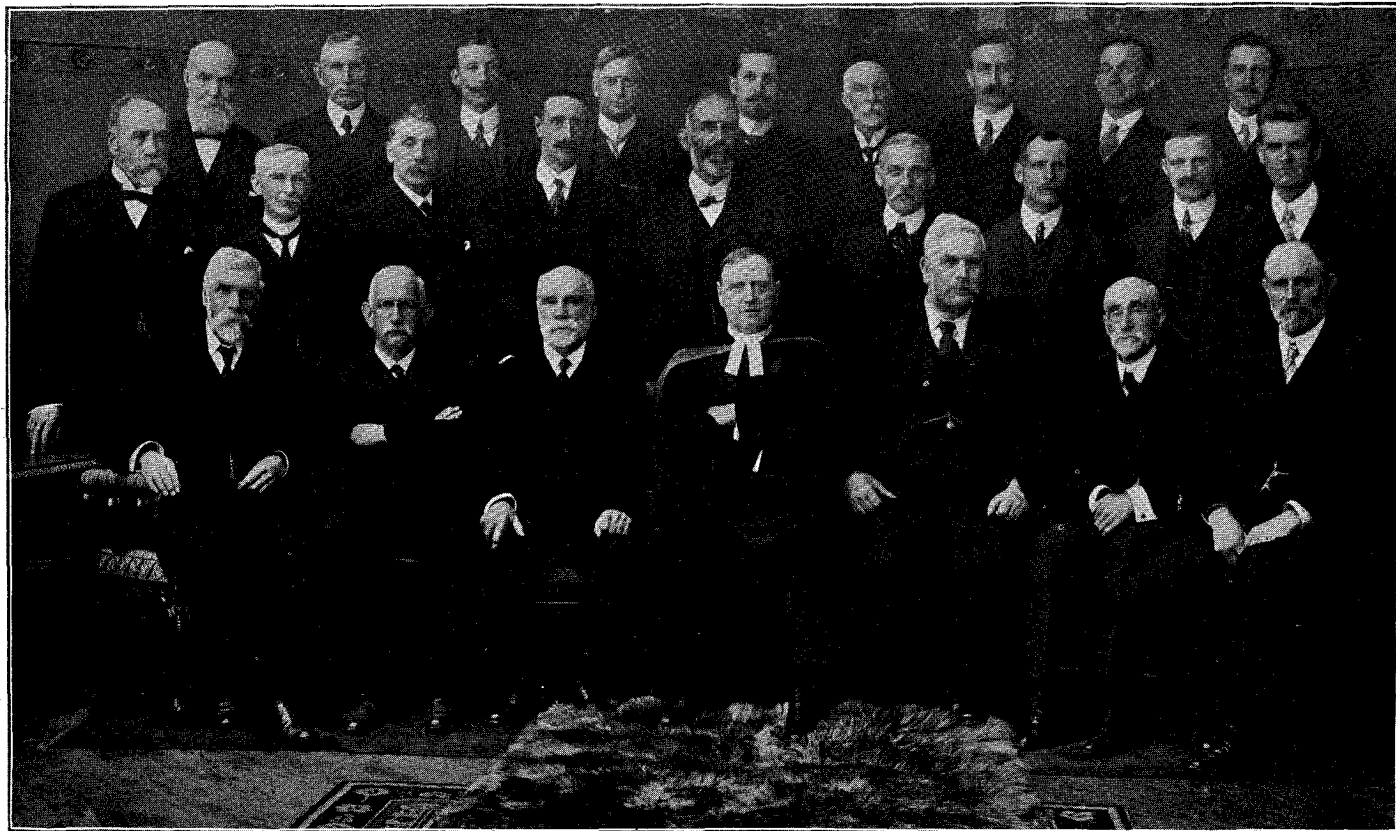


St. John's Church,
Wellington.

Diamond Jubilee Souvenir,

1853-1913.



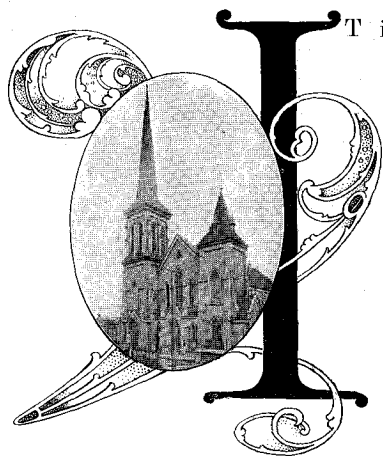
THE KIRK SESSION IN 1913.

Top—Mr J. W. Black, Mr. G. W. Morice, Mr. F. F. Laurensen, Mr. S. Clarke-Johnson, Mr. T. H. Gill

Third Row—Mr. Jas. Mitchell, Capt. H. Johnson, Mr. W. Ramsay, Mr. A. D. Thomson, Mr. A. R. Stone, Mr. John Boal, Mr. J. S. Butler, Mr. R. B. Snodgrass, Mr. H. W. Kersley

Second Row—Mr. G. F. Glen, Mr. John Mackay, Mr. J. B. Macfarlane, Mr. H. Mainland, Mr. R. T. Caldow, Mr. J. Sclater, Mr. A. Johnston, Mr. A. P. Smith, Mr. Ad. Howitt

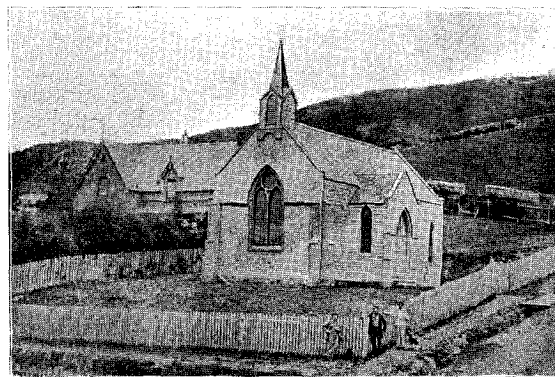
Front Row—Mr. Wm. Hopkirk, Mr. Wm. Allan, Mr. Jas. McKerrow, Rev. Dr. Gibb, Mr. J. G. W. Aitken, Mr. M. D. Menelaus, Mr. Geo. A. Troup



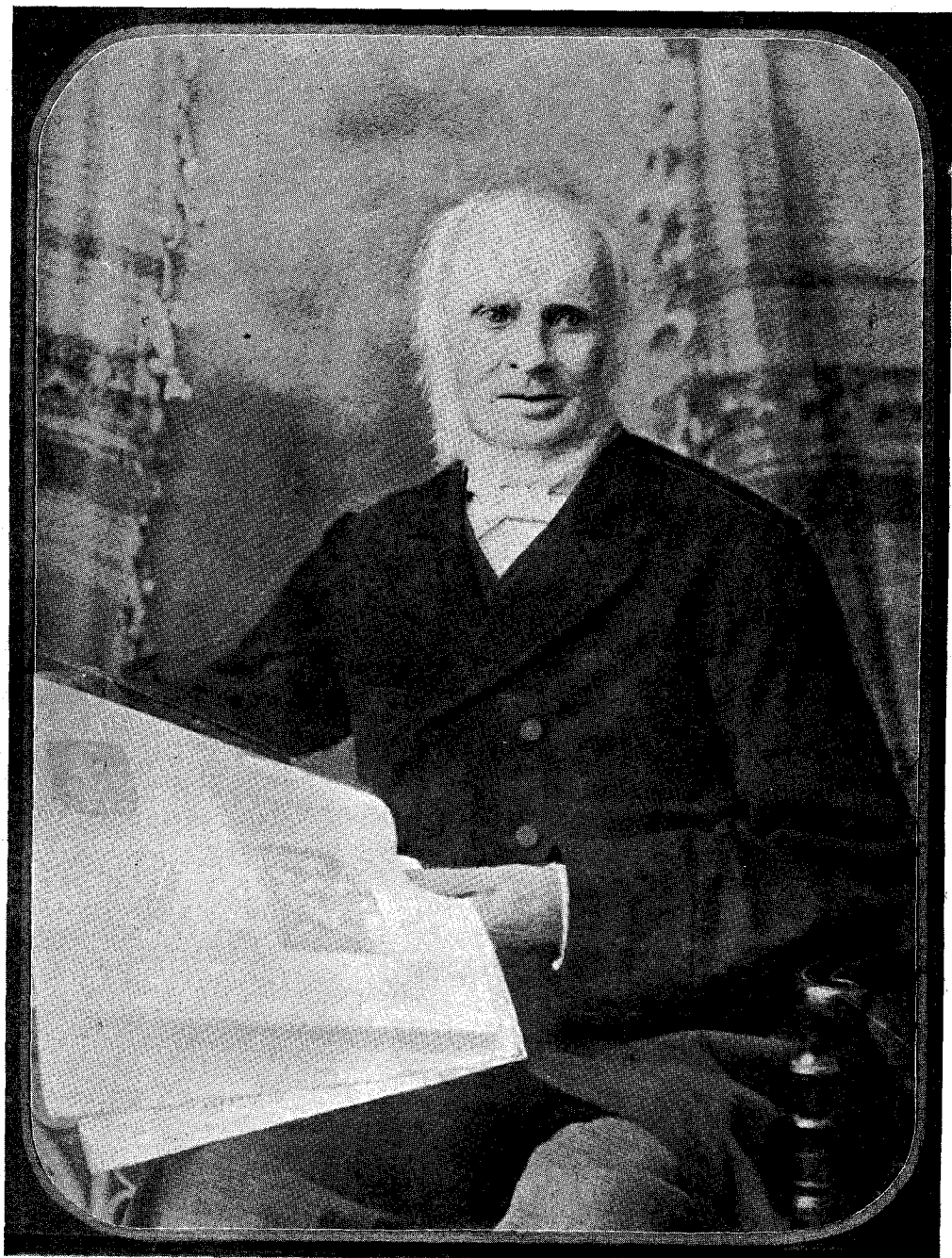
It is not easy to determine the exact birthday of the congregation known at first as the Free Church of Wellington, later as the Willis Street Presbyterian Church, still later as St. John's. If it may be supposed to originate with the petition addressed to the Free Church of Scotland, and which set forth "the desire of the petitioners to secure the services of a regularly ordained minister of that Church," the date is November 15th, 1851. If the natal hour is fixed by the arrival of the minister, the Rev. John Moir, the congregation began to be on Tuesday, November 3rd, 1853, for it was then that Mr. Moir landed in Wellington. His first services were conducted on the following Sunday, the sixth day of the month; but his formal reception by the people and induction into his office by the Rev. W. Dron, of the Hutt—one of the two Presbyterian ministers in the local field before him—was not effected till the 17th November. Perhaps this last date

should be recognised as the formal beginning of the new congregation. In any case the month of November, 1913, sees the completion of the sixtieth year of our organised existence. The anniversary which, by resolution of the Kirk Session, is to be commemorated on the last Sunday of November, is therefore in the customary phrase, our "Diamond Jubilee."

The honour of being the mother church of Wellington belongs not to St. John's, but to St. Andrew's, which started fourteen years earlier, with the arrival of the first batch of Scottish immigrants in the "Bengal Merchant." The first minister of Wellington was the Rev. John Macfarlane, whose pastorate lasted only five or six years. The second was the Rev. W. Kirton, who began his work in 1850. His ministry, like that of his predecessor, does not seem to have been very happy and the dissatisfaction of the congregation came to a head in his second year. It took the form of a petition signed by sixty-nine persons, "attested by Mr. Strang, the Registrar of the Supreme Court and Mr. King, a lawyer, who forwarded the petition to the Free Church of



The First Church



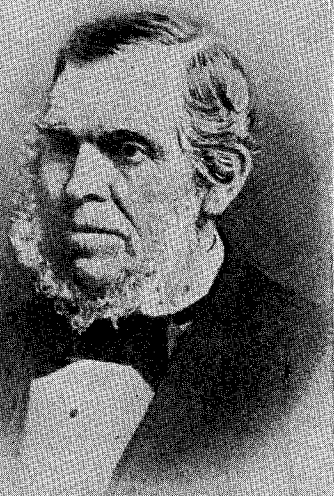
REV. JOHN MOIR.



MR ADAM C. MACDONALD



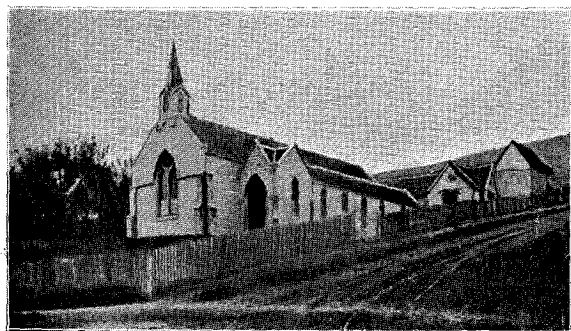
MR JAMES BLYTH



MR MICHAEL QUIN



MR JAMES MITCHELL



The First Church, with additions

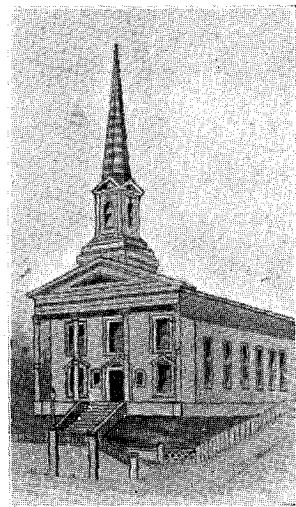
Scotland, asking that an ordained minister should be sent to form a second congregation in Wellington, and to become its pastor."

St. Andrew's had been an off-shoot from the Church of Scotland, and one wonders what exactly were the reasons which determined the choice of these petitioners for a minister of the Free Church, then but eight years old. It may have been their sympathy with the stand for spiritual freedom which led to the disruption of the Established Church in 1843. In part it may have been due to the fact that there had lately come to Wellington a few of the Otago pioneers who had reached Dunedin in 1848, and who were, as is well known, almost to a man Scotsmen and members of the Free Church. In any case the

life of the nascent congregation was linked with the Free Church of Scotland from the very first.

The choice of the Home authorities fell on the Rev. John Moir, minister of the Free Church congregation at Menmuir, who was then in the 46th year of his age. He accepted the invitation, and with his wife and family set sail in the ship "John Taylor," and after a voyage of seventeen weeks arrived in Wellington on November 3rd, 1853. He records in his diary his gratification at being met on board by several of his people, who had secured the Athenæum for the services of the new congregation. In this building on the following Sunday, the 6th day of November, Mr. Moir preached his first sermon. For three years the work was identified with the Athenæum; it stood in Lambton Quay, at that time and long afterwards known as the Beach. In the course of two or three months after the arrival of the minister a session was formed consisting of four elders, namely, James Mitchell, Michael Quin, James Blyth and Adam McDonald. At the same time two deacons were appointed, namely, William Lyon and James Wallace. All of these brethren have long since entered into their rest.

On the first Sunday of June, 1854, arrangements were made for the administration of the sacrament of the Lord's Supper, and on that day the sacred ordinance was for the first time dispensed to the congregation. The records do not show how many were present on this occasion, but a year or two later the membership roll numbered sixty-eight persons. Mr. Moir states that on the last Sunday of October, 1856,



The Second Church



Mr. Thomas McKenzie

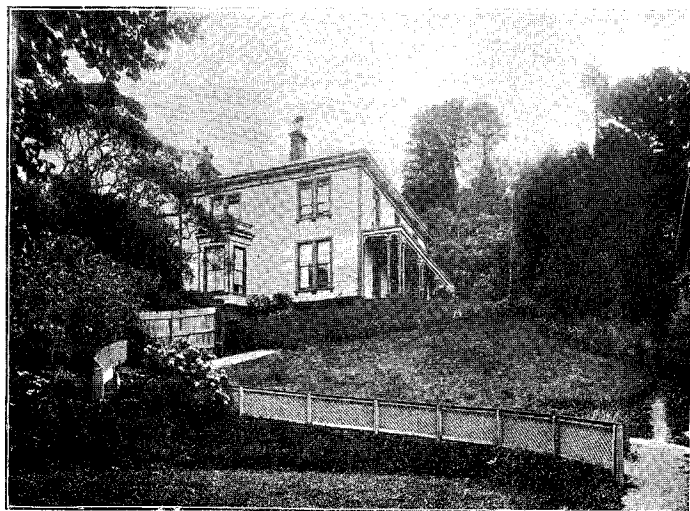
bell : and it was resolved to purchase one in Scotland at a cost of £28. Mr. Moir records with much satisfaction in his diary that "only one of his people refused a mite for this laudable object."

On the 31st of August, 1856, the new church was opened. Mr. Moir preached in the morning from the words of the 87th Psalm : "The Lord loveth the gates of Zion more than all the dwellings of Jacob." In the evening the service was conducted by the Rev. J. Buller, minister of the Methodist Church. The collection for the day was £25. The structure gave accommodation to 200 worshippers. The sittings, at a rental of from 20s to 30s per annum, were mostly taken.

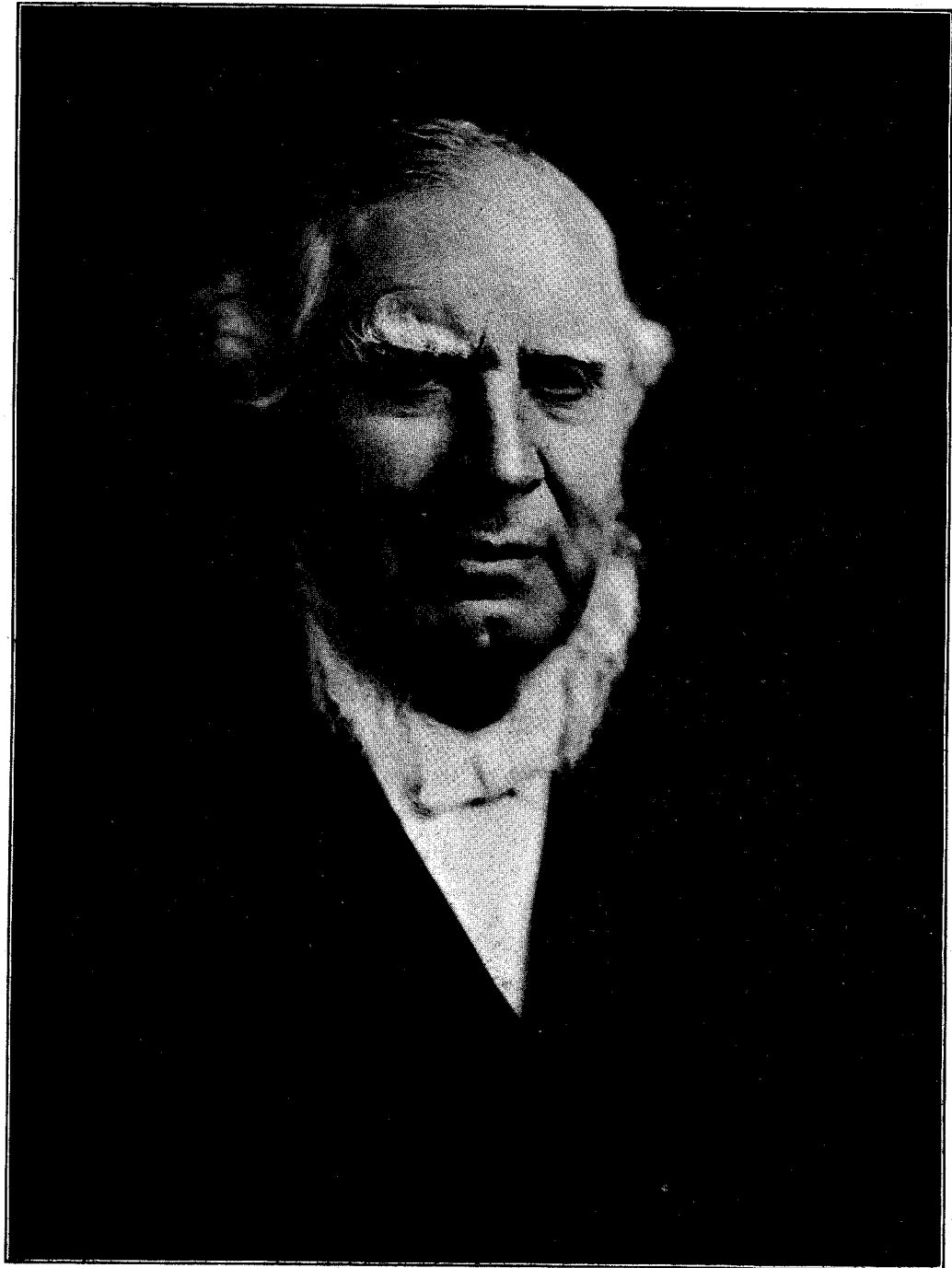
forty-two partook of the communion ; and he adds, "twelve more than formerly." The last of these early communicants passed away only a few years ago.

So the work went on until the little congregation deemed it possible to erect a house of prayer for themselves. Towards the end of the year 1855 the work of collecting funds was taken in hand, and plans were prepared of a structure which, with the site, was to cost £1,000. The site was part of that on which the present church stands : in extent it was rather less than half the area now owned by the congregation. Money was not plentiful in those days, and the congregation was but a handful of men and women, but then as now the grace of liberality abounded and the sum required was soon forthcoming.

Church bells are coming to be regarded as an anachronism ; they are not required, it is said, when clocks and watches are a universal possession. Rather let us say that though of no practical utility, they form a pleasing link with by-gone days. Whether more needful or not in early Wellington than now, it was at any rate felt that the equipment of the church would not be complete without a



The Manse



REV. JAMES PATERSON.



Mrs. James Paterson

The building was, for that early time, a creditable structure. It stood fronting Willis Street, and it is interesting to note that it was regarded by the newspaper of the day—already there was a newspaper in Wellington—"as an ornament to the city."

Here for eleven years more Mr. Moir laboured. Though the agencies of the congregation were few compared with the highly organised fellowship with which we are familiar, the foundations were laid on which the goodly superstructure of the coming time was to be built. On February 9th, 1860, Mr. Moir records the institution of a missionary association, and from the first the members of the congregation had been supplied with copies of the "Missionary Record of the Free Church of Scotland." A Sabbath School had been formed in 1853. With how many scholars it started we do not know, but by January, 1854, the roll numbered 40. Progress in this department, however, was not rapid, for six years later the roll contained the names of only 60 scholars.

The congregational income for ordinary purposes during these years was not as a rule buoyant, but this did not hinder the infant congregation from making contribution to missions and the schemes of the Presbyterian Church of New Zealand into which the scattered and isolated congregations were slowly forming.

In 1854 a manse had been purchased, thus supplying a want much felt by the minister and his family. The whole of the site on which the Manse now stands was purchased at that time, but the original building, which stood in front of the present structure, occupied but a small portion of the acre of ground of which the congregation then became possessor. In 1858 the growth of the congregation necessitated their making an addition to the church. For this purpose £275 were subscribed, but there was much delay before the project was effected, and it was not until 1866 that the work was taken in hand and completed.

Though on the whole successful in his ministrations there seems to have been a good deal of dissatisfaction on the part of a section of the congregation, and after Mr. Moir had laboured for some thirteen years this came to a head in a proposal that a colleague and successor should be appointed. We shall not dwell on the time of misunderstanding between pastor and people which followed. Mr. Moir insisted on one thing, the majority of the congregation on another, and a considerable number of worshippers left with the intention of forming a new charge. They availed themselves of the services of the Rev. John Hall, of the Irish Presbyterian Church, who had been labouring at Wanganui and the West



Mr. James Smith

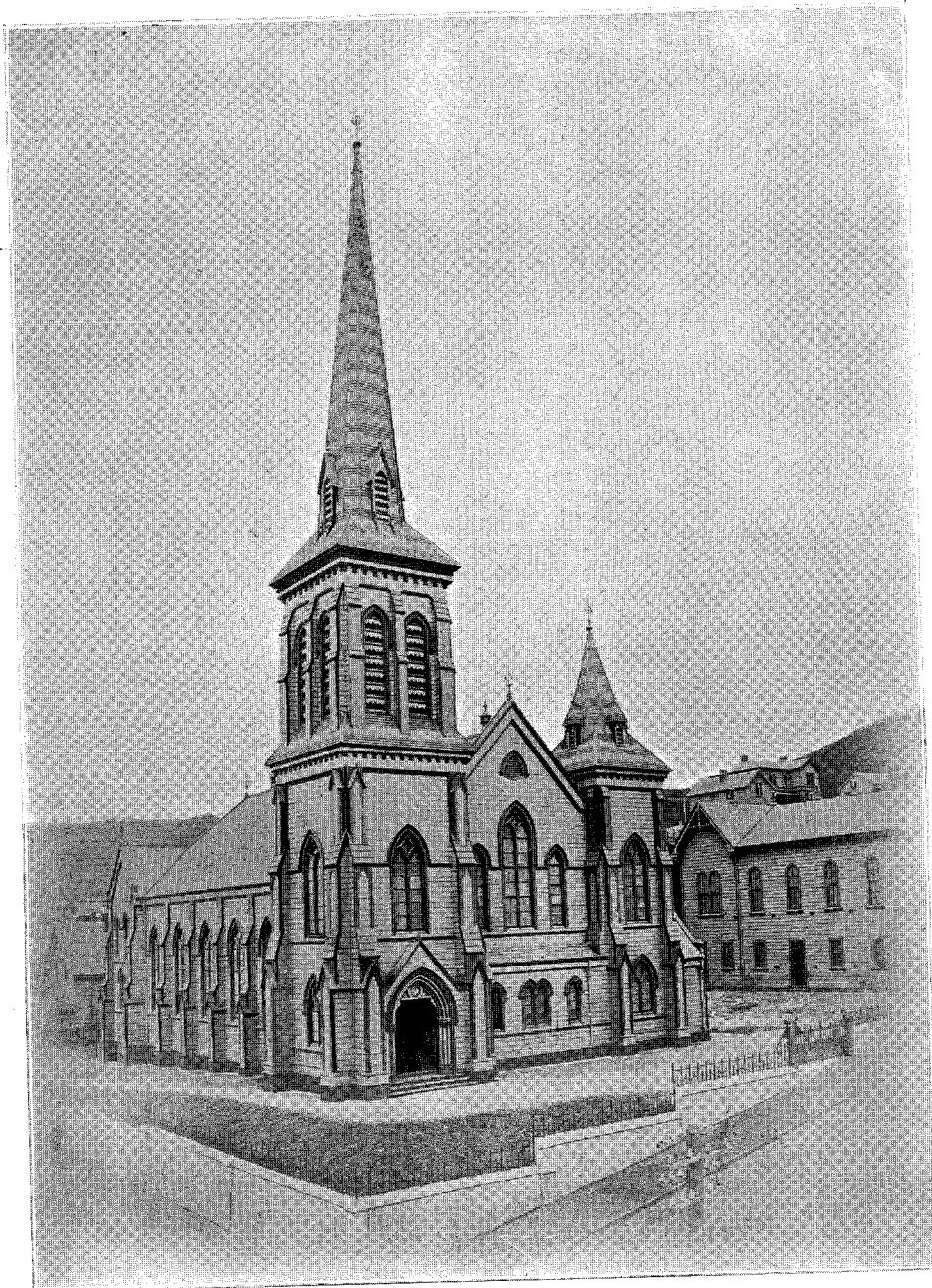
Coast, and was now on his way home to Ireland. Mr. Hall's services seem to have been much appreciated; but happily the breach was by and by healed. Mr. Moir intimated his resignation, and the dissentients returned. It was agreed to give the retiring minister £100 per annum and the use of the Manse, and these benefactions he continued to receive to the day of his death, twenty-eight years later. Mr. Hall agreed to supply the pulpit till a new minister should be settled.

Mr. Moir's pastorate was not, in his own judgment, particularly happy, yet on the whole it was successful. He notes that during the first seven years of his ministry the congregation had raised £2,929, and that on the year ending August, 1859, the income had been £406. We have seen how the church had to be enlarged, and there was an increase, steady if slow, in the number of members in full communion. There could not have been a rapid increase, for the population of the little city grew but slowly.

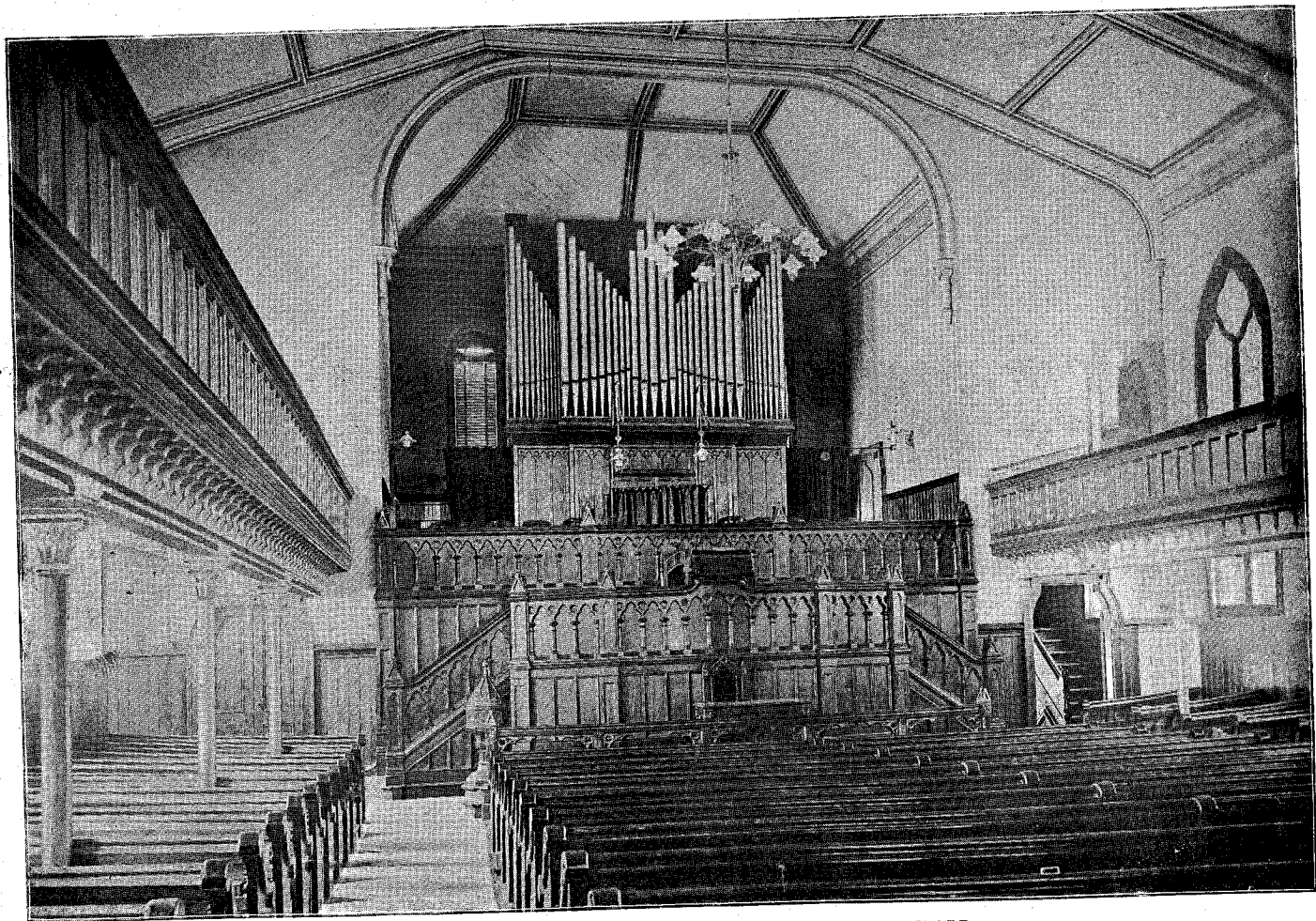
Mr. Moir was a man of distinct ability, very earnest, a good scholar and a diligent pastor. In his first pastorate in Scotland, as minister of a Congregational Church in Hamilton—he joined the Free Church of Scotland at a later time—he had somewhat intimate relations with a man destined to reach the highest pinnacle of human greatness in the disinterested service of his kind—David Livingstone.

When the great missionary traveller returned home after his first journeyings in Africa at the close of 1856, and a few months later the tidings of his reception reached far-away Wellington, Mr. Moir made some extremely interesting notes in his diary. He relates that David Livingstone's parents and brothers and one of his sisters became communicant members of his Church in Hamilton, and though David did not join, he came into close and frequent contact with Mr. Moir, who advised him in his studies and sometimes lent him a book; Mr. Moir characteristically adds, "which he most carefully returned." It was to Mr. Moir that David Livingstone first stated his desire to become a missionary, and it was he that recommended him to the Committee of the London Missionary Society, a recommendation which secured for Livingstone entrance upon the course of studies that were to fit him for his future work as a medical missionary, though, as Mr. Moir notes with some satisfaction, the Committee did not seem to realise as clearly as he did the promise of a life that was to become so singularly fruitful of good to mankind.

Mr. Moir bore his full share in the planting of the new charges which came into existence during his ministry. Before his arrival there was, as has been stated, the congregation of St. Andrew's, which continued to maintain its



THE CHURCH IN 1885.



INTERIOR OF THE CHURCH AND ORGAN.

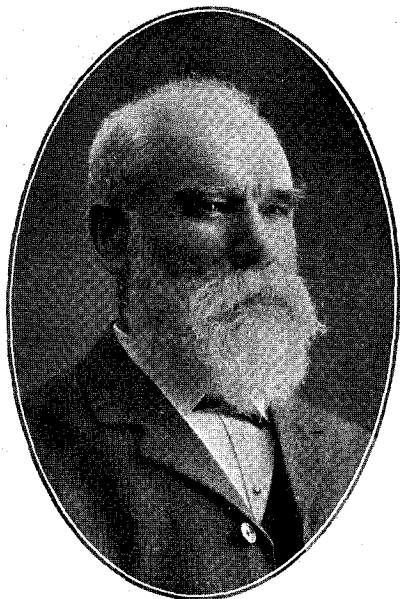


Mr. F. H. Fraser

relationship with the Established Church of Scotland. There was also a congregation at the Hutt. Mr. Moir narrates the formation of the congregations in the Wairarapa Plain and at Turakina, the ministers of these and of the Willis Street Church and their respective elders forming the members of the Presbytery of Wellington. Its birthday was November 23rd, 1857. The first of the many unsuccessful efforts to unite the Presbyterianism of New Zealand into one communion also fell within the period of Mr. Moir's pastorate. On the 20th November, 1862, there was held at Dunedin a conference at which it was resolved, after due deliberation, to consummate the union of the Churches North and South in Auckland in November of the following year. "The best laid schemes of mice and men gang aft agley," as Burns tells us. We need not enter into particulars. It is probably within the knowledge of all the readers of this booklet that the union of the Churches was not accomplished until November, 1901.

Mr. Moir having resigned, the way was clear for the congregation to obtain the services of a successor. Through the Presbytery a petition was sent to the Colonial Committee of the Free Church of Scotland, asking them to select and send out a minister. The choice of the Committee fell on the Rev. James Paterson, at that time ministering to the Everton Valley Church, Liverpool. Mr. Paterson is a native of Ayrshire, where he was born in 1830. He studied for the

ministry of the Free Church, at the Universities of Glasgow and Edinburgh, and his training in Divinity was received at the Hall of the Free Church in the latter city. For a time he worked as a missionary in Paisley, and was ordained by the Presbytery of Lancashire to the pastorate of St. Peter's, Liverpool. This congregation with their minister afterwards migrated to Everton Valley. When the choice of the Committee fell on him Mr. Paterson was in his 39th year. He accepted the nomination on the understanding that his induction should be delayed until he and the congregation were satisfied that a permanent settlement was mutually desirable. In August, 1868, he, with his wife, arrived in Wellington. On the evening of Sunday, the 30th of that month, he began his ministry, preaching from Colossians i. 27. Mr. Hall occupied the pulpit at the morning service, introduced Mr. Paterson, and preached from Judges vi. 14. After ministering to the congregation for three months a call in the ordinary form was addressed to Mr. Paterson and accepted by him. The induction took place on November 27th, 1868. The induction of a minister is a function ordinarily discharged by a Presbytery, but the Presbytery of the bounds—Wellington to wit—was not available in this instance.



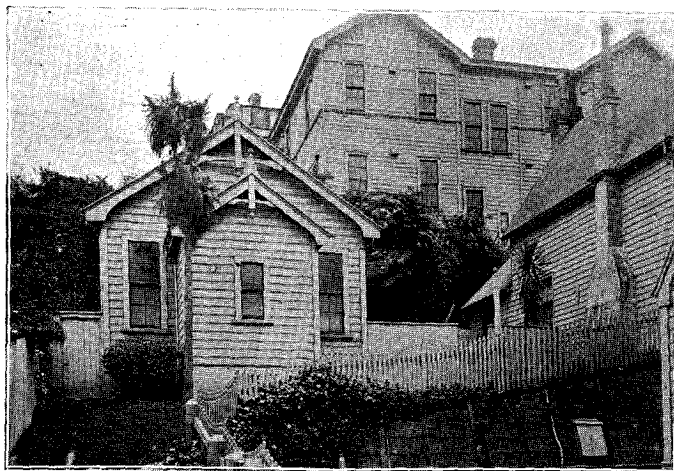
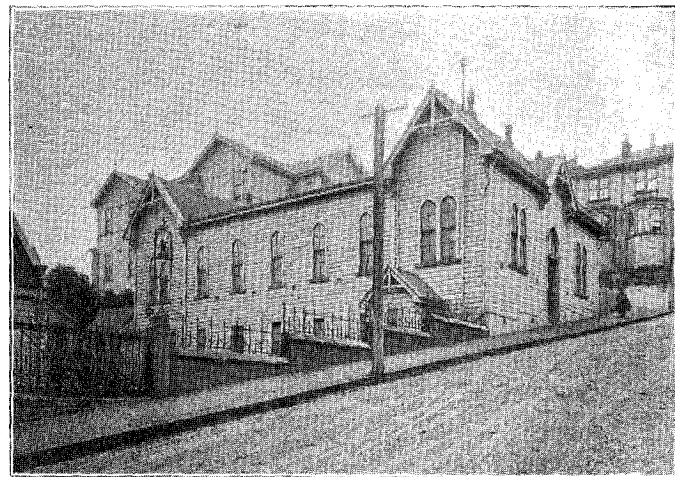
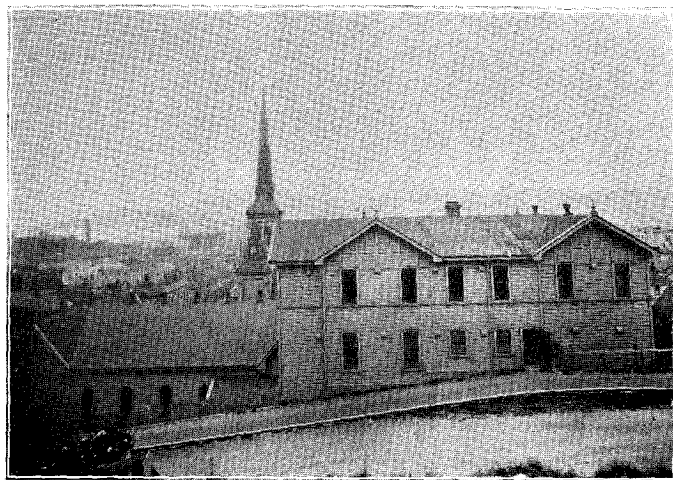
Mr. James McKerrow

The Maori war was raging, and the scattered ministers of the Presbytery could not leave their families and their flocks. The General Assembly, however, was then in session in Wellington, and by this body Mr. Paterson was inducted into his charge. From that date until his retirement in 1903 Mr. Paterson was sole minister of the congregation.

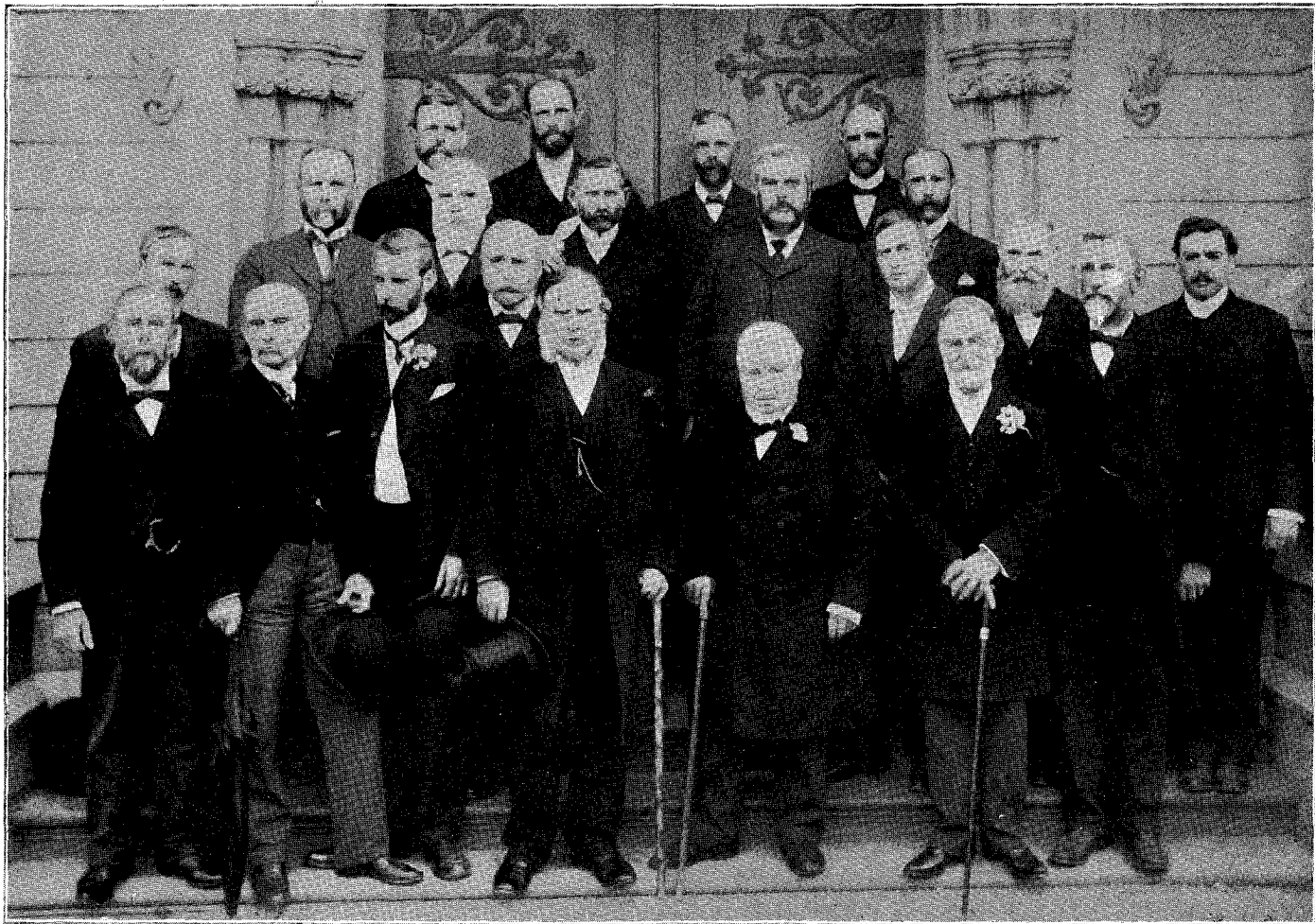
It was the day of small things when he came upon the scene. Three years earlier—in 1865—Wellington had become the capital of New Zealand, but when he began his ministry the population totalled only 7,000, and the church, even after its enlargement in the later years of Mr. Moir's pastorate, was still a very small building. The number of citizens was, however, daily increasing, Scotsmen and Presbyterians forming a fair proportion of the new-comers. Under Mr. Paterson's energetic and capable ministry before long the need of more accommodation became urgent. Four years after his arrival the building was once more enlarged. It was re-opened for public worship on May 7th, 1871. There is an interesting note in Mr. Moir's diary regarding this event. After referring to the first enlargement of the church during his own pastorate he says: "To-day another enlargement was opened by the present minister, Mr. Paterson. May God's blessing rest upon his labours!"

It is about this period that the name of the congregation was changed from the Willis Street Presbyterian Church into St. John's. Curiously enough we can find no trace of any formal resolution of Session or management Committee calling for this change of name, and the records of the Wellington Presbytery are equally silent. A minute of Session dated 19th August, 1872, states that "the Kirk Session of the Presbyterian Church in Willis Street met in the Vestry." A minute of the following month—6th September—is dated "St. John's Church." There must have been, one would think, some resolution, some reference of the matter to the Presbytery, but the records are silent, and the memory of no member or official of the Church is now able to fill up the blank.

Before long even the enlarged building proved inadequate to the needs of the worshippers, and apart from its size the people of St. John's felt it incumbent to possess a structure which would more worthily symbolise the place and importance of the congregation in the life of the community. It was accordingly resolved to pull the old church down and erect a new one with a seating capacity of 600, at a cost of £4,000. Of this sum £2,400 was immediately subscribed. The foundation stone was laid by the Marquis of Normanby, Governor of the Colony, on June 29th, 1875. On



THE CHURCH HALL, SCHOOL AND BIBLE CLASS ROOMS.



THE KIRK SESSION IN 1900.

Top—Mr. Jas. Atkinson, Mr. Geo. A. Troup, Mr. Wm. Hopkirk, Mr. M. D. Menelaus

Second Row—Mr. John Reith, Mr. Jas. McKerrrow, Capt. H. Johnson, Mr. J. G. W. Aitken, Mr. S. Clarke-Johnson

Third Row—Mr. John Mackay, Mr. John Ferguson, Mr. A. D. Thomson, Mr. Jas. Mitchell, Mr. H. W. Kersley

Front Row—Mr. John Wilson, Mr. W. T. Glasgow, Mr. C. S. Moore, Rev. Jas. Paterson, Mr. T. W. McKenzie, Mr. Jas. Sloan, Mr. Wm. Allan



Mr. William Hopkirk

the 12th December of the same year the new structure was opened. The collections for the day amounted to £210. As may be seen from the picture of the building, while it was not as large and architecturally effective as that in which we now worship, it was nevertheless a fine church, a credit to the congregation and an ornament to the little city. At the same time as the church was erected there was also built a hall for the Sunday School, which stood on the site occupied by the present Sunday School structure.

Churches are proverbially good risks for Insurance Companies, but this fine building and the adjoining Sunday School hall were destined to vanish in smoke and flame on the 9th May, 1884. So great a calamity might easily have plunged both minister and people into at least a mild form of despair, but it did nothing of the kind. With a fine enthusiasm they rose to meet the new needs of the new day. The Athenæum Hall was rented for the Sunday services, and arrangements for the erection of a new church immediately entered on. The insurance on the buildings amounted to £3,500. The sum required to erect the larger church and hall now contemplated was £6,839, and inasmuch as the site was barely sufficient for the new structure, it was resolved to purchase the adjoining property of Mr. Spinks, consisting of a garden and house. The house—now occupied by the church officer—was shifted back from the position in which it then

stood, and the space necessary for the new structure was thus secured at a cost of £1,500. Other expenditures had to be made, and, exclusive of the insurance, the congregation was faced with the task of raising a sum of close on £5,000. Very gallantly they set themselves to this task. When Mr. James Smith, congregational treasurer, at the ceremony of laying the foundation stone, gave his financial statement he was able to announce that £3,140 had been paid or promised. He did not add that this gratifying position was in no small measure due to the whole-hearted interest and ceaseless activity displayed by himself in canvassing for subscriptions. The stone was laid by Sir James Prendergast, Chief Justice of New Zealand, on the 15th May, 1885. From the *New Zealand Times* of that date we learn that on the stone was placed a copper plate on which the following inscription had been engraved :—"The foundation stone of St. John's Presbyterian Church, Wellington, re-erected after being destroyed by fire on Friday, 9th May, 1884, in connection with the Presbyterian Church of New Zealand, was laid May 14th, 1885, by His Honour Sir James Prendergast, Chief Justice of New Zealand, in the presence of the Rev. J. Paterson, minister, Elders : J. G. W. Aitken, A. Hopkirk,



DR. GIBB.

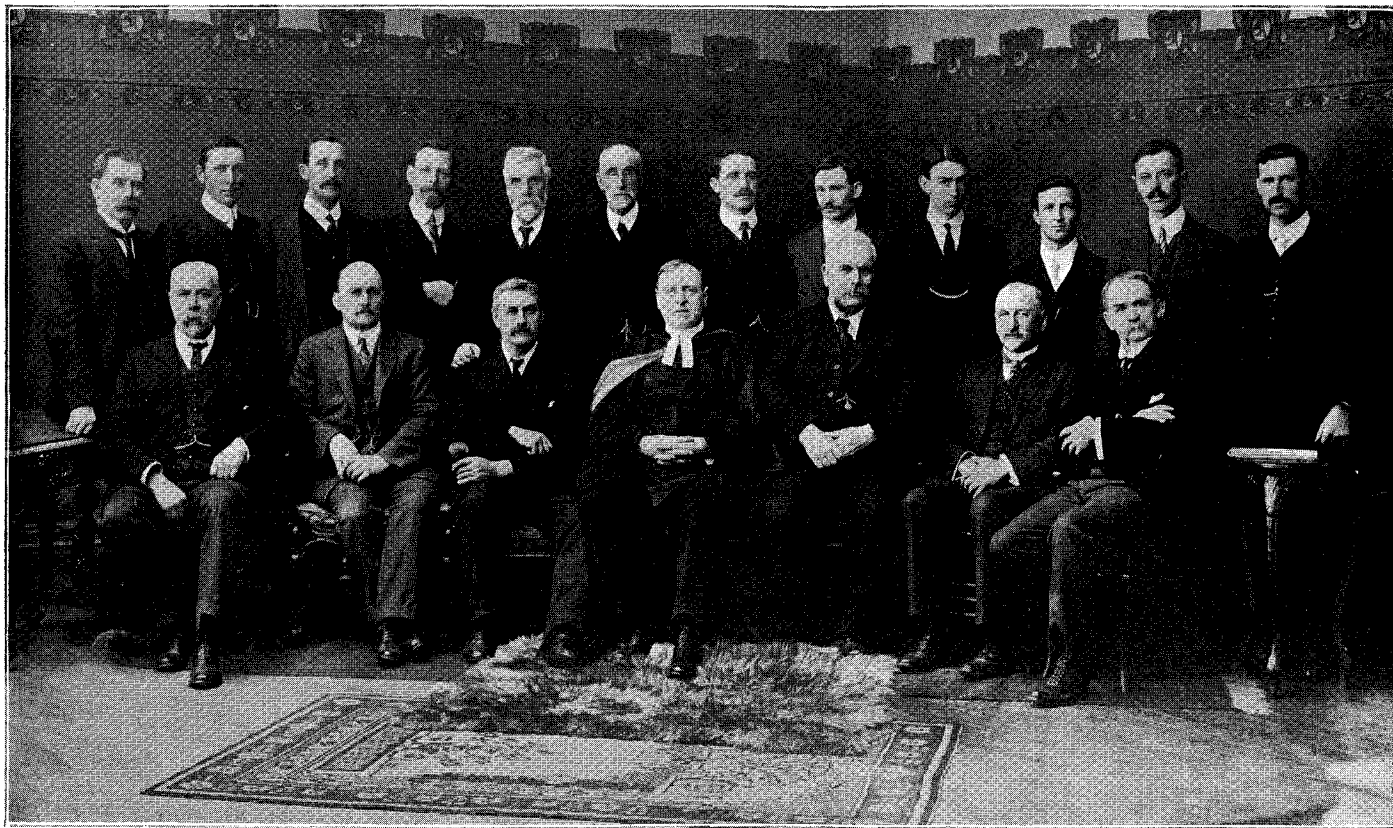
F. H. Fraser, J. McLean, W. Littlejohn, J. Rungay, D. Robertson, J. Smith, J. Sloan, W. Waddell, J. Wilson, J. Young, J. McKerrow, Members of the Committee of Management: J. Smith (Treasurer), J. R. Blair, R. Greenfield, W. T. Glasgow, D. S. Gray, T. McKenzie, J. Kirkcaldie, J. T. Steele, T. Whitehouse, A. McDougall, J. McKay, Thomas Turnbull (architect), James Wilson (builder)." In the course of his speech Sir James Prendergast remarked that "where large masses of people were gathered together, and consequently liable to sudden panic, the designers of the building had been wise in making use of wooden lington was more liable to serious injury the southern boundary of Canterbury unsuitable that the foundation should be There was indeed a general sentiment at to erect stone or brick buildings in Wellington was on this account less imposing yet is probably the finest of its kind in the year 1885 there occurs this sentence: architecturally a success — beautiful in its seating, excellent in its acoustics, and It reflects great credit both on the architect—James Wilson." It was opened on 6th well, of Wanganui, officiating in the morning of Christchurch, in the afternoon and even-

In this year the members of St. John's That so small a body of men and women magnitude as the erection of two large building in nine years is a circumstance as were not the only large expenditures faced during these and the immediately succeeding years. In 1886 an organ, at the time probably the finest in New Zealand, was placed in the building at a cost of £1,600. Mr. James Smith, with whom the proposal originated, collected some part of the cost and made arrangements by which the congregation was freed from all liability for five years for the interest on the money borrowed to complete the purchase. The builders were Messrs. Lewis & Co., of London. In 1896 the building now known as the Willis Street Class-room, was erected for the Young Men's Bible Class, at a cost of nearly £300; and in 1902 extensive additions were made to the Sunday



Mrs. Gibb

materials—not that he believed that Wellington was more liable to serious injury from earthquakes than any place between and New Plymouth. It was not therefore of stone and the superstructure of wood." this time that it was tempting Providence lington. The structure which presently than some of the churches in the South, the Dominion. In the annual report for "The new church is acknowledged to be design, admirable in finish, comfortable in every way well adapted to its purpose. tect, Mr. T. Turnbull, and the builder, Mr. December, 1885, the Rev. James Treading, the Rev. John (afterwards Dr.) Elmslie, ing. The collection amounted to £165. in full communion numbered only 360. faced and accomplished tasks of such churches with halls and Sunday school surprising as it is gratifying—and these

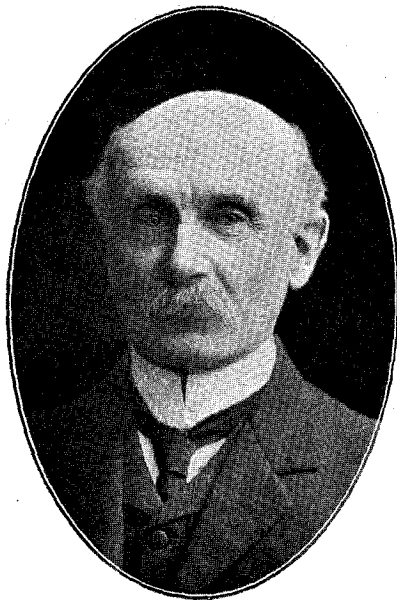


MANAGERS, ST. JOHN'S CHURCH, WELLINGTON.

Top Row—Mr. John Campbell, Mr. W. Badden, Mr. A. M. Wilson, Mr. G. W. Morice, Mr. J. B. Finlay

Second Row—Mr. G. Gilmour, Mr. G. Reid, Mr. H. Smith, Mr. J. MacDonald, Mr. Wm. Hopkirk, Mr. M. D. Menelaus, Mr. H. Crawford, Mr. D. Douglas, Mr. G. H. Elliffe, Mr. A. Orr, Mr. L. Andrew, Mr. R. G. Crawford

Front Row—Mr. J. Bruce, Mr. J. Knox, Mr. J. M. Morice, Dr. Gibb, Mr. J. G. W. Aitken, Mr. J. Anderson, Mr. W. Jennings



Mr. W. T. Glasgow

school structure in the shape of separate class rooms for the Sunday school, a large room for the Young Women's Bible Class and a social parlour and gymnasium for the young men. These form the somewhat imposing pile of buildings now known as the Dixon Street Hall. The cost of these last additions was about £2,000.

This altogether constitutes an impressive record of giving for building and other objects. The congregation met the repeated demands upon their liberality in a very noble spirit. It is, however, only just to observe that the greater part of the cost of the last, as well as part of some others, was not defrayed at the time of erection, but brought into existence a large debt which various special efforts of a succeeding time have not altogether wiped out. It is confidently anticipated that the debt will be extinguished by the contribution the congregation is asked to make on Jubilee Sunday.

Notwithstanding the heavy expenditure in which the extensive scheme of building just set forth involved the congregation, the revenue for ordinary purposes was well maintained, and their liberality was not confined to making provision for ordinances of religion among themselves. The sums devoted to missions and philanthropy seem small compared with the congregation's benefactions to these objects in later years, but a beginning was made and especially in the support of the Home Missions of the Presbyterian Church of New Zealand the contribution

was highly creditable.

During Mr. Paterson's pastorate the work of the Sunday schools was greatly extended. The Willis Street School under the guidance of a number of capable superintendents and teachers grew to large dimensions, having in its palmyest days, before the Bible Classes came to be separately enumerated, a roll of 500 scholars. In 1872 a Sabbath School conducted by Mr. G. C. Sage, in Tory Street, was taken over by the congregation and was for some time known as the Tory Street Presbyterian Sabbath School. At a later period the name was changed to the St. John's Sunday School, Mount Cook. Here also a work of great merit was done; at one time the roll contained the names of 484 scholars. In 1888 the Bible classes entered upon a new phase. The bonds uniting them with the Sunday school were slackened and the method of co-operation between the leaders and the members was introduced. Various social, recreational and philanthropic agencies were added to the organizations, with the result not only of attracting a larger number of young people to their fellowship but also of making them more interesting and helpful.

A Christian Fellowship Association, meeting on Sunday mornings, proved for many years a helpful agency in quickening the spiritual life of its members, and provided various outlets for active Christian service.

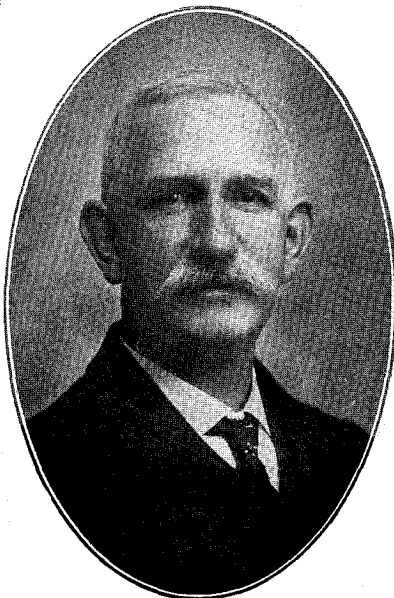
The Missionary Association instituted in Mr. Moir's time became in the next pastorate a much stronger organization, and besides undertaking the quarterly contributions of the people to the cause of foreign missions, did not a little to stimulate the interest of the congregation in the progress of the Kingdom of Christ among the heathen.

Mr. Paterson's pastorate—this long period Welling-place of 7,000 people to nearly 50,000. In this participated. The Sabbath-schools were attended by children and young men. Mr. Paterson earned the affection of the congregation as a trustworthy and a prudent administrator of the Gospel. In the following sentences Rev. J. Paterson, who for St. John's with conspicuous pastorate. His long association, his kindly ways devoted ministrations to sorrow-laden had earned own people and the res-

It was no light matter for him to face the parting from the congregation to whom he had so long ministered, and the severing of the pastoral tie was keenly felt by those he had baptized, who had grown up under his ministry, and to whom he had been a tried and trusted friend." He made an effective representative on various public bodies; for many years he was a member of the Senate of the University of New Zealand, of the Education Board, and Board of Governors of the High Schools. In the General Assembly of the Northern Church, prior to the union in 1901, he exercised much influence as a man of large experience and of sober judgment. He was Moderator of this Assembly



Mr. J. G. W. Aitken



Mr. William Allan

ate lasted 35 years. During this time the population grew from a little over 10,000 to contain a population of nearly 50,000. In the growth of the congregation, the schools and Bible classes, and a numerous company of men and women. Mr. Paterson's esteem of the congregation, a faithful pastor, and an earnest preacher, annual report of 1903 occur:—"In July the nearly 35 years had served with faithful ministry, resignation with the congregation, his care for the sick, the aged and the young, for him the love of his people of the community.



Mr. G. A. Troup

in 1876, and was Moderator of the second Union Assembly in 1902. As Convener of the Church Extension Committee from 1882 till 1907 his services in fostering the cause of the Church in the rural districts, especially of the North Island, were widely recognised. In Wellington itself when Mr. Paterson began his ministry there were but two congregations—those of Willis Street and St. Andrew's. During his pastorate two other Churches came into existence, St. James', Newtown, and Kent Terrace; the former in 1885, the latter in 1886. St. James' was a direct off-shoot from St. John's, a mission having been established there some years previously by the latter, which purchased the site and built a small church to meet the needs of a rapidly growing neighbourhood.

In his labours in the Church Mr. Paterson was greatly assisted by his wife, who in all things proved his true helpmeet, and was held in much deserved affection by the people of the congregation. During her later years she suffered much from distressing illness, and passed away in 1911.

Mr. Paterson was supported during his long ministry by a succession of earnest and capable office-bearers and other workers. Reference will now be made to a few of the many men who have served the congregation well and faithfully. We would that we could name a larger number, but it is evident that within the limits of our space mention can be made only of those very prominently identified

with the work of the Church and its organisations.

Mr. Thomas MacKenzie, who lived to be the "Father of Wellington," and who passed away only three years ago, arrived in this city with the earliest settlers. He was then a young lad. He saw the origin of St. John's, and from the first took a warm interest in its fortunes and bore his share of the burden of its work. He was an elder of the Church and for many years leader of the Young Men's Bible Class; and it was interesting to hear the old man speak, as he often did, of the lads whom he had taught and who in later years had filled important positions in the community as well as in the Church. Mr. MacKenzie was a public-spirited citizen and editor and part proprietor of Wellington's first newspaper.

Mr. F. H. Fraser's connection with St. John's dated from a very early period. From the first he took a deep interest in the Sunday School. We have not been able to ascertain the year in which he became Superintendent, but the annual report of 1872—the first published report of the congregation—shows that in that year he held this position. He continued to hold it till 1902, when he retired from active service with the title of Honorary Superintendent. For many



Sister Mabel

the prayer meeting, in the property and finances of the Church, and in the public services of the sanctuary; and both by earnest personal effort and generous contribution he was always ready to further the Church's welfare." He passed to his rest in 1902.

Mr. James McKerrow came from Dunedin to Wellington in 1876, connected himself at once with the congregation and in 1881 was elected to the eldership. Ever since, his labours especially in connection with the properties and finance of the church have been abundant. He has filled at different times many offices, and at important junctures has usually been chosen to act as chairman of representative committees. His leadership has ever been characterised by ripe wisdom

years Mr. Fraser conducted a service for children in the Mount Cook school on Sunday mornings. He died in 1911.

Mr. James Smith was for a long time one of the most eager and strenuous workers of the Church. He became an elder in 1872. He held the position of General Treasurer during a period of great strain, and, as we have already seen, it was largely owing to his zeal and sagacity that the congregation faced so gallantly the task of building the present church after its predecessor had been destroyed by

fire. In manifold other connections Mr. Smith's labours were of the utmost value. The minute of Session passed on the occasion of his death says:—"He took interest in every department of the Church's work, in the Sabbath School,



Sister Lilian



Sister Nora



SUNDAY SCHOOL OFFICERS AND TEACHERS.

Top Row.—Miss M. Gibb, W. McKenzie, Miss Gibb.

Second Row.—J. A. D. Hopkirk, J. Barnett, J. H. Kraft, G. Reid, H. Crawford, G. W. Morice, J. M. Morice, G. H. Eliffe.

Third Row.—Miss C. Rogers, Miss S. Grant, Miss W. Allan, Miss E. Morrison, Miss I. Scott, Miss N. Clachan, Miss D. Wylie, Mrs. Whiteman, Miss B. Badden, Miss A. McLeod, Miss M. Simmonds, Miss M. McMorran, Miss E. Payton.

Fourth Row.—Mrs. Andrew, Miss J. Hopkirk, Wm. Hopkirk, Dr. Gibb, A. Johnston, Miss M. Scott, Miss K. McRae, Miss E. Wallace.

Front Row.—J. Macfarlane, A. East, W. Ramsay, W. Taylor.

and practical sagacity. As chairman for many years of the Board of Trustees of the Presbyterian Church of New Zealand he has laid not the congregation only but the whole church under a debt of gratitude not easily repaid.

There is no man better known or more generally esteemed, not only in St. John's but in all Wellington, and throughout New Zealand, as far at least as the Presbyterian people are concerned, than Mr. J. G. W. Aitken. In the congregation his name is a household word. His connection with it dates from 1882, on his arrival from the Old Country. In 1884 he was chosen to the eldership; in 1889 he succeeded

Mr. J. Smith as congregational treasurer. It is a very safe thing to say that there is not one department of the congregation's activities and organizations that has not benefited by his wise counsel and generous assistance. Of him it may with truth be affirmed that he has abounded in works of faith and in labours of love. He more than most is a man of affairs, but there has never been a time, not even when his mayoralty and membership in Parliament made so great a demand on his strength, that his services have not been most cheerfully placed at the disposal of the congregation.

Mr. William Allan reached Wellington and became connected with the congregation in 1878, entering the eldership in 1884. In 1882 he succeeded Mr. A. Hopkirk as superintendent of the Mount Cook Sunday School. Under his fostering care the school achieved great success, and though owing to the suburban movement of the population it may now be described as being in the sere and yellow leaf, in Mr. Allan's time it rivalled the Willis Street School in numbers and usefulness. Mr. Allan has never spared either time or means in the service of the church, to the promotion of whose best interests he has been throughout most earnestly devoted. St. John's has had no warmer friend in all its history.



ST. JOHN'S WOMEN'S ASSOCIATION.

Miss Stenhouse, Secretary
Miss Sinclair, Secretary

Mrs. Gibb, President

Miss Gibb, Treasurer
Mrs. T. H. Gill, Vice-President



EXECUTIVE OF YOUNG WOMEN'S MISSIONARY GUILD.

Miss Rodgers, Secretary
Mrs. J. Butler, Hon. President

Miss Hopkirk, Vice-President
Sister Nora, President

Miss Allan, Treasurer
Miss. A. Smith, Vice-President

Seat-letting Committee. To Mr. Hopkirk St. John's is indebted for many services rendered with an enthusiasm that never tires.

Mr. W. T. Glasgow became an elder in 1888. Prior to this he had taken his full part in the work of the Fellowship Association and other organisations of the day. As Convener of the Church Extension Committee he sought assiduously to deepen the interest of the congregation in this most necessary work and to increase their contribution. He bore his full share of the burden in other departments. Mr. Glasgow, with his family left in 1910 to reside in Dunedin.

Mr. George A. Troup became connected with St. John's in 1888. He entered the Session in 1895. The work among the youth of the congregation, especially the young men owes more to him than can be readily expressed. To him belongs the credit of the initiation of the new mode Bible Class, which aims at an all-round cultivation of manhood and womanhood, caring supremely for the soul, but recognising that the body and social aptitudes too require their meed of

Mr. William Hopkirk joined St. John's as a young man; in 1888 he was elected a member of Session. For many years he was an eager worker in the Mount Cook Sunday School, and held the position of secretary and treasurer to the Teachers' Association during a long period. In 1897 he succeeded Mr. Fraser as Superintendent of Willis Street, and it is only sober truth to say that in his labours to promote the welfare of the school he has been abundant, while his love for the work has been an inspiration to all who strive to promote the best interests of our youth. Since 1877 he has with much ability discharged the exacting duties of the convenership of the



Mr. M. D. Menelaus

cultivation. Mr. Troup has a rare power of eliciting the sympathies and securing the co-operation of young men in Christian work. Under his inspiring guidance St. John's Class became the norm on which all the aggressive work of the denomination for its youth has for some years proceeded.

Mr. A. D. Thomson filled not a few offices during the years of his first connection with the congregation. He was a prominent member of the choir, joint leader with Mr. Aitken of Mount Cook Young Men's Bible Class, and was ordained to the eldership in 1902. After ten years' residence in Palmerston North as Stipendiary Magistrate Mr. Thompson recently returned to Wellington, and is once more enrolled a member of Session.

It is impossible to do more than name a few other men who during Mr. Paterson's pastorate helped to bear the burden and heat of the day, namely, Messrs. Walter Turnbull, for many years a member of the Management Committee; Alexander Hopkirk, Superintendent of Mount Cook School; Robert Hopkirk, who served as city missionary, but was largely dependent on St. John's for the maintenance of this work; James Wilson, an elder for many years, and in business a builder, whose integrity was in all men's mouths; W. S. Reid, Solicitor-General, whose advice on all matters requiring legal guidance was always most cheerfully given; Robert Hannah and John Kirkcaldie, who were members of the Managers' Committee at the critical times of the congregation's history and whose

practical sagacity helped materially in the solution of its problems; John Reith, who did much valuable work in fostering new suburban charges; John McLean, an elder, who eventually joined Kent Terrace Church; David Robertson and W. M. Hannay, who are now mainstays of that congregation.

In January, 1903, Mr. Paterson intimated to the Session that owing to increasing years he no longer felt able for the full work of the pastorate, and asked that a colleague and successor should be called to the ministry of St. John's. A large Committee was thereupon appointed representative of every section of the congregation and its organisations to consider and report on the situation that had arisen. Through Mr. Jas. McKerrow, its chairman, negotiations were opened with the Rev. James Gibb, D.D., of the First Church, Dunedin. Dr. Gibb, while not favourable to the suggestion of a collegueship, agreed to give the proposal his serious consideration. Before he had intimated his decision Mr. Paterson made another proposal to his office-bearers, the issue of which was that he retired on an annual allowance of £300. On May 19th, 1903, the Presbytery of Wellington permitted him to demit the active duties of the pastorate with the rank of Senior Minister. His closing services in the church were held on Sunday, 26th July, and at a farewell social meeting a few days later he was presented with a purse of sovereigns, sufficient to cover the expenses of an



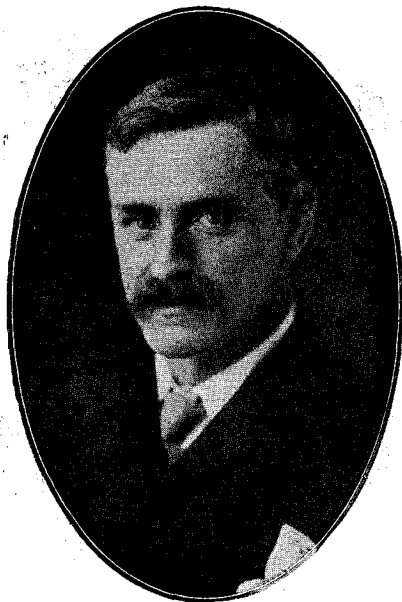
Mr. T. H. Gill, M.A.

extended tour in Europe and America. Mr. Paterson, who, though now 83 years of age, is still in excellent health, and has since his return resided in Wellington, and found many avenues of useful work open to him.

The call which in due course the congregation addressed to Dr. Gibb was sustained by the Presbytery of Wellington on June 16th, 1903. On June 24th the Presbytery of Dunedin—Dr. Gibb having intimated his desire to accept the call—released him from the pastorate of First Church, and on the 12th August he was inducted into the ministry of St. John's. He was introduced to the congregation at the morning service of the following Sunday, 16th August, by the Rev. R. J. Porter, of Oamaru, and in the evening preached his first sermon to his new congregation.

Dr. Gibb, who at the time of his call was in the 46th year of his age, is a native of Aberdeen. He was educated for the ministry of the United Presbyterian Church of Scotland at Aberdeen University and the Theological Hall of his Church in Edinburgh. He held no charge in Scotland, having elected to serve in the colonial field. With his wife he arrived in Melbourne in 1882, and was shortly thereafter placed in charge of the Church at Footscray, where he ministered for nearly four years. In 1885 he was called to the pastorate of the First Church, Dunedin, into which he was inducted in January, 1886. Here for the next seventeen and a half years he laboured with distinguished success. As a preacher he was greatly

esteemed throughout the length and breadth of the province and far beyond it. His robust mental grasp, his strong personality and tireless energy found expression not only in the pulpit, but on the platform and in the use of his pen, in the advocacy of every cause that made for personal and civic righteousness. He was the chief agent in initiating more than one institution that did not a little to promote the interests of the kingdom of God in the community. But his Church was ever first with him, and Presbyterianism in New Zealand has had no more stalwart champion. In the Synod of Otago and Southland, the supreme court of the Otago Church, he came to hold a foremost place, and was identified with not a few of the more important transactions of that body. His crowning achievement in the Councils of the Church was his leadership in the negotiations which ended in the union of the two Presbyterian Churches in New Zealand in 1901. For forty years intermittent and abortive efforts had been made to secure this consummation. In 1895 Dr. Gibb was appointed chairman of a committee set up to attempt once more the task of uniting the Churches. For six years he gave himself to this work with tireless enthusiasm; the difficulties were deemed well nigh insuperable, but at last, thanks largely to his skill and patience, they were all overcome and the union, which has been a blessing of immeasurable value to the Presbyterian Church of the Dominion, was an accomplished fact. Dr. Gibb was



Mr. J. M. Morice, B.Sc.

by the unanimous voice of the Church called to the Moderatorship of the first united Assembly held in Dunedin in November, 1901. A year later his *Alma Mater*, the University of Aberdeen, in token of the part he had played in the union of the Churches and of his standing and work in the community, conferred on him the degree of Doctor of Divinity. The distinction gave general satisfaction, and the *Otago Daily Times*, in the course of a leading article, said that the "University honours itself in honouring Dr. Gibb," whose name, it added, "is a household word throughout this part of the Colony."

Since his arrival in Wellington Dr. Gibb has more than upheld his previous record. In his hands the simplicity, yet dignity and beauty, of the worship of the Presbyterian Church is seen at its best. His sermons are striking, impressive, and suggestive as to their matter, and their delivery often reaches a high level of eloquence. Dr. Gibb brings to the proclamation of the truth the knowledge of the ardent student with the zeal of the evangelist. His ministry of the Word is faithful and heart-searching. He is ready to turn to spiritual uses any happenings in the Church or community of special significance. We have not yet forgotten the services and sermons with which he commemorated the 50th anniversary of St. John's a few months after his arrival in Wellington. But the dominating characteristic of his preaching is the thoughtful exposition of the Word of God.

During these ten and a half years the response to Dr. Gibb's ministry has shown clearly the appreciation in which it is held. The attendance at public worship is always large, especially in the evening, when a great congregation regularly assembles. On special occasions the church is filled to overflowing, and it is no uncommon thing on such occasions for intending worshippers to find themselves crowded out. The membership in full communion has mounted up rapidly, and now numbers over 800; while the attendance at communion taxes all the downstairs accommodation of the church.

The prayer meeting too has been largely attended, and it may be added that it is at this meeting that the big tender heart of our minister is in clearest evidence. There is spiritual refreshment and comfort for all in every one of his kind yet searching addresses. In every department of the Church's work and organisations the influence of Dr. Gibb is felt.

The evidences of the quality of Dr. Gibb's ministry are reflected in the temporal as well as the spiritual affairs of the congregation. In the ten years of his pastorate the income of the Church for all purposes has been £33,000. Of this the large sum of £9,000 has been donated to missions and philanthropy, and £3,000 in the reduction of debt on the ecclesiastical structures and improvements effected in the same.

The outside activities of Dr. Gibb are in number legion. It is perplexing to know how he finds time for his manifold labours and for that sustained study of which every sermon and address gives evidence. He never plays a nominal part in any work he undertakes, but goes into it with a thoroughness and grasp which greatly help to secure a successful issue. As Convener of the General Assembly's Home Mission Committee Dr. Gibb has laid the whole Church under a debt of gratitude by his reorganisation of the scheme, including the payment of a better stipend to the agents, and the amalgamation of the funds and work North and South. The correspondence involved in the transaction of the Home Mission business is very great.

In 1909 Dr. Gibb was the prime mover of the effort to establish a Presbyterian Orphanage and Social Service Association in Wellington. Happily his endeavours in this matter were completely successful and the Orphanage with its numerous family of orphans and destitute children is now one of the institutions of which we, in common with the other congregations of the Presbytery, have most reason to be proud. As chairman since its inception Dr. Gibb has given much time and thought to the advancement of the work, in which he has had the hearty co-operation of the Committee and the Ministers of the Presbytery, as well as the generous support of all the congregations.

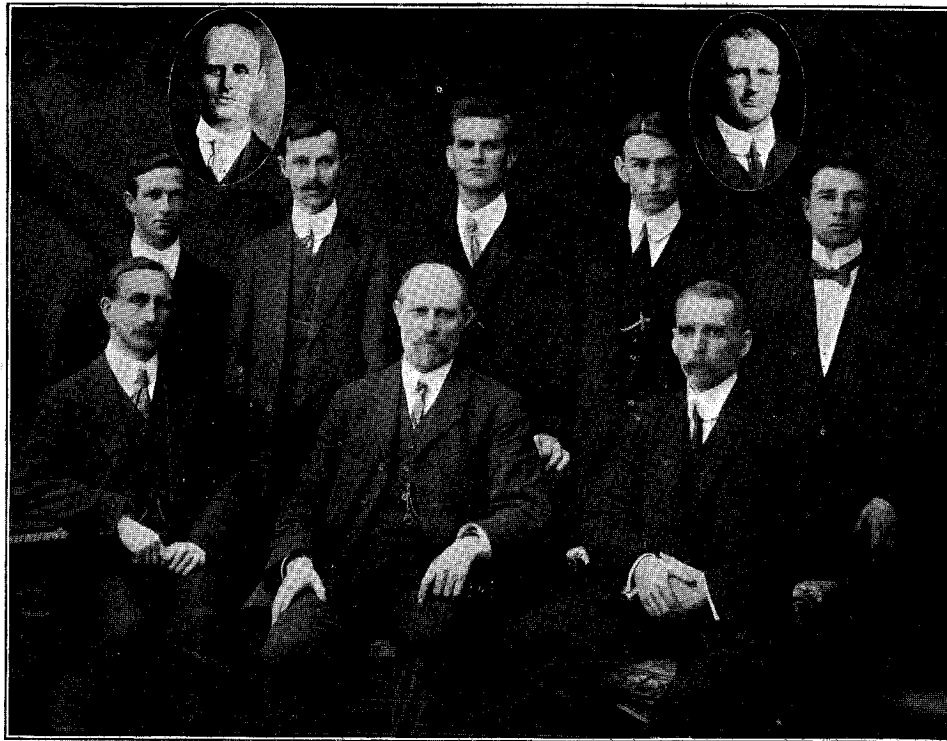
The cause of Bible in Schools is another sphere of strenuous labour on the part of the minister. In the last battle for this reform which lasted for six years and ended in 1906, Dr. Gibb was leader, and in the present campaign he has by powerful and convincing arguments in pulpit, on platform and by his pen rendered assistance of the greatest value to the cause and to those who are now primarily responsible for its management.

In 1908 the semi-jubilee of Dr. Gibb's ordination to the ministry was commemorated and a nine months' furlough granted him, which he spent in a visit to the old country. At a congratulatory meeting of the congregation Dr. Gibb was the recipient of a tangible expression of his people's affection and good will in the shape of a purse of sovereigns. Mrs. Gibb accompanied him in this his second visit to the Home land. He had previously visited it and the Holy Land in 1895, while still minister of the First Church, and in 1901, after his labours in behalf of the union of the churches he paid a brief visit for recuperative purposes to Canada and the United States. His articles later on his travels were read with keen interest and pleasure.

In the General Assembly Dr. Gibb occupies a position of great weight and wide influence. In the work of the Assembly he takes a large part and displays in the business of the church all the energy which is so characteristic of him, while his extensive knowledge of ecclesiastical affairs and long experience are of the greatest value to the church.



Mr. Wm. Gray, M.A.



ST. JOHN'S WILLIS ST. YOUNG MEN'S BIBLE CLASSES.

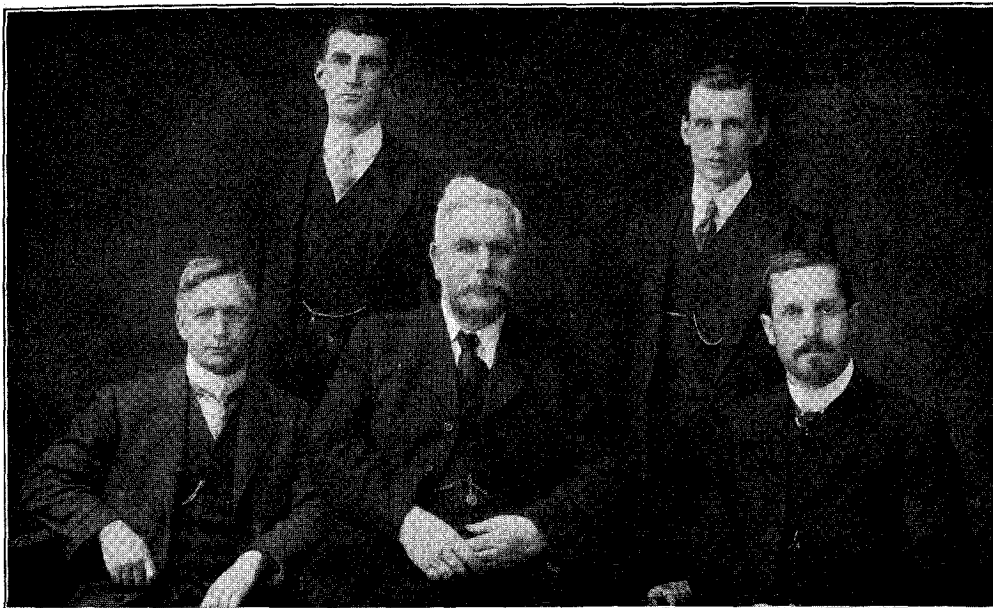
Top Row—E. K. Lomas, Joint-Leader Senior Class, 1911-13; L. Paul, Leader Junior Class, 1910-13
Second Row—J. A. Orr, Sub-Leader Senior Class, 1913; L. R. Andrew, Sub-Leader Senior Class, 1913; Ad. Howitt, Joint-Leader, Senior Class, 1910-11, and Leader, 1913; G. Elliffe, Leader Junior Class, 1913; A. R. Coad, Secretary Senior Class, 1913
Front Row—J. Butler, Joint-Leader Senior Class, 1908-13; G. A. Troup (Founder), Leader Senior Class, 1883-1909; C. S. Moore, Joint-Leader Senior Class, 1896-1909.

It is unquestionable that Dr. Gibb has been sustained in his laborious career very largely by the estimable qualities of his faithful helpmeet and counsellor. In the work of the congregation and especially the Women's Society and the Missionary Society, Mrs Gibb has borne her full share. She dispenses the hospitality of the Manse with the utmost kindness, and throughout the congregation her gentle influence always diffuses an atmosphere of peace and goodwill. But our chief indebtedness to her arises from the stimulus Dr. Gibb has ever found for his arduous work in the life of his home

The relationship between the minister and his people has always been of the happiest kind, and from time to time there have been graphic manifestations of the affection and esteem in which he is held. A year ago in order to lighten the burden of pastoral visitation, a present was made him of a motor car, which was valued by him, alike for its practical utility and the kindly sentiment which the gift betokened.

It is needful to add only this that as preacher, pastor, and friend Dr. Gibb has endeared himself to his congregation. Those who know him best love him most. In times of trouble and in the household of affliction his sympathy and counsels are deeply prized. He has been a true guide to the way of life, and has ever striven by example as well as precept to lead his people to walk in it.

For Mrs. Gibb also we desire to express our affectionate regard.



MOUNT COOK YOUNG MEN'S BIBLE CLASS.

Top—W. Ferguson, Treasurer; D. Johnston, Secretary.

Bottom.—LEADERS: A. D. Thomson (1900-1903); J. G. W. Aitken (1882-1905); A. R. Stone (1903-1913).

Absent.—Wm. Allan (1878-1882); Jas. Gilbert (1903-1907).

Mr. M. D. Menelaus, who entered the eldership in 1895, and for ten years has discharged with exemplary fidelity the onerous duties of clerk to the session. Not only in this capacity but in manifold others he has been in labours abundant. As convener of the Property Committee he has seen to it that nothing should be lacking to our equipment, and the excellent state of preservation of all the ecclesiastical structures is due in no small measure to his zealous care. In all matters affecting the temporal as well as the spiritual welfare of the congregation Mr. Menelaus has ever been to the fore. There are probably few who realise the time and pains given to the service of the church by this devoted office-bearer.

Mr. T. H. Gill, M.A., LL.B., prior to his appointment as Inspector of High Schools for the Dominion—a duty which involves him in lengthened absences from Wellington—rendered the congregation many valuable services, and still continues to serve it to the utmost of his power. For several years Mr. Gill held the position of clerk to the Management Committee; he became an elder in 1903. His practical experience in the art of teaching and dealing with the young have made his frequent addresses to the Bible Classes and Sunday School exceedingly welcome.

and family. With women often rests the power of making or unmaking a man's career, and there is but one mind among us concerning the influence Mrs. Gibb has exerted in her husband's life and the manifold tasks to which he has set his hand.

Among the office-bearers and workers, during the present pastorate, there are happily not a few of those who stood to the front in Mr. Paterson's time. The ranks have however been recruited by many new men who have served the church with an equal devotion. Among those who have held official positions reference must be made to—

Mr. J. M. Morice, B.Sc., is another office-bearer who has rendered much useful service. For many years he served in the Sunday School, and in 1905 succeeded Mr. Gill as clerk to the Management Committee, a position which he held for seven years. This period was one involving much labour for in addition to the routine business of the congregation, always considerable, the various debt reduction efforts and the extensive alterations and repairs to the property called for the expenditure of much time and care on the part of the clerk.

Mr. William Gray, M.A., B.Sc., Principal of the Wellington Training College become connected with the congregation in 1906, and an elder the same year. He left to become Principal of the Presbyterian Ladies' College, Melbourne, in 1911, so that his connection with the church



Miss MacLean, Leader
St. John's Junior B.C.



LADIES' BIBLE CLASS LEADERS.

Back Row—Miss Kitching, Treasurer St. John's No. 2, 1910-13; Miss Smith, Treasurer St. John's No. 1, 1912-13; Miss Ferguson, Secretary Mt. Cook, 1907-12; Mr. H. W. Kersley, Leader Mt. Cook, 1894-1911; Miss M. Chappell, Sub-Leader St. John's No. 1, 1910-13; Miss Wiren, Secretary St. John's No. 3, 1913
Front Row—Miss Glasgow, Leader St. John's No. 1, 1897-99; Mr. J. Boal, Leader St. John's No. 1, 1901-1913; Mrs. C. S. Moore, Leader St. John's No. 1, 1890-97; Sister Nora, Leader St. John's No. 2, 1912-13

only lasted five years. But he signalised his membership by valuable work in many departments, and particularly in the Sunday School, where he held the office of General Instructor. By his training classes for teachers and direct participation in the work of the school he helped to render these institutions more effective.

Mr. A. R. Stone has proved an invaluable worker. He has been leader of the Mt. Cook Young Men's Bible Class for seven years; and since 1909 a



Mr. A. R. Stone

member of the Kirk Session. Mr. Stone is in evidence, however, in every department of the church's activity. He is treasurer of the Congregational Home Mission Fund, and whenever a Committee for the transaction of special business is set up the secretaryship, with a kind of inevitability, comes into his hands. He has laid the congregation under a debt of gratitude for manifold services, all of them most cheerfully rendered.

Captain H. Johnson, who became an elder in 1902, has been for many years connected with the congregation, of which he has always been a loyal and devoted member. During the present pastorate he has been one of the men most in evidence in working for the good of the church, and in various forms of special service he has again and again proved himself one of its most dependable members.

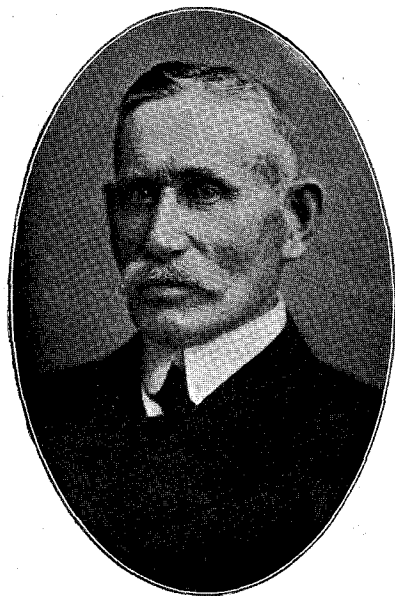
Mr. S. Clarke Johnson has been an elder since 1902. Mr. Johnson's duties frequently take him out of Wellington, but at every opportunity he signalises his membership and official position by very willing services. He has rendered specially valuable help in connection with the music of the church, and his poetic gifts have more than once been placed at our disposal for the celebration of events of special importance in our history.

Mr. J. S. Butler was for years an eager worker in the Young Men's Bible Class, under Mr. Troup. Leaving Wellington for Wanganui in 1901 he was elected leader of St. Paul's class, and when in 1909 he returned to this city he succeeded Messrs. Troup and Moore as leader of our class, a position he filled much to the benefit of the young men and the congregation, and from which owing to overstrain he retired this present year. Mr. Butler in 1909 became an elder, and has always displayed a warm interest in every phase of the work of the congregation.

Mr. A. Johnston has been for many years connected as a teacher with the Mt. Cook Sunday School, and its Superintendent for the last two years. He served for many years in the Committee of Management, and in 1911 he was elected to the eldership. In every sphere of service which has opened to him he has given a good account of his stewardship.

Mr. John Boal's first connection with the church dates from 1888, but it was interrupted by a lengthened sojourn in Dunedin. His work as leader of the Young Women's Bible Class falls chiefly within the period of the present pastorate. In this cause to which he has devoted all his spare time, and more than all his strength he followed the lines laid down by Mr. Troup. Happily for its welfare he still presides in the class. He became an elder in 1903.

Mr. H. W. Kersley's eldership also fall mostly within this period. He was called to membership in the Session in 1902. What Mr. Boal has done for the Young Women's Class working in Willis Street, Mr. Kersley did for the similar class working in Mount Cook School. He has also given much of his time to the advancement of philanthropic objects outside the congregation, notably the Young Men's Christian Association, of which he is now President.



Captain Johnstone

The present secretary of the Committee of Managers, Mr. G. M. Morice, M.A., has commended himself to the congregation in an ever growing measure. He is still quite a young man, but the confidence he has inspired is reflected in the fact that he was unanimously elected secretary of the Committee two years ago, when the office was demitted by Mr. J. M. Morice. At a recent election of elders he was chosen to represent the congregation in the Kirk Session. From his earliest manhood he has been a worker in the Sunday school.

Mr. A. Howitt has during the present year been elected leader of the Young Men's Bible Class. A few years ago he held this position for a time, and retired owing to his professional duties necessitating frequent absences from Wellington. He has had a large experience of work among young men, and has long been known as an enthusiast in the cause of the Bible Classes. He was elected an elder in the present year.

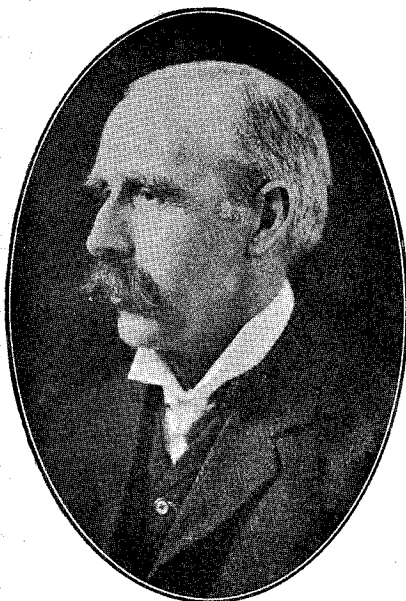
The Kirk Session has 30 members. Their names, with the date of their induction into office which in most cases was also the date of their ordination, are as follows :—J. G. W. Aitken, 1884 ; William Allan, 1884 ; J. Atkinson, 1884 ; J. Boal, 1903 ; J. W. Black, 1909 ; J. S. Butler, 1909 ; R. T. Caldow, 1906 ; T. H. Gill, M.A., LL.B., 1903 ; G. F. Glen, 1909 ; W. Hopkirk, 1888 ; A. Howitt, 1913 ; H. Johnson, 1902 ; S. Clarke Johnson, 1902 ; A. Johnston, 1911 ; H. W. Kersley, 1902 ; F. F. Laurensen, 1911 ; J. Mackay, 1897 ; J. B. MacFarlane, 1911 ; J.

McKerrow, 1881 ; H. Mainland, 1903 ; M. D. Menelaus, 1895 ; J. Mitchell, 1897 ; G. M. Morice, M.A., 1913 ; W. Ramsay, 1913 ; J. Selater, 1911 ; A. P. Smith, 1913 ; A. R. Stone, 1909 ; R. B. Snodgrass, 1911 ; A. D. Thompson, 1913 ; G. A. Troup, F.R.I.B.A., 1895.

The Committee of Management, exclusive of the elders who are *ex officio* members, numbers 20. The following are the names of its members :—J. D. Anderson, R. L. Andrew, W. Badden, J. L. Bruce, J. Campbell, F.R.I.B.A., H. Crawford, R. J. Crawford, D. Douglas, G. Elliffe, J. Finlay, G. Gilmour, W. Jennings, J. Kirkcaldie, J. Knox, J. McDonald, J. M. Morice, B.Sc., J. A. Orr, G. Reid, H. Smith, A. M. Wilson.

Most of the members are of comparatively recent appointment, but Messrs. J. Campbell, J. Kirkcaldie, J. Knox and J. M. Morice have been for many years connected with the Committee. Owing to increasing years Mr. Kirkcaldie has not for some time taken an active part in the work, though his interest is unabated and in many ways he continues to prove himself a very helpful member of the congregation.

One of the new departures made during the present pastorate was the appointment of a Deaconess to assist the minister in the general work, and especially to extend our care of the sick and the poor outside our immediate pale. In 1905, by



Mr. S. Clarke Johnston

has made great strides. As the almoner of the Women's Association, the Deaconess brings under the notice of that body many cases of poverty of which they would not otherwise hear ; and her direct service in ministering to, and often in nursing, the sick serves to widen the area of philanthropic effort which is surely one of the chief duties of the Church of Jesus Christ.

Women's Association.—In the life of St. John's women have ever played an important part, and one of the strongest and most effective organizations connected with the church to-day, is the Women's Association. It has a very large membership and abounds in beneficent labours for the poor, on whose behalf it distributes a large sum of money annually. It is also a Sewing Guild, hundreds of articles of clothing being prepared in the course of every year's work and given to those who most need them.

The society has also a visiting committee which sees to it that new comers are duly called on.

Once a month the members of this society meet as the congregational branch of the Presbyterian Women's Missionary Union. None of the meetings is more popular than the missionary meeting, and the enthusiasm which the members feel in the great cause is proving contagious. During recent years St. John's has become in a way never before imagined,

resolution of the Session and Management Committee, Dr. Gibb was empowered to appoint a Deaconess. His choice fell on Miss Lilian Lang, known among us as Sister Lilian. After two years' faithful service, to the great regret of the congregation to whom she had highly commended herself by her personal characteristics and the quality of her work, she left us to enter the state of matrimony.

Miss Lang was succeeded in 1909 by Miss Mabel Cartwright—Sister Mabel—but her stay was also of brief duration. Domestic circumstances rendered her return home necessary, and a lengthened absence led to the resignation of her position in 1911. In parting with her the congregation lost the services of a worker faithful, conscientious and painstaking in the highest degree ; and the minister, a helper always most eager to lighten his burden and assist him in every way possible.

Miss Nora Dick—Sister Nora—was appointed Deaconess in 1912. She is happily still with us. From early girlhood she has been connected with the congregation, and at the close of her training in the Deaconess Institute she was chosen to succeed Sister Mabel. Sister Nora has commended herself to the congregation, not only by the fidelity and cheerful alacrity wherewith she performs her duties, but also by a tactful kindness which has won her the esteem and affection of all with whom her duties bring her into contact.

Since the advent of the deaconesses the benevolent work of the congregation



Mr. J. S. Butler

a missionary congregation. The congregational contribution to missions has for some years past been one of the largest in the denomination, but thanks to the Women's Missionary Society the Jubilee Year will show a contribution to missions stretching far beyond any figure hitherto reached. A fund has been collected to maintain a missionary of our own in the field, and a substantial sum raised on behalf of the Ko T'ong hospital in Canton.

There is also in connection with this Society an auxiliary of the Orphanage, and through their instrumentality that praiseworthy institution receives year by year many valuable contributions which, together with the annual congregational collection of £120 to £150, makes St. John's a valued benefactor of the orphan and destitute children in the Berhampore home. The officers of the Association whose portraits are here presented are Mrs. Gibb, President ; Mrs. Gill, Vice-president ; Miss Sinclair, Secretary ; Miss Stenhouse, Secretary ; Miss Gibb, Treasurer for Missions.

The Young Women's Missionary Guild exists solely to help the cause of missions to the heathen. The members meet once a week to prepare articles for an annual sale of work, the proceeds of which are devoted primarily to Maori missions, and after that to such Home and Foreign Missions as the Guild may from time to time determine. A large sum of money is in this way raised annually for these laudable objects. The accompanying portrait represents the Executive of the

Guild, namely ; Mrs. Butler, Hon. President ; Sister Nora, President ; Miss Smith and Miss Hopkirk, Vice-Presidents ; Miss Rodgers, Secretary ; and Miss Allan, Treasurer.

Scholarship Fund.—Since 1890 the office-bearers have given a scholarship of £25 a year for the encouragement of young men intending to study for the ministry. One of the holders was Mr. H. Davies, M.A., who before proceeding to the Divinity Hall in Dunedin, had been a member of the congregation and the Young Men's Bible Class. Mr. Davies is now the representative of the Men's Bible Classes in the Canton Mission Field.

Home Missions.—Reference has been made in an earlier part of this publication to the help rendered by the congregation in the planting of new charges in the districts of Wellington and its suburbs. It ought to be added here that many of these congregations have received considerable accessions from our ranks, and their Sunday Schools have been largely replenished at the cost of our own. This is, of course, inevitable and as it should be. The congregation, or at all events certain members of the same, have rendered large assistance in the purchase of sites and in contributions to the erection of the church structures which eventually occupied them. No small amount of assistance has been rendered to local home mission work by our elders in conducting services in the new charges while still in the formative stage



Mr. A. Johnston

and in helping ministers of suburban charges to overtake the work in parishes too wide for their own immediate management.

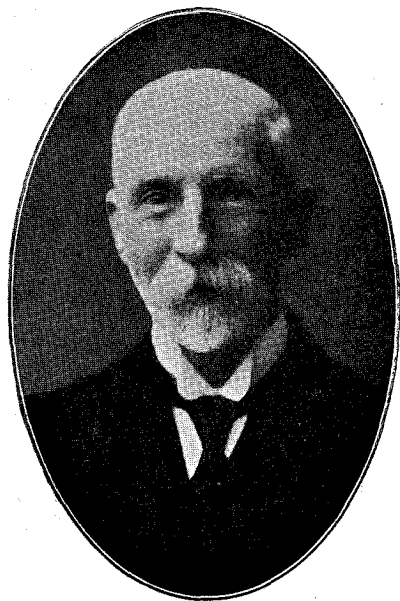
But the chief assistance the congregation has rendered to the cause of Home Missions in its wider aspect has been the yearly contribution made on behalf of the Assembly's Home Mission Fund. This has much more than doubled the contribution of any other congregation in the church. The work of supervising the contributions, which are made by means of quarterly envelopes, is a task requiring much care and attention willingly given by the congregational treasurer of the fund, Mr. A. R. Stone.

Service of Praise.—For many years the singing at the public services of the congregation has been a notable feature of our worship. We have been favoured with men of exceptional musical ability and of outstanding personal character as organists. The first appointment after the purchase of the pipe organ was that of Mr. C. England who highly commended himself to the people and earned a good degree as a choir leader. He was followed by Mr. Peterson whose sad death by accident ended his labours among us ere they were well begun. Mr. J. Maughan Barnett was the next in order; he was appointed in 1895 and continued to hold the position for nearly 18 years. His high talent as a musician was universally recognised, and under his guidance the singing of both choir and congregation reached a level of excellence not often attained in Presbyterian churches. Mr. Barnett's acceptance

in 1912 of the office of city organist in Auckland, to the great regret of all lovers of music in Wellington and the people of St. John's, brought to a close his connection both with the congregation and the city.

Mr. C. W. Kerry, organist of St. George's Church, Melbourne, was selected out of a large number of applicants to succeed Mr. Barnett, and entered upon his new duties in March of the present year. It is too early in the day to say more than that Mr. Kerry is giving proof that he deserved the high reputation with which he came to us, and that in his capable hands the organ is still played to the pleasure and profit of those who attend our services, while the choir is growing in numbers and doing excellent work, both in the rendering of the anthems and in leading the praise of the congregation.

The Sabbath Schools.—While in every other respect the work of the congregation during recent years has gone steadily forward, the number attending the Sunday Schools has steadily decreased. The communion roll has mounted up to a high figure, the contribution to missions and philanthropy as well as the general revenue has greatly increased; but the Sabbath Schools have not shared in this progress. Year after year sees a diminution in the number of scholars. The cause of the decline lies in the opening up during the last eight or nine years of the suburbs by means of the well



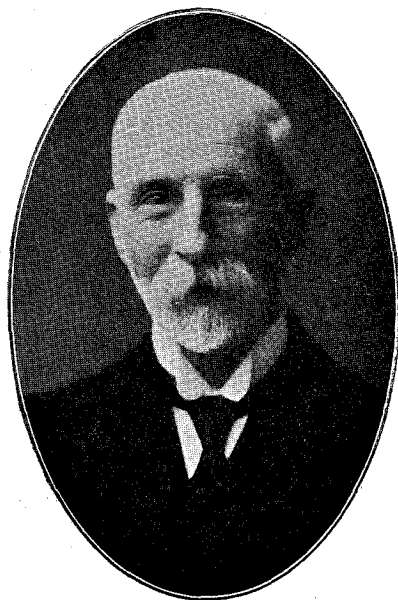
Mr. J. Boal

equipped tramway service of the city and the consequent pressing suburbwards of the people. The annual report of 1909 says :—"There is no blinking of the fact that people of the Presbyterian persuasion are making for the suburbs in ever increasing numbers, and the opening of suburban charges, with their Sunday schools, makes the task of keeping our attendance as high as it was seven or eight years ago not only difficult but impossible." As is clearly evidenced by the swiftly decreasing annual register of baptisms St. John's has during Dr. Gibb's pastorate largely ceased to be a "family church." At the time of his settlement there were no ministers settled in the suburbs, and now there are ministers in Khandallah, Kelburne, Brooklyn and Kilbirnie. The birth rate in St. John's in the year July, 1909, to June, 1910, was only nine. The growth of the congregation is due to the addition of individual members and adherents and of families who have no longer children of Sunday school age. The situation has to be faced with equanimity ; there is no wisdom in bemoaning the inevitable. We are now in the position of so many other city congregations from whose place of worship the tide of population has ebbed. In our own case there is reason for much thankfulness that the Church, save in this respect, much more than holds its own.

During the present pastorate the superintendentship of the Willis Street school has been held by Mr. W. Hopkirk. In the Mount Cook school the superintendents have been Mr. W. Allan Mr. R. T. Caldow and Mr. A. Johnston.

All of these brethren have striven their best in the face of difficult conditions. The causes which have operated to reduce the main school have told even more drastically against the Mount Cook school ; but of it as well as Willis Street it may be safely affirmed that the work was never better done nor has the equipment ever been so complete. The superintendents and teachers are maintaining the best traditions of the school, and have set themselves a high standard of duty which they strenuously endeavour to perform. The rolls now contain the names of 290 scholars.

Bible Classes.—There are four Bible Classes—two for Young Women and one for Young Men, held in the rooms adjoining the church, and one for Young Men in the Mount Cook school. The Young Men's Willis Street class has a roll of 75 ; they have their own class-room in which they meet on Sunday afternoons. The class has many adjuncts of a valuable sort ; they have a well-furnished and comfortable social parlour ; they have a gymnasium and manifold helps for recreation and sports, a tennis court and a swimming pond at Kelburne. The class through its various committees, engages in many forms of altruistic service and raises a large sum every year for missions. They send a large supply of workers to the Boys' Institute, and of late several of their number have assisted the elders' association in conduct-



Mr. J. Boal

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Mr. H. W. Kersley.

his lamented death by accident in 1910. A long career of honourable service in the cause of Christ was anticipated for this young man, who was called hence in the very morning of his manhood. His name is inscribed in the class's roll of honour and his work will not speedily be forgotten.

Mr. Butler's health having given way under the strain of conducting the class single-handed, his place was temporarily filled by Messrs. A. Howitt and T. M. Crawford; and on Mr. Butler's resuming the work the former was appointed joint-leader. Frequent absences from Wellington occasioned by professional duties necessitated, after a short period, his laying down this office. He was succeeded by Mr. E. K. Lomas, M.Sc., who in 1911 was appointed joint-leader. Mr. Butler and he gave themselves with a fine enthusiasm to the performance of the exacting task laid upon them and retained the position till the present year, when Mr. Lomas, at the call of the Presbyterian Church of Victoria, left to assume control of the scheme of secondary education upon which that Church is embarking in connection with their mission in Korea. Mr. Lomas was elected an elder of the Church as a mark of esteem shortly before he left, and the best wishes of the congregation go with him to the new and vastly important duties he is undertaking. Mr. Butler, who had again been feeling the strain of the work, resigned at the same time, but happily retains his connection with

ing public worship and preaching in the outfields of the suburban churches. Many men now holding important positions in the church, and the community in this and other countries have been connected with this class and still cherish for it a warm place in their hearts, one of them is the Rev. H. Davis, M.A., now a missionary in Canton, whose portrait will be found in these pages.

The organisation of this class on its present lines was effected by Mr. G. A. Troup, to whose labours in this connection reference has been made in another part of this booklet. Mr. Troup continued in the leadership for several years of the present pastorate when a prolonged illness called him aside from the task he loved so well. During that period the burden fell on the shoulders of Mr. C. S. Moore, who had for many years assisted Mr. Troup in the work of the class as joint leader, and rendered him and the young men assistance of a very valuable sort. In 1909 Messrs. Troup and Moore resigned their office and were appointed honorary life leaders. Mr. Moore, who had been an elder since 1897, and as such had done yeoman service to the Church, a little later joined the new church at Kelburne.

They were succeeded in the leadership by Messrs. J. S. Butler and C. A. Redgrave, both of whom had for many years been members of the class; though the connection of the former, as stated above, had been broken by his sojourn for some years in Wanganui. Mr. Redgrave continued to serve as joint leader till



Mr. Ad. Howitt.

band of co-workers, among whom Miss Mary Chappell deputy-leader has been one of the chief.

The Willis Street Young Women's Class No. 2 meets in the Manager's Room, and is administered on lines similar to those already described. This class came into existence in 1908 as an offshoot from the Mount Cook Young Women's Class. It has steadily grown till its membership now stands at 50, and its work in respect of liberality to missions and general benevolence compares favourably with that of the larger class already mentioned. The first leader was Miss May Cooper, who was followed by Sister Mabel, and then by Sister Nora who is at present in charge of the class.

The Mount Cook Young Men's Class is a little gathering under the leadership of Mr. A. R. Stone. At one time it had a much larger membership than now; the forces that have told against the Sunday School meeting in the same building have

the congregation of which he has been an elder since 1909. The new leader appointed while this publication is in preparation is Mr. A. Howitt with Messrs. L. Andrew and J. A. Orr as deputy leaders.

The Willis Street Young Women's Class No. 1 has a roll of 100 members. It is conducted on the same method as the Young Men's class, and is to the full as useful and vigorous an agency as the other. It meets in a large well furnished room in the upper storey in the Dixon Street suite of buildings; it has organisations and means of recreation similar to those of the Young Men's class and is signalized in an equal manner by its philanthropy and disinterested service of others. At one time this class like the others was incorporated with the Sunday School, and amongst its leaders in those days were Mrs. C. S. Moore who held the position from 1890 to 1897, and Miss Glasgow from 1897 to 1899. In 1900 Mr. John Boal was appointed leader. Mr. Boal, who definitely adopted the lines on which Mr. Troup was carrying on the work among the young men, has been the chief instrument in lifting this class to the high level of usefulness and honour on which it now stands. He has devoted all his spare time, and more than all his strength to the promotion of its welfare. He has been assisted by a very willing



Mr. H. Drummond.



Mr. C. Redgrave.

also militated against the prosperity of this class. But for its numbers it gives and works as well as the others. Mr. J. G. W. Aitken was leader from 1882 to 1907 since the latter year Mr. Stone has held this position. A sentence may be devoted to the work of the Junior Bible Classes of which there are two. Though enumerated with the Sunday School they follow on the whole the lines of the senior institutions. The leaders of the girl's class have been Sister Lilian, Miss Reid, and Miss Maclean, M.A., who is at present in charge of the class. The first leader of the lads' class was Mr. L. L. Paul who laboured assiduously on its behalf until the present year when he went to reside in Melbourne. Mr. George Elliffe has been chosen to succeed him.

The Boys' Institute.—This agency, at least in its later shape sprang out of the Young Men's Bible Class. As far back as 1882 Mr. Aitken and Mr. Allan organised an institute for a class of lads in Wellington for whom little or nothing was being done. The basis of operations was undenominational, though the working staff was largely supplied by the Church. An institute building was before long erected, and there much useful work was done for the boys. In 1904 the City Council resumed the site and the work of the

institute was transferred to St. John's. Some time before this the Young Men's Bible Class at Mr. Aitken's suggestion had made themselves responsible for the Sunday evening service, and Mr. Troup, the then leader of the class, threw himself with characteristic energy and power of initiative into the work. A fund was started for the purchase of a site and the erection of a new institute building, the Young Men's Bible Class themselves contributing upwards of £400 and collecting from the congregation and general public upwards of £1,000, while a sum of £250 was directly paid out of the congregation's exchequer. A site was secured in Arthur Street, and in 1907 the buildings erected thereon were opened by His Worship the Mayor of Wellington (Mr. Hislop). Some time after this a new constitution was provided for the institute in terms of which the work was made absolutely unsectarian. Article 3 of the constitution reads: "It is hereby declared as a fundamental and



Mr. G. W. Morice, B.A.



Mr. J. Maughan Barnett.

unalterable article of the constitution that any religious instruction which may be given shall be absolutely unsectarian in character ; that no religious test whatever shall be necessary to qualify for membership ; and that any religious services shall not be required before a member can participate in the other advantages of the institute." The government of the institution was also greatly modified, the larger number of the committee are now appointed at the annual meeting of subscribers to the funds of the institute, the remainder being certain *ex officio* representatives of the congregation of St. John's, namely : the minister, the clerks of session and managers' committee, the leader, secretary and treasurer of the Young Men's Bible Class and the convener of the Boys' Institute committee of that class.

Thus broadened out, the Institute has had a remarkable career ; hundreds of boys participate in the benefits which are too numerous even to tabulate. The public have fully recognised the utility of this agency and expressed their sympathy not only by providing liberally for its annually recurrent needs, but by contributing a very large sum for the erection of the new buildings which are in contemplation and the endowment of the work. Once installed there a career of greatly widened activity and usefulness may be safely predicted for the institute. There have been many workers in this good cause, but the inspiring spirit and the guiding hand has from first to last been Mr. Troup's.

One other ardent friend of the institute we may mention by name, the late Mr. Harry Drummond, who may be said to have met his death in its service. While engaged in a game of cricket with the boys to whose welfare, material and spiritual, he had devoted himself with whole-hearted consecration, the accident befell him which in a few weeks closed a career full of brightest promise.

Literary and Debating Society.—This society, which many years ago occupied a place of no small importance among the organizations of the church, fell on evil



Mr. C. W. Kerry.



ST. JOHN'S CHURCH CHOIR.

Top Row.—Miss M. Mowatt, G. H. W. Wardrop, Mrs. N. Woodman (nee Rash).

Second Row.—G. Solly, J. R. Johnstone, J. Ince, Miss M. A. Heath, John Martin, Miss H. Smith, Jas. B. Martin, R. S. Pope (Hon. Sec.), Miss M. B. Gibb, Miss A. Allan, R. J. Crawford.

Third Row.—Miss D. Gibb, Miss A. Jennings, Miss L. Weston, Miss C. Petrie, Miss D. A. Manning, Miss E. Hore, Miss J. Wallace, Miss S. Grant, Miss D. Woodman, Miss A. Petrie, A. F. Lauchlan.

Fourth Row.—Miss J. C. King, Mrs. Ch. W. Kerry, Mr. Ch. W. Kerry (Organist and Choir Master), Rev. J. Gibb, D.D., Miss A. Stenhouse, Miss E. Smith, Mrs. J. Whiteman.

Front Row.—E. Waldie, R. B. Snodgrass, J. B. Macfarlane (Hon. Librarian), D. Gann.



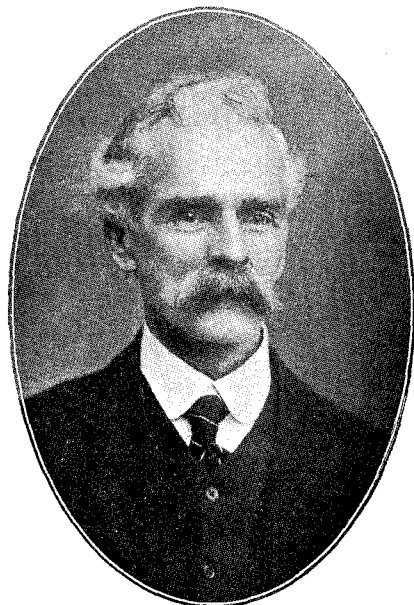
Rev. H. Davis, M.A.

times and finally lapsed. In its palmiest days many of the men who are now the grey heads and leaders of the congregation were among its most strenuous supporters. A few years ago it was revived, or perhaps more correctly, a new society was formed in close connection with the Bible Classes. Good work has been done, many of our young men have, through their connection with it, gained an insight into the art of public speech, and a considerable facility in its practice.

Christian Endeavour Society.—The Christian Endeavour movement was represented for a time by a large senior Society, but in our case, as in that of the Church generally, the Bible Classes have superseded the Society of Christian Endeavour. There is, however, still a junior Society in connection with the congregation. It meets on Sunday morning before church and is in charge of the Deaconess, assisted by a number of young men who have come up from its ranks and still attend, though they have passed by several years the average age of the members.

Reference might be made to various other organisations and schemes of effort in which the vitality of the congregation from time to time expresses itself—to the annual At-Homes, by which much is done to promote the social side of our congregational life and our sense of unity, to the prayer meeting and to other phases of the work; but this sketch of the past history and present operations of the congregation must end.

In these brief chronicles of the beginnings and subsequent growth of the congregation attention has necessarily for the most part been limited to externals. The real work of the Church, which is to win men for the Kingdom of God and to build them up in the faith of Jesus Christ our Lord, cannot be tabulated. What has been accomplished in this direction is known only to the Searcher of hearts. Yet we may reverently venture to believe that our labour has not been in vain in the Lord; that the outward prosperity has been in measure the index of success in bearing witness to the Gospel as the power of God unto salvation. With profound gratitude to Almighty God we look back over these sixty years and give Him our humble and hearty thanks for the ample blessings He has vouchsafed to us. With a solemn gladness we think of the thousands of children who, during these sixty years, have been here baptised into the membership of the Christian Church; of the multitude of men and women who have been taught the truth as it is in Jesus and strengthened to confess Christ in lives of integrity and useful service of their fellows; of the great company of the departed who through their fellowship with us were made meet to be partakers of the inheritance of the



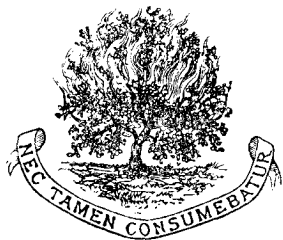
Mr. J. Whiteman
(*Church Officer*).

saints in light ; of the workers who have taught in our Sunday School, led our Bible Classes, laboured in our missionary and benevolent organisations ; of our present standing as one of the largest and most aggressive of the Presbyterian Churches in this land ; we think of all these things and with full hearts we say : “Ebenezer, hitherto hath the Lord helped us.”

It is an honour to belong to such a congregation, and it is well that we should feel this ; but it is better still to remember that privilege always involves responsibility. The history of the congregation down to the present hour constitutes an obligation on all its members to do their utmost to maintain its honour and perpetuate its usefulness. Our fathers had their work to do, and they did it like strong and faithful men ; our task is in many respects different from theirs, our methods cannot be exactly the same as theirs. To think so were to be false to God and the teachings of His Providence. Every new generation has new tasks to perform, new problems to solve, new dangers to encounter, new temptations to overcome.

So then let us with renewed courage and hopefulness confront our task and step onward in the path of God’s appointing ; looking neither to the right hand nor to the left, but fixing our eyes on the distant goal let us press on to the mark of the prize of our high calling of God in Christ Jesus. When another sixty years

have rolled away and the vast majority of the present members and adherents have been gathered to their eternal rest, may those who shall then estimate our work be able with truthful lips to say of us : “They trusted in God, and through them He did great things for the Kingdom of Christ and the souls of men.” We give thanks to God for His exceeding kindness, for the wonderful mercy He has shown us ; and we pray that His hand may ever be upon this congregation for good. May He crown its labours with ever increasing success, so that the ministers who shall stand in our pulpit, and the people who shall fill our pews in years to come, may take up the strain of our thanksgiving, and as they perceive the greater blessings God has vouchsafed them, say with hearts more grateful and lips more fervent than even ours : “Not unto us, not unto us, but unto Thy name give glory for Thy mercy and Thy truth’s sake.”



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