

Knox Church



DUNEDIN.

JUBILEE SOUVENIR

Knox Church, Dunedin, 1860-1910 :
jubilee souvenir, 1860-1910.

— 1910



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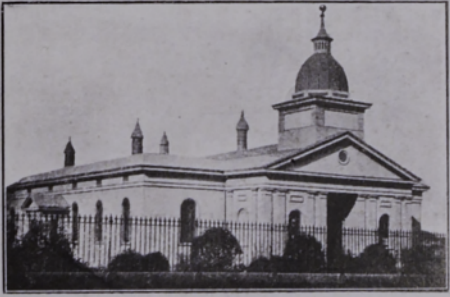
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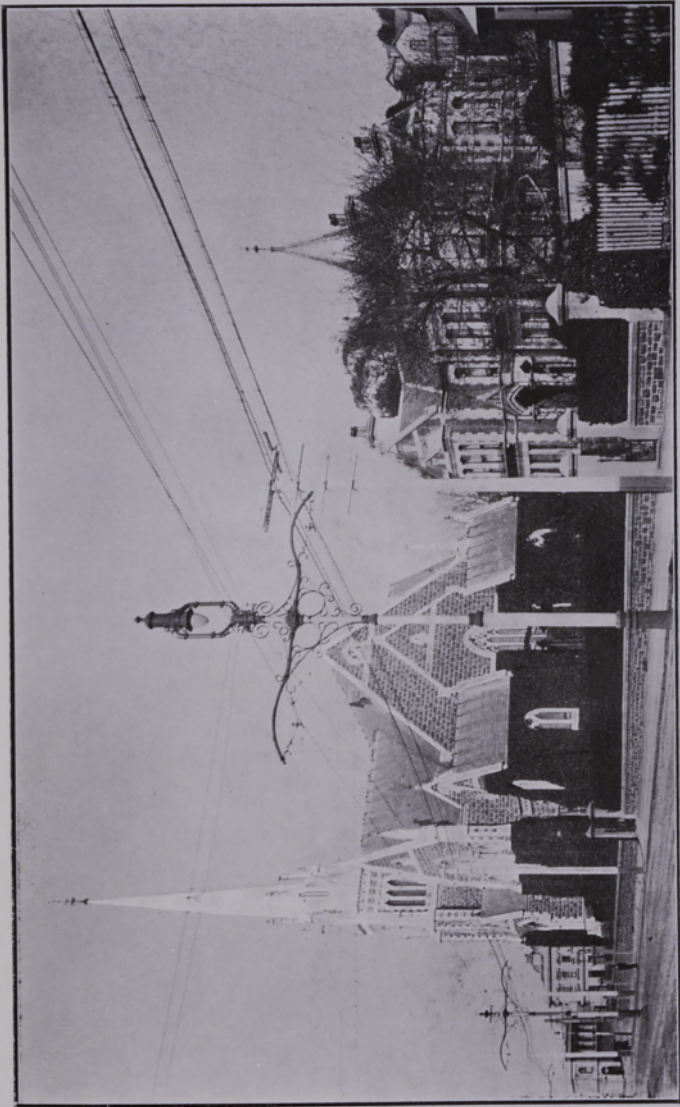
THE OLD CHURCH.

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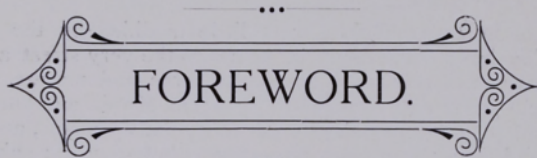


KNOX CHURCH AND MANSE.

History of Knox Church.

MAY, 1860, TO MAY, 1910.

...



FOREWORD.

...



FIFTY YEARS! A long time in the eyes of youth ; a short time to those the years of whose lives are nearing or have passed the appointed three score years and ten ; nothing in the sight of Him to whom a thousand years are but as yesterday when it is past and as a watch in the night !

In the life history of Otago (which, as a settlement, numbers only sixty-two years), a space of half a century bulks largely, and it is from this aspect that we must view the history of our church. Its origin was in the early days, when as yet the settlement was in its primitive, puritan simplicity, before the discovery of gold and the consequent inrush of the "new iniquity," which at one time threatened to swamp the "old identity." It says much for the vigour of the first settlers and the race from which they sprung that they should have stamped their character so strongly on the settlement that it survived all the stress and turmoil of the early gold-digging days, and remained essentially Scotch and Presbyterian.

What a difference fifty years have made in the lives and habits of most of the people of Otago, and especially of the towns. In those days railways, tramways, electric lights, telephones, bicycles, motor cars, asphalt paths and roads, and the hundred and one things which to-day are considered essential or, in vulgar parlance, "up-to-date," were unknown—many of them had not even been invented.

Inside the homes few people had kitchen ranges or grates, or hot and cold water laid on. The water came from the roof, or from an adjacent well or creek, and the cooking was done over the open

wood-fire, and the baking in camp ovens. The roads were primitive. Where they crossed swampy ground, or where traffic was at all heavy, they were metalled; elsewhere they were mostly unmade, and, except on the main streets and thoroughfares, they were frequently all but impassable for many months of the year.

The schools were primitive, and based on the old Scotch model, and in them the Bible formed a daily part of the study of all the youth. High Schools and University were things unknown in Otago.

The natural surroundings were little modified by the hand of man. The bush came down in places to the very street and road lines. It was full of rare and delicate ferns and mosses, tangled with supple-jacks, and vocal with the songs of tuis and korimakos. Kakas and pigeons, parrakeets, canaries, native robins, and many another bird never seen near the settlements to-day were abundant. More-porks and bats peopled the evening air. There were no sparrows, blackbirds, thrushes, goldfinches, starlings, or other introduced birds; no rabbits in the open land; no trout in the streams, only kokopuru, eels, and crayfish. Gorse, broom, elderberry, and other plants now classed as "noxious weeds" were unknown outside of hedges and gardens.

There was plenty of social intercourse among the people, but there were no theatres or music halls, and few outside entertainments. These things came with the goldfields rush, but in 1860 the population of some 2,600 souls depended on itself for amusement and entertainment. There was no hungry crowding out at nights for amusements outside the home. The home and family life was consequently deeper, sounder, and truer than it is in most homes to-day.

Communication with the Old Country was mostly by sailing ships, and answers to letters could not be expected in much less than seven months. Steamers were few and small. The day of ocean-liners was not dreamed of. Communication by land was equally slow. It was largely on foot or on horseback, for there were very few through roads.

Fifty years have wrought marvellous changes, not only in the surroundings, but in the homes and customs of the people. Life to-day is more rapid and mercurial than of old, and many things are considered essential which in those days were either unthought of or would have been thought of as unnecessary luxuries. Men and women were much more self-dependent than is the case to-day, for they had to be largely their own tradespeople; and they could not depend on the numerous ready-made articles which to-day make people so helpless in emergencies.

In matters spiritual there was much less freedom and liberty of thought than is now found essential, and orthodoxy was rampant and inclined to be narrow. Good Presbyterians knew their Bibles and their "carritches." They also knew the doctrines and history of their church, and could wax eloquent on the subject of the Disruption. To-day the Catechism and the grounds of the Presbyterian faith are a *terra incognita* to the majority of the young people, and the knowledge of the Bible is mostly rather superficial. Yet the Word of God stands firm and unassailable, and the eternal truths of the Christian religion remain clear and open as ever; and day by day, week by week, these bring peace and joy and hope to millions of hearts which are reaching out to God and His Christ.

Fifty years have changed the externals of many lives almost out of recognition; they cannot change the heart of man, which has the same needs in all time; and they cannot change the heart of God, who is the same yesterday, to-day, and for ever.



OLD MANSE.



REV. DR. STUART.

HISTORICAL.



THE history of the Presbyterian Church in Otago is coincident with that of the settlement. The Rev. Thomas Burns, the first minister, arrived at Port Chalmers on 11th April, 1848, and for nine years that of the First Church was the only Presbyterian congregation in Dunedin. In the succeeding ten years other ministers were settled throughout Otago, so that at the time the history of Knox Church begins there were six fully ordained charges in the Otago Church.

As late as 1857, when there were some 2,600 people resident in and around Dunedin, a very large proportion of whom were Presbyterians, there was still only one church for persons of that denomination. But a number of persons—Presbyterians, Congregationalists, Methodists, and others—had begun to meet together for public worship under the spiritual leadership of the Rev. Mr. Jeffreys, an English Congregational minister, in the Mechanics' Institute, which stood where Cargill's Monument now stands. This small body of worshippers increased to such an extent that it was thought desirable to weld it into a distinct congregation, and, as the health of their temporary pastor was not equal to the task of taking charge of a church, it was further resolved to obtain a minister from the Old Country. This was the genesis of Knox Church, and the broad, catholic spirit which characterised the founders and first members of the congregation has remained with it through all these intervening years.

The story of the church has been so fully told in Dr. Hislop's "History of Knox Church," published in 1892, that only a bare summary of facts need be given here.

Towards the end of 1858 the movement already referred to had progressed so satisfactorily that the new congregation had set up committees to obtain a minister, and to secure land and erect a church on it. A commission was sent to Scotland, with the result that the Rev. Donald McNaughton Stuart, minister of the Presbyterian Church of Falstone, in Northumberland, was selected as the new minister. The men who worked for this end in Dunedin were men of prayer; they looked for a heavenly-minded, experienced, able, and godly minister, and their prayers were answered.

Mr. and Mrs. Stuart with their three sons arrived in Otago on 27th January, 1860. Meanwhile, great energy had been exercised in getting a church and manse. Mr. John Hyde Harris presented the half acre at the corner of Great King and Frederick Streets,

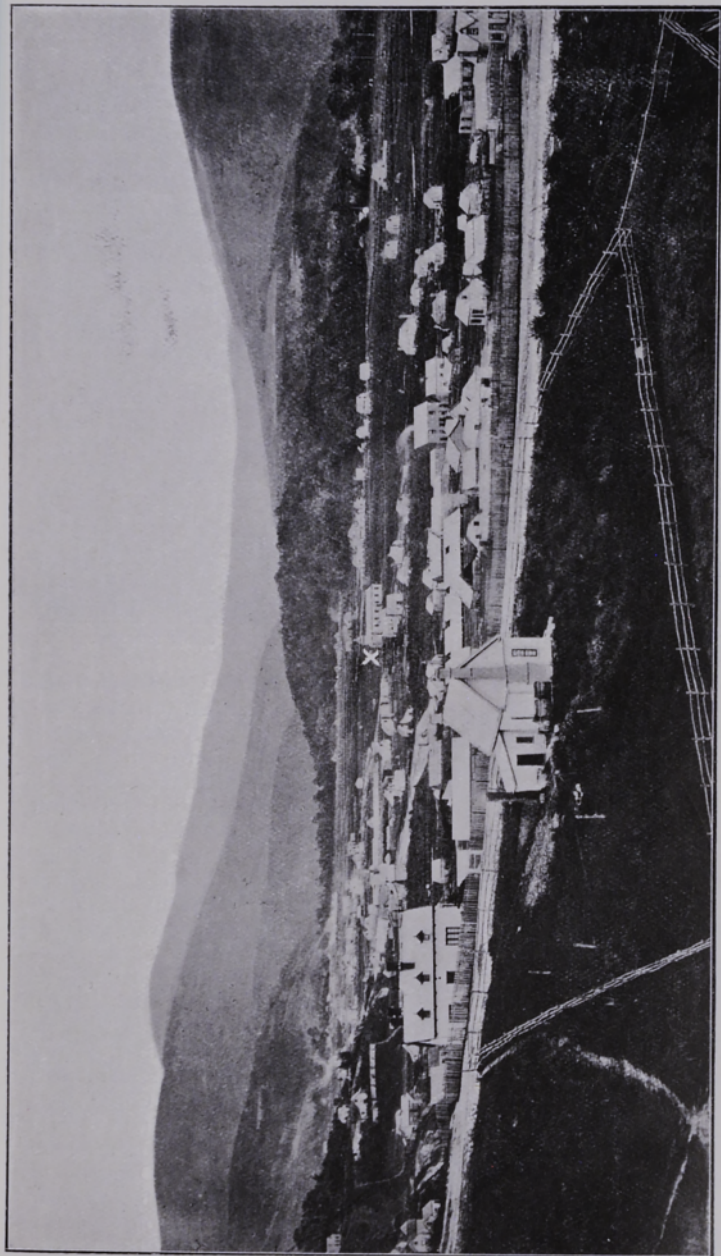


MR. JOHN HYDE HARRIS.

where the Sunday School now stands, and on this was built a wooden church to seat 578 persons, the contract price being £1,997 10s. The name "Knox Church" was suggested by Mr. Harris himself. The manse site of three-quarters of an acre, near the corner of George and Pitt Streets, was purchased for £37 10s., and the old manse (still standing in Forbury Road, where it was re-erected by its purchaser in 1896) was built at a cost of £625. The new church was opened for public worship on May 6th, 1860. On June 17th the first Communion Service was held, about 300 members participating, Captain Cargill and Mr. John Gillies officiating as elders.

It is interesting to remember that in those days in public worship the congregation sat during the singing, and stood during prayer. It was also the custom to hold the Communion once a quarter, but specially to characterise the half-yearly Communion of March and September, the Sunday being set apart as a very holy day, and very special services were held on the Thursday (which was termed "Fast Day") and Friday preceding, and on the Monday following the Communion Services. The Thursday and the Monday were held as holy days, with morning and evening services; but after the inrush of population, consequent on the discovery of gold, they passed into ordinary holidays, and, as the mass of the people did not attach any special religious significance to them, the Otago Church wisely resolved to discontinue their observance. This change came about 1872, and since that date the churches have held their Communion celebrations once a quarter, and set apart one evening in the week preceding for a preparatory service.

The church was opened in May, and was burdened with a debt of £1,668. At the first congregational meeting, held on June



VICINITY OF CHURCH, 1861.

20th, 87 of the members present subscribed £614 for the reduction of this debt. At the same meeting it was resolved that a congregational prayer meeting should be held weekly, and that sittings in the church should be let at a rate to be fixed by the Deacons' Court.

In July, 1860, the first office-bearers were elected, viz.:—*Elders*: Captain William Cargill, Messrs. John Gillies (afterwards appointed Session Clerk), John Hyde Harris, George Hepburn, James Wilkie, and the Rev. Robert Hood; *Deacons*: Messrs. Edward Bowes Cargill, Thomas Bannatyne Gillies, Charles Henry Kettle, John Logan, Robert Short (afterwards appointed



MR. AND MRS. JOHN GILLIES.



CAPTAIN CARGILL.

Clerk of the Court), and Chas. Henry Street. Captain Cargill died on Aug. 6th, before the induction of the newly-elected elders took place.

Captain William Cargill, one of the first elected elders of the church, was perhaps the most important man in the early days of the Otago settlement, and was the first Superintendent of the Province. Elected elder in July, 1860, he died, after a very short illness, on August 11th, before the day fixed for his induction. His son, Mr. Edward Bowes Cargill, was one of the first elected deacons, and was, after an absence from Dunedin of some years, elected an elder in 1871, a position which he held till his death in 1904.

Mr. John Gillies was the man who took the most active part in founding Knox Church, was one of its most active and useful supporters, and was an elder and Session clerk for the first eleven years of its existence. A man of the highest character, of excellent education, of great ability and administrative force, he rendered most important service to Presbyterianism in Otago, and to the cause of education here.

Mr. John Hyde Harris, the donor of the site of the original church, and on which the present Sabbath School stands, was one of the first elders of the congregation, a position which he held till his resignation in 1870. Mrs. Harris was a daughter of Captain



MR. GEORGE HEPBURN.

Cargill, and the family is still represented in the congregation by Mrs. McMaster.

Mr. Geo. Hepburn was one of the commissioners appointed in 1859 to superintend the erection of the church, and was one of the first elected elders in 1860, a position which he retained till his death in 1883. A man of much public activity, he was also an ideal elder, taking a keen interest in the secular and sacred education of the young people, visiting the sick, and doing noble work for the church in the district where he lived. He is still represented in the congregation by his grandson, Mr. W. D. Stewart.

Mr. James Wilkie was a member of the committee set up in 1858 to found the new



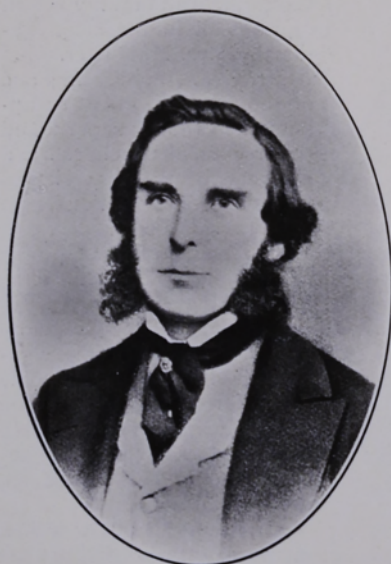
MR. JAMES WILKIE, SEN.

church and to secure a minister for it. In 1860, he was elected one of the first elders. A quiet and unassuming man, he was, at the same time, of a very generous and sympathetic disposition, and was most helpful to all who were in need. He was actively associated with all charitable work in Dunedin up to the time of his death in 1873. His only son, James, joined the church when quite a young man, and was a deacon from 1881 till his death in 1891. He is still worthily represented in the congregation by his widow and two daughters.

The Rev. Robert Hood was also one of the committee formed in 1858 to secure a minister, and was one of the first elected elders, a position



REV. ROBT. HOOD.



MR. C. H. KETTLE.

which he retained till 1868, when he joined the newly-formed Kaikorai Church, and became identified with it for the remaining three years of his life. He was a sympathetic, guileless man of holy life, who did a great deal in the early days of the settlement to help the establishment of religious ordinances throughout Otago.

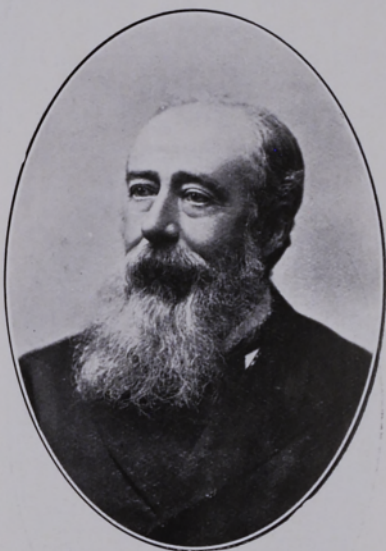
Mr. Chas. H. Kettle, a very early settler in New Zealand, was chief surveyor for the Otago settlement. Though not resident in Dunedin when the first steps were taken to found Knox Church, he returned to town in 1860, and was among the first elected deacons, a position he held until his early death two years

later. A man of great earnestness and quiet force of character, it was said of him that "his whole life was a distinct embodiment of practical Christianity." His family is still represented in the congregation by his daughter, Mrs. John Roberts. One of his grandsons, Mr. George Roberts, was a deacon from 1899 till his early and lamented death in 1903.

Mr. John Logan was one of the six deacons elected in 1860, and remained a member of the Court till 1873.

Mr. Robert Short, also elected a deacon in 1860, was the first clerk of the Deacons' Court, and held the office for four years, when he resigned. In 1874 he was again elected a deacon, and in 1881 became an elder. In 1885 he left Dunedin to reside in the country.

Mr. Charles H. Street, another of the first band of deacons elected in 1860, and the first treasurer of the church, took an active part in the founding of the congregation. He was elected an elder in 1862, and remained a member of the higher Court till his resignation in 1872. Soon after the opening of the Sabbath School, Mr. John Gillies, the first superintendent, retired from the position on account of the pressure of other church duties, and Mr. Street was elected to the position, which he held till 1874.



MR. CHAS. H. STREET.

Mr. T. B. Gillies, who became later a Judge of the Supreme Court, was one of the commissioners appointed in 1858 to superintend the erection of the church and manse. He was also one of the first deacons.

The new office-bearers resolved to meet at least once a month, and this rule has been given effect to ever since.

On May 13th, a week after the opening of the church, the Sabbath School was opened, and of the original sixteen teachers nine were ladies. This fair proportion of sexes in the teaching staff has not been maintained in more recent years.

Almost at the very commencement of his ministry the first Bible Class in the congregation was commenced by Mr. Stuart.

It was held at 9.45 a.m., and was attended by a large number of young men and women. In those days people turned out at reasonable hours on the Sunday mornings; they did not lie abed as so many young men do now in these days of organised Saturday sports. The hours for Divine Service were 11 a.m. and 2 p.m., the Sabbath School meeting at the close of the afternoon service.

One of the most distinctive features of the Free Church of Scotland, formed at the famous Disruption in 1843, was the establishment of a Sustentation Fund, and this institution was transplanted to Otago along with other distinctive Free Church usages. For the first complete year of its existence the church contributed £315 to this Fund, an amount which was increased year by year till 1875, after which it fell off.

In September, 1860, the church proving too small for the congregation which worshipped in it, the Deacons' Court resolved to enlarge it so as to give about 340 additional sittings, thus bringing its seating capacity up to 918. This addition cost £706.

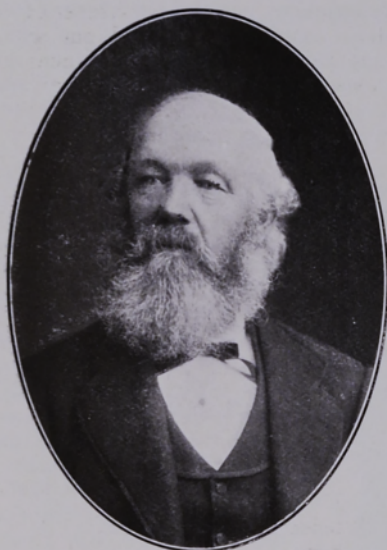


MRS. STUART.

Two years after her arrival, viz. — on April 16th, 1862, Mrs. Stuart died, to the intense grief of all who knew her. She was a woman of great sweetness of character and disposition, of deep piety, and sound, vigorous common-sense. Her loss — incalculably great to her husband and children — was keenly felt by the whole community.

Towards the close of 1862 the afternoon service of worship was altered to an evening one, the reason for this being (1) the growing importance of the Sabbath School, the increase and usefulness of which was much checked, especially in the winter months, by the afternoon service; (2) the great increase in the number of young men in the town rendering

it at least desirable that an opportunity (which did not then exist) should be afforded them of profitably spending their Sabbath evenings, which, in many cases, would be spent in unprofitable if not sinful pursuits; (3) the relief which would be afforded to the minister by a longer interval between the services, added to the opportunity it furnished him of occasionally addressing the Sabbath School children.



MR. H. GILBERT.

It was perhaps owing to this proposed church extension that no steps were taken during 1864 to obtain a successor to Mr. Gilbert, but as the scheme for the new Valley Church did not progress, the Session, in the following year, engaged the Rev. Peter Anderson as Home Missionary. By visiting the outlying districts, doing the work of a City Missionary, and preaching on alternate Sundays at Wakari and N.E. Valley, he materially lightened the burden of Mr. Stuart's ministerial labours.



REV. PETER ANDERSON.

One result of this change was that the Sabbath School attendance increased from 21 teachers and 100 pupils to 30 teachers and 175 pupils.

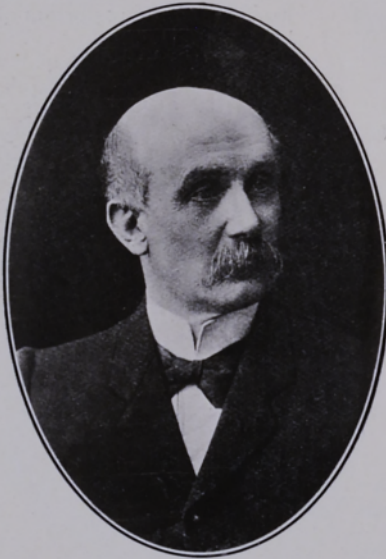
During 1863, Home Mission work was carried on by Mr. H. Gilbert, who visited and conducted services in Wakari, Brockville, Maori Hill, and N.E. Valley.* It was resolved, during this year, to proceed with the erection of a new church in N.E. Valley, and employ an additional minister, so as to relieve Mr. Stuart of this rapidly increasing portion of his charge.†

* Mr. Gilbert continued his work in connection with Knox Church till November, 1863, when he became the Bethel Union Missionary at Port Chalmers.

† It is rather singular that this scheme was not carried into effect till 1883, when regular ministerial supply was provided. The first minister stationed there was the Rev. David Borrie, who was inducted to the pastorate in 1884.

In this year (1864) the class-room, which cost about £400, was erected. This room, till its demolition in 1901, was the scene of many an interesting meeting. The weekly prayer-meeting, the Minister's Bible Class, the Ladies' Association, the Literary and Debating Society, the Choir all met here regularly, as well as other bodies connected with the church.

The year 1865 witnessed some new developments. One was the establishment, by the Deacons' Court, of evening classes in North Dunedin School, later known as the "Old Stone School." These classes were carried on by Mr. Robert Stout (now Sir Robert Stout, Chief-Justice of N.Z.) and Mr. D. Ross, and were attended by about 70 pupils. Mr. Stuart had done similar work in the Old Country, with very satisfactory results, and was strongly impressed with the educational importance of such an institution. Mr. John (afterwards Dr.) Hislop and Mr. Robert Gillies were associated with the minister in the establish-



MR. W. T. GLASGOW.

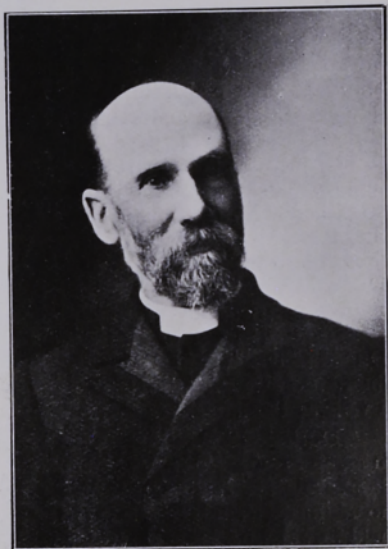
ment of these classes. Later on this work was taken up by the Caledonian Society, and still later by the Technical Classes Association, also initiated by Knox Church men.

Another interesting movement was the institution of a "Young Men's Association for Mutual Improvement," the first committee consisting of Messrs. W. T. Glasgow, Robt. Gillies, and Robt. Chisholm. Later on this Association merged in the Literary and Debating Society, an institution which had a very useful career for many years, and which was largely instrumental in establishing the Congregational Library. At the outset it had 42 members.

Every year the church grew in numbers, so that in 1866 eighty-two persons were admitted to its fellowship for the first time, and sixty-four by certificate. The average attendance at the quarterly Communion was about four hundred. The following paragraph, written in the Report for 1866, shows more eloquently than any detailed explanation could do, how very far in religious freedom (or, according to some, religious laxity) the church has

travelled:—"Your Session have had to deal with four cases of discipline, and there is reason to hope that the persons concerned have been brought to a right sense of their errors, repented of their sins, and have returned to the Lord." During this year the Synod resolved to maintain at least one Missionary in the New Hebrides, and Knox Church contributed £20 10s. 6d. towards this object.

In the Annual Report for 1867 it is stated that: "Very soon after the church was opened it was found to be too small, and a large addition was made to it; and also some alterations were made on the original church. The church and manse grounds have been enclosed, a classroom has been erected, and sundry other necessary improvements were made. These things cost upwards of £2,000, so that the congregation has paid upwards of £3,500 for the church and manse since the first congregational meeting was held, and that over and besides maintaining a Missionary for several years; making numerous collections for objects not connected with the congregation; and paying all the other necessary expenses connected with the church; and now, in seven and a-half years, we are free to start anew in the work of the Lord."



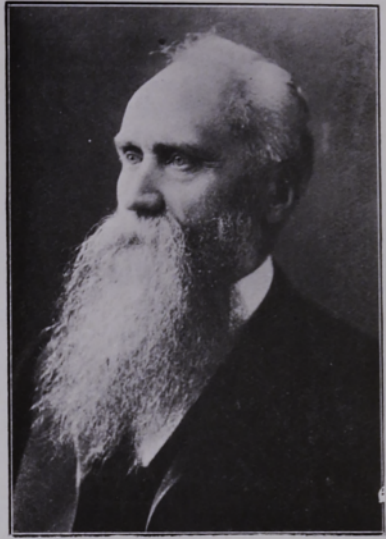
REV. JAMES CHISHOLM.

In June, 1862, the debt amounted to £1,150; by December, 1864, it was reduced to £632, by 1865 to £371, by 1866 to £160, and before the end of the next year it had been completely discharged. The spiritual activity of a church cannot be gauged by its money contributions, but when the hearts of its members are bent on the extension of Christ's kingdom, they will not long allow themselves to be hampered in their work by a burden of debt.

On 5th December, 1867, the Rev. Peter Anderson, the second missionary of the congregation, died after some months of illness. "Diligent in his Master's work, he proved himself a workman not needing to be ashamed, labouring to the full extent of his physical ability." In the following March, the Rev. James Chisholm, then a divinity student, was appointed missionary, labouring chiefly in

the N.E. Valley; but owing to the necessity of prosecuting his studies, this appointment was resigned by Mr. Chisholm before the close of the year.

Meanwhile, though the erection of a church in the N.E. Valley was still delayed, other churches and charges had been established, thus relieving Mr. Stuart and Knox Church Session of part of the large outfield. In 1868, the Kaikorai Church was opened under the ministry of the Rev. W. Alves, and in the following year North Dunedin Church was started as a separate congregation, worshipping in the North Dunedin Drill Shed, though the church was not built till a year or two later.



MR. R. A. LAWSON.

During 1869, the idea of building a new church was first mooted in the Church Courts, but owing to a severe financial depression through which the Colony passed in the following year, no action was taken till 1871. At a meeting of the congregation, held in May of that year to consider the proposal, Building and Collecting Committees were set up, and it was resolved to build a new church with one thousand sittings, to cost £5,000. In the course of a few days, subscriptions amounting to close on £3,000 had been reported. It was also decided, subject to the consent of Mr. Harris, the donor of the original church site, to acquire a new site, and the corner section of Pitt and George Streets was secured for £550. Competitive plans were called for, and, out of seventeen sent in, that of Mr. David Ross was selected, and he was appointed architect. Tenders were invited in October, 1872, and that of Messrs. Roach & Martin, for £6,818, was accepted. On 25th November, the foundation stone was laid by Dr. Stuart. Unfortunately a difference of opinion arose between the architect and the Building Committee in regard to the appointment of an Inspector of Works, and, as the former would not meet the Committee in any way, the contract was annulled. No progress whatever was made during 1873, the dispute unhappily ending in a law-suit, in which, however, the action of the Building Committee was entirely upheld. Early in the following year the erection of the church was proceeded with on a new design prepared by Mr.

R. A. Lawson, the architect whose buildings (First Church, Town Hall, Boys' High School, etc.) have done so much to beautify Dunedin. The names of the Building Committee are worthy of preservation. They were Messrs. W. N. Blair (convener), E. B. Cargill, J. T. Mackerras, Gilbert Matheson, and George Turnbull. Mr. Matheson was treasurer until his departure on a visit to the Old Country, when Mr. Walter Hislop was appointed in his place. The new church was completed and opened for service on November 6th, 1876, the preachers on the occasion being—forenoon, Rev. Dr. Salmond; afternoon, Rev. A. B. Todd; evening, Rev. Wm. Will. The collection for the day amounted to £561 17s. 8d. In the month of March, a bazaar to augment the Building Fund was held in the University Hall (now the Stock Exchange), and realised the handsome sum of £2,405 14s. 7d. The total cost of the edifice up to the end of the year was over £17,750, and of this sum £9,385 remained as a liability—a very different figure from the humble £5,000 contemplated five years before.

To go back a little in the history. In 1872, the minister had conferred on him by his *Alma Mater*, the University of St. Andrews, the degree of Doctor of Divinity, *honoris causa*, and, in congratulating him, the congregation expressed the fervent "trust that he may long be spared to enjoy the honourable title of Dr. Stuart, of Knox Church."

In the same year, a notable change was made in the constitution of the Deacons' Court. Previous to this, the office had been a permanent one, terminable only by resignation, deposition, or death; but it was now decided that the office should be held for three years only, one-third of the members retiring annually; these, however, being eligible for re-election.

The change involved is really far more significant than appears on the face of it. It shows an attitude towards lapses, either of faith or morals, which was not prevalent only a decade or two before, when it was a common and usual thing to cite all offenders before the Session, and there admonish or correct them. The new attitude was not to deal with such cases as might prove scandals to the church, but to provide a means whereby those in office could be quietly dropped out if it was desirable to do so. The law could not be changed in regard to the Session, for elders are elected for life—"once an elder always an elder," subject, of course, to the three ways, already designated, in which their office could be terminated; but there was no law of the kind applicable to the Diaconate, and so the new regulation provides a way of escape from what may sometimes be an undesirable situation.

In 1873, a change was made in the conduct of public worship by the introduction of the English Presbyterian Hymn Book. Previous to this, the congregation had used "The Psalms of David in Metre, and the Translations and Paraphrases in Verse," as

prepared by the Church of Scotland; the last part containing many of our most beautiful and cherished hymns. The question was decided by the votes of the congregation, but was evidently not considered very seriously, as only 206 members and 53 adherents voted *for*, and 71 members and 19 adherents *against* the alteration. A few of the minority resented the change (which took effect on January 1st, 1874), and left the church to join other congregations. But as the sanction came originally from the Synod, it was a general church matter, and not merely congregational. It was also only a question of time when all but one congregation in Otago came to use hymns.

In 1874, Mr. C. H. Street, who had been for nearly fifteen years superintendent of the Sabbath School, resigned his position in anticipation of a visit to the Old Country. For some time before his retirement, he had advocated the engagement of a superintendent who should devote a considerable portion of his time to Sabbath School work. This suggestion was favourably entertained by his fellow office-bearers, and it was ultimately resolved to obtain a congregational missionary who should assist the minister in his pastoral work, and particularly devote himself to the religious instruction of the youth of the church. Mr. Duncan Wright, who had had extensive experience in Glasgow and Crieff as a Home Missionary, was selected for this work, and with his family arrived in Dunedin in November, 1874. Mr. Wright entered on his duties at the beginning of the following year, and laboured with much success for two years. He resigned from his position of missionary in December, 1876, but retained the superintendency of the Sabbath School till 1880, when he retired from it on account of pressure of other work. Originally ordained an elder in 1869, he was elected to the eldership again and reinducted in 1876, retaining the membership of the Court till he left Dunedin for Australia in 1892. Returning to Dunedin in 1893, he became the Dunedin City Missionary in 1896, and was re-elected an elder of Knox Church in 1899.



MR. DUNCAN WRIGHT.

The work of the congregation progressed quietly for the next two or three years, all the organisations of the church seeming to have got a new lease of vigour owing to the opening of the new church. A good deal of work was carried on in the outfield, but one area of this department—that of Ravensbourne and Rothesay—was separated in 1876, and established as a distinct charge. It was some years, however, before it ceased to lean on Knox Church for assistance.

In the commencement of 1878, Dr. Stuart made a special effort to supplement the instruction of the young people of the congregation in Biblical knowledge by beginning a series of catechetical lessons on Sunday evenings. This method of instruction had met with marked success in the Old Country in former days, but was hardly suited to modern conditions. The children were gathered in the body of the new church, and were called on to take an active part in the service. The portion of Scripture which served as the lesson was read over, sometimes by one of the elders, then commented upon by Dr. Stuart (often in very racy and amusing style), who called on the children to read passages of Scripture, and to answer questions. These catechetical services were continued for several years, and created a good deal of interest both within and outside the church. The experiment was only finally discontinued in 1890.

The debt on the church had been reduced by the end of 1877 to £8,700; by 1878 to £6,811; but in 1879, a year of considerable financial depression in the Colony, it only fell another £259. By December, 1880, it still stood at £6,240, and at the close of 1881 at £5,721.

During 1881, in response to a feeling long entertained by members of the congregation that the work entailed on Dr. Stuart was far too heavy for any one man to cope with, an effort was made to obtain an assistant minister, and a Commission was set up for that purpose in the Old Country. Evidently the conditions laid down were not acceptable to candidates, for the effort was not successful.

In the following year (1882), the question of introducing instrumental music into the service of the church was raised, and a vote of the congregation, taken in the month of August, showed that 388 members and 174 adherents were in favour of the change, and 99 members and 22 adherents against it. The debt on the church was being steadily reduced, but it still stood at £5,422 at the close of the year, and at £5,145 at the close of 1883. Under the circumstances the introduction of instrumental music was a somewhat bold step on the part of the congregation, but there was practical unanimity on the subject, for those who voted against the proposal gradually fell into line with the rest, and when the change was finally consummated it was found that no objectors remained.

A committee was set up in 1883 to take the necessary steps to get an organ, and to make the required alterations in the church. In the original design of the church, provision was made for an organ recess, but unfortunately this was ruled out by some upsetting influence, and the church was completed with a dead wall at the north end. To make room for the instrument it was found necessary to carry the galleries round so as to meet in front of the window. One result of this alteration was, no doubt, to improve the appearance of the building, but, on the other hand, it has raised almost insuperable difficulties in the way of successful congregational singing ever since. No choir divided as that of Knox Church is can be so effective as it would be if massed, but no plan has yet been devised by which that massing could be accomplished without an expenditure of money which the congregation will not face.



MR. A. J. BARTH

In 1883, the organ was ordered from Messrs. Lewis and Co., of London; it was erected in the following year, and was first used in public worship on August 3rd, 1884. The first organist of the church, Mr. Arthur J. Barth, was a musician to his fingertips; and it was largely owing to his great tact, and his tasteful and exquisite manipulation of the fine instrument at his disposal, that the change proved so grateful to the congregation. The cost of the instrument and the necessary alterations to the church amounted to £1,723, of which sum £726 was paid by the end of the year. The total debt on the church on December 31st, 1884, stood at £5,822. By the close of 1886, it was reduced to £4,422.

The years 1885-86 were years of quiet, steady work in the congregation, but the question of giving much-needed help to the minister caused the office-bearers a good deal of anxiety, as his health and strength were not equal to the heavy demands made upon them. But Dr. Stuart was one of those extraordinarily vigorous men whom it was difficult to help. Relieved of one burden, he seemed to have the faculty of taking on others. In addition to the very onerous duties imposed on him in connection

with the large congregation of Knox Church, he was a kind of Presbyterian Bishop in the community, and took charge to a considerable extent of much work for the whole church. Then the



public of Dunedin looked upon him as a sort of father-confessor to all in trouble, and this quite irrespective of church connection. Protestants and Catholics, Jews and people who had no religious

beliefs whatever, joined at least in one common faith, that when they were in difficulty or trouble the man to apply to was Dr. Stuart. Then he was Chairman of the High Schools Board of Governors and Chancellor of the University of Otago, both of which positions entailed much work and responsibility. Yet his congregation did not want to see him resign either of these positions, for it was felt that his tenure of them was an honour both to the Presbyterian Church of Otago and to Knox Church in particular. Truly a difficult man to relieve.

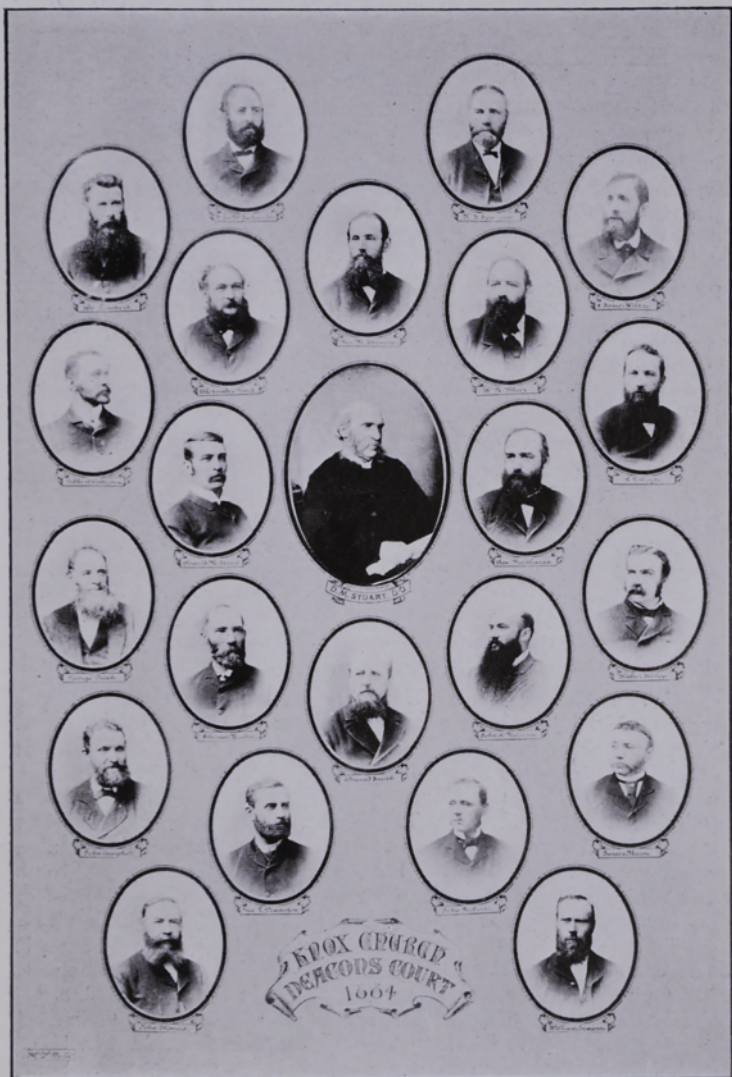
Early in 1887, the Session set up a Committee of Supply to relieve Dr. Stuart of at least one of his Sunday services, and they were also able to secure Mr. Duncan Wright's services for three or four months. By this means some of the pressure of the work was relieved temporarily.

How strong and numerous the congregation was, both at this time and since the opening of the new church, may be gauged by the fact that for some years not a single seat was unlet, and there was a great unsatisfied demand for extra sittings.

On December 31st, 1887, the debt stood at £3,789. Year by year the revenue had exceeded the expenditure.

The question of Dr. Stuart's health was the foremost one in the minds of Knox Church people in the beginning of 1888, and it was with intense satisfaction that the congregation learned that a way out of the difficulty of his getting the required rest opened out in April. Mrs. John Ross, for many years a member of the congregation, but then resident in London, wrote out suggesting that Dr. Stuart should take a trip to the Home Country. The idea was at once adopted by her husband and by Mr. and Mrs. Robert Glendining, and they pressed upon Dr. Stuart the offer of a passage to Britain and back again. Yielding to the representations and solicitations of his office-bearers and friends, he accepted the generous offer. A congregational meeting was held on May 3rd, at which the arrangements made by the Church Courts for Dr. Stuart's furlough and for carrying on the work during his absence were heartily approved of. On May 30th, Dr. Stuart left Dunedin for Lyttelton, and sailed next day for London in the S.S. *Kaikoura*, accompanied by his dear friends Mr. and Mrs. Glendining. The holiday was an extremely happy one. As Dr. Stuart himself said the result of it all was "much enjoyment, and restoration to a measure of health far greater than either my physicians or I ventured to anticipate. I shall never forget the delicate attentions I received on the voyage from Mr. and Mrs. Glendining, or the welcome I received from Mr. and Mrs. Ross on my arrival in London."

During Dr. Stuart's absence the Rev. J. H. Cameron took the greater part of the church work, both pulpit supply and pastoral visitation. The Rev. Dr. Dunlop was appointed interim Moderator



of the Session and Deacons' Court, while the Minister's Bible Class was conducted by Dr. Hislop and Mr. G. M. Thomson. During his voyage Home Dr. Stuart wrote a letter to the congregation which contained such an excellent epitome of the former history of the church that it is not necessary to apologise for the insertion here of the following extract :—

“The Prayer Meeting is the first-born of our congregational institutions. It was begun the week the church was opened, and weekly all down it has been held with scarcely a lapse. I know that many of you are prevented from attending by family and other duties ; still, a fair representation of the congregation has always delighted to meet in the class-room every Thursday for praise and prayer. I assured my friend and substitute, Mr. Cameron, that at this exercise he would be loyally supported by Messrs. Rennie, Torrance, Wright, Fraser, A. Cameron, and others, and that he would find the re-union at once delightful and refreshing. To me our Prayer Meeting has always been ‘a feast of fat things full of marrow, of wines on the lees well refined.’ I crave for it your prayer always, and your presence as often as possible.

“The Sabbath School was the second of our congregational institutions. It met the next Sabbath after the opening of the church, under the superintendency of Mr. Gillies ; but, as it was felt that he was over-burdened, Mr. Street took his place, and for many years discharged the duties of superintendent with unflinching courtesy and regularity. You know that the school of to-day is most efficiently conducted in both its departments by Messrs. Reith and White and their noble band of teachers. I never fail to assure them of your assistance to make it, if possible, still more efficient.

“The Albany Street School had its first location in the large room of Mr. John Grant's house, and under his superintendency. When the accommodation became too limited, our Deacons' Court erected plain quarters for it in Albany Street, and, when it became necessary to shift, the Court, without hesitation, erected suitable premises in Union Street. These and our other schools, by their labours in the cause of Scriptural education, have made us as a congregation their debtors. I ask as a favour that Messrs. Reith and White convey to their teachers and scholars the assurance of my love and prayers ; that Messrs. Jenkins and Dalgleish give a similar assurance to the staff and scholars of Albany Street School ; Mr. W. T. Todd to the staff and scholars of Mount Cargill School ; Mr. Chisholm to the friends at Whare Flat ; and Messrs. Harlow and Hutchison to those of Leith Valley. Once and again have I recalled with delight the kind words addressed to me by Mr. Hogg on behalf of the Committee on my last visit to the Valley. Some of you know that my friend Mr. Gardner was compelled by a sharp illness to give up the Pine Hill service and Sabbath School. How glad would I be if two of our active young men were to volunteer

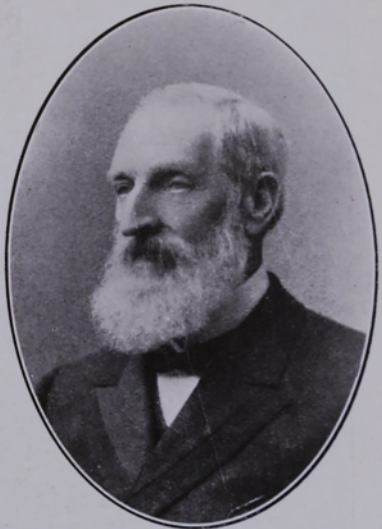


PICNIC GROUP OF SUNDAY SCHOOL TEACHERS IN THE "EIGHTIES."

to give him their assistance for a year. As nothing is impossible which is required for the extension of the Kingdom of God, I hope to hear that this service will be supplied. Friends, let me beg of you to remember that our Sabbath Schools are the nurseries of the church, and, as such, have a claim on your prayers and sympathy.

"The Minister's Bible Class is as old as the church. From its opening it has been largely attended. In my heart it has lain next the pulpit. I have given its members, in my own way, whatever of Biblical knowledge and Christian experience I have gathered. When I take a look over the congregation old members of the class meet my eye in almost every seat—some as office-bearers and many as Christian workers. I cannot tell you what joy I felt when Dr. Hislop told me that he and Mr. G. M. Thomson had arranged to conduct the class during my furlough—he taking as his subject the heroic faith and love of the first Christians, and Mr. Thomson the course of lessons which I had fixed on for the session. Young men and women of the church, allow me to urge you to enlarge your knowledge of Divine things by attending the morning class now in the hands of Dr. Hislop and Mr. Thomson, or the afternoon class so ably conducted by Mr. Chisholm.

"Our founders, before the congregation was organised, assured the Presbytery that the new congregation would be, from the outset, self-supporting and aid-giving. The promise has been faithfully kept. The Sustentation Fund has, for many years, been under the direction of Mr. Mackerras, who is fully persuaded of its value as our greatest and best church extension agency. Let me crave you to show our deacons and collectors charged with its ingathering that your contributions, great or small, are not made grudgingly or of necessity, but willingly."



MR. J. T. MACKERRAS.

"The Church of Otago was missionary from its commencement. You all know that our congregation made missions, Home and Foreign, a plank in its constitution. When population poured in upon us in the early days of the diggings, we employed in succession the valuable services of Mr. Gilbert, the Rev. Mr.

Anderson, and, at a later period, those of Mr. Wright and Mrs. Welsh. Nor did our expenditure in any respect diminish our contributions to either philanthropy or Foreign Missions. As our missionary operations embrace at present the Maori, 'the heathen Chinese' within our bounds, and the New Hebrides, regularity in our contributions becomes necessary; but, as our Missionary Association has Mr. Edmund Smith, the son of a missionary, for its president, we may feel confident that the greatest object of a church's existence will not be allowed to drift out of sight.



MRS. WELSH.

"Our Ladies' Association, which does its work wisely and well, has your hearty good-will. Under the direction of Mrs. Grant, Mrs. Glasgow, Mrs. Wilkie, and their devoted sisters in the Lord, you may rest assured that the funds you place at their disposal will be wisely dispensed. When I have occasion to visit the Association, I never hesitate to counsel them to look to you for support in their beneficent ministry.

"The Young Women's Society, under the presidency of Mrs. Moodie, has scarcely had time to make good its claim to your sympathy. It started with a double function. It seeks the personal culture of its members, but specially their training in works of faith and labours of love. Your good-will is secured when I tell you that it looks out for those children who are left to play in the streets on Sabbath afternoons in order to place them under the influence of the Sabbath School. Give this, the youngest of our congregational institutions, a place in your prayers.

"For the Literary and Debating Society of the congregation I ask your sympathy. It was founded long ago by the late Mr. Robert Gillies, as was also the Congregational Library, which I deem valuable and deserving of a more generous support than it has of late received. I am glad to be able to say that the Society is rendering excellent service to an important branch of education. An evening in its rooms is as enjoyable as it is instructive.

“The Choir has established its claim to the regard of the church by its services to the noble exercise of praise. I wonder whether the congregation generally knows that in our interests it gives an evening a week to musical practice. I am hoping that you will institute an annual festival in order to testify your gratitude to its members who add so much to the beauty of the service of praise in the congregation. I for one bless God for our Choir and their Christian labours.

“The Sabbath Morning Fellowship Meeting has my good-will and sympathy. When I enter the pulpit the thought is to me inspiring that in an adjoining vestry several of our young men give a part of their hour of prayer to supplication to God for a blessing on my presentation of the Gospel. I remember one Sunday morning when I was moved to the depths of my soul by the declaration of a boy who came up to me in the street saying, as he looked me in the face, ‘Doctor, I pray for you,’ and then hopped away like the blackbird in my garden after delighting me with its sweet carol. Having the prayers of our young men and children, I feel as if I could do any work which the Lord is pleased to require at my hands.”

This long extract does more than give information on the history of the Church, and of those whom Dr. Stuart felt were helping to carry on its work. It shows the fine, generous, and enthusiastic spirit of the minister. As he rejoiced in the comfort and freedom from anxiety which his holiday was bringing to him, his heart went back over the way in which he and his people had been led in the past, and he was able to look forward with hope and confidence to whatever the future might bring forth.

On December 3rd, 1888, Dr. Stuart reached Dunedin once more after his short but much enjoyed furlough of six months. His return was hurried on account of the serious illness of his youngest son Donald. His reception by the congregation was memorable on account of its whole-hearted enthusiasm. But it was not by Knox Church alone that he was welcomed, as the address presented to him stated and the daily press repeated, it was the citizens of Dunedin and the settlers throughout Otago generally who shared the feeling of satisfaction at his safe return and the hope that he would be long spared in health and strength to carry on his active ministrations in this community.

At the close of 1888, Mr. Walter Hislop, treasurer of the Deacons’ Court, was able to report that £1,000 had been paid off the mortgage on the church, thus reducing the debt to £3,000.

The blow which the minister had dreaded fell on him on 12th January, 1889, when his son, Donald M. Stuart, after a long illness, was called away. “The sorrow which filled the manse was felt by all the congregation, whose prayers were heartily offered for the bereaved father, widow, and children.”

Towards the middle of the year, the congregation lost an old and valued member in Mr. Alexander Rennie, who died on June 2nd. Mr. Rennie was an old settler who had come to Dunedin in 1850, and who by sheer grit and uprightness of character had gained a high position in the esteem of his fellow-colonists. After a residence first in Dunedin and then in West Taieri, he returned to town in 1869, joined Knox Church, and was elected a deacon the same year. In 1871, he became an elder, and was a most active worker in the church. His rugged, stalwart figure was well known in the church, and as Chairman of the Benevolent Institution for twenty years he was highly respected by the whole community.

During Dr. Stuart's absence, his office-bearers and more intimate friends had considered the necessity of providing permanent assistance in his pulpit and pastoral work, and had brought under the notice of the congregation the desirability of obtaining a suitable colleague for him. The proposal was approved by the Presbytery and Synod, and on February 7th, 1889, the task of selecting a suitable gentleman as co-pastor was entrusted to a Commission in the Home Country. The memorandum sent Home to these gentlemen set forth such a standard for the man to be selected that "several persons on reading it expressed the belief that Knox Church was demanding a combination of high qualifications which it would be difficult if not impossible for the Commissioners to secure. The wife of one of the office-bearers said to her husband, 'What length of time have you given the Commissioners to get a man specially made for you?'"

Ultimately, however, their choice was fixed unanimously on the Rev. Alexander Pringle Davidson, M.A., Minister of the Free Church, St. Fergus, Aberdeenshire, and that gentleman, having accepted the appointment, arrived in Dunedin with his newly-wedded bride on April 16th, 1890. Mr. Davidson came with the very highest credentials as a Christian minister, and in addition to his qualifications as a preacher and pastor, which especially led to his selection, he had distinguished himself as a theological writer and a Scandinavian scholar.

Inducted as co-pastor of Knox Church on April 30th, he received a most cordial welcome from the congregation at a *conversazione* held on May 2nd, and occupied the pulpit for the first time on May 4th. At its meeting, in the following month, the Session passed a resolution in which they thanked the Pulpit Supply Committee, and especially Mr. Edmund Smith, its convener, for the very excellent work they had accomplished, and which, in its conclusion, expressed "their devout thankfulness to the Great Head of the Church for the restoration of Dr. Stuart to a gratifying measure of health and strength, and for the harmony that has characterised Mr. Davidson's settlement among the people."



REV. A. P. DAVIDSON, M.A.

The appointment of Mr. Davidson "greatly quickened the desire of the office-bearers to relieve the Church Fund of the whole of the remaining debt, and, early in 1890, Mr. Andrew Cameron, a member of the Session, undertook to initiate and carry through a scheme for the total extinction of the debt (of £2,800)" by the end of the year 1891. At the conversazione to welcome Mr. Davidson, Dr. Stuart was able to announce that the sum of £2,000 had been subscribed, and by the end of the year the whole amount had been

promised, and £1,300 paid. On receipt of this joyful news the Deacons' Court asked Dr. Hislop, who had already, at the time of the opening of the new church, written a Memoir of the Church, to complete his story of the congregation with a view to its publication.

The year 1891 passed somewhat uneventfully, all the institutions of the church being now fully sustained and the work progressing quietly but steadily. Among the large band of workers, some passed away to their rest, including two of the elders, Messrs. H. Kirkpatrick and Wm. Douglas, and Mr. James Wilkie, an esteemed member of the Deacons' Court.

Another valued member and elder, Mr. John Reith, "who for twenty-nine years had served the church in several relations, but especially as teacher and superintendent of the Main Sabbath School and as a worker in the outfield," was called to fill an important position in Wellington. The Session, in receiving his resignation, noted these services and also bore testimony to his work as "the originator of the Teachers' Class for the study of the lessons, teacher of the first Bible Class that met on Sabbath afternoon, and founder of the Gift Day Festival. . . . His family followed his example in devotion to the congregation and its institutions."



MR. JOHN REITH.

It is matter for congratulation that Mr. Reith is still in vigorous health, and is still active in church work in Wellington and its neighbourhood.

At the close of the year, Mr. Cameron was able to report that the whole amount of the debt on the church, £2,800, had been paid off.

Despite the fact that a very considerable portion of the burden of the pastoral and pulpit work was taken by Mr. Davidson during the next two years, the health of the senior pastor, Dr. Stuart, continued to be far from satisfactory. On January 28th, 1893, he was seized with serious illness which laid him aside for some time. Thanks to his strong constitution and the careful attendance of his medical adviser, Dr. Coughtrey, he was able, after a few weeks, to

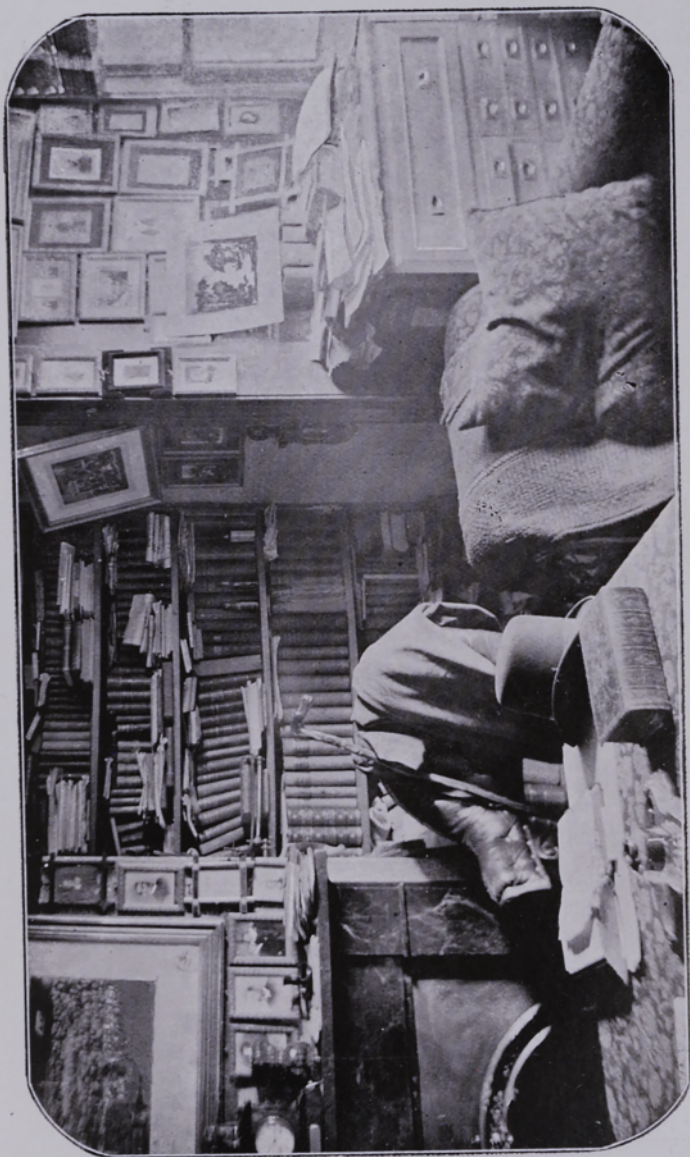
leave the manse and reside for a time with his devoted friends, Mr. and Mrs. R. Glendining, where he soon recovered health and strength. Dr. Stuart always looked on Mrs. Glendining as a daughter, and no one could have tended him more carefully and affectionately than she did.

All through 1893 his health remained somewhat precarious, but 1894 was ushered in without any suspicion on the part of the congregation or its office-bearers of the troubles which loomed ahead. Early in the year, to the pained surprise of all in the congregation, Mr. Davidson, the junior pastor, resigned his position as colleague and successor to Dr. Stuart. Immediately on the announcement of his resignation, a deputation, appointed by the Session and the Deacons' Court, waited on Mr. Davidson, with the view of urging him to reconsider his decision. Nothing came of it, however; Mr. Davidson's mind was made up from the outset, and remonstrance was not persisted in. The deputation could only report that "whilst deeply regretting the resignation of Mr. Davidson, we believe that no good would result from any further attempt to interfere with the course which he has decided to adopt."

At a congregational meeting, held on March 27th, the action of the committee was endorsed, and Mr. Davidson's resignation was formally accepted by the Presbytery. He shortly after returned to Scotland, accompanied by the love and esteem of the many friends he had made here. His services during the four years of his pastorate were many and great, and his work, especially among the young people, was of an enduring and very valuable character. His sermons were marked by depth and fervour, and were characterised by their high literary quality.

The termination of the co-partnership no doubt told unfavourably on Dr. Stuart's health, which failed rapidly during the early months of 1894. Still, with indomitable courage, and in spite of great suffering and increasing weakness, he laboured on, visiting the sick and the dying, while his own footsteps were fast moving towards the grave. But early in April even his unconquerable spirit could not carry him through his work, and he had to resign himself to inaction. Two or three weeks later, as one of his parishioners—herself in the grip of the disease which carried her off soon after—was being slowly driven round the drive in the Town Belt, her carriage passed that of Dr. Stuart standing in a sheltered bay where he was enjoying the forenoon sun. Neither sufferer was strong enough to speak to the other; they could only feebly wave a farewell salutation, for it was the last time that each was able to be out.

On Saturday, May 12th, 1894, Dr. Stuart passed away, and the announcement of his death created a feeling of intense sadness throughout the whole community. As was stated at the time, "he



DR. STUART'S STUDY.

was the most widely known and universally respected man that Otago has yet seen, and especially by the young people of the congregation it will be hereafter esteemed a great privilege to have known him. For thirty-four years he went in and out among his people, familiar with its individuals and welcome in all its families; a sharer in the joys and yet more often in the sorrows of his flock. But his was no grudging sympathy; he bore the burdens of many outside his church, and was recognised as a friend and comforter by men of all creeds and denominations, and by Christians and heathen alike." A great personality, a man of great force of character and of originality, who had already made an impression in the vastly wider but more crowded field of the Old Country, his opportunity came to him when he accepted the spiritual charge of a new church in a new land. He had a broad and open mind, ready to adapt itself to new conditions and to make the most of them, and the growth of Knox Church to the unique position which it came to occupy as the largest and most influential Presbyterian congregation in the Southern Hemisphere was due, in great part, to the great man who was for thirty-four years its first minister.

Dr. Stuart was charitable in his judgments beyond most men, even to those who were most hostile and had wronged him. His sympathy was deep and sincere, and he spared himself no trouble and no pain in seeking to minister to those who were in want of help. Many a time, when his own heart was crying out for sympathy, he was bearing the burdens of others, who little realised the sorrows of their comforter. Truly a great man, who, with the strength of a giant and the simple heart of a child, realised in a large degree the spirit of his Master. His great power came, not so much because he was a preacher of the Word, but because he lived the life. His death removed from Otago one who set his mark deeply on the institutions of the country, and on the lives and characters of its people. He worked to the last, striving to do his duty—

" 'Twas but one step for those victorious feet
From their day's walk into the golden street."

His funeral—the largest ever seen in New Zealand—took place on Wednesday, 16th May. Soon afterwards steps were taken to erect a suitable memorial within the church, and this took the form of a stained glass window to be placed in the south end of the church.

On April 3rd, during Dr. Stuart's illness, a Committee of the Session was set up to arrange for pulpit supply, and this was done by agreement with the Rev. Mr. Cairns, of Ballarat, who secured the services of a number of clergymen of the Victorian Church to give monthly supply. The first of these gentlemen to occupy the pulpit was the Rev. William Hewitson, B.A., of Brunswick, who preached in the month of June. On June 21st, a congregational

meeting was held to take steps to fill the vacancy, and a large committee of office-bearers and members was set up to act in this

matter. In July, the Pulpit Supply Committee appointed the Rev. Evan Bissett to the pastoral charge of the congregation, a duty which he discharged to the great satisfaction of all with whom he came into contact. However, in November, Mr. Bissett accepted a call to Woodlands Church, and the Session appointed Mr. James A. Somerville, M.A., to the pastoral charge of the congregation. Mr. Somerville laboured till June, 1896 (when he was called to Waihola), with much acceptance among the people, and was particularly successful with the young. The Minister's Bible Class grew under his able leadership to number 150 members, and did good work.



REV. J. A. SOMERVILLE, M.A.

Throughout 1894 and the early part of the following year, the pulpit was supplied by a succession of able clergymen from the Victorian Church, but meanwhile the question of obtaining a successor to Dr. Stuart was exercising the congregation. On April 9th, 1895, a meeting of the congregation was held to receive nominations, and it was resolved by a unanimous vote to call the Rev. Wm. Hewitson. The call was duly accepted, and Mr. and Mrs. Hewitson arrived in Dunedin on July 6th. The induction took place on July 9th, the new minister preached for the first time on the 14th, and was welcomed by the congregation at a gigantic social meeting held in the Garrison Hall on the 19th.

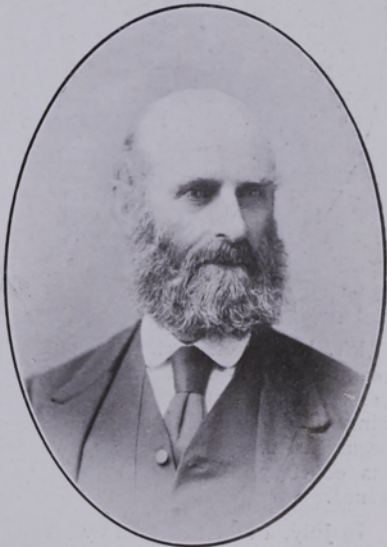
Mr. Hewitson is a native of Smythsdale, in Victoria, and received his early education at the Ballarat High School. After several years in business, he entered the University of Melbourne, and in due course graduated as B.A. He then passed through the Theological Hall as a student of Ormond College, and, on completing his course and being ordained as a clergyman, he was called to service in the Presbyterian Church, Brunswick. Here he served for seven and a half years, two and a half as assistant and five as colleague of the Rev. Mr. McVie.



REV. PROFESSOR HEWITSON. B.A.

Mr. Hewitson's settlement as pastor of Knox Church gave great satisfaction throughout the congregation, and this feeling grew in strength as he came more into touch with the organisations of the church. The Prayer Meeting in particular was very largely attended, and the spiritual character of the minister's public utterances, and his careful attention to the visitation of the sick and dying, helped to knit him to his people with a strong bond. All through the vacancy there had been a strong spirit of loyalty to the church manifested throughout the congregation, and this was reflected after his settlement in many ways ; among others by the fact that every sitting in the church was taken.

This year, 1895, saw many changes in the *personel* of the congregation, and many gaps were made in the ranks of its workers. Mrs. Geo. Grant, who had been president of the Ladies' Association ; Mr. John Campbell, a member of the Deacons' Court for many years ; Mr. Wm. Simpson, a deacon and elder since 1889, and a Sabbath School teacher ; Mr. John Borrie, the second clerk of Session in succession to Mr. John Gillies ; Mr. Edmund Smith, and Mr. Thomas Park were all removed by death, the two last-named within a day of each other ; while the services of Mr. Clement White, who had been an elder since 1884, and who had for sixteen years acted as head of the Primary Department of the Sabbath School, were lost to the congregation through his departure to West Australia.



MR. JOHN BORRIE.

Mr. Edmund Smith was long known and highly respected as the Factor of the Presbyterian Church of Otago and Southland. He was a deacon and an elder for many years, and also clerk of the Deacons' Court. He was one of the founders and first president of the Missionary Association. His relation to the congregation was a most intimate one, and in many capacities he served the church faithfully and zealously. He died in June, nearly a month before the arrival of the Rev. Mr. Hewitson, whose call to the church he had warmly supported, and whom he had hoped to welcome as its second minister. His son, Mr.



MR. EDMUND SMITH.

Mr. Robert Allan was appointed church-officer in succession to Mr. Park, and made himself invaluable to all the organisations of the church by his courtesy, tact, and diligence.

In July, a tablet erected by the ladies of the congregation in memory of the late minister was placed in the north wall of the church, alongside of that erected to Mrs. Stuart.

In 1896, the questions of erecting a new manse and making additions to the Sabbath School were under consideration. Mr. Hewitson desired the latter work to take precedence, as he felt that, while he could carry on in the old manse, the work of education among the young was hampered by the decayed state of the building in which it was conducted. But the Deacons' Court were authorised by a congregational meeting, held on May 21st, to spend

E. R. Smith, has been a deacon for the past twenty-two years.

Mr. Thomas Park, church-officer since 1860, was one of the most characteristic figures in the church, and was a most respected and trusted man. His was no slipshod service, it was whole-hearted and earnest, and was appreciated by all in the congregation. His son, Mr. S. M. Park, was elected to the deaconship in 1896, and has been clerk of the Deacons' Court since 1900.



MR. THOMAS PARK.

£2,000 on a new manse, and £1,200 for additions to the Sabbath School building. The former work was put in hand, the old manse being sold for removal, and put up by its purchaser at St. Clair. But the Court found that the money voted for the Sabbath School would not prove sufficient for what required to be done, so the whole question was delayed for a time.

The new manse was formally opened on 31st March, 1897, and proved in every way a worthy appendage to the beautiful church. It cost a little over £2,600.

In this year, also, the beautiful stained glass south window, placed as a memorial to the late Dr. Stuart, was completed. The cost was met by subscriptions from the members of the congregation, but the credit of the work was mainly due to Mr. R. Glendining, one of the elders, who also contributed very largely to the required fund.

Among other changes in 1897 was the passing of the Missionary Association, which became a branch of the Presbyterian Women's Missionary Association. Mr. Hewitson's interest in Foreign Mission work, and his position as convener of the church's Mission Committee, led to a great increase of vigour in this department of the congregation's work.

The following year (1898) was memorable in connection with the Jubilee of the Otago Church and settlement, and a special service was held in Knox Church on Anniversary Day, March 23rd.

On June 22nd, a very interesting ceremony, in which Knox Church was deeply interested, took place in the Triangle in the presence of many hundreds of the citizens of Dunedin. A statue of the late Rev. Dr. Stuart, erected by public subscription, was unveiled by his devoted friend, Mrs. R. Glendining. The event called forth a heartfelt eulogy from the press of the Colony in memory of one whose career was "fruitful in blessings, spiritual and temporal, to this city and province, of which the memory will be more enduring even than the bronze in which his well-beloved features are delineated."



MR. R. GLENDINING.

A committee was set up in 1898 to consider the question of appointing an assistant to the minister, as it was recognised that the work was far too heavy for one man to carry out satisfactorily.



REV. JOHN COLLIE, M.A.

Mr. Hewitson, however, got the question postponed for a time, as he was particularly anxious to get the matter of the Sunday School building placed on a proper footing. But in the following year he fell in with the wishes of his office-bearers, and the Rev. John Collie, M.A., was appointed assistant. Mr. Collie had an excellent record as a student of great promise; he was a good preacher, and proved an excellent worker. Unfortunately, his health gave way in 1900, and he was obliged to resign a position

which he had filled with much satisfaction to the congregation. After a period of rest, Mr. Collie's health had so far improved that he was able to accept a call to Crookston, where he continues to do good work as a minister of the gospel.

After various schemes had been suggested for repairing and adding to the old church for Sabbath School purposes, it was finally decided in 1899 to erect a new building altogether, and a subscription list was opened for the purpose. During the year (1899) the sum of £1,076 was collected, and £900 more

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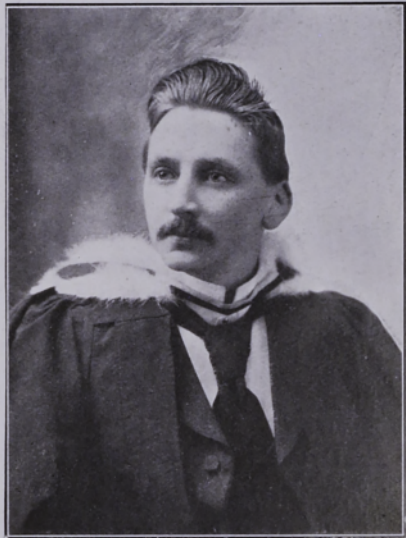


HON. W. D. STEWART.

promised—a noble sum, considering that the congregation also subscribed £1,072 to the Jubilee Fund of the Church of Otago and Southland.

In November, 1899, the Hon. W. D. Stewart, M.L.C., was called to his rest. He was elected a deacon in 1869, and an elder in 1874. Within the congregation he did excellent work as an office-bearer, as a Sabbath School teacher, and as a wise counsellor in many a time of difficulty. But his interests and labours were not merely congregational and parochial; he sat frequently as a member of the Synod and served on its various committees. He also took an active interest in public life and sat in the House of Representatives as one of the members for Dunedin. At the time of his death he was a member of the Legislative Council. He is still represented in the congregation by his son, Mr. W. Downie Stewart, a well-known solicitor and, at present, a member of the City Council.

In April, 1900, the Rev. D. M. Pryor, B.A., was appointed to the position of assistant to the minister. He quickly made his influence felt in the congregation, and his work in the pulpit and in the outfield was much appreciated. But, unfortunately, he contracted phthisis, and, after a gallant struggle against the on-coming weakness, was obliged to resign the position before the close of the year. In March of the following year, he passed away after much suffering. Though directly connected but a short time with the church, he made a deep impression on all with whom he came into contact.



REV. D. M. PRYOR, B.A.

The idea of building a new Sabbath School was not carried into effect during 1900 on account of the great advance in the price of building materials that year, but the building fund stood at £1,435 at the close of the year. At the same time the debt on the church was £1,337.

Since the commencement of Mr. Hewitson's pastorate, the work of the church in all its diversified departments had gone on

progressing satisfactorily, so that the office-bearers were able to record at the close of 1901 that in "our case the prayer of the Psalmist has been largely answered :—

"Peace be within thy walls,
And prosperity within thy palaces."



MR. COLIN M. GORDON.

richly blessed our congregation." As a memorial of their appreciation of his character and eminent services, the congregation placed a suitable headstone on his grave in the Southern Cemetery, with the characteristic and appropriate text: "I am among you as he that serveth."

During 1901, Mr. R. Glendining added another to the many benefactions he had conferred on Knox Church by renovating the whole of the interior of the church at his own expense. At the same time the Deacons' Court repaired it externally.

The debt on the church at the close of the year amounted to £1,682.

The year 1902 was another memorable year in the history of the church. The plans of the new Sunday School, drawn out by Mr. P. Y. Wales, were passed by the Deacons' Court in the preceding October, and the work was at once put in hand by the Building Committee. The foundation stone was laid by Mrs. Robert Glendining on 18th December, 1901, and the present handsome and commodious new building was opened in September,

On May 24th of that year, Mr. Colin McKenzie Gordon, who had been Session Clerk for nearly twenty-one years, was called away suddenly. His death created the sincerest sorrow in the congregation, to whom he had endeared himself by his beautiful Christian character and his works of faith and labours of love. He "had a high standard of conduct, and combined conformity thereto with perfect courtesy towards other men, in such a way as to make fellowship with him a stimulus and pleasure. . . . His zeal (extending to the minutest details of the duties of his office) was covered by a personal unobtrusiveness that did much to promote and maintain the peace with which God has so



NEW SUNDAY SCHOOL.

1902, with all appropriate ceremony. The total cost of the school was £5,198, of which the sum of £2,727 was contributed before the completion of the structure.

Since Mr. Pryor's resignation, Mr. Hewitson had laboured in the congregation without any permanent assistance, and the strain was proving too heavy to be continued. But in June, 1902, Mr. W. T. Todd, who had laid the congregation under a deep debt of gratitude by his many years of self-sacrificing and enthusiastic labour as superintendent of the Sabbath School, resigned his position in the firm of Messrs. Murray, Roberts & Co., and accepted that of assistant in Knox Church.

Mr. Todd occupied this position with much acceptance to the congregation, and with great relief to Mr. Hewitson, till April, 1907, when he was called to the

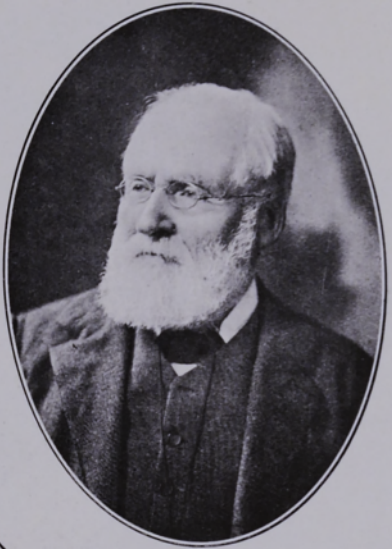


REV. W. T. TODD

church at Middlemarch, where he is still happily placed. He continued his work as head of the Sabbath School all those years, and, at the same time, did much of the pastoral work of the congregation, the latter being especially heavy during a great part of 1906, when Mr. Hewitson was absent on his trip round the world. Mr. Todd's name will long be held in affectionate remembrance by the many hundreds of teachers and pupils who came under his benign influence during his twenty-seven years of active service in the Sabbath School.

Mr. Hewitson's health necessitated a respite from official work from October, 1902, to January, 1903, when he returned from his holiday invigorated and refreshed.

Still another change was made in 1902 by the appointment of a deaconess to



MR. E. B. CARGILL.



SISTER MARY.

assist in the charitable work of the congregation. As a result of inquiries, the position was offered to and accepted by Miss Mary McQueen, of Melbourne, who came over early in July, and at once commenced work among the poor, the aged, and the sick, in conjunction with the Ladies' Association. For five years Sister Mary laboured with devotion and patient kindness among the sorrowful and the needy. Quiet and unobtrusive to a degree, she was not heard of much outside of her sphere of work, but to all who knew her and what she did, her life

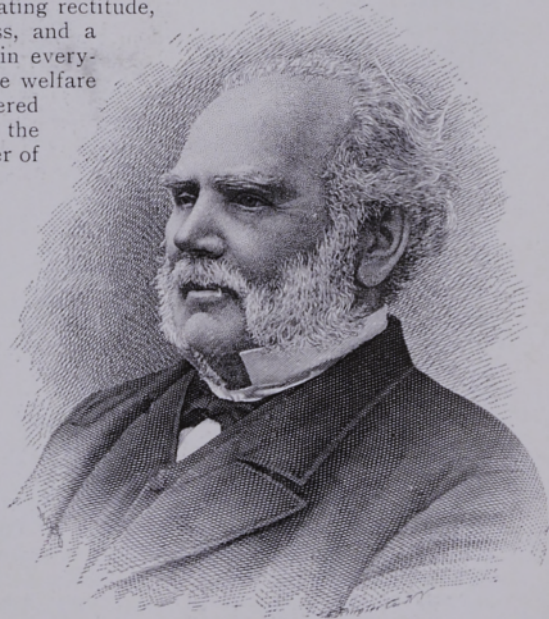
has been an inspiration. In June, 1907, she was appointed matron of the Presbyterian Orphanage, a position she was eminently fitted to fill, and she took with her into her labours the hearty good-will and prayers of the congregation.

At the close of 1902 the net indebtedness of Knox Church was £3,738, and by the close of the following year it was £3,759.

The years 1903 and 1904 were comparatively uneventful, but in the latter the two oldest members of the Session, Mr. Edward Bowes Cargill and Dr. John Hislop were called to their rest.

Mr. Cargill was a member of the first Deacons' Court of the church, having been ordained in 1860. Two years later he was elected an elder, but in 1868 he transferred for a time to the newly-formed congregation of St. Andrew's. In 1871, he rejoined Knox Church Session, on which he served for thirty-three years. At the time of his death (August 9th, 1904) he was senior elder of the church. He often represented the congregation in the Presbytery and Synod, and was for many years joint-convener of the Theological Hall Committee. "His long life was

marked by an undeviating rectitude, exuberant hopefulness, and a generous enthusiasm in everything that affected the welfare of others. He rendered valuable service to the community as member of the Provincial Council, Vice-Chancellor of the University, and Mayor of our city. His character was nourished by a habit of secret prayerfulness, a simple faith in God, and a growing hope of immortality."



DR. HISLOP.

Dr. Hislop died on May 19th, 1904, full of years and honours. He arrived in the Colony in 1856, and was for a time resident in East Taieri as school teacher. In 1865, he was elected a deacon, and, in the following year, elder in Knox Church; but he was originally ordained an elder in the Old Country in 1847.

Trained at the Normal School and the University of Edinburgh, he was called by the Provincial Government of Otago to frame and build up the education system of the province. In 1877, he left Knox Church for a time, having been transferred to Wellington as secretary of the Education Department of the Colony. On his retirement from that important position he returned to Dunedin, and, in 1886, was re-elected to the eldership. In 1876, at the request of the office-bearers, he wrote a memoir of Knox Church, which he amplified and brought down to date in 1892 in the "History of Knox Church, Dunedin," a work of 160 pages, which summarised all the main facts of the past thirty-three years, and which is the basis of the information contained in this Jubilee Memoir. His life abounded in good works, and in good service to the community.

In the latter end of 1904, Mr. Hewitson was granted, by the office-bearers, leave of absence to visit the Home Country, and to see for himself part of the mission work which our church was carrying on. He and Mrs. Hewitson left on November 14th, and visited India and Palestine. Landing in Southern Europe, they spent a pleasant time in Italy, then crossed Europe *via* Switzerland, and after a somewhat prolonged visit to Britain, they went over to America and saw something of the conditions prevailing in the United States. The return home was made by way of the Pacific, and, after a year's absence, the travellers returned refreshed and strengthened from their holiday. On 15th November, 1905, they were welcomed by a meeting of the congregation.

During Mr. Hewitson's absence, the pastoral work of the church was carried on by Mr. W. T. Todd, assisted by Sister Mary, while the pulpit was ably supplied by ministers of the Victorian Church.

On February 19th, 1905, Mr. A. J. Barth, the first organist of the church, died after a very brief illness. He had established himself firmly in the affection and esteem of the congregation, not only by his great taste and judgment in the manipulation of the organ, but also by the loving spirit which characterised all his family relations. He had been for nearly twenty-one years organist of the church.

The vacancy was temporarily filled by Mr. Leslie Williams while steps were being taken to obtain an organist and choirmaster. Out of a number of applicants for the position, Mr. W. Paget Gale, F.G.C.M., F.V.C.M., was selected, and entered on his duties in the middle of the year. It is questionable if any organist who has played on Knox Church organ could excel Mr. Gale in his mastery of the instrument; his manipulation is remarkably fine. Under his vigorous leadership, the choir has attained dimensions and a proficiency not formerly reached.

At the beginning of 1905, there passed away an old member and worker in Knox Church who had formerly a very close connection with it. Mr. Robert Dalglish was elected an elder in 1866, and he served the church in that capacity till 1880. His views on instrumental music were, however, very pronounced, and when he found that the congregation was committed to the change he resigned his eldership and connection with the church and joined First Church. When the latter congregation also decided to introduce instrumental music into their service he returned to Knox Church, but did not re-enter the court. His chief interest lay in Sabbath School work, to which he devoted himself whole-heartedly. Shortly after the school was opened in N.E. Valley, in 1867, he joined the teaching staff. In 1871, he transferred his work to Pelichet Bay, and continued to labour there as a teacher till 1889, when he became superintendent, an office which he filled till the time of his death. During all his long period of nearly forty years' faithful service, he seldom missed his attendance at the school. By his will he left it a legacy of £100.



MR. W. P. GALE.

In August of this year, Mr. Robert Allan, who had been church-officer for fifteen years, resigned his position to take up his residence in Central Otago. He had proved a most efficient and conscientious officer, and his loss was felt by the congregation; but their regret was tempered by the fact that the change has proved most beneficial to his health.

Mr. Thomas Neill was appointed church-officer in his place, and has shown himself a worthy successor.

The church debt on 30th June, 1905, stood at £4,107.

During the church year ending June 30th, 1906, three of the oldest office-bearers in the church passed away. Mr. Wm. Hutchison, originally

ordained an elder in 1856, was for sixteen years an elder in Knox Church. He had, during a long and arduous life, devoted much time and thought to the moral and social betterment of his fellow-men. "He brought to all his work a mind unusually well-stored, and a pen of more than ordinary grace and fluency." Mr.

David Ferguson, ordained an elder in 1874, was long connected with Sabbath School work, being the founder (in 1874) of the Infant Department. For many of the later years of his life he resided at Ravensbourne, but to the last he retained a lively interest in Knox Church, and attended the meetings of the church courts and the quarterly Communion as long as his strength permitted. Mr. James M. Fraser, ordained an elder in 1884, was one of Nature's own gentlemen. He had long been a faithful worker in the church, and no member of the Session was more highly esteemed for his beautiful Christian character.

Two other members of the Session were lost to the congregation this year by resignation. Mr. P. L. Clark (ordained 1894) was elected an elder of Knox Church in May, 1899, and proved himself a most valuable worker. The new church in Maori Hill, where he resided, was largely built up by his efforts, and on its being constituted a separate charge he attached himself to it.

Mr. Robert Chisholm was elected a deacon in January, 1865, and held office for three years. In 1878, he was elected an elder, and had thus held office for twenty-eight years. His name appears in the Annual Report for 1865 as one of the Sabbath School teachers, and he remained on the staff till 1881, when he took charge of the senior class, which had been formed by Mr. John Reith four years previously. For twenty-three years this class was carried on with great success. For many years also he laboured earnestly and successfully in the outfield, and was indeed active in every department of church work. Mr. Chisholm's retirement was due partly to the increasing difficulty felt



MR. R. CHISHOLM.

by himself and his family of attending the services, and partly by his having joined the Roslyn Church, of which his brother, the Rev. James Chisholm, was minister. Mr. R. Chisholm is still an active worker in Roslyn Church.

Towards the close of 1906, Mr. Daniel Smith, another old member of the Session, passed away. He was elected a deacon in 1886, and an elder in 1889. Though his voice was not heard in



SISTER LAURA.

tunately, the invaluable services of Miss Laura Reid—a daughter of the church, who had for years devoted herself to the work of an honorary deaconess—were freely given. The church recognised her splendid work by appointing her to the position in October. Towards the end of the year the question of obtaining a suitable assistant to the minister was seriously considered by the Session, and the Rev. Jas. W. Shaw, M.A., who had just completed his theological course, was appointed to the position.

Mr. Shaw is a native of Dunedin, where he was born on September 17th, 1883. He was educated at the High Street School from 1888 to 1895, and at the Boys' High School from 1896 to 1901. He was Dux of the School in 1900, and, in the same year, gained a Junior University Scholarship. Proceeding to the

the church courts, he was one of those conscientious, zealous workers who performed all the duties of his position with thoroughness. For years he maintained a native worker in the Mission Field, and took great interest in all branches of the church's work.

Throughout a great part of 1907, owing to Mr. W. T. Todd's resignation and his transfer to Middlemarch, Mr. Hewitson carried on the work of the church unaided. Sister Mary's connection with the active work of the congregation ceased in June, but, for-



REV. J. W. SHAW, M.A.

Otago University, he graduated B.A. in 1904, and won a Senior Scholarship in English and French. The following year he took his M.A., with First Class Honours in the same subjects. During his University career, he was president of the Christian Union, president of the Students' Association, editor of the "University Review," and was selected in 1905 as the Otago nominee for the Rhodes Scholarship. He entered the Theological Hall in 1905, and was a student there till the end of 1907, was Stuart Prizeman in Church History, and took First Class Honours.

Mr. Shaw has more than realised the high expectations formed of him. In all departments of work—preaching, visiting, leading a Bible Class, with its literary and athletic accessories, assisting in the Sunday School, and conducting the Stuart Hall Mission—he has shown distinct efficiency. His fine natural abilities, his industry, and his sympathetic vision of the spiritual ends of life and the church will make him every year a more useful servant of our Master.

During 1907-08, a movement was commenced to pay off part at least of the debt on the church. In March, 1908, the office-bearers decided to ask the congregation to make an effort to extinguish the debt before the Jubilee of the congregation in 1910, and commenced by subscribing themselves the sum of £727. A committee was formed, mainly by the efforts of one of the elders, Mr. Alexander Hamilton (since removed to Riverton), and by the middle of 1908 about £1,400 was subscribed. Since Mr. Hamilton's departure, the active work of the Debt Reduction Committee has been taken up by Mr. George Duncan. On June 30th, 1908, the net indebtedness of the congregation was £4,079, against which the sum of £454 had been collected and paid into the Savings Bank.

The end of 1908 witnessed the second great change in the church in the resignation of Mr. Hewitson, on the occasion of his call by the General Assembly of the church to the mastership of Knox College. The call was so unanimous, and the fitness of Mr. Hewitson for this important position was so universally recognised, that the congregation could only accept his resignation, though with sincere regret. At a meeting held on November 16th, a resolution expressive of the congregation's appreciation of his pastorate of nearly fourteen years, of the wisdom which characterised his counsels, the high ideals of life and duty which he set before the congregation, his solicitude and sympathy towards all who were in distress, of the affectionate regard in which he was held, and of the sincere regret of the congregation at the close of his pastorate, was carried unanimously. Mr. Hewitson preached for the last time as minister of Knox Church on Sunday, 13th December, and his resignation took effect as from 31st December.

It is safe to assert that the Assembly's choice has been fully justified. Mr. Hewitson's health has benefited by the change, and

Knox College is full to the doors. The office-bearers asked the Presbytery of Dunedin that, during the vacancy, Mr. Hewitson should be appointed moderator, and this was agreed to. Steps were at once taken to obtain a successor, and several clergymen were invited to occupy the pulpit. Meanwhile, Mr. Shaw, assisted

by Sister Laura, laboured to overcome the pastoral work of the congregation, and, to give suitable help in this direction, Miss Margaret Simpson, who had very successfully passed through the Dunedin Training Institute and shown herself eminently qualified for the work, was selected as deaconess.

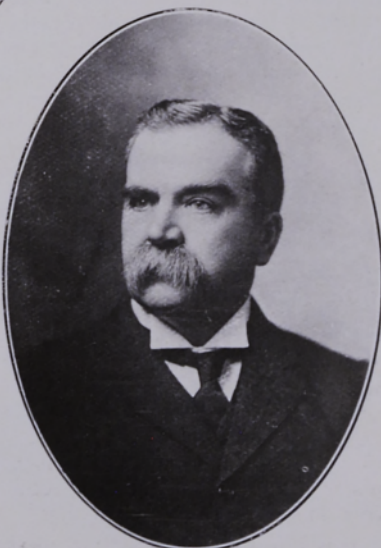
Sister Margaret was ordained in December, 1908, and, at the same time, Sister Laura was ordained as honorary deaconess. The whole of the funds necessary for carrying on Sister Margaret's work have been



SISTER MARGARET.

generously donated by Mr. John Roberts.

Early in 1908, Mr. Walter Hislop, who had acted as Session clerk since Mr. C. McK. Gordon's death in 1901, was prostrated by serious illness, and this has continued to incapacitate him from work. As deacon since 1873, elder since 1889, and church treasurer since 1875 till the work was taken up by Mr. J. M. E. Garrow in 1904, Mr. Walter Hislop has rendered most valuable services to the congregation, and the sympathy of all who know him has gone



MR. WALTER HISLOP.

out to him and his family in their protracted trouble. It is interesting to note that three generations of this family have been office-bearers in our congregation, viz.:—Dr. John Hislop, Mr. Walter Hislop, and Mr. J. S. Hislop.

Mr. P. G. Pryde, who has been a deacon since 1879, and clerk of the Deacons' Court from 1886 till his election to the eldership in 1899, has for the past two and a half years been acting Session clerk. He also did similar duty in 1902 and 1903, during and after Mr. Walter Hislop's visit to Britain. Than Mr. Pryde the Courts have had few executive officers more interested and zealous.



MR. P. G. PRYDE.

In the death of Mr. J. A. Torrance in 1908 and of Dr. John Dunlop early in 1909 two well-known and greatly esteemed elders were called to their rest. Mr. Torrance arrived in Dunedin some time after the discovery of the goldfields, his first engagement being with the printing department

of the *Evening Star*. His bent was, however, religious and benevolent work, and his appointment as gaol chaplain and afterwards as agent of the Patients' and Prisoners' Aid Society provided an ample field for the exercise of his philanthropy. A man of simple yet profound faith, tactful and sensible in his ministry among the sinful and distressed, he ever strove to be influenced by the example of Him who had compassion



MR. J. A. TORRANCE.

on the ignorant and on them that are turned out of the way. His ordination to the eldership took place in 1874. He has left to his family "the priceless legacy of a good name and a heritage of worthy deeds."

Dr. Dunlop was an elder of our church since April, 1888, and, whenever required, was ever ready to render service in the pulpit, in pastoral visitation, or at funerals. He was a man of ripe scholarship, but was pre-eminent in the department of knowledge he was selected to impart to the students of our Theological Hall. After the death of Dr. Stuart, he helped, as Moderator, to pilot our congregation in safety and peace through the troubled waters of a long vacancy in the pastorate. His knowledge and his wise Christian counsel have been a tower of strength to our congregation in times of difficulty.

At a congregational meeting, held on the 18th August, 1909, presided over by the Rev. Professor Hewitson, it was unanimously decided to call to the pastorate of the church the Rev. Robert Evan Davies, M.A., of Petersham, Sydney. The call was signed by 674 members and 67 adherents, and, on 21st September, the Dunedin Presbytery decided to sustain it and accordingly forwarded it to the Sydney Presbytery for presentation to Mr. Davies. In due course, Mr. Davies accepted the call, and, on Saturday, the 6th November, he and his wife arrived in Dunedin, his induction taking place on the following Wednesday evening. Mr. Davies was born at Mold, North Wales, within a few miles of the ancient city of Chester. His early education was received at Alun Grammar School, Mold, after which he had some training in commercial life. He later returned to his old school to prepare for university work, and, in 1894, entered the University College of Aberystwyth—a constituent College of the University of Wales. Here he graduated B.A. in 1898. From thence he proceeded to Christ's College, Cambridge (amongst whose *alumni* may be mentioned Milton, Paley, and Charles Darwin). He was awarded the Gell Hebrew Prize in 1900, took a high place in the Theological Tripos in 1902, and graduated B.A. (for the second time) the same year. During a visit to the Home Country in 1906 he obtained his M.A. degree.

In August, 1903, he was inducted to the Presbyterian Church of Petersham, Sydney, N.S.W., where he remained till called to Knox Church. For some time he was lecturer in New Testament Exegesis and Theology at St. Andrew's College, Sydney.

A social meeting, on the 12th November, was arranged as a welcome to the new minister and his wife, and as a farewell to the old. The School Hall, which was crowded, was beautifully decorated with flowers and flags. Addresses of welcome were delivered by the chairman (Professor Hewitson), by the Rev. James Chisholm on behalf of the Presbytery, and by Mr. Duncan Wright and the



REV. R. E. DAVIES, M.A.

Rev. J. W. Shaw on behalf of the congregation. At a suitable break in the programme, Professor Hewitson, on behalf of the ladies of the congregation, said that in a few days Mrs. Davies would receive a gift of a dining table, which was in course of manufacture, and that they now desired him to present to Mr. Davies, in their name, a large study table of American oak. In the course of his remarks, Professor Hewitson expressed his thankfulness that the congregation had emerged from its critical experience undivided. There was not a rag of a party, and Mr. Davies started his ministry without a rival in the affections of his people. On behalf of himself and his wife, Mr. Davies thanked the congregation for their gifts and the kind welcome they had extended to them. He believed he must centre his efforts on the work of the pulpit, and hoped his work would permit him to spend the early part of the day in his study. He was in the heyday of life, and believed that his best was yet to be. He trusted to be privileged to work in their midst for many years. He realised the magnitude of the responsibilities he had undertaken, but was accustomed to look to a source that was infinite.



MRS. DAVIES.

The Rev. J. W. Shaw then presented to Professor Hewitson an illuminated address, signed by all the office-bearers on behalf of the congregation, expressing sentiments of the sincerest respect and goodwill towards him, and their regret at the termination of his pastorate, marked as it had been by the most cordial relations between minister and people. Accompanying the address was a cheque for one hundred guineas, and with this part of the presentation Mr. Shaw said the congregation desired to associate the name of Mrs. Hewitson, in token of their appreciation of her devotion to all the highest interests of the church. Gifts of jewellery were also made to the Misses Rule, nieces of Professor Hewitson, who had been well-springs of enthusiasm in the church life and work.

Professor Hewitson thanked Mr. Shaw for many things most graciously spoken by him in presenting the congregation's gifts. He committed the congregation to the care of their new pastor with the prayer that their best days and most useful were yet ahead.

The meeting was of the heartiest and most enthusiastic nature, and provided a happy inauguration to Mr. Davies' ministry. He has now been among us for six months, and gives every evidence that in its third minister Knox Church will find a worthy successor to the godly and able men who have in past days broken to its people the bread of life. Already he has impressed the congregation by his direct and earnest presentation of spiritual truths, by his devoted attention to the pastoral work, and by his manifestly sincere sympathy with all who need the comfort and consolation of the Gospel of Jesus Christ.

CONCLUSION.

The above narrative covers an eventful period in the history of this congregation. Beginnings are always interesting, but where such are followed by a strong and vigorous development they are doubly so. We look back across these intervening years to those early pioneers with a sense of gratitude to God. They were men of heroic soul, great daring, and exceptional capacity. Their difficulties were great, but they met them with a buoyancy of spirit which sprang from a religious life that was as bright and fresh as the morning dew. We reverence their simple faith,—a faith unmoved by rationalistic questionings, and undimmed by the dark materialism which pervades our national life to-day, in common with that of other lands. We remember with pride their enthusiasm, foresight, and religious zeal; and we do not forget their victories over difficulties well nigh insuperable.

What of the future?

This question will be answered by the present generation, particularly the younger members of it. It is our privilege to be able to pay honour to those men and women who laboured so faithfully in this congregation; it behoves us to prove ourselves worthy to succeed them. They had problems peculiar to their own day, while we have ours, which are none the less difficult. Our ability to meet such will prove our fitness to follow them.

There is a real danger lest the younger generation may forget their ancestry and their traditions. To neglect such would deprive ourselves of that which is essential to our progress. There can be no true development which is out of sympathy with the past. It is hoped that the Jubilee celebrations may inspire our young people to such an extent that they will determine to carry forward the work so auspiciously commenced, and so successfully continued up to the present.

The outlook to-day differs widely from that of fifty years ago. Our problems are not the same; methods of work have changed. But the needs of the heart are the same. The form in which the Truth is presented may have changed with the times, but the substance remains unchanged, belonging as it does "to those things that cannot be shaken." Men still need Divine forgiveness, and are conscious that none can redeem them from their sins but He who "came that we might have life more abundantly."

There are many who will read these pages with a yearning desire, as memories are quickened and old scenes are brought to light again, but we rejoice to know that the Head of the Church is the same,—yea, "the same yesterday, to-day, and forever."



JOHN ROBERTS, C. M. G.

EXECUTIVE OFFICERS.

Clerks of Session.

John Gillies, 1860-1870.

John Borrie, 1871 - 1874 ;
1875-1880.

Colin McKenzie Gordon,
1874 ; 1880-1901.

Walter Hislop, 1901, still in
office.

Patrick Gunn Pryde (act-
ing), 1908, still in office.



MR. S. M. PARK.



MR. J. S. HISLOP.

Clerks of Deacons' Court.

Robert Short, 1860.

Edmund Smith, 1865 - 1872.

Colin McKenzie Gordon, 1872-
1874.

Wm. T. Glasgow, 1874-1879.

George Malcolm Thomson,
1879-1886.

Patrick Gunn Pryde, 1886-
1900.

Samuel Morgan Park, 1900,
still in office.

Church Treasurers.

Chas. H. Street, 1860-1875.

Walter Hislop, 1875-1901.

James M. E. Garrow, 1901-1904.

John S. Hislop, 1904, still in office.

History of the Church Organisations.

HOME MISSIONS.

During the early years of the church's history, the work in the outfield of necessity bulked large in the Session's deliberations. In May, 1862, the responsibility of a district stretching from Ravensbourne to Whare Flat, and including Mount Cargill, Pine Hill, North-East Valley, and Leith Valley, in addition to the field lying close at hand, necessitated the appointment of a missionary or catechist, as he was termed. Mr. H. Gilbert and the Rev. Peter Anderson were engaged for this special work, and, on the death of the latter, Mr. James Chisholm (afterwards minister of Milton, Palmerston North, and Roslyn) acted as missionary for a few months. The formation of churches in North Dunedin and Kaikorai Valley relieved Knox Church of a considerable portion of the outfields work. But still the needs of those in isolated parts pressed heavily on the church Courts. In 1873, Mr. Duncan Wright was appointed missionary. A service was opened in Pelichet Bay School-house, which Mr. Wright still conducts with much success. On Mr. Wright's retirement, Dr. Stuart maintained the services and the visiting in the remoter districts with the assistance of a number of devoted laymen.

WHARE FLAT.—From 1875 until 1894, when this district was transferred to the North Taieri charge, Mr. Chisholm was the mainstay of the work in Whare Flat, the Rev. Dr. Bannerman and Mr. Heaney, of the Kaikorai Church, co-operating with him.

PINE HILL.—Pine Hill services owe everything to Dr. Stuart, who conducted the first services, and to Mr. R. S. Gardner and his sister, Miss C. Gardner. From 1882 until 1888, Mr. Gardner supplied this district with regular ordinances. In 1894, he opened his house for a service. Since then he has done an excellent work, both in preaching and in visiting, only advancing years causing him to relinquish his post. In the periods of Mr. Gardner's absence, the work was carried on by the members of the Young Men's Fellowship Union. Knox Church still has charge of the Pine Hill services.

RAVENSBOURNE.—The work in this district was relinquished when the Ravensbourne-Rothesay charge was formed.

LEITH VALLEY.—When a public school was opened in 1884, a service was commenced in this district. Dr. Stuart, Dr. Hislop, Messrs. Mackerras, Harlow, and Hutchison lent invaluable assistance. In 1886, the arrangements were in full swing, and an attendance of 40 was no uncommon occurrence. Mr. Andrew Hogg was the moving spirit locally. At first, Knox Church was responsible once a month; for a short period North Dunedin Church had full control; but, later, the work came back into the hands of Knox Church. Dr. Dunlop conducted Communion services regularly, and Mr. Gardner was also identified for a considerable time with the work here, both as preacher and as visitor. The attendances have fallen off of late through the departure or death of many of the most loyal local supporters of the work.

MOUNT CARGILL.—In 1882, Mr. John Reith commenced a fortnightly service in this remote district. Then Mr. D. Thomson held the fort for 18 months. In 1888, Mr. W. T. Todd took charge, assisted by the Fellowship Union. In 1896, Mount Cargill became a part of the Purakanui Home Mission Charge, under the Port Chalmers Session.

EVANGELISTIC MISSION.—In 1891, at the suggestion of Mr. Dymock, a Sabbath evening service was inaugurated in the old church. Dr. Dunlop was especially prominent in the work. The Young Women's Society visited the adjoining district, and a good congregation was soon gathered. In 1894, several joined the full membership of the church as a result of these meetings. Mr. W. T. Todd, Rev. E. A. Axelsen, and the Young Men's Bible Class all had the chief part in the Mission at different periods. In 1908 the Rev. J. W. Shaw took charge, and since then the services have been conducted with great success, Stuart Hall being filled every Sabbath evening. The Mission is one of the feeders of the main church, and numbers enter the full membership through this agency. In connection with this work, Sister Mary and Miss L. Reid (now Sister Laura) instituted a Mothers' Meeting in 1903. Sister Laura is now in charge of this most successful and helpful organisation.

A Home Missions Committee, organised in 1897, with the Rev. W. Hewitson as chairman, and Mr. W. D. Main as secretary, controlled for several years this branch of the church's activity.

LITERARY AND DEBATING SOCIETY.

In July, 1865, the Deacons' Court appointed Messrs. W. T. Glasgow, R. Chisholm, and R. Gillies a committee to take the preliminary steps for the formation of a Young Men's Association for Mutual Improvement in connection with the church and congregation, and a month afterwards such a society was formed, with Dr.

Stuart as president and Mr. R. Gillies as vice-president. This association met fortnightly, and was evidently a very live body, for, in the following year, they raised £50 for the purchase of a suitable library, and the amount was supplemented by a grant of like value from the Deacons' Court. This was the origin of the Congregational Library, which Dr. Stuart cherished so much. The first library committee consisted of Messrs. Glasgow, Gillies, and J. (afterwards Dr.) Hislop. Mr. Glasgow was, till quite recently, head of the Customs Department of the Dominion, and is now once more resident in Dunedin. Among the active workers of the society in 1867 were Messrs. James Wilkie and Thomas Hislop, the latter (Hon. T. W. Hislop) still living in Wellington.

The Literary and Debating Society, owing to the continual accession of new members, maintained its early reputation through 34 years. A Magazine, contributed by the members, was read at regular intervals. The society lapsed in 1899. A new society was formed in 1909 by the members of the Young Men's Bible Class.

THE CONGREGATIONAL LIBRARY.

The Congregational Library, established, as stated above, in 1866 by the Debating Society co-operating with the Deacons' Court, has since then been a prominent feature of the church. New books were added from time to time, and qualified volunteers were always available for the post of librarian. Mr. W. T. Glasgow was the first to occupy this position. At the time of the opening of the new church, there were 800 volumes in the library. In 1895, the library was multiplied several-fold by the addition of the library of Dr. Stuart. Nearly 3,000 volumes were added through Dr. Stuart's bequest, and, in addition, £100 was left towards the purchase of suitable bookcases and accommodation. The library now has its abode in the Sunday School buildings; of late years, however, it has not been patronised as it deserves.

SERVICE OF PRAISE.

In the early years of the church the singing was led by a precentor, whose chief qualifications were the possession of a sufficiently powerful voice and of a certain amount of musical knowledge. It was not always an easy matter to keep the congregation up to the mark in either time or tune. Another duty of the precentor was to make certain public pronouncements at the Sunday services, such as giving notice of various meetings to be held, and especially to read the banns of marriage.

The first precentor, Mr. W. McLelland, was appointed in 1860, and held the office for about a year, when he resigned, and was succeeded by Mr. Alex. Stewart. In December, 1863, Mr. Stewart resigned on account of pressure of other work, and Mr. A. Graham was appointed and held the position for about a year. He having resigned, Mr. Robert Francis was engaged in 1865, and he opened a class for sacred music on Thursday evenings after the prayer meeting. The annual report for 1871 notices with gratification "the manifest improvement which has taken place in the service of song." Two years later the use of a new psalmody, "Psalms and Hymns," sanctioned by the Synod, was introduced into the church service, and gave a fresh stimulus to the congregational singing. Mr. Francis had early formed a choir, and was assisted by a large number of the young people of the church. In 1876 Mr. Francis resigned the precentorship, and the Deacons' Court advertised for a successor, but before any appointment was made Mr. G. M. Thomson volunteered his services free of remuneration, and his offer, which was equivalent to a gift of £50 per annum, was accepted. Practices were held on Monday evenings, and a strong choir was formed. Mr. Thomson held the office for a year, but owing to his having been appointed by the Provincial Government to the charge of the High School Rectory, he was unable to continue the work, and Mr. William Fraser was elected precentor in 1877 by the votes of the congregation. The choir in the new church was located in front of the pulpit on the floor. Mr. Fraser left for Melbourne in the following year, and Mr. W. G. Innes was appointed to the vacant position, which he held till 1882. In that year Mr. A. M. Braik was appointed precentor by a unanimous vote of the congregation.

With the introduction of the organ in 1884, after careful testing of the feeling of the congregation, a new era in the service of praise was inaugurated. Most of those opposing the innovation fell in with the majority. Mr. John Ross took charge of the arrangements in England. Mr. A. J. Barth was appointed organist, with



MR. A. M. BRAIK.

Mr. Braik as instructor of sacred music. In 1885 "Church Praise" was adopted, though in the transition period both books were used.

Mr. Braik established singing classes in 1884, to help the service of praise in church and Sunday school. Two classes were formed—an adult and a juvenile. The adult class had 80 members; the juvenile, subdivided into senior and junior, had 200 in attendance. In addition, a Sunday school choir of 25 led the singing on Sunday afternoons. In 1888 the combined classes numbered 445 members. Mr. Braik resigned in 1895, but was appointed in 1897 to the position of choirmaster. The choir progressed rapidly under his able management, and in 1900 there were 90 names on the roll. Mr. Braik resigned in 1904, though he led the singing in the Sunday school for several years after. Mr. A. J. Barth, who had resumed the dual position of organist and choirmaster, died on February 19th, 1905. "From the day that the organ was first used in public worship he had been church organist, and his excellent and tasteful manipulation of the instrument, coupled with his judicious subordination of it to the spirit of the service, contributed largely to the comfort and edification of all who took part in public worship." Mr. W. Paget Gale, F.G.C.M., F.V.C.M., was appointed to the position, and at once revealed himself as a master of his instrument and an admirable conductor. Under his leadership the choir has maintained its numbers and increased its enthusiasm and ability. At present the membership of the choir is 67, with a Sunday attendance of 56.

THE SUSTENTATION FUND.

The Deacons' Court at its second meeting, in 1860, resolved to organise a scheme for the establishment and collection of the Sustentation Fund, following in this respect the (parent) Free Church of Scotland. The amount raised during the remainder of this first year was £84, but in the following (full) year it reached £315. Its earliest recorded treasurer (in 1866) was Mr. John Tennant (elected deacon in 1865), followed in 1870 by Mr. Thos. Moodie. The contributions to this fund rose fairly steadily (except in 1864, when they reached only £311) to 1875, when they touched high-water mark with £610. Mr. A. Scoullar was appointed treasurer of the fund in 1874, and held office till 1881. The average annual contribution during Mr. Scoullar's term of office was £570. In 1882 Mr. J. T. Mackerras took charge of the fund. For over twenty-one years Mr. Mackerras rendered yeoman service to Knox congregation and the Otago church as a whole. He retired from the treasurership in 1904. Since that date Mr. J. C. Hodges and Mr. W. D. Main have acted as convener and treasurer respectively. Mr. D. Barron took the convenership in 1910. The total amount contributed to this fund by Knox Church is over £20,000.

FOREIGN MISSIONS.

In 1866 the Synod resolved to maintain at least one missionary in the New Hebrides, and contributions towards this object were made by the Sabbath schools of £20 10s. 6d. Year by year the Sabbath schools continued to contribute considerable sums towards this object, but the work was not distinctly organised as a congregational object till July, 1869, when a Missionary Association was formed, with Mr. Edmund Smith as president, Mrs. Glasgow as treasurer, and a committee consisting of Mesdames J. Brown, J. Hislop, and Mackerras, and Messrs. J. Gillies, Gunn, and Rennie. In the following year the body raised over £106. in addition to over £20 contributed by the schools. In 1871 the committee included the names of Mesdames Gordon, Main, and G. Grant. In the following year Miss McGlashan (still a member of our church and resident in Balmacewan) became an active member of committee. In 1873 Mr. C. McK. Gordon was elected president, and among the committee were Mesdames Welsh and Walter Guthrie. In this year the Synod decided to appoint a second missionary in the New Hebrides, and also to appoint a student to learn the Chinese language and work among the Chinese immigrants. Many ladies, whose names were household words in those days,



MRS. GLASGOW.

served on the committee and did good service, including Mesdames Reith, Wilkie, sen., Wallace, J. Hislop, W. D. Stewart, J. Borrie, G. Young, and T. Moodie. In 1881 the Session decided that the work of collecting for missions should be allocated among the elders, to be undertaken either in person or by their friends. During the first fifteen years of its existence the association did excellent work, its mainstay during all that period being its energetic secretary, Mrs. Glasgow, herself the widow of a missionary. It is a matter for great rejoicing that Mrs. Glasgow, though burdened with the weight of many years, is still a regular attendant at Divine service. No woman in the church has done nobler work in many ways than she has done

It was soon found that the new method of collecting was not the success anticipated. The Missionary Association, at the request of the Session, in 1885 again undertook the responsibility of collecting for foreign missions. At once missionary subscriptions began to mount, and the Session recorded its special gratitude to the association. Mr. Edmund Smith was president till 1888, when the ladies decided to appoint all their office-bearers from among the members of the association. Mrs. Reith held the chief office in 1889 and 1890. Mrs. Gordon in 1891 was appointed president, and was re-elected every year until, in 1897, the Missionary Association ceased to exist. The association had done splendid work, and had been served through all its history by women of supreme devotion and enthusiasm.

A branch of the P.W.M.U. was established in 1897, with Mrs. Hewitson as president. A meeting was held every month for special work in connection with missions. A branch association was established in Roslyn in 1900. Mrs. Hewitson was in every respect an ideal president. An intense interest in mission work was fostered by regular meetings for prayer and study of the mission fields and difficulties, and definite work for those in the fore-front of the fight. Boxes



MRS. HEWITSON.

were prepared and sent regularly to India, China, and the New Hebrides. The collecting of subscriptions was zealously undertaken until, in 1908, the envelope system was adopted. In 1905 high-water mark was reached, with a total of £549 9s. 10d. The total amount contributed by Knox Church to foreign missions is £8,000.

PRAYER MEETING.

The week-night service has been held without a break since the opening of the church. The attendance has varied greatly—sometimes soaring to 200, sometimes falling as low as 40. In addition, for many years a special week of prayer was a prominent part of the church life.

SCHOLARSHIP FUND.

In 1871, the office-bearers decided to give a scholarship of £30 a year "for the encouragement of persons intending to study for the ministry." The successful candidate was Mr. John Ferguson, of Tokomairiro, now the Right Rev. John Ferguson, minister of St. Stephen's, Sydney, and Moderator of the Australian Church. In 1873, it was decided to contribute to the Scholarship Fund instead of providing a Knox Church Scholarship. In 1900, the Knox Church Office-bearers' Scholarship, valued at 50 guineas a year for two years, was offered for competition among intending candidates for the ministry of the church. The following won the Scholarship:—Rev. A. J. Thompson, B.A., B.D., of Masterton; Rev. D. D. Scott, of Onehunga; and Rev. A. C. W. Standage, M.A., of Kelburne, Wellington.

LADIES' ASSOCIATION.

In the Annual Report for 1871 the following paragraph appears:—"As the funds for the relief of our poor are at present very low it will be necessary to take steps for increasing them. The Deacons' Court rejoices to know that many members of the church have a care for the poor in their neighbourhood, and help them." Apparently, a committee was formed to distribute this Relief Fund, but with praiseworthy modesty their names never appeared in the annual reports of the church. Early in 1879, "several of the ladies of the congregation formed themselves into an association for visiting and relieving the poor," thus taking up the duties which had been performed for several years by the Relief Committee.

For years the ladies of the association faithfully fulfilled their self-imposed duties.

In 1885, Mrs. Welsh was appointed Bible-woman and agent of the association. For three years she laboured successfully in



MRS. GEO. GRANT.

this work, resigning in 1888 on her removal to South Africa. The members then undertook the superintendence of the poor relief funds. The town and suburbs were divided into districts, and ladies were given the oversight of them. In 1889, there were 198 cases of relief, which in every instance was distributed with the greatest care. Mrs. Glasgow was president from 1879 to 1883; Mrs. Salmund in 1883 and 1884. In 1885, Mrs. Geo. Grant was appointed to the chief office of the association, and held it till, in 1895, Mrs. Hewitson took the reins. On the departure of Mrs. Hewitson to Knox College, Mrs. J. C. Thomson was elected president, and still holds office. During recent years Mesdames Pryde, Mann, John Duthie, Gibson, and Gordon have been closely associated with the work, and their names should be gratefully remembered. Mrs. Pryde has filled the office of secretary for the past 15 years. The association would receive Carlyle's congratulations as an institution that has no history—only the record of Christian service for God's less fortunate children faithfully and earnestly performed.

YOUNG WOMEN'S SOCIETY.

This society was established in 1887 with 45 members. The constitution thus states its functions: "To establish more extended fellowship among the younger women of the congregation, and to find out in what way they can best make their lives useful to those about them, having special regard to children." Mrs. T. Moodie was elected president at the first meeting of the society, and held office till her death in 1907. Through all its early years, Mrs. Moodie guided the society faithfully and capably. Her's is the name that will always rise into consciousness when the society is mentioned.

The work of this organisation had from the beginning a twofold significance. There was the social side and the practical side. The latter was always prominent. Dorcas work was enthusiastically



MRS. T. MOODIE

undertaken, with Miss Hutchison as Dorcas secretary. Members visited the Children's Ward in the Hospital, and gave Christmas teas to the poor children round our doors.

Miss Glasgow was appointed president in 1907, and still controls the work of the society. The membership in 1909 was 160. The society supports two orphan girls in Madras, and in a variety of ways lives fully up to the high ideals set before it in the constitution.

THE SABBATH SCHOOLS.

I.—MAIN SCHOOL.

The Sabbath School was opened on May 13th, 1860. Its first superintendent was Mr. John Gillies, and the staff of teachers consisted of Mrs. D. M. Stuart, Mrs. Macgoun, Miss Brown (Mrs. T. Moodie), Miss E. Brown (Mrs. Herdman, now living in Invercargill), Miss Gillies (Mrs. Macrae), Miss Logan (Mrs. Berwick), Miss Macgoun (Mrs. Boot, still resident in Dunedin), Miss Revell (whom Dr. Stuart always looked on as one of the founders of Knox Church), Miss Purdie, Messrs. R. S. Allen, S. Croker, F. W. Falconer, Robert Gillies, Geo. Hepburn, T. Moodie, and Alex. Stewart (now senior elder of the church).

After a few months' work, Mr. John Gillies retired from the superintendency on account of over-pressure of work, and Mr. C. H. Street was appointed. There is no record of the number of pupils in attendance, but the report for 1863 states that the average was one hundred, and the number of teachers twenty-one, including one librarian. In that year, the change of the second church service from the afternoon to the evening caused the Sabbath School to increase very much, and by the end of the year the average attendance was 175, and of teachers thirty. By 1865, the number of pupils averaged 200; two years later it was 230, with a teaching staff of 32. The names of the staff included Messrs. Ferguson, W. D. Stewart, Reith, J. Chisholm, R. Chisholm, Scoular, and A. Stewart, Mrs. Glasgow, Misses Hepburn, Prictor, Allan, J. Allan, Smith, Wilson, and Glasgow. Year by year the numbers crept up, there being an average attendance of 245 (maximum, 286) in 1868, divided into sixteen classes of girls, and fourteen of boys; and of 300 to 325 in 1869. Among the new teachers this year were Miss Hislop (Mrs. Macdonald), and Messrs. Harlow, W. Hislop, and Jas. Wilkie. In 1871, there were 345 pupils in average attendance, with a staff of 54 teachers and 3 librarians. Among the new names were Miss Grant (afterwards Mrs. Whitson), Miss Sinclair (Mrs. Jas. Wilkie), Misses M., A., and N. Wilson, Messrs. Gilbert Anderson, Gardner, Hodges, Mackerras, C. White, and D. Wright.

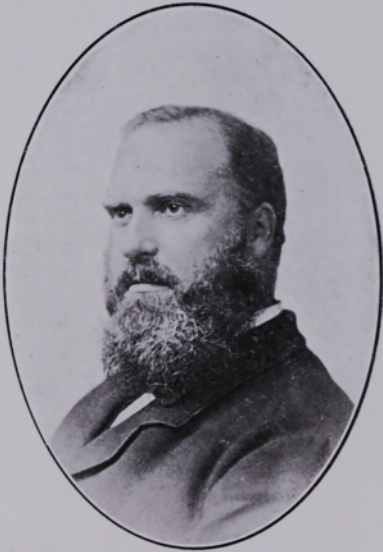
In 1874, the school had increased its average attendance to 480, and a new feature was introduced by the very young children being formed into a separate class and taught in the class room. The infant room was placed under the charge of Mr. David Ferguson (who had been elected an elder in the same year) and Miss Gourley (now Mrs. H. Wadie), and the attendance was about 120.

At the end of this year Mr. Street resigned his position as superintendent, in view of a projected visit to the Old Country, and Mr. Duncan Wright was elected in his place. The attendance in 1875 averaged 550, and in the following year 590. It continued to rise, and in 1880 the number on the roll was 754, with an average attendance of 649.

Early in that year Mr. Wright was obliged, by pressure of other duties, to resign his charge after five years of valuable work, and the vacancy was filled by the election of Dr. Wm. Macdonald (rector of the Boys' High School) and Mr. W. B. Harlow as joint-superintendents. About 50 teachers gave their services. In 1882, Mr. Harlow acted as sole superintendent. He was succeeded in 1883 by Mr. John Reith. In 1888, Mr. W. T. Todd was appointed deputy - superintendent. Mr. Reith resigned in 1890, leaving to his successor a school of 700 children and 60 teachers.

He had performed his duties with great ability and enthusiasm. Mr. W. T. Todd was appointed superintendent, with Mr. R. D. Sutherland as deputy. Under Mr. Todd, the school made steady progress. In the last year of his regime there were 825 scholars on the roll, and 86 teachers in the various branches. The impress of his personality is still on the school, and the present organisation is to a large extent his gift to the church.

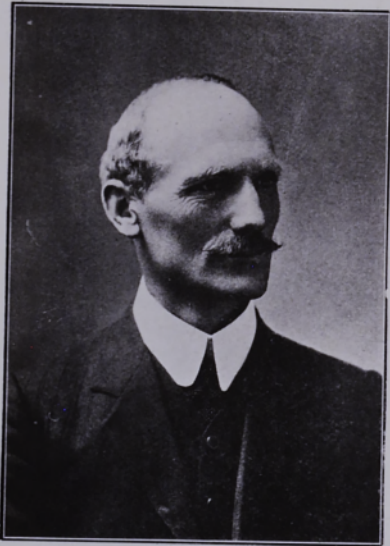
In 1881, Mr. C. White, an elder of the church, took in hand the primary department. With a devoted band of helpers, he controlled this important branch of the work until 1895. At this date, Miss Wilson, the present superintendent of the Primary School, was appointed. She has laboured with the greatest energy



DR. WM. MACDONALD.

and tact, and with conspicuous success. Her record of 42 years of continuous service as a teacher in our Sunday School is indeed a noble one.

In 1904 a further reorganisation of Sunday School work led to the classification of scholars into three divisions—the Main School, the Intermediate, and the Primary. Mr. R. D. Sutherland was elected superintendent of the Intermediate Division, which receives the more advanced members of the Primary School and brings them up to the standard of the Main School.



MR. DAVID TODD.

The appointment of the Rev. W. T. Todd to Middlemarch in 1907 again created a vacancy; fortunately Mr. David Todd was prevailed upon to accede to the unanimous request of the teachers, and was duly ordained to the high office of superintendent. The best traditions of the school have been maintained, and his enthusiastic devotion has set the standard for high conceptions and a strenuous performance of duty.

In all branches of the school work the church has always been served by men and women of highest capacity, untiring zeal, and lofty ideals.

II.—PELICHET BAY.

This school first met in the residence of Mr. John Grant, of Athol Place, but the date of its opening is not recorded. Mr. Grant was elected deacon in 1865, and an elder in the following year. Associated with him was Mr. F. W. Falconer, who was also elected deacon in 1865, and elder in 1866. Soon after its opening a school-house was erected on a Corporation section in Albany Street, and this was attended in 1865 by forty scholars, which was as many as the room could hold. Two years later seven teachers were in attendance. The work was carried on under these cramped conditions till 1874, when a new building erected in Union Street by the Deacons' Court at a cost of £80 was utilised, and was at once crowded by about seventy scholars. Mr. Grant was assisted by ten teachers. In 1881, after long and faithful service, Mr. Grant resigned his



MISS ALLAN.



MISS M. WILSON.



Sunday School
over 25



MR. R. D. SUTHERLAND.



Teachers for
years.



MISS A. S. PARK



MISS E. STEWART.

position as superintendent, and Mr. W. G. Jenkins, who had worked with him for some years, was elected to the vacancy. In 1888 Mr. Dalgleish undertook the control of this branch of the school. He was succeeded in 1905 by Mr. G. P. Mollison. Mr. R. Dickison was superintendent in 1906, and Mr. E. S. Mirams in 1907. In 1908 Mr. John Gray, an elder of the church, was appointed, and still directs the work of this thickly populated district.

III.—NORTH-EAST VALLEY.

This school was opened early in the "sixties," but the date is not recorded. In 1865 there were seven teachers on its staff—viz., Mr. and Mrs. Colie, Misses Strain and Hunter, and Messrs. Veale, Eaton, and Duncan. Two years later there were about fifty scholars. In 1869 Mr. Dalgleish became superintendent, but the attendance had fallen to about thirty, probably owing to the establishment of a new church in North Dunedin. It was due to this cause that the school was finally given up in 1871.

IV.—RAVENSBOURNE.

Mr. John Tennant, a former deacon of Knox Church, who had gone to live at Ravensbourne, organised a Sabbath school there in 1876, and this was carried on in connection with the parent church for three years. In 1879 Ravensbourne and Rothesay were formed into a new ministerial charge, and the Sabbath school was continued under the new auspices.

V.—PINE HILL.

In 1881 Mr. R. S. Gardner (one of the early deacons, and since 1881 an elder of the church) was schoolmaster at Pine Hill, and with a praiseworthy zeal he opened a Sabbath school in the district. He was assisted by three other teachers, and the attendance in 1882 averaged forty. Mr. Gardner was compelled by ill-health to discontinue the supervision of this work, but volunteers manfully filled the breach. In 1893 Mr. G. L. Stewart was in charge. Mr. Fox became superintendent in 1894, and continued in office until 1909. Mr. Spoor then assumed command, and still controls the hillside school.

VI.—WAKARI.

This school was opened by Mr. Geo. Hepburn, one of the first elders of the church, apparently in the early "fifties," for it was shortly after his arrival in Dunedin in 1850 that he took up his residence at the Halfway Bush. In 1865 Mr. D. McLauchlan was associated with him as a teacher.

VII.—MOUNT CARGILL.

In 1881 Mr. John Reith, who had done good service for many years in the Main School and the Senior Bible Class, started a

Sabbath school in the Mount Cargill Schoolhouse, and was assisted by four teachers. The attendance in 1882 averaged forty-three. In 1886 Mr. W. T. Todd became superintendent, assisted by the schoolmistress, Miss Moir, who was in full charge from 1889. Miss Gunn in 1893 undertook the work, and maintained it until, in 1898, the district passed out of our control.

BIBLE CLASSES.

The Minister's Bible Class was opened in 1860. It was held every Sabbath morning at 9.45, and was attended (in 1863) by about forty young men and women. It was an institution very dear to Dr. Stuart's heart, and one to the successful carrying on of which he attached great importance. In 1871 the attendance averaged fifty. This valuable class, which was one of the feeders of the active membership of the church, was carried on regularly for many years. In 1879 it was attended by eighty young people, and it was a true Bible class, the studies being drawn always from some portion or other of Holy Scripture. In 1881 it had fifty-six young men and fifty-three young women on its roll, with an average attendance of seventy-five. Twenty-six of its members joined the church that year; fifteen became Sabbath school teachers and two librarians. The class grew with the development of the church. In 1884 there were 150 names on the roll. Dr. Hislop and Mr. G. M. Thomson took charge during Dr. Stuart's visit to Great Britain in 1888. Rev. A. P. Davidson took over the supervision of the class, which then numbered over 160, on his appointment as colleague. During the vacancy following the death of Dr. Stuart, Rev. John Ryley and Rev. J. A. Somerville acted as leaders at different periods. The class was discontinued in 1897.

Afternoon Bible Classes.—In 1877 the senior boys in the Sabbath School were formed into a Bible Class under Mr. John Reith. In 1881 Mr. Robert Chisholm became leader, and the membership was widened to include both young men and young women. At this date thirty men and twenty women were in attendance. Two years later there were eighty-five names on the roll. For many years this class was a feature of the church's work. It had wide sympathies, and contributed generously to mission work. A Sewing Class, conducted by Miss Smith, assisted by the lady members of the Bible Class, was established in 1893, and was long a splendid avenue for the practical expression of the desire to help the poorer folks that lived in the vicinity of the church.

A reorganisation of young people's work in 1896, prompted by the desire to bring the Bible Classes and the Sunday School into line and to maintain the continuity of the Sunday work, led to the

formation of a Senior School in addition to the departments already existing. Mr. Chisholm was the first superintendent. The Senior School met in the new church, and consisted of five Bible classes.

In 1898, Mr. Chisholm withdrew after 18 years' invaluable service as leader. Mr. T. P. Webber became superintendent of the Senior School in 1899, and Mr. John Gray in 1901.

The division of the young men and the young women into separate classes followed the formation of the Senior School. Mrs. Hewitson then laid the foundation of her splendid Women's Class, and Misses Rodger, Moore, and Grant, and Mr. W. D. Main also became Bible Class leaders. The Senior School ceased to exist as a separate organisation in 1901, but the Bible Classes have continued to flourish. Miss Sutherland, Mrs. Blackie, and Miss Mathison, in 1906 and 1907, became leaders of successful Young Women's Classes, in addition to classes already existing. Miss J. Stevenson and Sister Margaret (who succeeded Mrs. Hewitson) were also added to the staff.

In 1904, Mr. D. Todd undertook the leadership of a Boys' Class. On his appointment to the superintendency in 1907, Mr. J. H. Lang took charge. This class is now the Senior Young Men's Class, under the Rev. J. W. Shaw.

Mr. John Gray for several years conducted the Senior Young Men's Class. In 1904 there was a membership of 36, and in 1905 it had risen to 50. In 1908, after a prosperous career extending over some years, this class was disbanded. A Junior Young Men's Class was established in 1909, and, under Mr. Magnus Johnson, shows every promise of a long and successful career.

A Minister's Bible Class, in conjunction with a Literature Society, was organised in 1899, meeting fortnightly on Tuesday evenings. Rev. Mr. Hewitson also conducted with much success a combined class for the study of literature, which met three times a year.

The Bible Classes are all integral parts of the Sunday School, and take part in the opening exercises of the school every Sunday afternoon.

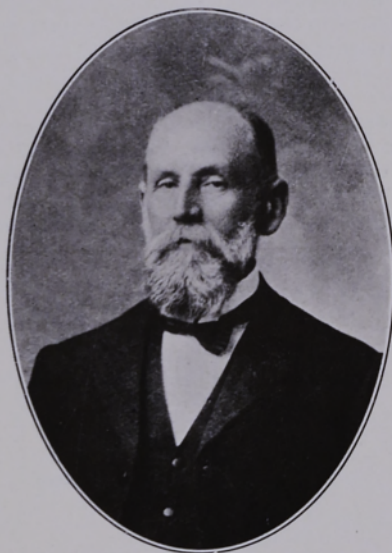
TEMPERANCE WORK.

In 1880, an association was formed in the church for the promotion of temperance and the inculcation of its teachings among the young. Mr. R. Chisholm (its first president), Messrs. Manly, A. Wright, Henry, and Aitken were among its most active workers. Its membership was over 80, rising to 140 in the following year. In 1882, the name was changed from Temperance Society to "The Welcome-All Total Abstinence Society," and its numbers reached

206. In connection with it a Band of Hope was formed, also with over 200 members. In the following year the combined societies numbered 778 members, and 1884 saw a combined membership of 905. The twin societies continued to flourish till 1890, when all reference to them drops out of the annual reports.

FELLOWSHIP UNION.

A Young Men's Bible Class, promoted for the "fostering of a warmer and more kindly feeling of Christian fellowship among the young men of the congregation through devotional meetings, study of Scripture and active prosecution of Christian work," was established in 1887 under the title "Young Men's Fellowship Union." The hour of meeting was 10 o'clock on Sunday mornings. A special devotional service was held on Communion Sundays before the morning service. In 1892, ladies were admitted to the meetings. Mr. G. M. Thomson became president in 1898, and was still in office when the union disbanded in 1907. In addition to the morning meetings, the members threw themselves enthusiastically into church work. Supply of outstations — as Pine Hill and Leith Valley — is only one instance of the help the union gave to the church. The Fellow-



MR. G. M. THOMSON, M.P., F.L.S.

ship Union was, during the years of its existence, a power in the church.

MEN'S GUILD.

Two separate organisations have borne this title. In 1903, all the men's work of the congregation was organised into a guild, with Mr. G. M. Thomson as president. The senior branch comprised the Fellowship Union and the Debating Society, the junior branch the Men's Bible Class and the Senior Boys' Club. The guild had a short life.

In 1908, a special meeting for the men of the church was instituted, with Mr. D. Wallace as president. Regular meetings were held in Stuart Hall. The social aim predominated. The guild, which is still flourishing, has fully justified its existence. Mr. D. Wallace, who was again president in 1909, and Mr. R. Gilkison, who is president for 1910, have controlled its operations wisely and well.

CHRISTIAN BAND.

A Christian Band was established in 1893, with fortnightly meetings. In 1895, the membership had reached 64. In 1907, the Band adopted the name and constitution of the Christian Endeavour movement. During the last year of its existence as a Christian Band there were 27 members of the senior branch and 53 of the junior, with an auxiliary Endeavour Society in Leith Valley with 14 members. The late Miss A. Alexander was leader in 1907-8. Sister Margaret has been in charge since 1909. In addition to the regular meetings, this society has done admirable work through the agency of cottage meetings with the aged, and has contributed substantially to mission work.

List of Elders

OF

KNOX CHURCH, DUNEDIN,

From the Constitution of the Session in
1860 to May, 1910.

Date of Ordination or Induction.	Name.	Date of Removal.	Cause of Removal.
Aug., 1860	William Cargill	August 1860	Death
"	John Gillies	July 1871	Death
"	John Hyde Harris	June 1870	Resignation
"	George Hepburn	Dec. 1883	Death
"	Robert Hood	1868	Tr'ns. to Kaikorai
"	James Wilkie	Sept. 1873	Death
Feb., 1862	Edward Bowes Cargill	March 1868	To St. Andrew's
"	James Brown	Dec. 1864	Resignation
"	Hannibal Gilbert	Dec. 1863	Left Dunedin
"	Henry Charles Kettle	June 1862	Death
"	Hugh Kirkpatrick	July 1891	Death
"	John McIntosh	Sept. 1863	Left Dunedin
"	Charles Henry Street	Sept. 1872	Resignation
July, 1866	John Borrie	Sept. 1880	Left Dunedin
"	Robert Dalgleish	March 1880	Resignation
"	Frederick W. Falconer	Oct. 1875	Left Dunedin
"	Alexander Gillies	March 1869	Death
"	John Grant	June 1881	Resignation
"	John Hislop	Dec. 1877	Left Dunedin
"	Andrew Hyslop	March 1873	Resignation
"	John Reith	Dec. 1878	Resignation
"	Edmund Smith	Oct. 1872	Resignation
"	Alexander Stewart		
Dec., 1871	Edward Bowes Cargill	August 1904	Death
"	Robert S. Gardner	July 1873	Left Dunedin
"	Colin McKenzie Gordon	May 1901	Death
"	Alexander Rennie	June 1889	Death
Jan., 1874	David Ferguson	1906	Death
"	John C. Hodges	April 1875	Left Dunedin
"	W. Downie Stewart, M.L.C.	Nov. 1899	Death
"	John A. Torrance	1908	Death
May, 1876	William Norrie	June 1878	Left Dunedin
"	Arthur Scoullar	Feb. 1883	Resignation
"	Duncan Wright	March 1892	Left Dunedin
Aug., 1878	Robert Chisholm	June 1906	Resignation
"	William B. Harlow		
"	James T. Mackerras		
"	Charles McQueen	June 1893	Resignation
"	William Salmond, D.D.	April 1886	Resignation
Jan., 1881	Robert S. Gardner (2)		
"	Wm. Macdonald, LL.D.	May 1890	Death
"	John Reid		
"	Robert Short	Feb. 1885	Left Dunedin

LIST OF ELDERS—Continued.

Date of Ordination or Induction.	Name.	Date of Removal.	Cause of Removal.
May, 1884	William Douglas	Aug. 1891	Death
"	James M. Fraser	May 1906	Death
"	William D. Sutherland	July 1902	Death
"	Clement White	June 1895	Left Dunedin
Aug., 1886	William Dymock	August 1894	Left Dunedin
"	John Hislop, LL.D. (2)	May 1904	Death
"	Edmund Smith (2)	June 1895	Death
"	George Malcolm Thomson		
April, 1888	Andrew Cameron	Sept. 1892	To Anderson's Bay
"	John Dunlop, D.D.	Feb. 1909	Death
"	George Dutch		
"	Robert Glendining	1907	Resignation
"	John Reith	Sept. 1891	Left Dunedin
"	John Roberts, C.M.G.		
Aug., 1889	Walter Hislop		
"	William Hutchison	1906	Death
"	William Simpson	June 1895	Death
"	Daniel Smith	Oct. 1907	Death
"	William Train Todd	April 1907	Left Dunedin
Mar., 1892	Robert Brown	Dec. 1893	Left Dunedin
"	George Lyon Denniston		
"	Alexander Herdman	1901	Left Dunedin
June, 1895	Charles Moore	August 1898	Death
"	William Grant		
May, 1899	George Calder		
"	Patrick L. Clark	1906	R'd to Maori Hill
"	Robert Kinnear	June 1908	Left Dunedin
"	P. G. Pryde		
"	Duncan Wright		
April, 1902	John Anderson		
"	William Cowie		
"	Alexander Grant	Feb. 1910	Left Dunedin
"	John Gray		
"	Harry Islip		
"	John Jack		
"	Robert A. Johnston		
"	Simon McDonald	1907	Death
"	Charles R. D. Richardson		
"	Robert D. Sutherland		
July, 1906	Edward A. Axelsen		
"	John A. Fitzgerald		
"	William Martin	March 1909	Left Dunedin
"	Fredrick R. Riley, M.D.		
"	James Rodger		
"	William Stevenson		
"	William Austin		
July, 1906	David Barron		
"	John C. Hodges		
"	David Todd		
May, 1908	James W. Shaw, M.A.		
"	Alexander Hamilton	Nov. 1909	Left Dunedin
"	John Porteous		
"	John A. Robertson		

List of Deacons

OF

KNOX CHURCH, DUNEDIN,

From the Constitution of the Deacons' Court
in 1860 to April, 1910.

Date of Ordination or Induction.	Name.	Date of Removal.	Cause of Removal.
Aug., 1860	Edward Bowes Cargill	Feb. 1862	Elected Elder
"	Thomas B. Gillies		Resignation
"	Charles H. Kettle	Feb. 1862	Elected Elder
"	John Logan	July 1873	
"	Robert Short	Nov. 1864	Resignation
"	Charles H. Street	Feb. 1862	Elected Elder
April, 1862	Archibald Barr	Nov. 1863	Resignation
"	John Borrie	July 1866	Elected Elder
"	John Cargill		Resignation
"	William R. Douglas	Nov. 1864	Resignation
"	Robert Gillies	Feb. 1869	Resignation
"	J. Tythe Hart	July 1863	Resignation
"	P. W. Hutton	March 1868	Transferred to St. Andrew's
"	Edmund Smith	July 1866	Elected Elder
Jan., 1865	Robert Chisholm	Nov. 1868	Resignation
"	F. W. Falconer	July 1866	Elected Elder
"	Wm. T. Glasgow	June 1879	Left Dunedin
"	John Grant	July 1866	Elected Elder
"	John Hislop	July 1866	Elected Elder
"	Andrew Hyslop	July 1866	Elected Elder
"	Thomas Moodie		Retired
"	John Reid	Feb. 1871	Left Dunedin
"	Alexander Stewart	July 1866	Elected Elder
"	John Tennant	Aug. 1873	Resignation
Sept., 1868	Thomas Douglas	Dec. 1869	Left Dunedin
"	James Irvine	Sept. 1869	Resignation
"	Robt. S. Gardner	Dec. 1871	Left Dunedin
"	Colin McK. Gordon	Dec. 1871	Elected Elder
"	James H. Milligan	Jan. 1869	Left Dunedin
"	John Simpson		Resignation
"	David Smeaton	Aug. 1873	Retired
"	John A. Torrance	Jan. 1874	Elected Elder
Nov., 1869	Hon. W. Downie Stewart	Jan. 1874	Elected Elder
"	George Dutch	April 1888	Elected Elder
"	Alexander Rennie	Dec. 1871	Elected Elder
"	Arthur Scoullar	May 1876	Elected Elder
"	William Simpson	Aug. 1873	Resignation
"	George Young	May 1873	Resignation
Sept., 1872	William Baird	Sept. 1878	Retired
"	Thomas Cassells	Aug. 1875	Left Dunedin
"	Adam Johnstone	May 1874	Death
"	Jas. T. Mackerras	Aug. 1878	Elected Elder

LIST OF DEACONS—Continued.

Date of Ordination or Induction.	Name.	Date of Removal.	Cause of Removal.
Sept., 1872	Charles McQueen	Aug. 1878	Elected Elder
Sept., 1873	William B. Harlow	Aug. 1878	Elected Elder
"	George Young	Sept. 1879	Retired
"	Alexander Burt		
"	Walter Hislop	Aug. 1889	Elected Elder
Oct., 1874	Robert Short	Jan. 1881	Elected Elder
Sept., 1875	George Grant	Sept. 1878	Retired
"	James Lothian	Sept. 1878	Retired
Oct., 1876	Robert Chisholm	Aug. 1878	Elected Elder
Sept., 1877	Wm. N. Blair	June 1884	Left Dunedin
"	William Wallace	July 1880	Retired
"	John Roberts, C.M.G.	April 1888	Elected Elder
Sept., 1878	George M. Thomson	Aug. 1886	Elected Elder
"	Robert S. Sparrow	June 1898	Death
"	Clement White	May 1884	Elected Elder
"	Gilbert Anderson	Aug. 1884	Left Dunedin
"	William Lambert	April 1884	Left Dunedin
Oct., 1879	Robert S. Gardner	Jan. 1881	Elected Elder
Dec., 1879	Patrick G. Pryde	June 1899	Elected Elder
July, 1881	James Wilkie	April 1891	Death
"	Donald M. Stuart	May 1886	Resignation
"	George L. Denniston	March 1892	Elected Elder
"	Alexander Bartleman	Jan. 1903	Death
"	John H. Morrison	March 1906	Retired
July, 1882	John Macfarlane, jun.	Dec. 1897	Retired
"	James M. Fraser	May 1884	Elected Elder
"	James Thomson	Sept. 1883	Left Dunedin
July, 1884	Edmund Smith	Aug. 1886	Elected Elder
"	William Simpson	Aug. 1889	Elected Elder
"	John Stewart	May 1886	Death
"	John Campbell	June 1894	Death
"	James Mann	June 1903	Retired
July, 1886	William T. Todd	Aug. 1889	Elected Elder
"	Thomas G. Young		
"	Colin Macandrew	March 1910	Left District
"	Daniel Smith	Aug. 1889	Elected Elder
July, 1888	James C. Thomson	March 1903	Retired
"	Edmund R. Smith		
"	George McCarter	March 1902	Retired
"	Henry Guthrie	June 1891	Retired
"	Robert McNab	March 1890	Left Dunedin
July, 1889	William Cowie	June 1901	Elected Elder
"	John McPherson	June 1908	Retired
"	Frederick Smith	April 1892	Left District
"	Wm. A. Stout	Jan. 1904	Left District
April, 1892	John Anderson	June 1902	Elected Elder
"	George Calder	June 1899	Elected Elder
"	Robert A. Johnston	June 1902	Elected Elder
"	William D. Main		
"	Simon Macdonald	June 1902	Elected Elder
"	John McLeod	June 1893	Retired
"	John S. Nugent	June 1903	Retired
"	Francis Shaw	Sept. 1904	Left District

LIST OF DEACONS—Continued.

Date of Ordination or Induction.	Name.	Date of Removal.	Cause of Removal.
April, 1892	William Stevenson	June 1906	Elected Elder
"	Robert D. Sutherland	June 1901	Elected Elder
"	William Wright	Nov. 1908	Death
June, 1894	Alexander Robertson		
April, 1896	John Anderson	May 1902	Elected Elder
"	James M. E. Garrow	June 1903	Retired
"	John Moncrieff		
"	Samuel M. Park		
"	James T. Prain	March 1908	Left District
"	John Robb	June 1900	Left District
June, 1899	David J. Bews	Dec. 1902	Left District
"	John Duthie		
"	George A. Esther		
"	Harry Islip	June 1901	Elected Elder
"	John Jack	June 1902	Elected Elder
"	Chas. R. D. Richardson	June 1902	Elected Elder
"	George Roberts	July 1903	Death
June, 1900	John Gray	June 1901	Elected Elder
June, 1902	Wm. Duke		
"	John A. Fitzgerald	June 1906	Elected Elder
"	John S. Hislop		
"	Alfred M. Hogg		
"	Johnston McAra		
"	Geo. P. Mollison	Dec. 1906	Left District
"	Wm. A. Moore		
"	James Rodger	June 1906	Elected Elder
"	Richard T. Wheeler	1907	Retired
June, 1903	John M. Alexander		
"	Eden Bowler		
"	Wm. Martin	June 1906	Elected Elder
"	John G. Robb		
"	John A. Robertson	May 1908	Elected Elder
"	David Todd	July 1906	Elected Elder
"	David Wallace		
June, 1904	Wm. Austin	July 1906	Elected Elder
June, 1906	George Duncan		
"	Robert Dickison		
"	Alfred Howorth		
"	Wm. Livingston		
"	Duncan L. McKenzie		
"	John E. Ryan		
"	John C. K. Sibbald		
June, 1907	George Campbell	Dec. 1908	Retired
"	Alex. Hamilton	Dec. 1908	Elected Elder
"	John McKay		
June, 1908	John Bevin		
"	Chas. R. Gooch		
"	Arch. W. Flett		
"	Richard Jack		
"	James G. Laurenson		
"	James Thompson		
"	Wm. Wills		
"	Wm. S. Young		

TABLE showing the money raised by Knox Church Congregation in each year from the outset (1859) till 30th June, 1909.

Year.	Ordinary Collections.	Special Collections and Sundry Receipts.	Seat Rents.	Missions—Association, Sabbath Schools, and Collections.	Sustentation Fund.	Buildings—Manse, Old and New Churches, Organ, &c.	TOTALS.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1859-60	195 13 11	86 7 11	119 1 0	14 16 0	84 14 2	1,703 17 0	2,204 10 0
1861	469 13 2	18 15 0	283 19 6	58 6 8	315 11 6	423 14 10	1,570 0 8
1862	640 11 10	75 7 5	332 15 0	52 14 0	340 19 11	38 16 6	1,481 4 8
1863	649 4 11	106 17 10	334 12 0	1 0 0	370 11 9	543 17 0	2,006 3 6
1864	575 18 0	48 8 4	311 3 0	3 11 8	311 3 0	320 6 4	1,557 0 10
1865	549 19 0	59 13 0	336 10 0	.....	336 17 6	122 10 2	1,405 9 8
1866	605 18 4	153 12 0	337 6 0	49 6 0	348 8 6	5 4 0	1,499 14 10
1867	619 14 8	163 15 0	338 6 0	62 19 11	370 5 7	.....	1,555 1 2
1868	593 18 5	178 14 11	340 5 6	67 5 1	359 17 0	.....	1,540 0 11
1869	605 18 8	181 10 8	348 10 0	131 19 6	416 5 0	.....	1,684 3 10
1870	538 19 10	154 9 1	345 16 0	126 14 3	376 18 6	.....	1,542 17 8
1871	559 16 1	156 18 5	342 1 0	112 1 4	411 0 1	10 0 0	1,591 16 11
1872	497 2 7	237 0 2	350 1 0	119 3 9	408 17 10	.....	1,612 5 4
1873	486 10 9	218 4 4	349 2 0	152 12 8	417 11 5	.....	1,624 1 2
1874	523 19 6	189 12 2	356 11 0	211 9 0	494 8 0	.....	1,775 19 8
1875	637 13 4	143 1 11	346 11 0	149 18 6	610 10 1	90 14 6	1,978 9 4
1876	710 19 8	176 19 11	694 16 6	145 17 0	561 14 0	3,060 14 6	5,351 1 7
1877	764 19 2	202 13 5	667 2 9	141 5 10	571 0 4	674 5 1	3,021 6 7
1878	797 7 4	223 3 1	865 2 6	153 3 6	558 18 6	1,941 9 6	4,539 4 5
1879	777 19 3	183 17 11	889 4 0	169 7 7	536 6 9	330 7 8	2,887 3 2
1880	879 5 2	175 8 2	861 1 9	139 17 7	584 15 5	196 18 0	2,837 6 1
1881	715 14 2	205 14 1	778 8 9	112 2 0	560 4 0	348 19 0	2,721 2 0

1882	739	11	9	197	18	0	760	8	6	146	8	10	530	2	0	145	18	0	2,520	7	1
1883	753	5	0	247	5	2	738	15	0	150	11	1	602	6	6	153	12	1	2,645	14	10
1884	822	3	5	220	19	11	779	1	0	111	9	4	548	6	1	119	17	0	2,601	16	9
1885	809	13	2	199	3	2	782	1	3	178	2	8	549	15	2	194	12	5	2,717	7	10
1886	768	13	8	151	3	6	759	15	3	154	17	8	475	1	6	166	1	3	2,475	12	10
1887	622	0	11	134	10	3	779	10	9	95	2	11	360	16	7	*2,349	4	2	4,341	5	7
1888	797	14	6	210	2	0	764	3	11	134	2	5	482	3	4	92	19	4	2,481	5	6
1889	780	11	9	263	5	6	787	9	6	200	7	11	491	1	2	598	1	11	3,120	17	9
1890	910	4	7	145	6	11	756	1	6	209	19	9	413	1	3	414	5	5	2,848	19	5
1891	1,056	10	7	134	12	7	791	7	3	231	7	11	428	2	1	1,172	14	8	3,814	15	1
1892	975	18	9	108	9	5	764	8	9	167	5	11	395	4	9	1,397	12	1	3,808	19	8
1893	994	14	10	136	10	11	623	9	9	178	0	7	385	2	10	35	3	0	2,353	1	11
1894	991	9	6	137	1	8	602	4	9	171	14	9	349	15	4	164	8	5	2,416	14	5
1895	998	5	9	267	12	3	616	1	6	157	18	11	341	18	7	33	1	4	2,414	18	4
1896	1,027	7	3	357	7	7	626	10	0	177	4	0	353	2	0	70	0	0	2,611	10	10
1897	1,012	15	1	307	9	4	606	10	0	208	12	3	387	4	3	400	0	0	2,922	10	11
1898	1,023	7	11	343	12	1	616	4	0	170	16	0	389	17	0	462	2	3	3,005	19	3
1899	1,081	8	2	318	15	7	612	8	4	221	11	10	375	0	0	664	1	6	3,276	5	5
1900	1,114	4	7	464	15	5	608	8	4	191	1	2	383	4	0	359	7	10	3,121	1	4
1901	1,131	9	3	449	19	8	618	2	0	201	11	0	389	13	0	203	19	5	2,994	14	4
1902	1,204	9	4	578	13	3	651	10	0	231	12	7	396	5	0	1,118	11	11	4,181	2	1
+1903	866	13	6	437	4	9	351	14	6	306	17	9	165	4	6	80	16	3	2,208	11	3
1904	1,222	16	5	587	7	9	595	5	6	389	13	9	433	10	0	16	3	6	3,244	16	11
1905	1,162	17	1	777	0	2	611	12	0	549	9	10	441	9	0	.....			3,542	8	1
1906	1,173	14	0	541	10	6	621	2	6	429	1	8	379	5	0	14	12	9	3,159	6	5
1907	1,109	8	4	498	8	11	583	8	6	462	13	7	426	13	3	42	17	8	3,123	10	3
1908	1,098	0	5	613	5	9	569	0	11	301	7	4	400	7	6	486	0	2	3,468	2	1
1909	1,076	2	4	506	13	5	542	5	6	309	18	7	406	10	6	606	1	6	3,447	11	10
Totals	40,725	9	7	12,676	10	2	28,437	17	6	8,614	13	10	21,027	1	0	21,373	19	11	132,855	12	0

† Nine Months.

* Including Receipts for Organ Fund.

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NATIONAL LIBRARY OF NEW ZEALAND



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NZC
285.2
KNO
1910

Knox Church, Dunedin, 1860-1910 :
jubilee souvenir, 1860-1910.

