublime joy and fulfilment on the other.

For Gwen and I, this unique opportunity to serve The Scots' Church, Melbourne, over a five-year period or so is one of the highlights of our whole journey together. Imagine our surprise when we realised recently that we are just about at the half-way mark of our time of service here; half way through this particular marathon!

Having run three Glasgow marathons, I can tell you from experience that it is a really interesting stage in the race with these kinds of thoughts going through your head: 'Right, I'm still here! How would you assess that first half? What are your plans for the second half? Is the best yet to come?'

Well, I will willingly leave any mid-term assessment up to others, but let me just mention a couple of recent 'refreshment points' (the runners have to keep going,

but they take on water and energy drinks as they are running along to keep them going), 'water stations' that give me confidence that as we continue to journey together, God is opening up tremendous opportunities for us.

Exploring Church and White Night Melbourne

The 'Exploring Church' course started with about 50 signed up and had a regular 30 to 40 in attendance. Half way through the course, we took people a little out of their comfort zones by creating a few little worship installations, each one set up by course participants, and how moving to see people expressing their hopes and dreams

of discipleship as they: lit a candle, pushed their little boat out onto life's ocean, quietly read scripture, created an 'Instagram vision' for our community, or moulded their vision for our church out of play-dough (see photo). The main focus of the course is to encourage the church to look out in mission, and it is just great to see that we have many members who are prepared, prayerful, and ready for the race.

And just in case we had forgotten about the extent of the 'harvest' or just as we were perhaps beginning to believe that people do not seem to be so willing to come into church buildings these days, then along comes the unforgettable experience of White Night—12,000 visitors through our church doors from 7.00 pm Saturday 22nd to 7.00 am Sunday 23rd February (see photo). I think I am speaking not just for Gwen and me, but for all the volunteers involved when I say we were absolutely blown away—excited, overwhelmed, moved and humbled—at the opportunities for conversation and witness. Many came to see the monumental painting by Terry Taylor, *Forgotten*, the White Night installation for the evening, but they also admired our beautiful sanctuary. Many sat in the pews in silent meditation or prayer or reading the Bible. But they just kept coming ... unbelievable, and undoubtedly one of the highlights of my whole ministerial career.



Exploring Church: a worship installation.



White Night Melbourne: 12,000 visitors came through the church doors between 7.00 pm Saturday and 7.00 am Sunday.

Easter Reflection

So, it is not a sprint, is it? It is a lifelong commitment—following Jesus. And change in an individual or in a congregation does not happen overnight. It is a long process. In the middle of the race—in a marathon or in life's journey—there are times when you feel like giving up and giving in; it is not all easy going. This Easter season, we remember that it cer-

tainly was not easy for Jesus; there was almost constant opposition and a variety of challenges, but He seemed to know exactly what the Father wanted and what He had to do: "See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death; then they will hand him over to the Gentiles to be mocked and flogged and crucified; and on the third day he will be raised" (Mat 20:18-19, NRSV).

This Easter, we give thanks for the Risen Christ, our Lord and Saviour. We thank God for the many opportunities He gives us to serve and witness in our city, and we particularly want to remember: 'following Jesus: not a sprint, but a marathon'.

May God richly bless you in life's 'race' or journey. My prayer for you is based on Paul's prayer for some of his friends: 'I want their hearts to be encouraged and united in love, so that they may have all the riches of assured understanding and have the knowledge of God's mystery, that is, Christ himself, in whom are hidden all the treasures of wisdom and knowledge' (Col 2:2-3).

Half a marathon to go!

Your jogging partner,

David



Minister, St Stephen's, Flemington
The Rev. Philip Court

The Rev. Yuille and the Flemington Church

Rather than our usual update, the following article by Lenore Frost provides an opportunity to visit a period in the history of the Flemington Presbyterian Church during World War I, the church members who volunteered for service in the Australian Imperial Force, and the ministry of the Rev. Alexander Tulloch Robertson Yuille (1916 – 1920).

Alexander Tulloch Robertson Yuille arrived in New South Wales in 1912 from Ayreshire, Scotland, with his new bride, Adelina (Della) née Sneddon. Tulloch was a recent graduate from the University of Glasgow, with a Master of Arts in Mental Philosophy and a Bachelor of Divinity completed in 1912. He became a Home Missionary at Manilla, New South Wales. After six months, he was called by the Kiama Presbyterian Church, where he was ordained and inducted on 25th March 1913, aged 28.

Tulloch and Della Yuille were welcome newcomers to the Kiama district, a coastal town south of Wollongong. The Presbyterians appreciated Yuille's Scottish accent, fresh from 'home', and he became a popular lecturer. He was well read, and could just as readily put on a lecture about Robert Burns the poet as he could produce a sermon on 'Christian Optimism'. He was also willing to sing at entertainments or present a magic lantern show.

Della Yuille, described as having a 'finely trained' voice, was often called upon to sing at social events, Scottish airs being popular on these occasions. Della was naturally closely involved in the work of the parish, and as World War I



*The Rev. Alexander Tulloch
Robertson Yuille.*

*Photo credit: New Zealand Presbyterian Archives
Research Centre and the NZ Presbyterian
Research Network.*

began to have an impact, was active in patriotic fund-raising, as well as church affairs.

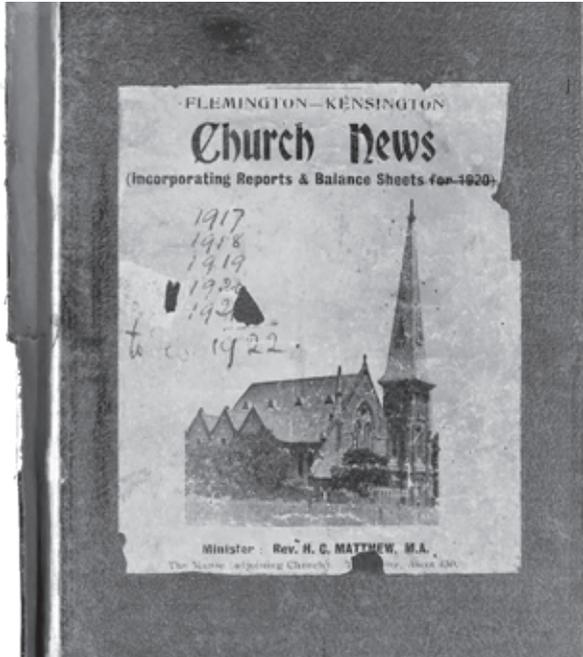
Newspaper reports of Yuille indicate a young man of energy and enthusiasm. By July 1914, he had been appointed moderator of the Illawarra Presbytery. Like the majority of the Australian community at the time, and especially as a recent immigrant, Yuille was a loyal son of the Empire. As the war progressed, his especial burden, as for other churchmen, involved delivering the bad news of the death of a son to households in his parish. Like others, he helped cover the absence of ministers as chaplains with the Australian Imperial Force, hold commemorative services, and supported patriotic fund-raising in the district. He gave lectures on the military leaders of the day—Kitchener, General Sir John French and Admiral Jellicoe—and also lectured on the progress of the war, suggesting that he was a voracious consumer of newspapers.

A commemorative service for Corporal Jonas Arnold, lost in the Battle of Lone Pine in 1915, reported in the 'The Kiama Independent, and Shoalhaven Advertiser' on 17th November 1915, is a good example of how Yuille was able to achieve the right note of warm sympathy combined with fine oratory. The epitaph he suggested for the young man was: 'He saved others; himself he could not save.' When a memorial stone was erected for Arnold at Lone Pine Cemetery some years later, his parents placed on it the words: 'Others he tried to save: himself he could not save.'

In Flemington, note was taken of this energetic and popular minister, and a call was made in May 1916. By July, the YUILLES were installed at the manse in Wellington Street. After six months settling in, Yuille established a small parish newsletter, the 'Flemington—Kensington Church News', with himself as editor. His stated object was to bind the parishioners together by keeping them informed of the work they were all doing, and exhorting them to pray for each other.

From the beginning, Yuille devoted a substantial space in the tiny newsletter to news of the boys at the front. One gets the sense of him using the newsletter as part of his ministry to this absent part of his congregation. Beginning with snippets of news, he developed a series of pen portraits of the young men, most of whom he did not know except through their families. Each issue carried a direct message addressed: 'To Our Men at the Front'. It was not long—a mere paragraph—but it offered encouragement and moral guidance to the lads so far from home.

At all times Yuille was an exemplar of 'Christian Optimism', but he also acknowledged the grief of families and friends who had lost their young men to the war. In May 1917, the 'Church News' recorded: 'Alec Preston (reported missing 18th Aug. 1916) and Geo Johnstone are reported killed. These were two of the brightest spirits among our young men and their loss is felt most keenly. May God comfort their sorrowing parents. In His Love and by Heaven's Hope may they have strength to endure the pain of a loss like this.'



The 'Flemington—Kensington Church News': developed and edited by the Rev. Yuille, it offered encouragement and moral guidance to the lads so far from home.

A roll of honour was progressively compiled of the young men of the Flemington congregation, numbering in the vicinity of 180 at the war's end, including current and past residents, and newcomers from country regions come to work in the Newmarket sale yards and associated businesses. The 'Church News' suggests that the names were inscribed onto two wooden boards that were installed in the church in January 1918. Photographs of these boards were sent to the men at the front to show that they were honoured. Photos were also sold to raise funds. Surely there is one still remaining?

The grief, anguish and pride of the Flemington congregation was distilled into those honour boards, but they were lost in a senseless act of vandalism when the church was burnt to the ground by an arsonist in 1970. The only record of that time we have now is a small volume of the 'Church News' covering 1917

to 1922, donated back to the church after the fire; a precious record of harrowing times, broken hearts, a hardworking minister, and faithful people.

For the Yuilles, on 20th November 1918, nine days after the Armistice, Della was delivered of a son (who appears to have been their first child after seven years of marriage). David Tulloch Yuille was baptised at his father's church on 6th December, one of nine baptisms celebrated that day. Two years later, David was bundled up for a sea voyage when Yuille received a 1,000 signature petition calling him to Knox Church in Dunedin, New Zealand.

I have attempted to recreate the honour roll from Flemington Presbyterian Church using material from the 'Church News', considerably aided by the one published in the newsletter in 1917. You can find that honour roll on my commemorative website for the volunteers of Essendon and Flemington, 'The Empire Called and I Answered': <http://empirecall.pbworks.com>. You will find the link under honour rolls or use the search facility. I would welcome any material that could be copied for use on the website—letters, postcards, photographs. You can contact me via email: lenore10@hotmail.com. I thank the Rev. Philip Court for his kindness and interest in my commemorative project.

Lenore Frost

References: 'The Churches', *The Sydney Morning Herald* (NSW: 1842 – 1954), 6th July 1912, p. 10, viewed March 2014, <<http://trove.nla.gov.au/ndp/del/article/15345881>>; 'The Churches', *The Sydney Morning Herald*, 15th June 1912, p. 13, viewed March 2014, <<http://trove.nla.gov.au/ndp/del/page/1292322?zoomLevel=1>>; 'The Churches', *The Sydney Morning Herald*, 29th March 1913, p. 4, viewed March 2014, <<http://trove.nla.gov.au/ndp/del/page/1287276?zoomLevel=1>>; 'Personal', *The Tamworth Daily Observer* (NSW: 1911 – 1916), 15th January 1913, p. 2, viewed March 2014, <<http://trove.nla.gov.au/ndp/del/page/11163807?zoomLevel=1>>; 'Kiama Presbyterian Church', *The Kiama Independent, and Shoalhaven Advertiser* (NSW: 1863 – 1947), 26th February 1913, p. 2, viewed March 2014, <<http://trove.nla.gov.au/ndp/del/page/9520343?zoomLevel=1>>; 'Religious Memoranda', *The Kiama Independent*, 12th April 1913, p. 2, viewed March 2014, <<http://trove.nla.gov.au/ndp/del/page/9520392?zoomLevel=1>>; 'Religious Memoranda', *The Kiama Independent*, 28th May 1913, p. 2, viewed March 2014, <<http://trove.nla.gov.au/ndp/del/page/9520446?zoomLevel=1>>; 'Religious Memoranda', *The Kiama Independent*, 3rd September 1913, p. 2, viewed March 2014, <<http://trove.nla.gov.au/ndp/del/page/9520564?zoomLevel=1>>; 'Religious Memoranda', *The Kiama Independent*, 17th September 1913, p. 2, viewed March 2014, <<http://trove.nla.gov.au/ndp/del/page/9520580?zoomLevel=1>>; 'Religious Memoranda', 15th October 1913, p. 2, viewed March 2014, <<http://trove.nla.gov.au/ndp/del/page/9520609?zoomLevel=1>>; 'Religious Memoranda', *The Kiama Independent*, 26th August 1914, p. 2, viewed March 2014, <<http://trove.nla.gov.au/ndp/del/page/9432933?zoomLevel=1>>; 'Religious Memoranda', *The Kiama Independent*, 30th June 1915, p. 2, viewed March 2014, <<http://trove.nla.gov.au/ndp/del/page/9433277?zoomLevel=1>>; "To Say Good-bye", *The Kiama Independent*, 24th June 1916, p. 2, viewed March 2014, <<http://trove.nla.gov.au/ndp/del/page/9520894?zoomLevel=1>>; 'Ullimaroa from Sydney', *The Evening Post* (Wellington, NZ, 1865 – 2002), Volume XCIX, Issue 70, 23rd March 1920, p. 6, viewed March 2014, <<http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&d=EP19200323.1.6&e=—10-1-0->>; University of Glasgow, *Alexander Tulloch Robertson Yuille*, The University of Glasgow Story, viewed March 2014, <<http://www.universitystory.gla.ac.uk/biography/?id=WH22730&type=P>>; Presbyterian Church Archives Research Centre New Zealand, *Register of New Zealand Presbyterian Church: Ministers, Deaconesses & Missionaries from 1840: Xowie to Yuzon*, Presbyterian Church Archives Research Centre New Zealand, 2009, viewed March 2014, <<http://www.archives.presbyterian.org.nz/Page212.htm>>.



*Pastor, Indonesian Language
Congregation
Dr Sen Sendjaya*

Beauty from the Ashes

The author of the following article, Mario Kasih, graduated from Presbyterian Theological College with a Master of Divinity on 7th March 2014. He left Melbourne on 14th March to join a mission organisation, most probably Overseas Missionary Fellowship (OMF), to serve the poor and street children in Jakarta slum areas. His seven-year faith journey in Melbourne from a teenager, who was reluctant to hear God's word, to a missionary, who is zealous to share God's word to the poor, is testament to the amazing grace of God in Christ Jesus. That Mario chose to obey quite a unique calling from God in Jakarta, forsaking other ministry options that are relatively more secure and comfortable is highly commendable. He appreciates the overwhelming support given by the Kirk Session and various parts of the Scots' Church, in particular, the St Stephen's congregation and the Indonesian-language congregation.

We long to see how God will magnify his glory through the works that Mario would do with OMF in Jakarta, and to that end, he would appreciate your prayers.

'Make us glad for as many days as You have afflicted us, and for as many years as we have seen evil. Let your work be shown to your servants, and your glorious power to their children. Let the beauty of the Lord our God be upon us, and establish the work of our hands upon us; yes, establish the work of our hands!' (Psalm 90:15-17, ESV)

The daytime population of Jakarta is over ten million people, roughly half the entire population of Australia. A growing number of people in this city have the luxury to have a roof over their head, a job, and a private car. That is a very

attractive prospect for many local migrants from all around the archipelago, flowing in their thousands daily into this city.

I lived and was raised up in the centre of that attractive gravitas. I come from a middle-class family. We are much better off than what I would reluctantly call “the rest.” For most of my teenage life, I lived in a high-rise building, an envy to my peers. We are relatively rich, yet very empty.

Yes, we don’t have to worry over our daily meals. Yes, we employ housemaids to help us with everything. Yes, we don’t live as if there’s constant danger of theft and burglars (which happened all the time in Jakarta). Yes, we do travel around with multiple cars, and does not have to worry with the many perils of public transport. And despite of having all the material privileges of the few, I was inescapably empty. I believe this life of mine before was a tiny parable of this city. A beautiful, polished frame with a jarring, hollow middle. I resonated with its desperation to fill itself, to justify its existence.

I came in contact with the Gospel when my older sister went back home from Melbourne. I was still in high school. Every week, she “dragged” me to the nearest Chinese Presbyterian church nearby, and brought me to the evangelistic meetings (I thank God that she did that). I recalled hearing the Gospel in clarity, and rejected it outright, despite of a very powerful call to repent and



Mario Kasih: he chose to obey quite a unique calling from God in Jakarta.

to believe Jesus as the one true Lord over Mario Kasih. I thought, “I’m going to live many years ahead. Why should I waste my life into total commitment this early?” So I trudged on, still in despair, yet unwilling to be healed.

The time came for me to visit Melbourne, and jump into it as I personally requested my parents that they may allow me to study there. But, as a matter of fact, I simply wanted to leave home and live abroad, pushing away old impressions that I had of myself and start afresh. But, you couldn't push away your sister, could you? She followed me right along to Melbourne, and helped to settle here, pushed me into a Christian fellowship, and introduced me to her friend, Dr Sen Sendjaya.

Through this fellowship, which later became the Indonesian-congregation of the Scots' and many life circumstances in the span of seven years, I was made to realize that God is a slow juggernaut, proceeding forward patiently with total certainty. That God is the Hound of Heaven. That God is the waiting Father. That He sent His own beloved Son to fulfill the righteous requirement of right living before the all-holy God above on my behalf, to be my whole and perfect righteousness, which I could not live up to even for 5 seconds. But, most surprisingly, and very unsettling: that He expresses His love the deepest to the most undeserving, to outsiders and to outcasts; all of these embodied beautifully in Jesus.

Once, I came back to Jakarta in a holiday, overwhelmed by this reality: that I happened to land in a universe governed by such a God, having such a beautiful gospel. Yet, around me, outside the comforts of the apartment, I will have to drive past slums and make-shift houses, sprawling with people seeking to justify their existence in this city, chasing hollow promises of this city's idols. Who will tell them the good news? "How could I ever have the guts to do that?" Anyone with the right mind, I thought, would respond alike.

But. But, what if... what if the one true God, whom we happened to believe in, is the Father who has always been inclined to call out the foolish children of men to shame the wise? What if that God, that all-holy Creator, desires to choose the weak out of many to shame the strong? That this Sovereign Ruler of the world considers it His glory to choose for Himself what is low and despised in the world, so that no one could ever boast before His presence? That He has this consistent, mind-boggling pattern of making absolute beauty out of hopeless piles of ashes? Even that cruel, yet attractive, Jakarta will be so, so pale in contrast when the magnetic beauty of this God descends upon it.

Now the question is: Will I get to live to witness such work from God? Don't you want to see that as well?

The Scots' Church PWMU Program 2014

- APRIL** **Wednesday, 9th at 10.30 am**
Come to a morning with Mary Dalmau, General Manager of Reader's Feast Bookstore in the Georges building, and hear her amazing story.
- MAY** **Wednesday, 14th at 10.30 am, Robert White Hall**
Meeting—Guest speaker: The Rev. Phil Court of The Presbyterian and Scots' Church Joint Mission will speak on the work of the mission.
- JUNE** **Wednesday, 11th at 10.30 am**
Join us on a guided tour of the Shrine of Remembrance (further details will be provided).
- JULY** **Wednesday, 11th at 10.30 am, Robert White Hall**
Proposed film and luncheon.
- AUGUST** **Wednesday, 13th at 10.30 am, Robert White Hall**
Meeting (Thanksgiving Month)—Guest speakers: Eilidh Robertson and Ben Crowley. Eilidh and Ben will speak about their trip to North Korea.
- SEPTEMBER** **Wednesday, 10th at 10.30 am, Robert White Hall**
Meeting—Guest speakers: the Rev. Max Griffiths and Dr Merrilyn Murnane. Max and Merrilyn will speak about their work in Papua New Guinea.
- OCTOBER** **Wednesday, 1st at 10.30 am, Robert White Hall**
Meeting—Guest speaker: Mavis Price, missionary with Wycliffe in Papua New Guinea.
- NOVEMBER** **Wednesday, 13th at 10.30 am, Robert White Hall**
Annual General Meeting—Guest speaker: the Rev. Richard O'Brien, Minister – Central Business District, Scots' Church.

PWMU Program 2014

Foundation Day at Scots'

Scots' Church Foundation Day, celebrating 176 years of worship, was held on Sunday, 9th February, with a service conducted by the Rev. Douglas Robertson at 11.00 am.

During the service, a wooden model of the church, built by Nadar Hanna, was 'reconstructed' by representatives of the various groups that make up Scots' Church. These included:

- Andrew North (Administration);
- Danise Sherman and Cooper Bolitho (Sunday school);
- Aidan Bolitho (Choir);
- Margaret Conradi (Presbyterian and Scots' Church Joint Mission);
- Judith Kilmartin (Archives);
- Lauris Murnane (Pastoral Care);
- Doug Sherman (Board of Management);
- Graeme Harris (Kirk Session);
- Gwen Currie (Outreach);



The Rev. David Currie and Nadar Hanna with the model church.



The model church with those who helped 'build' it.

- Margaret Lowe (PWMU);
- Rae Anstee (Scots' Church Properties Trust).

The project was the idea of the Create Group, which is led by the Rev. David Currie.

William Sincock, a piper from the Scotch College Band, played outside the main entrance to the church in Russell Street prior to the service, and also piped in the haggis at the commencement of the luncheon that followed the service. About 120 people sat down to a delicious meal and fellowship together in the Robert White Hall.

The day concluded with the Engage City Church contemporary service at 5.00 pm, conducted by the Rev. Richard O'Brien. ■



Piper William Sincock, Scotch College piper, welcomed people to the church.



Some of those present at the luncheon.

Service and sermon recordings

If you wish to listen to some of the sermons preached at Scots' Church throughout the week, they are available for download on the church website at: www.scotschurch.com/resources/online-sermons.

Alternatively, the 11.00 am traditional worship service is recorded each Sunday and is available on CD for a small charge. Contact the church office for information.

online



The Way of the Cross

An Ecumenical Walk in the City of Melbourne



Part of the Station of the Cross 10 at Scots' Church.

Since 2000, on Good Friday each year, the Melbourne City Churches in Action have organised an ecumenical 'Way of the Cross Walk' in the City of Melbourne. Hundreds of people participate in the walk, which commences at St Francis' Roman Catholic Church in Lonsdale Street, and concludes at St Paul's Cathedral in Flinders Street.

The walk takes in 14 'stations', located outside various city churches. These are superb bronze sculptures by a young Melbourne artist Anna Meszaros, depicting the journey of Jesus from the Last Supper to the Cross. At each station, participants pause for prayer, reflection, readings and song.

The stations:

1. The Last Supper, John 13:1-14
St Francis' Church, Lonsdale Street
2. The Garden of Gethsemane, Matt 26:26-46
In the garden of St Francis' Church
3. Jesus before the Sanhedrin and the betrayal of Peter, Luke 22:54-62
Cross-cultural Church, Swanston Street
4. Jesus before Pilate, John 18:28-38
Wesley Uniting Church, Lonsdale Street

5. Jesus is scourged and crowned with thorns, John 19:1-3
St Peter's Church, Eastern Hill
6. Jesus carries his cross, John 19:17
St Patrick's Cathedral, Corner of Gisborne and Albert Streets
7. Simon of Cyrene helps Jesus carry his cross, Luke 23:26
St Patrick's Cathedral
8. Jesus speaks to the women of Jerusalem, Luke 23: 26-31
Trinity Lutheran Church, Parliament Place
9. Jesus is crucified, Luke 23:33-34
Along Collins Street, opposite St Michael's Church
10. Jesus and the good thief, Luke 23:38-43
The Scots' Church, Collins Street
11. Jesus speaks to Mary and the beloved disciple, John 19:25-27
Baptist Church, Collins Street
12. Jesus dies on the cross, Mark 15:33-39
St Paul's Cathedral, Swanston Street entrance
13. Jesus is taken down from the cross, John 19:38-42
St Paul's Cathedral, Flinders Street entrance
14. Jesus rises from the dead, Mark 16:1-8
St John's Church, Southgate.

The walk is a spiritual adventure, and an opportunity to visit many of the City's beautiful churches.

The original 'Way of Grief' or *Via Dolorosa* (Latin), is a road in the Old City of Jerusalem, thought to be the path where Jesus walked, carrying his cross on the way to his crucifixion. It commences at the Antonia Fortress, built about 19BC by Herod the Great, and thought to be the site where Jesus was tried and convicted before Pilate. The route winds upward to the Church of the Holy Sepulchre, a distance of about 600 metres, and is an important place of Christian pilgrimage. Eight stations are found along the city road, with the remaining six within the church complex. The first reports of this as a pilgrimage route date back to the Byzantine era, following the fall of the Roman Empire. ■



EASTER AT SCOTS' CHURCH

MONDAY, 14TH APRIL AT 1.00 PM

PARKVILLE BAROQUE

Emma Williams (Baroque violin), Margaret Waugh (Baroque 'cello),
Elizabeth Anderson (chamber organ), Jacob Lawrence (Tenor)

Works by Kberlin, Kerll, Telemann, Biber and Krieger

TUESDAY, 15TH APRIL AT 1.00 PM

ANGELI VOCAL ENSEMBLE LED BY VAUGHAN McALLEY

Works by Desprez, Guerrero, Tomkins and McAlley (Lamentations)

WEDNESDAY, 16TH APRIL AT 1.00 PM

A SERVICE OF READINGS, A MEDITATION AND MUSIC FOR HOLY WEEK

The Rev. David Currie (Minister), Douglas Lawrence (organ)

Works by Pachelbel, J. S. Bach and Messiaen

THURSDAY, 17TH APRIL AT 1.00 PM

JOSH HOOKE PLAYS THE KAWAI SHIGERU GRAND PIANO

Works by Bach (Busoni: Ich ruf zu dir, Herr Jesu Christ), Beethoven (Sonata in E flat major, Op. 27 No. 1), Chopin (Ballade in G minor, Op. 23), Stravinsky (Trois mouvements de Petrouchka)

FRIDAY, 18TH APRIL AT 11.00 AM

SERVICE FOR GOOD FRIDAY

The Rev. Douglas Robertson, choir and organ

*Works by J. S. Bach, Mendelssohn, Mozart
and Leighton*

FRIDAY, 18TH APRIL AT 8.00 PM

THE ST JOHN PASSION

Scots' Church Choir and orchestra
(In German. Translation provided).

Work by J. S. Bach

SUNDAY, 20TH APRIL AT 11.00 AM

SERVICE FOR EASTER DAY

The ministers, choir, organ, and the David Farrands Brass Ensemble

Works by Praetorius, J. S. Bach, Handel, Bairstow and McAlley

ALL WELCOME. FREE ADMISSION TO ALL SERVICES AND CONCERTS.

Elder in the Spotlight

Dr Charles Castle

Dr Charles Castle was born in Eastwood, a suburb of Sydney, where he grew up with his sister and two brothers. He attended Eastwood Primary School and Epping Boys High School.

As a child, Charles suffered with asthma, including some life-threatening episodes, and with many bouts of pneumonia. A wonderful general practitioner served as a role model for Charles, who aspired to become a doctor all his life. After completing his secondary education, he did not qualify for a Commonwealth Scholarship to enter university to study medicine. He already had a position at Channel 7, Sydney, as an accounts clerk, so he began to study accounting and economics part-time at the University of Sydney. Another application a year later to enter medicine was unsuccessful as a quota had been introduced for the first time and he just missed out. He continued working and studying, and was successful on the third occasion, entering medicine at the University of Sydney in 1967, completing his final examinations at the end of 1973, and graduating in 1974.

Charles and Pauline, the great love of his life, were married at the end of 1973, and moved to Broken Hill where Charles had been offered an internship. After he had completed this, they moved to Adelaide, where Charles joined the Family Medicine Program. He did a senior residency at the Queen Elizabeth Hospital in Adelaide. An opportunity arose to undertake a Diploma in Obstetrics in Burnie, Tasmania, where he worked for nine months, subsequently returning to Adelaide to become a partner in a gen-



Charles Castle: inducted as an elder in 1987.

eral practice. Charles then set up a solo general practice at Coromandel Valley. Their first daughter, Bethany, was born in 1975 during their first stay in Adelaide, and their younger daughter, Mirella, four years later in 1979.

After some time, Charles decided on a change, taking up a position with the Robinvale Aboriginal Community. His next move was to the State Health Commission in Melbourne. He completed a Masters of Public Health degree, specialising in occupational medicine. He joined an occupational medicine clinic and has continued to work in occupational medicine, which he has done for 28 years. He continues to work part-time. Through his medical career, Charles achieved his life-long goal to care for patients as a doctor; he sees this as a vocation and as serving God through his care of people.

Both Charles' parents were devout Christians, especially his mother and her parents. As a child, Charles attended Denistone East Methodist Church, Sydney, and was present at the first service when the building was opened. The church was a thriving one in its early years, with a Sunday school of about 450 children. Charles was a pupil first, and then taught Sunday school for about 10 years until the demands of study became too great. Some years ago, he attended the 50th anniversary celebrations at the church, but sadly, a few years later, he was present at the final service when the church closed its doors, as it was no longer viable.

While living in Adelaide, Charles and Pauline attended Seacliff Presbyterian Church, where Charles was ordained as an elder. When they first came to Melbourne, they lived in Parkville and began to come to Scots', where they have remained ever since. Charles was inducted as an elder at Scots' in 1987. He and Pauline deeply appreciate the people, the services, the music, and the architectural beauty of the building as a place of worship.

Charles feels that everything he has achieved he owes to God, to Pauline, and to his parents, as well as many other people who have helped him along the way. He and Pauline have three lovely grandchildren and one great-grandchild. Bethany and her family live in Sydney, while Mirella is a long-standing member of the Scots' Church choir. Wood carving and box making has become an absorbing interest for Charles. He is a member of Woodcraft Manningham, where he organises speakers for monthly meetings.

Our thanks to Charles and Pauline for their loyal and constant support to Scots' for many years, and for the lasting contribution Charles has made to the community through his medical career. ■

An update on building works at 150 Collins Street

The building structure at 150 Collins Street is now complete, and work is focussed on the installation of façade windows and services throughout the building.

Work has commenced on the Russell Street entry to the building and on a new ramp entrance to the rear of Scots' Church. The new link way from Collins Street, between the church and the Assembly Hall, is also under construction with underground services being installed prior to the new lane way being built. The fountain and Station of the Cross at the front of the church have been temporarily moved prior to being placed in their final positions.

The temporary ramp, designed and constructed with great ingenuity by Grocon, in collaboration with Scots' Church, ensures disabled access to the church during this phase of the external building works.



The new link way from Collins Street, between the church and the Assembly Hall, is under construction.



A temporary ramp has been installed to enable disabled access to the church during this phase of the external building works.



The new building. Top left: south-east exterior. Bottom left: ground floor interior. Right: when viewed from Collins Street, the reflection of the church can be seen in the façade windows of the new building.

The gantry in Little Collins Street is due to be dismantled in the near future and will be replaced by scaffolding to enable completion of façade works, and to provide protection for the public. The remaining crane will also be removed soon.

When viewed from Collins Street, the reflection of the church in the façade windows of the new building is most impressive.

Reference: A. Karmelich, 150 Collins Street Stakeholder Newsletter, February 2014.

White Night Melbourne at Scots' Church

This year's White Night Melbourne, held from 7.00 pm on Saturday, 22nd February to 7.00 am on Sunday, 23rd February, drew an estimated 500,000 people to the city. The first festival of this type in Melbourne was held in 2013, when there was an attendance of 300,000, this being deemed a great success. This year, Scots' Church participated for the first time. Several other city churches also opened their doors to visitors for the occasion.

White Night Melbourne was an amazing event, with many thousands of people crowding the city streets and spectacularly lit buildings and parklands throughout the night. We had 12,000 visitors to Scots' Church over the 12 hour period of the festival, as they came in to view an extraordinary painting installed in the church, and to look at the building itself.



The crowd enters the church: Scots' participated in White Night for the first time this year, with over 12,000 visitors.

The concept of the White Night festival originated in Saint Petersburg, Russia, in 1993. The term 'white night' is used to describe the night sky in areas of high latitudes around midsummer (June in the northern hemisphere), where sunset is late, sunrise is early, and twilight lasts almost all night. The event caught the imagination of people around the world and White Night festivals are now held in such diverse cities as Paris, Rome, many cities across Great Britain, Montreal, Toronto, Valetta, Lima and Chicago.

This year, Scots' Church provided the venue for the display of a painting called *Forgotten* by Terry Taylor, a Melbourne artist. This extraordinary painting, approximately eight metres by nine metres in size, was mounted in the apse and illuminated in the darkened church. It depicts many hundreds of human skulls,



Detail of the painting 'Forgotten' by Melbourne artist, Terry Taylor.

painted with great care, with the artist's inspiration being the catacombs in Paris, where the skulls of unknown people lie side by side, forgotten in the silence and darkness. Ms Taylor's mother, who visited the church during the evening, spoke of her daughter's passion to acknowledge the remains of those unnamed people who so long ago made a contribution to life. Music appropriate to the occasion played continuously in the church throughout the night, and the stained glass windows, illuminated from the exterior, provided another focus of beauty for the visitors.

People began coming into the church as soon as the doors opened at 7.00 pm and within a short time, a constant stream of visitors was entering the church to view the painting and the building. Many sat in pews to view the painting, and to pause for a few minutes of quietness. As they left the church, many commented on its beauty and on the stained glass windows, as well as on the painting itself. Some found the work confronting while others enjoyed it immensely. We had many que-



From left: Margaret Conradi, Mrs Taylor (mother of Melbourne artist Terry Taylor), and Dennis Conradi.

ries from people about the Presbyterian church. Some were interested in specific aspects of Scots', such as the flags and banners, and the pipe organ. Copies of the gospels of Mark and John, and issues of *The Leaflet*, were available, with many people picking up one of these. Within a short time, 1,000 people were passing through the church hourly.

Our participation in White Night Melbourne provided an unprecedented opportunity for Scots' Church to have contact with the wider community in a unique way. Our thanks to all who assisted in the arrangements prior to and on the evening of the event. ■

The Music Within

The following paragraph was written by Dietrich Bonhoeffer from prison on 27th March 1944:

In looking through Das Neue Lied (the New Song - a hymn book) these days, I am constantly reminded that it is mainly to you that I owe my enjoyment of the Easter Hymns. It is a year now since I have heard a hymn sung. But it is strange now how the music that we hear inwardly, can almost surpass, if we really concentrate on it, what we hear physically. It has a greater purity, the dross falls away, and in a way the music acquires a "new body".

The Director of Music at Scots', Douglas Lawrence, thinks the foregoing profoundly true and truly wonderful.

20
years of
mission
work in
flemington



Thanksgiving Service for the Flemington Mission

The Presbyterian & Scots' Church Joint Mission will be holding a special thanksgiving service on **Sunday, 18th May 2014 at 3.00 pm** to thank God for enabling the mission to operate in Flemington and surrounding suburbs for the last 20 years.

The service will be held at St Stephen's Presbyterian Church, 26 Norwood Street, Flemington. Refreshments will follow. All welcome.

Take the opportunity to see the mission hall for yourself, and to show your support for the work of the mission.

**The Presbyterian
and Scots' Church
Joint Mission**

26 Norwood Street
Flemington Vic 3031

Thirty Years of Service

Ken and Eileen Bowden were honoured at the worship service on Sunday, 2nd March for their 30 years of consistent and tireless service to Scots' when they were presented with a carriage clock and flowers, together with a certificate of service. Ken was officially appointed to his position of Church Officer on 1st March 1984, although he had already been working with Scots' for a couple of months prior to this.

Over his 30 years at Scots', Ken has adapted to considerable changes in his role to ensure that the church is supported in the best possible way. He has seen an increased involvement of the church in the wider community and a greater number of services being conducted each week.

Ken's wife Eileen has been a wonderful support to Ken in a partnership throughout his years at Scots' and has played a crucial role in assisting in a range of areas, in a voluntary capacity.

Our warm thanks to Ken and Eileen for the many ways in which they support the work of the church.

Our Director of Music, Douglas Lawrence OAM, was appointed on 1st April 1984. Over the ensuing 30 years, he has initiated and overseen some major changes resulting in consistently beautiful music for our services and many special music events throughout the year. These include: music presented in Holy Week, for the International Concert Series each September and at Advent and Christmas. These special events are all performed without charge, with the Scots' Church Properties Trust supporting these as a service to the wider community.



Church Officer, Ken Bowden, with his wife Eileen at a celebratory lunch held on 23rd March.



Ken Bowden and Director of Music, Douglas Lawrence, celebrate their 30 years of service to Scots' Church.



Douglas and Ken performing the ceremonial cutting of a large celebration cake.

The choir, currently made up of four principals, four associate principals, and 18 choral scholars and lay clerks, has flourished under the leadership of Douglas.

To assist in worship and concert performances, the church has three organs: the transept and gallery organs built by Rieger Orgelbau, Austria, and a continuo organ from the Dutch builder Henk Klop. Douglas Lawrence has overseen the installation of each of these organs during his period as Director of Music.

Our heartfelt thanks to Douglas for the magnificent contribution he has made through music to the worship and life of Scots' Church over 30 years.

About 140 people were present at the special luncheon on 23rd March to acknowledge and celebrate the years of service given to Scots' Church by Douglas and Ken.

After a congratulatory speech from Douglas Robertson, Douglas and Ken together performed the ceremonial cutting of a large celebration cake. Then both spoke with thanks for, and in deep appreciation of, the encouragement, support and assistance they have received in so many ways during their time at Scots'. Ken also spoke of Eileen's tremendous support over the years.

A greeting from David and Maggie Lunan was read out and much appreciated by all present. ■

Greetings from David and Maggie Lunan

The following greetings from the Rt Rev. David Lunan and his wife Maggie were conveyed to all present at the luncheon to honour Douglas Lawrence and Ken Bowden for their 30 years of service to Scots', held on 23rd March:

Dear Andrew

Thank you very much for the invitation to the celebrations at Scots' on Sunday, but Maggie and I regret that we have to send our apologies that we cannot be with you. Actually it's only a partial regret, as we will be in Cappadocia on Sunday celebrating our fortieth wedding anniversary ... but we can send a message!

It would be hard to imagine Scots' Church without Douglas Lawrence or Ken Bowden.

Ken, and Eileen, always ensured that everything behind the scenes was in good order, and that the sanctuary and indeed all the halls and rooms were spotlessly clean. Ken is unfailingly cheerful, and always has a wise or witty word and, as I recall, often a quote from his father. "Mother Nature and Father Time' - you can't alter them." Ken is everything a minister would want in a beadle (is that a Scots term?).

And the reputation of Scots' Church is hugely enhanced by the musical talent that Douglas brings – through his directing of the wonderful choir, through the wide range of his contacts in the world of music, well beyond the City of Melbourne, and through his own mastery of the pipe organ. Maggie and I try to attend Handel's Messiah every year, but the performance we will never forget was the one at Scots' Church at Christmas in 2010. It was not only a performance to the highest professional standard, it was worship that brought us all into the presence of God. How blessed is Scots' Church to have had Douglas Lawrence week by week, and more, for thirty years.

We add our voices to the chorus of congratulations to you both, and our thanks to God. As Ken would say, 'Keep on keeping on!'

I trust this finds you, and everyone, in good spirits, and have a great lunch!

Yours ever

David ■

An Award for Ken Jeffery

Our warm congratulations to Ken Jeffery, who is the City of Whittlesea's Senior Citizen of the Year.

Ken is a passionate advocate for fire safety, and the welfare of senior citizens and ex-servicemen. Ken has been a volunteer firefighter with the Epping Country Fire Authority for 37 years, a volunteer at the Epping Returned and Services League, and Master of Ceremonies for the ANZAC Day March and Dawn Service at Epping.

Born in Kew, Ken grew up in Epping, working in various positions until he was drafted in 1965 for national service, spending two years with the army as an engineer. Later, he joined the Corps of Commissionaires (Australia), moving into the field of security. He was offered a position providing security at Scots' and was with us for about 10 years until he resigned due to a serious illness. He has made a wonderful recovery and continues to receive ongoing treatment.

Another of Ken's interests is music from the 'good old days', and he is involved with a program on community radio 855AM on Sunday evenings titled 'Nostalgia Unlimited'. Previously taking the program weekly, he reduced this to monthly involvement following his illness.

Our best wishes to Ken and his wife Glenda. ■



Ken Jeffery, the City of Whittlesea's Senior Citizen of the Year, with his wife, Glenda.

Plants of the Bible

Wild Gourd

The wild gourd (*Citrullus colocynthis*), also known as the bitter apple, desert gourd or vine of Sodom, is native to the Mediterranean Basin and Asia, but is also found in North Africa, Egypt, India, and in arid regions of Australia where it is regarded as a weed.

It grows in sandy soils and survives with very little water. The plant has large fleshy roots with a long tap root, and vine-like stems spreading in all directions. The leaves resemble those of the watermelon vine, and the flowers are yellow with five petals. The fruit is smooth, round, about the size of an orange, and yellow when ripe. Filled with a soft white or greenish pulp in which the seeds are embedded, the fruit is bitter to the taste. The seeds are edible and can be eaten whole or used as an oil seed; however, it is not widely used as a staple food.



Wild Gourd
(*Citrullus colocynthis*)

There are two biblical references to the gourd. The first is in II Kings 4:39-41, where gourds were amongst plants gathered to feed a large group of people at short notice. Their bitter taste led to the comment, 'there is death in the pot!' However, no one came to harm. The second reference is to the use of gourds as part of the ornamental cedar carvings in King Solomon's temple (I Kings 6:18).

Over the centuries the gourd has been used for a range of medicinal purposes, for instance, as a purgative. Modern studies indicate that it has antimicrobial and possibly anti-cancer properties.

References: M. Zohary, *Plants of the Bible*, Cambridge University Press, Cambridge, 1982; Old Dominion University, *Gourds*; Old Dominion University, Norfolk, VA, 2007, viewed March 2014, <<http://ww2.odu.edu/~lmusselm/plant/bible/gourd.php>>; Wikipedia contributors, *Citrullus colocynthis*, Wikipedia: The Free Encyclopedia, 2014, viewed March 2014, <http://en.wikipedia.org/wiki/Citrullus_colocynthis>.

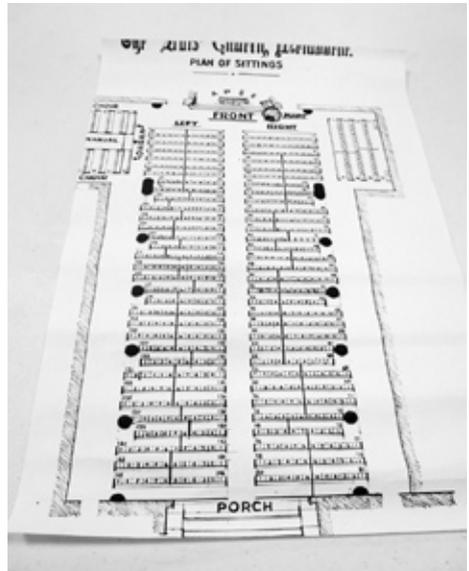
From the Archives

Pew Rents

If you look closely along the back of the pews in the church, you will notice at certain intervals, a metal fitting. This indicates that there was a partition in the pew at that point. When the present building was erected 140 years ago, a system of pew rentals was in place.

In 1839, a letter from the Colonial Secretary's Office announced that the Rev. James Forbes would receive £150 per annum from the government: 'to commence from the time when it could be shown that £300 had been actually raised by subscription for the building of the church'. The original subscription list, which was sent to the government, showed an amount promised of £662/7/- from 174 subscribers. The paid-up subscriptions amounted to £464/19/- from 93 subscribers. It shows the monetary state of the colony at that time—the only sums above £10 being: £21 from the family of John Batman, £20 from the Rev. J. Clow, £12 from J. H. Patterson, £10/10/- from Strachan & Co., and £10/10/- from James Jackson.

In August 1839, the congregation realised that the minister had as yet received no stipend whatever, though he had ministered to them for 18 months; and that the stipend promised by the government would be insufficient, even when it should be paid. It was agreed to collect voluntary contributions for the minister's stipend from members of the congregation. These contributions rose in course of time to more than £100 a year. When pews were provided in the church, pew rents took the place of the voluntary contributions, and £150 was granted out of the pew rents for the minister's stipend. The government aid, meanwhile, rose to £200 as the congregation increased in numbers so that the



A Scots' Church plan of sittings.

stipend reached £350, which was considered very good in those days. The marriage fees were divided between the presbytery and the congregation.

After the Rev. Forbes severed his connection with Scots', the pew rents fell to £100 a year. The Rev. Irving Hetherington had incurred a debt in transferring from Singleton, New South Wales. He agreed that £150, with government allowance, was sufficient for his support. The trustees recommended the Session pay out of the marriage fees the sum expended by Mr Hetherington in removing from the Hunter Valley, and also what was needed to make up his congregational stipend to £150 per annum, starting from the beginning of his ministry in the Scots' Church.¹

In 1851, the stipend grew to £700—£500 from congregational funds and £200 from the government. In 1852, a new manse was built, and by 1859 the stipend had grown to £800 and the marriage fees were given to the minister. In 1857, the church was completed with a tower and spire and other improvements. A board of management was formed in 1859, and by 1867, the debt incurred had been repaid.



A page from a pew rental book.

The Scots' Church Annual Report of 1872 stated that for many years it had been the practice to collect the pew rents by means of a collector who had to call upon the great bulk of the congregation twice a year, involving a considerable expenditure on commission. The Board of Management was anxious to save the cost of collecting by the old system and hoped the members of the congregation would cooperate to this end by responding to the intimations that would be made from time to time of appointments

and other arrangements for recovering pew rents. Payments were recorded in a register twice yearly at 10/- in 1859. The following year, they were set at £1/10/- per annum and remained as such until pew rents were abolished in 1967.

Judith Kilmartin

¹ F.R. M. Wilson, *Memoir of the Rev. Irving Hetherington, Scots Church, Melbourne: including sketches of the history of Presbyterianism in New South Wales and Victoria*, R. Mackay, Presbyterian Book Depot, Melbourne, 1876.

The 'Adelaide'

'May God Bless her and all who sail in her'

Stewart Banks had a very nostalgic day at the off-loading of the NUSHIP *Adelaide* on Wednesday, 12th February, especially as Captain Norman Banks, RAN, (late son of Stewart and Nancy and brother of Grace) had previously commanded the former HMAS *Adelaide* (FFG 01).

Maureen Banks, daughter-in-law of Stewart and Nancy, had the honour to name and launch the NUSHIP *Adelaide*, in honour of Norman, in Ferrol, Spain, on 4th July 2012.

The *Adelaide* is the second Landing Helicopter Dock warship for the Royal Australian Navy which arrived here in Port Phillip Bay on Friday, 7th February 2014. This 230 metre vessel is now the second of its type and was transported from Spain on board the



NUSHIP 'Adelaide' arriving in Port Phillip Bay on board heavy lift vessel 'Blue Marlin'.



The 'Blue Marlin' almost ready to offload the 'Adelaide' in the bay off Frankston.

Interview

Dr Eric Legge Smith

Dr Eric Legge Smith was born in Grangemouth, Scotland, where he spent his childhood. His father was a master mariner with the shipping line, Robertsons of Glasgow. Eric, as a young child, recalls being fascinated by his father's naval charts and maps which hung on the wall of his office. His siblings—a brother and two sisters—ranged from 16 to 20 years older than Eric, so they were entering adulthood when he was still young.

After completing his primary and secondary education, Eric went on to study at Napier University in Edinburgh, completing an undergraduate degree in telecommunication and electronics. It was shortly after graduating that he met his future wife, Gillian. Eric's first position was in telecommunications, and he subsequently moved into mainstream information technology with an American software company which has bases in the United States and Europe. His studies led to a Masters degree in digital system engineering, while he continued to work in the field.

After some consideration, Eric and Gillian, a nurse, made a decision to move to Australia, choosing Victoria with its high concentration of research and development companies, excellent universities, and a cooler climate which resembles Scotland's more than the northern states. Eric was offered the opportunity to work in research, in the field of geomatics, with Professor Ian Bishop at the University of Melbourne. He completed a masters degree in geographical information technology in 2007. This discipline involves the mapping of environmental



Eric Legge Smith: as a child, Eric recalls a sense of wonder whenever he went to his local Presbyterian church.

changes and integrating this with technology from an engineering perspective. His work led on to a doctorate in philosophy, which he commenced in 2007 and completed in 2011, on the topic: 'Explicit spatial modelling of environmental change at a landscape scale'. Such modelling had previously only occurred on a small scale. Eric's field research was undertaken in Tasmania, where he worked with social researchers and environmental scientists in order to build visual models using applied engineering techniques. These models predicted possible forestry changes and environmental impact over the next 100 years, allowing the public an opportunity to make informed decisions about the sort of world they could be living in, in the future. Eric found this project extremely worthwhile and satisfying as it was raising awareness of environmental issues and assisting in bringing about changes in thinking. It is crucial that people are aware of the effect their actions have on the environment. Eric was well accepted in Tasmania, as he was from overseas and was viewed as an impartial party without preconceived views about forest management.

Eric and Gillian moved to Australia in 2005, loved the country and made a decision to make a home here, together with their two children: Morgan, who will be 10 years old in April, and Charlotte, five years old, both of whom knew Australia as home. However, due to family illness which occurred soon after completing his doctorate, Gillian and the children returned to Scotland temporarily to provide support, while Eric remains here.

At present Eric is employed as a 'Mapping Support Officer' with the Country Fire Authority. This position involves building and upgrading maps of the various fire regions of Victoria, so that fire fighters have accurate and up to date maps at all times.

As a child, Eric recalls a sense of wonder whenever he went to his local Presbyterian church where he remembers the minister as being very family oriented. As a member of the choir of Abbots Road Primary School, he often sang in the church. His enjoyment of singing in choirs continued for many years. During his time at Napier University in Edinburgh, he attended services in the chapel regularly.

More recently in Melbourne, Eric was introduced to Scots' Church through a friend, and has felt at home with the church and congregation ever since his first visit.

We are delighted that Eric is one of the Scots' Church family, and look forward to meeting Gillian, Morgan and Charlotte some time in the future. ■

Princeton: Past and Present

A Scottish Connection

I first came across the Rev. John Witherspoon while watching an episode of History of Scotland, in which they featured early expatriates who had made a significant contribution in another country. The mention of his huge influence on Princeton University in New Jersey caught my attention, not least because our nephew George and his American fiancée, Elizabeth, were both working towards a doctorate there, and we would be attending their wedding the following year. I was also aware of Princeton connections with Scots' Church through the Turnbull Trust ministries.

'On 22nd October 1746, a charter was granted in the name of King George II for a college "wherein Youth may be instructed in the Learned languages, and in the liberal Arts and Sciences."¹ The charter was issued to a board of trustees acting on behalf of the Presbyterian Church, but the college had no legal or constitutional identification with that denomination. Students from all religious backgrounds were welcome. 'Opponents quickly challenged the charter on technicalities. But the new governor of the province of New Jersey colony, Jonathon Belcher, vowed to "do everything in my power to promote and Establish so noble an undertaking." He quickly issued a second charter and gave the school his 474-volume personal library.² The College of New Jersey's 'first classes were conducted in May 1747 in the manse of first president Rev. Jonathon Dickinson in Elizabeth, New Jersey. When Dickinson died suddenly, Rev. Aaron Burr Sr. succeeded him, and the school moved to Burr's residence in Newark. There were six students in the original graduating class of 1748.³

In 1756, the college moved to Prince-town, one of a number of nearby royally-named villages, including Kings-town, Queens-town, and even Princess-ville. Some prominent local landowners provided an endowment of 1,000 pounds and land in this ideal location along the King's Highway, being the midway stagecoach stop between New York City and Philadelphia. The original college, which still stands today, was one of the largest buildings in the colonies and built not in fashionable brick, but from local sandstone, with walls 26 inches thick. At Governor Belcher's

1 Richard D. Smith, *Princeton University*, Arcadia Publishing, Charleston, SC, 2005, p. 9.

2 ...

3 ...

suggestion, it was named Nassau Hall, honouring King William III, Prince of Orange (of the House of Nassau). Although not officially a religious institution, the college gave importance to both spirituality and scholarship. A student from the class of 1772 recorded, "After Morning Prayers [at 5:30 a.m.], we can, now in the winter, study an hour by candle Light every Morning:"⁴



The Rev. John Witherspoon.

The college grew in reputation and survived the War for Independence, largely through the leadership of its sixth president, John Witherspoon, who held office from 1768 to his death in 1794. The war was not related to religious matters, but caused divided loyalties amongst the churches. The Church of England suffered the most, with its open loyalty to the King, resulting in the loss of 75 percent of their clergymen who were being subjected to abuse, and the destruction of church buildings. Loyalist John Wesley recalled all the Methodist preachers to England and only one remained behind to support independence. The peaceful Quakers split over their stand on pacifism, with some finding themselves being hunted down in the very colony they founded when seeking religious freedom. Seventeen were exiled to Virginia for two years so they would not interfere with the revolution.

Presbyterians also suffered at the hands of the British, who burned 10 of their churches, including the one led by John Witherspoon. Another Presbyterian church became headquarters for English troops, where they used tombstones as an oven floor, which left funereal inscriptions on their baked bread. Mr Witherspoon helped to frame the new constitution. The first amendment (freedom of religion and speech) would have been just as important to this man from a more traditional denomination, as to those who had come to escape persecution many years earlier. While in Washington DC, we viewed the original Declaration of Independence, where I noted his signature, and also his presence in a massive painting depicting all the signatories.

4 Smith, p. 68.

En route to Princeton, we drove through some of the preserved battlefield areas. New Jersey had more military engagements during the fight for independence than any other state. Between British-held New York and the rebel bastion of Philadelphia, the state was at the crossroads of the new nation's founding. A turning point in the war is depicted in a sketch showing a chance encounter outside Princeton in 1777 between Washington's troops and a British detachment. Many redcoats were chased across open farmland to Nassau Hall, where they took refuge, were fired upon, and captured. The hall suffered extensively through its use as barracks and a hospital by both British and Revolutionary troops. While attending the Continental Congress there in 1783, George Washington contributed 50 guineas towards the costly college recovery from war damage. Years later, in 1797, he wrote to his ward, who was a student at Princeton: "No college has turned out better scholars or more estimable characters than Nassau."⁵

Evelyn College was founded in 1887 in hope of becoming the university's official women's school. It had a serious curriculum, and was largely attended by relatives of Princeton professors and students. A national recession and the death of founder and former graduate, Joshua Hall McIlvaine, ended this noble experiment in 1897. Due to a shortage of male instructors during World War II, Princeton and other colleges were quick to call upon the many wives of professors and lecturers who held doctoral degrees and were accomplished scholars in their own right. A 1960s committee studying co-education noted that women were clearly the intellectual equal of men and, furthermore, without women, the university would not attract the best possible students, both male and female.⁶ And so, not without some controversy, 1969 saw the admission of women. An African-American Studies program was also founded that year.

As part of the sesquicentennial celebrations in 1896, the college changed its name to Princeton University. Today, the university has more than 1,000 full- and part-time faculty members, with approximately 5,200 undergraduates and 2,600 graduate students. Virtually all undergraduates and about two-thirds of graduate students live on campus. The university's motto is: *Dei Sub Numine Viget* (Under the Protection of God She Flourishes).

⁵ Smith, p. 7.

⁶ Smith, p. 114.

The day before their wedding, the bridal couple treated their guests to a guided tour of the university campus—a marvellous collection of architecture, both ancient and modern, all set in beautiful surroundings of trees, lawns, courtyards and gardens.



Princeton University chapel.

The magnificent chapel is the third on the campus, the first one superseded, the second being destroyed by fire. In 1924, work began on the Gothic-style chapel we see today. A visiting alumnus sent a postcard showing the new chapel to a minister friend in August 1928, writing, “You will be interested in this wonderful building, just completed.”⁷ And a wonder it was: an impressive 270 feet long inside, 58 feet wide and 76 feet high, its choir’s wood from England’s Sherwood Forest, and the pews made from wood once stockpiled for Civil War cannon carriages. Many of the Italian–American families in the town of Princeton trace their heritage to stonemasons who came to America to work on university building projects. Appropriately, in the chapel forecourt, stands a statue of Mr Witherspoon, dedicated in 2001.

A plaque dedicated to the former dean of the chapel, Dr Ernest Gordon, brought back memories of his visit to Scots’ Church in 1969 as the Turnbull Trust preacher, and the many hundreds of people who benefitted from his inspiring ministry. Dr Gordon was dean from 1955 to 1981. While serving as a captain in the Argyll and Sutherland Highlanders during World War II, he was captured by the Japanese and forced to work on the Burma–Siam Railroad bridge. His experiences led him to study for the ministry. In 1962, he wrote the book, *Through the Valley of the Kwai*, which told the story behind the bridge and of the spiritual resurgence of those in the prison camp. The movie *To End All Wars* was based on his book.

Further research into former Turnbull Trust preachers revealed yet another Scot with a Princeton connection who furthered his ministry in the United States. Regarded as one of the greatest preachers of his time, the Rev. Dr Hugh Black was invited to deliver a course of lectures in the art of preaching, to students of Union Theological Seminary, New York City. Following his return to the congregation of

⁷ Smith, p. 72.



Ernest Gordon memorial plaque.

St George's, Edinburgh, moves began to persuade him to accept the professorship of Practical Theology at Union, and he took up the post in 1906. It was from there that he came to preach at Scots' Church in 1930, accompanied by his wife and one of his daughters. Newspaper articles of the day indicated packed congregations. He received honorary doctor of divinity degrees from three universities: Yale in 1908, and Glasgow and Princeton in 1911.

And last, but certainly not least, fresh in our minds is the wonderful ministry of our most recent Turnbull Trust preacher, the Rt Rev. David Lunan, and that of his lovely wife, Maggie, in 2010/11 and 2012. David studied at Princeton Theological Seminary after his graduation from the University of Glasgow in 1968. The seminary was established in 1812 as a separate, but neighbouring, campus, being the first Presbyterian Seminary in America.

In keeping with the university's original ethos, the chapel takes pride in opening its doors to all faiths who ask to use it. We were privileged to attend the Sunday service conducted by Chapel Assistant, Mr Daniel Pedersen, M. Div., from the seminary. During the three-month summer break, the services were being taken by various preachers, both local and interstate. The Rev. Dr Alison Boden and the Rev. Deborah K. Blanks, Dean and Associate Dean of Religious Life and the Chapel respectively, were scheduled to preach towards the end of the holidays. As congregations are small during this period, people are invited to sit in the choir stalls, with the service conducted from a centre lectern. I never imagined that I would be sitting there, near the organ console, on the other side of the world from my spot in Scots' Choir. There



Princeton Theological Seminary.

was a set order of service, in Protestant tradition, and an insert containing the hymn numbers and voluntaries, with music notes of interest on the latter written by the Chapel Organist, Mr Eric Plutz. He explained that during the academic year, the stalls are filled with around 80 choristers—a paid performance group made up of Princeton undergraduates, graduate students and faculty.

Auditions are held each semester and all are encouraged to try out. Rehearsals are twice a week and music is provided for the chapel's main Sunday service and other significant services, as well as special concerts throughout the year, such as the community Messiah-sing and the university's traditional December Candlelight Service. Most of the organ and choir concerts are free and often feature guest artists.

Music was part of early chapel services held in Nassau Hall, but apparently was wanting in quality. After a visit in 1774, an unimpressed future United States president, John Adams, declared, "The Schollars [at Princeton] sing as badly as the Presbyterians at New York".⁸ With the wonderful music program offered today, it is obvious that Mr Adams's expectations would be more than exceeded!

And now, moving across Nassau Street, opposite the university stands Princeton United Methodist Church, where we attended the wedding of George and Elizabeth. This is their parish church, where they are actively involved, particularly in the music program. The ceremony was beautifully conducted by their minister, the Rev. Dr Jana Purkis-Brash, who joined the parish in 2008 as its first female Senior Pastor. Jana came with a passion for youth ministry, vital in a university town, and the Christian Education programs reflect this. Her husband, Dr Donald Brash, is an

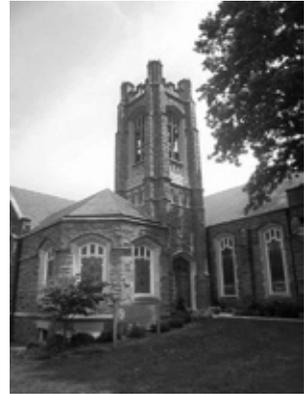
8 Smith, p. 53.

ordained American Baptist minister and Associate Professor of Historical Theology at Palmer Theological Seminary in neighbouring Pennsylvania. He is an active member of the congregation and their 'Resident Theologian'. Jana also teaches at Palmer, where she is Affiliate Professor in Christian Ministry and United Methodist Studies. In the latter half of the 18th century, circuit-riding Methodist ministers made sporadic visits to meet and worship with small groups in private Princeton homes. By 1847, a congregation was formed and the Princeton Methodist Episcopal Church was established. Due to expansion in membership, the original 1849 building was razed and the present church erected in 1910. Nineteen fifty-nine saw the opening of the adjacent education building, which was renovated in 2002, giving them more scope to continue their valuable witness in the community.

Jennifer Young

References: Jon Butler, *New world faiths: religion in colonial America*, Oxford University Press, 2008; D. MacDougall (ed.), *Scots and Scots' descendants in America*, Caledonian Publishing Company, New York, 1917; Richard D. Smith,

Princeton University, Arcadia Publishing, Charleston, SC, 2005; D. MacDougall (ed.), Rev. Hugh Black, D. D. in *Scots and Scots' descendants in America*, 1917, retrieved from <<http://www.electricscotland.com/hiStory/descendants/chap38.htm>>; The Trustees of Princeton University, *Princeton's History*, Princeton University, 2013, viewed March 2014, <<http://www.princeton.edu/main/about/history/>>; The Trustees of Princeton University, *University Chapel*, Princeton University, Office of Religious Life, 2014, viewed March 2014, <<http://www.princeton.edu/religiouslife/chapel/>>; 'Church News', *The Argus* (Melbourne, Vic: 1848 - 1957), 18th August 1928, p. 18, viewed March 2014, <<http://trove.nla.gov.au/ndp/del/article/3950823?searchTerm=dr%20black%20visits%20scots%20church&searchLimit=>>>; 'Scots Church', *The Argus* (Melbourne, Vic: 1848 - 1957), 20th February 1930, p. 9, viewed March 2014, <<http://trove.nla.gov.au/ndp/del/page/458641?zoomLevel=1>>.



Princeton United Methodist Church.



The Rev. Jana Purkis-Brash, Senior Pastor (left) with Jenny Young.

Word search

John 21 (NRSV)

Find the words in the grid. When you are done, the unused letters in the grid will spell out a hidden message. Pick them out from left to right, top to bottom. Words can go horizontally, vertically and diagonally in all eight directions. (Solution on page 35.)

P	E	A	Y	F	I	R	O	L	G	C	T	E	B
E	W	D	E	R	E	H	T	A	G	I	S	T	H
Y	O	U	E	Q	V	N	Q	R	A	T	A	W	B
L	D	T	G	S	K	D	W	P	T	N	F	Z	T
L	E	E	B	J	P	R	P	F	V	T	K	J	D
P	F	M	V	T	N	E	A	C	L	T	A	M	I
N	A	I	T	O	A	S	G	I	X	B	E	T	S
L	B	X	S	R	L	A	W	D	S	J	R	M	C
K	R	K	E	H	A	I	P	C	M	E	B	R	I
W	E	D	K	S	P	R	J	B	X	N	D	W	P
M	A	L	H	K	N	E	F	I	R	E	G	G	L
M	D	O	Q	M	K	B	C	X	K	C	V	R	E
P	R	T	E	S	T	I	M	O	N	Y	B	F	S
E	B	L	G	Y	J	T	L	Y	B	H	G	X	M

www.WordSearchMaker.com

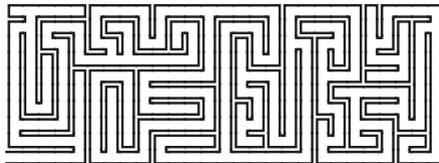


The words to find ...

- APPEARED
- ASHORE
- BREAD
- BREAKFAST
- DISCIPLES
- FIRE
- FISH
- GATHERED
- GLORIFY
- LAMBS
- LOVED
- PETER
- RAISED
- TESTIMONY
- TIBERIAS

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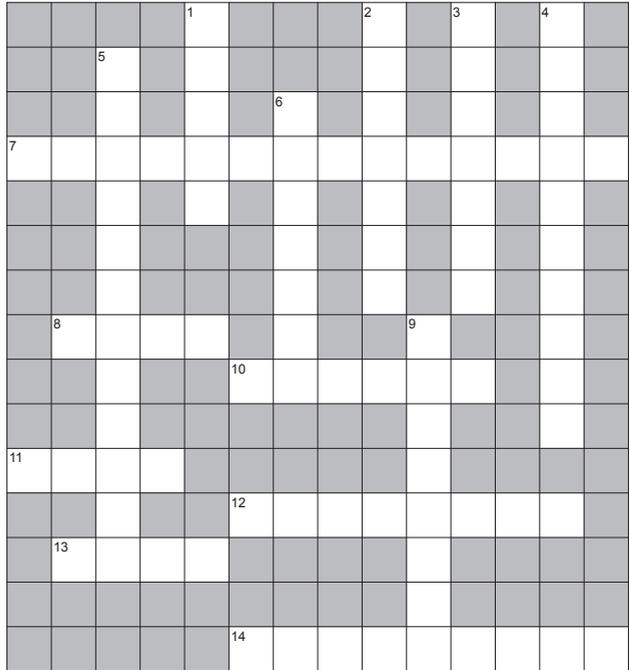
Biblical Crossword

John 20:19-21:25 (NRSV)

Solution on page 35.

Across

7. When Jesus stood among the disciples, what did he say to them? (5, 2, 4, 3)
8. Nathanael came from which town in Galilee?
10. Who was not with the other disciples when Jesus came?
11. What other name was used for Thomas?
12. Jesus appeared to his disciples by which Sea?
13. Whom did the disciples fear when they locked the doors of the house?
14. What meal did Jesus share with the disciples?



EclipseCrossword.com

Down

1. Jesus said to Simon, 'Tend my _____.'
2. Jesus said to Thomas not to doubt, but to what?
3. Simon Peter said to the other disciples, 'I am going _____?'
4. Which disciple hauled the net full of large fish ashore? (5, 5)
5. What did the disciples see when they went ashore? (8, 5)
6. The signs in the books are written so that people may believe that Jesus is the _____?
9. The disciples saw Jesus standing on the beach at about what time of day?

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