

St James Church

235 Adelaide Road, Newtown

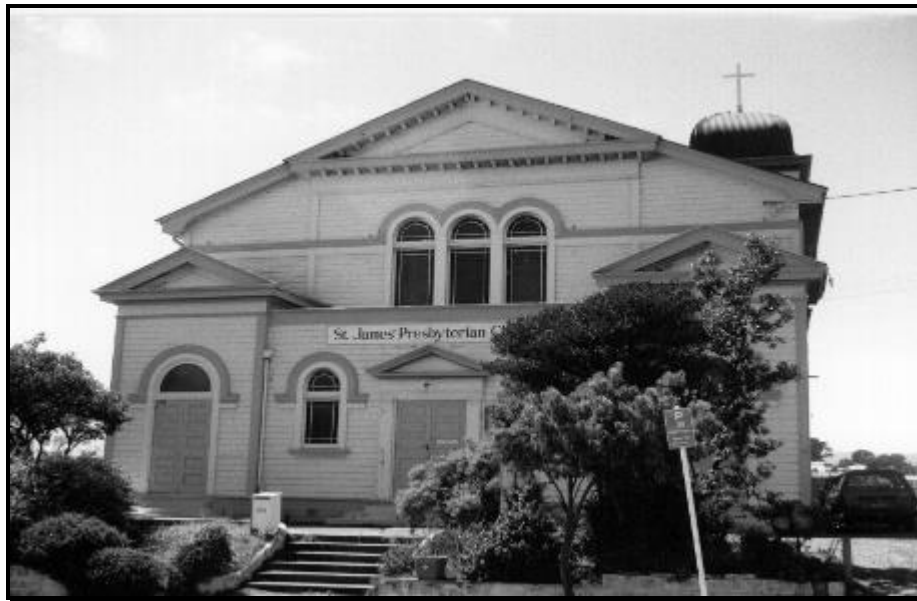


Photo: Adelaide Road elevation. Image WCC 1995 Heritage Inventory

Statement of heritage significance

- The building is an example of the adaptation of traditional masonry detailing and ornamentation for use on a timber building.
- The church tower and east elevation form a landmark that is visible from many vantage points, including Riddiford Street (the main thoroughfare to Newtown)
- The church has historic value for its association with the Presbyterian Church, and its English and Niue speaking congregations, and for its association with local merchant, James Smith, and church minister the Rev. William Shirer
- The building is held in high public esteem as both a local landmark & for the church communities which it served
- The church is (mostly) unmodified and has few modern or intrusive interventions. The church is notable for its fine interior.
- The church has carved interior panelling that features Christian symbolism, and this is unusual for Presbyterian churches of the era.

District Plan:	Map 6 / 8
Legal Description:	Lot 2 DP 63212
Heritage Area:	None (2012)
HPT Registered:	NZHPT Category II reference 1423
Archaeological Site:	Site occupied pre - 1900
Other Names:	
Key physical dates:	1900 built
Architect / Builder:	Architect McKay & Macgregor; Builder Wilson, Waters and Robertson
Former uses:	Presbyterian church
Current uses:	Vacant
Earthquake Prone Status	SR 240820. Bdg StrengthInv, Owner Notified, 20/09/2011

Extent: Cityview GIS 2012



1.0 Outline History

1.1 History

St James' Church was founded at a meeting of St John's Church (Willis Street) session in January 1879. Local merchant James Smith strongly recommended Robert Hopkins, a member of the session, to establish a mission at Newtown. Hopkins was appointed and arranged the use of a hall in Adelaide Road for services and Sunday School.

In 1881 a committee of the St James's Church was formed to raise funds for the new church. The one-acre site of the present church was bought for £350. A schoolroom was opened on the site in 1882 within which Rev James Paterson conducted the opening services in the morning and Mr Grant, of the Hutt, in the evening. In 1888 William Shirer was ordained minister and began a forty-one year association with St James'.

The original schoolroom was enlarged in 1889 and a manse completed in 1892. By 1897 church members were planning a new building. Plans and specifications were prepared by Wellington architects, McKay and MacGregor. The tender of £1200 was awarded to Wilson, Waters and Robertson. The church was opened in October 1900.¹

The Presbyterian Church movement came to New Zealand with early settlers from Scotland and by 1906 nearly 25% of the population identified themselves with the denomination. The church in the nineteenth century was noted for the way that it sent 'home missionaries' or un-ordained ministers to serve in areas where ordained ministers were unavailable² and this is the case with the establishment of the Newtown mission in 1879.³ The Church is part of the Christian Reformed church tradition and the nineteenth century Presbyterian church services were relatively 'simple and severe' as church doctrine emphasised the importance of the bible over the teachings of the church; the importance of the singing of psalms, unaccompanied by musical instruments; and the rejection of idolatry and superstition. This simplicity and severity also influenced the interior decoration of Presbyterian churches which were generally plain and devoid of religious imagery.⁴ By 1900 the restrictions on hymn singing were relaxed and many churches, including St James', had 'embraced hymns, led by organs.'⁵

The building exterior has had few major alterations in the past 100 years, the most significant being the work to reconfigure the entrance porch in the 1930s when the space between the two front entrance porches was enclosed to form a large open-plan space for the congregation that still numbered in the hundreds. The most significant early alteration to the interior was the installation of a new carved kauri communion table in 1935 Margaret Davidson, daughter of Hercules Davidson.⁶

With the growth of the suburbs and new suburban churches, a decline in membership at St James' was inevitable. The residential areas of Newtown were also encroached

¹ Evening Post, Volume LX, Issue 81, 3 October 1900, Page 2 "OPENING OF ST. JAMES'S CHURCH."

² Ben Schrader. 'Presbyterian Church', Te Ara - the Encyclopedia of New Zealand, updated 29-Sep-11 URL: <http://www.TeAra.govt.nz/en/presbyterian-church>

³ Charles Fearnley, *Early Wellington Churches*, Millwood Press: Wellington, 1977

⁴ Ben Schrader. 'Presbyterian Church - Church structure and culture', Te Ara - the Encyclopedia of New Zealand, updated 27-Apr-11 URL: <http://www.TeAra.govt.nz/en/presbyterian-church/3>

⁵ Ben Schrader. 'Presbyterian Church - Church structure and culture', updated 27-Apr-11 URL: <http://www.TeAra.govt.nz/en/presbyterian-church/3>

⁶ Charles Fearnley, 1977, 164

upon by the growing business, commercial, and industrial parts of the city. In 1929, when William Shirer resigned, the heyday of the church was, to some extent, over. This decline in the size of the congregation led directly to the internal alterations to the nave that were carried out under the tenure of the controversial theologian and academic, the Rev. Lloyd Geering (1918 -) in 1955.

Geering (now Sir Lloyd George Geering, ONZ, GNZM, CBE) moved to Newtown in 1950 and his ministry was notable in its early years for the church's involvement in the settlement of the 1950 Wellington Waterfront Strike, that had a disproportionate affect on the working class families of Newtown. In 1955, at a time when St James's Church became the first Presbyterian Church to elect female elders,⁷ St James' Church building also underwent radical alterations. The site was subdivided, and a quarter of the original section, including the old brick Sunday school and original church hall, were sold. The Sunday School was later converted to apartments in the 1980s, and the timber church hall, demolished.

The church interior was altered with the removal of the high pulpit, and of the rear pews that were dismantled and stored under the dais. The nave, that was by then considered too large for the congregation, was subdivided to create an intimate space for worship, and a new lounge and kitchen was installed.⁸ Lloyd Geering left Wellington in 1956 when he was appointed as Chair of Old Testament Studies at Emmanuel College, Brisbane.⁹ He was later tried for heresy in 1967, and is currently Emeritus Professor of Religious Studies at Victoria University of Wellington.

By 1964 the church tower fell into disrepair and the Presbytery recommended that it be removed; instead it was repaired, repainted and a timber cross was erected at the tower cupola that could be floodlit "...as a bold proclamation to hospital patients and all of Newtown..."¹⁰ The new pulpit was constructed in 1966 from recycled kauri salvaged from the old pews. In 1967, a new manse was constructed adjacent to the existing manse, and the church was found to be suffering from subsidence. This was repaired in 1971 when the church was replastered and the original totara piles replaced. The church was also re-roofed and there were some alterations to the sanctuary using kauri recycled from the original pews.

In the 1960s the St James' congregation changed to include a cultural mix including Maori, Pacific Islanders (particularly people from Samoa, the Cook Islands, and Niue) as well as people from India, China and Greece. The population of Newtown also became more transient with few long term or permanent residents and this changed the way that people contributed to and engaged with the church.¹¹ In 1975 a delegation of Maori women noted that the 'Lower Hall' was underutilised and asked for weekly services to be held there. The hall became an impromptu Marae and the Maori congregation took care of the maintenance and redecoration of the building.¹² A separate Niuean Presbyterian congregation was formed in the 1960s as a branch of the Pacific Islander's Church,¹³ the congregation moved to St James' in 1977,¹⁴ and in 1979 the manse in Moxham Avenue, Hāitaitai was purchased for the use of the Rev. Langi Sipeli and his family.¹⁵

⁷ Helen Wilson, *The Church on the Hill* (St James Church, Newtown, 1982) 63

⁸ Helen Wilson, 1982, 59

⁹ Helen Wilson, 1982, 61

¹⁰ Helen Wilson, 1982, 70

¹¹ Helen Wilson, 1982, 70 - 72

¹² Helen Wilson, 1982, 76

¹³ Helen Wilson, 1982, 79

¹⁴ Helen Wilson, 1982, 79

¹⁵ Helen Wilson, 1982, 80

Throughout this time the church's programme of community outreach continued, and the liberal attitude to social issues was typified by their response to the 25 December 1975 Highway '61 Bikies Convention held at the nearby Rugby League Park. Newtown residents were noted as being fearful of the gathering of the motorbike gang, but the church presented the convention with a home-made Christmas cake that was "most graciously received."¹⁶

In 1997 a WCC Heritage Assessment noted that the building's interiors were worthy of protection, and that the heritage registration of St James Church should be amended to include the interior (except for the partition wall in the nave and additions to the Adelaide road entrance).¹⁷ This did not occur.

In recent years St James' has been host to several church congregations including the English speaking Presbyterian congregation, the Niue speaking Presbyterian congregation, and a congregation of the Ancient and Apostolic Catholic Church of the East - Parish of St George (Assyrian) (although their home Church is located in Glamis Ave, Strathmore).

In 2011 the English speaking congregation of approx 40 people moved to Trinity Union Church, and the Niue speaking congregation moved to St Giles Presbyterian Church in Kilbirnie. This was due to concerns about the "Earthquake Prone" status of the building and that the cost of insurance that had risen from \$4000 to \$20,000 pa in the wake of the recent Canterbury Earthquakes of 2010 and 2011. A spokesman for the church noted that "It is sad because we've been here for a long time and most of us love the building."¹⁸ St James minister Rev Alan Shaw said. "Certainly the thing that is not going to happen is that we won't drive a bulldozer through the front and out the back."¹⁹



St James' Park dedication stone erected in 1992. Image: WCC 17052011737, 17 May 2011.

¹⁶ Helen Wilson, 1982, 78

¹⁷ Heritage Building Interiors Project (1997): Sandra Smiles

¹⁸ Bronwyn Torrie, Historic Newtown Church Closing: Earthquake Risk Insurance Costs Too Much, The Dominion Post, 18 November 2011

¹⁹ Bronwyn Torrie, 18 November 2011



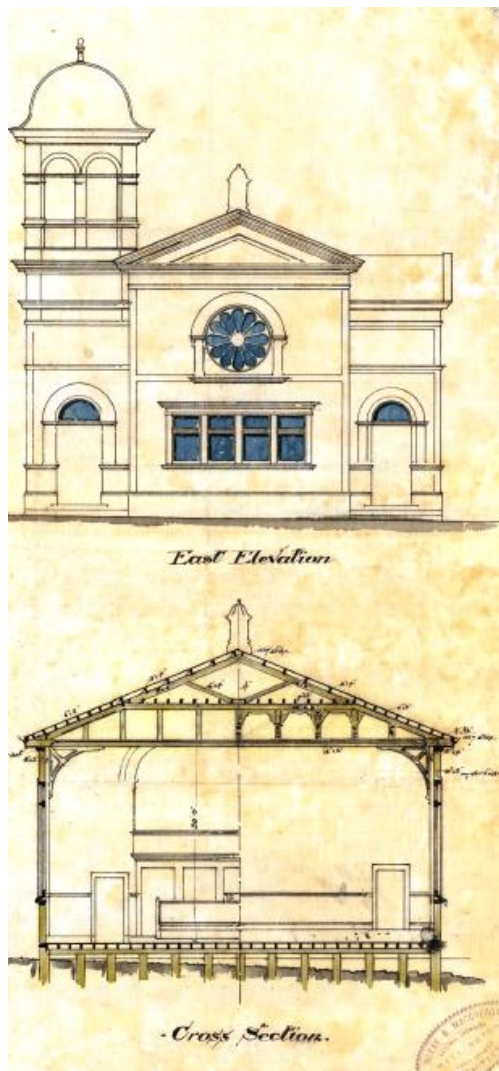
Niuean White Sunday at St James Presbyterian Church, Newtown, 1982.
Image: ATL Reference Number: PA12-1515-31
(<http://mp.natlib.govt.nz/detail/?id=41490>).



The pipe organ. Image: Jack Ayre (2000).



Curved pews. Image: Jack Ayre (2000).



[Section and Elevation c.1900. Image: WCC Archives Ref. 3725



Plan. Image c.1900: WCC Archives Ref. 3725

1.2 Timeline

1879	Newtown mission established
1881	Site purchased
1882	First church constructed
1889	Schoolroom enlarged
1892	manse constructed
October 1900	St James' Church opened
1907	A 'Young Men's Bible Class Hall opened
1908	A new school room was constructed
1921	A new pipe organ was installed
1928	The congregation was at its peak number of 489 communicants
1929	Rev. Shirer retired
1930	The building entrance was altered
1935	A new carved kauri communion table was carved by Margaret Davidson,
1950	Rev. Lloyd Geering moved to St James' Church
1955	The site was subdivided and the brick Sunday School building and the original church hall were sold. The original high pulpit was removed and the church nave altered.
1967	New manse constructed
1971	The church was re-piled, re-roofed and there were alterations to the sanctuary and the seating
1975	'Lower Hall' became a Marae space
1980	The adjacent brick Sunday School Hall and ancillary buildings that had been sold to NZ Players in 1955 was resold to the 'Cretan Society of New Zealand' and the original Sabbath School and wooden buildings were demolished.
1982	St James' Church published an 87 page book by Helen Wilson (1950 -) titled <i>"The Church on the hill: the story of St James Presbyterian Church, Newtown"</i> , St James Presbyterian Church, Wellington, 1982 to celebrate the church centenary.
1982	The year of the St James' Church Centenary and 'St James' Park' was dedicated to the people of Newtown
1989	The church hall converted into a church crèche
2011	The church became vacant when the Nuie and English speaking congregations relocated.

Conservation Plan prepared by Jack Ayre 2000 for VUW Arch 273 notes the following owners: -

- James Duncan Belk, Fielding
- Henry Elliott
- D. Campbell, W. Lyttelton, J.J McLean (senior and junior), A.Wilson, Joseph Hopkirk and Mr Shaw
- St James' Park. 'Dedicated to the glory of God and the people of Newtown 1882 – 1992' See dedication stone at St James' Park.
- The site incorporates a right of way (see certificate of title)

1.3 Architect

McKay & Macgregor

James Hector McKay (d. 1944) was probably originally from Scotland and arrived in New Zealand from Australia in 1890.²⁰ He established an architectural partnership with Robert Roy MacGregor which lasted from 1898-1900, before he formed Crichton and McKay with William Crichton. McKay returned to Britain on his retirement in 1926.²¹

Little is known about Robert Roy Macgregor except that he established an architectural practice at the National Mutual Buildings on Customhouse Quay in 1893.²² He won a competition for the design of the Ballance Memorial in parliament grounds in 1894, but the members of parliament rejected the design and called instead for the installation of a statue which was eventually designed by W.J. Helyer, on a base designed by Macgregor.²³

Macgregor designed the Pahiatua Courthouse and Post Office in 1894²⁴ along with a multitude of houses in Wellington and the Hutt Valley,²⁵ before entering partnership with McKay. After the dissolution of the partnership Macgregor is known to have remained in business in Wellington until at least 1904 when he designed the L.T Watkins Building on the corner of Cuba and Vivian Streets. He is also known as the architect for a row of four near-identical Tinakori Road houses that were designed for T.G. Macarthy in 1903.

2.0 Physical description

2.1 Architecture

St James' Church is detailed almost exactly like a stone building of the Renaissance. It has been pointed out that, in fact, the style is Italian Romanesque.²⁶ The tower, with its domed roof and latticed openings to the bell chamber, is particularly Italian at first glance, yet the columns beside the openings have neither capitals nor bases. The window at the rear, rather like a rose window, is derived from Gothic archetypes, as are the clustered piers around the rear doors.

Everything else about the building, from the pitch of the roof to the round arched windows and doors, suggest the classical approach, but the mixture of the two styles in timber shows a colonial attitude more concerned with effect than pedantic correctness.²⁷ The interior features a finely-carved kauri altar, an excellent pipe organ, and carved panelling at the rear.

²⁰ DNZB entry for McKay from www.teara.govt.nz

²¹ Dictionary of New Zealand Biography (DNZB) database entries for individuals are available from www.teara.govt.nz; Bullyment Fortune website accessed July 2012 http://www.bulleymentfortune.co.nz/BFA_history.html

²² Cyclopaedia

²³ THE BALLANCE MEMORIAL UNVEILING OF THE STATUE IN PARLIAMENTARY GROUNDS. Evening Post, 7 April 1897, Page 5; THE BALLANCE MEMORIAL. Press, 10 March 1894, Page 7

²⁴ Page 4 Advertisements Column 5 Evening Post, 23 May 1894, Page 4

²⁵ For example- Page 1 Advertisements Column 4 Evening Post, 13 August 1896, Page 1; Page 8 Advertisements Column 7 Evening Post, 7 December 1897, Page 8; Page 8 Advertisements Column 7 Evening Post, 25 January 1897, Page 8

²⁶ Wayne Nelson, annotation on file

²⁷ Charles Fearnley, *Early Wellington Churches*, Millwood Press: Wellington, 1977, page 160-165

St James' is a good representative example of a classical design constructed in timber. The strongly-modelled façade reads well as a distinctive element in the Newtown townscape, which is still quite colonial in character.

The building retains significant fabric from the time of its construction, although some alterations have been made. In 1930 the area between the flanking porches of the church was roofed over to make a larger, more communal porch.

A screen was placed at the rear of the church, and some pews removed, to divide the main space and accommodate a lounge. In 1971 the church was re-piled and alterations were made to the sanctuary and seating arrangements.

The building interior includes painted match-lined wall cladding, kauri dado and decorative pilasters, kauri sarking and truss to the ceiling in the nave, timber panelling (mainly) kauri, patterned cast iron ventilators, and a large pipe organ. The large timber doors (and original hardware) to the east end of church are particularly fine.²⁸ Notable furniture includes the curved timber pews, carved communion table, and the pulpit built from recycled kauri.

2.2 Materials

Original specification ²⁹

Totara: piles (replaced in 1971 with concrete and timber)

'Red Pine' (Rimu?): timber framed structure and timber weatherboard cladding.

Heart Matai: Rusticated boarding (weatherboards), floor boards, interior linings, skirtings, windows (frames and sashes), doors, gallery front, staircase, (query? This all requires a site visit as interior finishing timber is more likely to be rimu or possibly kauri).

Corrugated iron / mild steel: roof including cupola above tower

Interiors³⁰

- Painted timber T&G wall cladding
- Kauri dado & columns (perhaps decorative pilasters?)
- Kauri sarking and truss to ceiling in nave
- Timber panelling (mainly) kauri
- Leather floor covering to stair treads³¹
- Patterned cast iron ventilators
- Pipe organ
- Pulpit (built from recycled pews)

2.3 Setting

The church set within a group of interesting ecclesiastical buildings that have accumulated on the original one acre site over the past 130 years. The church originally occupied a one acre site, that was subdivided in 1955 when the adjoining brick Sunday School and the original Church Hall were sold. The Sunday School was converted to residential use in the 1980s or 90s and the hall demolished.

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²⁸ Heritage Building Interiors Project (1997): Sandra Smiles

²⁹ 1900 specification from WCC Archives

³⁰ Sandra Smillie Heritage Building Interiors Project (1997)

³¹ Jack Ayre Conservation Plan prepared for VUW Arch 273, 2000

The church site covers approximately three quarters of an acre, the church occupies the street frontage to Adelaide Road and there are four or five other smaller buildings behind. These may include both the 1897 and the 1967 manse along with the 1882 schoolroom. There is a narrow lane named 'Church Avenue' that runs from the eastern boundary of the church yard to Riddiford Street and pedestrian access from Church Avenue to Adelaide Road. There appear to be no burial grounds. The church yard was dedicated to the people of Newtown as St James' Park and opened for public use in 1992 (see the dedication stone set in St James' Park/on site).



View to St James Church from the Wellington Hospital Accident and Emergency access road. Image: Google Maps

St James' is taller and built on a grander scale than the surrounding villas and bungalows on Adelaide Road. The church is built on a rise, and the site to the east of the church is relatively undeveloped, and this means that the church is visible from both Adelaide Road and Riddiford Street in Newtown, and the tall tower and east elevation are notable local landmarks.

3.0 Criteria for assessing cultural heritage significance

Cultural heritage values

Aesthetic Value:

Architectural: *Does the item have architectural or artistic value for characteristics that may include its design, style, era, form, scale, materials, colour, texture, patina of age, quality of space, craftsmanship, smells, and sounds?*

- The building is an interesting example of the adaptation of traditional masonry detailing and ornamentation for use on a timber building, and this type of stylised re-interpretation of 'old-world' architecture using local construction methods and materials is typical of the emerging New Zealand 'colonial' architectural style of the time.
- The building is an interesting hybrid mix of Classical and Gothic styles
- The building is a relatively rare example of Italian Renaissance architecture in New Zealand

Townscape: *Does the item have townscape value for the part it plays in defining a space or street; providing visual interest; its role as a landmark; or the contribution it makes to the character and sense of place of Wellington?*

- The church tower and east elevation form a landmark that is visible from Riddiford Street (the main thoroughfare to Newtown)

Group: *Is the item part of a group of buildings, structures, or sites that taken together have coherence because of their age, history, style, scale, materials, or use?*

- The churchyard and the neighbouring property at 247 Adelaide Road contain a group of interesting ecclesiastic buildings
- The church forms part of a fine group of Presbyterian churches in Wellington

Historic Value:

Association: *Is the item associated with an important person, group, or organisation?*

- The church is associated with Robert Hopkins and William Shirer (late nineteenth century Presbyterian clerical identities)
- The church is associated with Sir Lloyd George Geering, ONZ, GNZM, CBE, a controversial academic and theologian.

Association: *Is the item associated with an important historic event, theme, pattern, phase, or activity?*

- The building has historic significance as a suburban church, and for the congregations that it served, particularly the English and Niue speaking Presbyterian congregations.

Scientific Value:

Archaeological: *Does the item have archaeological value for its ability to provide scientific information about past human activity?*

- Pre- 1900 human activity on the site

Educational: *Does the item have educational value for what it can demonstrate about aspects of the past?*

Technological: *Does the item have technological value for its innovative or important construction methods or use of materials?*

- The Church retains (most) of the original built fabric, and the original plans and specification survive. It is a good representative example of building technology of the late nineteenth / early twentieth century.

Social Value:

Public esteem: *Is the item held in high public esteem?*

- The building is held in high public esteem as both a local landmark & for the church communities which it served

Symbolic, commemorative, traditional, spiritual: *Does the item have symbolic, commemorative, traditional, spiritual or other cultural value for the community who has used and continues to use it?*

- The building has significant spiritual cultural value for the church communities that used the building until 2011. Use of the building has ceased due to concerns as to the earthquake prone status of the church.

Identity/Sense of place/Continuity:

*Is the item a focus of community, regional, or national identity?
Does the item contribute to sense of place or continuity?*

- The church was the focus the Niue speaking Presbyterian congregation/community
- The church was the focus of the English speaking Presbyterian congregation/community
- The church was used by the Ancient and Apostolic Catholic Church of the East - Parish of St George (Assyrian).
- The building has remained (relatively) unchanged on the site for over 100 years and contributes to the sense of place and continuity of the changing townscape of Adelaide Road and Riddiford Street in Newtown.

Sentiment/Connection: *Is the item a focus of community sentiment and connection?*

- The building has been a place of worship from 1900- 2011 and has been associated with the key events in the life of members of the congregation including the births, marriages, deaths of individuals, their friends and their family. The church was also the focus of community and social events for the congregation.

Level of cultural heritage significance

Rare: *Is the item rare, unique, unusual, seminal, influential, or outstanding?*

- The item is one of three surviving large scale Presbyterian Churches in Wellington and as such is relatively rare

- The church has a surviving early or original interior that is relatively rare
- The church has carved interior panelling that features Christian symbolism, and this is unusual for Presbyterian churches of the era

Representative: Is the item a good example of the class it represents?

- The Church is a representative example of a New Zealand timber colonial architecture

Authentic: Does the item have authenticity or integrity because it retains significant fabric from the time of its construction or from later periods when important additions or modifications were carried out?

- The building retains substantial areas of authentic building fabric
- The east (Riddiford Street) elevation is substantially unaltered
- The west (Adelaide Road) elevation has had few modern/intrusive alterations
- The church interior is substantially unaltered
- The building retains significant or interesting internal features including curved pews, pipe organ, and ornate carved panelling and furniture.

Local/Regional/National/International

Is the item important for any of the above characteristics at a local, regional, national, or international level?

4.0 References

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- WCC Heritage Building Inventory 2001 Adel 2.
- WCC Archives

5.0 Appendix

Checklist – desktop research

Source	Comments
1995 Heritage Inventory	2012
2001 Non-Residential heritage Inventory	2012
WCC Records – building file	2012
WCC Records – grant files (earthquake strengthening, enhancement of heritage values)	
Research notes from 2001 Non-Residential heritage Inventory	Not found
Plan change?	
Heritage Area Report	none
Heritage Area Spreadsheet	none
Heritage items folder (electronic)	2012
HPT website	2012
HPT files	Field notes (undated)
Conservation Plan	2000 (VUW student)
Searched Heritage Library (CAB 2)	

Entry for Rev. William Shirer in The Cyclopedia of New Zealand (Wellington Provincial District) (1897)

The Rev. William Shirer

The Rev. William Shirer, Minister of St. James' Presbyterian Church, Newtown, Wellington, was born in Aberdeen, Scotland. He was educated at the ordinary private schools in his native place. Subsequently, having decided to pass through the usual training for the Presbyterian ministry, he was for four years at the University of Edinburgh, and then continued his studies for another four years at the United Presbyterian Theological Hall. While at College, he also, as student-missionary, carried on work in connection with the Bristo Church, Edinburgh, and afterwards at West Calder, near Edinburgh. He was ordained in the City of Edinburgh in 1888, in which year he came out to New Zealand per s.s. "Ionic," to Wellington. Soon after his arrival, St. James' Church was vacant, and he received a call, which was accepted. In connection with his Church, Mr. Shirer has Christian Endeavour, Mutual Improvement, and Home Reading Societies. The reverend gentleman takes great interest in the young people, and deplores the tendency of the colonial youth to congregate in the streets. Mr. Shirer thinks a good deal about social questions, and considers that the churches might do more than is at present done to bring about improved conditions of life.

Entry for James Smith in The Cyclopedia of New Zealand (Wellington Provincial District) (1897)

Lloyd Geering from The New Zealand Book Council Webpage³²

“Geering, Lloyd (1918 -) is New Zealand's best-known and most controversial commentator on theological issues. A Presbyterian minister, he turned to theological teaching in 1956. He is an Emeritus Professor of Victoria University of Wellington, where he taught for many years in the religious studies department, and was formerly Professor of Old Testament Studies and Principal of Knox College Theological Hall in Dunedin.”³³

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| 1966 | Lloyd Geering, while principal of Knox College Theological Hall “questioned the physical resurrection of Jesus Christ and later said he did not believe in life after death – the idea of an immortal soul. Conservative church members claimed these ideas contravened church doctrine and had Geering charged with heresy. Geering successfully defended himself at the 1967 general assembly, but the church formally dissociated itself from his views in 1970.” ³⁴ |
| 2001 | Awarded the Companion of the British Empire and Principal Companion of the New Zealand Order of Merit |
| 2007 | Admitted to the Order of New Zealand. |

³² NZ Book Council Website. <http://www.bookcouncil.org.nz/Writers/Profiles/Geering,%20Lloyd>

³³ NZ Book Council Website. <http://www.bookcouncil.org.nz/Writers/Profiles/Geering,%20Lloyd>

³⁴ Ben Schrader. 'Presbyterian Church - Growth, reform and challenges', Te Ara - the Encyclopedia of New Zealand, updated 27-Apr-11 URL: <http://www.TeAra.govt.nz/en/presbyterian-church/2>