

ST. JOHN'S PRESBYTERIAN YOUNG MEN'S BIBLE CLASS.

WELLINGTON, NEW ZEALAND



JUBILEE HISTORY



1888 - 1938.



'Be ye stedfast unmoveable always abounding in the work of the Lord.'

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PREFACE.

FOR almost eleven and a half years, it has been my privilege to enjoy the honour of being President of St. John's Young Men's Bible Class, and of being Minister to its members. During all that time, the consistent loyalty of the Class to the Church and the Minister has been a great encouragement to me. Its regular participation in the public worship of the Sanctuary, its devotion to the study of the purpose of God in Christ, the harmony of its fellowship, and the team spirit with which it has rendered service to causes beyond itself, have always made me feel most thankful for its existence. My confidence in the capacity of the Class to operate smoothly as a self-governing unit within the Presbyterian polity has never had cause to call itself in question.

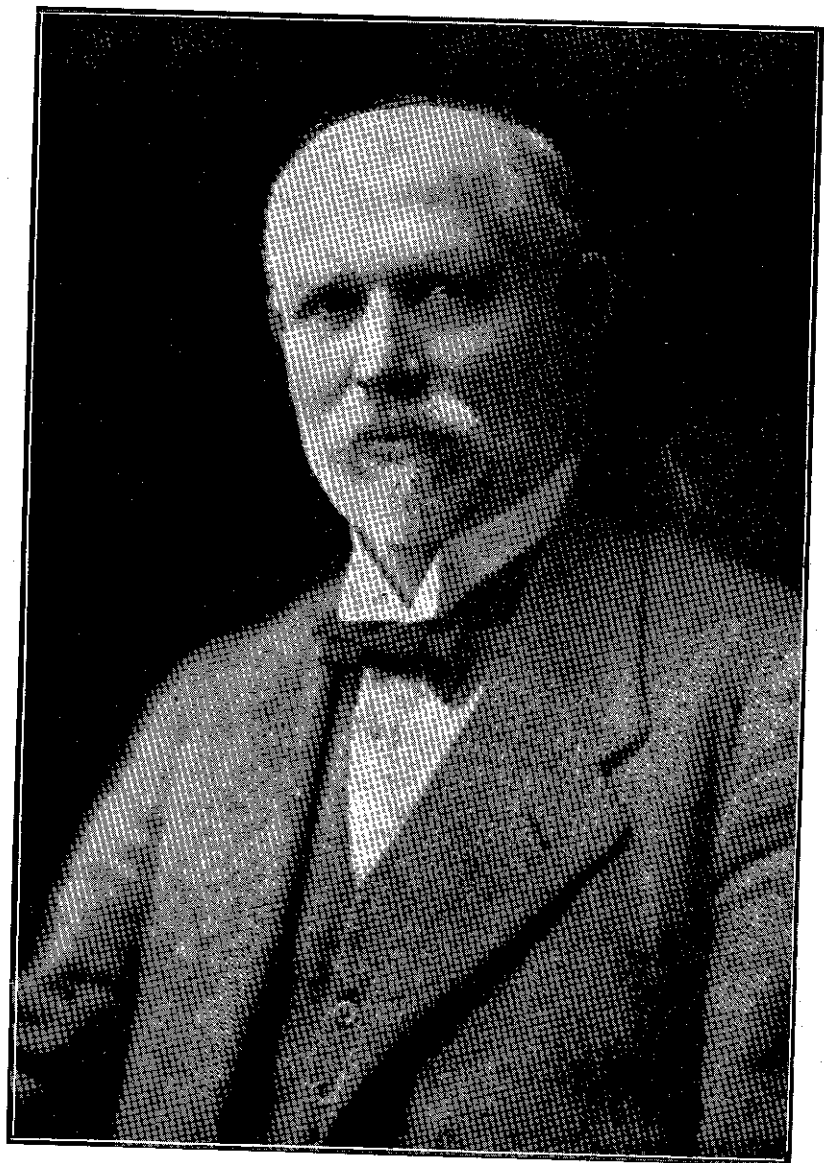
This happy issue is due to the spirit in which the Class began and to the wisdom with which its foundations were laid. As its originator and its leader for so many years, Sir George Troup established a tradition, to which successive leaders have been faithful, and which lives to this day. It lives because its roots are spiritual. That is well illustrated by the fact that, in a very critical time in its early days, the continuance of the Class was decided by prayer. In the same spirit its growth was nurtured and its strength sustained. Thus it is being maintained to-day.

The following history makes it clear that St. John's Bible Class began as a grain of mustard seed. Because it was vital, however, it resulted in a growth whose influence has been felt throughout the whole Dominion. But even that is not the whole story. I have met personally old boys of this Bible Class, at points of the compass as far apart as Perth, Western Australia, and Winnipeg, Canada. In conversation with them in their own homes, I have seen how the spirit of the Class is at work in places far beyond its own boundaries. When God begins a thing, one never knows how far He will carry it. He has no boundaries.

In these days, when great masses of youth are being caught up, in different countries, into all sorts of vigorous movements, it is well to remind ourselves that our Bible Class Movement stands for some-

thing which youth cannot do without. A Communist professor in Russia recently said to Dr. Stanley Jones: "My students are already asking questions that Communism cannot answer—ultimate questions about life and destiny." A member of the Pan-Presbyterian Alliance, writing from Berlin the other day, said: "In various parts of the country there are definite signs that the older young people are beginning to be 'fed up' with the race teaching that is everlastingly being 'put across' to them. The reaction takes the form sometimes of a demand for simple Bible instruction from the ministers." Our Bible Class Movement stands for something vital and essential. That is a call to old members to uphold it and to present members to project it still further into life about them.

In closing, I would give, as my message for the next fifty years, a free rendering of words that still speak to us across the centuries. They are to be found in Philippians 1:9-11. It is my prayer that your love may be more and more accompanied by clear knowledge and keen insight, enabling you to have a sense of what is vital, so that you may be men of transparent character and do no harm to anyone, your life covered with that harvest of righteousness which Jesus Christ produces, to the glory and the praise of God. May that be our inspiration and our guide as we go forward into the land that is yet to be possessed.



SIR GEORGE A. TROUP, C.M.G., F.R.T.B.A.

Founder.

Leader 1888-1908.

Elected Life Hon. Leader, 1908.



THE CLASS—1894.

W. Drummond,				H. Davies, Wilson, F. Davies,				J. Glover,			
J. Blair,	J. D. Anderson,	E. Crawford,	D. Menzies,	H. Beddell,	F. Macdonald,	F. McNeil,	J. T. Gunn,	W. Rattray,			
G. Adair,	J. G. Smith,	A. Mitchell,	A. Purdie,	G. A. Troup,	H. Drummond,	A. Whiteford,	J. S. Butler,	C. Buchanan,			
F. Dunning,	C. Best,	J. Ferguson,	J. Scott,	J. Brackenridge,	A. Mackenzie,	W. E. Nichol,	H. A. Webster,	L. McKenzie,			

FOREWORD.

PAST: PRESENT: FUTURE.

THIS year the Jubilee of St. John's Young Men's Bible Class is being celebrated. The Class was formed in the year 1888, and since then has continued without any break for a period of fifty years. Now fifty years is a long period of time even in the life of a church institution; it is relatively longer in the life of a man; and to very few men is given the privilege of witnessing the outcome of work in which they played a part fifty years ago; and I rejoice to know that I am one of those few fortunate ones to take part in the Jubilee celebrations of this Class which I led in 1888, for the first six years, 1888-1894 as sole Leader, and for the remainder of the time until 1908, when Mr. C. S. Moore acted along with me as Co-Leader, in which capacity he rendered very valuable service.

CONGRATULATIONS.

I am sure that all old Class boys feel in their hearts a note of thankfulness that the Class which they attended many years ago has survived its probationary period. It has been piloted during those fifty years by many Leaders, each of whom added his quota of inspiration, right down to the present time, when the Class now with a membership of 60 meets with us in this joyful celebration, rightly proud of its achievements. All old boys, I am sure, will unite with me in saying to the present Leaders, Committee and members:—Hearty congratulations! Well done!

CO-OPERATION.

The question is often asked: How did the Class come to adopt its co-operative methods? I will tell you. Taking on the leadership of the Class when a comparatively young man and without much training for work of the kind, I felt handicapped. Some of the members were almost as old as I was, and I was driven to find some means by which the responsibility and work of the Class would be shared. The old plan of the Leader giving an address at each meeting was more than I was equal to; so like Moses who, on the advice of his father-in-law, Jethro, appointed others to help him in his many tasks, I started by getting the members to write papers and act on different committees. This plan has been continued to this day.

PERSISTENCE.

Some of the Old Boys will remember how in the early days of the Class, critics looked upon it as a new-fangled idea which was not likely to endure. After fifty years that charge cannot be laid, for the Class has shown that whatever else it lacked, it did not lack the quality of persistence. One reason for this persistence is, in my opinion, due to the fact that the Class in its early days was distinctly evangelical and evangelistic, which in those early days meant that it had to be aggressive. Its members for the most part were obtained from those who had little Church or Sunday School connection, and were secured by aggressive measures taken by the individual members of the Class. It is said of the Canadian Mounted Police that they always get their man; and the same could be said of the early members of St. John's Young Men's Bible Class.

PERSONAL EFFORT.

Just as the disciples of Christ were obtained by personal effort on the part of the other disciples—"Andrew first findeth his own brother Simon Peter." "Philip was of Bethsaida, the city of Andrew and Peter." "Philip findeth Nathaniel and said unto him: 'We have found Him of whom Moses and the prophets did write.'" In like manner was the early St. John's Young Men's Bible Class built up. The few members who composed the Class at the beginning brought along their brothers, their companions, their fellow-workers in office, shop and factory. Thus the Class was formed and grew.

FAITH.

I have already stated that the whole of the work, outlook and spirit of the Class was distinctly evangelical. Such a spirit helped to develop the faith of the members, and their faith was not without works.

The meetings were for the most part inspirational in character. With the nondescript membership of the Class this had to be so. Many of the members had little knowledge of the Scriptures, and a few had very little Christian influence to bear on them. As time went on changes took place in the lives of many. Faith in the power of Christ to make better men of them became evident, and with this their attachment to the Class was strengthened. Courage is always an outcome and attribute of faith, and this was shown at times even to the extent of being sacrificial. I could mention many instances where such sacrificial courage was shown.

PARTNERSHIP.

A fine spirit, too, of camaraderie and partnership was evinced by the co-operative method. Partnership connotes at least two outstanding qualities, namely: co-operation and responsibility. The sense of responsibility called forth in many ways initiative on the part of members. Many of the valuable suggestions adopted by the Class as integral parts of its programme of work came from the rank and file, and helped largely to strengthen and establish the position of the Class.

These all led to many adjuncts being added to the Class life and work which possibly would not have been thought of under other conditions. These are fully dealt with in the following pages.

THE MINISTERS.

The Class has been exceedingly fortunate since its formation up to the present time in the sympathy and helpfulness which the Ministers of the Church have shown towards it. Rev. J. Patterson, Dr. Gibb, and the present Minister, Rev. J. R. Blanchard, while leaving the members a considerable measure of independence, have all helped the Class to the utmost of their ability. Sometimes they have taken the subject at the Sunday afternoon meeting; sometimes they have come in and taken part in the discussions; they have also been present at the many social functions, thus establishing a valuable and necessary link between the Class and the Church. St. John's Young Men's Bible Class is greatly indebted to its Ministers.

THE UNSEEN.

I cannot, however, write about the old days without referring to some outstanding members of the Class who have passed to their rest. The dead past may bury its dead, but it cannot still their voices and we cannot escape from the influence of their lives—though dead they yet speak. Even as I write these words I hear, out of the past, voices calling. Voices of those who helped to lay the foundation and build up the structure of this Class. I refer especially to Mr. C. Mitchell of Ravensbourne, Dunedin; Mr. Harry Drummond of Wellington; Mr. Charlie Redgrave of Nelson; Mr. J. Thomson of Oamaru; and Mr. L. Wallace of Wellington; and there are many others.

THE PRESENT.

I have dealt with the past. But what of the present and the future?

There is no shadow of doubt in my mind but that the present times are much more difficult for successful Bible Class work than they were fifty years ago nor have I any doubt whatever that they

were more difficult fifty years ago than they were fifty years before that, and I am also convinced that every age has the solution of different and entirely new problems.

*"New times demand new measures and new men,
The world advances and in time outgrows the things
That in our fathers' day were best."*

So, "Rejoice, O young man, in thy youth," and thank God that He has given you not easy tasks but difficult new problems to solve. It is the difficult tasks and problems that prove and make men.

Never before have I known of greater necessity on the part of youth to take the initiative and give a lead. We are at present standing at the crossroads, doubtful of which turning to take. Many voices are speaking and attempting to give leadership, but so far no authoritative voice of leadership has been heard. As I see things, youth at the present time has, along with the rest of the world, lost its way, and on all sides the only cry that one can hear is "Whither?" What an opportunity!

The difficulties undoubtedly are great. The opportunities are equally great. When the march of youth begins, and it looks as though it must begin soon, what part is the St. John's Young Men's Bible Class going to take? I think that their position in the march will be determined according to their faith,

THE FUTURE.

I have just one suggestion to make with regard to any advance movement that the Class may make. We are all proud of the achievements of the present members of the Class. They have upheld and in some ways lifted to a higher level the prestige of St. John's Young Men's Bible Class. It would be futile for me to attempt to lay before them any programme as to their future lines of work. But I can prescribe the driving power at their disposal which is Christ, and the means by which they can test and use that power which is Faith. The attributes and the logical issues of Faith are enthusiasm, courage, initiative and sacrifice. The work and the way to do it will open up according to their Faith.

When a man loses his FAITH he invariably loses his way.

Geo. A. Group.

INTRODUCTION.

THE Bible Class Movement of New Zealand is unique among the Youth Movements of the world, and St. John's Young Men's Bible Class is a unique class in that Movement. That this is not an empty boast, the following survey of the first fifty years should amply show. There are many hundreds of men in this Dominion and some beyond the seas for whom this Class is a rich and hallowed memory. For fifty years it has been the meeting place of young men who have sought to follow the Christ, the King; here they have made high resolves, wrought out a strong faith and gone forth to face the world equipped to meet its many problems.

Centred as it is, in the heart of the Capital City and almost under the shadow of the university, the Class has been able to draw upon young men of much promise and great enthusiasm. For a few years their thinking has been moulded by discussion, their ambitions directed by example, their spirit refined by worship, and their experience enriched by fellowship. Then they have gone their many ways, but carrying with them a vision of the good life which, though it may grow dim, is never lost to this life's end.

THE EARLY YEARS.

THIS short history of the Class which pioneered one of the greatest religious movements among youth in modern times sets down the date of the inception of St. John's Young Men's Bible Class as August, 1888. It is a fact, however, that Bible Classes, in name, were in existence in St. John's many years before that date, for in the Church Annual Report for the year ending 31st December, 1878 (ten years before) we read: "The Young Men's Bible Class which meets in the Manager's Room on Sunday afternoons at 2.30 is very efficiently taught by Mr. Thomas McKenzie, who has conducted that Class now for many years." Rev. Jas. Paterson also conducted Bible Classes on Thursday evening, for young women from 7-8 o'clock and for young men from 8-9 o'clock. These Classes, however, were not conducted on what is known to-day as the co-operative system. In type they were rather similar to Senior Sunday School Classes and were obviously confined to few, if any, activities outside the study of the lesson. It is known also that Bible Classes of the same type were in operation in several other Churches in Wellington and throughout the Colony.

The birth of the Class is centred round one George Troup, who, arriving in Wellington from Dunedin on 29th April, 1888, joined St. John's Church and enlisted for service. It was on the first

Sunday morning he was in Wellington that he met the Rev. James Paterson after the service, and told him of his desire to enter into Christian work. Mr. Troup (as he was then) joined the Sunday School staff and in August took over a Bible Class which had been formed by Mr. Robert Gardner to meet the needs of the older lads. Mr. Gardner was leader for only about two Sundays, as he left to take up residence in another part of the Colony. Another Leader was required, and on Mr. Paterson's representations, Mr. Troup grasped the opportunity of taking up a work dear to his heart. This Class met in the Manager's Room of St. John's Church. August, 1888, therefore, marks the beginning of the St. John's Young Men's Bible Class. When Mr. Troup took over, the membership was six, but with the departure of Mr. Gardner's sons and two others, it dropped to two. It had been suggested to Mr. Troup that he return to the Sunday School, but he was determined to hold on and his next step was to obtain a list of names of members of the congregation who had sons of Bible Class age. These he visited and so gathered in several new members. But even then progress was slow, disappointments were many, and, as was proved later, Divine encouragement alone prevented Mr. Troup from giving up the work in despair. At one stage he asked the few remaining members of the Class to make it a matter of earnest prayer for two weeks as to whether they should continue as a Class. This they did, and at the end of that period all were of one mind. They carried on. This was the modest but sure foundation of the Class from which in later years was to develop the Bible Class Movement. The following year, 1889, saw a real thrust forward in the work. Mr. Troup had realised that it was necessary to give the young men a real interest in the welfare of his Class and he explored all possible avenues whereby this could be achieved. He was convinced that it was no longer possible to hold and influence effectively young men by the methods then prevailing and so he decided to adopt methods which gave to each member work and responsibility. The wisdom of such a course soon became apparent, the young men on their part responded, interest increased, and with it, the attendance. Thus the now well-known co-operative method, characteristic of the Bible Class Movement, was initiated. The success attending the new form of Bible Class instituted in St. John's was noted by other congregations of the Church throughout the Colony. A Class on similar lines was formed in St. Paul's, Christchurch in 1894, and was followed by one in First Church (Russell Street), Dunedin, in 1896. These Classes were patterned on the type of organisation introduced by

Mr. Troup in St. John's. Under his inspiring guidance, St. John's Class was the pattern on which all the future work of the denomination for youth proceeded. Reference will be made later to the steps which led to the formation of the Bible Class Union, and we shall content ourselves here with briefly continuing our survey for the period of Mr. Troup's leadership. The Class continued to make rapid strides. The membership increased by leaps and bounds and within ten years of its formation had reached a membership of 108, apart from probationers. The roll number continued round about the 100 mark right up to Mr. Troup's retirement in November, 1908.

In 1896, Mr. C. S. Moore, who for some years previous had been a member of the Class, was elected to the position of Joint Leader with Mr. Troup. He proved a hard and loyal worker, identifying himself with all the various branches of the Class activities and saw the membership and influence of the Class grow from small beginnings to a very high position indeed. He made a great and valuable contribution.

Mr. Troup's influence, not only in his own class, but throughout the Colony was evident. The gift he had of understanding the innumerable problems of the young man was abundantly and sympathetically administered by him. The dynamic power of a strong personality could not be denied its divine use and mission and there are hundreds of men to-day who owe more than they can tell to Mr. Troup's kindly help and inspiration. An impression of one who has attained high academic honours is of interest. It relates to the Easter Camp of 1905. Here it is:—

"Another striking feature of the gathering was the personality of the men at the head of the Movement. A great deal of the success of the Camp and all our work is to be attributed to the strong character and the business grasp and decisiveness which so markedly characterises the men at the top. Perhaps this is exemplified to an exceptional degree in the case of Mr. G. A. Troup, the Grand Old Man of the Bible Class Movement. Old in experience if not in years, Mr. Troup is always just where required, ready to smooth over a little difference, to throw in a suggestive remark whenever the discussion is flagging and generally to keep a wary eye on the progress of events."

In November, 1907, Mr. Troup was granted leave to relinquish his duties as Joint Leader of the Class for a period of six months on account of ill health. Mr. C. A. Redgrave was appointed acting Joint Leader with Mr. C. S. Moore. Mr. Troup was apparently on

leave for just on 12 months, but he was present at the Committee Meeting of 3rd November, 1908, when the Secretary announced that he had received the resignations of Messrs. G. A. Troup and C. S. Moore owing to ill-health. Thus Mr. Troup severed his active connection with the Class after serving at the helm for a period of twenty years and steering a safe and successful course through all the storms and dangers which were to threaten his inspiring venture during those years. In this he was ably supported for the last twelve years of that period by Mr. C. S. Moore. The Class conferred upon these two stalwarts the dignity of Life Honorary Leaders. Their successors were Messrs. C. A. Redgrave and J. S. Butler.

The foregoing is but a brief sketch of the career of the Class from its inception until the retirement of Messrs. Troup and Moore. The annals of this period record a class life of unusual activity and venture. However, it would do justice to neither the Class nor the large number who have composed its membership throughout the years to say nothing of endless repetition if all the activities and events were set out in chronological order. It is proposed, therefore, to deal with the various phases of Class life and work under separate headings which, it is hoped, will make for readier reference and better appraisal. Although Mr. Troup retired as far back as 1908, his interest and practical support were in no way ended. Up to the present time he has given of his wise counsel and personal support unstintingly, not only to the Class which he founded, but the Movement as a whole. In recognition of his valued community service, including his work amongst Youth, the King conferred upon Mr. Troup in the New Year, 1937, the honour of Knight Bachelor. While we have chronicled the work of the first Leader of the Class in the name known to most of the hundreds who have come in contact with him, it is with special pleasure that we can refer to this grand old pioneer as Sir George Troup.



THE INAUGURATION OF THE PRESBYTERIAN BIBLE CLASS MOVEMENT.

[T] It is fitting at this stage to detail the steps which led to the formation of the Union. In 1896, Mr. Archie Mitchell, the then Secretary of the Class, was transferred to Christchurch where he joined the newly-formed St. Paul's Class and became its Secretary. Thus a personal link was made between the two Classes. The next year, while Mr. Mitchell was on a holiday visit to Wellington, Mr. J. S. Butler suggested to him the possibility of St. John's paying a visit to St. Paul's. At a Class Committee Meeting in 1897, the suggestion was approved. After preliminary enquiries had been instituted, arrangements were completed to visit St. Paul's, then in its fourth year of existence, during Easter, 1898. A contingent numbering 23 consequently journeyed South and were accommodated at the homes of the St. Paul's members. The two Classes met together for their usual Class meeting on Easter Sunday, and competed against each other in sporting events on the other days. In 1899 the visit was returned by St. Paul's members, who were the guests of St. John's. It was decided at this visit to make it an annual affair. The visit of Easter, 1900, marked the beginning of the usual type of B.C. Camp, with tents pitched on the Richmond Domain, Christchurch. Having in mind the coming Easter Camp at Titahi Bay, Wellington, the Class Committee on 3rd February, 1901, passed the following resolution: "That the Class should invite each Presbyterian Bible Class in the Colony to send a representative to the Easter Encampment." At the Camp, a Conference was held on the Friday evening, the discussion centring on the subject, "A Bible Class Forward Movement." Two phases of this question were taken, (1) Outside our members; and (2) Within our Class, Mr. Vic Fraser of St. Paul's taking the first, and Mr. C. A. Redgrave, of St. John's, the second. At the close of the discussion the following resolution was carried: "That a Bible Class Union be formed for New Zealand." On the Sunday morning, representatives of the two Classes dealt with "Evangelistic work amongst and outside our Members," the subject provoking an excellent discussion.

The question of engaging a "young man's specialist" to conduct meetings among young men outside the churches was enthusiastically taken up and authority was given for the idea to be explored. It was apparently not possible to arrange anything definite during the year in regard to the above resolutions, but after discussing the various matters with representatives of the other three Bible Classes in

Wellington, St. John's members journeyed to Christchurch for the 1902 Easter Camp with the idea of furthering the projects agreed upon the previous Easter. All the existing Presbyterian Bible Classes were invited to send representatives to the conference. The Camp was held on Professor Bicketton's property, "Wainoni." There were 120 Campers under canvas. Owing to the boat being delayed, the conference was held late on Friday evening, 20 delegates attending. It was decided to form the Bible Class Union. Mr. G. A. Troup was elected President and Wellington was fixed as the headquarters for the ensuing year. It was also resolved that a strong working committee be appointed in each of the principal centres of the Colony with the object of "pushing" the Movement in an energetic manner. The conference also decided to petition the Assembly of the now United Presbyterian Church to set aside one of their Ministers to act as Travelling Secretary and Organiser of the Union and at the same time to be a Travelling Evangelist of the Church. The petition was very largely signed by B.C. members. The Assembly met before the end of 1902 and granted the request at once. The position was offered to Rev. J. C. Jamieson (now Youth Director of our Church in Victoria) who accepted it. With this appointment a new era dawned for the B.C. Movement in New Zealand.

At the 1903 Easter Camp 170 were present, the location being Lowry Bay, Wellington. With the formation of the Union, it was decided to vest the control of the camp in that body so that it now ceased to be a private camp of the two pioneer Classes and became the annual gathering of the Union.

So the Movement began. It started with six members. To-day in the Presbyterian Young Men's Movement there are over 5000 members, and in all denominations the membership exceeds 30,000. Under the guidance of God it has spread its influence into every town and village of the Dominion and through its instrumentality there has been enshrined in the hearts of thousands of young men and women the Spirit of Christ, the Saviour of the World.

THE CLASS—YESTERDAY AND TO-DAY.

IT is now proposed to make a survey of the life of the Class over the years, noting here and there items of interest which belong to the past and setting out the position of the activities of the Class as they exist to-day. The four-square ideal—spiritual, mental, physical and social—has always dominated the life of the Class but it cannot be too strongly emphasised that the spiritual has at all times been paramount and that thereby the other phases of our work have been given their rightful place.

CLASS ORGANISATION:

The Sunday afternoon meeting has always been the pivot of the work. Despite the numerous activities which constitute the life of the Class, attendance at the Sunday meeting is the one essential of membership and the status of membership opens the door to the many adjuncts incorporated in the Class.

At the present time the organisation is in the hands of the following officers:—President, Leaders, Secretary, Assistant Secretary, Treasurer. Convenors: Look-out, Bible Study, Missions, Social Service, Discussions, Social, Athletic, Librarian, "Four Square" and Badge, Rooms, Organist.

The Leaders have full supervision of the various activities and guide and control the life of the Class. In this they are ably assisted by the Secretary and the various convenors. Each convenor is responsible for that part of the organisation that concerns him and he is given ample scope to further his particular work and impress thereon the stamp of his own individuality.

Committee meetings are held monthly and at these meetings the reports of the convenors are received and discussed. The importance of the regular Committee meeting cannot be overstressed. Here the activities of the Class are carefully scrutinised and the success or otherwise of the work duly appraised. Convenors have full liberty to criticise every aspect of the work and to make suggestions for consideration by the whole Committee. Out of these meetings there have emerged throughout the years ideas suitable for the moment only, as well as those which have endured for a long time. The Class as a whole should be grateful for the time and thought which Committeemen have at all times devoted to the well-being of the Class. Without such sacrifice the Class would not only have failed to reach

the heights it has done over the years, but might very well have ceased to be of any influence among the youth of this City and of the Dominion.

The Office of President is held by the Minister of St. John's. There have been only three, Rev. James Paterson, Rev. Dr. Gibb, and the present holder of the office, Rev. J. R. Blanchard. Each has made a valuable contribution to the welfare of the Class, not only by exhibiting a practical interest but also through his pulpit ministrations.

The Leaders—a list of whom appears at the end of this survey—have been men of sterling qualities and deep spirituality. The Class has been very fortunate indeed in having as its leaders over the years men of such practical ability and administrative gifts.

Hardly less important a position is that of Secretary, upon whom devolves the duty of attending to the innumerable routine matters connected with a large Class, as well as seeing to it that the decisions of the Committee are effectively carried out. Here again, the Class has had a succession of able and conscientious men.

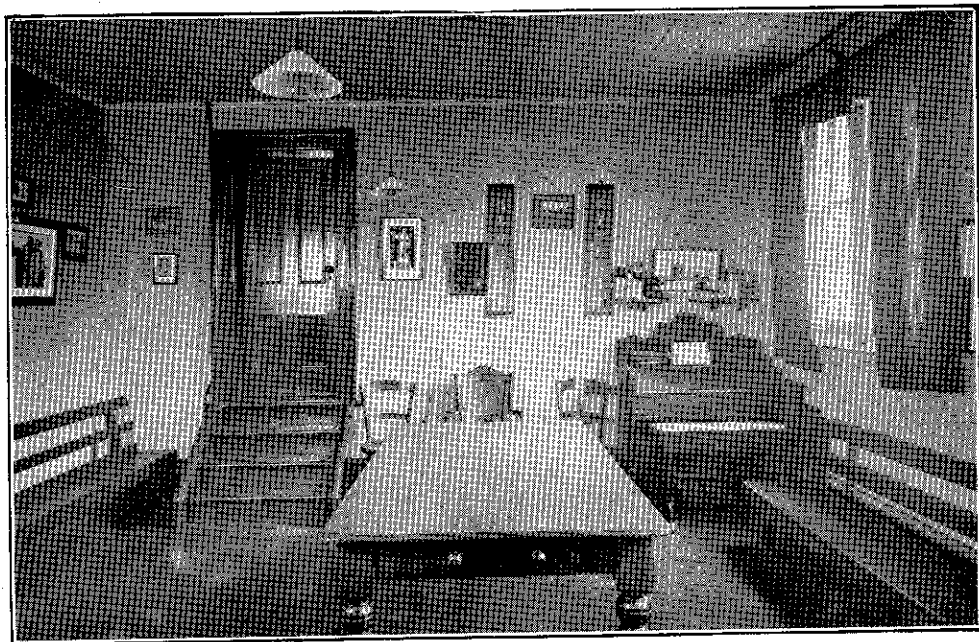
The duties of Treasurer are quite extensive and require the services of one sufficiently well versed in accounting methods to handle satisfactorily the moneys which come to him through the various channels.

The work of the other conveners will be referred to when their particular departments come under review.

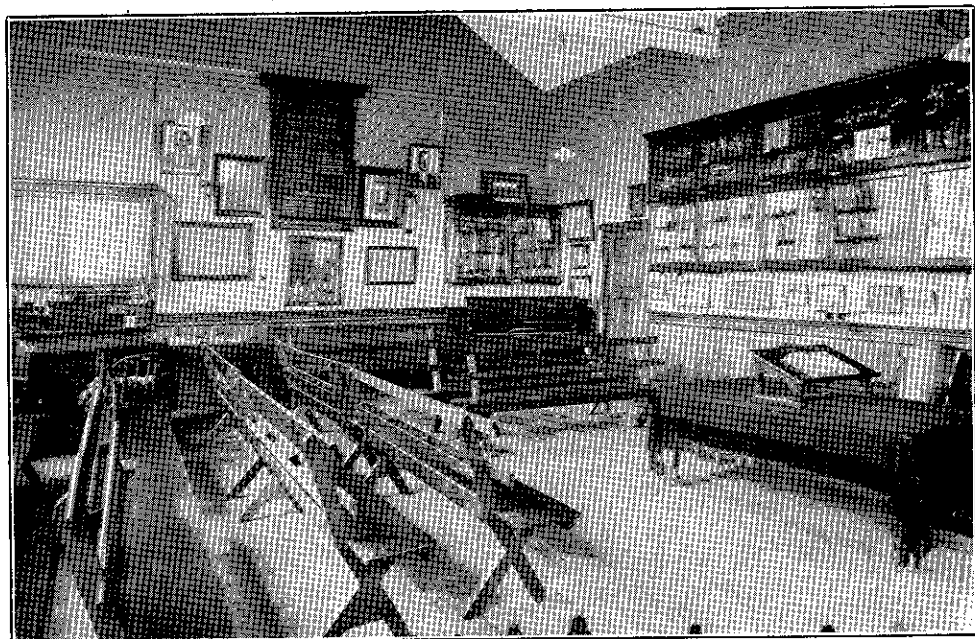
DISCUSSION AND SYLLABUS:

The opportunity of frank and open discussion of the affairs of life in their relation to religion has been a boon to the hundreds of young men who at one time or another have comprised our membership. Careful consideration in the compilation of the syllabus has resulted in subjects being set down for discussion which are calculated to improve the spiritual and moral well-being of each member. The subjects are selected from lists handed in by members, and in recent years, some subjects have also been taken from the Union Syllabus.

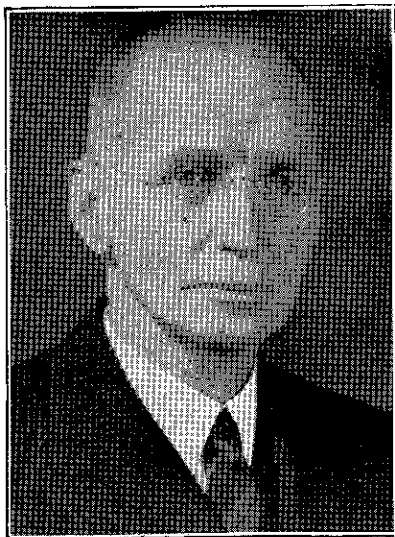
In the possession of the Class is a mimeographed syllabus covering the period of five months from June to October, 1890, and as far as is known, it is the first syllabus issued by the Class. On this early syllabus only three names appear as taking papers: E. Chappell, C. Whiteford, J. Brown. The first printed syllabus covered the



MANAGER'S ROOM, ST. JOHN'S CHURCH, WHERE THE CLASS MET FROM 1888 TO 1896.



THE CLASS ROOM—MEETING PLACE SINCE 1896.



MR. C. S. MOORE
Joint Leader: 1896-1908.
Elected Life Hon. Leader, 1908.



MR. W. J. FERGUSON
Present Leader, since 1928



THE CLASS IN 1907.

period July-December, 1893. Those whose names appear on it as taking papers are: J. Smith, H. Drummond, A. Williams, G. Adair, P. Thompson; four short papers by Glover, Gordon, Trevor and Drummond, W. Paterson, G. A. Troup, A. Purdie, A. Morton, D. Menzies, C. Whiteford, N. McAra, A. Whiteford, A. H. Johnstone, L. McKenzie, P. Skelley, T. Davis, Sinclair, N. Bullen, Crawford, Nicholl, J. B. Grrand, J. Smith, A. Purdie.

On occasions, a three-folder Syllabus was printed and for a few years a Syllabus in the form of an illustrated Booklet was produced. The present Class Syllabus is a two-folder one for a period of six months.

The general method followed throughout the years has been for the subject to be introduced by means of a paper after the reading of which the subject is open for general discussion. This practice is still followed to-day. Occasionally, an outside speaker addresses the Class on special subjects. Group Studies are also held at intervals, the Class dividing up into three or four groups and discussing the subject under the leadership of a Class member.

The standard of discussion has been high at all times and although all reasonable latitude has been granted speakers, at the same time discussions have not been allowed to become academic or purely secular. The spiritual has always been given its paramount place.

BIBLE STUDY AND PRAYER:

It has always been the aim of the leaders and the Bible study convener to encourage private Bible study and prayer. The Class has had Bible study and prayer groups throughout the years. Sometimes these have met on Sunday mornings or on evenings during the winter months, and at one time even before the afternoon meeting. A five-minute talk on a passage of Scripture appropriate to the subject was given for a time at the usual Class meeting. Last year (1937) a week night study circle meeting during the winter from 5 to 6 p.m. proved convenient and immensely helpful to a number of members.

At the present time a large proportion of our members utilise the Scripture Union Daily Reading Cards for private devotion and a regular prayer group meets on Sunday just prior to the Class meeting.

A combined prayer meeting at 4 p.m. is held on the first Sunday of each month for Bible Class members and Sunday School teachers. This has been a practice for many years.

SOCIAL SERVICE:

As may be expected, the Class has been much concerned throughout the years, with Social Service work. Its greatest contribution in this sphere has been the Boys' Institute and an account of this work will be given well-deserved space elsewhere in this story. The Institute absorbed the Social Service work of the Class for many years but a note of other activities carried on later will be of interest.

In September, 1914, the Committee decided to subsidise a Cot at the Orphanage, and although it was not desired at the time that the donation of £5 should be regarded as an annual one, nevertheless the Class has maintained this cot ever since, finding the yearly sum of £5 through special contributions from members.

At a Committee Meeting in November, 1922, it was decided to support Rev. Mr. Lee in his work among the Chinese of the City and several members undertook the task of teaching them English. The Chinese Mission was held in Frederick Street and from 10 to 15 young men would proceed thither after Sunday evening service and be assigned one pupil each to instruct for half an hour. Owing to changed conditions in China in 1926 and certain hostility displayed there towards missionaries the effect of which was felt here, it was considered expedient to drop this activity. The Chinese were very grateful for the assistance of members and invited them to several of their functions.

From 1932 to 1936, during the period of the depression, the Class assisted in the support of three needy families, supplying them with coal, food, and other necessities of life. Members contributed monthly to the scheme. Despite the lower membership due to cessation of recruiting of Civil Servants by the Government, during those years about £75 was raised for relief of distress purposes while the Class organised a concert in 1932, the proceeds amounting to £12/18/- being handed to the Y.M.C.A. and Y.W.C.A. for work among unemployed youth.

The Class has taken part in working bees at the Children's Orphanage and members have visited the children from time to time in the evening putting on games and concerts and, at Christmas time, a party appropriate to the occasion. Members have assisted at the Christmas concert at the Ohio Home and have taken part in the usual monthly (now quarterly) services held there.

Assistance is also given at the Boys' Institute during the week. Five members of the Class are permanent members on the Institute Management Committee.

MISSIONARY AND EVANGELISTIC WORK:

Practical support for the extension of the Kingdom of God at home and abroad has been enthusiastically given by Class members at all times. Besides the Sunday Services conducted at the Boys' Institute, members, for many years, as far back as 1898 were conducting services quarterly at the Mt. Cook Morning Sunday School and Wadestown Morning Sunday School, the latter becoming a monthly engagement. These were continued for several years. It is recorded in 1900 that very good work was being done in the way of short services which were held on overseas and coastal steamers in port. Once again the Class assisted in these services in 1922 and 1923, when they were carried on by the District Committee.

At the present time a Sunday morning Bible Class is held for the boarders at the Boys' Institute, two members of our Class being the leaders. This is proving a very successful venture.

In regard to our work for Home and Foreign Missions, St. John's Class has contributed much in the way of money, but perhaps the most important contribution of all is that given by one of its old members who has pioneered for Christ in China for many years—we refer to Rev. Herbert Davies, M.A. "Bert," as he is affectionately called, was a very enthusiastic worker in the Class and an energetic Committee-man. He resigned from the Class in June, 1900, to study for the Ministry and was appointed Y.M.B.C.U. representative in China at the Easter Camp, St. John's Hill, Wanganui, in 1908. He was farewelled on Sunday, 7th November, 1909, at a combined meeting of the Wellington District Bible Classes held in St. John's, when Mr. Troup and Mr. Hwang, Chinese Consul, addressed the meeting. For close on thirty years Mr. Davies has given his all to the evangelistic work among the Chinese in the Kwang Tung Province, and in this work has been ably and sympathetically assisted by his wife.

During the earlier years of the Class's existence and up to a period round about 1907 the Class had given much in substance for the work of the Boys' Institute as a manifestation of its keen Home Missionary spirit. Up to 1907 the Class members had gathered together more than £1000 apart from individual contributions to the Institute and money collected from friends. Further moneys were donated by members for the purchase of a Mission Hall. These latter funds apparently found their way to the Boys' Institute, as it is recorded in 1906, that a deposit with the Wellington Building and Investment Society had matured and that the sum of £156 withdrawn

was included in the sum of £184/6/9 handed over to the Boys' Institute Fund. The deposit represented the special Home Mission Account which had accumulated over a period of years, including funds collected for the Mission Hall.

While earlier efforts were centred on the Institute, the Class nevertheless contributed at the same time to Maori and New Hebrides Missions as well as deserving charities. When the Bible Class Union sent out its own missionaries to China and India the contributions of the Class to a large extent were concentrated on these enterprises and for many years and up to the present time the Class has been the largest single contributor amongst Bible Classes of the Dominion to the Union Missionary funds. It is estimated that for Home and Foreign Missions—apart from the Boys' Institute funds mentioned above—Class members have contributed an aggregate sum of over £2000. The Class's contribution this year to Missionary objects—Foreign, Home, Orphanage, etc., amounted to £72/2/2—one of the largest on record.

LOOK OUT:

The strength of a Class is not measured by a massive array of impressive figures, nor do we profess to obtain from statistics of membership anything more than an indication of trends and movements. After all, the test of the efficiency and worthwhileness of any Class is the fruits it produces and we have to look behind the figures to obtain a proper estimate of strength. Nevertheless, it is interesting to note the beginning such as the six members with whom Mr. Troup began his Class in 1888. We shall take specimens of the statistics to illustrate the different trends since then:—

Year.	Roll No.	Aver. Att.
1888	6	—
1894	43	21
1897	82	50
1898	108	54.75
1899	115	51.75 (for April)
1900	96	52
1902	105	76.8 (Record Aver. A
1907	111	64.85
1912	82	52
1915 (War Years)	87	50
1918 " "	50	40
1920	67	35

Year.	Roll No.	Aver. Att.
1924	43	29
1926	59	28
1929	58	39
1934	43	29
(Depression year; no Civil Servants coming to Wellington.)		
1935	52	33
1936	53	34
1937	67	39.6
1938	64	40.64

It is interesting to read this comment from the Annual Report, 1902:—

“The Membership has considerably increased, the number on the roll at date being 105 as against 89 at 30th November, 1901. The membership cannot, however, be taken as an infallible guide as any one at all acquainted with the working of the Class would be inclined to look rather at the average attendance than at the number of members as an index of its success or otherwise. It is in this respect more than in any other that a marked improvement is shown. Last year the average attendance was 55 as against 54 for 1901, and 52 for 1900, whereas the average number present on Sunday afternoons *this year* has been 76.8. This constitutes a record.”

The Look-Out work in a Class the size of St. John's requires constant study. The Class has had a large floating membership all through the years and its personnel undergoes fairly considerable change in a year. It is recorded that in 1907 there were 111 on the roll—63 names were added and 66 names removed from the roll during the year. Then again, membership involves attending Class three consecutive Sundays or three Sundays out of five. Some never qualify for membership and as a consequence something like 10 per cent. of the Class are probationers.

For many years young men of from 15 years of age upwards were invited to join St. John's. With the formation of the Junior Class, however, the minimum age has been increased to 18, although in a few cases where circumstances warrant it, a departure is made from this rule.

Throughout the years right down to the present time, nights have been spent week after week, telephoning, calling at boarding-houses and hostels, writing follow-up letters expressing a personal interest,

all in an endeavour to bring young men into the fellowship Class. And there has been the friendly contact with the other in the office and workshop.

Young men leaving or entering the Church have been approached and handed a syllabus together with an invitation to visit the

At the meeting of the General Assembly held in St. John's (in November, 1935, one of the speakers at a largely-attended Mary demonstration told how a number of years previously he had standing one Sunday afternoon at the corner of Willis Street Manners Street with the intention of boarding a tramcar to talk out to one of the bays, when two young men came along. He touched him on the shoulder, and they invited him to accompany to St. John's Bible Class. He did. And this was the speaker's contact with a Bible Class. To-day he is a Minister of our Church and is doing a wonderful work for Christ in one of the most difficult districts in this Dominion.

The hospitality of the leaders of the Class since its foundation has been generous and continuous. It has meant much to all members, and particularly those living away from home, to enjoy warmth and comfort of home from time to time in this way.

St. John's has always been a large Class, and as a large Church it has its distinctive contribution to make to the Movement. We hoped that this position will be maintained at all times in the future.

ROOMS:

Previous to 1896 the Class met in the Managers' Room of the Church, but in that year the present Class Room was opened. The room cost £267, the furnishings £81, and the organ £44, a total of £392. Mr. James Smith Senr. collected £116, the Christian Endeavour Society £90, and the balance was met by the then Class members.

When the Sunday School buildings were extended in 1902, provision was made for a Young Men's Parlour (as well as a Gynasium)—a medium-sized room which was set aside to enable members desiring a quiet place where they could study and read. This room was open every evening. It was furnished in 1903, at a cost of £30.

The Parlour served its purpose right up to the time of the opening of the Social Room attached to the Class Room in December, 1910, although it was not in a position easy of access on all occasions. At a Committee Meeting held on 10th August, 1911, Mr. J. S. Butler

moved and Mr. J. S. Martin seconded a motion: "That a plan showing proposed additions to the Class Room be prepared and submitted to the Committee and to the Managers of the Church."

This parlour was to be erected at the rear of the present Class Room. Mr. Bertinshaw drew a plan for the scheme which was estimated to cost £180. The scheme was confirmed at the Annual Meeting held in April, 1912, and the Committee authorised to open a subscription list to raise £200.

The War, however, intervened and the scheme was indefinitely postponed. Eventually, the money that had been collected—£44/11/4—was transferred to the Memorial Hostel Fund on 1st July, 1919.

Shortly after Mr. W. J. Ferguson assumed the Leadership he brought before the Committee and members the need for Social Rooms and in July, 1928, the Class approved a new and larger scheme than the one previously referred to for the building of this necessary adjunct to the social life of the Class. Mr J. A. Orr was appointed Treasurer and entered wholeheartedly into the scheme. The members at the time promised £130 towards the cost.

At an Old Boys' Rally held shortly afterwards, over which Mr. Troup presided, the Old Boys expressed a desire to assist in the project and congratulated the Class on the proposed forward move. Some £60 was promised at this meeting. By the end of April, 1931, Class members had promised £175, and Old Boys £122. Members' contributions finally amounted to £194/18/10 and Old Boys' £124/10/-.

The new rooms were opened by Mr. Troup on 14th December, 1931, and were dedicated in the presence of over 200 people. The actual building cost £289 and furniture and other incidental matters, £68—a total of £357. At the time of the opening, all cash for the building was in hand and only £28 was owing on the furniture—this being liquidated within a few months. Mr. W. Gray Young, an old boy of the Class was the architect, and gave his services free.

A telephone was recently installed in the Social Room for the use of members.

On the walls of the Class Room hang photographs of men who have served the Class well in their day and generation. These include the late Harry Drummond, the late Charles Redgrave, Sir George Troup, the late Hon. J. G. W. Aitken, Rev. Herbert Davies, and the late W. S. Hopkirk.

The Hon. J. G. W. Aitken was never actually connected with the Willis Street Class, but he was leader, for 25 years, of the St. John's (Mt. Cook) Class, which merged with the Willis Street Class in 1914. He had a big place in his heart for young men, especially those belonging to St. John's.

SOCIAL:

With a large proportion of the Class membership composed of young men who have come from other parts of the Dominion, it has always been the endeavour of the Class to cater adequately in a social way for the members so that they might get to know one another better and also benefit from their association with the members of the Young Women's Class in social activities.

The earliest record of a social, though there were no doubt earlier ones, was that held in 1896 in the evening following the annual football match, Wesley B.C. v. St. John's B.C. It was held in the Wesley Schoolroom, 200 being present.

A Social Club was formed in 1898 and this was absorbed in 1903 by the newly-formed "St John's Literary and Debating and Social Club." The Club had a successful run right up to the time of the Great War. Dr. Gibb was very interested in the Club and his criticism and advice in regard to debating was always appreciated. The Club figured successfully in the Wellington Debating Societies' Tournament in 1907, defeating the Y.M.C.A. and Victoria College teams.

Social activities of every type have been carried on in St. John's throughout the years. Picnics, moonlight rambles, treasure hunts, Sunday teas, debates, Hallowe'en socials, organised concerts, musical evenings, Saturday Night Club, St. John's Company, have figured from time to time in the events of the years. At times in the records we read that the Social activities were not being supported as well as they might have been, but taking the social life on the whole, the years have revealed considerable activity and at the same time, whole-hearted enjoyment for those who have supported the social programme.

The Annual Class Picnic was held for many years on Anniversary Day, when the members were the guests of the Leaders. These were held at Maidstone Park, Paremata, and Plimmerton. This event was superseded by the Annual Class Camp in 1922.

The wind-up of the calendar year has been marked by the Annual Class Banquet in December, a very enjoyable function which has been held for some years.

Mention can be made here of the Inter-Bible Class Musical and Elocutionary Competitions held each year since about 1928. St. John's have always supported these competitions enthusiastically and have been fairly successful, this year being the winners and receiving the Banner.

With the addition of the new Social Room and kitchenette in 1931, and the donation of a piano, the facilities for small social gatherings are now very good indeed.

CLASS CAMPS:

The year 1918 was a very critical period in the life of the Class, so it was decided to hold a camp-conference at Haywards during the week-end, 27th-28th April, 1918, to review the work and talk things over. A Class meeting was held in the afternoon. After the evening service at the Camp, Mr. F. E. Chappell, who had just returned from active service, in summarising what had been done at the Camp, asked for volunteers for a band of workers who would pledge themselves to enter wholeheartedly and with renewed energy into the work of the Class in all its activities. All those who were prepared to do this were asked to stand. The meeting rose to a man.

A week-end Camp took the place of the Anniversary Day picnic in 1922, and was held at the Hutt Racecourse. The next year members camped at Haywards, and altogether, twelve Class Camps were held on this popular site. In 1935, the Class Camp was held at Moonshine. No Camp was held in 1936. Anniversary Day week-end, 1937, saw members in camp at Wallaceville Valley, and this year, 1938, at Moonshine again. Sometimes as many as 40 young men attend the Class Camp, which is now an annual fixture keenly anticipated. These Class Camps do much to promote good fellowship. There is Bible study, friendly discussions and talks on the vital questions of the day; tramps; all sorts of games; good meals; good fun, not the least of which is the traditional fight for the mascot. Meetings are held and on the Sunday evening, members visit the nearest Presbyterian Church and conduct the Service. In all, 16 Anniversary Day week-end Class Camps have been held.

SPORT:

The Class may be justly proud of its record in this sphere. Ever since it came into being, the athletic side of the four-square programme has found favour with the young men and hardly a year has gone by without the Class annexing some trophy or other in competition with other Bible Classes and in open competition at various times. Naturally, the Class is proud of its performances, for the simple reason that its success has been achieved by men who, in the main, have not been connected with St. John's for this activity alone, but who have put first things first and have supported the athletic programme merely as a healthy recreative side of our Class life. Had it been otherwise, the Class would have failed in its real mission.

So varied have been the activities on the physical side that it is difficult adequately to survey the sphere of sport over the last fifty years without encroaching upon valuable space. The best method it seems is to review briefly each particular sport in which the members have indulged over the last half-century.

ASSOCIATION FOOTBALL:

In 1902 the Class decided to relinquish hockey and enter a soccer team in the "A" Grade Championship. The Class team won the Championship Shield that year and succeeded in repeating the performance in 1903. The Charity Cup was won in 1903 and 1904. These achievements were most noteworthy from so young a Club. Two teams were entered each year up to 1912, when the enthusiasm for soccer died, and the Club went out of existence.

RUGBY:

Annual matches against Wesley B.C. were played during the earlier years and odd games against other Bible Classes. In 1896 the Class entered teams in the Junior and Third Grade competitions. Apparently Rugby only lasted for a few years, as it was resuscitated according to the records in 1908. From then on there were two teams in the competitions each year up to 1912, three teams being recorded for 1911 and 1912. The Third Grade team won the Championship in 1909 and 1910. Apparently support for Rugby waned about 1912. In 1917 it is recorded that a 2nd Grade team was entered in the competitions. Rugby football has a number of devotees in the Class to-day who play for outside Clubs. Once or twice during the winter, friendly games have been arranged against other Classes, as well as an annual match against the Hostel up to the time of its closing down.

HOCKEY:

This sport had a very brief career. It was first introduced as a Class activity in 1900, and was superseded in 1902 by Association Football. Thereafter the enthusiasm was apparently left to the Wesley Bible Class.

CRICKET:

In 1896 the Class had a fairly successful cricket team operating. No further record of this sport is found until 1908, when the Class had three teams on the field. In 1909 it had two, and in 1910, the Club was disbanded.

The game, however, has been played regularly by members with outside Clubs. The Junior B.C. for many years had its own cricket team and with these junior members coming into the Senior Class, the cricket team is now mostly composed of senior members. The Class has had this team entered in the Junior Grade for the past ten years and the Club is quite a popular one with members.

ATHLETICS:

Perhaps in no other department has the Class had such consistent success as in track and field events.

It is of interest to record that at the first Easter Camp held after the formation of the Union, at Lowry Bay in 1903, an Athletic Banner, made by Miss Myra Scott, of St. John's, was competed for. St. John's won it with 38 points, St. Paul's, Christchurch, second with 35 points, the combined classes outside Wellington, being third. St. John's won the banner on three subsequent occasions and it now permanently adorns the wall of our Class Room. The last time the banner was competed for was 1919. It was replaced by a handsome Athletic Shield presented by Past Presidents of the Union and St. John's Y.M.B.C. Since the advent of District Camps, there has been only occasional competition for this shield since 1924, and by resolution of the Executive Council the Shield is now hanging on our walls until next required. The Class won this Shield several times, the last occasion being in 1935, at the Dominion Easter Camp.

As far as District Sports go, the Class presented the District Shield, and has won it 13 times out of the 17 occasions on which it has been competed for. It is at present held conjointly with St. James' Y.M.B.C. for this year.

At the Easter Camps, the District Camp Cup has been annexed on several occasions, while the Inter-Bible Class Sports Banner, competed for by Classes of all denominations, has been won from time to time and the Class is the holder again for this year of both these trophies.

For several years (following Haywards Camp), a Class sports meeting was held in the evening at Wellington College Grounds. For the last few years this had lapsed, but with the coming of a full Saturday holiday, the practice was revived this year on a Saturday morning in March, when Class Swimming Sports were held in conjunction with Athletic Sports.

HARRIERS:

St. John's men were prominently associated with the establishment of the Presbyterian Harrier Club in 1932. One of the leaders of the Class, Mr. W. J. Ferguson, was its first President and held office for five years, and Mr. R. D. Moore, the other Joint Leader, was Club Captain for four years. The present Club Captain and Vice-Captain are members of the Class and a fair number of our members are enthusiastic harriers. The Class holds the "Martin Shield," presented by an ex-leader, Mr. Alex Martin, for a three-mile teams' race among the Classes, and is also the present holder of the handsome shield presented by the Scottish Harrier Club for Inter-Bible Class competition.

The "Ferguson Cup," presented to the winner of the Club Championship is also held this year by the Club Captain, who is a member of the Class.

SWIMMING:

In 1907 members formed a working bee for the construction of a fresh water swimming pool on Mr. Troup's property at Kelburn. It was officially opened, in conjunction with the Tennis Court, on Saturday, 30th January, 1909. The baths were some 40 yards long with a depth varying from 4 to 8 feet. The same year, a swimming Club was formed and was well patronised. The pool, which is still known as "St. John's Pool," was used fairly extensively for a few years, but eventually was allowed to get into disrepair and only spasmodic use has been made of it since.

TENNIS:

It appears that Mr. C. S. Moore had placed a tennis court at the disposal of members, but it was rather far out at Karori. In 1907, Mr. Troup had a court formed on his property near the Karori Reservoir and presented it to the Class. This was replaced by another one from Mr. Troup in 1909, as the previous one was proving unsatisfactory. This court was for the combined use of the young men and young women of the St. John's Bible Classes. The court, which has been formally handed over to the Class by Sir George Troup to be held in trust, has lately been improved. A pavilion has been erected and water and drainage connected. The present members of the Tennis Club are most enthusiastic and find the court a great acquisition. During past years, members have made use of courts at the Terrace School, Willis Street School, and Parliamentary Buildings for week-day practice. The Tennis Club provides an excellent sport for members during the summer months, and to some extent is used during the winter.

GYMNASIUM:

A Gymnastic Class composed chiefly of St. John's members was formed in the winter of 1896, meeting every Thursday evening at the Boys' Institute Gymnasium, under Mr. H. Wallace.

In 1902, when additions were made to the Sunday School building, a Gymnasium was provided for the young men. This was furnished at a cost of £33 by the Class, while a further £55 was expended on the dressing and shower room attached. It is recorded that on 29th September, 1910, the Gymnastic Class under the Instructor, Mr. C. Thornton, gave a very fine display in the Dixon Street Hall before a large audience. At this time the Gymnastic Classes were well attended during the winter months. Apparently the class continued for some years. In 1914, Mr. J. A. Orr conducted a class on Friday evenings.

The Gymnasium is used at the present time by the Saturday Night Clubs of both the Senior and Junior Young Men's Classes, although it is mainly used for Basketball and Handball.

BADMINTON OR PING PONG:

One of the most popular indoor games at the present time is Badminton. The Young Men and Young Women of the St. John's Classes have a large combined club, using two courts in the Church Hall. Ping Pong, too, remains popular with a number.

RAMBLING CLUBS:

These have been popular throughout the years, although they have had somewhat spasmodic careers. Properly drawn-up syllabi have been used and members have appreciated the outings. Perhaps the Harrier Club to-day has given the idea of Rambling Clubs a setback.

LIBRARY:

It was decided in 1893 to form a Library in connection with the Class. Voluntary contributions of books were received from the members and with a small sum voted from Class funds and donations by members, 30 books were soon in circulation. On 31st March, 1896, there were 225 books, and to-day there are approximately 1200 books on the library shelves.

By the kind services of the late Mr. James Smith, Senior, a sufficient sum was collected from friends to enable a copy of the Encyclopaedia Britannica to be purchased. This was in the year 1900.

The lending library contains books on religious and Missionary topics, volumes of assorted literature, fiction, reference books, International Library of Technology and the Library of Famous Literature. The Class possesses autographed copies of books by Dr. Kagawa, Dr. Moffatt, Rev. John Flynn and Judge Acheson.

Throughout the years the Library has been augmented from time to time by concerts, lectures and special appeals for funds. For the year 1908-09, 852 books were taken out by members. But to-day, with so many good, but cheap Book Clubs and Libraries where the latest books are procurable at very small cost, the Class Library is not as popular as it once was.

REDGRAVE MEMORIAL:

The Redgrave Memorial Library in memory of the late Mr. C. A. Redgrave, and originally consisting of 150 leather-bound books, was opened by Mr. G. A. Troup during March, 1915. The sum of £30/14/- was donated by members and Old Boys to purchase the books, which are all standard works.

MAGAZINE:

"Our Magazine," the first publication of the Class, began in April, 1894, as a hand-written journal with an issue of five copies, edited by Mr. J. S. Butler. This magazine, which recorded the doings of St. John's Y.M.B.C., gave place the following year to one printed by the

members of the Class on a small printing plant specially purchased from the Lyttelton Gaol, where it had been in use, to do the work. The printing plant was in charge of Messrs. Marcus Plimmer, Fred Hickson, and Dave Ritchie.

For four years this magazine was printed twice yearly, but with the introduction of linotype and the consequent diminished supply of young compositors in the Class, it was decided to dispose of the printing plant and in future have the magazine printed as a Colonial "Quarterly" at one of the City printing works.

At a special meeting of the Committee held on 13th May, 1899, the Editor of the Magazine submitted the following proposals with reference to the future issues of the Class Magazine. (1) Instead of being a Magazine of merely local interest, to be one issued in the interests of Bible Classes generally throughout the Australasian Colonies. (2) To be issued quarterly instead of half-yearly. (3) Estimated to contain 24 pages reading matter, 11 pages of advertisements and one cover page. (4) 2000 copies to be printed. Annual subscription of 1/-, or 1/2 post free. Single copies, 3d. After an exhaustive discussion it was agreed that the proposals as submitted be adopted.

On 6th June, 1899, the Editor reported that the Magazine was to be called "The Young Man's Magazine," and Vol. 1, No. 1, appeared on 1st September, 1899. The Rev. Herbert Davies, M.A., was the pioneer Editor of "The Young Man's Magazine." Throughout the years a very high literary standard was maintained, and articles appeared from the pens of well-known writers and men prominent in scientific and educational spheres. Tributes to the excellence of the magazine came from those competent to express an opinion from all parts of the Colony and beyond, and here it is interesting to record that the greatest encouragement to persevere with the publication was given by the late Mr. Alexander Turnbull, the founder of the Turnbull Library. Mr. Turnbull assisted the project in many ways, financially and otherwise, on one occasion declaring that it was the best literary production of its kind that had come under his notice in New Zealand. He left bound copies of the Magazine to be included in the Turnbull collection. Copies of "The Young Man's Magazine" are also on the shelves of the Parliamentary Library.

We take the following from the records:

"In one way, it was a considerable sacrifice to give up the Class Magazine that has been such a potent factor in the success of the Class, but if the publication is the means of drawing into

closer fellowship the Bible Classes, and other Young Men's organizations of our Churches, then the result will be well worth the sacrifice."

Other denominations throughout the Colony—Methodists, Baptists, etc., had their Class notes in "The Young Man's Magazine."

When the Magazine was re-christened "The Young Man's Magazine," 800 subscribers were obtained for the first quarterly issue, and the circulation at the close of the quarterly issue reached 3000 copies.

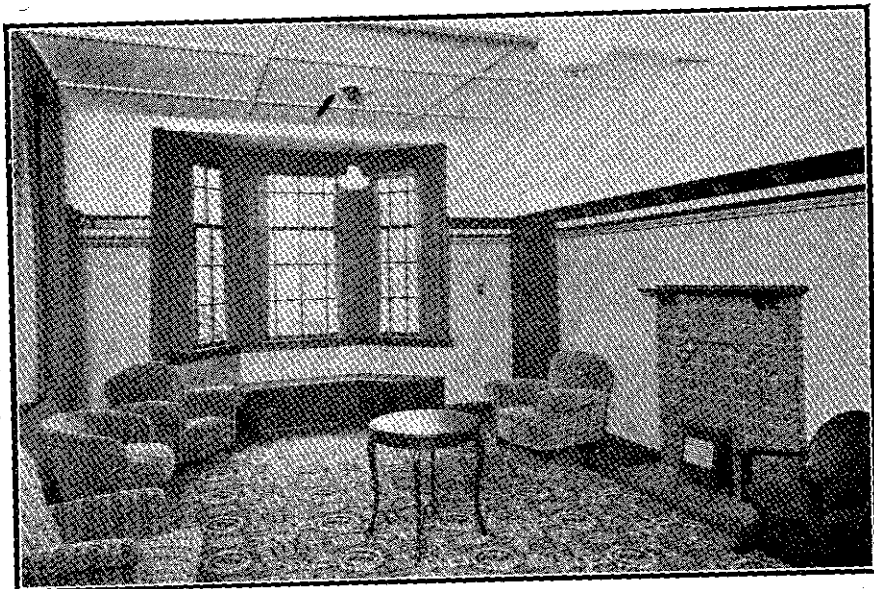
At a meeting of the Committee held on 8th December, 1899, Mr. Troup suggested the advisability of running an agency for American Correspondence Schools in connection with "The Young Man's Magazine." A sub-committee was appointed to investigate the matter and on 9th January, 1900, a report was submitted recommending the Class to authorise the Magazine Committee to take up the Agency of the Scranton International Correspondence Schools. The recommendation was adopted and the Magazine Committee—really the Class—held the Scranton Agency for New Zealand for several years, the revenue therefrom (increasing from about £40 the first year to £400 to £500 during the last year) being used to develop the Magazine.

The Agency grew to very large dimensions and in time proved to be too big an undertaking for young men who could only devote their spare time to it.

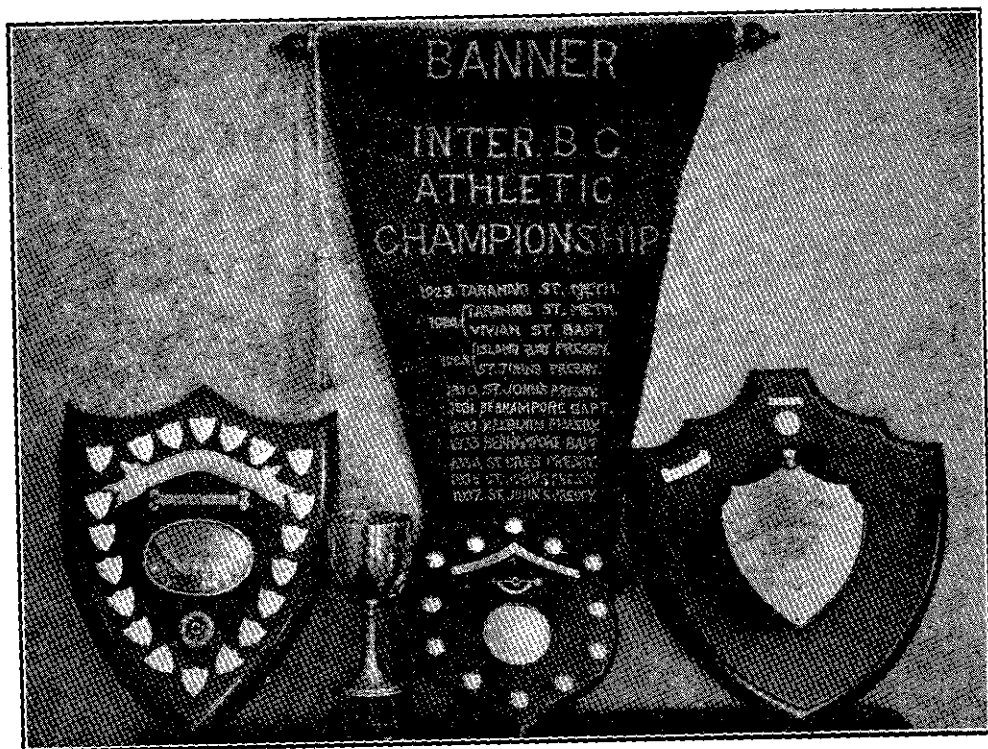
Mr. Frank, the Overseas Representative of the Scranton Agency, visited Wellington, and it was agreed to appoint a full-time Agent. Mr. J. G. Smith, a prominent member of the Class at the time and very interested in both the Magazine and the Agency was appointed New Zealand agent in 1907, and later, when branches were opened in other centres he became General Manager for Australasia, relinquishing this position in 1928. The Scranton International Correspondence Schools are now known as "International Correspondence Schools," and several Old Boys of the Class are prominently identified with the organization in Australia.

We take the following from the Class Annual Report for the year ended June, 1907:

"For the past 13 odd years the Magazine has been solely controlled and financed by this Class. From a very humble beginning it has developed into one of the best publications of its kind either in the Colony or abroad, and at the present time the circulation is over 3000 copies monthly, which is very gratifying in



THE SOCIAL ROOM.



THE INTER-B.C. ATHLETIC BANNER.

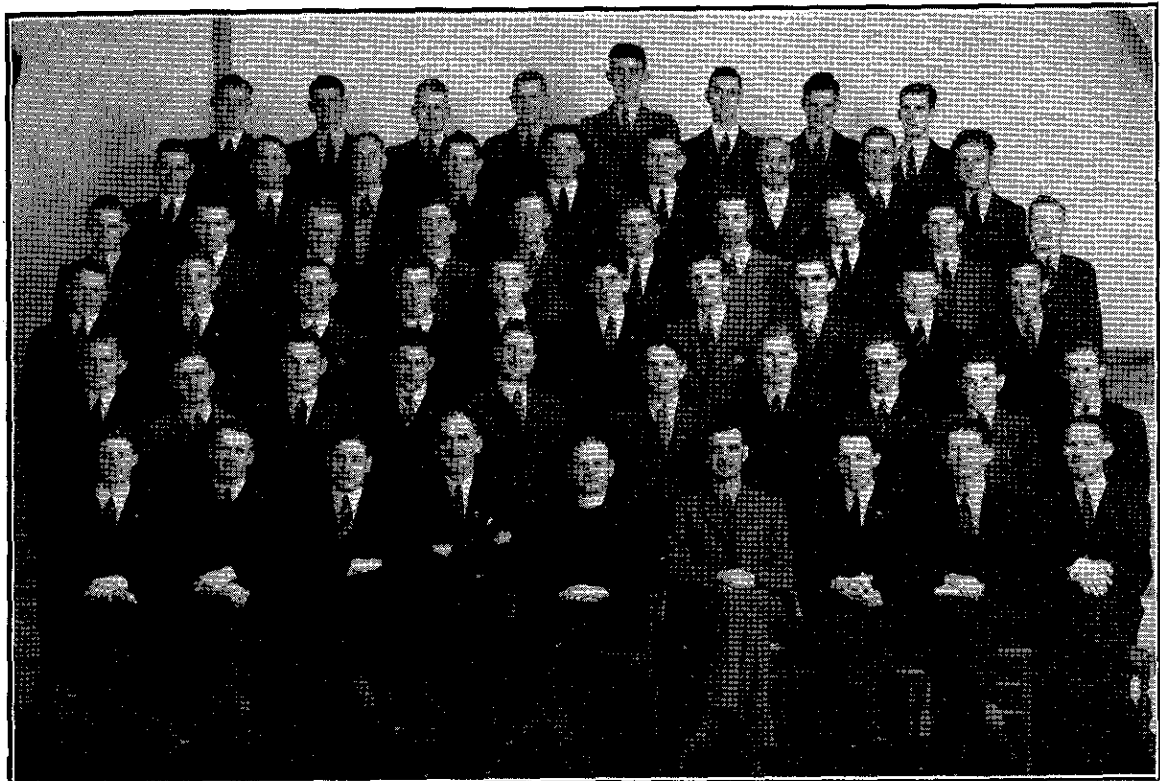
THE DISTRICT ATHLETIC SHIELD.

THE EASTER CUP?

THE MARTIN HARRIER SHIELD.

THE SCOTTISH HARRIERS INTER-CHURCH SHIELD.

TROPHIES IN POSSESSION OF CLASS.



THE CLASS—1938.

G. Russell, J. Gregory, A. G. Wren, L. Bunckenberg, S. Plant, A. A. Congalton, R. Hislop, W. Glover.
 A. A. Lennon, E. McPherson, A. Oakley, J. Donaldson, T. Fleetwood, J. M. Highet, W. H. Moore, P. Argue, G. Hooper.
 D. H. Hancox, G. Johnston, L. McKay, G. Vincent, J. Long, J. Seeley, N. G. Robertson, R. N. Fleming, C. Anderson, J. C. Smiill.
 M. Pumfrey, J. H. Miller, W. S. Marshall, C. R. McDonald, M. Browne, R. Jamieson, H. A. Parton, F. Knarstcn, N. S. Jardine, C. Thomas.
 F. Carruthers, I. Lowman, K. R. Johnstone, I. A. Purdie, D. Fickling, E. Wall, D. Fowler, H. B. Middleton, J. Shaw, C. Webster.
 G. C. Jupp, A. Taylor, N. J. Glover, W. J. Ferguson, Rev. J. R. Blanchard, R. D. Moore, J. R. Marshall, I. D. Stevenson, J. P. Brodie.
 (Treasurer) (Co-Leader) (President) (Co-Leader) (Secretary)

Absent: J. Armstrong, H. Bunckenberg, W. Carter, M. Davidson, A. De la Mare, C. Green, W. J. Sewell, R. Scott, A. Wall.

view of the increase in price to 3/6 per annum. At the Annual Meeting of the N.Z.P.Y.M.B.C. Union some two or three years ago the Magazine was made the official organ of the Union. At the Annual Meeting of the Union held in Christchurch at Easter-time (1907) the Otago District (after negotiations) decided to take over the Magazine as from July, and it was handed on in a flourishing condition. The Magazine did not receive from Bible Class members the support it deserved, only about one-third of the total subscribers being Class members."

"The Young Man's Magazine" ceased as a publication early in 1909.

Once again, in September, 1919, a cyclostyled Class Magazine appeared as a monthly publication. Its editor was Mr. W. J. Ferguson. The Magazine was called "The Chronicle," and sold at 3d. per copy. This Magazine, which reached 16 pages, contained fiction as well as fact, and was an extremely interesting publication, so much so it was with great reluctance that the Class decided that "The Chronicle" should give way at the end of 1920 to the present Union Magazine, "Foursquare."

For four years, from 1924, the Class published a special "Christmas Chronicle." The Class has subscribed to "Foursquare" since its inception, and complete bound volumes of all issues are in the Library.

POINTING FINGER ESSAYS:



Commencing in 1934 and continuing until 1937, these booklets of from 16 to 20 pages, were issued quarterly by the Publications Committee of the Class. The following are the titles of the essays and the authors:—"Christianity and the Coming Crises," J. R. Blanchard, B.A.; "Godlessness, Chaos, and the Christ," John A. Allan, M.A.; "This New Morality," Percival James, M.A.; "The Conquest of Idleness," H. W. Newell, M.A., B.D.; "The Meaning of the Cross," Dr. Toyohiko Kagawa; "Then Christ Came," J. R. Young, M.A.; "Christianity and Home Life," Alexander Hodge, B.A., B.D., Ph.D.; "Spiritual Revolution," Ivan Menzies; "Christianity and Communism," John A. Allan, M.A.; "Remember Now," St. John's Y.M.B.C.

The Essays have had a wide circle of readers, not only in New Zealand and Australia, but occasionally in England and elsewhere. The largest circulation, extending to 4500 copies, was reached with the

eighth issue ("Spiritual Revolution"). The essays were sold through booksellers at 3d. per copy. Annual subscribers numbered between three and four hundred.

ANTI-GAMBLING AND TEMPERANCE:

What was known as the Wellington Anti-Gambling League had its origin in St. John's Young Men's Bible Class, in February, 1893.

Early in the year 1898 the Class League was formed into a Wellington League. The Convener of the St John's League, Mr. W. D. Anderson, was a real enthusiast. Through the exertions of the Class, branch leagues were formed at Gisborne and Auckland.

In 1898 it was decided that the Anti-Gambling Committee should take up Temperance work in addition to their present work, and that in future the Committee be called the "Anti-Gambling and Temperance Committee."

This Committee during the succeeding years, presented petitions to the House of Representatives and with the assistance of the Christian Endeavour, distributed several thousand pamphlets on the temperance question. Although this League went out of existence about 1904, this work has still been carried on. Members used to get up as early as six o'clock on Sunday mornings, and distribute literature throughout the Te Aro flat area. And on 24th July, 1927, at a combined meeting of past and present members, Mr. Howitt moved:

"That this meeting of past and present members of the St. John's Young Men's Bible Class place on record its feeling of alarm at the proposal now before Parliament for increasing the facilities for gambling in this country, particularly in the direction of increasing the number of racing days and in opening the Telegraph service to the transmission of betting telegrams, and urges the members of the House in the interests of the Youth of the community to oppose the Bill.

A copy of this resolution to be sent to Ministers of the Crown and local Members of Parliament."

This was seconded by Mr. A. R. Stone, and carried.

The attitude of the Class towards gambling and temperance remains the same.

THE CLASS AND THE CHURCH:

The connection between Church and Class is a vital one. Fifty members of the Class during this the Jubilee year, are members in full communion, three being Elders and six Managers. Also, seven Old Boys of St. John's Class are members of St. John's Session, and six are members of the Board of Management. Young men belonging to various denominations still join the Class. They are heartily welcomed to our membership, and no effort is made to persuade those who are members of other Churches to leave their own Church. At the same time, it is understood that the Class is an organization of the Church, and we are proud of our connection with the congregation. For many years the pews on the left-hand side of the gallery have been the class pews and have been regularly used by members. Not the least of the benefits we are enabled to confer on our members is the introduction the Class affords them to the Church work and life of St. John's. We seek to show our loyalty by faithfully discharging the portion of the congregational work committed to our care, viz., the organisation of the Young Men into a helpful and vigorous branch of the Church. Our chief aim is to lead men into the fellowship of the Church, and to a knowledge of the Truth as it is in Jesus Christ. Class members have for over forty years been giving their services as lay preachers throughout the Wellington Presbytery.

THE CLASS AND THE GREAT WAR:

St. John's has always been a Class where members come and go. The Great War lasted four full years. Men of 20, even younger, enlisted—others would join the Class, and in a year or two they too would join the Colours, and so it went on, until at one stage as many as 61 members were on Active Service. This was towards the end of the War, in August, 1918.

At a Committee meeting it was decided "That the Secretary keep a record of every man who leaves Class for Camp," and on 3rd September, 1914, Mr. J. A. Orr moved: "That the names of our Class fellows who have joined the Expeditionary Force in connection with the European War be inserted in the Minute Book," and the under-mentioned names follow:—W. S. Hopkirk, W. A. Hopkirk, H. Scott, Ian Gow, W. Mace, R. Carter, W. Hay, W. Baker, Will Allan, and J. S. Martin. The majority of these men responded at the beginning of August, 1914, when the first call came, and sailed for Samoa, with the exception of J. S. Martin, who went to Egypt.

The first Class member to be killed in action was Lieut. Will Hopkirk (killed 1st June, 1916), and at the Class meeting of 11th June, 1916, the following resolution was passed: "The Members of St. John's Young Men's Bible Class have learned with very deep regret of the death of our esteemed fellow member, Lieut. W S. Hopkirk, who on the field of battle has given his life for his country. We gratefully remember his many services so cheerfully rendered to the Class and place on record our appreciation of his genial disposition and manly Christian character. Both in his life and in his death he extended a profound influence upon his fellow members and in his loss we feel a heavy blow."

Will Hopkirk was Class Secretary at the time of his enlistment and his photograph hangs in the Class Room. Photographs of two others who were members of the Class when they enlisted, and who made the supreme sacrifice in the Great War, A. Whelan and V. Adair, also hang in the Class Room.

On 2nd November, 1915, it was agreed to place the names of Old Boys on the Class Roll of Honour. And so some 120 names appear on the Roll of Honour. Of this number, 6 at least were killed in action; 2 died of wounds, and 1 was drowned when the "Marquette" was torpedoed.

Old Boys of St. John's found their way to all parts of the Dominion, to Australia, and other parts of the world, and no doubt scores of Old Boys enlisted and served in the War unknown to the Class, and doubtless many more were killed or wounded.

The Bible Class under the Convenorship of Mr. A. M. Rosie, who had returned from the "Front" and rejoined the Class, played a large part in organising after-Church suppers during 1918 for soldiers on leave from Trentham.

Naturally, the Class attendance had dropped, and to fill the gaps, the whole of the Junior Class—some 20 members in all—were transferred to the Senior Class. The Leader, Mr. George Elliffe, came too, and joined Mr. A. Martin in the Leadership of the Senior Class.

The transfer of the Junior members strengthened for a time the position of the Senior Class. While the War lasted, an intercessory service was held at the close of the Sunday afternoon meeting, with an average attendance of 11 members.

Early in 1918 a social was held to welcome back some of the returned soldiers, and to farewell others who were leaving. Then came the aftermath of the Great War; not all who returned rejoined

the Class, and we give the following paragraph taken from the Class report as it appears in the Church Annual Report for the year ending June, 1919:—"From first to last the War necessarily placed a heavy burden on this Class. Between 60 and 70 of its members have been on active service, and the Class is to be congratulated on having steadfastly faced the many difficulties and discouragements involved in the depletion of its ranks. Now that the men are returning from the "front," the worst of the troubles should be over, but it is already evident that not a few former Class men will be no longer available. The homes of many of the members were not in Wellington, and it is doubtful whether more than a small percentage will find their way back to the Empire City. Moreover, several of the men, whose parents were here, have gone on to the land, and the gaps in the ranks will mostly have to be filled by new men. The number of returned men who have found their way back to the Class is about ten. They were heartily welcomed, and being even before the War, experienced Class men, their presence is doubly welcome."

The War years were years of testing for the Class, but the old Class stood the test.

ST. JOHN'S YOUNG MEN'S MEMORIAL HOSTEL:

A Class hostel where members would live together was mooted for many years before the Memorial Hostel came into being. But the present Hostel was the outcome of a Committee Meeting held on 31st March, 1919, when it was considered that something should be done to establish a suitable memorial for those Class Members who had fallen in the Great War and also to remember those members of the Class who answered the call of the Empire. No suitable suggestions were forthcoming at the time and the matter was held in abeyance. At a General Meeting of the Class held on Sunday, June 29th, 1919, at which Mr. Troup took the chair, the matter was further ventilated. After Messrs. A. Martin, G. S Troup, A. Whitelaw, R. L. Andrew and Ad. Howitt had spoken regarding the most suitable manner of commemorating the services of past and present members of the Class in the Great War, the Chairman outlined the means whereby the building of a Hostel for young men could be developed and financed. The meeting with enthusiasm thereupon unanimously resolved upon the construction of a Hostel for young men as a War Memorial. The 33 members present promised £211/16/- within one year and the Class decided to transfer the balance of its Extension Fund (£44/11/4) to the new fund.

A canvas of old boys was undertaken and they, with some friends and well-wishers, gave liberal contributions. Produce and Jumble Sales were held to swell the funds. The amount collected was £1796/8/9. A large building at the corner of Aro and Willis Streets containing some 28 rooms was purchased for £3,400. Alterations costing £1,171/18/9 were carried out and the Hostel furnished at a cost of £1,084/18/6, making a total outlay of £5,656/17/3. The balance of this sum over and above the donations was raised on mortgage. The building was opened on the evening of 24th February, 1920, by the Hon. J. G. W. Aitken, M.L.C., in the presence of a large gathering. The Class placed a Brass Memorial Tablet in the vestibule of the Hostel to commemorate the opening of this memorial building.

In the main, Class members did not patronise the Hostel very well as a place of residence and the intentions of the promoters of the scheme were hardly fulfilled. Although varying numbers of Class members resided at the Hostel from time to time the great bulk of the residents had no connection with the Class. Because of this the the Hostel Committee thought it wise to close the building as a Hostel and from 1st January, 1937, the property was leased subject to sale at any time.

MEMORIALS:

Mr. Harry Drummond.—Mr. H. Drummond died on 1st November, 1907, as the result of an accident he met with a few days before while playing cricket at Nairn Street Reserve with lads connected with the Boys' Institute. On Sunday, 2nd November, 1907, the Class placed on record the "deep sorrow of every member at the sudden and unexpected death of our old Class mate and Life Member, Mr. Harry Drummond." "His life had been an example and a source of encouragement. The service he has rendered to the Class and more especially his keen interest and work in connection with the Boys' Institute can never be fully expressed by us, nor can we fully appreciate his self-denial and sacrifice in assisting to bring the Boys' Institute into the position it now occupies."

On 7th April, 1908, it was agreed "That the money subscribed to the 'Drummond Memorial Fund' be invested and that the interest accruing therefrom be employed for the foundation of annual prizes to be presented to scholars of the Boys' Institute as allocated by the the Boys' Institute Committee."

Mr. C. A. Redgrave.—Mr. Charles Redgrave met his death as the result of an accident while on a holiday visit to Auckland on 22nd February, 1910. On Sunday, 27th February, 1910, Class Members and Old Boys combined in holding a memorial service. It was moved: "That we place on record our deep sorrow at the sad and sudden death of our late Leader, Mr. Charles Redgrave. We gratefully remember his long and honourable connection with this Class and the far-reaching influence of his manly Christian character. It is our fervent hope and prayer that God, who has called His servant home to Himself, may fill up the blank caused by his removal."

A Memorial Tablet to the late Mr. C. A. Redgrave, the work of Mr. Henry Glover, an old boy of the Class, was unveiled during 1911 by Dr. Gibb, who made feeling reference to the many splendid qualities which endeared Mr. Redgrave to all who knew him. An enlarged photograph of Mr. Redgrave was hung in the Class Room.

The Redgrave Memorial Library (mentioned elsewhere) was also established in 1915. Mr. Redgrave joined the Class in 1900.

WELLINGTON BOYS' INSTITUTE.

AS far back as 1882 the Hon. J. G. W. Aitken and Mr. Wm. Allan, assisted by a small band of co-workers, were conducting Sunday evening meetings in the Mt. Cook Boys' School. The name given was the "Lads' Mission School," the meetings being for boys who had not had many opportunities in life. The work grew and with money subscribed by friends, a hall was erected and opened in 1893 by a former Governor, Lord Glasgow, on the reclaimed land in Wakefield Street, adjoining the site at present occupied by Messrs. Smith and Smith's building. At a later date the name "Boys' Institute" was adopted.

In April, 1899, Mr. Aitken wrote to Mr. Troup suggesting that his Class should take over the control of the Sunday evening service at the Boys' Institute and at a Committee Meeting held at Mr. C. S. Moore's residence, Karori, on 11th April, 1899, the convener of the Evangelistic Committee was requested to attend one of the services and to report to the next meeting of the Class Committee. Another meeting of the Committee was held at Mr. Troup's residence, Boulcott Terrace, on 2nd May, 1899, when the convener reported that he had visited the Institute with reference to Mr. Aitken's suggestion that the Class should take sole charge of the Sunday evening services.

After a discussion it was moved by Mr. F. H. Pope, seconded by Mr. R. Hustwick, and carried, that Messrs. Bell, Davies, and the Secretary (J. S. Butler) be a Committee to go into the matter and report. On 13th May, 1899, a special meeting of the Class Committee was held in Mr. Morpeth's rooms, Manners Street. There were present Messrs. C. S. Moore (in the Chair), Hutchen, Davies, Hustwick, Pope, Morpeth, Smith, Troup, Bell, and the Secretary (J. S. Butler). The sub-Committee appointed to go into the question of the Boys' Institute services submitted a report recommending that Mr. Aitken's request be complied with, and that the Class take over the control of the services. The sub-committee also recommended that a sub-convener be appointed to take entire charge of the services. Mr. H. Drummond consented to act as sub-convener and on 4th July, 1899, the Evangelistic and Missionary convener reported that the services at the Boys' Institute were being conducted by H. Drummond and D. Douglas. The Institute building in Wakefield Street was requisitioned by the City Council in 1902 for tramway purposes and the Institute was once more without a home of its own. However, rather than let the work be discontinued, the members of St. John's Young Men's Bible Class, to whom it had been entrusted, hired the Foresters' Hall, Tory Street, paying the rent themselves. Finally, they secured the use of Mt. Cook Boys' School again, where only the Sunday meeting was held. Here the work was carried on until 1906, but was greatly hampered for want of a suitable building.

Prior to taking over the work of the Boys' Institute, the young men had given serious consideration to extending their work by erecting a Mission Hall. With this object in view they had a sum of money on deposit with the Wellington Building and Investment Society.

It was found absolutely necessary to have a building in which the lads connected with the Institute could meet on week nights. The first thing was to secure a section of land on which to erect a building and the young men set themselves this task. None of them had much to give and at the end of the first year their contributions to this object amounted to £8/5/-, but they continued to give, and at the end of the second year were in possession of over £22. However, the day arrived when this fund reached £206—all subscribed by members. One evening, Mr. Troup called a meeting of St. John's Young Men's Bible Class and appealed to them to bring the amount of £206 up to £400 (the amount required to purchase a suitable section). Mr. C. Redgrave, as Treasurer, handed to each member a slip of paper and

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those present were asked to write down what they were prepared to give over a period of three years. Individual amounts to be known to the Treasurer only. At the close of the meeting Mr. C. Redgrave announced that promises totalled £208—including two of £50 each. It became known later that one £50 was given by Harry Drummond and constituted his life savings. A site was immediately purchased in Arthur Street.

Mr. Troup personally made an appeal to the Managers' Court of St. John's Church for permission to collect from members and adherents and others, the amount required for the building of the Institute. The Managers reluctantly decided that at that time they could not face a new expenditure of £1300 as well as the maintenance costs of the Institute. It was pointed out by Mr. Troup that if the general public subscribed the money they naturally would claim a voice in the control of the Institute. A building campaign was commenced and with the assistance of Mr. Gresley Lukin, Editor of "The Evening Post," and Mr. Kelly, Editor of "The Times," the sum required was soon assured. The sum of £1000 out of £1400 needed for the building being collected from the citizens of Wellington and from some of the Class members. Of the £400 remaining, £300 was contributed by members of St. John's Church, and the balance of £100 was collected by the Class.

The laying of the foundation stone of the Arthur Street building was performed by Lord Plunket, Governor of New Zealand, on 3rd October, 1906, His Excellency being presented with a Trowel and Mallet by the late Mr. M. D. Menelaus. The new building was formally opened by His Worship, the Mayor of Wellington, the Hon. T. W. Hislop, on 5th March, 1907, at 8 p.m. Messrs. F. M. B. Fisher, M.H.R., G. A. Troup, and Rev. Dr. Gibb briefly addressed the gathering. This building, in which a swimming bath had been provided, cost £1343.

From the time of the return to the Mt. Cook Boys' School in 1903 to 1906, the Institute was called the "St. John's Boys' Institute," with the motto: "Onward and Upward," but after work was transferred to the Arthur Street building, the name of Wellington Boys' Institute was reverted to. The work in the new building was carried on for a considerable time by members of the Class and a few interested friends. However it soon became evident that if the work was to be placed on a satisfactory basis it would be necessary to engage the services of a permanent Secretary and Superintendent who could devote the whole of his time to the work. In June, 1907, Mr. Troup

was authorized to draw up a scheme in connection with a proposal to appoint a permanent Secretary. The outcome of this was that the Class made a further appeal to the public with the desired result, the sum of £200 per annum for three years being guaranteed. Mr. Carl P. Coloneous was selected from 50 applicants as first director.

After the erection of the building, a Committee consisting of Messrs. G. A. Troup, C. S. Moore, W. S. Bruce, and the Class Secretary, O. A. Darby, was appointed to draw up a Constitution in which St John's Church was given the following representation: The Rev. Dr. Gibb (Hon. President), Mr. G. A. Troup (President), Clerk to Session, Clerk to Managers, and four Class representatives. Of the five Vice-Presidents, three were members of St. John's Church.

Owing to the increase in membership, the Arthur Street building was by 1909 taxed to its utmost capacity and with the money received from the City Council as compensation for the Institute property in Wakefield Street (£1100) a 6-roomed house adjoining the new premises was purchased. But even yet the accommodation was not adequate. However, Mr. Troup had a much bigger scheme in mind, and one evening during the year 1910, accompanied by Mr. C. A. Redgrave, he called to see Mrs. S. A. Rhodes to solicit her interest and support in the Boys' Institute, and as he was about to leave she handed him a cheque for £100. A Garden Fete, organized by Mr. Troup and held at the Botanical Gardens, in aid of the Institute, with Lady Ward, the Mayoress, Mrs. Newman, and Mrs. Rhodes as hostesses, and at which £450 was raised, greatly impressed Mr. Rhodes, and she asked Mr. Troup if he would organize a campaign to raise funds in aid of St John Ambulance work in which she was very interested. Mr. Troup undertook to do so, and the effort exceeded expectations—£1450 being raised. Mrs. Rhodes, who was a Lady of Grace of the Order of St. John of Jerusalem, was highly delighted and gave the Institute a site in Tasman Street, worth at the time, £2300, and a cheque for £2000 as well on condition that a boarding establishment be opened for working boys. At the time, Mrs. Rhodes remained an anonymous donor.

On 14th July, 1910, it was decided to approach the public for £5000 for the new building and £5000 for an endowment to ensure against losses.

The appeal to the public received the hearty support of the Governor, Lord Islington, who said in the course of a speech, that no other institution he could think of appealed to him more strongly than

did institutions such as the Wellington Boys' Institute. The appeal was also endorsed by a number of the leading business men in the City.

It was reported on 7th February, 1911, that the total actually received as a result of the Institute new building campaign was £4,342. To raise money for the Endowment Fund an historical pageant on a large scale was organised, as well as a Bazaar in the Town Hall, which brought in approximately £2500. The pageant was held at Newtown Park, and it is estimated that 30,000 paid for admission.

In her will, Mrs. Rhodes left £1000 to the Endowment Fund and one-ninth of the residue of her estate which amounted to £10,162/10/-.

The foundation stone of the Tasman Street building where the Institute is now situated, was laid on November 18th, 1914, by His Excellency the Governor-General, the Earl of Liverpool, and was opened on 9th February, 1916, by the Rt. Hon. W. F. Massey, who was then Prime Minister. This building, when completed, cost £14,000, the Architect being Mr. W. Gray Young, an Old Boy of the Class. The first Director of the Tasman Street Building was Mr. Frank Ross, an Old Boy of the Class. He was Director of the Institute from 1915-1918.

There is a large tepid swimming bath temporarily closed owing to the heavy cost of maintenance. The Institute is the first organisation in Wellington to instal Tepid Baths. There is accommodation for 31 boarders, working boys, many of whom come from country districts, being fed, housed and cared for. The charges range from 10/- to 20/- per week, according to the wages earned. The Boarding establishment is in the charge of a suitable Matron. Besides the Director, there is a Sportsmaster, full-time Secretary, and an Hon. Treasurer, and several honorary instructors. The activities include Rugby Football, Association Football, Cricket, Camping, Scouts, Boxing, Ping Pong, Woodwork. There is a Games Room, Gymnasium, Library and Reading Room, while the Institute Band is well-known throughout the City, and was very successful at the last Band Contest held at Palmerston North, gaining several first places.

In 1924 a building extension appeal was made to the public. As an introduction to the appeal, the Band and a troop of the Gymnastic boys toured the Manawatu and Taranaki under the care of Mr. Troup and the Director, Mr. Butler. Owing to the very heavy expenses incurred in billeting the boys, only £350 remained out of the amount subscribed in those districts. The Director met with a fatal

accident, and the Campaign was temporarily closed to the public, but was re-opened in 1926 and resulted in a total of £6,343/10/7 being raised, with which the property adjoining the Institute Buildings, including the Church Hall, was purchased.

A notable addition of more recent years is a carpenters' workshop, made possible by a gift of £350 from the late Lady Bell, to perpetuate the memory of her son—Ernest Dillon Bell. The workshop was opened on 15th August, 1932, and during the depression years, 147 unemployed boys trained in the workshop were found employment. Mr. L. T. Watkins was the originator of the scheme to train and find employment for boys, and later, Mr. H. Leah, as Chairman of the Workshop Committee gave very valuable assistance.

The Institute seeks to develop the spiritual, mental, physical and social side of a boy's life.

The following tribute paid by a former Governor-General of this Dominion is worthy of note:—"I may say that there is no work being done by any institution for the young in this Dominion that has my more profound sympathy than that being carried on in this building."—Viscount Bledisloe.

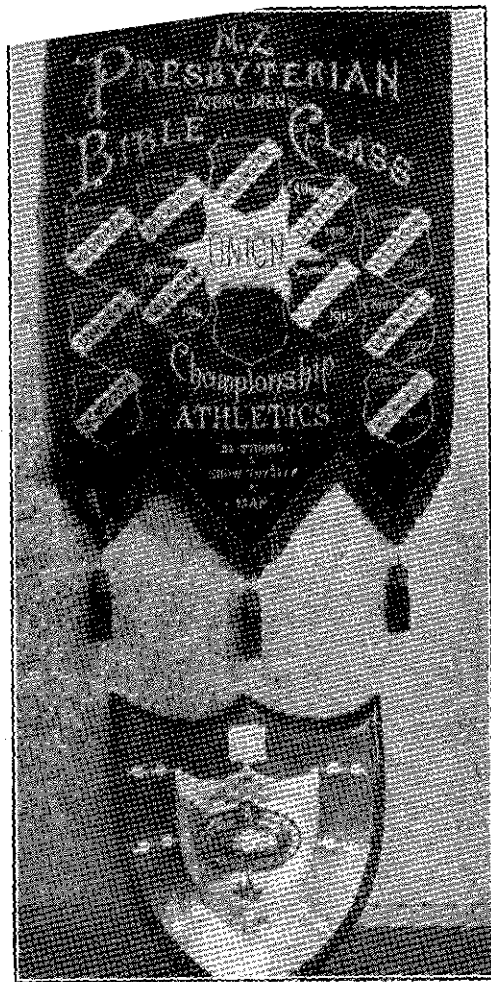
The Chief Justice (Sir Michael Myers) also paid a great tribute to the work being carried on in a speech he delivered during a visit to the Institute. "This Institute does a very fine work. To my mind there is no more important or nobler work than the moulding and development of the character of boys."

New Zealand's first Victoria Cross was gained by an old boy of the Wellington Boys' Institute—William Hardham, V.C.; and he never forgot what he owed to the influence of the Institute.

No one can refer to the Wellington Boys' Institute without thinking of Sir George Troup. Probably nobody fully realises the amount of time, thought and energy Sir George Troup has given to building up and consolidating the work of the Boys' Institute and making it the strong organisation it now is—held in trust for all time for the boys of Wellington.

Another name that will always be identified with the Wellington Boys' Institute is that of the late Mr. Harry Drummond—an Old Boy of the Class—who really gave his life in the service of the boys.

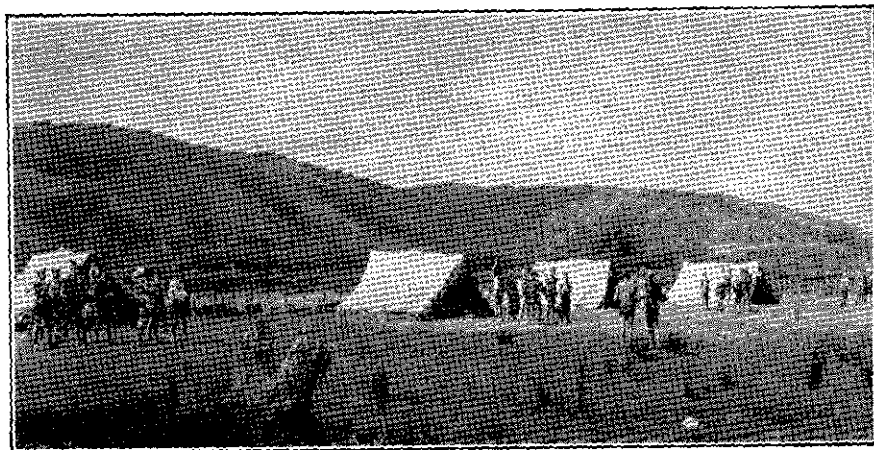
The Boys' Institute is entirely non-sectarian in character and is open to both Protestants and Roman Catholics, Jews and Gentiles alike. There is a membership to-day of 500 boys. It is the largest



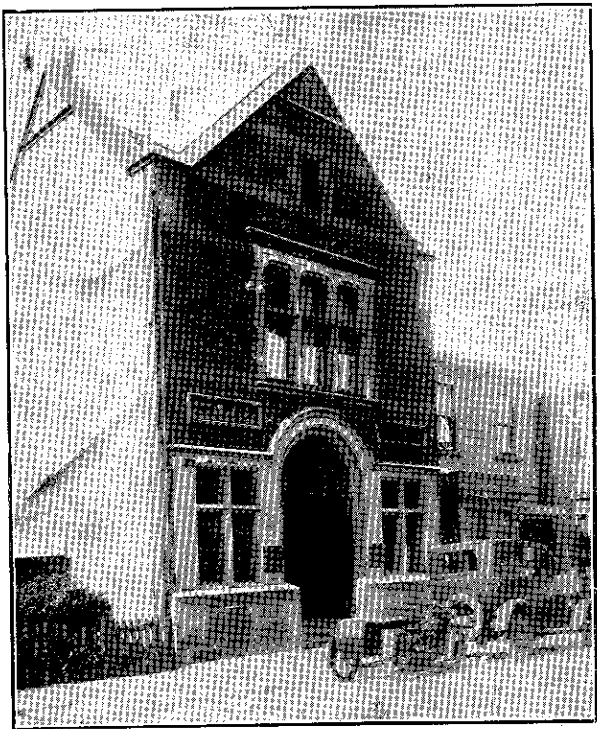
THE B.C. ATHLETIC BANNER.
First competed for Lowry Bay Easter Camp, 1903.
THE DOMINION EASTER CAMP ATHLETIC SHIELD.
Held by the Class.



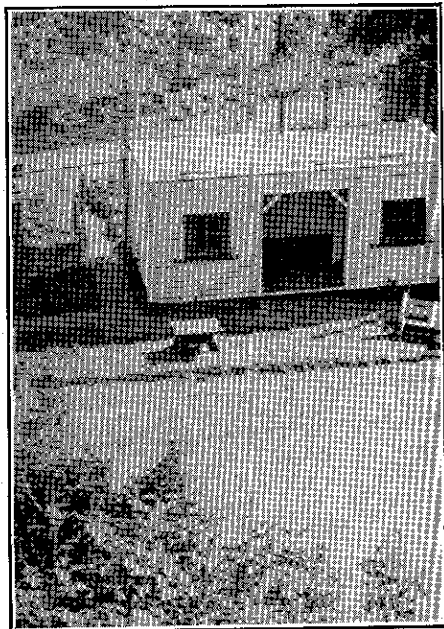
ST. JOHN'S MEMORIAL HOSTEL.



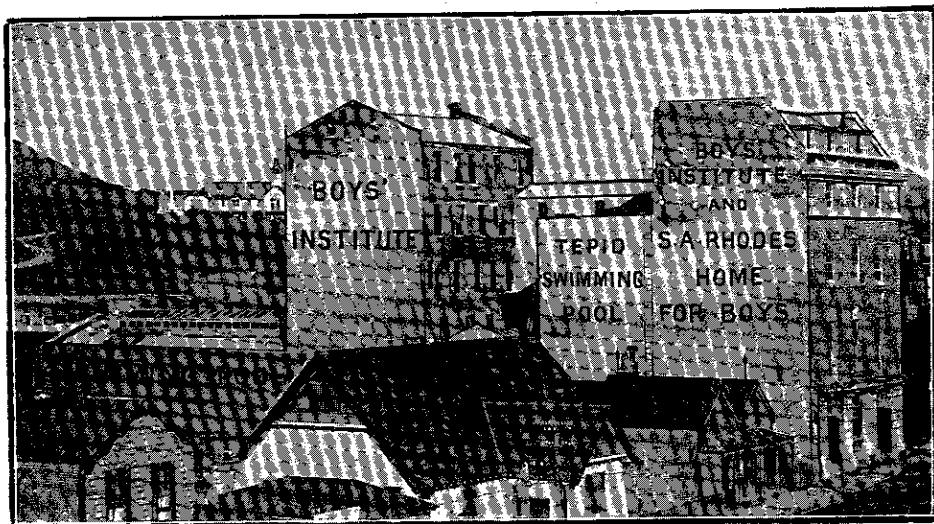
A CLASS CAMP SCENE AT HAYWARDS.



BOYS' INSTITUTE, ARTHUR STREET BUILDING.



A GLIMPSE OF THE TENNIS COURT.



BOYS' INSTITUTE, TASMAN STREET, WHERE THE WORK IS CARRIED ON TO-DAY.

Boys' Club with boarding Hostel attached in either New Zealand or Australia, and is now known is the Wellington Boys' Institute and S. A. Rhodes' Home for Boys (Incorporated).

In 1926 the Constitution was re-drafted.

The Governor-General, Viscount Galway is Patron, the Rev. J. R. Blanchard, B.A. (Minister of St. John's Church), is Hon. President, and the President is Sir George Troup, C.M.G., Sir George having held office as President for the past 36 years.

It would be impossible to give the names of all those who have laboured for the good of the Boys' Institute throughout the years either as members of the Management Committee, or Honorary Instructors.

According to the present Constitution, there are, apart from the Hon. President, President, and three Vice-Presidents, seven permanent members (representing St. John's Session, Managers, and Young Men's Bible Class), and seven elective members, as well as three representatives of the Ladies' Auxiliary.

We wish to make it perfectly clear that soon after the erection of the Arthur Street building and even before, members of other Churches as well as St. John's and also citizens anxious to help the underprivileged boy, served on the Management Committee of the Institute and are still rendering yeoman service.

Dr. J. S. MacLaurin, formerly Government Analyst, was a Vice-President for 14 years, and gave invaluable help with the purification of the water in the Tepid Baths; the late Mr. T. Shields was a Vice-President for one year, and as Hon. Swimming Instructor, taught hundreds of boys to swim. Mr. James Hislop, C.V.O., O.B.E., who died in 1932, was for three years Chairman of the Management Committee, and Vice-President for 20 years.

Mr. G. E. Brown was Treasurer for 17 years, and assisted in drawing up the present Constitution.

Mr. L. T. Watkins has been a member of the Management Committee since 1913, a Vice-President since 1915, and occupied the position of Chairman from 1930-33. It was at Mr. Watkins's suggestion that a public appeal was made in 1922 for £1000 with which to purchase apparatus for a Children's Play Area. The appeal was successful and the play area which was the first to be established in Wellington, was opened by Sir Francis Bell on 17th December, 1922.

Mr. W. A. Parton, the present Chairman has occupied the position since 1934, and has been a member of the Management Committee for 15 years, and Vice-President for four years.

Mr. J. D. Howitt, an Old Boy of the Institute, is the Hon. Secretary.

Mr. C. S. Moore, one of the early Vice-Presidents had a connection with the Institute lasting a great number of years, and both Mr. Ad. Howitt and Mr. A. Johnston, who are members of the Committee at the present time, were also workers for the Institute in the early days, though they may not have been connected with the Institute continuously.

The late Sir Alexander Gray, K.C. acted as hon. legal adviser over a long period, and Mr. Wilberfoss, of Wilberfoss and Harden, gave his services gratuitously for many years as Auditor.

Dr. Hogg, Sir James Elliott, Dr. Harrison Horrax, and Dr. T. F. Corkill have all in turn acted as Hon. Physician to the Institute.

From a very small beginning some fifty odd years ago, when Sunday evening meetings were held in the Mt. Cook Boys' School and £4/5/- represented the year's collections in 1885, the work has grown and become so firmly established that the income for the year ended 31st December, 1937, amounted to £3407/10/4, while to-day, the Institute possesses property and endowments to the value of £36,279/2/1.

A YOUNG MEN'S INSTITUTE.

IN 1935, Sir George and Lady Troup created a trust for the development of a Young Men's Institute through our Class. The following motion passed by the Class was sent to the donors:—"The St. John's Young Men's Bible Class having heard of the generosity of Mr. and Mrs. G. A. Troup and their son, Mr. Gordon Troup, in making a gift of land in Willis Street, the proceeds from the sale of which are to be held in trust and within a certain period handed over as a donation towards the erection of an Institute for the St. John's Young Men's Bible Class, desires to express its deep appreciation and hearty thanks to the donors for their thoughtfulness and liberality. The Institute, which will be a valuable supplement to the work of our Church and Movement will, when erected, stand as a monument to the great work of our honoured Life Honorary Leader, and to the wonderful influence he has exercised over the lives of hundreds of

young men now scattered throughout the World, who were members of St. John's Young Men's Bible Class during the many years Mr. Troup was Leader. We pray that Mr. and Mrs. Troup may long be spared to go in and out among us and to enjoy the fruits of their labours."

The section of land was sold a few months ago for £1030 nett, and this sum has been handed over to the Presbyterian Church Property Trustees to be held in trust until the Class is ready to proceed with the erection of the Institute. But Sir George has stipulated that the new building must be erected not later than 1950.

LEADERSHIP.

Founder of Class: Sir George A. Troup, C.M.G., F.R.I.B.A.
(Founded August, 1888).

Sir George A. Troup	.....	Leader	.....	1888-1908
C. S. Moore	.....	Joint Leader	.....	1896-1908
C. A. Redgrave	.....	Joint Leaders	.....	1908-1910
J. S. Butler	.....		.....
Ad. Howitt	.....	Acting Joint Leaders	.....	Sept. to Dec., 1910
T. M. Crawford	.....		.....
Ad. Howitt	.....	Joint Leaders	.....	1910-1911
J. S. Butler	.....		.....
J. S. Butler	.....	Joint Leaders	.....	1911-1913
E. K. Lomas	.....		.....
Ad. Howitt	.....	Leader	.....	1913-1914
J. A. Orr	.....	Deputy Leaders	.....	1913-1914
R. L. Andrew	.....		.....
A. Martin	.....	Joint Leaders	.....	1914-1915
R. L. Andrew	.....		.....
A. Martin	.....	Leader	.....	1915-1916
J. S. Butler	.....	Joint Leaders	.....	1916-1917
A. Martin	.....		.....
A. Martin	.....	Joint Leaders	.....	1917-1918
G. H. Elliffe	.....		.....
A. Martin	.....	Leader	.....	1919-1921
G. S. Troup	.....	Acting Joint Leaders	.....	1921-1922
S. W. Webber	.....		.....
G. S. Troup	.....	Joint Leaders	.....	1922-1924
S. W. Webber	.....		.....
S. W. Webber	.....	Leader	.....	1924-1928
W. J. Ferguson	.....	Leader	.....	1928-1930
R. D. Moore	.....	Associate Leader	.....	1929-1930
W. J. Ferguson	.....	Joint Leaders	.....	1930-1938
R. D. Moore	.....		.....
W. J. Ferguson	.....	Leader	.....	1938.

Sub-Leaders:

M. W. Wilson	.....	1924—in office 2 weeks (transferred)
T. A. Cunningham	.....	1924. Elected but did not take office owing to ill-health.
M. B. Rosie	.....	1924-1927—3 years.
D. J. Dalglish	.....	1925-1926—1 year.
C. O. D. Roberts	.....	1926-1929—3 years.
L. M. Graham	.....	1927—7 months.
J. R. Marshall	.....	May, 1938.

LEADERSHIP: LENGTH OF SERVICE.

Sir George A. Troup: 20 years.
C. S. Moore: 12 years.
C. A. Redgrave: 1 year 3 months.
J. S. Butler: 5 years.
Ad. Howitt: 1 year 7 months.
T. M. Crawford: 2 months.
E. K. Lomas: 2 years.

A. Martin: 6½ years.
R. L. Andrews: 2 years 7 months.
G. H. Eliffe: 2 years.
G. S. Troup: 3 years.
S. W. Webber: 7 years.
W. J. Ferguson: 10 years.
R. D. Moore: 8½ years.

CLASS SECRETARIES.

No Secretary: 1888.
E. Chappell: 1889-1892.
A. Whiteford: 1893.
A. H. Johnstone: 1894.
A. Mitchell: 1895-1896.
P. B. Thomson: 1896-1897.
J. S. Butler: 1898-1899.
M. D. Anderson: 1900-1901.
C. A. Redgrave: 1902.
R. G. Hustwick: 1903.
F. R. Ball: 1904-1906.
J. Thomson: To June, 1907.
O. Darby: To June, 1908.
W. E. Cadow: To June, 1909.
F. Redgrave: To October, 1909.
C. Andrew: December, 1909, to April, 1911.
J. A. Orr: 1911 to April, 1913.
A. R. Coad: May, 1913, to April, 1914.
W. S. Hopkirk: May, 1914, to August, 1914.
F. Ross: August, 1914, to March, 1915.

A. M. Rosie: April, 1915, to June, 1916.
D. R. McDonald: July, 1916, to March, 1917.
H. Elliott: May, 1917, to June, 1917.
A. Bryce: August, 1917, to February, 1919.
G. S. Troup: April, 1919, to April, 1921.
J. S. Murray: May, 1921, to January, 1923.
M. W. Wilson: January, 1923, to May, 1924.
K. H. Couper: May, 1924, to April, 1925.
W. I. Gibson: May, 1925, to April, 1930.
J. C. Smith: May, 1930, to April, 1931.
J. P. Brodie: April, 1931, to April, 1932.
J. R. Marshall: April, 1932, to May, 1938.
I. D. Stevenson: May, 1938.

HONOURS BOARD.

St. John's Y.M.B.C. Roll of Honour.—The Honours Board in the Class Room was unveiled by Dr. Gibb on 10th September, 1911. It contains the names only of those who have, by their outstanding service, been deemed to merit the honour of having their names perpetually remembered throughout the history of the Class.

Life Hon. Leaders:

G. A. Troup	}	.....	.....	1908
C. S. Moore		.....	.....	1908

Life Members:

Rev. H. Davies, M.A.	.....	1901
J. S. Butler	.....	1901
W. D. Anderson	.....	1901
J. G. Smith	.....	1901
R. G. Hustwick	.....	1905
F. R. Ball	.....	1907
* J. Thomson	.....	1909
Ad. Howitt	.....	1910
T. M. Crawford	.....	1911
G. H. Eliffe	.....	1913
E. K. Lomas, M.A.	.....	1913

In Memoriam:

H. Drummond	.....	1907
C. A. Redgrave	.....	1910

Life Members:

J. A. Orr	.....	.....	1916
* A. R. Stone	.....	.....	1918
A. Martin	.....	.....	1918
R. L. Andrew	.....	.....	1926
P. E. Chappell	.....	.....	1926
G. S. Troup, M.A.	.....	.....	1929
S. W. Webber, B.Com.	.....	.....	1929
W. J. Ferguson	.....	.....	1938
R. D. Moore, B.Com.	.....	.....	1938

* Deceased.

W. S. Hopkirk	.....	.....	1916
A. Whelan	.....	.....	1918
V. Adair	.....	.....	1918

THE MINISTRY.

Former members of St. John's Y.M.B.C. who have entered the Ministry of our Church or Missionary Service.

H. Davies, M.A.
J. T. Gunn (deceased).
R. S. Watson, M.C., M.A.
G. H. Gibb, B.A.
Prof. John A. Allan, M.A.
Dr. H. Burrell, M.B., Ch.B.
F. Robertson, B.A.
M. C. Gibb, B.A.
J. S. Murray, M.A.

A. C. Whitelaw, LL.B.
M. W. Wilson, M.A.
J. T. V. Steele, M.A.
S. W. Webber, B.Com.
J. Simpson.
I. W. Fraser, M.A., B.D., Th.D.
A. D. Horwell, B.A.
H. S. Kenny, B.A.
L. W. Rothwell.
R. C. Lamb, B.A.

THE BADGE.

Probably few of the 30,000 members of the Bible Class Movements realize that the Badge which so many of them wear was originally designed for the St. John's Young Men's Bible Class. It was about 1900 that the Class decided to take unto itself a badge and a number of samples were obtained from England. None of these were satisfactory, although one design contained the germ of the idea ultimately used. The work of designing the present badge was placed in the hands of Mr. Ad. Howitt and he devoted himself to that task with great thoroughness. His work was more than that of a mere draughtsman. The lines of the design and the colours chosen embody a wealth of spiritual meaning symbolising the truths which are the foundation of the Class and the Movement. The badge was taken over by the Movement about 1902 and remains the official badge of the Union. Later it was adopted by the Young Women's Movement and, with a change of colouring, by the Movements of other denominations.

DISTINGUISHED SERVICE BADGE.

Old Boys of St. John's Y.M.B.C. who have received the 25 years' Distinguished Service Badge:

Sir George A. Troup	....	1919
J. S. Butler	....	1919
Ad. Howitt	....	1920
R. J. Crawford	....	1922
D. A. Douglas	....	1922
Rev. H. Davies, M.A.	....	1923

T. M. Crawford	....	1925
E. P. Hay	....	1927
N. H. G. McFarlane	....	1928
A. R. Stone (deceased)	....	1930
J. A. Orr	....	1932
Dr. G. H. Robertson	....	1932

W. J. Ferguson, the present Leader, was also presented with the Badge in 1935.

President of the Union: Seven Old Boys of St. John's have held office as President of the Presbyterian Young Men's Bible Class Union: G. A. Troup (1902, 1907, 1925), C. S. Moore (1906), J. S. Butler (1911), E. P. Hay (1918), H. Davies (1931) F. E. Chappell (1933, 1934), N. H. G. McFarlane (1935).

Travelling Secretary. The Rev. A. C. Whitelaw, LL.B., was on two occasions the Travelling Secretary for the Young Men's Union.

Missions Committee of the Union. The late Mr. A. R. Stone, a Life Member of St. John's Class, was for 20 years the Missions Treasurer. The present Union Missions Treasurer is also a member of St. John's Class.

District Committee Work. It is interesting to record here that the first meeting of the Wellington District Committee of the N.Z. Presbyterian Young Men's Bible Class Union was held at Mr. C. S. Moore's residence, Karori, on Saturday, 20th June, 1903, at 8 p.m. Mr. C. S. Falconer was in the Chair and the others present were Messrs. Moore, Troup, Redgrave, Hustwick, Hutchison, Smith, Wray, Hogg, Gillanders and Christie.

At this time, the Classes in the Wellington District were: St. John's, Willis Street, Wellington; St. James's, Newtown; Kent Terrace; St. John's (Mt. Cook), Wellington; St. Paul's, Wanganui; Waipukurau, and Petone. To-day there are 45 Senior and Junior affiliated Young Men's Bible Classes in the Wellington District, which extends only as far as Otaki.

Throughout the years right down to the present time, Leaders of St. John's Class have filled the position of District Chairman when called upon to do so; Chairman of Easter Camp Committee, etc., while members have taken their full share in District Committee work. The monthly meeting of District Committee has been held in St. John's Classroom for many years past.

The Formation of Other Classes. St. John's has always sought to extend Bible Class work by forming other Classes, and in this connection it is recorded in the Class Minutes that on 9th December, 1902, fourteen members were removed from the roll on account of their having left to form a new Class at Kent Terrace Church, and the following names are given: Messrs. G. Adair, J. Christie, A.

Campbell, W. Gillanders, P. F. Hodge, E. P. Hay, G. Lambert, R. Macgibbon, H. Moore, C. Robinson, A. Strang, J. S. Strang, F. Williams, and B. H. Brown.

And again in 1904 we read: "The Class this year gladly parted with a contingent to help in the formation of a Class in the sister congregation of St. Andrew's." The names of these men were: N. H. G. McFarlane, Patterson, E. McWhae, Len. Williamson, Gib. Letham.

Recently one of our members took over the Leadership of the Brooklyn Class.

FIRST COMMITTEE, 1892.

The first General Committee appointed was in 1892 and the names appear on a mimeographed syllabus:

Teacher: G. A. Troup. Secretary and Treasurer: E. Chappell.

Committee: C. Whiteford, J. Smith, A. Purdie.

THE CLASS COMMITTEE AT THE TIME OF THE JUBILEE (AUGUST, 1938).

President:

Rev. J. R. Blanchard, B.A.

Leader:

W. J. Ferguson.

Sub-Leader:

J. R. Marshall.

Secretary:

I. D. Stevenson.

Look-Out: C. R. McDonald, J. Gregory, A. A. Lennon.

Bible Study: G. Russell.

Missions: A. G. Wiren, I. Lowman.

Social Service: E. McPherson.

Discussion: I. A. Purdie.

Social: J. P. Brodie.

Athletic: N. S. Jardine.

Librarian: J. M. Highet.

"Foursquare and Badge": D. Fowler.

Rooms: H. Middleton.

Treasurer: F. Carruthers.

Assistant Secretary: J. H. Miller.

Organists: G. C. Jupp and E. Wall.