

E. E. Gray

A HISTORY
OF
PRESBYTERIANISM
AND
THE PRESBYTERIAN CHURCH
IN
CANTERBURY.

By E. E. Ryburn.

1924.

later Mrs C. M. Gray,
15 Te Atatu Road,
Henderson,
AUCKLAND, 8.



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P R E F A C E.

A History of the Presbyterian Church of Canterbury has not hitherto been attempted, except for three chapters on the Early Days in Christchurch, North Canterbury and South Canterbury, in the Rev. J. Dickson's book, The History of the New Zealand Presbyterian Church, which was published in 1899. Jubilee booklets of St. Andrew's and St. Paul's give brief outlines of the story of their development; but otherwise the ground broken in this research has been quite new.

Most of the information gained has come from the Presbytery Minute Books and my deep gratitude is due to the Rev. W.H. Howes of Rangiora, the Presbytery Clerk, both in putting at my disposal any Presbytery records he had, and in lending me the Minute Books as I needed them. During 1864 - 1868, hardly any of the minutes are signed, and many meetings are out of order. Then during 1868 - 1872, there are no records at all, and here again I was helped by Mr. Howes who put at my disposal a list of the dates of "The Lyttelton Times" containing reports of the Presbytery meetings. His own records of the Presbytery meetings are beautifully clear and everything is indexed, a fact which greatly facilitated my work on the last seven or eight years.

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For further information I have had to rely mostly on personal reminiscences, and here again all those I have approached have been only too willing to do all they could to help me, either in telling me what they themselves remembered, in putting me on the trail of others who could give me information, or in lending me photographs to be copied. I would like to thank especially the Rev. R. Erwin D.D. who went to great trouble to write for me detailed information about the Rev. W. Campbell, Dr. Elmslie, the Rev. G. Webster, and others whom he knew personally during his long ministry at Knox Church: also the Rev. J.H. McKenzie, Clerk of the Assembly, who, being on the Union Committee with the Rev. G. Webster as Convener, was able to tell me of Mr. Webster's work in that direction: and all others who have helped me either by verbal or written reminiscences of past days.

I am further indebted to the following for the free use of books, Rev. N.L.D. Webster of St. Andrew's, Rev. J. Paterson, late of St. Paul's, Rev. W.T. Todd and Rev. J. Dickson.

During the last week-end, October 18th - 20th, the Christchurch Presbytery has been celebrating its Diamond Jubilee, most of the meetings being held at St. Andrew's, the mother-church of Presbyterianism in Canterbury. On the Sunday, several former ministers took the services in their old charges, the Rev. J.H. McKenzie at Lyttelton, the Rev. W. Gow at

Kaiapoi, the Rev. D.D. Rodgers at Cust, the Rev. W. Scorgie at St. Peter's and Dr. Rutherford Waddell at Lincoln and Prebbleton. It has been a time of great rejoicing and with it has come the realisation that out of very small beginnings can come a strong and virile church.

15th October 1924.

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Rev. J.H. McKenzie	Wellington.
Mr. H.B. Burnett	Auckland.
Rev. G.H. Jupp	Dunedin.
Mr. E.D. Johnson	Christchurch.
The Misses Hogg	Christchurch.
Mr. T.W. Reese	Christchurch.
Mr. A.E. Cree	Christchurch.
Mr. Stout	Christchurch.
Rev. J. Dickson	Christchurch.

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Chapter 1. SEED.

"Presbyterianism - a designation derived from the Greek word $\piρεσβυτερ\alpha\iota$ ¹ (a council of Presbyters) - applies primarily to a form of Church polity: but in its ordinary acceptation it has a wider range and embraces the doctrine, discipline, worship, laws and usages of the Churches classed under the designation of Presbyterian."¹ So the Rev. James Cameron D.D. introduces the chapter on "Presbyterianism: its fundamental principles" in his Centenary History of the Presbyterian Church of New South Wales. This polity or system of government has for its source the early Christian Church as founded by the apostles, accounts of which are given us in the New Testament. Its head is Jesus Christ, its authority, the New Testament. The Rev. D. Macrae Stewart states,² "Presbyterianism begins with the cardinal implication that there is a Gracious Divine Presence in the midst of the Church: it is through the indwelling of the Holy Spirit that a Christian Society becomes a living, moving, growing organism. The company of the believers make the Body, through which the Life of Christ is mediated and brought into redemptive relationship with men and nations. No Church exists where the Life-giving Spirit is not present; that is a true spiritual society which shows the

1. Cameron: Centenary History of the Presbyterian Church of New South Wales. Page 200.
2. D. Macrae Stewart: The Presbyterian Church of Victoria. Page 104.

evidences of communion with the unseen. Even if other things indicated in the New Testament are wanting, there is a Church wherever the fruits of the spirit are found."

The Presbyterian Church has always stood, and still stands, for two great social principles (a) the equality of man, (b) the right of self-government.³ All through the ages these have been her two ideals, and it is noteworthy to mark the place Presbyterianism has taken in those younger countries where a democratic government has held sway. "She does not believe in a Church without a people any more than in a people without a Church."⁴ She has sought to work amongst all classes of people from the lowest to the highest, and to this purpose her ministers have been thoroughly imbued with the truth, and well educated, that they might intelligently expound and interpret Christ's teaching.

"There is no other Church in Christendom which so fully deserves the ancient and beautiful designation of Catholic as the beloved Church of our fathers. It is Catholic in doctrine, in discipline, and in diffusion"⁵ says the Rev. Gray Dixon. And this is not going too far, because her loyalty to Jesus Christ makes her of use to all men, all-embracing, of wide sympathies, broad-minded, tolerant, which are the meanings given for "Catholic". Presbyterians hold that their form of worship is the

3. The part played by Calvinism in shaping the political thought and institutions of rising democracies in the 16th and 17th centuries is familiar to students of Political Thought.
4. Dickson: The History of the Presbyterian Church of New Zealand. Page 7.
5. Gray Dixon: The Romance of the Catholic Presbyterian Church. Pages 9 and 10.

one set out in the New Testament: but because of that they do not refuse the name of Christian to those who think differently from them. They deny their sacraments to no one who acknowledges a love of and faith in Jesus Christ. The work of the Presbyterian Church, also, is Catholic: education, social work, and mission efforts. It is said to be one of the glories of the Presbyterian Church that her missionaries may be found in almost all lands. In comparing the funds of the various denominations, Canon Robertson has shown "that the Presbyterian Church is the most generous of all the Churches, and the average stipend paid to its ministers and missionaries higher than that paid by other churches."⁶

The distinctive fundamental principles may, perhaps, be best studied under the heads of (1) doctrine, (2) government, and (3) worship.

Doctrine: The Presbyterian doctrine is Catholic. "In order to show that after he had broken from Rome he nevertheless had not deserted the Catholic Church of Christ, Luther took the Apostles' Creed, the Nicene Creed, and the Athanasian Creed - the three Catholic or Ecumenical Creeds of Christendom - and published them as his Confession of Faith."⁷ Our present Confession of Faith was given its form in 1647 by the Westminster divines, an assembly of a hundred and fifty-seven divines, only six of whom came from Scotland, the rest being English commoners, lords and clericals. This Confession of Faith recognises the

6. Dickson: Page 12.

7. Gray Dixon: Page 10.

authority of the Bible and lays emphasis on justification by faith. "Dean Stanley, in the last letter he wrote, acknowledged that the Confession of Faith excels all other creeds in (a) 'the warmth with which it sets forth the beauty and human tenderness of Christ; (b) the freedom of the human will, it being the only great creed which emphasises that'. This from an outsider is strong praise, and very timely in a restless age when some within the pale of the Church seek to disparage that historic document. A creed is only a light-holder; to declaim against it is to act like the savage who, walking through the streets of London at night, complained that the lamp-posts were an obstruction to traffic."⁸

Government: This is perhaps the most distinctive feature of the Presbyterian Church. It is governed by a gradation of courts from the Kirk Session, over which is the Presbytery and the Synod, to the General Assembly. Each congregation chooses its own office-bearers, of which there are two kinds presbyters or elders, and deacons or managers. "Presbyters or Elders are divided into two classes. To the one is assigned the work of teaching and ministering in word and sacrament as well as of bearing rule over the Church: to the other - the Ruling Elder - is given the high duty of taking part in the government and discipline of Christ's House."⁹ The teaching and ruling elder has each the same right to rule and the same voting power. The

8. Dickson: Page 7.

9. D. Macrae Stewart: Page 105.

teaching elders are most commonly called ministers, but they have various names. "The reasons why different titles are assigned to the same office, as stated by older Presbyterians may not be historically accurate, but they are perhaps as near the truth as any other, and they are helpful. 'Pastors, bishops and ministers are they who are appointed to particular congregations; in respect whereof sometimes called pastors, because they feed their congregations; sometimes bishops, because they watch over their flocks; sometimes ministers, because of their service; sometimes, also, presbyters or seniors, for their gravity of manners which they ought and are supposed to have'." ¹⁰

The ruling elders form the Kirk Session to whom is entrusted the spiritual government of the Church.

Besides the elders are the deacons or managers, also chosen by the congregations, to manage the business affairs of the Church.

Each minister and one elder represent each church in the Presbytery; and from there, representatives of both kinds are sent to the General Assembly. Thus all through, Presbyterian government is representative and democratic.

Worship: The Presbyterian form of worship consists of (a) praise, (b) prayer, (c) expounding and preaching of the Divine Word, (d) and the reverent observance of the Sacraments of Baptism and the Lord's Supper. "Its predominant feature is

10. Rev. James Chisholm: "Fifty Years Syne." (History of Otago Presbyterian Church.) Page 235.

its simplicity, and the absence of ritualistic symbolism." ¹¹
As regards Baptism, if parents acknowledge their fathⁱ, their children are baptised and are regarded as constituent members of the Church. Infant baptism is the more general form, but adult baptism is administered on confession of faith if the person concerned has not been baptised before.

The Sacrament of the Lord's Supper is dispensed more or less frequently according to the arrangement of the Kirk Session. "While rejecting both Transubstantiation and Consubstantiation, Presbyterians believe in the 'real presence' in the Communion of Him Who instituted the Feast - a spiritual presence realised in the hearts of believers through the unction ¹² of the Holy One."

11. Rev. James Cameron: Page 202.

12. Rev. James Cameron: Page 202.

Chapter 11. ROOT.

As many of the colonists who first came to New Zealand came from Scotland, and as these were the founders of Presbyterianism in New Zealand, it is only right to trace briefly the history of the Presbyterian Church in Scotland, to show that the features of that Church in New Zealand to-day, are really only out-growths of the characteristics displayed by the Scottish Church in its struggle for freedom. Those main features may be classified as follows:-

- (1) democratic government;
- (11) loyal support of principles;
- (111) attention to education;
- (1V) spiritual independence and sturdiness; and
- (V) love of freedom and religious liberty.

The Reformation had a great influence on Scotland. Up till then, the Church of Rome had reigned supreme there; but now the Reformation brought reform. "The Presbyterian Church is the Catholic Church reformed, as the Roman Church is the Catholic Church unreformed: and reformed means restored to the original Apostolic and Scriptural type, which is the pure Catholic type."¹ Just exactly the difference the Reformation made in Scotland can be gauged from the following quotation. "From the anthropological point of view it is quite correct.

1. Rev. Gray Dixon: Page 9.

to speak of the Reformation as destroying the whole system of sacerdotal mediatorship, and bringing man as man face to face² with God."

Knox, inspired and taught by Calvin, was the moving spirit of this change, and it was he who set the foundation of a church to be governed in the Presbyterian way, that is democratically, by ministers, elders, and deacons. Thus, the marked feature of the Presbyterian Church in New Zealand today, its democracy, is, after all, only an echo of that cry for democracy which was led by Knox in his denunciation of the tyranny of the Church of Rome almost four hundred years ago.

Knox's work was carried on later by Andrew Melville, who was also intimately connected with Geneva and Calvin's teaching. The system of assembly, Synod, and presbytery was firmly established: but outside opposition now appeared with James 1, Charles 1 and Laud. Melville in an interview with James VI of Scotland, of 1 of England, is reported to have said, "I must tell you, there are two Kings and two Kingdoms in Scotland; there is King James, the head of this Commonwealth, and there is Christ Jesus, the King of the Church, Whose subject James VI is, and of Whose Kingdom he is not a king, nor a head, but a member. We will yield to you your place, and give you all due obedience; but again I say, you are not the Head of the Church. You cannot give us that eternal life which we seek for even in this world, and you cannot deprive us of it."³ But James 1

2. Hector Macpherson: "The Intellectual Development of Scotland." Page 18.

3. Rev. Gray Dixon: Page 102.

went straight ahead, forcing on the Scottish Church kneeling at Communion and the observance of certain holy days. On top of this, in Charles 1's reign, came Laud with his Book of Common Prayer. The Presbyterians banded together, signed a Covenant, and a fifty years' struggle was begun against "Popery and Prelacy". Four hundred faithful ministers were ejected from their churches, but they carried on their work amongst the hills and in hiding when actual rebellion broke out all over Scotland. The story of the Covenanters shows another feature, the faithful adherence of the Presbyterians to their principles. Also, it is to the time of Knox and Melville that we go back to get to the origin of the great attention Presbyterians have always paid to education. Scotland has always stood for an educated clergy and an educated people: and it is thence, that the New Zealand Presbyterians derived their ideas on education.

With the revolution of 1689 came a new era to Scotland. Britain's new king was a Dutchman, a fellow Presbyterian. As far as possible the deposed ministers were reinstated. But now came a time of internal ⁿdissension. Breaks began to arise in time of peace where, in time of war, there had been unity, and the Church of Scotland became divided. However, it is interesting to note what Lord Balfour of Burleigh says about these separations. "It is characteristic that the cause of that schism has been neither doctrine nor administration, but the assertion of the rights of the people and of the Church.

as against the patron and the State."⁴ The cause of the first rupture was the question of whether the people had the right to choose their own ministers. Erskine, the leader of the Seceders has said: "The call of the Church lies in the free choice and election of the Christian people. The promise of conduct and counsel in the choice of men that are to build, is not made to patrons, heritors, or any other set of men, but to the Church, the body of Christ to whom apostles, prophets, evangelists, pastors and teachers, are given."⁵ The law of Patronage⁶ had long been a source of discontent and in 1733 came the final break and the Seceders left the Church in a body. They at once formed a Presbytery, and soon found that their action was upheld by supporters in all districts who looked on them as the champions of the rights of the people.

Thus comes the spiritual independence and sturdiness seen in the Presbyterian Church in New Zealand, where Presbyterians have shown that initiative by which they can form a church without waiting for a special person to guide and organise their efforts.

About 1743, there appeared the Relief Church in Scotland,

4. Lord Balfour of Burleigh: "The Rise and Development of Presbyterianism in Scotland." Page 118.
5. Ryley and McCandlish: "Scotland's Free Church." Page 206.
6. "That is, the right of certain civil authorities, such as the lord of the manor in a parish, or the Crown, to present or nominate a minister for the parish. By this act 'the British Legislature,' to quote the words of Macaulay 'violated the Articles of Union, and made a change in the constitution of the Church of Scotland. From that change has flowed almost all the dissent now existing in Scotland.'" Gray Dixon: Page 117.

founded by Thomas Gillespie, to find relief from the Law of Patronage by forming congregations of their own. There were slight differences between this Relief Church and the Secession Church, but they both grew and became more and more broad-minded till, in 1789, "The Seceders and their brethern of the Relief boldly proclaimed the doctrine of Voluntaryism - that no Church should be established or endowed by the law of the land, and that all religious bodies should be supported only by the free-will offerings of their members."⁷ Thus again we behold the characteristic spiritual independence of the Scottish Presbyterian.

In 1843, came another break in Scotland. The General Assembly passed a Veto Act on the Law of Patronage. It also supported a more comprehensive scheme of Church extension. These measures were ably championed by Thomas Chalmers, but Parliament would not allow them. Thus followed the Disruption when all those favouring these two measures, led by Chalmers, broke away from the State Church and established the Free Church of Scotland, parent of the first New Zealand Presbyterian Church settlement. This incident accounts for the New Zealand Presbyterian's characteristic love of freedom and religious liberty. With such a heritage and such foundation layers, surely the Presbyterian Church in New Zealand should flourish and grow strong!

7. Rev. J.R. Fleming: "The Burning Bush." Page 112.

Chapter 111. SHOOT.

New Zealand was first discovered by Tasman, when he sighted Westland on December 13th, 1642. He sailed north, round the north-west end of the South Island, and it was here that the tragedy occurred which sent him away with a very unfavourable opinion of the new land he had found. A party of his crew, who had landed on Waramanga Beach, were suddenly assailed by some Maoris and killed. Tasman named the bay Massacre Bay, but the name has since then been changed to Golden Bay.

For over a hundred years New Zealand was left entirely alone by Europeans, till in 1769 Cook re-discovered it. He made several visits to the Islands, his last being in 1777. But even then, and for many years after, New Zealand was not wanted by England, the memory of the loss of the American colonies being too fresh in the minds of Englishmen. For the next sixty years practically, "the country was a veritable no man's land", the white settlement being "sporadic, unorganised and totally unauthorised."¹ For the most part, the only people who were attracted to New Zealand were whalers and sealers and these seemed to be the worst types of Europeans. "By the second decade of the nineteenth century, a period of lawlessness

1. Shrimpton & Mulgan: "A History of New Zealand." Page 27.

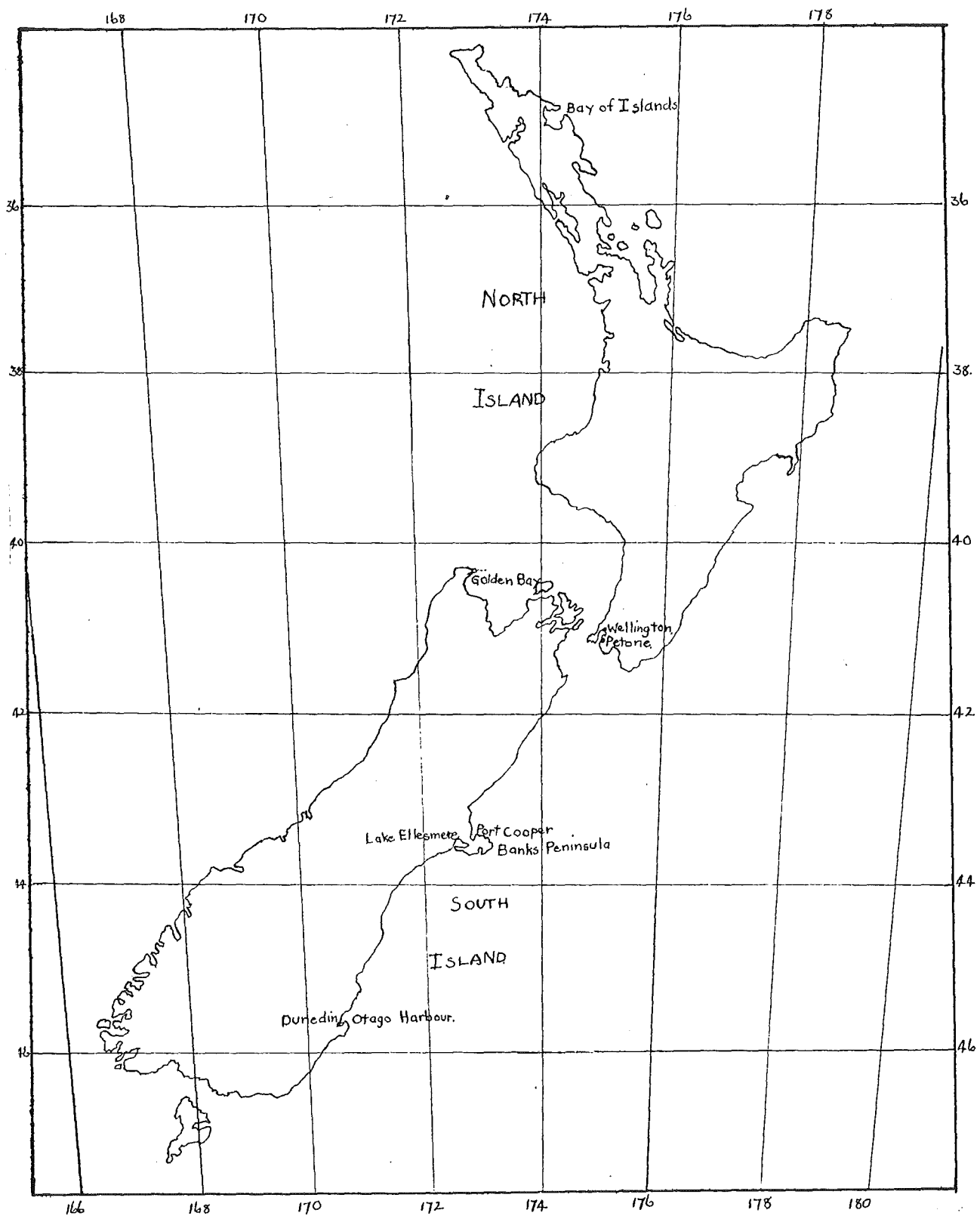
had set in at the Bay, where a heterogeneous assemblage of the coarsest types of whites numbering several hundreds lived, without law or even the pretence of a government."²

About 1814, Rev. Samuel Marsden came to New Zealand, and under the authority of the Church Missionary Society established a Mission. The first Christian Missionary service held, was celebrated at Oihi, Bay of Islands, on Christmas Day 1814. After Marsden had shown the way, several missionaries representing Anglican, Wesleyan and Roman Catholic Churches, came to New Zealand and worked in various parts. About this time too, several attempts were made at systematic settlement; but none of these were very successful. It was not till 1840 that British sovereignty was proclaimed and the Treaty of Waitangi made, and six months later New Zealand was created a separate colony.

About this time in Scotland, the trouble was growing which ultimately culminated in the Disruption, as we saw in the previous chapter. Scotsmen were finding trade depressed, also "In Paisley and Glasgow and many other places one-fourth of the population was said to be unemployed."³ And so the Presbyterians in Glasgow decided to send out a Scotch colony to New Zealand. This band of men left Scotland on the 31st October 1839, by the "Bengal Merchant" and after a long voyage, reached D'Urville Island, west of Cook's Strait, on the 10th February 1840. "The origin of Presbyterianism, therefore, in New

2. Shrimpton & Mulgan: Page 29.

3. Rev. John Dickson: Page 18.



is in keeping with its historic character. It gained a footing at the foundation of the Colony, and has grown up with the country's national life."⁴

The first Sabbath service was held on the beach near the place where Petone now stands. It was conducted by the Rev. John Macfarlane who had come out to be minister for the new settlement. There they pitched their tents and built their huts but after trying experiences of fire, earthquake, famine and flood, they moved their settlement to the head of the harbour, where Wellington now stands. Mr. Dickson says, "With one consent the foundation of what proved to be the metropolis of New Zealand was laid at the head of the Bay by the running up of houses of wattle and daub".

It was from this settlement that the first Presbyterians came to the district that was afterwards to be known as Canterbury. With the "Bengal Merchant" had come out a family of Hays, and in a later boat a Captain Sinclair. Both families soon became dissatisfied with the prospect of obtaining suitable land round Wellington; so Captain Sinclair built a schooner in which Mr. Hay became part owner and they started out to explore the South Island. They called at Port Cooper (Lyttelton Harbour), but "seem to have overlooked the possibilities of the site later chosen for Christchurch."⁵ They sailed on south to Otago, but in the end decided to fix their home at Pigeon Bay,

4. Rev. John Dickson: Page 24.

5. Encyclopedia of New Zealand. Volume 111 Canterbury. Page 5.

Banks Peninsula. By ^{the} time they arrived back in Wellington, Messrs. W. and J. Deans had experienced the same trouble as regards land as Mr. Hay had; so they also transferred their land licenses to the South Island. They then asked Messrs. Hay and Sinclair to convey them to Port Cooper. So together with the families of the Mansons and the Gebbies, the party set out in 1843 to make a new settlement in Canterbury. The Deans settled on the Canterbury plains on the banks of a stream, the Maori name of which was "Otakaro". They changed its name to "Avon" after the Avon of Lanarkshire, a stream which ran through their grandfather's property. They called the district they settled "Riccarton", the name of their native parish in Ayrshire. The Gebbies and Mansons remained with the Deans for two years; but in 1845 they left Riccarton and took up land near Lake Ellesmere, at Teddington.

When Messrs. Hay and Sinclair returned to Wellington, they made all the necessary preparations for conveying their families to the South Island, to Pigeon Bay. In less than a month's time they set out with all their belongings. "They carried with them as part cargo all their stock, consisting of two cows, one calf, a few goats, and some fowls. Cows in those days, there being few as yet imported, were costly animals £70 - and even £90 - being the price paid for them in Wellington".⁶

Up till this time the only white settlers in Canterbury had been a few shore whalers and runaway sailors who had

6. The Late Mrs. T.O. Hay: "Annandale". Page 68.

established rendezvous at a few places on the coast. During the thirties, there had been two attempts by a Sydney firm to plant colonies on the plains, but both had failed; and so it was these five Presbyterian families who can justly claim the honour of being the first permanent settlers on what was shortly to become part of the Canterbury Block.

Concerning Canterbury at this time, William Pember Reeves writes, "When the colonists came to the east coast, they found plains and dales which were open, grassey, almost treeless. Easy of access, and for the most part fertile, they were an ideal country for that unaesthetic person, the practical settler. Flocks and herds might roam amongst the pale tussock grass of the slopes and bottoms without fear either of man, beast, climate or poisonous plant."⁷

In spite of these high credentials, the early settlers had to put up with many difficulties and hardships. The Maoris, though not openly hostile, worried the settlers with their petty quarrelling. Then, for a while, there was the "bushranging scare", when one family was stuck up by "Blue-Cap" and his gang. Other attacks were expected from this gang, but too strict a watch was kept, for further trouble. In 1846, they were very nearly starved out; but they managed to struggle on till they had firmly established themselves.

They were not in the same advantageous position as the Wellington Settlement as regards ministration. Their homes

7. William Pember Reeves: "The Long White Cloud." Page 15.

were scattered, and seven and a half years were to elapse before they were to have a minister of their own. "The little community ----- began to long for a pastor. The Settlement was occasionally visited by the Roman Catholic priest who had charge of the French settlers at Akaroa, and the late Bishop Selwyn sometimes visited the Settlement on his missionary tours."⁸

Let me take one incident (from Mr. Hay's "Earliest Canterbury" to show how unsatisfactory this state of affairs was. One time Bishop Selwyn happened to visit Pigeon Bay when Mr. Hay was away. He noticed a little girl running about, and offered to baptise her. "To this my mother, while thanking him, made some demur, she being a Presbyterian and not quite clear on the doctrinal points which differentiated her creed from that of the Anglican."⁹ The Bishop, however, told Mrs. Hay that the child incurred great danger spiritually if she should die unbaptised. But the longer the Bishop argued, the stronger became Mrs. Hay's objection "to such doctrines", and when Mr. Hay returned, he found her quite worried. "It was typical of both sides of the question, showing the absolutism of Church rule,¹⁰ as well as the rigidity of Scottish dissenting views."

In 1848, the hopes of these lonely dwellers on the fringe of the plains were raised by the news that another Scottish

8. Mrs. Deans, Senior: New Zealand Country Journal. November 1882.

9. Mr. James Hay: "Earliest Canterbury". Page 203.

10. Mrs. T.O. Hay: Page 122.

settlement was being prepared, and that Governor Fitzroy had set aside Port Cooper (afterwards Lyttelton) for them. They looked forward with joy to the increase of their settlement by fellow-countrymen; but they were doomed to disappointment. The aspect of Lyttelton proved unwelcome to the explorer Tuckett, sent to report on the region. The plains seemed inaccessible, shut off by the Port Hills. Even the route from the Ninety-Mile Beach, via the Kaituna District and Lake Ellesmere to Riccarton was uninviting owing to the fact that the country was then water-logged and traversed only with difficulty. A home for the new colonists was chosen further south, where Dunedin now is, and there they founded the Otago Settlement, soon to become for several years after the discovery of gold there, the most important settlement in New Zealand.

Meanwhile the Canterbury settlers were left without their longed-for minister and school-teacher. Even after the advent of the Canterbury Pilgrims in December 1850, they had to rely on missionaries of other denominations.

However on his way to Wellington, "On Saturday evening 29th October, 1853, the Rev. John Moir crossed the Port Hills and on the following day conducted divine service in the new settlement of Christchurch and baptised a number of children. That was the first Presbyterian Service held in the Province, and auspiciously in a carpenter's home." ¹¹ This visit of Mr.

11. Rev. C. Murray: An Article on History of Presbyterian Church in Canterbury.

Moir's short thought it was, strengthened the intense desire of the Presbyterians to found a church and to have a minister of their own: and their plans thence began to take definite shape.

Chapter IV. STEM.

In 1843, the idea of a Church of England settlement in New Zealand began to take shape in the brain of Edward Gibbon Wakefield. By 1848, he had his plans thought out, and had invited John Robert Godley to organise the new colonising venture. An enthusiastic committee was elected who went into the matter thoroughly, publishing, in the end, a document entitled "The Plan of the Association for Forming the Settlement of Canterbury in New Zealand", which gave full details of the scheme.

Wakefield's plan of a colony was that its members should represent as nearly as possible a vertical section or slice of English society from highest to lowest. This meant that there were to be bishops, endowed clergy, "an ancient aristocracy, yeoman farmers, a few necessary tradesmen, sturdy and loyal labourers; and all this with no crime, no poverty, no dissent." Certainly no convicts were to be tolerated.

Waste lands were not to be given away, but sold; but the only people who were to be allowed to own land in this settlement must necessarily be members of the Church of England. Land-jobbing was to be suppressed utterly.

1. Papers of the Promoters.

Wakefield also encouraged endowments for religious and educational purposes. The city they were going to erect would have its Cathedral, rivalling the best in England, presided over by the finest of bishops. The proposed University and schools, too, were to be modelled on English lines.

With these great ideas, the "first four ships" left London early in September and reached Lyttelton on the 16th, 17th and 27th of December 1850, where Governor and Lady Grey welcomed them. Most of the colonists took up land at Lyttelton, and it was only gradually that they drifted over the Port Hills to take up land near the Avon, where Christchurch now stands. Nearly all these new colonists belonged to the Church of England, although "a few of the emigrants were Wesleyans, for these were considered still to belong to the National church. There were a very few Presbyterians also. But they had all been recommended by their parish clergy."²

There was much hard work and many disappointments and difficulties ahead of the settlers. Their ideas of a cathedral and university had to be put in the back-ground. The Bishop-designate, himself, stayed only six weeks, and then returned to England. Many settlers struggled on for a while and then left.

Unfortunately, too, at the beginning there was some disagreement between Godley and the original settlers. "When the first four ships arrived, Mr. Godley was much disgusted to find

2. Purchas: Page 38 (Foot-note).



Mrs. Deans Snr.



Mr. John Deans.



Riccarton.

five Scotch families already settled in Canterbury. ---- He was determined that Canterbury should be exclusively a Church of England Province. ---- He intimated to them that they must quit."³ Neither the Hays nor the Deans had the actual deeds entitling them to their lands. In their efforts to save Riccarton, the Deans sold Dalethorpe, while Mr. J. Hay's father hurried to Wellington to interview Sir George Grey, who had been present when the pact, whereby their land licenses had been transferred to the South Island, had been made between the families and Colonel Wakefield. Sir George Grey remembered the transaction and at once furnished Mr. Hay with the necessary Crown grants, and it was a great relief to both families when Mr. Hay returned with the deeds. "Ultimately Mr. Godley also became friendly with them (the Scottish pioneers) and I can remember his staying repeatedly at my father's house when on his way to and from Akaroa."⁴

Thus several years elapsed. The original scheme of restricting all land-holders in the Canterbury settlement to members of the Church of England failed and had to be abandoned. Thus, in time, more and more Presbyterians settled in Canterbury and the need for a minister of their own became more and more urgent.

At last, on January 18th 1854, a meeting was called of all those in favour of the erection of a Presbyterian Church in

3. Mr. James Hay: Page 94.

4. Mr. J. Hay: Page 96.

Christchurch. The following three resolutions will show the trend of the desires of the Presbyterian settlers.

1. "Resolved, that in the opinion of this meeting, it is highly desirable that a Scotch Church should be established in the town of Christchurch, to meet the requirements of a considerable portion of the inhabitants of this settlement, who have been baptized, educated, and brought up, under the Presbyterian form of worship."

This was moved by Mr. Wilson, seconded by Mr. Johnston and passed unanimously.

2. "That with a view to effect the foregoing object a committee be appointed to obtain subscriptions, to select an acre of Town Land for a Site, to procure a suitable design for a building, to ascertain the best means of obtaining a minister, and to call a public meeting before which they will lay a report of the result of their exertions."

This also was carried unanimously and was followed by a discussion as to whether the minister should belong to the Free or the Established Church of Scotland. However, it was agreed that this matter should be left over to a public meeting.

3. "That the Officers and Committee do consist of the following Gentlemen:- Mr. John Deans, Treasurer; Mr. W. Wilson, Secretary; Messrs. W.K. MacDonald, James Meldrum,

5, 6. Presbyterian Church Minutes of Committees and Correspondence. 1854 - 61.

John McFarlane, John Anderson, James Johnston, William Stewart, Charles Young, William Rankin, Douglas Graham, Ebenezer Hay, Hugh Buchanan, Samuel Manson, David M. Laurie,
 John Grub, James Stout, Simon Hossack, George Duncan." ⁷

On this committee may be seen the names of Mr. John Deans and Mr. Ebenezer Hay, the two pioneer Presbyterian settlers in Canterbury, and these two men proved a tower of strength to the Presbyterian community. Once the resolution was finally started, it was not difficult to raise enthusiasm. Subscription lists were started, and the results proved most promising. The matter of getting land, however, proved to be the stumbling-block.

At a committee meeting held on April 11th 1854, the secretary, Mr. Wilson, reported that he had found out that the Nelson Presbyterian Church, as well as the Auckland and Wellington churches, had obtained a government grant of land. The committee instructed him to write to the Commissioner of Crown Lands, Mr. W.G. Brittan, respectfully soliciting a grant of four acres of Crown Lands for the purpose of erecting a church, clergyman's house, and a school house thereon, hoping that he would not consider it inconsistent with his duty to extend to them the same indulgence that he had done to Presbyterian populations elsewhere in New Zealand.

By May, the subscriptions exceeded £400. At a public meeting held in July it was decided that a minister of the Free

7. Minutes of Committees and Correspondence.

Church of Scotland be chosen, and Mr. Wilson was instructed to write to Dr. John Bonar, Convener of the Colonial Committee, who all through the history of the church in Canterbury, has been a splendid help and sure friend. An extract from Mr. Wilson's letter will show the type of man the Presbyterian population of Christchurch, which now numbered 324, wanted. "It has been the repeated and strongly expressed desire of almost every Presbyterian in the settlement that none but a really clever minister should be sent - one who is not only fluent in speech and a good extempore preacher - but capable, if it should seem desirable of giving an occasional week-evening lecture on Astronomy, Geology, Natural History or other secular subject of popular and instructive interest." ⁸ £200 was the guaranteed stipend for such a minister.

In September a letter was received from the Commissioner of Crown Lands to the Building committee agreeing to the grant on approval of the Colonial Secretary. The land decided on was "on either side of the West end of Tuam Street", and a request was made for four acres instead of three, so that a horse might be kept.

By May 1855, the land grant was still to come. However, Mr. Hay, of Pigeon Bay, was consulted as to the getting of timber for the church. He advised that specifications be sent to Messrs. Grubb and Marshall of the Peninsula. In August, tenders were accepted from these men, and all was in readiness

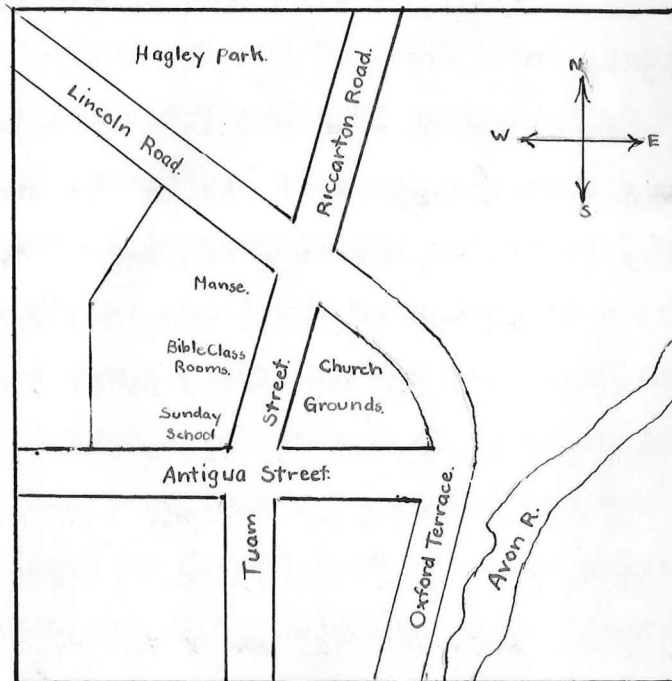
8. Minutes of Committees and Correspondence.

except the land. In the meantime it had passed from the hands of the Central Government into those of the Provincial Government. At last in September 1855 the following appeared in the Canterbury Association's Reserves Ordinance, Session IV.

"It shall be lawful for the superintendent to convey by way of free grant a portion of the lands herein described as the Town Reserves, not exceeding three acres in extent, to be held in trust as a site for a church and schools, and for the residences of a clergyman and school-master, in connection with the Free Church of Scotland. Provided that it shall be a condition of the said Grant, that if the said lands be not occupied for the purpose aforesaid within three years from the passing of this Ordinance, or shall at any time thereafter cease to be so occupied, the said lands shall revert to the Superintendent as though the said Grant had never been issued, and may at any time thereafter be sold and disposed of as a portion of the Town Reserves under the authority of this Ordinance."

Clause 6 provided that,

"All deeds, contracts, conveyances and dispositions made, entered into and executed, of any lands, tenements, or hereditaments heretofore held by the said Association or by any person in trust for them for Ecclesiastical and Educational purposes, by any agents or attorneys authorised in that behalf by the said Association or such other



Counterpart of tracing of church Property
found amongst correspondence
in Minute Book, St Andrews.



Laying of foundation Stone of St Andrews Church.

persons as aforesaid, shall be valid and effectual to all
 intents and purposes." ¹⁰

The building of the church was thus proceeded with at once.

At a meeting held on February 26th 1856, a letter from Dr. Bonar was read telling of his choice of a minister. This proved to be the Rev. Charles Fraser, who, with his wife, had already departed for Christchurch. Due preparations were made for their arrival. The proprietor of the Mitre Hotel, Lyttelton, was asked to look after them when they arrived, till they could be conveyed to Mrs. Deans's residence at Riccarton. On April 15th, 1856, their safe arrival was reported. The following is an extract taken from "The Standard". "The Rev. Charles Fraser, of Marischal College, Aberdeen, who has been appointed by the Colonial Committee of the Free Church of Scotland to be Minister of the Free Church in Canterbury, landed on Sunday morning last from the ship "Oriental" and immediately afterwards preached to a very full congregation in the Wesleyan Chapel, Lyttelton, and on Sunday next will preach both morning and evening in the Chapel, Christchurch. We understand that the Wesleyans have generously offered to the Presbyterians the use of each of their Chapels in Lyttelton and Christchurch until such time as the Free Church - a large handsome building now in course of erection - shall be sufficiently advanced to be available for public worship." ¹¹

10. Canterbury Associations Reserves Ordinance. Session IV.
 No. 6.

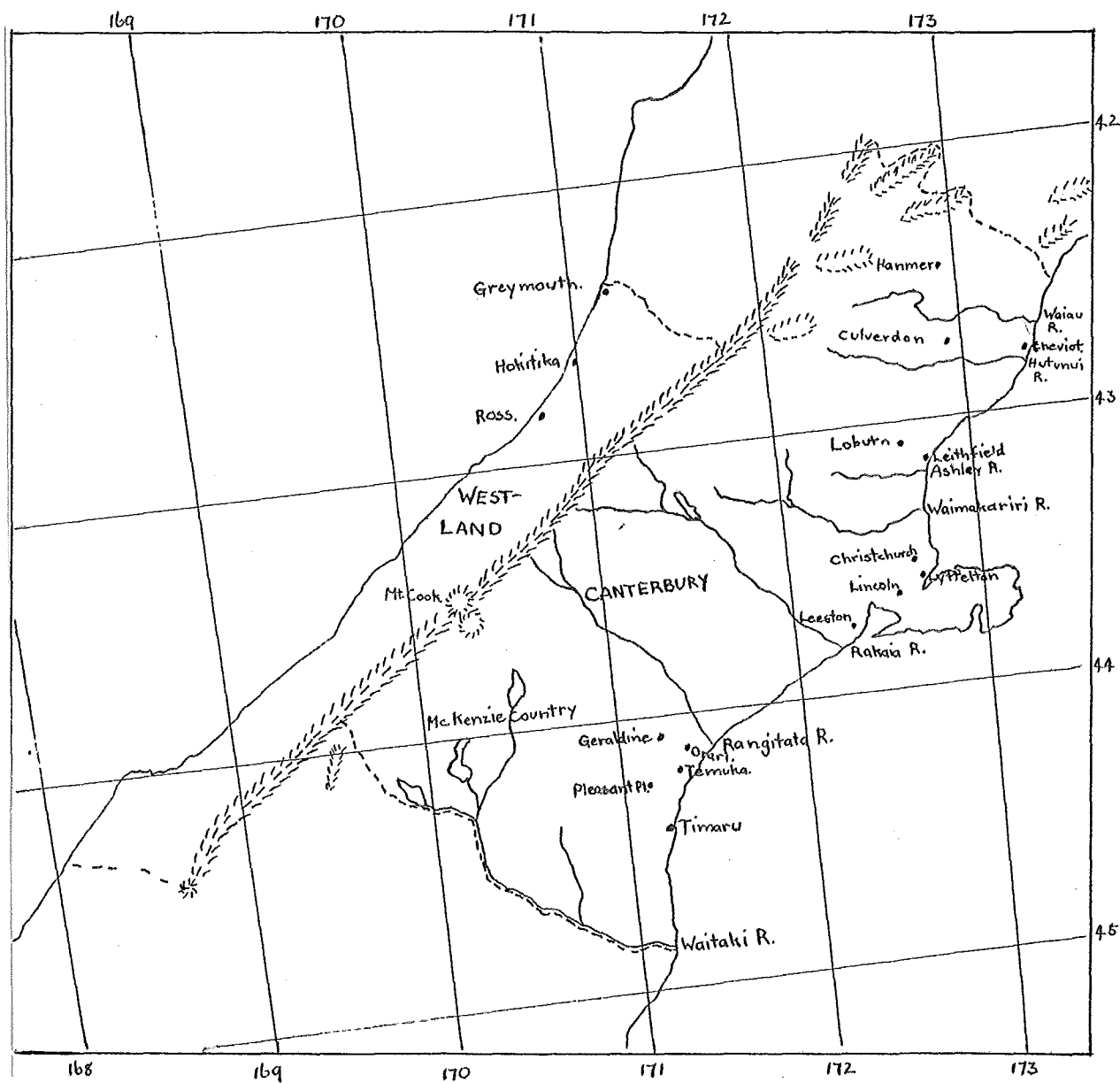
11. Newspaper clipping amongst Correspondence in Minute Book.



Meanwhile, the church building progressed slowly. On December 23rd 1856, at a meeting of the Building Committee, it was unanimously agreed that the church in course of erection be henceforth distinguished by the name of St. Andrew's Church, named so after the patron saint of Scotland.

At last, in 1857, the church was almost completed and the opening was arranged for the 1st of February 1857, just a little over three years since the scheme had first been set on foot. Another newspaper clipping, found amongst the correspondence, gives a graphic account of the Opening Ceremony. "The building is in the gothic style of architecture and although its interior arrangements are not quite complete, yet it presents the most substantial and church-like appearance of any building of the kind yet erected in the settlement. ----- Under the auspices of a delightful day, this Church was opened for public worship on Sunday, the 1st instant, the Minister of which, the Rev. Charles Fraser M.A., preached an impressive and most appropriate sermon to a very full congregation, from the last verse of the 93rd Psalm, 'Holiness becometh thine house, O Lord, for ever.' ----- The mode, too, of making the collection was somewhat unusual, - at either side of the entrance porch, a plate was placed covered with a white napkin, the congregation voluntarily placing their contributions in the plate as they passed - these, we learn from undoubted authority, amounted to the munificent sum of £74.8.6, unquestionably the largest Church collection ever yet made in Canterbury."

Thus started the career of the mother church of all the Presbyterian Churches in Canterbury. The final stage of its establishment came in July 1858, when the Building Committee moved, "That the Building Committee do now hand over to the Deacons' Court the funds of which they are possessed with all their liabilities and with the request that a financial statement may be laid at a convenient time before the subscribers and the congregation. That the Books and other Documents of the Committee be given over to the Deacons' Court. That the Committee do now adjourn sine die." ¹² A Session and Deacons' Court was now established and St. Andrew's became a true Presbyterian Church, with the Rev. C. Fraser as its minister.



Chapter V. PRUNING AND GRAFTING.

When Mr. Fraser started his ministry at St. Andrew's, he was faced with an almost herculean task. His charge embraced the whole province of Canterbury, with a sea-board two hundred miles long from the Hurunui to the Waitaki River, a width of a hundred and fifty miles from the sea to the Alps, making in all an area of roughly thirty thousand square miles. The thought of such a charge would appal any minister of today.

Even narrowing these boundaries down so that Christchurch was the centre with Kaiapoi on one side and the Peninsula on the other, it still involved the necessity of making long rides, on which Mr. Fraser was often accompanied by his wife. Mr. Fraser really had plenty to keep him occupied in Christchurch itself, but he did not neglect his scattered people and the fruits of the work he did as regards Church Extension are with us today.

The first new charge which he helped to form was at Akaroa. He did not mind long rides by land; but he had a deeply-rooted objection to travelling by sea. He was a martyr to sea-sickness, so his visits to the Peninsula were too few and far between for the satisfaction of the settlers there. However, he endeavoured to satisfy their need for a few years.

His first services in 1857 were held in the home of a Mrs. Brown, who had then been a resident on the Peninsula for thirteen years. In the morning, his service was especially for the English settlers; but in the evening, he preached in French for the benefit of the French. "Before coming to Canterbury, Mr. Fraser had been settled for some time at a preaching station in France, and as a consequence, he was quite familiar with the language, and could preach in it if required."¹ This was greatly appreciated. He continued to pay visits to the Peninsula, and to minister to the people there till 1862. "There were by this time so many settlers in and around Pigeon Bay, many of them Scotch Presbyterians, that they felt by joining forces with Akaroa, they might afford to send Home for a minister. This they did, Mr. Hay advancing £100 to bring him out. The districts that banded together to form the Presbyterian Church of the Peninsula were Akaroa, Duvauchelle's Bay and Pigeon Bay; now Wainui is added to the list. They succeeded, again through Dr. Bonar, in getting the Rev. George Grant from Scotland, who, with his young wife, came out about the year 1862."²

In the north, Mr. Fraser made regular visits to Kaiapoi, which in 1857 was quite a promising township with a harbour, which, for convenience and safety, was second only to Lyttelton. As became the usual custom, a modest building was erected which

1. Mrs. Deans: Jubilee Souvenir of St. Andrew's. Page 14.
2. Mrs. T.O. Hay: Page 196.

did duty both for church and for school. As the Presbyterian settlers increased, they suggested getting a minister of their own, and in 1863, the Rev. W. Kirton arrived to take up his duties in that district.

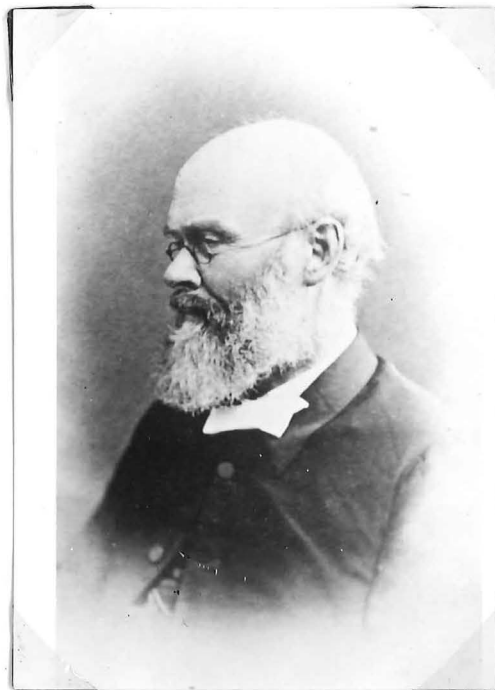
It was not very long before Mr. Fraser gave up scaling the Port Hills every Sunday evening to conduct a service in Lyttelton. For the first year or so, he used to preach at St. Andrew's in the morning and at Lyttelton in the evening. However, in 1859, a schoolhouse was erected and by his efforts a teacher, Mr. Ferguson, was brought out to take up work there. It was not long before he relieved Mr. Fraser of the services there, and by 1862 weekly religious services were in full swing.

Very soon after the advent of these two new helpers, Mr. Fraser conceived the idea of the formation of a Presbytery of Canterbury. In 1863, the General Assembly of the Presbyterian Church of New Zealand received the petition of the Revs. C. Fraser, C. Grant and W. Kirton, and acceded to their request. The following is an extract from the General Assembly's Minutes. "'Having respect to the well-being of the Church in the Province of Canterbury, the prayer of the petition be granted and power be given to the Ministers named in said petition to constitute themselves into a Presbytery in connection with the Church, having as its bounds for the present, the limits of the Province of Canterbury.'" ³

3. General Assembly Minutes, under date 1863.



Rev. C. Fraser



Rev. W. Hogg

Thus, on January 26th 1864 the first meeting of the Presbytery of Canterbury took place at St. Andrew's the members thereof being:-

Ministers -	Rev. C. Fraser	St. Andrew's.
	Rev. G. Grant	Bank's Peninsula.
	Rev. W. Kirton	Kaiapoi.
	Rev. W. Hogg	Recent arrival who had taken up work in the Amuri District, North Canterbury.
Elders -	Mr. G. Duncan	Christchurch.
	Mr. J. Gillespie	Bank's Peninsula.
	Mr. J. Macmillan	

The chief business done was the formation of a Manse Fund; the sending of an address to the Provincial Superintendent, Samuel Bealey Esq.; and the consideration of forming a second charge in Christchurch. In connection with this latter motion, a call was sustained from the new charge, to be known as St. Paul's, in favour of the Rev. Grant of Akaroa. Mr. Grant accepted; thus the first meeting of Presbytery opened with four charges and closed with five.

In 1862, lay-members of the church had banded together and formed a Church Extension Association which did a very great deal to help the different ministers in their work, especially in regard to the building of new churches.

Up to 1865, Mr. Fraser paid several cursory visits to South Canterbury, but as the journey was rather hazardous in

these days, the visits were necessarily very few. However, in 1865, he was instrumental in getting the Rev. G. Barclay to minister there, of whom more will be heard later.

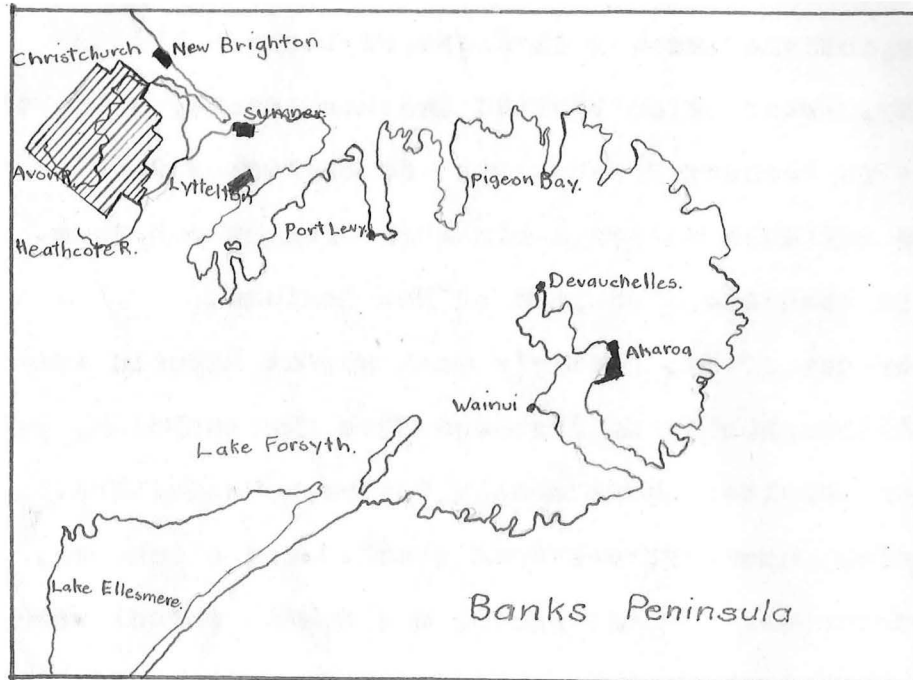
In 1865 Mr. Fraser also visited the West Coast, which then came under the Canterbury Presbytery. He collected subscriptions and was able to get a minister brought out from Home to work in that isolated part of New Zealand.

Another branch of Mr. Fraser's work was at Lincoln and Prebbleton. Although at some distance from Christchurch, yet he held regular services there mostly in the house of Mrs. Todd. A building, however, was soon erected and a teacher, Mr. Bowie, brought out for day school and Sunday School work. In 1866, this district was able to support a minister of its own, the Rev. J. Campbell, and extended its bounds to embrace Leeston and Brookside.

Thus, Mr. Fraser did yeoman service as regards Church Extension. But while he carried on all this work, his congregation at St. Andrew's was not neglected. He was very fond of children, always excepted when they cried in church during his sermons, and he took a very active part in educational work.⁴

For the twenty-seven years Mr. Fraser worked at St. Andrew's he proved himself very able and energetic, and it seems a great pity that his ministry closed in 1880 under a cloud.

4. See Chapter VIII.



First Presbyterian Church. Akaroa.

Built 1859

Opened 23rd January 1860

We have seen that Akaroa got a minister in 1862 and lost him in 1864. As the number of settlers increased on the Peninsula, there was a growing need for regular religious ordinances. A successful effort was made to secure a minister, mostly due to Mr. Ebenezer Hay a staunch Presbyterian pioneer, and thus to establish a charge in full status. The Rev. G. Grant arrived in October 1862, and proved to be just the man and minister desired. He and Mrs. Grant were soon beloved by all. Mr. Grant was rather shy and shrank from the public platform, but in the pulpit he was absolutely fearless, and his pastoral visits were greatly appreciated.

It came as a great shock to his people when, after one year and four months, he accepted the call to St. Paul's, Christ church. In an account of the Jubilee of Akaroa the following paragraph occurs:- "I carried the message to Pigeon Bay and laid it before my three friends. There was silence in the room for quite a space, then Mr. Hay lifted his head and said, 'I, for one, will not oppose Mr. Grant's call to Christchurch.' Mr. Gillespie and Mr. Stewart said the same. I saw how deeply moved they were - what a sacrifice they were making - and understood why, without another word, they shook hands and
5
left the room."

Mr. Grant was very popular also at St. Paul's, but he was from strong; the city charge soon proved too much for him and he resigned. He left for Home on the ill-fated ship

5. Akaroa "Mail".

"Matoaka" in 1868, which was never heard of again.

Amongst the members of the first Presbytery was the Rev. W. Hogg, who arrived in Canterbury in 1863. He had come to take up the Kaiapoi charge, but as this was already occupied by Mr. Kirton, Mr. Hogg willingly started work in the Amuri district, in the extreme North of Canterbury; but his heart sank when he saw his parish of everlasting tussock and fierce unbridged rivers, extending from Kaiapoi to the Clarence River, from the Spencer Range to the sea.

He was, however, a very big man, a real pioneer, who soon loved his work whole-heartedly. He saw he was younger than Mr. Kirton, so started on his hard task cheerfully and willingly. He often said, in later life, that if he had to live again he would choose the same work that he had done.

His first headquarters were at Kaiapoi, but he soon moved to Sefton. From here, he was accustomed, with a swag on his back, to make a monthly circuit of from a hundred and forty to a hundred and eight-five miles, often through trackless country. His family saw little of him. A settler took pity on him and gave him a big, powerful horse, and Mr. Hogg and "Bob" went through many thrilling ^{incidents} together. Though strong, hardy and energetic, the work was too much for him and he was often exhausted. "On one occasion, he crossed the ranges from Cheviot to St. Leonard's and Culverden in deep snow, going along the tops of the mountain ridges, performing a really hazardous journey of thirty-two miles over trackless

snow, and reaching Culverden about three hours after dark." ⁶
 Sometimes he lost his way, and was often in danger of being washed off his horse in the swollen rivers. "The Waiau has always been known to be a dangerous river. He was riding across it one day fearing nothing, having crossed it a short time previously lower down. All he remembers is that the bottom suddenly sheered down and the horse was swept off his feet and himself washed out of the saddle. When he became conscious he found himself clinging to the bridle and stirrups, kicking with his feet and vainly trying to touch the bottom. Partly he struggled ashore, and partly he was washed ashore wet, cold, stunned and bleeding, and more dead than alive. For a long time after, a stream two feet deep was to him a source of terror." ⁷

The places he visited are too numerous to mention. Many were very isolated, and he found at least one family who had been keeping Saturday in mistake for Sunday for many weeks. He held services in homes, in shearing-sheds, or in the open air. Marriages were always saved up for his visit, and often he would have quite a big batch to perform. He pitied intensely the lot of the settlers' wives, many of whom seldom saw any women, and he was always grateful that he had some knowledge of medicine.

He established regular preaching stations at Leithfield, Saltwater Creek, Mount Grey Downs, Ashley Bank, Loburn and

6. Rev. J. Dickson: Page 181.

7. Rev. J. Dickson: Page 253.

Hanmer amongst others. His daughter tells the story of how one day when passing through Hanmer, tired out by a long ride, he saw a hot spring and determined to have a hot bath. So tethering "Bob" to a small flax bush in the vicinity, he proceeded to enjoy a refreshing bath, till he was forced to dress hurriedly and pursue "Bob" who, tired of waiting, ~~had~~ made off, flax bush and all. Most of Mr. Hogg's work was through rough bush or tussock country. In the district he looked after, there are now seven charges at least, and this is merely typical of the work that lay before these pioneer ministers.

Mr. Barclay's work in South Canterbury is very similar to that of Mr. Hogg's in North Canterbury. In 1865 he took charge of what now is the entire Presbytery of Timaru. He has probably left deeper marks ecclesiastical, educational and social, on the history of the early days of South Canterbury, than any other person. There are few churches there which he did not have a hand in building.

To begin with, he experienced great difficulty in reaching Timaru. There was no break-water then, and he had to come ashore in an old surf-boat, on the crest of a wave, a rather perilous undertaking for the uninitiated. His pastorate was bound by the Rangitata and Waitaki Rivers, by the Southern Alps and the sea, an area of about seven thousand square miles. There were few roads and no rivers were bridged. "It was no uncommon thing for a way-farer to single out a cabbage-tree in the distance as a landmark and take as straight a course as

possible for it. This accounts for the numerous accidents and hairbreadth escapes which the minister of this parish experienced in early days."⁸

Once he was plunged over an embankment six feet deep into a flooded river, his horse and gig being swept away like brushwood down the river. He, fortunately, escaped. Another time he was found lying insensible in a paddock by the roadside, his horse quietly grazing at a little distance, after having cleared a high fence and thrown his rider. Sometimes the horse went over the fence and left Mr. Barclay; other times he went over the fence and left the horse behind.

He started morning services in Timaru and in the evenings preached usually, either at Temuka, Geraldine, Orari, or Pleasant Point. He visited regularly the Mackenzie Country towards the Alps, his journeys often lasting over a month.

In 1867, a church was opened at Timaru, then a city in embryo with tussock growing in the streets. Three years later, Temuka was constituted a charge, and Mr. Barclay called to minister there. He accepted and took up work there, though Mr. Hogg describes it as "a miserable little hamlet of a few houses." From Temuka he still kept up his work in the outlying districts. "Mr. Barclay often preached with torn garments and bleeding hands and the water pumping up out of his boots as he emphasised with the lower limb, some weighty truth.

Whatever may have been thought of the sermon delivered on those occasions, the preacher was far from being dry." ⁹

Other ministers were quite as faithful in their work, but Mr. Fraser, Mr. Hogg and Mr. Barclay are the outstanding men of their period. Mention should be made also of the Rev. A.F. Douglas who succeeded Mr. Grant to St. Paul's. He was the life of the Church Extension Association and greatly stimulated its growth and energy. "It came to an end when Mr. A.F. Douglas departed, and Presbyteries grew in strength and perhaps in jealous watchfulness over their privileges, and the Church, to secure uniformity of practice, required the concentration of its energies on the work of a committee appointed by its authority and labouring under its direct supervision." ¹⁰

It now remains to note the separation of Timaru and Westland from Canterbury. In 1865, Mr. Fraser visited Westland. The settlement of Westland was quite different from that of Canterbury. It was difficult to approach both from sea and from the mountains. The towns in origin were mostly of "mushroom growth, and in their subsequent history, some have shown a strong similarity to the same perishable fungus." ¹¹

With the gold rush of 1865, towns appeared in no time, and it was from these in 1866, that the Canterbury Presbytery received definite appeals for a minister.

- 9. Rev.J.Dickson: Page 255.
- 10. Rev.J.Dickson: Page 305.
- 11. Rev.J.Dickson: Page 212.

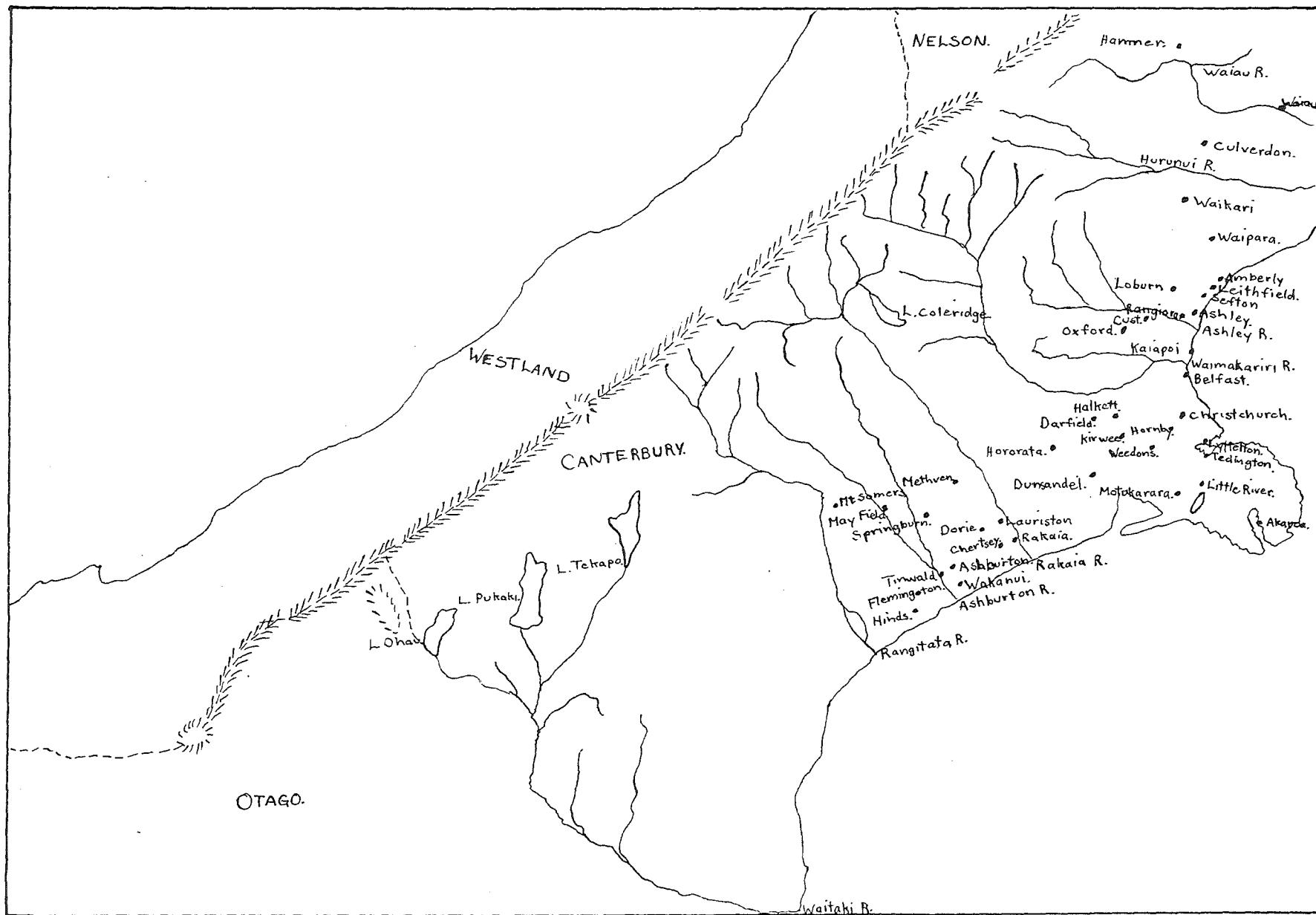
By 1867, the Rev. J. Gow accepted a call to Hokitika, and as no other minister was available he inducted himself. A church had been built and he was provided with a tiny four-roomed cottage. In the same year, the Rev. J. Hall went to Greymouth where he held services in billiard-rooms and hotels. In 1870, the Rev. J. F. Sutherland went to Ross, and it was in the latter half of this year that the movement towards separation was first made, because of the inconvenience to the West Coast ministers in attending Presbytery meetings in Christchurch.

We have seen how the work was spreading in South Canterbury, where the ministers experienced the same difficulties as their Westland colleagues in attending Presbytery meetings. At the General Assembly on the 13th December 1872, an overture was made concerning the formation of three Presbyteries instead of one, as the one was quite unworkable through the distance the congregations were from each other, and through the difficulty of travelling. Mr. Fraser, Mr. Barclay and Mr. Douglas supported it, and the petition was granted, viz, "The division of the present Presbytery of Canterbury into three Presbyteries of Christchurch, Hokitika and Timaru, and the constitution of the said three Presbyteries into one Synod of Canterbury and Westland and further the inclusion within the bounds of the said Presbytery of Christchurch the district of Amuri, and within the bounds of the said Presbytery of Westland the district of Reefton."¹² On

12. Presbytery Minutes, under date 13th February 1873.

September 24th 1873, the first Timaru Presbytery met, and on January 7th 1874, the first Westland Presbytery meeting was held. Evidently the Synod of Canterbury and Westland did not fulfil any very important function for in 1883, just ten years later, it was disbanded.

Thus, in 1874, there were three Presbyteries where there had been only one eight years earlier, and in the Presbytery of Christchurch itself, there were three times the number of paid ministers there had been in 1864, and many more preaching stations ministered to either by theological students, home missionaries, or by the ministers as outlying districts of their pastorates.



Chapter VI. BRANCHING (A).

It is necessary here to leave the history of Timaru and Westland, and study the development of the Christchurch Presbytery only. This still included all the country south of the Hurunui River down to the Rangitata, and from the coast to the Alps; and the boundaries remained so for many years till Ashburton formed a separate Presbytery.

In North Canterbury, Mr. Hogg was succeeded by a worthy follower in the person of the Rev. W.R. Campbell. The conditions in the Amuri District were still those which called for pioneers. There were very few roads formed, and the rivers for the most part were still unbridged. So Mr. Campbell faced almost the same work which Mr. Hogg had undertaken so courageously.

Mr. Campbell came to New Zealand in 1873, and commenced his work as a minister in Timaru for twelve months, after which he put himself at the disposal of the Christchurch Presbytery, and was given the extensive and sparsely-settled parish of Amuri. He was inducted to his new charge on February 2nd 1875 and remained minister of it for thirty-eight years, during which he laboured with indefatigable energy and zeal.

In 1875, there was no church in this district and Mr. Campbell held his first services in the Courthouse at Waiau. In 1876, however, Mr. George Rutherford, Leslie Hills, conveyed an acre of land to the congregation at Waiau and had built thereon, at his own expense, a church capable of holding seventy people.¹ This indeed was a favourable beginning.

Mr. Campbell led the same roving life as Mr. Hogg had done, visiting the ranch holders and ministering to the hands engaged on the stations. He soon became known as "Father Campbell", was beloved by all, and was as heartily welcomed in the homes of the well-to-do as in the huts of the shepherds. He seemed to be acquainted with every ranch-holder, labourer, and swagman in the district whether he was Protestant, Roman Catholic, or had no religion at all. "He was a man of simple piety, of extraordinary generosity that prompted him to help the deserving or the undeserving and often to give at sacrifice to himself. He thought no trouble too great if thereby he could serve anyone whose case appealed to him."²

In 1879, so much enthusiasm had he aroused, that steps were taken to form Amberley, Waipara and Waikari into a charge. Considerably later, in 1891, he was able to report to Presbyter⁴ that a new church was being built at Culverden; and six months later, that a new church had been opened at the Hot Springs,

1. Presbytery Minutes under date 2nd March 1876.
2. Personal Reminiscences of Rev. R. Erwin, D.D., Port Chalmers
3. Presbytery Minutes, 13th April 1879.
4. Presbytery Minutes, 13th May 1891.

5
 Hanmer. The latter, however, was overthrown and destroyed by a hurricane in 1892, but was rebuilt the following year. In 1896 another charge was formed at Cheviot; and in July of that year the Presbytery recorded their appreciation⁶ of the quiet heroism displayed by Mr. Campbell in the prosecution of his work during the past twenty-two years." Dr. Erwin says that his influence and the work he accomplished were wholly due to personal character and personal contact as he never gained any fluency of speech and was often most hesitating in his delivery. He never took a prominent part in Presbytery which he did not often attend, and when he did so, he seldom spoke.

Yet his memory will live for many years. When a prison camp was started at Hanmer, Mr. Campbell visited it regularly and gained a unique influence over many of the prisoners. He did not merely preach at them; he got to know them, and few men left this prison camp without having received great help from him. His interest in them, moreover, did not stop when they left, for he corresponded with many of them, and a few of those really became changed through his influence.

After thirty-eight years of service, the work became too much for him and he had to retire, and a few years later in 1918 he passed to his rest. The following verses are taken from a poem written by the Rev. John Watt.

5. Presbytery Minutes, 11th November, 1891.
6. Presbytery Minutes, 14th July, 1896.

"IN MEMORIAM."

1840 - Rev. W. R. Campbell, B.A. - 1918.

His mind was set on things above;
By helping men he served his God;
And all the toilsome way he trod
Was fragrant with the rose of love.

For winning souls most highly skilled
He gave his best, and never spared;
And all who knew him knew he shared
The courage of the Spirit-filled.

He bore a highly-honoured name
And bore it the appointed span -
A lowly-minded gentleman,
Who made no boast and sought no fame.

A friendly grasp, a welcome smile,
For all in need an open hand;
A soul each child could understand,
An Isr'elite he, free from guile. 7

Pioneer work was also being carried on in the south in the Ashburton district. About the beginning of 1875, the Presby-

7. Presbytery Minutes, 10th September, 1918.

terians round about Ashburton felt their numbers were large enough to warrant a charge being formed and a minister called. So, in August of that year, the Rev. H.B. Burnett received a call⁸ accepted, and was inducted at Ashburton on September 15th.

Mr. Burnett was sent out to New Zealand by the Irish Presbyterian Church after having graduated at the Royal College (then Queen's College) Belfast. He arrived in Christchurch in 1874 with his wife and three young children, and was soon afterwards sent to Ashburton to be the first Presbyterian⁹ minister in that district.

His charge then consisted of what is now the whole of the Ashburton Presbytery. He organised an enthusiastic congregation in Ashburton itself, and soon had a church and manse built. But he did not neglect his outlying districts. Mr. Burnett, Junior, writes, "I remember that he used to leave home on a Monday or Tuesday on a horse he called 'Protos', and return at the end of the week. There were no bridges over the rivers then, and he frequently had to ford them often getting wet through, which planted the seeds for rheumatism from which he suffered later in life. There were few roads too, and I remember him telling us of the miles of wire fencing (it was nearly all sheep country then) and the openings here and there at which a sheep dog would be tied to keep the sheep from passing. The places I remember best at which services were

8. Presbytery Minutes, 12th August 1875 and 15th September 1875.

9. Personal Reminiscences of Mr. H.B. Burnett (his son),
Auckland.

held were Tinwald (across the Ashburton River), Wakanui, Methven, Hinds and Flemington. I know that he used also to go occasionally to the foothills of the Southern Alps and, as a boy, I have accompanied him to the Ninety-Mile Beach."

In addition to the places mentioned above, he held services at Springburn, Mt. Somers, Longbeach, Mayfield, Rakaia and Chertsey. These last two became so strong that in 1878, they¹⁰ joined to form a charge and separated from Ashburton. A year later Mr. Burnett resigned, but the results of his work lived on. He was a very sympathetic, kindly man and laboured earnestly in his first wide parish.

Later on in 1880, he accepted a call to Halkett and worked there for several years. Attached to Halkett were Kimberley, Courtenay and Weedons, and every Sunday he preached at three of these places. He was better off here, as regards roads, and got from place to place by means of a horse and buggy.

This period, 1874 - 1904, proved to be a very prosperous one for Presbyterianism in Canterbury. New churches seemed to spring up everywhere, especially in the latter ten years. In 1877, the Presbytery received a plea from Cust and Oxford for a church and minister; this was granted a few weeks later,¹¹ and the Rev. N. McCallum became their first minister.

10. Presbytery Minutes, 10th January 1878.

11. Presbytery Minutes, 27th March 1877.

A little later, in 1878, Papanui and Belfast reported that they had a church, were proceeding with the building of a manse and wanted a minister. Their request was agreed to and a call to the Rev.¹²W.Horner was accepted.

At this time an application was made to the Colonial Committee for more workers to be sent out, both ministers and students. In answer to this, several ministers arrived later on in 1878.

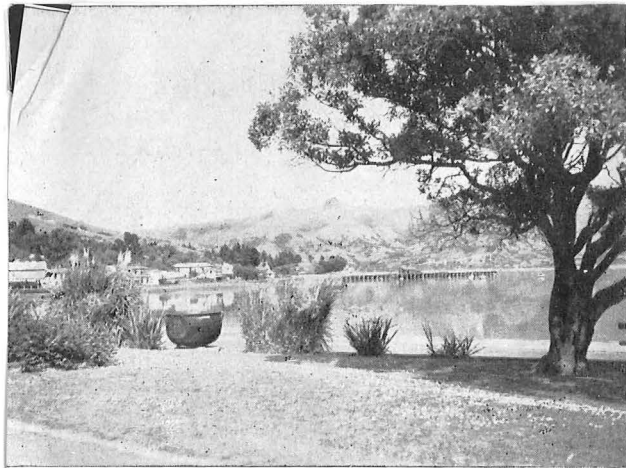
In the July meeting of that year, Mr. Fraser moved, "That considering the great increase of population in Christchurch and its suburbs, and the special need for religious services for Presbyterians, the Presbytery appoint a committee to confer with representatives from the financial committees of St. Andrew's and St. Paul's congregations as to the erection of, at least, two new stations or charges and the committee have full power to act."¹³

As a result, suburban services were started in November at the North Belt and in Sydenham. Within a year, there were two fully constituted charges, Knox Church and St. David's, as they afterwards came to be called, each with ministers of their own, the Revs. D. McKee and T.R. Cairns.

In 1889, Rangiora and Kaiapoi definitely separated, and henceforth each went its own way. A year later another city congregation was recognised. A church was built in Ferry Road (afterwards known as St. Peter's) and the Rev.S.Slocombe took

12. Presbytery Minutes, 7th February 1878.

13. Presbytery Minutes, 11th July 1878.



Whaling Trypot Near War Memorial Grounds.



AKAROA

up work there.

Meantime, the Peninsula had at last managed to get another minister. Since Mr. Grant left in 1864, there had been a vacancy for ten years, until in 1874 the Rev. W. Douglas decided to take up work there. In a letter, he tells his first impressions of Akaroa and its church after its long vacancy. "I remember the day and the journey by coach to Little River well (from Christchurch). It was a lovely day and the luxuriant bush was just enchanting to me - with its bird songs, its rich odour, and its wonderful flowers and foliage. At length Akaroa was reached, and, as they say, first impressions are lasting, as I have found that the first impression I got of the little town - as just a picture - has ever remained with me. I don't know yet a sweeter little spot from a natural point of view. ----- The church has become dilapidated - broken windows, leaking roof, crazy walls, creaking like a basket at every gust of wind - a desolate uncared for semi-wreck. My first service on the following morning was attended by just nineteen. ----- In the evening, however, only Mr. Billens (the precentor) and I turned up. It was raining and blowing, the church was leaking from end to end, and it was positively unsafe to be inside, so we went home." ¹⁴ Mr. Douglas, however, was not discouraged and the church was soon repaired; but seven years' work on the hilly peninsula, roadless except for bridle tracks, was

arduous work and in 1881 he left for Hokitika.

A succession of ministers followed him, each one staying only a few years. By 1900, another church was built at Pigeon Bay, and in 1909 still another was opened at Wainui, so that now the Peninsula boasts of three churches. Concerning the opening of the Pigeon Bay Church, Mrs. Hay writes, "The finishing and opening of our tasteful little church gave pleasant excitement to the residents of Pigeon Bay, the more so as it was opened free of debt. The opening services were conducted by Rev. Dr. Elmslie of St. Paul's Christchurch, who remained for the enjoyable social that followed."¹⁵

We now come to the exceptionally flourishing period from 1891. In the north, Rangiora was the centre of a good deal of branching. Towards the end of 1891, a new church was erected at Loburn. Four years later, Loburn and Ashley joined forces with Rangiora, and the other preaching stations close at hand, Amberley, Sefton, Leithfield and Mt. Gray Downs formed a separate charge.¹⁶ Three years later Belfast, Papanui and New Brighton became recognised as a fully-sanctioned charge¹⁷ and in 1902 New Brighton appealed for help to build a church.¹⁸

To the west of Christchurch, expansion went on as well. Within two months of each other, in 1892, new churches were opened at Darfield and Greendale, Hororata;¹⁹ while later on

15. Mrs. T.O. Hay: Page 325.

16. Presbytery Minutes, 3rd April 1895.

17. Presbytery Minutes, 10th May 1898.

18. Presbytery Minutes, 14th October 1902.

19. Presbytery Minutes, 14th September 1892, 9th November/92.

in 1902, Hornby became recognised as part of the Halkett²⁰ charge.

To the south, two new churches appeared, one at Rakaia in 1892, and the other at Methven in 1898²¹, and in 1903, Little River, Motukarara, Kaituna and Teddington were made into a Home Mission charge.

While engaged in this extension work, the Presbytery nevertheless took a vital interest in the public welfare. As early as 1878, a Temperance League had been formed in Canterbury, and to this the Presbytery gave their earnest support²²; as they did later on, too, when the scheme for²³ Early Closing was first mooted.

Again in 1884, it was realised that the records of the churches were not being kept properly. The early records of the Presbytery itself are very faulty. For the first few years after 1864, hardly any of the minutes are signed and for the years 1868 - 72 there are no records at all. Another example may be seen from an extract of a letter received this year from Mr. J.B. Anderson, Session Clerk of Leeston, on application for information concerning the early days. "I am sorry to say we have no records dating back to early days. The different ministers, I believe, had been their own session clerks and at the end of their ministry here, carried off their records with

20. Presbytery Minutes, 14th October 1902.

21. Presbytery Minutes, 13th Jan'y. 1892, 8th November 1898.

22. Presbytery Minutes, 14th November 1878.

23. Presbytery Minutes, 14th May 1890.

them." Thus it was moved and passed, "That all congregations be instructed to bring up at the first meeting after the General Assembly in each year, for inspection and attestation,²⁴ (a) their Session Records, (b) their Communion Roll.

In 1886, it was moved that it would be desirable to hold a Christian Conference open to Churches of all Protestant Denominations for the consideration of questions of common interest in Christian work²⁵; and this Ministers' Association, as it has become known, still meets.

In 1892, cropped up the vexed question of the Bible in Schools, and the Presbytery memorialized the Government "in favour of Bible reading in Schools, in accordance with the provisions of the English Education Act of 1870."²⁶ In 1899 the following clauses were proposed:-

(i) That public Schools begin with Lord's Prayer each day.

(ii) Lessons should be given by teachers from the Old and New Testaments agreed on by various Churches with sanction of Minister of Education. Such lessons to take half an hour.

(iii) If the teachers were conscientious objectors, the minister of the district was to take the lessons.²⁷

But so far, even twenty-five years later, no advance has been made toward the desired end.

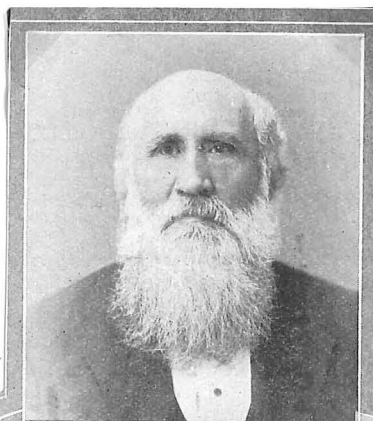
24. Presbytery Minutes, 11th November 1884.

25. Presbytery Minutes, 12th October 1886.

26. Presbytery Minutes, 9th March 1892.

27. Presbytery Minutes, 12th September, 1899.

St Paul's Church
Christchurch.

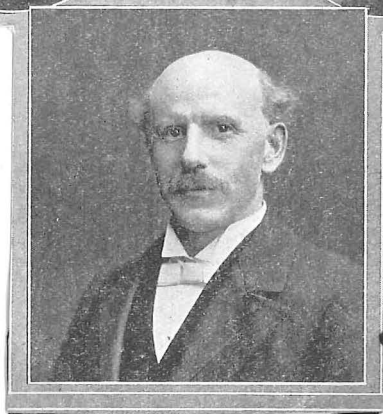


Rev. J. Elmslie M.A. D.D.
1876 - 1903

Rev. A. F. Douglas
1871 - 1875

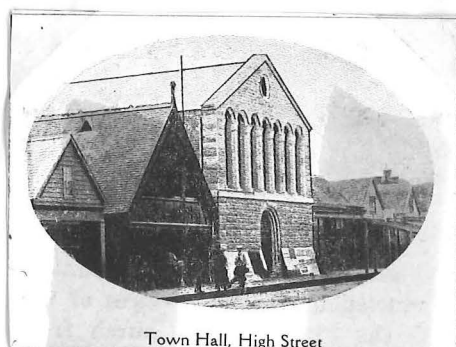


Rev. G. Grant
1864 - 1868



Rev. T. Tait, M.A. B.D.
1903 - 1914

Present Church, Cashel St
1864 to 1914



Town Hall, High Street



Old Church, Lichfield Street.



Town Hall. High Street
in which the Congregation worshipped for first 3 years
Old Church. Lichfield Street.

Before leaving this period, mention must be made of two of the leading city ministers, namely, Dr. Elmslie of St. Paul's and the Rev. Gordon Webster of St. Andrew's.

Dr. Elmslie came to Christchurch in 1876 after a very successful ministry in Wanganui, and was inducted into St. Paul's on the 4th of May. Soon after he arrived, his influence began to tell on the community, and such large numbers of people came to his church that he and his office-bearers were soon discussing the building of a new church, with the result that the present church was built.

It proved, however, to be too ambitious and costly a scheme and for a long time St. Paul's was encumbered by an enormous debt. All sorts of efforts were made to reduce this. Dr. Elmslie's stipend was reduced from £700 to £450, and many money-raising enterprises were undertaken, till in 1903 by the 31st of December, the debt was finally cleared off. Dr. Elmslie took no part in the public life of the community, and although he did his share of Presbyterian work, yet he seldom joined in the deliberations of the Assembly.

He seems to have been a simple, unostentatious man. "There are many people in Christchurch who remember the venerable pastor of St. Paul's as he walked the streets or drove in his trap, tall in figure, slightly bent in shoulder, and with a long white beard. There are many, also, who remember the soft tones of his voice, his kind, pleasant and

sympathetic ways. Although he had a gentle manner, he was a man of great strength of character and intellect. 'He was an educative force amongst the people both in Wanganui and Christchurch.'²⁸ He had great powers of attaching people to him and was loved by all very much in the manner Mr. Campbell was. "His preaching was simple, but deeply spiritual, full of passion and the expression of his own deep convictions and was greatly appreciated by the large congregation to which he ministered."²⁹

Especially did he labour earnestly with the young people. He took an interest in their outlook on life, in their sports,³⁰ and he led a large Bible Class for many years. Early in 1890, the University of Aberdeen conferred on him the degree of Doctor of Divinity, which all agree that he richly deserved. In 1903 on account of failing health, he resigned before St. Paul's could suffer from his increasing years. For twenty-seven years did he labour in Christchurch, and in the minutes³¹ of the Presbytery is a sincere appreciation of his fine work.

The Rev. Gordon Webster, on the other hand, was never happier than when on some work in connection with the good of the community. He was a great power in regard to religious and semi-religious questions, and the cause of education, both lower and higher, in particular doing useful work as a member

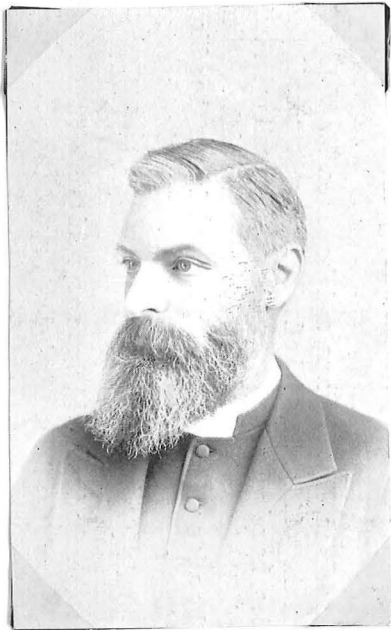
28. Jubilee Souvenir of St. Paul's, edited by James Drummond, F.L.S. 1914.

29. Rev. R. Erwin, D.D.

30. See Chapter VIII.

31. Presbytery Minutes, 9th June 1903.

St Andrew's Church. Christchurch.



Rev. Gordon Webster M.A.
1887 - 1900



Front Entrance



Side Entrance

of the Board of Governors of Canterbury College from 1895 to 1899; and in 1898 he was appointed Moderator of the General Assembly.

He came to New Zealand in 1887 having been for some time minister of Girvan, Ayrshire. He accepted a call to St. Andrew's, Christchurch, but when he arrived found matters in a state of disorder. However, owing to his energy the disorder was righted, and in 1892, the present beautiful church of St. Andrew's was opened, a reconstruction of the original first Presbyterian Church in Canterbury. His preaching was of a high order and influenced by the latest thought of the day.

But it was in the work of the church courts and in general ecclesiastical affairs that Mr. Webster excelled. From the time he entered the Presbytery, he took a leading part in its deliberations, and soon became its most influential member and its guide in difficult questions. Dr. Erwin says, "I have no hesitation in saying that some of the very best speeches, if not the best, I have heard in the Assembly were made by him"; and for these speeches he never used any notes, merely carefully turning over the facts in his mind, and marshalling his arguments in a way that he could best explain them. "He was never happier than when handling some intricate and difficult case and he was then seen at his best. He could ably state both sides and it was seldom indeed that the final decision of the court was other than Mr. Webster indicated it should be.

He was probably the most skilful church lawyer whose services our Church in New Zealand every enjoyed. ----- His acute practical judgment and wonderful patience were especially evidenced in his management of the Church Union Movement which was finally crowned with success in 1901." ³²

The movement for Union between the Church of Otago and the New Zealand Presbyterian Church (consisting of all churches north of Otago) was started as early as 1854, when the Otago Presbytery was constituted, and co-operation was invited; but in spite of repeated efforts, for many years nothing definite was done except the holding of conferences and discussions. In 1894, Mr. Webster was appointed Convener of the Union Committee and he threw himself into the scheme with a tenacity and energy that would brook no hinderance. He had behind him a loyal committee and they made concession after concession to the Otago representatives, to overcome the difficulties put in their way.

In 1896, the most important conference of the movement was held in St. Andrew's Church, Christchurch, when sub-committee from North and South, twelve members in all, drew up after much consideration a basis of union which, with some ³³ modifications, became the final settlement. The points which seemed to cause all the trouble were two, namely:-

(1) The North Church wanted as a basis the following.

"The Directory of Public Worship, the Form of Presbyterian

Government, and the Second Book of Discipline are to be the standards of the Church 'only in so far as they are applicable to the circumstances of the Church.'

Slow, conservative Otago objected to this last clause and withdrew from the Union on account of it.

(11) Marriage with a deceased wife's sister had been conceded by the Legislature. The Northern Church accepted this but the Church of Otago refused to sanction it.

However, by dint of the unwearying efforts of Mr. Webster, these obstacles were overcome, and the Union of the two Churches came to pass in 1901. Unfortunately Mr. Webster had to leave New Zealand in 1900 on account of his health, and he thus missed seeing the fruits of his labour. However, the work he did has not been forgotten and he is probably the nearest approach to an ecclesiastical leader that the Presbyterian Church in New Zealand has known.

Chapter V11. BRANCHING (B)

As the story of the church more nearly approaches our own time, the historical perspective seems to disappear. The mist of romance that ever clings to days long gone by, is dispersed and instead we seem to see an ordinary life of common-place facts. The collection of straggling shops and houses, and the isolated farms have given place to business-like cities and townships; and in the country well-made roads and beautiful bridges have transformed the expansive waste of tussocky plains and hills. The ministers' lives, too, seem different. The city minister has his endless round of visiting, meetings and services, and the country minister covers his large charge by means of the indispensable motor car.

Still, in spite of this matter-of-factness, Presbyterianism has advanced in Canterbury in the last twenty years in more than merely material ways. Certain of the extension work in north Canterbury has already been noted.¹ By 1908, Waikari was a flourishing charge. A comfortable new hall had been built for a Sunday School, and the congregation were showing much enterprise in securing the services of a Home

1. See Chapter Vi. Rev. Campbell's work.

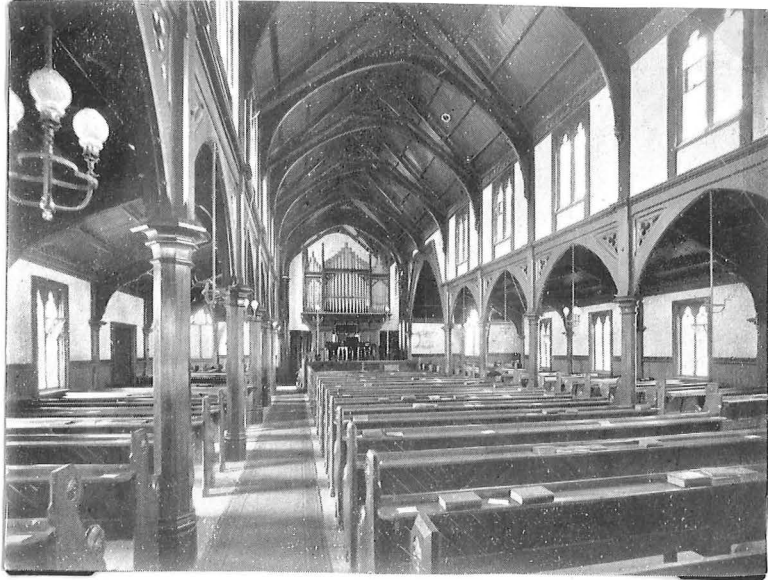
Missionary for the outside stations. Cheviot, on account of a decrease in population, was in the same year reduced to a Home Mission station. Services were started at Broken River and Scargill²; and in 1912, Parnassus was attached to Cheviot. In the following year, the Presbyterians of Hawarden were fortunate in being presented by Mr. Bentley of Waikari, with a site for a church.

Just about this time, taking into consideration church adherence, membership, revenue and general advancement, the Presbytery of Christchurch claimed third place in the Presbyteries of New Zealand, being surpassed only by Auckland, the chief town of the Dominion in point of population, and Dunedin, the capital of the Dominion in point of Presbyterianism. This was really a very satisfactory state of affairs, seeing that Canterbury was essentially an Anglican settlement. Comparing the roll of the Canterbury Presbytery for the years 1864 and 1910, we can see what great progress was made.

	Members of Presbytery.	Ministers.	Elders.
1864:-	6	4	2
1910:-	41	27	14

In Christchurch itself, no new church had been added for very many years; but a change was coming. The Rev. G. Webster had been followed at St. Andrew's by the Rev. J. McKenzie, a very earnest and energetic man. St. Andrew's flourished under his ministry in every way, and soon became one of the best

2. Presbytery Minutes, 13th August 1907 and 14th December 1909.



Interior of St. Andrew's Church.



St. Andrew's Sunday School.

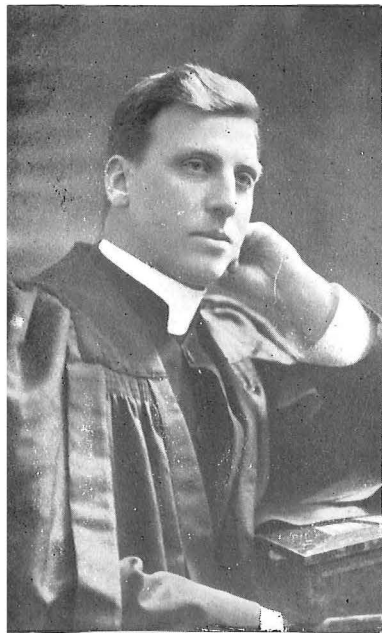
organised churches in the Presbytery. By 1905, a new Sunday School and Bible Class rooms had been built on the church property. However, Mr. McKenzie's efforts did not stop only with his own congregation. By 1913, new Sunday School halls had been built at Riccarton and Spreydon³, and regular church services were held in these two suburbs.

He also played a prominent part in promoting the general work of the church. When he came to Christchurch, the Young Men's Christian Association was practically moribund, but under Mr. McKenzie's energetic handling, it developed into an active and live institution.

He was most interested in youth work, and it was his gift of organisation and his earnest consecration to the Youth of the Church scheme, of which he was Convener for many years, that has made our Sunday Schools and Bible Classes so efficient when compared with similar institutions of other churches.

It was also due to his efforts that a Presbyterian Social Service Association was founded in Christchurch, and for the first three years, he acted as Convener for this scheme as well. "He was the one who had most to do in guiding the Committee in the selection of the Agent who has proved himself so well suited for the work, and through whose earnest and wise efforts we have been able to accomplish so much, and during th

3. Presbytery Minutes, 11th November 1913.



Rev. J. Mackenzie M.A.

whole period of his convenership, Mr. McKenzie was untiring in his efforts, and his wise counsel was invaluable to the Committee in the many and difficult questions that had from time to time to be decided." ⁴

At the same time as Mr. McKenzie was setting the foundations for churches at Riccarton and Spreydon, the Rev. T. Tait of St. Paul's was doing a similar work at New Brighton, Richmond and Linwood which had been entrusted to the jurisdiction of St. Paul's. Sunday Schools were started in these suburbs, and regular church services were held.

South and west of Christchurch was the most progressive district. In 1906, new churches were built at Dunsandel ⁵ and Kirwee ⁶; and Oxford ⁷ was set up as a Home Mission charge in the following year. Towards the middle of 1907, the Rev. P.I. Riddle resigned from Rakaia where he had worked over a widely scattered parish for nineteen years. When he started, the district was poorly organised and there were no church buildings; when he left there were three churches at Rakaia, Lauriston and Chertsey, quite free from debt, with enthusiastic and sympathetic congregations in each district. A little later Dorie was added as a preaching station to Rakaia, and in 1908 there was a re-arrangement of all the preaching stations round about Rakaia, and four charges were

4. Rev. R. Erwin, D.D. Presbyterian Social Service Association Annual Report 1913 - 1914.
5. Presbytery Minutes, 13th February 1906.
6. Presbytery Minutes, 11th September 1906.
7. Presbytery Minutes, 12th February 1907.

8
formed:-

- (i) Wakanui, Seafield, Dromore, Pendarvis, Dorie;
- (ii) Ashburton, Greenstreet, Winchmore;
- (iii) Tinwald, Laghmoor, Longbeach, Flemington with Hinds, Lowcliff and Ealing at present attached to Mayfield; and
- (iv) Rakaia, Lauriston, Chertsey.

So great was this development in the south that by 1913, the people of this district were petitioning Presbytery that a new Presbytery of Ashburton should be formed, embracing all the ministerial charges within the limits of the country between the Rakaia and Rangitata Rivers, the mountains and the sea, viz, Ashburton, Flemington, Wakanui, Mayfield, Methven, Rakaia, the Ashburton outfields, Hinds and Springburn, and⁹ their respective preaching stations.

The Presbytery agreed to send the petition on to the General Assembly, and by the end of 1914, the Canterbury Presbytery had given birth to her third daughter Presbytery, namely, the Presbytery of Ashburton.¹⁰

With 1914, came the outbreak of war, and the Presbyterian Church of Canterbury was not behindhand in the number of volunteers she contributed to swell Britain's armies, and her loyalty to the Crown and Nation remained unchallenged during the long struggle. In 1915 came the news of the landing of our troops on Gallipoli, and once more the Church urged all men

8. Presbytery Minutes, 13th October 1908.

9/ Presbytery Minutes, 9th July 1913.

10. Presbytery Minutes, 9th December 1914.



Rev. J. Paterson. M.A.
St Paul's 1914 - 1924



New Brighton Church

who were free, to volunteer. It was about the middle of 1915 that daily services for prayer were started at St. Paul's Church, from 12 to 12.30 p.m. and these were continued for the duration of the war.

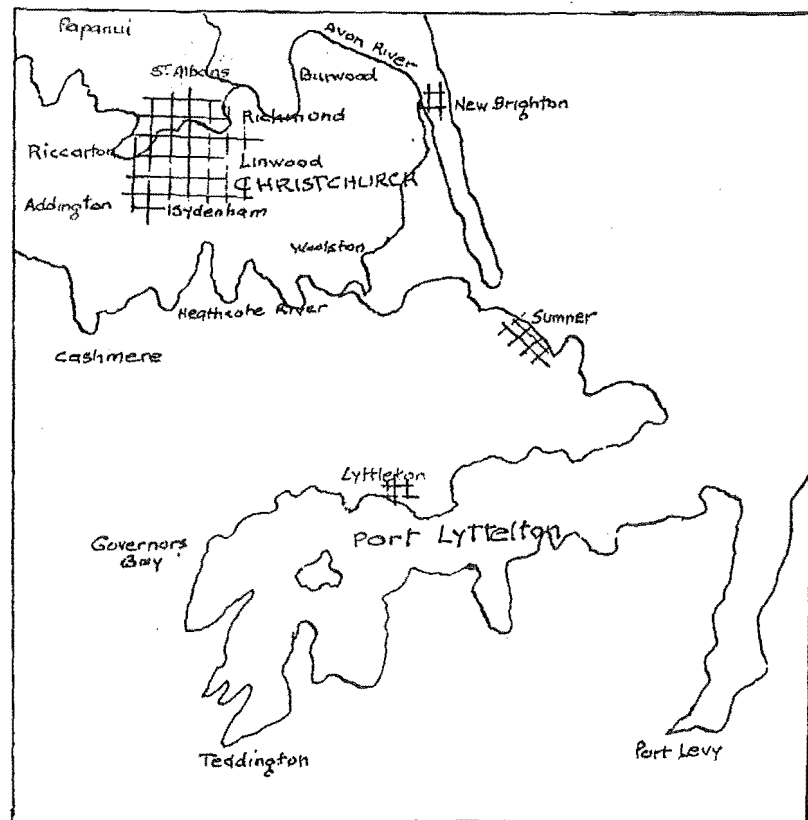
From 1915 on, there has been great progress in Christ-church itself, the result of the work started earlier in our period. Plans for new churches were submitted to the Presbytery from Sumner, New Brighton and Linwood; and the following year, the Rev. J. Paterson reported that a new church at Richmond had been opened. These places were not fully sanctioned charges yet, but they were well on their way to that end.

In 1917, a Young Men's Bible Class room was built at Riccarton, and the Rev. N.O. White was appointed to help the Rev. A.T. Thompson, of St. Andrew's with that suburb. A year later, Riccarton became a fully sanctioned charge and Mr. White¹¹ became their first minister.

Just a month after this, Mr. Thompson resigned from St. Andrew's to take up work with the British and Foreign Bible Society. During his ministry, St. Andrew's congregation had been enlarged and their financial position strengthened. Riccarton was a new charge and Spreydon had become a Home Mission station. It was also largely due to his indefatigable¹² efforts that St. Andrew's College was founded so successfully.

11. Presbytery Minutes, 11th June 1918.

12. See Chapter XI.



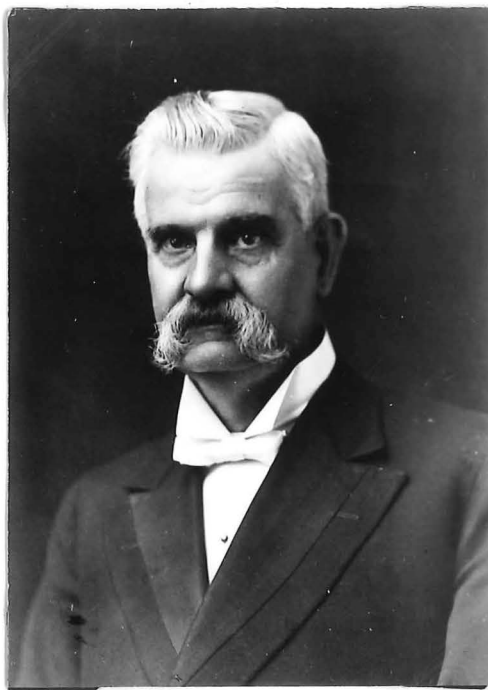
CHRISTCHURCH and LYTTTELTON.

At this time, too, Knox Church was undertaking extension work, and property in Berwick Street, St. Albans, was acquired; and a Sunday School was started at Fulton Avenue. Fendalton.

In the beginning of 1919, the Rev. C. Murray had to resign from St. David's on account of ill-health. He had started his work there fourteen years before, when there had been no manse, no Bible Classes, no missionary organisations of any kind. The church had been badly needing repair as it leaked appallingly in wet weather, the property was mortgaged, and a discouraged congregation offered him a salary of £150.

In the fourteen years he was there, he had effected a great change. There is now a fine church and manse, a well-organised congregation, a Sunday School whose numbers have risen from ninety to two hundred and twelve, and men's and women's Bible Classes. As clerk, he rendered excellent service to the Presbytery for many years and did a great deal towards having the records kept in better order.

In 1919, the Berwick Street congregation asked to be recognised as a separate Home Mission station. Spreydon has since broken away from St. Andrew's, and in 1924 the Papanui congregation moved their church to a more central position in the suburb of Papanui, and have just started a new church, a few miles away, at Styx. Thus, although for many years, no extension work was done in Christchurch, Presbyterianism has gone ahead amazingly in the last few years.



Rev. R. Erwin D.D.

This period cannot be left without reference being made to the Rev. R. Erwin, D.D., late minister of Knox Church. He came to New Zealand as a student from Ireland, was inducted to Knox Church in November 1883, and continued his ministry there till he retired in 1923 after forty years earnest and loyal service. For many years he has been one of the prominent leaders in Presbytery, and has always taken part in Assembly business, being elected Moderator of the General Assembly in 1904.

Dr. Erwin has always been a keen prohibitionist and has done a great deal to help on that cause. Before 1900, he took a very keen interest in the Christian Endeavour movement, an interdenominational movement for young people¹³, and was for some years president of the Canterbury Union.

The scheme of Church Union was also dear to his heart. As early as 1870, this idea had been mooted by the Rev. C. Fraser, who held that it was not necessary to Church Union that any man should be asked to surrender what he believed to be the truth. The question was on what points was agreement absolutely essential to communion and co-operation under the same organised form of church government. Mr. Fraser's plan, however, seems to have been an isolated one; and not till 1904 did the question crop up again, this time introduced by Dr. Erwin, who moved, "That in the opinion of this Presbytery, it is desirable that the Assembly enter into negotiations for an incorporating

13. See Chapters VIII and X.

St Andrew's Manse



Facing West



Facing North

union with the Methodist and Congregational Churches, and that in view of these churches being willing to entertain such proposals, an attempt be made to find a basis of doctrine and of polity for such union."¹⁴ These negotiations have been attempted off and on ever since and again in 1918 Dr. Erwin made another attempt¹⁵ to get something definite done. The idea, however, has been dropped again, and for the present there does not seem much likelihood of anything being done.

Another of Dr. Erwin's interests was the establishment of a Presbyterian College for boys. The first mention of it was made in 1908 when a committee was set up to draw up regulations with the result that a College was opened in March 1917 in St. Andrew's Manse which had been given up for that purpose. the school grew, a larger house and property were needed, and the school was moved out to its present site on Papanui Road. For many years Dr. Erwin has been Chairman of the Board of Governors, and he also acted as Chaplain till his retirement in 1923.

Another important work that is being carried out within the Christchurch Presbytery, is the Youth Work of the Presbyterian Church of New Zealand. In 1920, at the General Assembly the Rev. R.M. Ryburn, then minister of St. Andrew's Church, as Convener of the Youth Committee, brought forward the following proposals:-

14. Presbytery Minutes, 9th February 1904.
15. Presbytery Minutes, 4th May, 1918.



Rev. R.M. Ryburn M.A.

(i) That for the management and co-ordination of the Youth Work of the Church, there should be elected:

- (a) a Director of Youth Work.
- (b) a Sunday School Travelling Secretary.
- (c) a Bible Class Director.
- (d) a Bible Class Travelling Secretary.

(ii) That the Youth Director's duties should be:-

- (a) The visiting of Presbyteries, Sunday School Unions, and congregations on behalf of the Youth Work;
- (b) The arrangement and direction of conferences and Teachers' Training work;
- (c) The counsel and assistance in the selection and preparation of lessons and syllabuses;
- (c) The management of an office consolidating Sunday School and Bible Class work.

(iii) That further appointments be left to the Youth Committee, to make when deemed advisable.

(iv) That the headquarters of the Youth Work and Committee should be in Christchurch.

(v) That in the meantime, the Bible Class section of the Youth Committee in Wellington, should continue to control the agent or agents of Bible Class work as hitherto.

(vi) That the Rev. J.C. Jamieson be appointed Director.

16

The first five of these proposals were agreed to; but the

16. Presbytery Minutes, 11th August 1920.

position of Director of the Youth Work was unanimously offered to Mr. Ryburn, and on St. Andrew's placing no obstacle in the way of his accepting the position, though expressing regret at losing their minister, he became Director from 1921.

An office was set up in a central position of Christchurch in conjunction with the Presbyterian Social Service Association office¹⁷, and the proposals for the most part have been carried out. During 1922, Mr. Ryburn travelled through Australia, Great Britain, the United States and Canada studying the various Youth movements, so that the New Zealand movement might profit by the most up-to-date ideas and plans. The venture has been fully justified by its success, and the work connected with the office is increasing every year.

17. See Chapter X.

Chapter Viii. BUD.

We must now look at some of the outgrowths of Presbyterianism, and among the most important of these is the place given to education. The development of man through a well disciplined intellect and character has always been one of the principles of Presbyterians. By granting the laity the fullest representation in ecclesiastical courts, the aim of Presbyterianism has been the enlightenment and elevation of the masses, and the bequest of civil and religious liberty to all.

When Knox started his work of Reform in Scotland, the people, especially in the Highlands, were of a lower intellect and character than the people of England. A hundred years later, though, the position was reversed. The Scotsman now led in quality of character and mental ability, and since then has kept his place in the forefront of much of the world's progress.

Knox's plan was to set up a school in every parish, to instil the elements of education into the minds of all young people; and he was most emphatic that instruction in the Word of God should have a prominent place. Then in every town of importance, secondary schools should be set up offering a very liberal curriculum. Students from these would then pass on to the Universities, thus making the system of education complete.

Knox must have been of the same mind as Ruskin who said, "Education does not mean teaching people to know what they do not know, it means teaching to behave as they do not behave." Knox saw beyond the mere gain of knowledge, and his system has affected practically the whole of the Protestant world in securing education for the young of all classes, and a highly cultivated order of ministers for the help of older people.

Knox's system has been worked on to a great extent in New Zealand. When Mr. Fraser took up his work here at St. Andrew's education always played a prominent part in his policy. An Act passed by the Canterbury Provincial Government granted subsidies to the various denominations for educational purposes. Mr. Fraser took advantage of this and a school room was built on the church property and became known as the Christchurch Academy. In the other districts where Mr. Fraser preached he encouraged schools to be established, and soon the Peninsula, Lyttelton, Kaiapoi and Lincoln could boast of their own primary schools.

On the Peninsula, Mr. Fraser found a worthy supporter in Mr. Ebenezer Hay. Ever since he had settled at Pigeon Bay, he found that one of his chief difficulties was the education of his children. "After the Canterbury Settlement Mr. and Mrs. Hay, who had long realised their isolation in regard to educational and religious matters, spared no trouble to secure an efficient tutor. ----- On making his application, Mr. Hay

was told 'The teachers brought out by the Canterbury Association are for the children of the Church' and on condition of his joining the Church of England and having his children baptised, he should have one¹

As this was a very unsatisfactory state of affairs, Mr. Hay consulted Mr. Fraser, and on his advice wrote to Dr. Bonar, Convener of the Colonial Committee, asking him to send out a fully qualified teacher. In the meantime he built a school on his own land. The first man sent out was hardly a success, but when Mr. J.W. Gillespie arrived in 1859 he proved to be a man of culture, and a great acquisition to the pioneers. His system of teaching was that of the Scottish parish school²; and proved most successful. It compared, at this time, quite favourably with Christ's College (the Anglican school in Christchurch).

Mr. Gillespie, however, died a year and a half after he reached New Zealand; but during that time he had done a great deal in the advancement of education in Canterbury.

Mr. Bonar being applied to, again sent out in 1861 an excellent teacher in the person of Mr. Fitzgerald. Under his

1. Mrs. Hay's "Annandale". Page 129.

2. "The curriculum was English and commercial, as is the rule of present day grammar and high schools, the purpose being to make pupils intelligent readers, good writers in English composition, and accurate arithmeticians. As an aid to the better comprehension of the English language and the study of other modern languages, Latin was taught, but occupied a secondary place as a means to an end - not an end in itself. French was also taught, and for discipline in logical thought mathematics was depended on." Mrs. Hay: Page 182.

management the number of the pupils in the Pigeon Bay Academy increased greatly. Boarders came from all over Canterbury and even from Timaru and Wellington. The school was enlarged and for some years enjoyed the reputation of being the best school in Canterbury.

Mr. Fitzgerald indeed proved to be a godsend and Canterbury owes a great deal educationally to his energy. When we consider the advantages of our present system of free education, we cannot give too much credit to the man who did so much to simplify and advance the cause of education in Canterbury before he went to Otago. Mr. Fitzgerald stayed six years at Pigeon Bay. Thence he set up a large boarding school in Oamaru, later becoming rector of the Dunedin Training College, and finally Inspector of Public Schools in Otago. The following is an extract from a private letter, dated 31st December 1899, from the Honourable W. Rolleston who did much for the advancement of education in New Zealand, concerning the settlers of Pigeon Bay. "The education given by Mr. Fitzgerald was of course of a higher order than that given in the ordinary schools which had grown up elsewhere under the heads of the religious denominations. -----There is no part of New Zealand where the old settlers have stuck so tenaciously to their first homes as colonists, and they possess a distinctive character which the influx of population has never yet destroyed. I wish their history, and the stories which

illustrated that history, could be re-produced."³

Meanwhile in Christchurch, owing to Mr. Fraser's untiring energy, the Academy was enlarged to a three-roomed building. A suitable site in Lincoln Road was obtained, and the building was drawn to its new position on rollers, thus creating a great sensation especially for the children. Secondary education was now provided to supply the want of a more commercial education than that afforded by Christ's College, the teaching of which was on too classical lines for many of the boys. This venture proved very successful for a while; and a boarding establishment was set up in connection with it. Pupils came even from Dunedin and the North Island to benefit by the liberal curriculum.

The Subsidy Act, however, was proving insufficient. The Presbyterians received about £1500 which had to be shared amongst their numerous schools. As the new High School was not endowed, it soon had a hard struggle for existence. To save it, Mr. Fraser voluntarily, and without remuneration, took the higher classes for several years, but in 1874, the school had to be given up and sold. It is now the West Christchurch District High School, and in the grounds are two oaks planted by Mrs. Deans and Mr. Fraser to commemorate the marriage of the Prince of Wales, Albert Edward, father of the present King.

Although St. Andrew's gave up the school, it had done a great work which was much needed, and can claim being the

originator of the present High School. Mr. Fraser still continued to take a great interest in education. Although he had no children of his own, he was always very fond of them and seized every opportunity of advocating the claims of education.

He also showed great interest in higher education, being lecturer on English for the Canterbury Collegiate Union which preceded Canterbury College, and when the latter was established, he was a member of the original Board of Governors, from 1873 to 1886. To show the esteem in which Mr. Fraser was held, "A year or two before the end of his pastorate in St. Andrew's, the late Mr. Tancred, then Chancellor of the University, paid a compliment to Mr. Fraser's learning and attainments by asking him to take his place and deliver the address to the students of that year. This he did very successfully."⁴

In South Canterbury, too, the Presbyterians took a leading part in education, especially Rev. G. Barclay who has been described as a walking encyclopaedia. Mr. Dickson, writing about 1900, says there was scarcely a school house or teacher's residence in all South Canterbury that Mr. Barclay did not have a hand in building, nor a bye-law of the South Canterbury Education Board he had not a share in framing. He seemed to have the whole working of primary education at his finger tips. He helped the remotest country districts and always did his

best to keep schools under proper control. He fought many a battle on behalf of secondary education and the District High School of Waimate owes its origin to his unflagging efforts. He had a worthy follower in the Rev. W. Gillies who set the Timaru High School on its feet. "As to the Timaru High School, it was born and cradled in a storm of virulent opposition, and Rev. W. Gillies had the honour of piloting it to a safe haven in 1880, and for some time acted as chairman of its first Board, rejoicing in the triumph over jealousy and ~~false~~ parsimony he had achieved."⁵

In regard to higher education, Canterbury College was founded in 1873 by an ordinance of the Provincial Council. But the Presbyterians soon found the need of some sort of theological training for those studying for the ministry. In 1872, Mr. Fraser moved that a Theological College be established in Canterbury. It was agreed to overture the Assembly on this point.⁶

The overture lapsed, however, till Mr. Fraser made another attempt in 1876. He moved that owing to the difficulty in getting enough ministers out here for the work, and as there was little prospect of joining with Otago for a Divinity Hall, that permission be given for the training of students at Canterbury College, a part of the New Zealand University, in a theological course.⁷ This lapsed again, to be revived by Dr.

5. Rev. Dickson: Page 321.

6. Presbytery Minutes, 3rd December 1872.

7. Presbytery Minutes, 12th October 1876.

Elmslie in 1877⁸, and again by Mr. Fraser later in the same⁹ year.

In 1878 a scheme was brought forward insisting on divinity students taking an Arts course first, and then being afterwards¹⁰ tutored by ministers in the theological subjects. It was not till the Union of the northern and southern churches in 1901, that the Otago Theological College was recognised as the Divinity Hall for the Presbyterian Church of New Zealand.

Mention should here be made of the Sunday Schools. Very often, in the early days, there were Sunday Schools in a district long before a church was built. It was quite common for the building used for a day school through the week to be used as a Sunday School on Sundays, and as a church on the occasions when a minister was visiting that district. After Mr. Fraser was settled in Christchurch, he sent home for school teachers, and many of these took the Sunday Schools on Sunday; and as in the case of Mr. J.D. Ferguson of Lyttelton, even officiated at Church services.

As the number of Sunday Schools increased a committee was appointed in the Presbytery to confer with teachers and to establish new schools. By 1879 a system of examination was put into practice. In 1882, the Assembly agreed that the Shorter Catechism should be taught in every school, and a

8. Presbytery Minutes, 8th March 1877.

9. Presbytery Minutes, 13th July 1877.

10. Presbytery Minutes, 9th May 1878.

uniform scheme of lessons was prescribed for all schools¹¹ .

Ten years later, in the Christchurch Presbytery two hundred and twenty-seven sat in the examination of Catechism, one hundred¹² and thirty-one for Scripture, and twenty-three for an Essay¹³ .

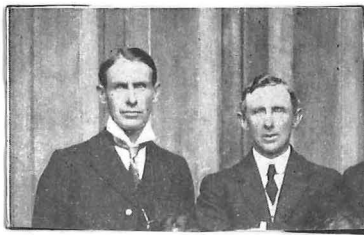
The number of schools and pupils increased rapidly, and in the statistics for 1906, there is record of forty-five Sunday Schools in the Presbytery with a total membership of two thousand eight hundred and ninety-nine scholars¹³ .

For those who became too old for Sunday School, several ministers held Bible Classes, and one of these conducted by Dr. Elmslie at St. Paul's, helped to found the Bible Class movement of today.

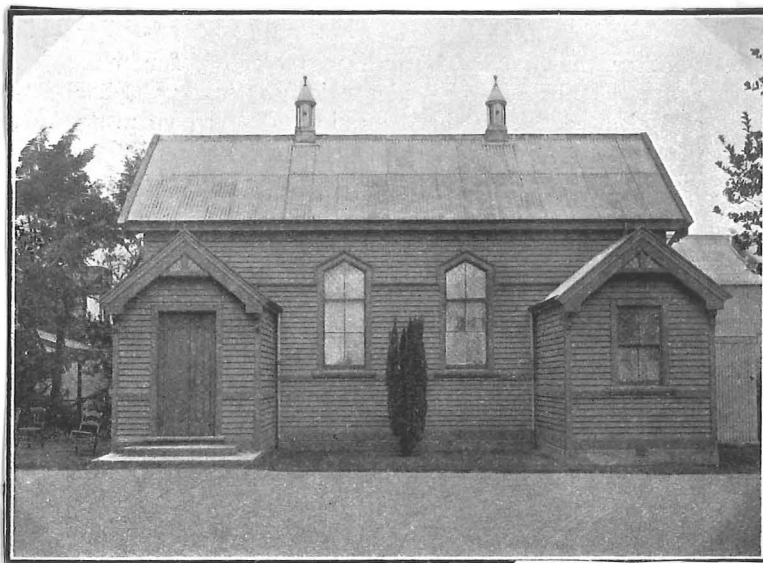
For many years Dr. Elmslie held his Bible Class on Tuesday nights. The members were usually older than the average Bible Class member of today and the minister did the large majority of the work, taking up subjects which were mostly theological. But towards the end of the eighties the Christian Endeavour Movement (an interdenominational scheme for young people) seemed to break up these classes and the old form of a Bible Class gradually disappeared.

In 1891, the Senior Boys' Class in St. Paul's Sunday School was without a teacher and Mr. E.D. Johnson was asked to take charge of it. The ages of the boys ranged round about eighteen and even older. After some consideration, Mr. Johnson

11. Presbytery Minutes, 11th May 1882.
12. Presbytery Minutes, 14th September 1892.
13. Presbytery Minutes, 9th November 1906.



Mr. T.W. Reese Mr. E.D. Johnson.



Young Men's Bible-Class Room

agreed to take the class on condition that he had complete control of it, and that he alone was responsible to the church for its conduct. Nominally, it was a part of the Sunday School but they met separately and it soon become more than a Sunday School class.

Mr. Johnson, from the beginning, introduced a co-operative system. Officers were elected and a committee ran the affairs of the class. A syllabus of subjects for discussion was drawn up, and Mr. Johnson helped the members by lending and suggesting books for reading. For some time the papers given were practically transcriptions from the books and very little original work was done; but the seeds were being sown for the present system.

About 1895 or 1896, the class received several new members from the North Island, amongst whom was Mr. A. Mitchell who in a short while became secretary. He had come from Wellington and surprised the St. Paul's class by telling them of a similar class which had been carried on for some years at St. John's Church, Wellington. So interested were the members in this other class that when Mr. Mitchell suggested that the St. John's class be asked to come to spend Easter in Christchurch, the idea was taken up enthusiastically with the result that in Easter 1898, the Wellington class came to Christchurch and was billeted with the St. Paul's people. The two classes held a football and cricket match and on the Sunday a special meeting

and service were held.

The following year, the visit was returned, and St. Paul's class spent a very enjoyable Easter in Wellington. In 1900, instead of billeting, a camp was held in Richmond Park, Christchurch, and this proved to be the first of a very long and unbroken series of Easter Camps for Young Men's Bible Classes. Representatives from other classes besides St. Paul's and St. John's were there; but it was left for the next year at Titahi Bay, Wellington, for the first ideas of a Union to be considered. Nothing definite was settled, but the following year, 1902, at Wainoni, Christchurch, when representatives from Auckland and Dunedin were also present, it was decided that a Bible Class Union should be formed.

It is only fair, here, to put in a word for the Christchurch class. St. John's class, Wellington, is always looked on as the originator of the Bible Class movement; but surely the honours should be divided, for although St. John's class started before St. Paul's, yet St. Paul's was launched without the slightest knowledge of another such class, and it was through the invitation of St. Paul's that, in the end, a Union came to be discussed and later consummated.

Meanwhile, other classes had been forming in Christchurch. The first offspring of the St. Paul's class was one started in connection with Knox Church. Mr. A. Cree, a Knox boy, had been attending Mr. Johnson's class, and on March 3rd 1901 he and Mr.

W. Mitchell started a class of their own. The membership was small for some years, but the idea gradually took root and a fairly strong class was built up.

Either that same year or in the beginning of the next, a similar class was started at St. Andrew's by Mr. W.F. Nilson, whose place was shortly taken by Mr. R. Nairn as leader; but in those early years, the St. Andrew's class was never very strong.

On April 23rd 1902, at the suggestion of Mr. T.W. Reese, an energetic member of St. Paul's class, a class was started at St. Peter's with Mr. J. Stout as leader. It started with a membership of twelve but within the next five or six years it was over fifty strong. At first it used to meet in the back of the church, but, as Mr. Stout says, "growing pains set in so acutely" that a building scheme was formulated, was approved of, and became an accomplished fact in a very short time. The rooms built were financed and built almost entirely by the members themselves.

All these classes adopted the same organisation as that of Mr. Johnson's class. They were run by their committees, and the leader was merely there to lead. The constitution worked out and adopted by the original St. Paul's class is practically the constitution of the Bible Class movement of New Zealand today.

In 1903, the Union appointed Mr. J.C. Jamieson as Travelling Secretary, and his work was to visit all classes, to stimulate

interest in the movement, and to help in the formation of new classes. A truly missionary spirit gripped the classes in those days, and their aim became to establish a Bible Class in connection with every church. Groups of two or three from the city classes would go out to the country districts, and soon Bible Classes appeared everywhere, and they came to remain.

So far the movement had been only in connection with young men's classes; but about 1905 or 1906, a young women's movement started too, and amongst the first classes to be thus formed was one at St. David's, set on foot by Mrs. Murray, wife of the Rev. C. Murray, and a few months later a young men's class followed suit.

From Christmas 1906 to New Year 1907, a Summer Conference was held for Sunday School teachers and Bible Class members. This Summer Camp has been held annually ever since, but is now nearly wholly for Bible Class members.

At the 1907 Addington Easter Camp, Christchurch, the movement received a great impetus in interest for foreign missions, by the presence of Dr. J. Kirk who is now a missionary in China. This interest did not lapse and at the present time the Bible Class movement supports four missionaries; the young men, the Rev. H. Davies, Canton, and the Rev. W.M. Ryburn, India, and the young women, Nurse Arnold, India, and Sister Dorothy in the North Island Maori Mission.

Thus it cannot be said that the Presbyterian Church of Canterbury has neglected the principles of Knox in the education of the young, either from a secular or religious point of view; but has rather shown the way in many points to the churches of the other provinces in New Zealand.

Chapter IX. LEAF.

In treating the history of the Presbyterian Church in Canterbury we must not overlook the financial state of affairs. We have already noted how the funds for the building of St. Andrew's were raised. The response was most satisfactory, as was the case also in most of the other churches established in those early years. But this casual method of raising funds could not last, and with the formation of the Presbytery came organisation in finance.

One of the first sources of income to the Presbytery was the Addington Cemetery. When Canterbury was settled in 1850, the Government provided separate burial grounds for Roman Catholics, Anglicans and Dissenters. The Presbyterian section of the community, however, hardly cared to enrol under any of these classes. For a while they used the Anglican Cemetery, but when it came to be consecrated by a Bishop, the practice of burial there with a Presbyterian burial service was disallowed.

To save further trouble, in 1858, St. Andrew's congregation secured five acres of land in Addington to be set apart for use as a public burial ground. It was vested in trustees and

is still under the care of St. Andrew's Church. "Allotments, in accordance with a plan of the cemetery, now in the hands of the minister of St. Andrew's Church, can be secured at the rate of five shillings per square yard, from this date up to 31st December 1859, after which the price will be increased."

"The ground is, and will continue to be, open to persons of any religious community, and to the performance of any religious service at the burial, not contrary to public decency and good order."¹

If any revenue was derived from the Cemetery, it was, by Deed of Trust, to be expended as follows:-

- (i) To purchase building sites for religious purposes in Canterbury;
- (ii) To relieve well-ascertained cases of distress amongst the members of St. Andrew's.
- (iii) To aid in the erection of any buildings for purposes specified by (i).

As soon as the Presbytery was definitely formed, the need for some provision for the building of manses was recognised; so a Manse Fund Committee was appointed by Presbytery, and after due deliberation the following stipulations were drawn up:-

- (ii) That not less than £400 should be raised for each Manse,

1. Lyttelton Times 24th December 1858.

one half at least by the congregation of the district, and the rest by the Committee.

(iii) That the case of Kaiapoi be the first taken up and supported.

(v) That all plans and specifications, with the determination of sites, be submitted to the Presbytery for approval, according to the invariable practice of the Presbyterian Church.²

Shortly afterwards, in 1867, it was deemed expedient to originate a General Church Fund for the Presbytery of Canterbury the object of which was to secure a competent income for the officiating minister of the Church, and for extending operations of a Home Mission character. The amount of contribution from each charge would be in proportion to its membership and financial position.³ The whole scheme, however, had to be withdrawn owing to the general disapproval of congregations.

Ten years later, a similar idea came to light in the form of a Sustentation Fund. All congregations were required to contribute to it what they could, and out of the total, an equal dividend stipend would be paid to each minister. The minimum dividend decided on was £250 per annum, payable in quarterly instalments.⁴

2. Presbytery Minutes, 13th April 1864.

3. Presbytery Minutes, 9th October 1867.

4. Presbytery Minutes, 8th November 1877.

This Sustentation Fund was upheld for a good many years; but it was not an unqualified success. Some of the larger congregations did not like paying out more than they received back; and some of the smaller charges paid in less than they should have, and thus drew out more than they put in. In 1905, Rev. J. McKenzie moved that a Central Fund for the support of the Gospel ministry should be formed under the administration of a committee appointed by the General Assembly. About the Sustentation Fund Committee, he says:- "Your committee are not satisfied that it has been proved that this method of providing for the support of the ministry is best suited to the needs of this Church. They suggest that the Association should consider the question whether or not the idea of a Central Fund should be maintained."⁵

Thus the Sustentation Scheme was dropped in Canterbury, though it is yet adhered to in the Synod of Otago and Southland.

The other funds of the church are general, belonging to the Presbyterian Church of New Zealand, and are in no way peculiar to Canterbury. In 1907, the amalgamation of the Widows and Orphans Fund and the Aged and Infirm Fund into the Beneficiary Fund was accomplished.⁶ To this every minister of the New Zealand Church pays so much yearly. He may never make use of it; but it is available if necessary. Later, in 1909, a beneficiary scheme for women workers was added, whereby on

5. Presbytery Minutes, 8th August 1905.

6. Presbytery Minutes, 13th August 1907.

retirement at the age of sixty years on the production of a⁷ necessary medical certificate, assistance would be granted.

Also, a New Century Fund was started by collections from all congregations for the purpose of granting loans to assist in church and manse building, at a small rate of interest.

Although the Presbyterian Church in Canterbury has never been largely endowed as it has in other provinces, yet mention must be made of some legacies which have helped the church financially.

In 1886, by the late Mr. James Gillespie's Will⁸, £400 was to be invested, after the death of Mrs. Gillespie, the interest of which sum was to be paid to the minister for the time being of Pigeon Bay.⁹

In 1909, the late Mr. Gordon McConnel left £1600 to the Waikari Church,

- (i) £1000 to be invested in a free-hold security,
- (ii) the income of which was to be added to the minister's stipend; and
- (iii) £600 to go towards general funds.¹⁰

In 1913 the late Mr. David Wilson bequeathed £3100 in all to the various funds of the New Zealand Church. The Canterbury funds which benefited were:-

- 7. Presbytery Minutes, 10th August 1909.
- 8. Mr. Gillespie was the father of the successful teacher at the Pigeon Bay Academy.
- 9. Presbytery Minutes, 9th March 1886.
- 10. Presbytery Minutes, 9th February 1909.

- (i) The Church Extension Fund in Canterbury, Nelson, Marlborough, and the North Island - £350.
- (ii) The Waikari Church - £150.
- (iii) The Ashburton Church Building Fund - £100.
- (iv) The Presbyterian Social Service Association in Christ-
church - £50.

11. Presbytery Minutes, 12th March 1913.

Chapter X. FLOWER.

In 1862, the General Assembly of the Presbyterian Church of New Zealand decided to take up Foreign Mission work in the New Hebrides. It was some years later before a missionary was found; but ever since then, Foreign Mission work has been carried on under the control of the General Assembly. Thus, although the various Presbyteries supply missionaries and the funds necessary to maintain the work, yet no one Presbytery has any Foreign Mission scheme under its direct control. The same applies to the Maori Mission, too. So, in this part of Church work, the Christchurch Presbytery has played no conspicuous part.

We have already dealt with the growth of Home Mission¹ stations. Whenever a district wished for church services, yet was unable to support a fully qualified minister, a Home Mission station was established. The Home Missionary sent to take up work there, although not a qualified minister, had had some theological training, and a great work has been done by these men in out-lying districts where Presbyterian families are widely scattered.

1. See Chapters V, VI, VII.

Towards the end of the eighties, the Rev. W. Douglas, who left Akaroa in 1881 to take up work in Hokitika, pressed the Assembly to start a Chinese Mission in Westland. There were about two thousand Chinamen scattered up and down the West Coast about this time, and absolutely nothing was being done for them by the Church. The Assembly appointed a committee, but owing to the failure to obtain a suitable man to carry on the work, the matter was dropped.

In February 1896, the executive of the Canterbury² Christian Endeavour Union, whose president at this time was the Rev. R. Erwin D.D., decided to take up this matter and to try to get the services of a catechist for the Chinese. They were successful, and in September of the same year, Mr. Daniel³ Lem Sheok Kec was welcomed to his work. He seems to have been a very vigorous and attractive young man, and did a fine work amongst his countrymen on the West Coast. The Christian Endeavourers of Canterbury raised most of the money for his support, and were helped by the Westland Union to the extent of £20 a year. This Chinese Mission, however, was given up as the Christian Endeavour movement declined, and ultimately in the Presbyterian Church at least, the Bible Class movement took its place.

The only other outstanding Home Mission work was that done by the Rev. A. McNeur on the Central Ridges. In 1919, a monetary

2. See Chapter VIII.

3. "The New Zealand Endeavourer" Monthly Magazine, Nov. 1896.

gift was offered to the Presbytery to support either a minister, student, or probationer to itinerate along the backbone ridges of the South Island, to carry the Gospel to the miners in their camps, the shepherds in their huts, to pioneer farmers in lonely homes in the backblocks, and to all who were too far removed from established places of worship⁴. Mr. McNeur carried on the work for five years and became well-known and welcomed to all the lonely homes from one end of the Alps to the other.

Although having no Foreign Mission policy of her own, Canterbury played a leading part in the formation of the Presbyterian Women's Missionary Union, which is a live factor in the Church of New Zealand today.

In the early days, some work seems to have been done for the New Hebrides Mission but no definite records have been left.

However, when the Rev. and Mrs. Watt returned to New Zealand on furlough in 1891 after twenty-two years work in the Islands, enthusiasm for missions was greatly stimulated, and systematic work began to be done. In 1894 a Presbyterian Women's Missionary Association was formed in Christchurch through the agency of Mrs. Cairns, Ballarat, Victoria, who told of a similar movement in Australia. The object was that work for women missionaries should be done by women, and that branches should be formed in each congregation. This latter

4. Presbytery Minutes, 9th July 1919

part did not seem possible at first and it was decided to hold monthly meetings for mission education and instruction.

In 1902, the Assembly's Foreign Mission Committee wrote asking that the Association should be brought into closer touch with all congregations in the Presbytery, and suggested that a Union should be formed on the lines of the Victorian one. Dunedin had already done so in 1896 and this had proved a great success. The co-operation of the Presbytery was sought and in the same year the Presbyterian Women's Mission Union of Canterbury and Westland was formed, having ten branches, which increased to fourteen in 1903.

In connection with this, in 1903, the late Mrs. Venables of Christchurch formed a Maori Mission Birthday League which was soon taken up by all Presbyterian Women's Mission Unions. Her aim was to increase interest in and to secure help for work amongst the Maoris. She set out to obtain thirty thousand members who would pay one shilling on their birthday, and so augment the Maori Mission Funds by £1500 yearly. This amount has not been reached yet, but the League has spread and secretaries have been appointed in various churches to collect the birthday contribution. By 1912 the League was able to relieve the Assembly's Maori Mission Committee of the support of Sister Alison who was appointed representative of the Maori Mission Birthday League. Mrs. Venables remained General Secretary right up till her death last year.

In 1905, it was decided to hold an annual conference at the same time as the General Assembly. All the Unions in New Zealand joined. It was decided to try to form a Presbyterian Women's Mission Union in each congregation. Then representatives from the Unions in a Presbytery would form a Presbyterial Association, and representatives from these would go to the Annual Conference. By 1917, there were fifteen Presbyterial Associations in the Union.

The work done by these Unions is varied. Some raise funds for Home Missions, Maori Missions, and the Training Institute (for deaconesses). Others help Young People's Societies and the Scattered Members' League; and others send boxes of clothes and linen to the various Foreign Missions. At their meetings, Mission study circles are formed and letters from Missionaries are read. Oriental goods are also sold to augment Mission Funds.

In 1906, the literary work of the movement was entrusted to the Canterbury Presbyterial Association. The first production was a leaflet entitled "The P.W.M.U. Harvest Field", the late Mrs. Kaye being editress. At first it was printed quarterly, then bi-monthly, till it became so popular that it is now a sixteen-page monthly magazine full of interesting information.

In 1909, the Presbyterial Association sent Mr. Jeffreys, a Divinity student, as a colporteur to the backblocks of Nelson and Marlborough. He travelled in a two-horse van loaded with

literature, and for five months cheered and encouraged many lonely people in isolated districts, who were most grateful for the opportunity of purchasing books and of having a talk with some one from a city.

By 1915, there were thirty-six branches in the Presbyterian Association of Canterbury and Westland; but in the same year Timaru and Ashburton separated and formed their own Presbyterian Associations. Of the original ten branches of this Association, seven have had an uninterrupted career, Ashburton, Geraldine, Southbridge, and Knox, St. Paul's St. Andrew's and St. David's, Christchurch.

Another branch of the Church's Mission work, is the part she has played by her Social Service. As early as 1869, the Presbytery ~~saw~~ the necessity of appointing a Chaplain to visit the Hospital, Gaol, Lunatic Asylum and Immigration Barracks. The duties of this Chaplain grew as the Burnham Industrial School and Jubilee Home (a Home for old people) were added to his visiting list. In 1899, Dr. Elmslie moved that the Presbytery agitate for reform in the Industrial School at Burnham, requiring more especially that the sexes be kept apart, and that criminal and non-criminal children should not be kept under the same roof.⁵ Later on each city minister agreed to be responsible for the systematic visiting of wards in the Hospital and in 1907 the Rev. J.J. Bates of Lyttelton was appointed

5. Presbytery Minutes, 14th March 1899.



Rev. F. Rule

Chaplain to the Lyttelton Gaol and to ships visiting the Port.⁶

As this work grew and came to take up more and more of the ministers' time, it was agreed to set up a committee to make enquiries with a view to securing the services of an agent. The committee did not lack energy, and within a year, were able to report to Presbytery that £90 had been promised towards the salary of an agent and that £101 had been promised by annual subscribers. A definite Presbyterian Social Service Association was thus set up and at the beginning of 1909, the Rev. F. Rule accepted the position as agent and secretary of the Association,⁷ and was inducted to his work on March 23rd of the same year.

Mr. Rule was peculiarly fitted for the work, as his previous experience in Australia, and as a Home Missionary in New Zealand had given him a knowledge of all classes and conditions of men, "while his own generous, sympathetic nature and his earnest piety enable him to gain the confidence of those amongst whom he is working and to touch them with the highest and best influences."⁸ At the inaugural meeting, Mr. Rule was told, that while attending to all cases of distress brought under his notice, to make his special aim that of helping unfortunate children.

His work as chaplain took him to the various public in-

6. Presbytery Minutes, 13th August 1907.

7. Presbytery Minutes, 9th February 1909.

8. Dr. Erwin, in First Annual Report of Presbyterian Social Service Association. 1909 - 1910.

stitutions in or about Christchurch, hospitals, mental hospitals, charitable and reformatory institutions. Here he tried to keep in touch with any Presbyterian inmates and to help them in any way he could.

In carrying out relief work in Christchurch, Mr. Rule's duties were many and varied. In his first year, he assisted ninety-one children and seventy-four adults. By the following year 1910, the General Assembly had laid on the Christchurch Association the duty of providing for orphan and destitute children in the provinces of Canterbury, Westland, Nelson and Marlborough, so Mr. Rule's work was increased and he had often to take long trips away from home. By 1920, the work had increased to such an extent that Mr. Rule started an office close to the centre of the city.

Right from his induction Mr. Rule had to do a great deal of Court work and in his first report he says, "The Juvenile Court work has provided me with my principal sphere of usefulness. All possible information concerning the character of the parents, and of the homes from which these children come, has to be sought out so as to help the Magistrate in deciding⁹ respecting any child who may come before him." While engaged in this work, often of a very distressing nature, the need for a Children's Home became more and more evident to him. Very often the children had absolutely no knowledge of the

Bible; one little boy convicted of theft, when asked if he knew the eighth Commandment, assured Mr. Rule he had never heard of it.

As Mr. Rule continued, the Presbytery felt more and more justified for having taken the step they did. He filled a very urgent need and his services became greatly valued, as is seen by the following extract. "His services have been invaluable. He is notified of full details as soon as the case is reported. He forthwith gets into touch with the home, ascertains all particulars and reports fully to me, giving me the result of his enquiries, etc., and his estimate of the true position, and then he attends the Court and assists me in every direction in which I am in need, and asks for assistance. He is an enthusiast in his work and has special qualifications for it."¹⁰

In March 1916, Mr. Rule was appointed Probation Officer under the First Offenders' Act. This, combined with his Juvenile Court work, proved too much, and in the following year he was relieved of the latter. But his work as Probation Officer still entails regular attendance at the Magistrates' Court, and at the Supreme Court, too, during the Criminal Sittings. In his last report, he had ninety men on probation, reporting to him, and to keep in touch with this number, to

10. Mr. H.W. Bishop, Senior Magistrate's report on Juvenile Offenders, presented to Parliament 1910.

help them back to respectability, and often to disentangle their domestic worries, involves a great deal of labour and patience.

Another important phase of Mr. Rule's work is the Orphanage work. In 1910, he arranged for three cases of adoption. One little girl who had had several guardians, when transferred by Mr. Rule to another home, said to the lady adopting her, "You are the fifth mother I've had." In regard to adoption, the Association always made three stipulations,

- (i) That the adopting parents shall neither get nor expect a premium.
- (ii) That in all cases, the adopting parents shall be in a position to support the child.
- (iii) That the adopting parents shall pay the legal costs of the adoption.

This, however, only showed up the need there was for a Presbyterian Orphanage, and as a result a residence surrounded by six acres of land was purchased in Bligh's Road, Papanui, and was opened as a Home for orphan and destitute children on February 29th 1912. By April, there were twelve inmates under the able care of Sister Agnes. By 1913, there were forty-three children in the home, some having been discharged, and others boarded out, and of the fifty children received since the opening, thirty-four were presbyterians,



BOYS' HOME, BLIGH'S ROAD.



GIRLS' HOME, RHODES STREET.

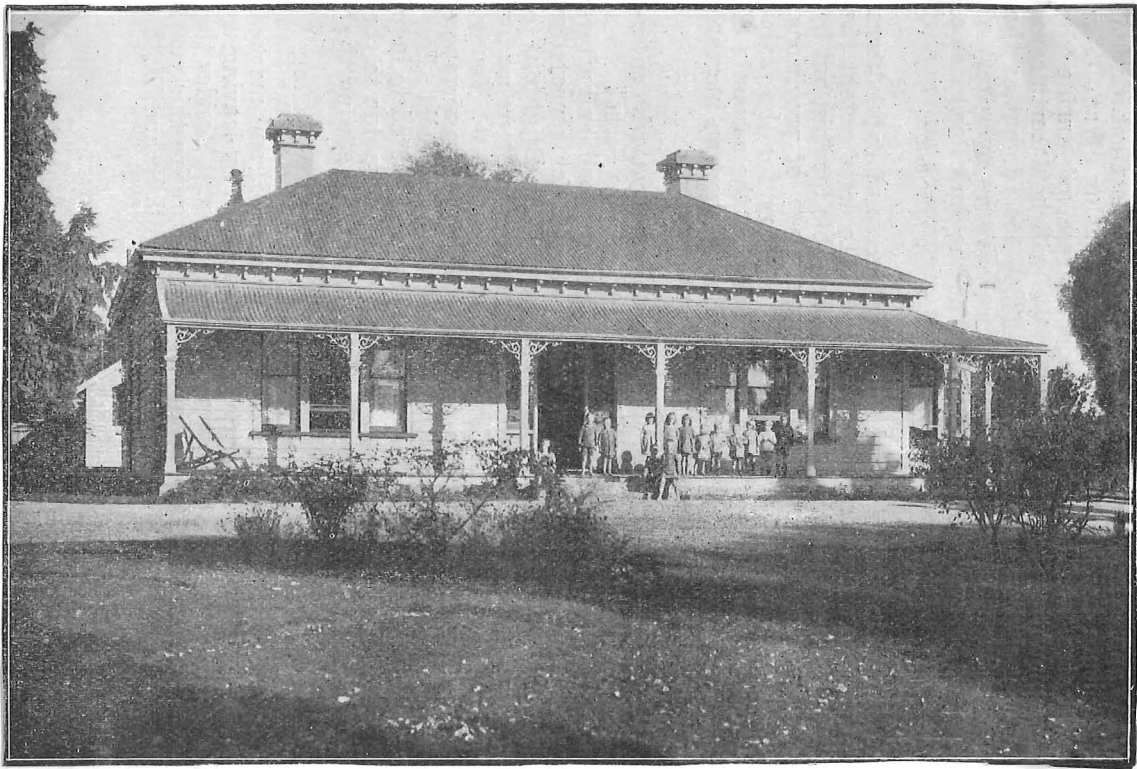
five Church of England, three Roman Catholic, three Methodist, three Socialists, two Congregationalists. In spite of these differences they soon became a very happy and contented family.

However, as the children grew older, the need for separate homes for boys and girls became apparent; but as war had just broken out the matter lapsed for a while. Next year, though, in 1915, a suitable house with extensive grounds in Rhodes Street, was leased for three years¹¹, and the older boys were transferred to this home with Miss Murray as Matron. The girls and baby boys remained in the Bligh's Road Home under Sister Margaret, whose motherly qualities soon endeared her to her large family.

The families grew, till in 1918, a new Home was opened at Timaru, thus relieving the pressure slightly. It was placed under Mr. Rule's jurisdiction and Sister Margaret was transferred to set things going there. By 1923, this new Home had a family of twenty-five, sixteen girls and nine boys, and is in quite a flourishing condition.

In 1918, with the influenza epidemic, came an unusual number of applications, and again the Homes reached their limit of accommodation. The scheme for a Babies' Home was then mooted and the Presbyterian Church was fortunate in acquiring three acres of land adjoining the Bligh's Road section. Miss Macfarlane was appointed Matron, and the Home opened with

11. It was subsequently bought.



Babies' Home Blighs Road.



Children's Home Timaru.

fourteen children, most of them practically babies.

It was now seen that the boys need a man to control them and Mr. Fawcett was given charge of them. As there were thirty-seven boys and only twenty-four girls, they changed homes, so that now the boys and the babies are in Bligh's Road, and the girls in the Rhodes Street Home.

In 1919, the Methodists approached the Association with the view of requesting us to receive some children as they had not an Orphanage; and satisfactory terms for such an arrangement were settled.

The financing of these Homes rests largely on Mr. Rule's shoulders. The Presbytery arranged at the beginning that he should be given every opportunity to appeal for funds in the various churches of the Presbytery. He is ever on the look out for people who will subscribe annually, not only by money, but also by provisions. Some farmers send in meat regularly, others potatoes. In 1916, Mr. Rule tried to institute an Egg Sunday in the country districts. The Rev. Miller of Ashburton tried the suggestion and as a result two hundred dozen eggs were sent to the homes. In 1917, this number was increased by another hundred dozen.

Assistance is given Mr. Rule also by the Ladies Auxiliary. This was formed before the opening of the first Home, and their object was, and still is, to help raise funds for the

maintenance of the Homes.

Many of the churches and Bible Classes provide entertainments and Christmas treats for the children. In 1920 the Christchurch Automobile Association took all the children of all orphanages in Christchurch for a motor run, feasted them, and presented each one with a book. The Rev. J. Paterson, of St. Paul's has been very good in taking the boys camping at New Brighton for several years in their summer holidays; and many other people take them for holidays or for outings much to the children's delight.

Perhaps there is no more difficult work, or one that needs more sympathetic wisdom, discretion, and tact than the distribution of charity. "A wise charity is the help which not only meets the present necessity of the recipient, but also serves to stimulate the desire to help themselves, and endeavours to put them in the position of doing so."¹² Mr. Rule has done very fine work during his fifteen years in this sphere. Much of his work cannot be tabulated, and much will never be known except to himself and to those whom he has helped. But the Presbyterian Church of Canterbury should be proud of the work he has done as their agent in their Social Service Association.

12. Dr. Erwin: 1909 - 1910 Annual Report of Presbyterian Social Service Association.

Chapter XI. FRUIT.

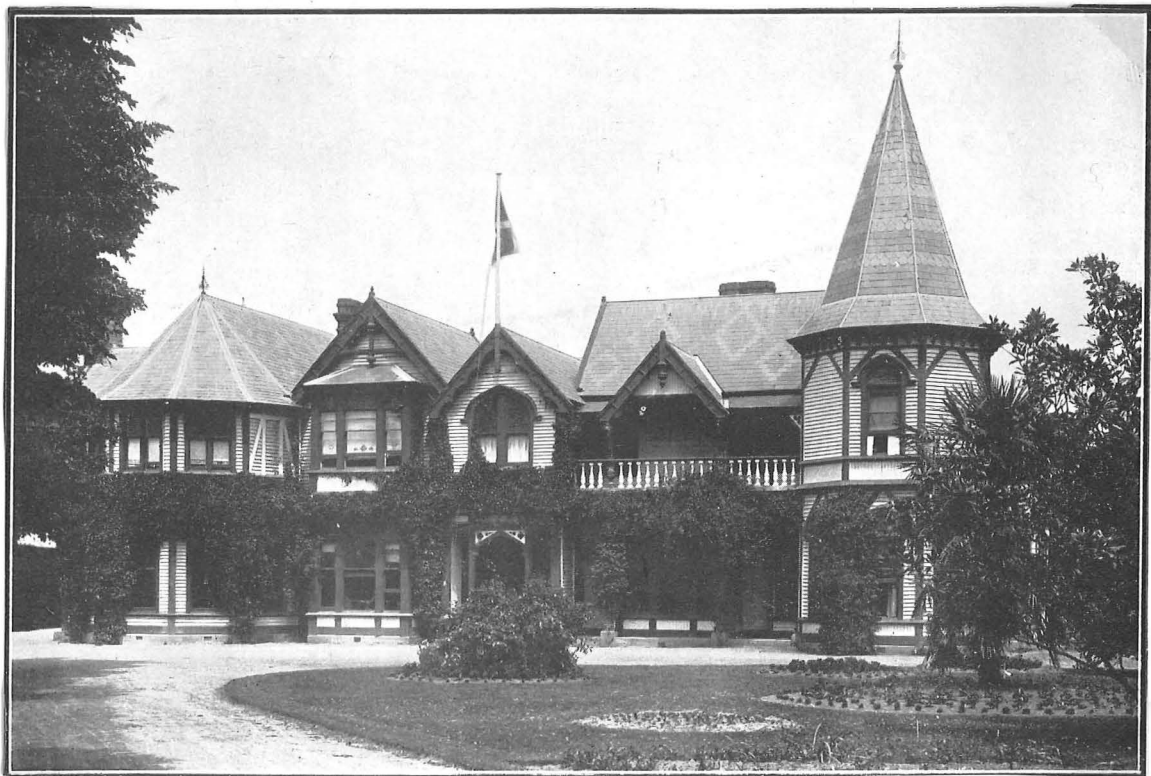
"One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

Browning.

Such was the spirit of the men who founded and established the Presbyterian Church in Canterbury, and who, by their loyalty and earnestness, their liberality and determination, have set an example which should inspire the younger generation of Presbyterians to increased activity and enthusiasm for their Church. Hardships and difficulties did not daunt the pioneers. By grim determination and sheer pluck they won through. Sometimes they were almost brought to the verge of despair; they made mistakes; some of their ventures failed; but they learned to fight and refused to be baffled, and from their foundations, the church has risen to the respected and honoured position which it holds today in Canterbury.



ST. ANDREW'S COLLEGE, VIEWED FROM EAST.



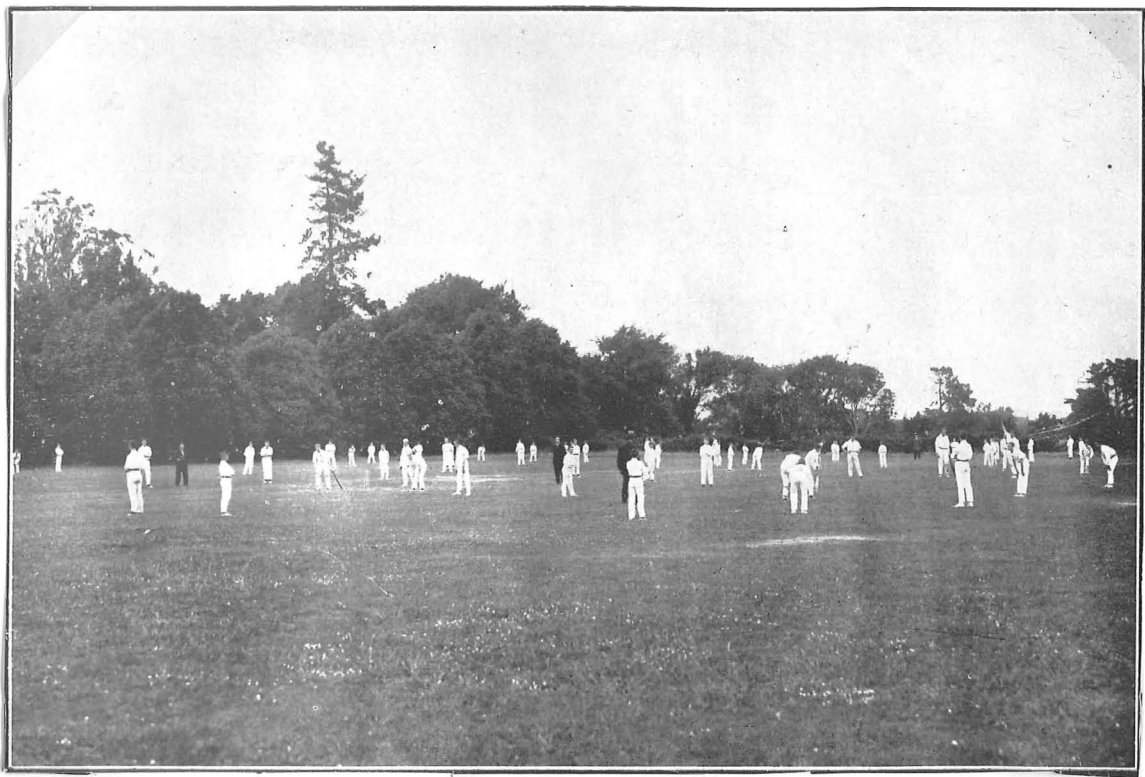
ST. ANDREW'S COLLEGE, VIEWED FROM NORTH.

Always the Presbyterians have loyally supported their principles. They have fought for the cause of Prohibition, and in this have exercised an influence out of all proportion to their numbers. They have made attempt after attempt to try to have the Bible taught in schools; while their interest in education for the young is widely recognised.

St. Andrew's College will stand for many years as an honoured memorial to the Presbyterian devotion to the interests of education. First thought of in 1908, the idea did not seem to materialise till 1915, when a committee was set up¹ to consider the advisability of establishing a college for boys within the vicinity of Christchurch. Six months later, it seemed impossible under the circumstances of the time, to proceed with the scheme. It was not given up, however, and by the end of the next year, St. Andrew's Church offered the use of its large manse and grounds for the college². A Board of Governors was appointed and it was decided to call the College, St. Andrew's College.

The following year the College was opened. It soon grew too large for St. Andrew's Manse, and a large residence with extensive grounds was acquired in Papanui Road, where the school now is. The venture has proved a great success, and by the end of 1923, there was a roll of two hundred and fifteen

1. Presbytery Minutes, 10th February 1915.
2. Presbytery Minutes, 12th December 1916.



CRICKET PRACTICE.

boys, sixty-nine boarders and a hundred and forty-six day boys. Since then the numbers have again increased, and the boys of St. Andrew's College are winning a place, both in the pursuit of learning and in sport that will soon be hard to rival.

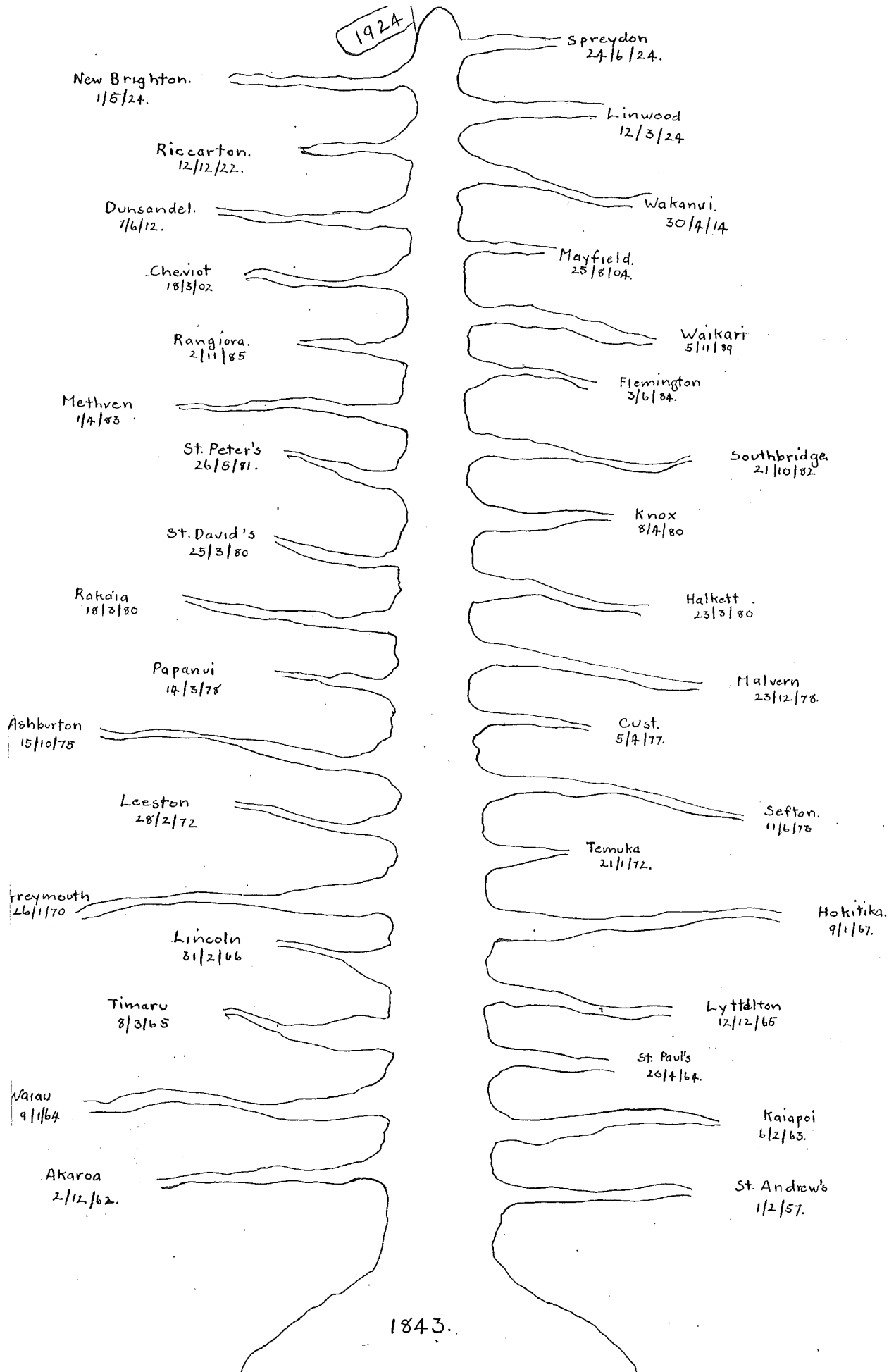
A venture of a different sort in the educational line has been the establishment of a Free Kindergarten within the last two years. In 1920, the Rev. R.M. Ryburn reported to Presbytery that £250 had been given to aid religious instruction for children. It was suggested that a Kindergarten be set up, the fees for admission being voluntary. Nothing definite was done until last year, when a Free Kindergarten was started in St. Andrew's school room. The scheme has been eminently successful, and quite an umber of tiny children from the surrounding district attend daily.

It was not easy in the early days, to establish Presbyterianism in Canterbury, especially round about 1850 when it was endeavoured to keep the settlement exclusively for Anglicans. But the Presbyterians showed a spiritual independence and sturdiness that was able to overcome the difficulties, and they have handed down to the younger generation their love of freedom and religious liberty. With what more fitting words than those of James Edward Fitzgerald, could we close this history. "But if Death has taken her toll of the first Colonists of Canterbury, it has not robbed us of the

inheritance of their labours, their words, their characters and their examples. They are with us still; may they be enshrined for ever in the community they have toiled to found." ³

3. Taken from the speech given by James Edward Fitzgerald at a Breakfast in honour of Lord Lyttelton, on February 6th 1868.

1924



A P P E N D I X.

The illustration opposite is a copy of a geneological tree of the churches of the Presbytery of Christchurch compiled by the Rev. J. Dickson, and presented to the Presbytery during its Diamond Jubilee Session, October 1924. The original is about 2 feet 6 inches by 2 feet, is framed, and is to be hung in St. Paul's Sunday School, where the Presbytery holds its regular meetings. It is headed

THE DIAMOND JUBILEE OF CANTERBURY PRESBYTERIANISM.

and at the foot is the following:-

Canterbury Presbytery - 26th January 1864.

Timaru Presbytery - 4th September 1873.

Westland Presbytery - 7th January 1874.

Ashburton Presbytery 19th November 1914.

Home Mission Stations.

St. Albans - Cheviot - Hanmer - Hornby - Motukarara-Oxford -
Scargill - Sumner - Richmond.