

JUBILEE

OF THE

FIRST CHURCH,

INVERCARGILL,

1860 = 1910.



INVERCARGILL:

Wm. Smith, Commercial Printer, Esk Street.

1911.

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EPUB ISBN: 978-0-908329-75-5

PDF ISBN: 978-0-908332-71-7

The original publication details are as follows:

Title: First Church, Invercargill : jubilee, 1860-1910 : a short history of the First Presbyterian Church of Southland from 1860 to 1910, as well as a short history of the beginning of Christian influence amongst the natives of New Zealand and of the Presbyterian Church of N.Z. in both islands.

Published: First Presbyterian Church, Invercargill, N.Z.,  
1911

# FIRST CHURCH, INVERCARGILL.

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JUBILEE 1860-1910.

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A SHORT HISTORY OF THE  
FIRST PRESBYTERIAN CHURCH OF SOUTHLAND,  
FROM 1860 TO 1910,

AS WELL AS

A SHORT HISTORY OF THE BEGINNING OF  
CHRISTIAN INFLUENCE AMONGST THE  
NATIVES OF NEW ZEALAND,

AND OF THE

PRESBYTERIAN CHURCH OF N.Z.  
IN BOTH ISLANDS.

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INVERCARGILL:

Wm. Smith, Commercial Printer, Esk Street.

1911.

## FOREWORD.

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The following narrative consists chiefly of Extracts from various publications arranged as far as possible in chronological order. If anything has been inadvertently included which may be regarded as Copyright the kindly forbearance of the Author is respectfully solicited.

16 DEC 1986



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REV. R. M. RYBURN, M.A.





SESSION, 1898.

# OFFICE-BEARERS—1910.

MINISTER—REV. R. M. RYBURN, M.A.

## Session :

INDUCTED.		INDUCTED.	
R. Erskine	11th March, 1877	R. Allen	22nd May, 1898
Jos. Johnston }	9th Jan., 1881	J. L. McG. Watson }	1st Sept., 1901
A. Macdonald }		W. N. Stirling }	
D. Strang }	6th Mar., 1892	R. W. Porter }	
John Neill }		R. J. Cumming }	2nd June, 1907
W. G. Mehaffey }	7th June, 1896	J. Findlay }	
R. F. Cuthbertson }		Magnus Fraser }	
James Lennie }		S. McC. McDonald }	
W. A. McCaw }		J. W. Thompson }	

SESSION CLERK—MR W. A. McCAW, Biggar Street.

## Deacons' Court :

INDUCTED.		INDUCTED.	
W. Smith	March, 1877	Jas. M. Brown	August, 1907
Jno. Thomson	August, 1881	Thos. Brown	
W. Henderson }	March, 1892	Chas. C. Cook }	
Jno. Johnston }		Wm. Fraser }	
Walter Brown }	June, 1893	Robt. Macdonald }	
Malcolm Robertson }		Thos. D. Pearce }	
W. Farnie, Junr. }	June, 1898	Jas. F. Strang }	
Geo. Brown }		John Waugh }	
W. L. McLean	Sept., 1901	Alex. L. Wyllie	

CLERK OF DEACONS' COURT—MR R. J. CUMMING, Tweed Street.

TREASURER TO DEACONS' COURT—MR R. W. PORTER, Elles Road.

### FINANCE COMMITTEE :

The Church Treasurer, Mr R. W. Porter (Convener), and Messrs J. Findlay, R. J. Cumming and W. Fraser.

### SEAT LETTING COMMITTEE :

Messrs J. W. Thompson (convener), and all Deacons.

### WORKS COMMITTEE :

Messrs W. A. McCaw (Convener), David Strang, M. Robertson, W. L. McLean, W. Farnie.

### SUSTENTATION FUND COMMITTEE :

Messrs J. Findlay (Convener), G. B. Brown, Thos. Brown, W. Fraser, R. Macdonald, T. D. Pearce, J. Waugh, J. F. Strang, C. C. Cook.

### POOR FUND COMMITTEE :

Rev. R. M. Ryburn, M.A. (convener), and a Committee of Ladies.

### PULPIT SUPPLY COMMITTEE :

Messrs R. Erskine (convener), R. F. Cuthbertson, R. W. Porter, D. Strang, W. A. McCaw,

CHURCH OFFICER:—Mr Murdo McKenzie, Ythan Street.

## **Main Sabbath School.**

Superintendent—Mr S. McDonald.

Librarians—Messrs T. Brown and J. H. Forrester.

Secretary and Treasurer—Mr J. H. Forrester.

Organist—Miss Norrie.

Teachers—

Mr G. D. Macindoe	Miss J. Gordon	Mr Haining	Miss Ritchie
Mr R. Macdonald	Miss Todd	Mrs Haining	Miss Finlayson
Miss McHutcheson	Miss Sutherland	Mr Wilson	Mrs J. Hunter
Miss Gordon	Mr J. McKenzie		

Infant Room—Messrs J. E. Watson and J. L. McG. Watson.

Cradle Roll—Miss B. Gilchrist.

## **Junior Young Men's Bible Class.**

Leader—Mr C. C. Cook.

Secretary and Treasurer—Mr Phil Le Brun.

## **Junior Girls' Bible Class.**

Leader—Mrs Ryburn.

Secretary—Miss Nessie Manson.

## **Sylvan Bank Sabbath School.**

Superintendent—Mr John Neill.

Teachers—

Miss Artis	Miss Langskail	Miss McLachlan	Mr R. W. Porter
Miss McCulloch	Miss M. Ramsay	Mr R. W. McEwan	Mr J. W. Thompson

## **Minister's Bible Class.**

President and Leader—Rev. R. M. Ryburn, M. A.

Deputy Leader—Mr A. R. Dawson.

Secretaries—Miss L. McLean, Tay Street, and Mr L. McCartney, P.O. Box 75.

Treasurer—Mr J. Hay.

Librarians—Messrs Stobo and N. Porter.

Organists—Misses N. Hay and H. Norrie.

Committee—Misses Brownlie, Cockroft, Jones, Gordon, L. Strang and M. Strang; Messrs F. A. Webb, H. S. Strang, E. Ryburn, M. Wilson and H. Ritchie.



## **Young Women's Bible Class.**

President—Rev. R. M. Ryburn, M. A.

Leader—Miss G. F. Gibson, M. A.

Vice Leaders—Misses E. Hunter and V. Strang.

Secretary—Miss L. McLean.

Treasurer—Miss L. Smith.

Librarian—Miss A. Smith.

## **Senior Girls' Bible Class.**

President—Rev. R. M. Ryburn, M. A.

Leader—Miss A. F. Finlayson.

Vice-Leader—Miss M. Matheson.

Secretary—Miss K. Macindoe.

Treasurer and Organist—Miss A. Hunter.

## **Young Men's Bible Class.**

President—Rev. R. M. Ryburn, M. A.

Leader—Mr W. A. McCaw.

Deputy-Leader—Mr A. W. Jones.

Secretary—Mr J. A. Mitchell.

Committee—Messrs G. Williams, A. Stobo, N. Porter, J. Stobo & G. Oughton.

Delegates to the District Executive—Messrs J. Stobo, N. Porter & J. Mitchell.

## **Band of Hope.**

President—Rev. R. M. Ryburn, M. A.

Committee—Mrs Hunter, Mr Macindoe, Misses Hunter, M. Strang, Edna Norrie, Doris Grindlay and Walter McLean, Phil Le Brun, A. Smythe, Rupert Rigg, Lindsay McCaw, M. Cockroft.

Secretary—K. Macindoe.

## **Choir.**

President—Rev. R. M. Ryburn, M. A.

Conductor—Mr H. L. Hay.

Organist—Miss N. Hay.

Secretary—Mr D. R. Leggat.

Librarians—Mrs Hay, Mr H. Strang.

Committee—Mrs Rigg, Misses Mehaffey, Lilico and McChesney, Messrs Fraser and C. C. Cook.

## **Presbyterian Women's Mission Union.**

Hon. President—Rev. R. M. Ryburn, M. A.

President—Mrs Ryburn.

Vice-Presidents—Mesdames Watson, Stobo, Young and D. Strang.

Treasurer—Miss Asher.

Secretary—Miss Birss.

Maori Mission Birthday League Secretary—Miss Gordon.

Collectors—Mesdames Lennie, Macdonald, D. Strang, Neill and Haining;  
Misses Ramsay, Dummigan, Murray, Gordon, Manson, McKay, I.  
Strang, M. Strang, Dryburgh, Kelly.

## **Ladies' Guild.**

President—Mrs Ryburn.

Vice-Presidents—Mesdames Anderson, Curle, Norrie and Stobo.

Treasurer—Miss Asher.

Secretary—Mrs R. Macdonald.

## **Literary and Debating Society.**

Honorary President—Rev. R. M. Ryburn, M. A.

President—Mr W. McHutcheson.

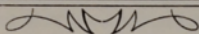
Vice-Presidents—Messrs A. Morell Macdonald, J. F. Lillicrap, M. Fraser,  
R. J. Cumming, A. Greig and S. McDonald.

Secretary and Treasurer—Mr Jas. Stobo, Earn Street.

Committee—Messrs C. C. Cook, A. W. Jones, H. Aitken, F. A. Webb, E.  
Commin, G. Williams and H. Strang.

# First Church, Invercargill.

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## HISTORICAL REMINISCENCES.

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JUBILEE, 1860—1910.

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In briefly sketching the history of First Church, Invercargill, it is not absolutely necessary that any reference whatever should be made to the early history of the Dominion, but, as the establishment of Presbyterianism in Southland marks a definite stage in the development of this part of the colony, it will be of interest, in tracing the genesis of our congregation, to note exactly the place we occupy in the annals of our beloved country. One of the greatest wants in any new country — and which militates to some extent against the making of a nation and the development of the national spirit — is the absence of a history and the lack of those stimulating associations which history gives to the older nations of the world. The Dominion of New Zealand, with less than a century of existence behind it, cannot hope to compete with the older and greater civilisations. But we can treasure and keep in remembrance such records as we possess of the heroism and good works of the pioneer men and women to whom we owe so much.

### **First Church, Invercargill,**

Had its beginning, so far as the history of the Dominion is concerned, in the year 1642, when the Dutch navigator, Tasman, sighted a small part of the western coast of New Zealand and made known to the civilised world that a continent existed in the Southern Ocean. From that date until 1769 the islands of New Zealand were unvisited. In the latter year Captain Cook reached them in the course of the first of those voyages of great enterprise which have made his name illustrious. In August, 1768, he was sent to Tahiti to observe the transit of Venus, and after a run of 86 days he, on the 6th of October, 1769, sighted the coast of New Zealand, and two days later landed in Poverty Bay on the East Coast of the North Island. The 8th of October, 1769, is therefore held to be the date of the first occupation of the country. Cook found the natives savages in the fullest sense of the word. They were almost totally unacquainted with the mechanical arts. Their skill was limited to the ability to scoop a



canoe out of a tree, to weave coarse clothing out of the fibres of the native flax and to make spears, clubs, and other rude instruments of war. Their agriculture was confined to the cultivation of the kumera and the taro. Their food consisted of those plants, and of eels and sea fish, rats, dogs, wild fowl, and human flesh. Their religious notions were of a wild order, and their priests wielded a kind of half-moral, half-political power over them by the institution of "tapu," to which they subjected whom they pleased, and the infringement of which involved punishments of the severest sort. But the one absorbing idea of the race was war, and their time was almost wholly spent in planning or awaiting invasions of other tribes or families. To crown all, cannibalism was the universal practice of the race—this, it is stated, being in many cases resorted to almost as a necessity on account of the scarcity of food. When Captain Cook landed at and planted the British flag upon the shores of New Zealand he met with the resentment of the native population, which can scarcely be regarded as unnatural. They looked upon the land as their own, and they had the perception to know that by planting his flag upon those lands the white man indicated that he intended to take the land from them and appropriate it to his own country. They were at first "weak with wonder" at the size and beauty of the gigantic bird as they supposed the ship to be which had visited them, and nothing could exceed their astonishment when they saw a bird fall dead from a tree after one of the goblins had pointed at it with a walking stick which discharged lightning and thunder. But, when the same stick had been pointed at one of their chiefs who had appropriated a bit of calico without giving something in return, and he too, like the bird, was found to be dead, revenge filled their breasts, and Cook found further intercourse with them impossible. He therefore left for another part of the island after having named the place "Poverty Bay." Cook spent altogether 327 days in and around the country, and quitted it in 1777. Thereafter, except in the sole instance of a British shipwrecked sailor who lived among the natives for nearly three years in 1804-7, no European is known to have resided on shore until 1814.

As early as 1793, however, **whaling ships** of different nations began to touch on the coast. Their intercourse with the natives was marked by great cruelty and injustice on the one part, great treachery and dishonesty on the other, and a revolting blood-thirstiness and strong spirit of revenge on both sides. These scenes of barbarism attracted general attention after a lapse of time, and led to the establishment of a mission station at the Bay of Islands.

The honour of carrying the Gospel of Peace to the warlike Maoris is due to **Rev. Samuel Marsden**, a native of Leeds, and at that time senior chaplain to the colony of New South Wales. He became interested in N.Z. thus. A young Maori chief named Ruatara, in his anxiety to see King George III, had worked his passage home to London in a sailing craft, the "Santa Anna," but, instead of seeing the King, he was most shamefully treated by the master, scarcely permitted even to go on shore, and was transhipped to another vessel, the "Ann," which was about to sail with a party of convicts to N.S. Wales. This disappointment distressed him so much that he contracted a dangerous illness. The Rev. Samuel Marsden happened to be a passenger to Sydney by the "Ann," and finding out the condition of Ruatara, took him under his charge and nursed him back to life and strength again. On arriving at Sydney on the 17th February, 1810, the Maori chief resided for some time with Marsden and devoted his time to studying agriculture. Eventually he returned to his home in the Bay of Islands, taking with him various seeds and implements and with a strong affection for Marsden which held good until his death. In his position as a chief he did more to make possible Marsden's mission to N.Z. than any other native, in fact it might safely be said that it could not have been established had it not been for the friendship of Ruatara. After Ruatara's return Marsden, now thoroughly interested in the country and its peoples, persuaded the Church of England missionary Society, for which body he had acted as colonial agent, to turn their attention to missionary effort in New Zealand. He set sail in the schooner "Active," accompanied by another missionary (Mr King), and anchored off Rangihora, the village over which Ruatara was chief, on the 22nd November, 1814. Ruatara welcomed him gladly, and introduced the missionaries to his dusky friends as messengers of peace. The Maoris at once set about making preparations for the initiation of Christian worship in the land. On the Saturday, Ruatara caused an enclosure of half an acre of land to be made, in which a pulpit and fixed seats for the Europeans were set up. The following day, Sabbath, 25th November, 1814, about 10 o'clock, Mr Marsden went on shore, and published

#### **For the First Time**

in these islands the glad tidings of the Gospel, Ruatara acting as interpreter. His text was Luke II, 10, "Behold I bring you tidings of great joy." From such little kindnesses do great events often come.

The same year, a proclamation published in the Government Gazette, Sydney, appointed Mr Thomas Kendall as Resident Magistrate at the Bay of Islands to suppress outrages. This

was the commencement of British authority in New Zealand. A sort of

### **Irregular Settlement,**

consisting of very diverse elements, now slowly proceeded at various points along the coast. In 1825 an influential London company attempted to colonise New Zealand by planting a settlement at the mouth of the Hokianga river, but the attempt proved unsuccessful, largely owing to the warlike attitude of the natives. As the years passed by matters grew worse. Disputes and brawls were frequent between the European and native sections of the population, and although every effort was made by the Imperial authorities to restore peace, all attempts in this direction were fruitless. Thirteen Maori chiefs transmitted through one of their missionaries a letter addressed to King William IV, begging him to afford them protection against the lawless section of the community, as also to afford it to British subjects who had taken up their abode among them. Accordingly Mr Busby, a settler in N.S.W., was, on 13th April, 1833, appointed British Resident. He landed amidst great rejoicings at the Bay of Islands on the 17th May, but, as he had no means of enforcing his authority, the daring adventurers with whom he had to deal simply set it at naught. Eventually, in response to a petition presented from the missionaries, some of the most respectable European settlers and several London merchants trading in the South Seas, the Crown in 1837 appointed Captain Hobson to investigate and report. He reported in August of the same year, and suggested certain remedial measures to avert the disastrous consequences likely to ensue from the conduct of many of the Europeans towards the natives.

At this period the only large settlement was Kororareka, at the Bay of Islands. In 1838 it was the most frequented resort for whalers in all the South Sea Islands, its European population being estimated at 1000 souls, besides a large number of natives. It had a church, five hotels, and numberless grog shops. In 1836 thirty-six large whale ships were anchored in the bay at one time, and in 1838 no less than 56 American, 23 English, 21 French, 1 Bremen, 24 New South Wales, and six coastal vessels—a total of 131—entered the bay during the year. It can readily be understood, therefore, that the missionaries had a

### **Difficult Work**

to do. Their efforts, however, in spite of the evil influences at work, were wonderfully successful in leading many of both sections to strive after a higher and nobler life. Of their work Mr Busby, in a despatch to his Government, writes thus : "It is, I



believe, generally known that the Church Missionary Society and the Wesleyan Missionary Society have for a considerable number of years had settlements on the northern island of New Zealand. A very considerable intercourse has accordingly taken place between the missionaries, some of whom are very enlightened men, and the natives. They have established schools at their stations for the instruction of the natives, and the zeal of the latter in imitating the manners and customs of the Europeans has induced many, even old men, to submit to the drudgery of learning to read and write. The influence which the immediate benefits conferred by the missionaries upon the natives, and their disinterested conduct have procured, has been continually on the increase. But the missionaries complain that their labours are, in a great degree, counteracted by the licentious conduct of the crews of vessels which visit the Bay of Islands." Under all the circumstances it was felt that something definite would have to be done to put an end to the lawless state in which the young community found itself.

It came about, therefore, that in May, 1838, a public meeting was held at Koroareka to determine the best means for affording protection to life and property, and as a result a society, called the "Kororareka Association," was formed with this object in view. Almost immediately afterwards it was learned that Her Majesty's Government was about to take steps to establish

### Some Competent Authority

within the islands, but, although a Select Committee of the House of Lords collected a mass of information which but too fully confirmed the previous representations made, nothing whatever was done to combat the evils complained of. Other elements were at work, however, which had the effect of hurriedly rousing the Home Government from its lethargic condition. Two ardent advocates of British colonisation,

### Mr Edward Gibbon Wakefield

and the Earl of Durham, had for some time previously been interesting themselves in the settlement of New Zealand as a British colony. Chiefly by their exertions a company was formed under the title of "The N.Z. Land Company," and a prospectus was issued on the 2nd May, 1839, drawing attention to the excellent prospects awaiting those who cared to go out as pioneer settlers to the new land. On the 12th May the ship "Troy," with the first officers of the new settlement on board, sailed for New Zealand. On the 30th September Colonel William



Wakefield, the New Zealand Company's principal agent, and the brother of Edward Gibbon Wakefield, took formal possession of Port Nicholson in the name of the Company under a royal salute, and the

### New Zealand Flag

was hoisted on an immense staff erected for the purpose. This was a most important day in the annals of New Zealand. The annexation, as it turned out, was made not a moment too soon. France was close at hand. That France very much desired to have a hand in the settlement of New Zealand had been known for many years. An English adventurer of French parentage named Charles Baron de Thierry had met the Maori chief Hongi, when that bloodthirsty warrior had visited England in 1820 and had bought from him, through the agency of Missionary Kendall, for the sum of 30 axes, 40,000 acres of land. He landed in Hokiangi in 1835 with a retinue of 93 followers in order that he might take possession of his supposed purchase, and proclaimed himself "Sovereign Chief of New Zealand." The Maoris of the neighbourhood, however, would on no consideration acknowledge either his kingship or his landlordism, but for the sake of peace, seeing that Hongi had made some kind of a bargain and had obtained certain goods, agreed to allow him to take possession of a plot of somewhere about 300 acres, and the worthy baron retired into private citizenship. He saw that the land was good and at once entered into communication with the French Government and urged them to seriously take into consideration the question of founding a French colony in New Zealand. His appeal was successful, and towards the end of 1839 a company was formed at Nantes to carry out the project. The Baron was given authority to annex whatever of the colony he could, and was to receive appointment as French Consul when the colony was established. He set out from Brest, and sailed direct for Port Nicholson, but, as luck would have it, the "Troy" had arrived 48 hours before his vessel, and he had the chagrin of seeing the Union Jack flying on the beach. Had the "Troy" been delayed anywhere on her journey out, either through contrary weather or other trifling mishap, this vantage ground might have been lost to England.

Immediately after the "Troy" had cleared from the shores of England on her way out, the directors of the New Zealand Company set about energetically to gather together a body of men willing to act as pioneer settlers in the new land. In September, just about the time the annexation had been effected, but before the news of the proceedings had reached the Home Country, four of the Company's ships sailed from Gravesend, convey-

ing the first detachment of settlers. On the 22nd January, 1840, they

### **Landed at Petone,**

where they erected huts and tents, and settled down to real pioneer life. The foundation of Wellington, therefore, dates from that day. Other vessels speedily followed, and before the end of the year 1840 1200 settlers had disembarked at Port Nicholson.

The Colonial Office was completely surprised at the energetic action of the N.Z. Company. The British Government, now thoroughly awakened to the situation, despatched Captain Hobson as Governor of the islands. He landed at the Bay of Islands on the 29th January, 1840. The history of New Zealand as a portion of the British Empire now begins. Governor Hobson established the seat of government at Auckland, and on the 5th of February, at

### **Waitangi,**

entered into a treaty with the Maoris in regard to their submission to the Queen. Next day a proclamation was issued announcing the illegality of any title to land not confirmed by the Crown. The treaty, after having been signed by all the chiefs who had gathered at Waitangi — to the number of nearly 50 — was taken about the country for further signatures, the missionaries and Government agents conducting the canvas throughout the North, the Middle, and Stewart Island. Before the end of June, 512 signatures had been obtained to it, the signatures often taking the form of a fac-simile of the tattoo marks on the writer's own face.

During the intervening six months the British settlers who had landed in January at Port Nicholson (Britannia, afterwards Wellington) — the first and principal settlement of the New Zealand Company — established a Provisional Constitution of their own, with Colonel William Wakefield as President. The Committee met several times, and on the 18th April issued a Gazette,

### **The First Newspaper**

published in the colony. Considerable public business was transacted until the 23rd May, when the colonists learned that Lieutenant-Governor Hobson, having heard of the proceedings at Port Nicholson, had, on the 21st of May, proclaimed the sovereignty over the North Island by virtue of the Treaty of Waitangi, and over the southern islands on the ground of discovery. They learned also that he had issued a further proclamation declaring the proceedings of the Wellington Council illegal, and had informed the Secretary of the State for the Colonies that, according to his opinion, the proceedings of the Association at Port

Nicholson amounted to high treason. In the face of this no further active steps could be taken, and thus ended an honest attempt at provincial Home Rule.

While these things were happening the French were not inactive. Having been debarred from the North Island and from Port Nicholson, they turned their attention to the South, and an expedition was actually despatched thither by King Louis Philippe, the destination being Akaroa, on Bank's Peninsula. But the British were alert now. Captain Owen Stanley, of the H.M.S. *Britomart*, who was stationed at the Bay of Islands, heard of this expedition while the Treaty of Waitangi was being negotiated. The Bay of Islands was the destination of the French squadron, and, determining to anticipate any possible act of annexation, he sailed at night while the French ships were actually alongside of him, and reached Akaroa on the 11th August, 1840. Here he

#### **Planted the British Flag,**

and took formal possession of the country in the Queen's name. The French, on the morning following the departure of the *Britomart*, finding the vessel gone, and suspecting the object, instantly followed, but did not reach Akaroa until four days after Captain Stanley. When they saw how matters stood, the emigrants on board were wisely content to land and settle under the British flag. We may feel assured that, had it not been for the prompt action of the commander of the "Troy" at Port Nicholson, and afterwards that of Captain Stanley at Akaroa, the French would have made good their claim to one or both of the islands, and they would now be French colonies.

#### **Birth of the Colony.**

Hitherto, the islands had been recognised as in a measure part of the colony of New South Wales, although some doubt had been expressed in regard to the position, but now it was felt that the time had arrived when an Independency should be created. The necessary steps to have this done was taken, and so it happened that on the 16th November, 1840, the Queen signed a charter or Letters Patent for "erecting the colony of New Zealand and for erecting and establishing a Legislative and an Executive Council and for granting certain powers and authority to the Governor for the time being of the said colony." Thus the colony of New Zealand was born.

The first seat of Government was established at the site of the present town of Russell, a few miles distant from Kororareka, in the Bay of Islands, but after a time it was found to be an unsuitable place for the capital, in consequence of an insufficiency



of suitable land. This led to the choice of another site on the right bank of the Waitemata, and in January, 1841, Captain Hobson, who had been appointed first Governor and Commanded-in-Chief of the new colony, took up his abode at Auckland.

Once the British flag was successfully planted, New Zealand colonisation went speedily on. Soon after the foundation of the N.Z. Company's first and principal settlement at Wellington, a second settlement was formed at Wanganui, in 1840-41 ; followed by a third at New Plymouth in 1841, and a fourth at Nelson in the same year. An attempt was also made to form a colony at the Manakau harbour. Twenty-seven settlers were sent out by a Scotch colonisation company, who, on disembarkation, squatted on the ground supposed to have been purchased in 1835 from the natives by a Mr Mitchell. The Company, however, could not establish the right of purchase, consequently no further emigrants were sent out, and the settlement never took root. It was not until November, 1842, that Auckland became a settlement of any importance. Early in that month 561 emigrants aboard the *Duchess of Argyle* and *Jane Gifford* arrived and settled around that port. These were the first vessels that had come from England direct to the north, except the emigrants who arrived at Manakau the year before.

At this period in the history of the colony the northern settlers, who were daily increasing in numbers from Sydney and Van Diemen's Land, were actively engaged clearing bush land for cultivation. The New Zealand Company's settlers were also engrossed in the same occupation, and the North Island, generally, was being rapidly settled by a large influx of population direct from Great Britain. To all outward appearance matters were progressing satisfactorily.

#### **But Trouble With the Natives**

began to loom large on the horizon. The exorbitant claims of the N.Z. Company, and also of some of the missionaries in regard to the land alleged to have been purchased from the natives — in some instances for little more than a few trinkets, had to be specially adjudicated upon by Commissioners appointed for the purpose. The claims covered some eleven million acres. It took a long time to adjust matters, and meanwhile both the settlers, the N.Z. Company, and the natives grew impatient and recriminations were frequent. The natives, while willing to sell, objected to their land being alienated except at a fair value. In the final adjustment it was decreed that of the eleven million acres claimed as having been bought, less than one-twenty-second part had been rightfully acquired, and of this one-half was granted to the claimants, and the other half was retained



by the Crown. Things were not of the sweetest. To make matters worse, Governor Hobson died of paralysis at Auckland on the 10th of September, 1842, just at the time when wise counsel and a strong guiding hand were urgently necessary. And, so slowly did the wheels of the Home Government machine turn in those days, it was more than a year thereafter ere Captain Fitzroy, who had been appointed Governor in succession, arrived in the colony. Meantime the government was carried on by Mr Shortland, Colonial Secretary. He soon very nearly blundered into war with the Maoris, some of whom had been killing and eating certain of another tribe — the last recorded instance of cannibalism in the country. The Acting Governor was, however, held back by Bishop Selwyn, Chief Justice Martin, and Swainson, the Attorney-General, the two former of whom walked on foot through the disturbed district in peril, but unharmed, to proffer their good advice.

In the beginning of 1843 the turbulent chiefs Rangihaeata and Te Rauparaha gave great uneasiness to the settlers by repeated attempts to prevent peaceable settlement. These disputes culminated in the

#### **Waiaru Massacre**

on June 18th, 1843, when a party of Nelson settlers under the leadership of Captain Arthur Wakefield, who had gone out to compel Rauparaha to allow the land in the Waiaru Valley to be surveyed, were overpowered and twenty-two of them, including the captain, were killed, and five others were wounded. The affair caused great consternation among all classes. Emigration for the time being was completely stopped; an agitation was commenced for military protection; an independent Government for the settlements on both sides of Cook's Straits was demanded; and a more prompt settlement of land claims. The country was indeed in a very depressed condition.

#### **War and Peace.**

In December, 1843, just in the thick of the trouble, the new Governor, Captain Robert Fitzroy, R.N., arrived in Auckland, and found the local Government without money or credit, and in debt more than one year's revenue. There were no means of paying any salaries, however long in arrear; scarcely could the most pressing and ordinary payments on account of the Colonial Government be made. What could he do? What should he do? He did his very best it is true, but he was powerless, both by nature and circumstances, to conciliate the opposing factions, and in trying to please everybody managed to please nobody, and the result was open war.

It were too long a story to enter into this period of our history. The recall of Governor Fitzroy, the appointment of his successor in the person of Captain (afterwards Sir George) Grey; the many painful episodes in the conduct of the war; the capture of the powerful chief Te Rauparaha, and the final proclamation of peace on 21st February, 1848, brought about by the wise generalship of Governor Grey, is a story of absorbing interest to the student of colonial history. But a record of the genesis of ecclesiastical and not civil events, beyond what is required to place the ecclesiastical events in their true setting, is the aim of this narrative.

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### THE WORK OF THE MISSIONARIES.

All these years the missionaries and ministers of the various denominations were not inactive. Marsden never settled in the colony, though he visited it seven times. Henry (afterwards Archdeacon) Williams accompanied Mr Marsden to New Zealand in August, 1823, and became his first lieutenant, establishing a new station at Pahia, in the Bay of Islands. Later, in 1826, Mr Williams was joined by his brother William (afterwards Bishop of Waipu), who translated the first version of the New Testament into Maori. Wesleyan missionaries, following in the footsteps of Marsden's pioneers, established themselves in 1822, when the Rev. Mr Leigh and two other clergymen commenced a mission at Whangaroa, on the East Coast. Roman Catholic activity began in 1838. But in every denomination progress was slow. It took ten years to make a convert. Though Ruatara was Marsden's friend, he died a heathen. Up to 1830 the baptisms were very few, and it seemed as if missionary effort was doomed to failure. Then the silver lining of the cloud appeared, and the result of faithful sowing began to be harvested. By 1838 one-fourth of the natives had been baptised, and many thousands who never formally became Christians felt the influence of the missionaries and profited by their schools. The missionaries fought against war, discredited cannibalism, abolished slavery, and taught savages the decencies and handicrafts of civilised life. The courage and singleness of purpose of many of them gave them a high claim to respect. The Maoris recognised this, and the long journeys which the preachers of peace were able to make from tribe to tribe of cannibals and warriors say something for the generosity of the latter, as well as for the devotion of the travellers. For 50 years after Marsden's landing no white missionary lost his life by Maori hands, though they had to endure almost every less serious injury. A schooner, the "Herald," was built in the Bay of Islands to act as messenger

and carrier between the missionary stations, of which, by 1838, there were 13 dotted throughout the North Island from Whangaroa, in the north, to Rotorua, in the south. When Charles Darwin, during the voyage of the "Beagle," visited the Bay of Islands in December, 1835, the missionary station at Waimate struck him as the one bright spot in a gloomy and ill-ordered land.

In 1833 a printing press was set up by the Church Missionary Society at the Bay of Islands in charge of Rev. Wm. Colenso, and the missionaries, aided by Professor Lee, of Cambridge, gave the Maori a written language. Bishop Williams and Archdeacon Maunsell threw themselves wholeheartedly into the translation of the Scriptures, and, although this work was not completed until 1853, they were able, after overcoming many difficulties, to print on the 21st Feb., 1835, the Epistles to the Ephesians and Philippians in Maori—the first tract published in New Zealand. Here, also, the Rev. Wm. Colenso set the type and published the first English book published in New Zealand, "Report of the Formation and Establishment of the N.Z. Temperance Society." Maori religious feeling may not have much real depth in it, yet two native missionaries faced certain death with cheerful courage in their endeavour to carry the Gospel message to the Taupo heathen.

### **PRESBYTERIANISM IN THE NORTH.**

Presbyterian influence in New Zealand first dates from very early in 1840, when the ship "Bengal Merchant" arrived at Port Nicholson from Glasgow, with 150 emigrants on board, accompanied by the Rev. John Macfarlane, who had been specially commissioned by the Church of Scotland to accompany them to the new land. Mr Macfarlane was not only the first Presbyterian minister, but the first minister of any church who had come out expressly to minister to N.Z. settlers. The "Bengal Merchant" weighed anchor in the Clyde on the 31st October, 1839, under the auspices of the New Zealand Company, and first touched New Zealand land on the 10th February, 1840. The emigrants disembarked at Petone and settled amongst those who had arrived by the first ships about three weeks previously, living in canvas houses for many a day.

#### **The First Sabbath Service**

conducted by the Rev. Mr Macfarlane in New Zealand was held in the open air on the beach the Sunday after the arrival of the Scotch settlers. The first hymn sung was that grand old paraphrase "O God of Bethel." It was a good beginning for a Bri-



tish colony—a splendid foundation for a great nation. Mr Macfarlane's congregation, then and for years afterwards, was composed of men and women belonging to different denominations. He had the privilege, during that primeval period, of being the settlers' only minister. The earliest services after the first Sabbath were held in Mr Bethune's store on the banks of the Hutt river, and occasionally in Colonel Wakefield's house. Then a big flood in the river inundated all the low-lying land, and the settlement shifted to the head of the bay and Wellington was founded. At this time there were about 1275 European settlers in the community. Services were held in the Exchange Buildings in Custom street until the 17th January, 1844, when the first New Zealand Presbyterian Church — St. Andrew's, of which the Rev. Gibson Smith is now pastor — was opened for public worship by Mr Macfarlane, assisted by the Rev. James Duncan, who had been sent out in 1843 by the Reformed Presbyterian Church of Scotland as a missionary to the Manawatu Maoris. The year following Mr Duncan was joined in his missionary efforts by the Rev. John Inglis, also sent out by the R.P. Church. Mr Inglis, however, soon came to the conclusion that the R.P. Church had committed a mistake in selecting New Zealand as their mission field, and, after doing excellent service for the young and growing community, in supplying Gospel ordinances in the town and outlying districts, he left for the New Hebrides in 1850, where he was one of the successful founders of that mission. Mr Duncan eventually settled at Foxton as a minister of the Presbyterian Church, where he remained through the whole period of his ministry. He resigned active supervision of his charge only in 1897, but continued to preach occasionally as long as he was able. He died in 1908, having to his record the longest continuous ministry in the church.

### Increasing Population

rendered it necessary to provide for the spiritual wants of the settlers in the Hutt Valley. The Rev. W. Dron, a licentiate of the Free Church, landed on 1st March, 1852, and was shortly thereafter inducted into the charge of this parish. Wanganui was the next settlement to require the services of a settled Presbyterian minister, and into this charge the Rev. Dr Hogg (from the U.P. Church of Scotland) was inducted in January, 1853. Then a second congregation was established in Wellington in November, 1853, under the pastorate of the Rev. John Moir. Turakina followed next, when the Rev. John Thom, from the Free Church, began work in 1857.

There were now (1857) five ministers of the Presbyterian Church in the Wellington district, viz.: Revs. Kirton (who suc-



ceeded Mr Macfarlane), Moir, Dron, Hogg, and Thom, and after earnest deliberation they decided that a Presbytery should be formed. Accordingly, on the 3rd November, 1857, the Wellington Presbytery was solemnly constituted, embracing the charges of St. John's, Wellington, Hutt, Wanganui, and Turakina. St. Andrew's, Wellington, did not at that time unite. It stood in the colony alone, and maintained its ecclesiastical connection with the Established Church of Scotland till 1874, when it united with the Presbyterian Church of New Zealand.

### THE SOUTH ISLAND.

During all these years, what of the South Island? To a large extent it was a terra incognita, and most exaggerated notions were maintained regarding it. It was supposed to be a very mountainous country, and, while it was known that the northern part across Cook's Straits was capable of colonisation, the southern part was supposed to be bleak and cold and not fit for settlement purposes. While the missionaries were slowly winning their way to influence in the northern quarter of the country, very different agents were working for civilisation further south. Whalers settled at various points on the coast from Cook's Straits southward to Foveaux Straits, and engaged in what was known as shore whaling. As early as 1829 Captain Williams established a whaling station at Preservation Inlet, and in 1832 he was in charge of another at Dusky Bay, owned by a Mr Burns, of Sydney. In 1834 Joseph Weller established his whaling station at Otago Heads. Stations were established at Waikouaiti and the Bluff in 1835, and in 1839 John Jones had practical control of the industry of these two centres, as well as stations at Riverton, Tauhekei, Taieri, and Moeraki. Some of the catches made were remarkable. At Jacob's River (Riverton) eleven whales were once taken in 17 days. The whaling trade brought to New Zealand a few devotees, who, from their skill and daring, were considered men of note at that time, and whose fame was known up and down the coast. Among these were the Palmer Bros., Edward and William, and a half-caste New Hollander named Chasland. When Mr Tuckett visited Otago it was Edward Palmer who piloted the vessel into Port Chalmers from Waikouaiti. It was one of Wm. Palmer's sons (Harry) who distinguished himself by his bravery at the wreck of the Tararua near Fortrose in April, 1881, on board which ill-fated vessel he was a seaman. At the time of the arrival of the first settlers a good many of these Pakeha Maoris were living with their Maori wives, and their descendants constitute an important part of the population at the present day.

The Maori population in these parts was at this time but a mere remnant, representing the survivors of conquered tribes. Ruaparaha's raid, followed by an epidemic of measles, had so decimated the inhabitants that, where formerly they lived as tribes, there were now to be found only solitary families.

The chief settlement was at Ruapuke, a small island four miles wide by about eight miles long, situated between Stewart's Island and the mainland. It was the residence of the distinguished people of the race, and of the most exalted chieftains, and the centre and gathering place of the Maoris who were scattered all over the country. The settlement itself consisted of seven little villages, all lying in the inlets around the island. The total population numbered about 200 souls. To this settlement the

#### **Rev. J. F. H. Wohlers,**

the first missionary to the south of Waikouaiti, came in May, 1844. Mr Wohlers was born in Germany on the 1st October, 1811, and came to New Zealand under the auspices of the North German Missionary Society, landing first at Nelson in June, 1843, just a few days before the Wairau massacre. Here, however, he found that the natives around that district were already under spiritual guidance, so he determined to break fresh ground in the south. Just at this time the Otago Association was formed by the Free Church of Scotland under arrangement with the N.Z. Company, with the distinct end in view of founding a settlement to which only members of that church should be forwarded as emigrants. When the arrangement with the Company was completed

#### **Mr Frederick Tuckett,**

the Company's chief surveyor at Nelson, and one of the survivors of the Wairau massacre, received instructions to search the then almost unknown East Coast of the south Island for a suitable place for this settlement. Mr Tuckett had become acquainted with Mr Wohlers at Nelson, and, himself a Quaker and a very pious man, knowing Mr Wohler's desire to visit the south, he offered to provide a passage for him on the schooner "Deborah," in which vessel he was about to proceed to execute his commission. The offer was accepted. Proceeding to Wellington, a magistrate was taken on board who was to superintend all transactions with the natives. Mr Creed, a Wesleyan missionary, had also sailed from Nelson in order to relieve Mr Watkins, who was stationed at Jones's whaling establishment at Waikouaiti. The "Deborah" left Wellington on April 2nd, 1844, and sailed south to Port Cooper (Lyttelton), where Mr

Wohlers became acquainted with the chief Tuhawaiki, or "Bloody Jack," as he was called by the white people. Mr Tuckett examined the country around Lyttelton, but was not satisfied with it as a location for the proposed settlement. He proceeded next to Waikouaiti to land Missionary Creed. Here Missionary Watkins came on board and shook hands with his successor. "Missionary Creed," he said, half jokingly, "welcome to purgatory." After a survey had been made of the bay the party, on the 23rd April, proceeded to

### Otago Harbour,

being piloted in by Edward Palmer. Next day the survey party went in a boat to the head of the harbour (Dunedin) and landed where the site of the town was afterwards chosen. Here there were already about 25 white residents. Mr Tuckett climbed the hills and had a good look around, and he was so exceedingly well pleased with the prospects near that he resolved to go further inland. He gave instructions for the schooner to meet him and his party at Molyneux Bay, while he proceeded overland, setting out on the 29th April. What the journey meant at a time when the whole country was an uninhabited wilderness covered with flax, tutu, and fern, with unfordable rivers, and swamps which compelled them to make wide detours, can be better imagined than described. The party travelled by way of the Taieri Plain — then little better than a huge swamp ; crossed the Taieri river at its mouth in a boat belonging to the whaling station there, and proceeded along the coast to the mouth of the Molyneux, where the schooner was awaiting them. Leaving the bay on the 8th of May, they called in at Tautuku and Waikawa, and from thence they crossed to Ruapuke and landed the Rev. Mr Wohlers in an open boat on the 17th, there to commence his life's great work of evangelising the natives. They then directed their course for the Bluff, into which they did not enter, however, but, rounding the point, crossed the bar of

### The New River,

and anchored near the Mokomoko on the 18th. From here excursions were made to the Bluff, the site of Invercargill, and Jacob's River, and careful notes were taken of the nature of the country — on the whole, remarkably accurate. On the 28th they ran over to Stewart's Island, and from thence again to Molyneux Bay where, on the 1st June, the survey party landed with the intention of walking back to Otago Harbour through the inland country. They travelled first to Ivikatea (Balclutha) ; from thence to Kaitongata (Kaitangata) through Tokomairero (Milton) plain to Waiholā ; on again to the Taieri plain,



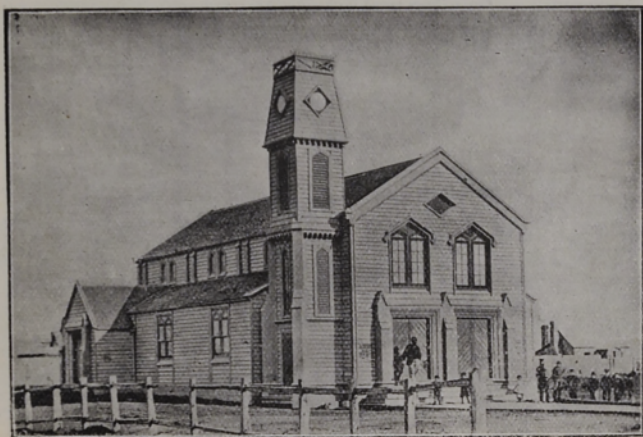


SESSION, 1910.





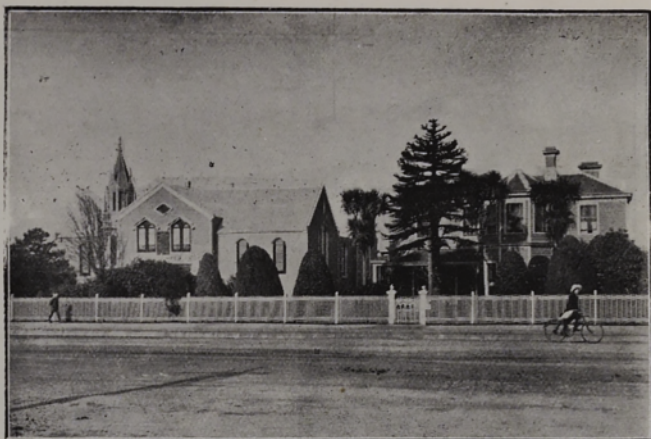
DEACONS' GUILD 1910



FIRST CHURCH, 1863.



FIRST CHURCH, 1873.



FIRST CHURCH, 1910.



INTERIOR OF FIRST CHURCH.



and thence to Otago Harbour by way of the coast, having been exactly ten days on the journey. His observations decided Mr Tuckett that this was the country for the proposed new settlement. He, therefore, again sailed over to Ruapuke, and requested the Maoris who could speak to come over to Otago and arrange in open meeting the price of an agreed portion of land. The meeting duly took place, and eventually, on the 31st July, 1844, a block of 400,000 acres, extending from Otago Heads to Nugget Point and running inland for seven miles, was purchased for a sum a little under £3000. After Mr Tuckett's report reached the Head Office at Home, arrangements were completed with the N.Z. Company, and the terms of purchase were published in November, 1847, considerable delay having taken place before matters could be finally adjusted. The terms of purchase stated that an association of members of the Free Church of Scotland was recognised as the party to promote the

### Settlement of Otago.

The Association was to have the right to 2400 properties, including an area of 144,600 acres. Each property consisted of one-quarter acre, ten acres of suburban land, and 50 acres of rural land at a total price of £120. Of these properties 100 were to be purchased by trustees for religious and educational purposes, and an equal number were to be set apart for local and municipal government.

The Otago settlement was the direct result of the disruption in the Established Church of Scotland. The disruption was the outcome of an Act passed in the reign of Queen Anne, which took from the church courts of Scotland the free choice of the appointment of pastors by subjecting the power of the Presbytery to the control and interference of the law courts, the result of which was to give to many Scotch parishes ministers appointed by lay patrons and supported by law courts who were not acceptable to the congregations. Dr Chalmers was the leader of this disruption movement. "No man could have been better fitted for the task. He was, beyond comparison, the foremost man in the Scottish Church, and the greatest pulpit orator in Scotland, or indeed in Great Britain. The Free Church of Scotland is his monument." It is after him that Port Chalmers was named, and it was in his spirit and animated by his views that the founders of the infant settlement prepared their constitution.

During the years 1845-6-7 the founders of the Otago Association were unwearied in their efforts to promote the Scotch settlement in N.Z. Mr Charles Henry Kettle was sent out to take charge of the surveys, which were completed about June, 1847,



In August of the same year a public meeting was held in Glasgow to consider the scheme, and committees were appointed. Mr John McGlashan was appointed secretary of the Edinburgh Committee, and Dr Alcorn secretary of the Glasgow Committee. Both these gentlemen advertised the scheme as widely as possible, picturing the life of a colonist in glowing colours. Two other gentlemen, afterwards closely identified with the life of the colony, viz. Captain William Cargill and Rev. Thomas Burns, rendered most effective service in interesting members of the Free Church and others in the movement. After much dissemination of reports upon N.Z., a sufficient number of people offered to justify the Association in despatching the first batch of immigrants to the new colony. Tenders were invited for two ships, one to sail from Glasgow and the other from London, and the "Philip Laing" and "John Wickliffe" were selected. The "Philip Laing," a vessel of 548 tons burthen, sailed from Greenock on the 23rd November, 1847, under the command of Captain Elles, having about 250 passengers aboard, including the Rev. Mr Burns, who had been selected to accompany the emigrants as the first minister, and Mr James Blackie, who had been appointed the first teacher of the youth of the young settlement. The ship arrived at Port Chalmers on the 15th April, 1848. The second ship, the "John Wickliffe" (662 tons), under command of Captain Daly, sailed from Gravesend on the 24th November, having 97 passengers on board, including Captain William Cargill (a descendant of Donald Cargill), who had been appointed the official head of the settlement. Amongst the goods on board was a printing press, with which to chronicle the movements and assist the efforts of the young colonists. The vessel made a smarter passage than the "Philip Laing," arriving on March 23rd, fully three weeks before her sister. While awaiting the arrival of the "Philip Laing" the passengers by the "John Wickliffe" were not idle. They visited the site of the future city (Dunedin), and made arrangements for the erection of the first barracks — a structure of posts and grass with thatched roof. It was about finished by the time the "Philip Laing" arrived. This event, anxiously looked for, happened on a Saturday, and

### The First Public Act

performed by the young community was to return thanks to the Almighty for their safe voyage to an unknown land. The following day (Sabbath) Rev. Mr Burns preached his first sermon to the pioneers in the wooden barracks occupied by the "Wickliffe" passengers, from the fourth verse of the CXXX Psalm: "But there is forgiveness with Thee that Thou mayest be feared." The Rev. Mr Creed, the Wesleyan missionary from Waikouaiti,

was present at the service, having come all the way to welcome the new settlers to the land of their adoption. At this time

### **Rev. Mr Burns**

was 52 years of age, with the disciplined powers of a ripe manhood. For conscience sake he had given up his charge and a yearly income of £400, in the Homeland, and had followed his leader, Dr Chalmers, out into the unknown. His thoughts had been turned to N.Z. soon after the disruption, and when the Otago scheme was originated he was appointed the first minister of the new settlement. He served the land of his adoption with a tireless devotion and a singleness of purpose that secured for him the love and reverence of all his fellow colonists. In 1861 the honorary degree of D.D. was conferred upon him by his alma mater, and when the Otago University was established in 1869 he was made its first chancellor. In all his efforts he was most ably assisted by Captain Cargill and Mr John McGlashan. When he died in 1871 there was genuine sorrow throughout the land.

Until a church was erected services were held in the Survey Office, a small building, capable of holding about 30 people, and situated near where the Customs buildings now stand. A wooden building capable of seating about 200 worshippers was erected on a terrace between the shore and the foot of Bell Hill, and on the 3rd of September, 1848, First Church of Otago was opened for Divine worship. On the 14th of January following the first Communion was dispensed, and was observed in all respects like similar seasons at Home, the Thursday preceding being observed as a Fast Day. For some time Mr James Adam (late of Bon Accord, Tokomairiro), was precentor, and ably conducted this part of the service. A Sunday School was opened by Mr Blackie, the teacher, and Mr Henry Clark. Mr Clark subsequently removed to Tokomairiro, and Mr Blackie, for the benefit of his health, removed to Sydney, where he died in 1857.

During the first summer Mr Burns walked to Port Chalmers and preached there every fourth Sabbath. It comes like a rebuke to our more ease-loving times to find the minister saying that if a road were made along the margin of the bay it would be easy for people living at Port Chalmers to walk up to church at Dunedin (a distance of 13 miles.)

### **Dunedin,**

as the first settlers saw it, was a wild-looking, almost uninhabited place. Heavy bush came down to the beach; Princes street was represented by two survey lines 66 feet apart and about two miles long, and was covered with flax, grass, stumps,

trees, creeks, and bogs. Likewise the surrounding country. It needed a stout heart to a steely brae, but the settlers were possessed of just such characteristics. They were worthy representatives of the men and women who have always led the van in Britain's march of empire around the world. For years progress was slow, and a good deal of Scottish endurance was needed before the colonists won their way through to the more fertile and open territory which lay waiting for them in the broad province of Otago. They stood stoutly to their kirk, and gave it a valuable endowment of land. Crime was pleasantly rare. They had a gaol, the prisoners in which were sometimes let out for a half-holiday, the gaoler (Johnnie Barr) warning them that if they did not come back by 8 o'clock they would be locked out for the night. When Governor Grey, in 1850, appointed Mr Justice Stephens to administer law in Otago that zealous Judge had nothing to do for 18 months except to fine defaulting jurors who had been summoned to try cases which did not exist, and who had neglected to attend to try them. Naturally the settlers complained that he did not earn his salary of £800 a year. His office was abolished, and for seven years the southern colonists did very well without a Judge. The establishment of the

### Canterbury Settlement

In 1850, though neither Presbyterian nor Scottish, but English and Episcopalian, was yet of interest to the Otago settlers in that their extreme isolation was not now so pronounced, and hopes were born of speedier communication between the settlements. Steamers and telegraphs had not yet appeared. The answer to a letter sent to Wellington might come in seven weeks, or it might not. A letter to Auckland would sometimes be addressed via Sydney to save time in transit. It was not until 1857 that anything like regular communication could be depended upon.

Meanwhile, however, with the advent of other settlers, the settlement made quite a remarkable move forward. Roads were made, and the opening up of the land was pushed forward. The N.Z. Company, represented by its agent (Captain Cargill), was, for a time, the largest employer of labour. The working day was fixed at 10 hours — from 6 to 9, from 10 to 2, and from 3 to 6. The wages were 3s per day for labourers and 5s a day for tradesmen. On Saturday a gun was fired at noon as a signal that work was to cease for the rest of the day. The printing press was set up, and under the editorship of Mr H. B. Graham the "Otago News," a small four-page bi-monthly, was first published on the 13th December, 1848. Schools were established in



Dunedin, N.E. Valley, Port Chalmers, and East Taieri. After a time another was opened at Green Island in charge of the Rev. Alexander Bethune. The total population in 1850 was computed at 1161, settled over an area extending from Waikouaiti to Clutha.

For one man to overtake the spiritual oversight of such an extensive district was found to be an impossible task. In 1853, therefore, application was made to the mother church for

### **Two Additional Ministers.**

In response to that application Rev. Wm. Bannerman and Rev. Wm. Will arrived at Port Chalmers on the 8th January, 1854, and were heartily welcomed by the venerable founder of the church. They immediately proceeded to the fields allotted to them. Mr Will went out to East Taieri, where he was inducted on the 19th February by Dr Burns, Mr Bannerman preaching in Dr Burns' pulpit in Dunedin. Mr Bannerman then set out for the Clutha, at which place it had been arranged that he should settle, and, joining Mr Burns at the Taieri, they together reached Clutha on Saturday evening. Next day Mr Bannerman was introduced to his flock, many of whom had travelled over ten miles to meet him. His sphere of labour included all the settled territory south of Waihola lake.

Previous to 1854 the kirk session of the First Church rightly regarded itself as under the jurisdiction of the Free Church Presbytery of Edinburgh. With the advent of two additional ministers, however, the necessary conditions for forming an independent Presbytery arrived. Sufficient time was allowed the ministers to get abreast of their work and become fully acquainted with their new surroundings. Then the

### **Forward Movement**

was taken, and, on the 27th June, 1854, the three ministers, along with Captain Cargill (First Church), J. Allan (Taieri), and John McGlashan (Procurator), elders, met in First Church and solemnly inaugurated the Presbytery of Otago. Rev. Mr Burns was appointed Moderator, and Mr John McGlashan was elected Clerk. Loyal addresses to Her Majesty and to His Excellency the Governor were adopted, and a resolution conveying fraternal greetings to the other Presbyterian Churches in New Zealand was passed. A Sustentation Fund was instituted, and other important business was transacted. Thus another important stage in the history of the Presbyterian Church of Otago and Southland was entered upon.

From now onwards to 1858 Rev. Mr Will supplied the Waihola district with services once a month, and Rev. Mr Bannerman rendered the same service to the Tokomairiro settlement



once in three weeks. These centres becoming ripe for settlement, were erected into separate charges in February, 1858, as was also Port Chalmers during the following month. In due course Rev. John McNicol was inducted into the charge of Wai-hola ; Rev. A. B. Todd into that of Milton ; and Rev. Wm. Johnston was settled at Port Chalmers. The church was in process of a vigorous useful growth, fully alive and striving to meet to the best of its ability the spiritual needs of the growing community. Relieved of the oversight of the Tokomairiro district, Mr Bannerman was now enabled to devote more time to the districts lying away to the southward.

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### EARLY SOUTHLAND.

Very early in the history of the colony it was known that a large tract of country extended from Molyneux Bay to away south beyond the Aparima, and when Mr Tuckett, chief surveyor for the New Zealand Company, came down in 1844 from Nelson to select a site for the proposed Free Church settlement he made it a part of his business to visit the district and find out for himself what its potentialities were. He anchored in the New River Heads on the 18th of May, 1844, having landed the Rev. Mr Wohlers on Ruapuke Island the day previous, there to begin his life's work of evangelising the native population. He visited the Bluff, the site of the future Invercargill, and Jacob's River (Riverton), and made a few excursions into the interior as far as he deemed it wise to go. He returned to Otago Harbour not greatly impressed with what he had seen, and fixed the future home of the projected colony where Dunedin now stands. Later on a few enterprising spirits of the new settlement made the journey southwards, and gradually some knowledge of the chief features of the country was gained, though as yet of a very hazy description. The reports were to the effect that it was a land of ceaseless rain, dripping bush, boundless swamps, and deep creeks. Only pity was felt for those who attempted to reach this region, the country being almost trackless beyond the Clutha. Rumour whispered that, on the banks of the river called the Jacob's, away in the far west of the unknown, there was a flourishing settlement of white men and Maoris living in peace, plenty, and contentment under the beneficent sway of a certain Captain John Howell, an "Uncrowned King." How he came there or at what particular date history is uncertain, though 1837 is regarded as the approximate date. To this district, attracted by the whaling industry and the rich soil, many settlers, in spite of the difficulties and dangers of the overland route, found their way, and, squatting on the waste lands, all unsurveyed as they were, so

increased in numbers that the Government officials in Dunedin, in response to an urgent appeal for the expenditure of public money and better regulation of shipping, determined to enquire into matters. The southern boundary of the original Otago block was the Kaihiku range, half-way between the present towns of Balclutha and Clinton. Beyond that the country, as yet, belonged to the Maoris, and could not be sold in the same manner as the Otago block. The New Zealand Company having been dissolved in 1850, and an Act, giving to the colony of New Zealand a representative constitution having been passed by the Imperial Parliament in 1852 to come into operation on the 1st January, 1853, the Government set about the acquisition of the land in the far south, and Commissioner Mantell was despatched to negotiate the purchase from the southern Maoris. On August 17th, 1853, he purchased

### **Murihiku,**

as Southland was then called, for the sum of £2600 — £1000 of which was paid in October. In January of the following year he left Dunedin and came down to the Bluff to pay the balance of the purchase money in cash, accompanied by Captain Bellairs, Dr Menzies, and Messrs Studholme, Cameron, and Stewart. The party camped for a night on the banks of the Puni Creek. The only inhabitant at that time seemed to be a wild cow, which eyed the travellers disapprovingly and then took to the bush. Bluff was reached by way of the Mokomoko, and there an animated scene presented itself. Word had travelled far and wide among the Maoris that Mr Mantell would bring the "utu" (payment) to the Bluff, and they had mustered in strong force, from Colac Bay, Riverton, and Ruapuke Island. On the 15th of February, 1854, the money was duly distributed to those entitled to it, a few extra sixpences were given to some of the women who had gathered with their men folk, and everything passed off without a single misunderstanding on either side.

Now that the land belonged to the Pakeha, it was not long before the pioneer settlers and squatters took up their allotments and runs. Dr Menzies settled at "Dunalister," near Wyndham; Alex. McNab at Knapdale, near Gore; McKellar Bros. at Waimea; G. F. Richardson at Oaklands; W. H. S. Roberts at Titipua; and others, whose names are still remembered, in the district. Population increased, and the authorities in Dunedin became more and more alive to the fact that the southern settlement was showing marked signs of rapid development. So much was this in evidence that at a public dinner held in the Royal Hotel, Dunedin, on the 17th January, 1856, in honour of the first visit of Governor Sir Thomas Gore Brown to that community, that dignitary, in compliment to the Superintendent of

Otago, Captain Cargill, suggested that Bluff should hereafter be known as Invercargill, but this suggestion was not acted upon. The suggested name was, however, given to the future city at the head of the New River estuary, while Bluff was honoured with the name of Campbelltown in compliment to Lady Browne, who was connected with the great Scottish house of Campbell. Thus was Invercargill baptised.

Surveyors were immediately sent down under the superintendence of Mr J. T. Thomson, who had just arrived in the colony from a long official residence in India. During October, 1856, the town of Invercargill was laid off, and about  $2\frac{1}{2}$  million acres of the surrounding country was triangulated. A local Land Office was opened in 1857, with Mr W. H. Pearson in charge. Captain A. J. Elles, who had previously been appointed Collector of Customs at Campbelltown, was on the 1st February, 1858, removed to the new metropolis at Invercargill and appointed as Receiver of Land Revenue. The dawn broke. At this time the site of the present

### **Invercargill**

was almost covered with dense bush of considerable size. Some dozen wooden houses, built on the edge of the bush along what is now Tay street, constituted the town. Of these, two were hotels of one storey — long, low, weather-board buildings; the older one (Lind's) with a thatched roof; the more recently-erected (Hughes') shingled. There were two stores, one kept by Mr W. H. Calder, the other by Mr J. T. White, both drawing their supplies from Dunedin by water carriage per the schooner "Star," under command of Captain Davidson, which usually negotiated the voyage from Dunedin to Puni Creek in from three to six weeks, according to the weather. Invercargill was difficult of approach by land, the country to the N.E. and south being swampy and intersected by creeks, and settlement in the vicinity of the town was retarded in consequence. In 1855 the country between the Mataura river and the Oreti was without any sign of cultivation, covered in some places with bush, and in others with snowgrass as high as a man.

### **The First Settler**

on the site of Invercargill was Mr James Kelly, who came up from Bluff in 1855. Then came Mr Peter Dalrymple, who in 1856 walked from Dunedin to Invercargill and took up a 50-acre section at Appleby, now included in Greater Invercargill. In September of the same year Mr Alexander McNab performed a decided feat. He brought a heavy bluegum wool dray from the Bluff overland with six bullocks. Such a thing had previously



been considered impossible. In places he cut a track through bits of the bush, and to avoid cutting the large trees he chained the bullocks to the axle of the dray and dragged it stern foremost, while two men steered it round the corners with a pole and a rope. Mr Thomas MacGibbon, of Mataura, in relating his experiences connected with the transport of a bullock waggon load of wool from McKellar's station at Waimea to Invercargill, states that they camped for the night at Adamson's (East Invercargill) in order that the bullocks might be fresh in the morning for the heavy work of crossing the creeks that lay between East Invercargill and the town proper. In his narrative Mr MacGibbon continues: "In the morning, with much labour and anxiety, we got through our slough of despond and on to the dry ridge which took us along the side of what is now Forth street. Tay street was all bush at the east end, and as much of it had just been felled the road that way was impassable for wheeled traffic. We drove into Tay street just where Nith street intersects, and it was plain sailing to Mr Calder's store, at the west end, where the Bank of Australasia now stands."

The late Peter McQueen, in a most interesting narrative, writes thus of

#### Early Invercargill :—

"I sailed from Melbourne on January 27th, 1859 . . . . . and was the only passenger for the New River. The vessel had to come in over the bar, but she crossed safely and came up to opposite Appleby, where I landed. At that time Captain A. J. Elles had all the shipping work to do. After getting ashore I made straight for Appleby and found my uncle (Mr Dalrymple) living in a fern-tree hut (in which the first Appleby Sunday School was held), built on a 50-acre section opposite the town belt. That same day my sister and I went across to "the township," and it seemed a small place indeed. Captain Elles had a little office near the site of the present Colonial Bank, and J. T. White had a store at the corner by the Bank of New South Wales building.

"Going up Tay street, W. H. Calder had a small shop where he was selling goods that he had bought from Johnny Jones, of Dunedin. Near the present site of Herbert Haynes and Co. John Blacklock had a small shop, and then came Mr Roderick McRae's hut. Further up a carpenter named McKay had a narrow section going through from Tay street to Esk street. On what I think was the site of the present Supreme Court there was a log hut hotel called the Royal. At this hotel the famous Black Doctor was cook. Coming up the street we next came to Mr Hunt's dwelling house, and near the site of the present Royal



Hotel Jacob Ott had a small shoemaker's shop. From that on eastward was bush. Garthwaite had a blacksmith's shop — the first in the town — near the site of Brown's smithy. A saddler named McDonald had a shop near there, and one of the first jobs he did was to make a set of bullock harness for me. Abraham Watson had a carpenter's shop near the site of Thompson's grocery, and then came a dwelling house belonging to Hogg. Heaphy, the surveyor, had a house by Mentiplay's. Opposite where the Farmers' Arms Hotel is now Robinson had a bakery. On the cricket ground there stood a long sod thatched building used as barracks. Frisken came from Otago with some dozen men, and they cut through Tay street and formed the roads and streets about. They were the first road makers in Southland. Henderson, a carpenter, had a house on the belt, and McMaster owned the first section out of the town. Next came Robinson, who farmed a piece of land at Chatsworth. Next to Chatsworth came Gilbert McLymont's farm. John Oughton came next, and opposite him, at the Seaward Bush, Ward had a farm and McMaster had a thatched whare at Puni Bush. Coming to Dee street, the first place to be noticed was a log hut on the spot where, later on, the Albion Hotel stood. At the back of the Albion, facing towards Esk street, was a butcher's shop kept by James Grieve (now of Wallacetown.) A man named Winton also had a small shop in Tay street. The gaol was on the present site, and McDonald was gaoler. Fraser was a shoemaker in Tay street and also town constable. At Doon street were Robert Miller, a sawyer, and William Miller, a blacksmith. At Seaward Bush was a Mrs Kelly, who lived on the section at Strathearn with her family, one of whom was Mrs West. Captain Elles lived next to Mrs Kelly, and he had in his home the first piano in Southland. I took it to his place in a sledge drawn by bullocks, and the freight charged was £5 from the Puni Creek. The vessels anchored out in the estuary, and lighters and boats took the cargo up the Puni Creek to the site of the Dee street bridge. Mr Smallfield started the "Daily News" in 1861. On one occasion he delivered a lecture entitled "The Town We Live In," but he broke down. Willie Steele was our postman in those days; he was also the town bellman, also First Church beadle. One of the many stories told of him was, that one Sunday morning when passing, he decried a clergyman cutting firewood for the day's services. Willie approached and remonstrated at such an unseemly desecration of the Sabbath, and he voluntarily offered to come on a week day and cut the wood gratis."

#### **The Young Community,**

at this time about 40 all told, on one occasion had rather an un-

pleasant experience in connection with their food supplies. In December, 1858, the vessels bearing the usual stores to Invercargill, owing to contrary winds, had to shelter at Waikawa, and did not arrive up to date. Stores ran short and famine prices began to rule. One respected citizen, it is alleged, lived for a whole fortnight on dried apples and tea. Others were not so fortunate as to possess even these resources. Just prior to this time, however, Mr Stuart, of the Edendale Estate, had succeeded in getting conveyed to his station a year's supply of stores for home use. In their extremity the citizens sent a messenger to Mr Stuart, imploring his help, and he, with prompt generosity, sent back to the town over tussock and black morass a considerable part of the provisions which he had so recently laid in for home consumption, and saved the populace. Mr George Dawson, of Woodlands, who settled in Southland in November, 1858, and who is still hale and hearty, thus tells of his famine experiences: "I started for town with the bullock sledge to try and get some provisions, if such were procurable. The two stores — Messrs J. T. White's and W. H. Calder's — were in about the same plight as we were, and neither had any rice. Mr White had a few small 25lb bags of American flour which had got damp, and the contents were in a solid mass, so hard as to be unbreakable. They were unsaleable, and he made me a present of one of them. My wife scraped down some of the mouldy flour, and we had scones for supper. They were not first-class, but the cooking evidently killed any stray microbes, for we were none the worse after. Mr Ross was a good hand with the gun, but had neither powder nor caps, and could get none. We managed to buy some blasting powder instead, and went after pigeons next day in rather an extraordinary manner. It took the two of us to manage the one gun, and this is how we did it. The gun was charged with the rough powder, and the nipple was filled with some of the same ground down to dust. My part was to hold a wax match on top of the nipple when the aim was taken. Pigeons were numerous, and we soon had a good supply of fat birds. When the "Star" arrived with my flour (half-ton), which was all aboard, it was divided among the few inhabitants."

Another incident which happened about this time threw

### A Veil of Sadness

over the town. There being no settled minister of any denomination as yet in Southland, those wishing to get married had either to seek the good services of nearest minister at Clutha (Mr Bannerman) or cross over to Ruapuke Island by open boat and solicit the services of the Rev. J. H. Wohlers, who had

settled there in 1844, and was still actively engaged in missionary work among the Maoris. On the 7th December, 1858, a young couple — Mr Adam Wilson and Miss Grieve, both of New River — engaged Messrs Hunt and Hathaway to take them over to Ruapuke. There were two others in the boat, one a female. The weather was good, but there was a heavy swell at the New River Heads, and in attempting to cross the bar the boat struck on a sandbank and capsized, with the tragic result that the whole six occupants were drowned.

Meanwhile the population of Murihiku was growing slowly, but steadily. The settlers, occupying as they did an isolated position, and feeling that the governing body in Dunedin was not in sympathy with their efforts to advance, became seized with a strong desire to manage their own affairs. An agitation to have Southland separated from Otago was commenced, and, after somewhat strenuous debate, the negotiations culminated in Southland being proclaimed a separate province as from the 1st April, 1861. On the 5th June following it was further proclaimed that the Provincial Council was to consist of eleven members, the province being divided into six electoral districts, with a total of 269 electors all told. Mr Francis Dart Fenton was appointed to form the electoral rolls for the new province. On the 6th June Mr W. H. Pearson was appointed a Commissioner of Crown Lands; Messrs J. A. R. Menzies, John Blacklock, and A. J. Elles Commissioners of the Board; Mr Elles to be Treasurer.

### **The First Provincial Council**

of Southland consisted of the following members: Robert Stuart, Nathaniel Chalmers, William Francis Tarlton (Invercargill); Walter Henry Pearson, John C. Mackay, James Wilson (Waihopai); James Alexander Robertson Menzies (Mataura); Alexander McNab (Campbelltown), to be Chairman of Committees; Freeman R. Jackson, Matthew Scott (New River); Henry McCulloch (Riverton.) The Provincial Council met to elect a duly qualified person to serve as Superintendent of the province on Saturday, the 3rd day of August, 1861, at 12 o'clock noon, in the Courthouse, Invercargill. All the members but two were present. Mr Robert Stuart was proposed as Speaker, and, feeling that it was a new province and that a new record should be established, without waiting for the motion to be seconded he took the head of the table with great dignity and blandly informed the members that the Council was open for the transaction of business. To the important office of Superintendent of the Province the Hon. J. A. R. Menzies was elected. Dr Menzies first saw the light of day in the Highlands of Scotland, and



after taking his degree as a Doctor of Medicine came out to New Zealand and took up a run at "Dunalister," near Wyndham. His influence was felt in Murihiku immediately on arrival in the district, and he at once assumed the leadership in the crusade against Dunedin, which was Otago. The new Council felt that no one was more entitled to act as head of the new province than he. Messrs Pearson, Chalmers, McCulloch, and McKay were elected as first members of the Executive Committee, Mr Thomas Morrell Macdonald was appointed Provincial Solicitor and Crown Prosecutor, and Mr Theophilus Heale Chief Surveyor. Thus was the good ship Southland, nee Murihiku, launched on the troubled waters of self-government. Of the

### **Important Works Undertaken**

by the new province, of its checkered career, and of its final demise on the 6th October, 1870, when it was re-united to Otago, it is not intended here to particularise. It may, however, be mentioned that the first mail service overland between Invercargill and Dunedin commenced on the 2nd February, 1857; that the first sale of town sections was held on March 20th of the same year; that the first newspaper, "The Southland News," was published on the 16th February, 1861; that coach communication between Invercargill and Dunedin was first established on April 6th, 1864; that the telegraph was first opened between the same centres on May 15th, 1865; that the first railway constructed south of the Waitaki was that between Invercargill and the Bluff, which was officially opened for public traffic in February, 1867; and that the first through train from Dunedin to Invercargill ran on January 22nd, 1879. It may also be recorded that the first white child born in Southland was Miss Hannah Maria Paulin, who first saw the light in April, 1843.

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### **FIRST CHURCH, INVERCARGILL.**

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One of the earliest settlers in Southland was the Rev. Mr Bethune, who came down from Green Island, where he had been engaged as a school teacher. He arrived from Dunedin in the "Star," and landed opposite Dalrymple's Point on the 6th of November, 1856. Four days later, on the 10th of November, he conducted at Kelly's Point (Bank of New South Wales corner) the first Sabbath service held in Murihiku. He took up land at Myross Bush and at once set himself to the work of assisting the infant community to the best of his ability. He opened a private school, and commenced to minister to the spiritual wants of the people. Divine service was conducted regularly under a variety of circumstances, discouraging and otherwise, first in



Lind's Hotel in Tay street, then in Her Majesty's gaol, where Mr Macdonald, the gaoler, arranged for the accommodation of the worshippers. Thence the services were transferred to Mr Calder's store, where nail kegs and chests of tea served as seats, until on the completion of the courthouse the congregation removed to that building and for some time held their meetings there. Invercargill at this time was part of the parish of Puerua, and the Rev. Mr Bannerman visited the district as regularly as possible, travelling all the way overland. Rev. Mr Burns, and also Rev. Mr Will, occasionally relieved Mr Bannerman of a part of his arduous work by visiting on their own account and noting the progress of the settlement. These visits cheered Mr Bethune, and stimulated the church-going community to have a minister settled among them at the earliest possible date. By special appointment of the Otago Presbytery, Mr Bannerman visited Invercargill in June or July, 1859, and during his visit the necessary steps were taken to memorialise the Presbytery to give effect to their wishes. This memorial was presented by Mr Bannerman to the Presbytery at its regular meeting in Dunedin on 17th August, with the result that the Colonial Committee was asked to send out a minister from Home. In the interval, both Mr Will and Dr Burns visited Invercargill, making lengthened stays. Dr Burns spent two months in visitation and in organising a congregation in readiness for the new minister. In January, 1860, he formed a communion roll of 105 members and dispensed the communion for the first time, at which 83 members sat down at the Lord's table. Of this number, so far as can be ascertained, only one (Miss Cochrane) now remains in Invercargill of those who partook of the Sacrament on that historic occasion. While Dr Burns was absent from Dunedin his pulpit was supplied by the Rev. D. M. Stuart, who had just arrived to take up the work of organising a second congregation in Dunedin. Intimation was received from the Home Committee that

### Mr A. H. Stobo

had been selected for the new charge at Invercargill, and at the Presbytery meeting of 16th May, 1860, Rev. Mr Burns reported that Mr Stobo had arrived by the "Storm Cloud" on the 28th April, and was ready for service. The new minister-elect for Invercargill was born August 28th, 1832, in Lanarkshire, Scotland, his father being a farmer. After attending the parish school of Lesmahagow he entered the University of Glasgow at the early age of 15. The four years' course taken there seriously undermined his health, necessitating at its conclusion an interval of rest which he employed in starting a Free Church School in his native parish. At the end of a year thus spent he

resumed his studies, giving attendance at the Free Church College, Edinburgh. On completing the theological course required he engaged in mission work at Uddingstone. While labouring there, he was licensed in November, 1857. Soon after he was transferred to Montrose, undertaking similar work and successfully carrying it on. It was when thus engaged that Mr Stobo was offered and accepted an appointment to proceed to Otago. Mr Stobo's ordination and induction were fixed to take place at Invercargill on the 29th of June at 12 o'clock, and Revs. Messrs Bannerman and Todd were appointed a commission to ordain him, Rev. Mr Bannerman to preach and preside. The appointed day drew near. The commissioners and the minister-elect, then young men in the vigour of manhood, though now all gathered to their fathers full of years and honour, foregathered at Warepa (Mr Bannerman's home) and started for Invercargill on horseback. After an eventful journey they arrived at Invercargill and were met by the local committee and escorted to Mr W. H. Calder's home, where Mr Stobo stayed until the arrival of his sister, who was to act as his housekeeper. Friday, the 29th day of June, was

### A Great Day

in the little community. The service was held in the Court-house, then situated where the Colonial Bank buildings now stand, and was conducted by Rev. Mr Bannerman. Mr Stobo knelt before his brethren, and was solemnly set apart to the work of the holy ministry by the laying on of hands, while they sought God's richest blessing on the union just accomplished. The following Sabbath Mr Stobo began his long and useful pastorate. His text was Ephesians VI., v. 19 : "Praying that on my behalf that utterance may be given unto me in opening my mouth to make known with boldness the mystery of the Gospel." It was a significant choice, for no minister ever set himself with greater humility or simpleness of aim, or tireless fidelity to live and work for the furtherance of the Gospel and the good of the community amongst whom he had, in God's good providence, been placed.

Before the induction, the Presbytery of Otago appointed the Rev. A. Bethune, and Mr Thomas Ferguson, of Myross Bush, as assessors to act with Mr Stobo in carrying on the work of the congregation until such time as it was in a position to appoint a permanent Session. The first meeting of the interim session was held on the 14th Nov., 1860, when Mr Bethune was appointed the first Session Clerk. On the 23rd June, 1861, the congregation being now consolidated, and having been called on in the ordinary way to choose those who were to bear rule over

them in spiritual and also in temporal things, permanent office-bearers were ordained and inducted. To the eldership the Rev. A. Bethune and Messrs Thomas Ferguson and James Bennett, and to the deaconship Messrs Thomas Watson, Kenneth Finlayson, Wm. H. Calder, W. J. Elles, and John Blacklock were set apart to minister in their respective spheres, and the congregation, now fully manned, girt up its loins and proceeded to respond to the High Calling to which it had been called. How well these first office-bearers and their successors have been faithful to their vows, only the Great Day will reveal, but of many of them it can safely be said : " Their works do follow them."

### A Wide Field

From the outset of his ministry Mr Stobo manifested a readiness to carry the Gospel to distant settlements, and to foster charges at any labour to himself. Several times he visited the goldfields, though his doing so meant a four days' ride each way. One of the out stations was Woodlands, and service was held there as often as possible. Of these services Mr Dawson writes thus : " Prior to the advent of Mr Stobo, my wife and I would go to town to hear Mr Bethune, she going one month and I the next, and it just served to keep us in touch with the Sabbath. We had no school then, and when Mr Stobo came to hold a service the people met in Mr Barclay's house to hear him. One day during the course of the sermon one of the audience took some remarks amiss. He got up and asked the preacher if he referred to him. His wife, who was beside him, gave his blue shirt (coats were not the fashion then) a tug and told him to sit down, which he promptly did. The plank that did duty as a seat was narrow and stretched between two supports and he sat down suddenly and landed on his back on the floor with his feet sticking up by his wife's side. A very open smile went through the audience. At the same meeting Mr Stobo asked if someone would lead the singing. No one responded for a time ; then one more bold than the rest struck up the tune of " Balerma." There were three " singings " and we got the same tune every time, which caused another smile. A year or two later (17th July, 1864) the wish to have a placed minister amongst ourselves resulted in a request for one. The Rev. Thomas Alexander was then in the south and as we all heard him well spoken of the people round our way resolved to give him a call. Mr Stobo was appointed to read the edict at

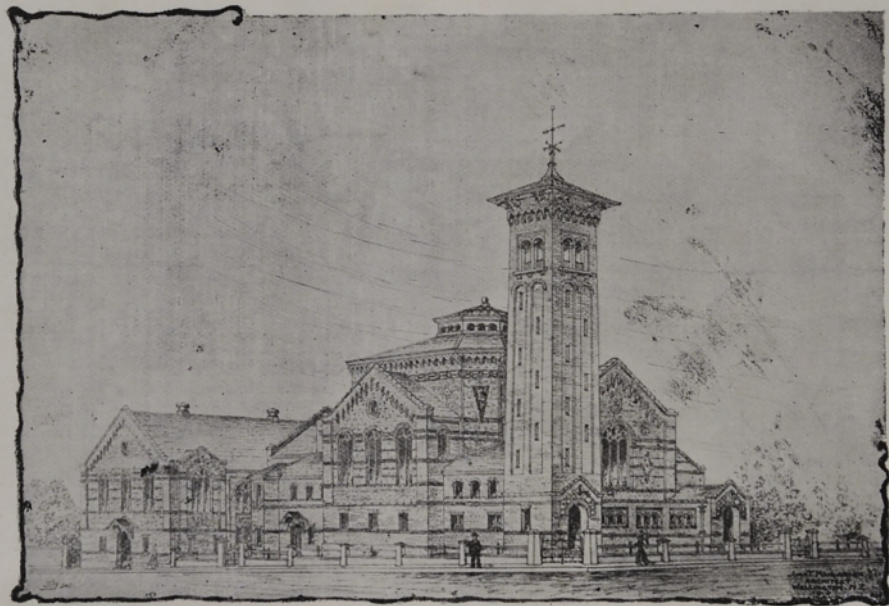
### Longbush and Oteramika.

Mr Stobo had to tramp from town to Longbush, nine miles, hold the service there, and then tramp a good five miles to Mr

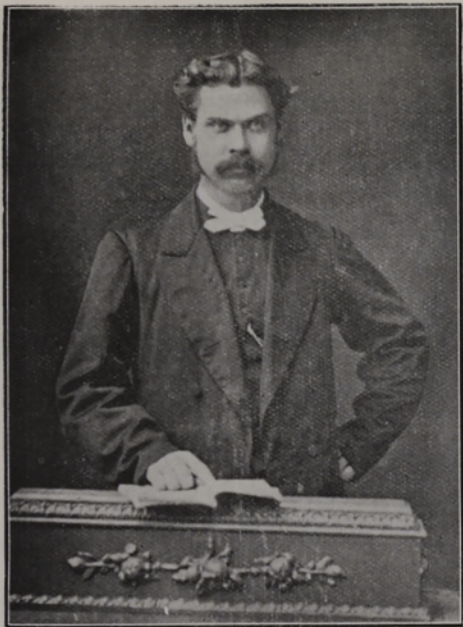




LAYING FOUNDATION STONE OF NEW CHURCH, 26th October, 1910.



PROPOSED NEW CHURCH.



REV. JOHN FERGUSON.

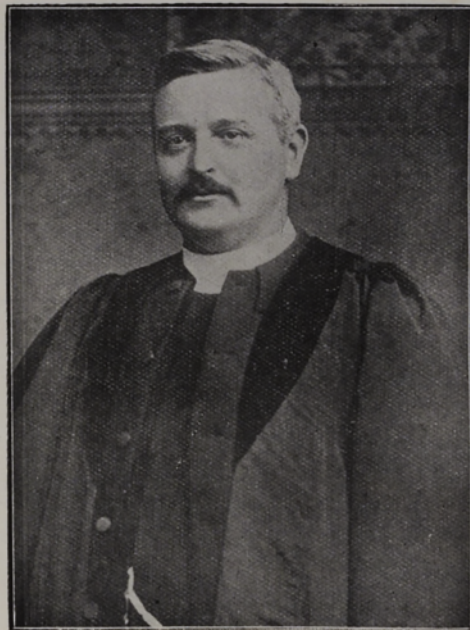


REV. A. H. STOBO.





REV. ROBERT FERGUSON.



REV. J. GIBSON-SMITH.

Johnstone's at Oteramika before getting any dinner. I was deputed to pilot him across country, as there was neither road nor track. Heavy rain had fallen previously, and when we set out it was drizzly. The streams were high and the tussocks full of water, so that we reached our destination drenched to the top of the legs. No one outside Mr Johnstone's family attended the service, which was conducted as soon as we arrived. I have forgotten the text and the sermon, but not the pleasant sound and smell of the meat and potatoes cooking in the camp oven. What a glorious repast we had after the service was over."

Shortly after Mr Stobo's induction

### A New Schoolhouse

was erected in Tay street, situated where the Education Office now stands, and the congregation removed to that building. A building fund was inaugurated for the erection of a permanent place of worship on the site originally selected at the corner of Ythan and Tay streets, and a contract was let in October, 1861. During building operations the growing congregation was put to several expedients in order to find accommodation. The school-room was soon filled to overflowing, and an annexe in the form of a tent had to be provided, and even then on occasions the audience could not nearly be accommodated. All these discomforts, however, became matters of the past when

### The New Church

was completed and opened for service. This long-looked-for and eagerly anticipated event took place on the 15th of March, 1863, when Rev. Mr Bannerman came down from Warepa and preached both morning and evening in the new building. His texts were not recorded, but an afternoon service was conducted by Mr Stobo, his text being Rev. XXI., v. 22 : "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." The third Sabbath following the Sacrament of the Lord's Supper was dispensed, when 124 members communicated, and gave thanks to God for all His goodness to them during the past years. The Sacrament of the Lord's Supper continued to be observed every six months until May, 1881 ; thereafter it has been dispensed regularly once a quarter. From the time of Mr Stobo's induction until February, 1867, the Sabbath services were held in the morning and afternoon at 3 o'clock. In those days the roads, even in the streets of the town, were in such a bad state that it was dangerous to walk abroad much after dark. On the 17th of February, 1867, the afternoon service was abandoned, and an evening service was instituted instead. This arrangement continues to the present day.

Up to the period of the first "rush" to the goldfields, the town made slow advance both in population and in prosperity, but after that date, about the middle of 1862,

### **An Abnormal Growth**

began to manifest itself. Multitudes now thronged the highways who could hardly find roof trees to cover them; vacant allotments were speedily bought up and built upon; the town burst with the excess of its people its former narrow limitations, and on every side whole streets of habitable dwellings sprang into being. The work of one minister counted for little in such a state of things as now prevailed, and application was made to the Home Committee to send out a second; but before he arrived the excitement had passed and

### **A Sudden Collapse**

had come. Scores of houses on every side were now tenantless, the streets were deserted, and business was unnaturally depressed. This was the state of affairs when the Rev. Andrew Stevens arrived in July, 1865. It was found impossible to organise a second congregation in the town, and therefore Mr Stevens went to the Wallacetown district and commenced work amongst the settlers there.

Prior to this time, however, Riverton became ripe for sanction as a separate charge. The Rev. Lachlan McGilvray was settled there in 1861. After a brief pastorate he was followed in April, 1864, by the Rev. James Clark. The third charge was that of Woodlands, where the Rev. Thomas Alexander was settled in July, 1864.

Now that there were three settled ministers in Southland, viz. Invercargill, Riverton, and Woodlands, the Otago Presbytery decided that

### **A New Presbytery**

should be formed in Southland. The great distance between Dunedin and Invercargill and the time it took to travel there and back in order to attend meetings of Presbytery was always felt by the pioneer ministers to be a serious drawback to the effective working of the Southern Church. Accordingly, on the 11th January, 1865, the original Otago Presbytery, by formal resolution, ceased to exist, and in its place there were created the Presbyteries of Dunedin, Clutha, and Southland. The first meeting of the Presbytery of Southland was held on the 5th April, 1865, and was constituted as follows: Revs. A. H. Stobo (Invercargill), James Clark (Riverton), Thomas Alexander (Longbush), ministers, and Rev. James Fullarton (Riverton), and Rev. A. Bethune (First Church) elders. The Rev. A. H. Stobo was elected mode-



rator, the Rev. James Clark was appointed clerk, and Mr Donald Ross was appointed Presbytery officer. At this meeting Wallace town was declared a sanctioned charge. The Rev. Mr Stevens had succeeded in organising a fairly robust congregation into the charge of which he was inducted on the 4th April, 1866.

Since that time the settled charges within the territory embraced by the original Presbytery of Southland have increased from 3 to 35, exclusive of seven mission charges ; the Presbytery itself having also been divided in 1891, when the Presbytery of Maitauro was created, with its seat in the Borough of Gore.

With the demise of the Presbytery of Otago there was instituted the

#### **Synod of Otago and Southland,**

embracing the three newly-elected Presbyteries of Dunedin, Clutha, and Southland, with a roll of 21 ministers. The Synod held its first meeting on the 16th of January, 1866, when Dr Burns was elected Moderator and Rev. Wm. Bannerman was appointed clerk. Dr Burns gave a most interesting address in which, with a thankful heart, he reviewed the early history of the Church and encouraged the members to go forward in the strength of their Fathers' God. Thus did the Church grow and thus did her responsibilities increase in the service of God and Man.

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#### **MINISTERS OF THE CHURCH.**

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The first manse in which Mr Stobo resided was a four-roomed cottage belonging to the late Mr Abraham Watson, situated in Tay street, almost immediately opposite the Church. His sister, Miss Stobo, who came out from Home with him, acted as housekeeper, and rendered valuable assistance for some years in the Sunday School and other departments of Church work. From Tay street the manse was removed to Forth street to a building erected on the corner section immediately behind the church. Then a building belonging to the congregation was erected on a section at East Invercargill into which the minister moved. This building is at present in the occupation of Mrs J. A. Mitchell. Then in 1876 the East Invercargill manse was sold, and the present manse was erected on the site next the Church in Tay street.

On the 21st January, 1867, Mr Stobo was married by Dr Burns in First Church, Dunedin, to Miss Jane Reid, who came out from Scotland to join him, and the following Sunday was "kirked" in his own Church in Invercargill, when the Rev. Mr Macdonald, of Auckland, preached. For 17 years Mrs Stobo was

a faithful companion and helper in every department of congregational work. She was a constant and welcomed visitor amongst the sick and afflicted, and she conducted ladies' and other meetings with marked ability. During a serious illness which overtook Mr Stobo in 1880, his wife cared for him with the utmost devotion, and when she died on the 11th March, 1884, she was deeply mourned by a large circle of friends.

With unremitting zeal in furthering the interests of the Church, Mr Stobo prosecuted his labours often in the face of physical weakness. As the town and district grew in population

### **Other Charges**

were established and ministers were settled; every such settlement relieving the responsibility of the members of the original Presbytery. Between the years 1866 and 1879 Wallacetown, Queenstown, Waikaia, Winton, Lower Mataura, St. Paul's (Invercargill), Upper Mataura, and Limestone Plains were all settled in the order named. The growth of Invercargill and suburbs brought with it increased responsibility on the part of First Church, and buildings were erected and Sunday Schools established at Appleby and Sylvan Bank. The fostering of a second congregation in Invercargill, which was eventually settled by the induction of the Rev. J. G. Paterson on the 11th November, 1876, and the care for the welfare of the stations at Bluff and Stewart Island all added to the burden of duty laid upon the shoulders of First Church minister. The physical and mental strain of the work connected with these early days, however, resulted in a

### **Breakdown of Mr Stobo's Health**

towards the close of 1879. For nearly 18 months previously he had felt himself unfitted for the full work of the Church. From the middle of 1878 to the end of the year, the Rev. Mr Summers, a Congregational minister on a visit to the colony, supplied the pulpit while Mr Stobo rested. For the next six months Mr Summers assisted, usually taking the evening service, while Mr Stobo preached in the morning. An improvement of health following on the period of rest, Mr Stobo resumed full charge of the work in July, 1879, but the improvement proved to be only temporary, and in December he asked to be allowed to retire from the pastorate as Minister Emeritus, the Deacons' Court having agreed to allow him a retiring allowance of not less than £100. For two years thereafter he was completely laid aside from active duty of any kind, but on the 22nd January, 1882, he had so far recovered that he conducted morning service from his old pulpit, making remarks from Psalm XIX. Improvement in health still continuing, Mr Stobo, anxious to continue in the good work to which

he had devoted his life, took over, with the hearty approval of all concerned, the spiritual oversight of the district comprised in Clifton, South Invercargill, and Georgetown. A cottage manse was erected on a site generously gifted by Dr Grigor, near Appleby station, and he settled down there in 1891.

### **Mr Stobo's Death.**

A few years afterwards a Church was erected alongside the manse at South Invercargill, and in this district Mr Stobo laboured earnestly until he was called home to his well-earned rest on the 24th December, 1898. How much he was respected and mourned the records of the Church and Presbytery at that time show. He was laid to rest in the Eastern Cemetery on the 27th December, 1898, his old friend, the Rev. Wm. Bannerman, now also called Home, assisting at the funeral services. "Now the labourer's task is o'er" was sung with deep feeling by a large congregation as the body was taken from the church. "He being dead, yet speaketh." "To live in hearts we leave behind is not to die."

On Mr Stobo's retirement from the active pastorate of the congregation in 1879, the congregation set about the appointment of a successor. Their choice fell upon

### **Mr John Ferguson,**

a young New Zealander, who, after taking his Arts course at the Dunedin University, had proceeded to Edinburgh and entered the Divinity Hall. Having completed his theological course he had recently returned to the colony and was supplying the pulpit at different centres during his probation. A hearty call was extended to and accepted by him, and his induction took place on the 20th May, 1880. Mr Ferguson threw himself wholeheartedly into the work of the congregation, and soon made himself a power in the community. His fresh and vigorous preaching, his genial manner, and frank greeting of all classes, especially his sympathy with the young and his efforts for their welfare, gained for him a large place in the religious life of Southland. His Sabbath morning Bible Class was the rallying ground for all the young men and women in the church. From its ranks have emerged many excellent workers for Christ who have made their influence felt both in the parent and other congregations.

### **The Church Enlarged.**

During the term of his ministry the congregation passed through an interesting period in its history. The church was soon found to be too small to accommodate the increasing congregation, and an addition, being the third and last since its erection in 1863, was opened on the 22nd May, 1881. For the use of



the large number of young men connected with the congregation a building opposite the Church in Ythan street was purchased in October, 1882, and in this place, known as the Ythan street Hall, were held, until its destruction by fire in 1901, the meetings of the Literary and Debating Societies, the Young Men's Bible Class, the Band of Hope, and other similar gatherings. In 1886 sittings were made free in the evenings, and in the same year a new Church was erected at Woodend for the services there. After 14 years of a faithful ministry, Mr Ferguson received a call to St. Stephen's Church, Sydney, and he left Invercargill accompanied by the kindest good wishes of a united people. Mr Ferguson still ministers to his Sydney congregation with the utmost acceptance, and last year he had the great honour conferred upon him of being elected to the position of Moderator of the Presbyterian Church of Australasia.

Mr Ferguson was succeeded in the pastorate by the

**Rev. J. Gibson-Smith,**

who, shortly after his arrival from the Homeland in 1887, had been called to the oversight of the congregation at North Dunedin. His induction into the pastoral charge of First Church, Invercargill, took place in the month of September, 1894. During the whole course of his ministry Mr Smith worthily sustained the prestige of the Church by a thoughtful ministry. No department of congregational life was neglected; every good cause was encouraged, and the extension of Christ's kingdom was kept ever in the foreground.

On the 28th May, 1899, the system of individual cups was instituted at the celebration of the Lord's Supper. This innovation was welcomed by the great body of the members, and the change from the old order to the new was made without friction of any kind.

During 1902 the Presbytery took the necessary steps to have a third Presbyterian Church established in the city. Population had rapidly increased in the south part of the town, and the session of First Church heartily co-operated in assisting to plant Gospel ordinances in that quarter. The Appleby Sunday School building and the site of half an acre was gifted by the Deacon's Court to the new congregation, and Knox Church came into being in December of that year. The old building was removed and re-erected on a new site, where it does duty as part of the Knox Church building at the present time. The Sunday School also (which had been in existence for 26 years) was transferred to the care of the new charge.

After seven years of faithful service Mr Smith accepted a

call to St. Andrew's Church, Wellington, and left a strong and vigorous congregation behind.

On the 23rd December, 1903,

**The Rev. Robert Ferguson,**

from Devonport, Auckland, was inducted into the charge of First Church in succession to Rev. J. Gibson Smith. With energy and enthusiasm Mr Ferguson entered on his duties. Broad-minded, charitable, and genial, his labours were confined to no narrow groove. He took an especial interest in the young people of the congregation, and the morning Bible Class again grew until the roll number stood at 106. Young Men's and Young Women's afternoon Bible Classes were formed, the Band of Hope flourished exceedingly, and Sunday School effort received his closest attention. Every department of Church work was zealously cared for, and when in September, 1908, he accepted a call to St. Peter's Church, Auckland, it was an inspiring sight to see the many manifest tokens of goodwill that were presented to him at the farewell gathering.

After the usual negotiations incidental to a vacancy, the pulpit was again filled by the induction of

**Rev. R. M. Ryburn, M.A.,**

a native of the Dominion, who for eleven years had done splendid service for Christ at Wanganui, and for seven years previous to that at Gisborne. Mr Ryburn was inducted on the 10th of February, 1909. His ministry is characterised by intense earnestness and unselfish devotion in the work of extending the Redeemer's kingdom, not only at home, but also amongst the nations abroad who as yet know not Him who is the light of the world. To his lot has fallen the responsibility of being the pastor of First Church congregation during its year of jubilee. That it may be a year of jubilee in every sense of the word is the earnest prayer of all. May pastor and people gather therefrom fresh inspiration, a deeper sense of the abiding presence of the Great Master, and a more consecrated zeal to go forward in His strength to do His will. Looking back the Church may well with united heart and voice thank God for all His goodness, and looking forward may be enabled to sing with deep and intense longing :—

I to the hills will lift mine eyes  
From whence doth come mine aid,  
My safety cometh from the Lord  
Who heaven and earth hath made.

One life, and only one ! No time to waste,  
No part through which thou mayest careless pass.  
For He, who bids thee spend them to His praise  
Bestows on thee no useless length of days.

## SABBATH SCHOOLS.

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Two months after Mr Stobo's induction, and after he had had time to visit his scattered flock and note the surroundings of his new sphere of labour, the available children were gathered together, and in the month of August, 1860, a Sunday School was opened in the schoolhouse in Tay street. Mr Thomas Watson, who had just come over from Melbourne as manager of the Oriental Bank, was appointed superintendent, and as he was then in the full vigour of young manhood he set to work with great zeal to organise the important work to which he had been called. Of the teachers of that early period there still remain amongst us Miss Helen Cochrane, of Esk street, and Mr Alexander Mair, of Don street. Miss Stobo, who came out from Scotland with her brother, but who returned thither after Mr Stobo's marriage, where she still resides, was also one of the first teachers. On Mr Watson being united to Miss McGillivray in 1862 as his partner in life, Mrs Watson took charge of a class, and has continued for over 40 years to render willing and valued assistance. For the long period of 25 years Mr Watson continued his labours amongst the young, which ceased only when he was transferred as manager of the Bank of New Zealand to Melbourne in July, 1886, where he died the following November. Mr D. L. Matheson assumed office and proved a worthy successor, labouring with great devotion from 1886 to 1899, when, owing to failing health, he retired. Mr R. F. Cuthbertson was then appointed superintendent, and for three years he devoted his energies to the carrying on of the good work. On his retirement in 1902 he was succeeded by Mr J. L. McG. Watson, the eldest son of the first superintendent, who worthily filled his late father's place and rendered excellent service until the end of 1909. Mr S. McC. McDonald was unanimously selected to fill the vacant office, and he has entered on his new duties with characteristic zeal and energy.

With the increase of population in the town and suburbs came the extension of Sunday School effort. Schools were opened at Myross Bush, East Invercargill, Appleby, Clifton, Harewood (Woodend), and Georgetown. The school at

### Myross Bush

was the special creation and care of the Rev. Mr Bethune, who watched over its interests until the establishment of Myross Bush as a church extension charge in 1886, when it was handed over to the care of the Rev. Mr Jolly, then minister in charge. The

### East Invercargill

Sunday School had its genesis about the year 1867, when the late



Mr Charles Rout gathered together the children living in the bush district, and with the assistance of Mrs Stobo, Mrs Bethune, Mrs Dundas, Mrs Macintyre, and Mr A. Hannah, organised the school, which met for nearly eight years in Ritchie street. A section having been obtained, the Sunday School building was erected early in 1876 by Mr Jamieson, of Gladstone. About this time Mr Rout resigned his position as superintendent, after years of devoted service, and the school opened in the new building under the superintendency of Mr Andrew Smith. Associated with him as a teacher was Mr James Lyon, who first joined the staff in July, 1876, and continued until March, 1874. Mr Lyon still retains an intense interest in the school, and in an especial manner cares for the building. Mr Smith was succeeded by Mr W. P. Porter, who in turn was succeeded by Mr Joseph Johnstone, who remained in charge from 1880 to 1886. Mr John Neill was then appointed superintendent, and is still in control after faithful service extending now for nearly 25 years.

#### Appleby School,

like Sylvan Bank school, had its origin in a private house. Towards the end of 1876 or early in 1877 the Misses Tarlton opened a Sunday School in Mr Dalrymple's fern tree cottage at the corner of Conon street and Dalrymple Road, Appleby. In the meantime two quarter-acre sections, situated at the corner of Conon and Grace streets, had been gifted to the church, one by Mr Trotter and the other by Mr Cuthbert Cowan. Local subscriptions were obtained for the erection of a building, and the Sunday School was opened on the 15th July, 1877, Mr John Murdoch having been appointed superintendent. Mr Murdoch was succeeded by Mr F. Geisow, who was in charge for some time, then Mr J. Wishart assumed office until, in 1880, Mr John Borrie, who had lately come from Knox Church, Dunedin, was appointed. Mr Borrie conducted the school with great success until his death in 1894, when he was succeeded by Mr W. A. McCaw. Mr McCaw continued to act until the school was transferred to Knox Church at the close of 1902. Early in 1903 the original building was removed to the new site in Conon street, and it still does duty as part of Knox Church.

#### Clifton School

was opened in 1880 by Rev. W. Green, who at that time was acting as missionary in connection with First Church. In 1882 Mr Wm. Hain (now Rev. W. Hain, of Waikaia) took charge. In 1886 a new church was erected at Harewood (Woodend) on a section gifted by Mr J. K. Jameson, and a Sunday School was opened there, with Mr J. Fisher as superintendent. Woodend now, with the erection of the church, becoming the centre of Presbyterian

activity, the Clifton school was given over to the care of St. John's congregation, and Mr Hain transferred to Woodend in succession to Mr Fisher, until he was appointed Home Missionary at Orepuki in 1888. Mr R. Donnelly succeeded Mr Hain and was superintendent when, in 1891, the school was passed over to the care of the newly-erected church extension charge of South Invercargill.

In 1887 a Sunday School was opened in

### **Georgetown**

under the direct care of Rev. Mr Stobo. Subsequently Mr J. E. Watson became superintendent. This school also was joined to South Invercargill in 1891. On the death of Mr Stobo the school reverted to the supervision of First Church, but was discontinued altogether in 1899.

The Sylvan Bank Sunday School in East Invercargill is now the only suburban school connected with the parent congregation.

The teachers who have ungrudgingly given of their time and talents in the service of the Master amongst the young of our congregation during the past 50 years are almost legion, many of them continuing for long periods to engage in their labour of love. The church owes much to the noble band, who, with self-sacrificing devotion to duty, sought, through the intervening years with all the talents they possessed, to lead the feet of the young people into ways of truth and righteousness.

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### **BIBLE CLASSES.**

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In the earlier days, Bible Classes apart from the Sunday School were not much in evidence. Classes for the advanced scholars were a regular institution in the Sunday School curriculum, the boy's class being usually taught by the superintendent, and that for young women by one of the senior teachers. In 1862 Mrs Mentiplay, one of the finest of the many noble Christian women who have been connected with First Church, commenced a Bible Class for young women, which was held in the vestry on Sabbath afternoon contemporaneously with the Sunday School. Here, for the long period of 28 years, she found a congenial sphere for her exceptional abilities, and with whole-hearted enthusiasm exerted a powerful influence for good on the members of her class, many of whom remained under her guidance for years in succession. Only because of advancing years did she in December, 1890, resign her charge, to the deep regret of all connected with the church. Mrs Mentiplay eventually re-

moved to Wellington, where she died in 1905 full of years and honour. On the advent of the Rev. J. Ferguson a

### **Sabbath Morning Bible Class**

was inaugurated for the young people of both sexes connected with the congregation. The class was immediately successful, and the attendance continued to increase until in 1890 the roll number was reported as 111. That same year 29 of the senior young men of the class formed themselves into a Fellowship Association, with the minister as president, and Messrs Borrie and John Smyth (now Principal of the Training College, Melbourne) as vice-presidents. This class met also on Sabbath mornings, the meetings being conducted on the co-operative principle by the young men themselves. After an existence of two years, it amalgamated in 1892 with its parent class, and the combined class, under the name of the Bible and Fellowship Union, thenceforward continued to conduct its meetings as had been done by the Fellowship Union. At the same time the minimum age of admission to the class was raised to 18, and

### **An Intermediate Class**

for the senior young lads of the Sunday School was established to the leadership of which Mr T. M. Macdonald was appointed. These two classes continued a separate existence until 1895, when, after Rev. J. Ferguson's translation to Sydney, the intermediate young men's class united with the general morning class, and Mr T. M. Macdonald continued as conductor of the combined class. To its welfare Mr Macdonald gave himself most enthusiastically for a period of nearly ten years. On his resignation in 1905, the leadership was again handed over to the minister — at that time the Rev. R. Ferguson — who, exerting to the full his rare gifts of interesting the young, brought the membership up to 106. On Mr Ferguson's removal to Auckland in 1908, his successor, Rev. R. M. Ryburn, M.A., the present minister, took charge, and the class is continuing under his able leadership to fill a large place in the life of the church.

When the Rev. J. Ferguson commenced the general morning Bible Class in 1880, he also established a Sabbath

### **Afternoon Class for Young Men**

over the age of 16. This class was continued under the direct leadership of the ministers of the church until 1897, when Mr R. Allen took charge. The class met in the manse until the Ythan street hall was purchased, to which place the meetings were thereafter transferred. This hall was destroyed by fire in 1901, and, as no other suitable home could at that time be found, the class ceased to exist. For some time thereafter there was no



Young Men's Bible Class proper connected with the church. In 1904, however, the senior boy's class in the Sunday School, then in the care of Mr W. A. McCaw, formed itself into a Junior Bible Class, and fell into line as successor thereto. This class still exists as the Senior Young Men's Bible Class of the church.

In addition to the Sabbath morning and afternoon Bible classes, Rev. J. Ferguson, during the earlier years of his ministry, conducted

### **Week Evening Classes**

for advanced Bible study. In 1880 the Synod instituted a "welfare of youth" scheme, in which the study of Scripture and the Shorter Catechism, as well as the writing of essays on Biblical subjects, was included. In this work Mr Ferguson took the greatest interest. Classes were held at North Invercargill and East Invercargill, where the attendance reached as high as 86 at the former and 41 at the latter place. At the examination held by the Synod during the years 1881-92, while the scheme was in existence, the members of First Church Bible Classes were conspicuously successful. Many of the earnest church workers of to-day in the Session, Deacon's Court, and Sunday Schools were members of the Bible Classes of those early days. During 1880 Mr Lawrence Mail, one of the elders, conducted a Bible Class for the young in his neighbourhood. On the resignation in 1889 of Mrs Mentiplay as leader of the Young Women's Class, the class continued to be conducted by the senior teachers of the school, chiefly by Mr R. F. Cuthbertson.

In 1895 a Tuesday evening class for young women was commenced under the leadership of the minister. In 1898 the class joined hands with a new organisation which was instituted in 1898,

### **"The Active Service Union,"**

and the meetings were conducted on alternate Tuesdays, Bible Class one week and Active Service Union the other. In 1901 both classes merged into a re-instituted Literary and Debating Society, open to both sexes. This Society fully employed the activities of the younger people until 1905, when the Literary Society gave place to a re-organised Bible Class for young women, conducted on modern Bible Class lines on Sabbath afternoon. Miss Gilchrist was appointed leader of this class, in which department of work she rendered faithful service for two years, when she was succeeded by Miss H. L. Birss, who, for another two years, cared for its interests with true devotion. Miss E. Kennedy then assumed control until her removal in the early part of this year. In April, 1910, the Session appointed Miss G. F. Gibson, M.A., to the vacant leadership, and this class, now

the Young Women's Bible Class, is in active operation at the present time.

In June, 1908, the senior Sunday School girls were formed into a Bible Class under the leadership of Miss Finlayson, who has done excellent work and is still in charge.

At the beginning of the year 1910,

### **Other Two Bible Classes**

were formed from the senior boys' and the senior girls' classes in the Sabbath School, and are now in full work, Mr C. C. Cook being leader of the junior young men's class and Mrs Ryburn of the young women. At the present time, therefore, there are six fully organised Bible Classes connected with the congregation, two junior and two senior young men's and young women's, the young women's class, and the morning mixed class. The gap between the Sunday School and church membership is thus as fully bridged as the church, in its wisdom, can best see how in the meantime.

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### **THE SERVICE OF PRAISE.**

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The late Mr John Fairmaid has the honour of being the first precentor in First Church congregation. In the latter fifties, when Mr Bethune conducted the services, Mr Fairmaid "raised the tunes," and, so far as can be ascertained, it was he who led the singing at Mr Stobo's induction on the 29th of June, 1860. The first formally appointed precentor was Mr William Laing, who was followed in somewhat rapid succession by Messrs Gibson, Watson, Arch. McKellar, and Peter McCallum, who acted for longer or shorter periods. In those days, before the minister could celebrate a marriage, the "banns" had to be proclaimed in the presence of the congregation, and, as this duty usually fell to the lot of the precentor, the ordeal was considered rather a trying one. In 1869 Mr Robert Erskine was appointed to this office, and for 25 years he faithfully and efficiently led the congregation in its songs of devotion. In the early period of the congregational psalmody, the congregation sat while singing praise and stood while prayer was being offered. The Psalms and Paraphrases only were sung, the "Scottish Psalmody" being the music book chiefly used — a compilation which, for real depth of devotional feeling, has never been excelled. Hymns were introduced into the service in June, 1873, 'Church Praise' being the book almost exclusively used. In July, 1874, a change was made from sitting to standing while singing. After carefully considering the matter for six years, the congregation, on the 14th October, 1891, agreed to the introduction of instrumental

music as an aid to the service, and Messrs J. L. Watson and W. Lillicrap were appointed honorary organists. Mr Lillicrap resigned during 1892, and in his place the Session appointed Mr Geo. F. Watson, with Miss Grigor and Miss Geddes as honorary emergency organists. In June, 1894, Mr R. Erskine voluntarily resigned, and Mr J. L. McG. Watson was appointed in his stead. In 1897 Mr Watson was succeeded by Mr W. Quinn, who acted as conductor, assisted by Mr R. D. Nimmo, and P. B. Macdonald as honorary organists. On Mr Nimmo leaving for Dunedin in 1900, Miss Gilchrist (now Mrs Brokenshire) was appointed organist, which position she filled with marked ability until 1904. In succession the Session appointed Miss Nesta Hay, a young lady brought up in the congregation, who is still rendering efficient service at her important post. Mr Quinn, who, with the utmost enthusiasm and ability had acted as honorary conductor for eight years, resigned at the close of 1905. During these years the choir attained a high standard of proficiency, and achieved a reputation more than local. Mr Alfred Hollins, the celebrated blind organist of St. George's, Edinburgh, in an article on his colonial tour, published in the Musical Times (London, February, 1905), said : " There are two Presbyterian Churches in Invercargill ; the first of these has a remarkably good little choir most carefully trained by an enthusiastic amateur." Mr Hollins also did the choir the honour of sending them a complete set of anthems and part songs, composed by himself, as a token of his appreciation of their singing. On Mr Quinn's retirement Mr H. L. Hay undertook the duties, and has continued to discharge them efficiently and with whole-hearted enthusiasm. For many years the choir, out of its own collections, has purchased its music and met any other expenditure found to be necessary. In 1899 it instituted an Organ Fund to provide a pipe organ in the new church when erected, into which it paid its surplus collections. The amount standing to the credit of this fund approximate to the sum of £250.

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## OTHER ORGANISATIONS.

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### Prayer Meeting.

The prayer meeting has been a constant congregational service since the formation of the church. During the ministry of the Rev. Mr Stobo and Rev. J. Ferguson, cottage prayer meetings were frequently held at regular intervals. In 1888 prayer meetings were held at North Invercargill, Richmond Grove, Georgetown, South Invercargill, Appleby, and Woodend at monthly intervals, but in later years, with good roads and well-formed foot-



paths, the meetings have been conducted every Thursday evening at the main centre only.

### **Missionary Association.**

In 1881 the church made a forward move, and formed a Missionary Association to further the spread of the Gospel in heathen lands. Captain Elles was appointed secretary, Mr John Borrie acted as treasurer, and the committee consisted of Mesdames Watson, Yule, T. M. Macdonald, Ferguson, Bethune, and Grigor. The Association, now the P.W.M.U., has continued to be one of the church's live institutions, and the number of women who have served in its ranks have included nearly every prominent lady worker connected with the church. It is worthy of note that Mrs Watson, one of the original members, is still a member, and one of this year's vice-presidents.

### **Temperance Society.**

A Total Abstinence Society was formed in 1883, and in its membership were to be found the greater number of the office-bearers of the church. With the increase of temperance sentiment in the community, and the establishment of undenominational organisations for the promotion of the cause, the church society disbanded in 1893, and many of its members allied themselves with the more powerful bodies. Work amongst the young, however, has afforded an opportunity for service within the church, and at the present time a flourishing Band of Hope continues to sow the good seed of temperance in the hearts of the young. Prominent amongst the workers is to be found Mr G. D. Macindoe, whose interest in the Band of Hope is second only to his zeal for service amongst the young in the Sunday School.

### **C.E. Society.**

In 1896 "The Active Service Union" was instituted, which conducted its meetings much on the same lines as those of the C.E. Society. Amongst other work, the Union established a congregational magazine, "The First Church Monthly," in 1896, in which items of congregational interest were noted and discussed. This magazine, for part of its existence, was under the capable editorship of Mr W. G. Mehaffey. It, however, was discontinued at the end of 1900. In 1901, the "Active Service Union" became merged into a Literary and Debating Society. Two years later, in 1903, a C.E. Society was formed, which continued until the end of 1909.

### **Literary and Debating Society.**

The first Literary and Debating Society connected with the

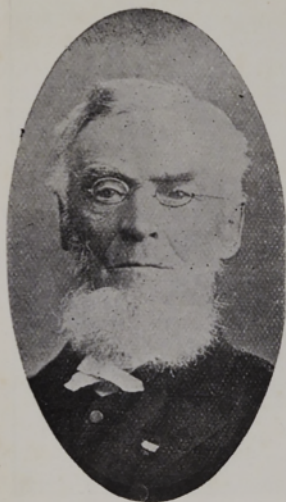
congregation originated in 1882, with the Rev. J. Ferguson as president, Messrs R. Erskine and Wm. Ennis as vice-presidents, Jas. E. Watson as secretary, R. W. Porter as librarian, and Messrs W. G. Mehaffey, J. H. Mentiplay, R. J. Cumming, A. W. Bethune, and R. M. Cuthbertson as members of committee. This society ceased to be connected with the church in 1891, but was continued for a number of years longer as an independent institution under the control of the young men connected with the church. In its membership were to be found many of our present day leading citizens, of whom may be mentioned Mr J. A. Hanan, M.P. for Invercargill, and Mr W. A. Ott, Mayor. In 1901 another society was established in connection with the church, presided over by the minister, with Mr S. McDonald as vice-president. This society was open to both sexes, and continued a vigorous course for four years, when it in turn gave place to other of the many activities connected with the church. Again, last year, 1909, another society was formed open only to young men, under the direction of Mr W. McHutcheson, and its members are finding it a valuable aid in assisting them to express their thoughts in living words, besides proving an intellectual stimulus to good works.

### **The Women's Guild.**

The Young Women's Guild was first established in 1887. The office-bearers were : Hon. President, Mrs Ferguson ; presidents, Misses B. H. Asher and Quinn ; secretaries, Misses M. Hamilton and K. F. Fullarton ; treasurer, Miss Grigor ; committee, Misses Birss, Sangster, Wilkins, Mail, N. Taylor, and Rodie. The work of the Guild consisted in making up and distributing among the poor of the congregation necessary clothing, whilst at certain of their meetings literary papers were read and discussed. In 1895, however, the objects of the Guild were altered, and instead of providing for the poor, the energies of the members were directed to making up articles for an annual sale of work to provide funds for the erection of a new church building. To the Rev. J. Gibson Smith is due the honour of being the originator of the scheme, whereby the women of the congregation have, by their efforts, contributed very largely to the new church building fund during past years. Two guilds were at that time established, the womens' and the young womens', now the Girls' Sewing Club, both having the same objects in view, and the result of their united efforts up to the present time is told in the history of the Building Fund.

### **Friendly Committee.**

Although the energies of the ladies connected with the Women's Guild were directed into new channels in 1895, it did



REV. A. BETHUNE.



REV. J. F. H. WOHLERS.

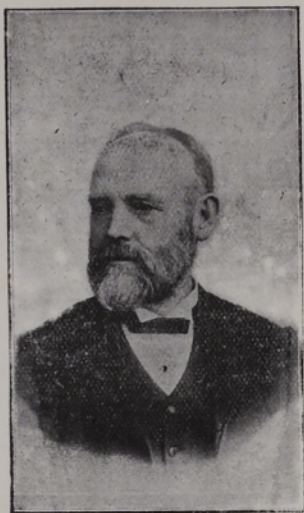


MR. THOS. WATSON.

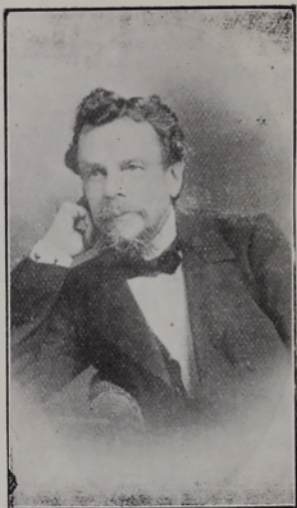


CAPT. A. J. ELLES.





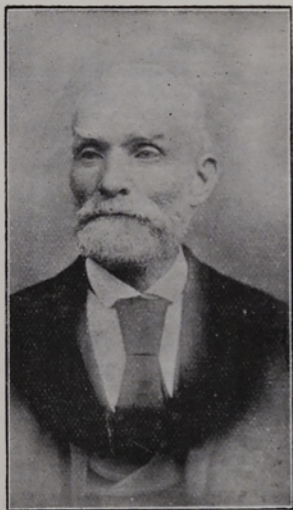
MR. D. L. MATHESON.



MR. T. M. MACDONALD.



MR. JOHN BORRIE.



MR. JAMES MANSON.

not follow that the needy poor were neglected. Rather the reverse. In 1897 a new adjunct to the organisations of the congregation was instituted, in the "Friendly Committee," consisting of two ladies for each elder's district, whose duty it was to keep the minister informed of all cases of sickness or distress in their respective localities, and also to visit and attend to such as might be in need of assistance. This committee, composed as it is of our best women, has rendered most effective service in its special sphere of beneficent Christian help.

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### BUILDING OPERATIONS.

The site in Tay street on which the church is erected was originally secured at the instance of the trustees of the Church of Otago, about the time the surveyors laid off the future town. Early in 1861, the interim Church Committee, of whom Captain Elles, Wm. Calder, and John Blacklock were the leading spirits, set about making preparations for the erection of a church building. A canvass throughout the town and district was instituted, Mr Stobo himself taking a tour during April among the stations around, visiting as far afield as McKellar's, on the Wai-mea Plains. Mr E. J. Clarke was appointed architect and plans were prepared. The building was designed to seat 400, and was capable of extensions. Tenders were first called on the 26th of October, 1861, and the contract was let to Messrs Moffett and Newton for the sum of £2600. There were no steam sawmills in those days, all the timber having to be cut by manual labour, there being several sawpits in the bush on the site of the town. Part, if not all, the timber used in the church was cut and sawn somewhere in the vicinity of Gala street by Mr Robert Miller, who still resides in Doon street. It was not until the beginning of 1863 that the building was completed and ready for service. On the 15th March of that year the church was opened for Divine worship by Rev. Wm. Bannerman, who preached morning and evening, the Rev. Mr Stobo preaching in the afternoon. In 1872 the congregation had so increased that it became necessary to enlarge the building, and this was done by erecting the two wings east and west at the end of the church. The enlarged church was re-opened by Mr Stobo on the 7th April, 1872. After the settlement of Rev. J. Ferguson in 1880, additional accommodation was found to be necessary, and it was therefore decided to enlarge to the present dimensions. This was done at a cost of about £500, and the church was re-opened on the 22nd May, 1881. During the period of enlargement the congregation worshipped in the Theatre. By 1885 the Deacon's Court was able

to report that no debt existed on the church building. The congregation, however, felt that to rest on the merit of good deeds done meant stagnation and retrogression, and accordingly, after a breathing space of contemplation had been enjoyed, Mr C. E. Thomson, an active worker in the Deacon's Court, gave notice at a meeting of the Court, held on the 13th of June, 1887, that it was his intention to move that the replacing of the wooden church by a permanent structure be taken into consideration. On the 12th September a committee consisting of Mr C. E. Thomson (convener), Manson, Neill, Cuthbertson, Strang, and Dr Grigor was appointed to draw up a scheme and report. Unfortunately for the church, Mr Thomson was shortly thereafter removed to Balclutha, and it was not until a meeting held on the 5th August, 1889, that anything further was done. At that meeting a new committee, consisting of Messrs Cuthbertson, Manson, Dr Grigor, Fisher, Matheson, and T. M. Macdonald, was appointed to report on the matter. Their report was laid before the Court on the 25th November, to the following effect : " That the nucleus of a fund for the erection of a new church be formed by taking up not less than 40 shares in the Building Society, and that the subscriptions payable in respect thereof be met by taking up the collection every Lord's Day evening by passing the plate from pew to pew instead of placing it at the door, which collection, after deducting therefrom the average evening collection, shall be applied to the purpose in view." This resolution of the Deacon's Court was confirmed by the congregation at a subsequent meeting, and the new church building scheme was fairly launched. At the close of the financial year on the 30th September, 1894, the sum of £540 was reported as having been contributed — more than sufficient to meet the payments due to the Society, and in consequence the congregation authorised the Deacon's Court to take up an additional 20 shares. In 1895 the Ladies' Guild and the Young Women's Guild agreed to assist the fund by holding an annual sale of work on the condition that the Deacon's Court, out of their ordinary funds, would subsidise the result of their efforts by an amount equal to 5 per cent. per annum on their net profits. This the Deacon's Court agreed to, and the ladies have laboured ever since with the utmost goodwill. The value of their contributions to the fund, with interest added, amounted, at the 30th September, 1910, to the handsome sum of £1671 14s 1d. The Building Society shares have also been kept in existence, and the accumulated profits have been judiciously invested. In 1903 a special scheme was originated, chiefly at the instance of Mr J. E. Watson, by which individual members of the Deacon's Court or of the congregation agreed to be responsible on their own account for one



or more shares in the Building Society in the name of the Deacon's Court. This scheme continued for three years, during which time the sum of £447 10s 7d was added to the building fund. In 1904 an old friend of the congregation — Mr Matthew Scott — passed away, when it was found that he had bequeathed to the fund a legacy of £300. Last year, 1909, a special canvass of the congregation was made in view of the proposal to proceed with the immediate erection of the new church, and promises approximating £3000 were obtained. Before the close of the financial year £154 9s 8d of this amount had been received in advance, so that the building fund on the 30th September, 1910, including receipts from all sources, amounted to £6111 1s 7d.

In 1906 it was thought that the time had arrived when the proposed church should be erected. Plans were prepared, and a canvass of the congregation was made, but the response was not sufficient to justify the Deacon's Court proceeding with the erection, and further action was postponed. In May, 1909, however, the question was again discussed, the congregation was canvassed with considerable success, and at a congregational meeting held on the 24th February, 1910, plans prepared by Mr J. T. Mair, A.R.I.B.A., were adopted, and the Deacon's Court authorised to have the work carried out at an estimated cost of £13,100. The foundation stone was laid by the Rev. J. Ferguson, of Sydney, and Rev. R. M. Ryburn, on the 26th October, 1910, during the Jubilee celebrations, and on the Jubilee anniversary of the date on which tenders were first called for the erection of the original church.

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### OBITUARY.

During the past 50 years many of the old pioneers who faithfully served the congregation in her various courts have been, one by one, removed from the scene of their labours by the remorseless hand of death.

#### Mr W. P. Porter,

the father of our present Church Treasurer, after a connection with the church extending over 17 years, during 12 of which he served in the office of deacon and for some time as superintendent of Sylvan Bank Sunday School, was called home in 1882.

#### Mr Thos. Watson

identified himself with the congregation from its commencement. For 25 years he was a member and superintendent of the main Sunday School ; for 18 years he acted as senior clerk ; he was a deacon for five years, and an elder for 20 years. In July, 1886,

he removed to Melbourne, having been promoted to the manager-ship of the Bank of New Zealand in that city, and he died there on the 7th December of the same year. Mr Watson was an ideal church worker, and he never spared himself if thereby he could do good to others. Mrs Watson, one of the best lady workers in the church, returned to her old home after her husband's death, and is still with us.

### **Captain Elles,**

who came to the colony as master of the ship 'Philip Laing' in 1848, died at Ellesland, South Invercargill, on the 4th September, 1886. In 1856 he was appointed by the Government Customs officer at the Bluff, and shortly after was transferred to Invercargill, where he acted as Customs Officer, Chief Magistrate, and Postmaster. He was one of the members of the original committee which helped to bring about the settlement of First Church. At two different periods, from 1860 to 1864, and again from 1880 till his death, he held the office of deacon. For the greater part of the earlier period he was congregational treasurer, and from 1881 he was secretary to the Missionary Association. Elles Road and Ellesland, in South Invercargill, perpetuate his memory in civic history.

In January, 1903, that old respected pioneer, the

### **Rev. Alex. Bethune,**

passed to his rest at the advanced age of 81 years. No congregation ever had a truer friend and helper. From 1856 to the time of his death he was instant in season and out of season in seeking to do with his might what his hand found to do in the service of his Master. From the time of his arrival in Invercargill in 1856 until the induction of Mr Stobo in 1860, he acted as missionary to the young community, and for six years thereafter he was Session clerk. He was appointed missionary at Myross Bush in January, 1868, in which work he continued until 1886, when that district was created a fully sanctioned charge. For the whole period of his connection with the church he was a valued member of Session, having first been appointed by the Presbytery of Otago as one of the assessors to Mr Stobo in the establishment of a fully organised congregation. He was loved by all for his kindly bearing, his simple unaffected piety, and his humble eagerness to be of service in the extension of the Redeemer's kingdom. His worthy helpmate in life, a noble Christian woman of the loftiest ideals and an earnest worker, survived him for five years, when she, too, gave heed to the call to higher service.

In November, 1893, the church sustained another severe loss in the death of

**Mr James Mentiplay,**

who had been a member of the Deacon's Court for no less a period than 25 years, serving the church with a beautiful humility and singleness of purpose. His widow, who has already been mentioned as the leader of the Young Womens' Class, continued to reside in Invercargill for some years, eventually removing to Wellington, where she died in 1905, at a ripe old age.

**Mr John Borrie,**

who for 14 years had been an elder, and superintendent of the Appleby Sunday School, and as successor of the late Thomas Watson had been session clerk for eight years, was called home in November, 1894, after a somewhat severe illness. He was an indefatigable worker, and was ever willing to assist in the conduct of the congregational prayer meetings or an occasional service.

Another old and valued member of the congregation,

**Mr Thomas Denniston,**

was removed by death on the 24th September, 1897. Mr Denniston was one of the early members of the congregation, and had served in the Deacon's Court for 16 years. His Christian course was marked by a deep though unostentatious conscientiousness, while his prominent ability and wide culture were ever at the service of the church.

A real link, which bound the past to the present, was severed when

**Mr Donald Ross**

died in September, 1902. "Old Donald," as he was familiarly known, was a real type of the true Highland gentleman, upright and sincere in every fibre of his being — an altogether worthy man. He was church officer for many years, and when the Presbytery of Southland was first established on the 5th April, 1865, he had the honour conferred upon him of being appointed Presbytery Officer, an office long since abolished. For a period of 19 years he was an esteemed elder. The church was distinctly the poorer when he was called to "come up higher."

During the period covered by Rev. R. Ferguson's ministry four other of the old and valued members of the church were called to their last rest, viz. D. L. Matheson, John Fairmaid, Jas. Manson, and William Strang.

**Mr D. L. Matheson**

connected himself with First Church on his arrival in Invercar-



gill in 1863. In 1871 he was elected a deacon, and on the 11th March, 1877, he was ordained to the eldership. For 20 years he taught in the Sunday School, and for a further period of 13 years he had the honour and responsibility of being its superintendent in succession to Mr Watson. In private and public life Mr Matheson was patient and gentle to all who came into contact with him, kind in action, and rigorously upright in dealing. His death, which occurred on the 12th September, 1903, was keenly felt, not only in the congregation but also in the town and country, where he was widely known.

### **Mr John Fairmaid**

was one of the very earliest settlers in Invercargill. He was one of those who, prior to the settlement of Rev. Mr Stobo, made the trip to Ruapuke in an open boat in order to get married. He was present at Mr Stobo's induction, and frequently acted as precentor. In 1892 he was elected a member of the Deacon's Court, which office he held at the time of his death in January, 1905.

### **Mr James Manson's**

connection with the congregation was also of long duration, dating from 1863. He became a deacon in 1874, and an elder on the 6th March, 1892. From April, 1885, to October, 1901, a period of 17 years, he held the responsible position of treasurer to the Deacon's Court, whilst at various times he was a valued teacher both in the main and Sylvan Bank Sunday Schools. He also acted as convener of the Works Committee for very many years. His advice was always listened to with respect, coming as it did from a man of sound judgment and mature Christian experience. His death, on the 15th August, 1907, was sincerely mourned by the whole community.

### **Mr William Strang,**

who died on March 8th, 1908, was a member of the church for 32 years, and held the office of deacon for 10 years preceding his death. As a practical shrewd business man he rendered consistent and valuable service as a member of the Works Committee, and was in every respect trusted and respected as a man of uprightness and unflinching integrity.

The latest of the office-bearers to pass into the great unknown were

### **Mr T. M. Macdonald**

and Dr W. P. Grigor. Mr Macdonald was identified with Southland from its very early days, having been appointed Crown Prosecutor and Solicitor-General to the young province when it was created in 1861. He became a member of First Church in 1862,

and was elected an elder in 1881. He took an active interest in Bible Class work, acting as conductor of the Young Mens' Class in 1893, and of the Sabbath morning Bible Class from 1894 to December, 1905 — a period of nearly 12 years. In many ways he was one of the foremost leaders of the congregation, his great experience ever being willingly placed at the disposal of the church. His sudden death, on the 15th March, 1909, came as a great shock to the community.

### Dr W. P. Grigor's

connection with the congregation extended over the long period of 48 years. During all this time he was the trusted medical adviser of each successive minister of First Church. In August, 1881, he was elected to the office of deacon, and in this capacity served the church with a regularity and punctuality that abundantly testified to the interest he took in the well-being of the congregation. He died in May, 1909. The name of Dr Grigor will live long in the hearts of his associates in congregational life and activities.

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"The memory of the just is blessed."

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"Lives of great men all remind us  
Who can make our lives sublime  
And departing leave behind us  
Footsteps on the sands of time?"

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### HISTORICAL NOTES.

Invercargill surveyed—1856.

Presbyterian services inaugurated by Rev. A. Bethune—10th November, 1856.

First Church Communicants' Roll made up by Rev. W. Bannerman—1859.

Presbytery sent Home for Minister—1859.

First Communion dispensed by Rev. Dr Burns—January, 1860.

(Members, 105 ; Communicants, 83.)

First Day School opened—5th March, 1860. Teacher : Rev. A. Bethune.

Rev. A. H. Stobo arrived—27th April, 1860.

Rev. A. H. Stobo ordained and inducted by Revs. Bannerman and Todd—29th June, 1860.

First Sabbath School opened—August, 1860 ; Superintendent—Mr Thos. Watson.

First Session Clerk appointed—14th November, 1860 : Rev. A. Bethune.

First Meeting of Interim Session—14th November, 1860.

First Communion dispensed by Rev. Mr Stobo—31st March, 1861.

First Session and Deacons' Court constituted and members ordained—23rd June, 1861. Members of Session—Rev. Alex. Bethune, Messrs Thos. Ferguson and James Bennett. Members of Deacons' Court—Messrs Thomas Watson, Kenneth Finlayson, Wm. Calder, Andrew J. Elles, and John Blacklock.

First Church new building opened by Rev. W. Bannerman—15th March, 1863.

Rev. Mr Bethune appointed First Church Missionary—4th February, 1864.

Preaching Station on North Road commenced—20th March, 1864.

Myross Bush and Roslyn constituted a minor charge under Rev. A. Bethune—30th January, 1868.

Church enlarged—1877.

Clifton services inaugurated—1872.

Hymns introduced into the services—June, 1873.

Instrumental music in the Sabbath School sanctioned—March, 1874.

Change made from sitting, while singing praise, to standing—July, 1874.

Second Church started and Communion dispensed in Exchange Hall by First Church Session—May 21st, 1876. Members, 38; Communicants, 36.

Foundation stone of St. Paul's Presbyterian Church laid by Rev. Mr Stobo—4th March, 1876.

Communion cards substituted for lead tokens—March, 1876.

Appleby Sunday School opened—15th July, 1877.

Rev. A. H. Stobo retired as minister emeritus—December, 1879.

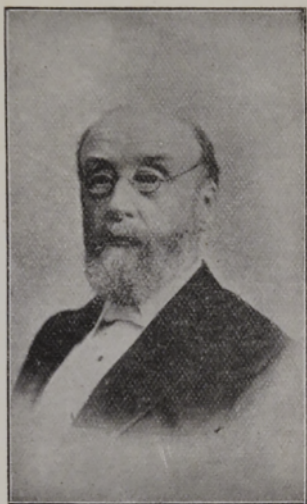
Minute: "In view of the retirement of the Rev. A. H. Stobo from active duty as pastor of this congregation, the Kirk Session resolve to record, and they hereby do record, their warm sympathy with their beloved pastor in his affliction, and their deep sense of the loss sustained by them and the congregation through the laying aside of one who, from the very commencement, that is for nearly twenty years, has, by counsel and example, so faithfully and efficiently discharged the duties of pastor among them, and their earnest prayer that the great head of the church may restore his health, long spare and bless him and his partner in life, and make them both a blessing to all with whom God in this Providence may bring them in contact."

Rev. John Ferguson ordained and inducted—20th May, 1880.

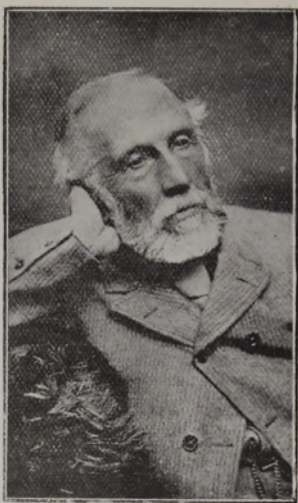
Clifton and Bluff services established—November, 1880.

Quarterly Communion services established—May, 1881.

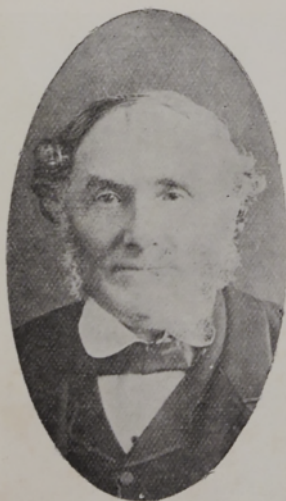




DR. WM. P. GRIGOR.



MR. THOS. DENNISTON.



MR. DONALD ROSS.



MR. MURDO MCKENZIE.



MISS ROBERTSON.



MRS. MENTIPLAY.



MR. FREDERICK GEISOW.



MRS. F. GEISOW.



MRS. A. H. STOBO.



MRS. J. FERGUSON.



MRS. J. GIBSON-SMITH.



MRS. R. FERGUSON.





MRS. R. M. RYBURN.



MRS. A. BETHUNE.



MRS. THOS. WATSON.



MRS. T. M. MACDONALD.

Church again enlarged to present size—1881.

Georgetown Sunday School opened—1883.

Dr Grigor gifted site for Church at South Invercargill—October, 1885.

Mr Jamieson gifted site for Church at Woodend—April, 1886.

Woodend Church erected—1886.

Free Sittings in the evening authorised—August, 1886.

Myross and Waikiwi constituted a Church Extension Charge — December, 1886.

South Invercargill Mission started under Rev. Mr Stobo—August 11th, 1889.

Instrumental music introduced into Church Services—October, 1891.

Bluff Church erected—1892.

Rev. A. Bethune died—20th January, 1893. Minute : "The Session desires to record its sense of the high character and noble services of the late Rev. Alexander Bethune, who was a preacher and worker for Christ from the day of his arrival in 1856 ; an elder of the First Church for nearly 33 years ; also Congregational Missionary for upwards of 20 years. By his devotion to evangelical truth ; by his zeal in the cause of temperance ; by his active labours in every department of church work, as well as by his blameless personal life, Mr Bethune made himself to be esteemed by his brethren in office and sincerely respected by the whole congregation. The Session directs that a copy of this minute be sent to Mrs Bethune with a cordial expression of the sympathy of the elders and minister."

Rev. J. Ferguson translated to St. Stephen's, Sydney—July, 1894. Minute : 'The Session, having heard Mr Ferguson's statement anent the call to St. Stephen's Church, Sydney, addressed to him, while deeply regretting the loss his acceptance of it will be to the Presbyterian Church of Otago and Southland, and especially to this congregation, is of opinion that he is eminently qualified to meet the needs of St. Stephen's and reluctantly acquiesces in the call to him to fill the pastorate of that congregation.'

Rev. J. Gibson Smith inducted—4th October, 1894.

Rev. A. H. Stobo died—24th December, 1898. Minute : "The Session desires to place on record the great sorrow with which they have heard of the death of their late revered senior pastor, Rev. A. H. Stobo. After a long, and at times trying, illness borne throughout with fortitude and Christian resignation, Mr Stobo received the summons for which, for some time, both he and his friends had been looking, and passed to 'where beyond these voices there is peace.' Thus

was brought to an end a pastorate extending over 38 years. . . . The failure of his health which led to the curtailment of his labours while yet in the midst of his years, Mr Stobo bore with touching humility and resignation, and no murmur against the mysterious dealings of Providence was ever heard to escape his lips. Such services for the Master as his physical infirmities permitted he performed with all his might, and in all his relationships with his people he ever manifested a spirit of fidelity and conscientiousness fitted to bring honour upon the cause he sought to serve. The Session, while sorrowing for the great loss they have sustained, would yet express their thankfulness to God for the grace bestowed upon their pastor and friend, and would now humbly commend the bereaved widow and children to the consolation of the Heavenly Father."

Individual Communion Cups adopted—28th May, 1899.

Knox Church established—December, 1902.

Appleby Hall and Sunday School transferred to Knox Church—March, 1903.

Rev. J. Gibson Smith translated to Wellington—August, 1903.

Minute : "The Session learns with deep regret that it is the intention of Rev. J. Gibson Smith to accept the call addressed to him from St. Andrew's Presbyterian Church, Wellington, and desires to take the opportunity of gratefully acknowledging that during the period of Mr Smith's pastorate of this church — now nearly nine years — the congregation has had the privilege of enjoying ministrations characterised by singular originality, freshness, and power, and also by marked reverence, loftiness of tone, and spiritual insight ; and that in every function in which he has been engaged he has worthily maintained the character and upheld the dignity of a faithful servant of the Lord Jesus Christ. In every movement, both within and without the congregation, having among its objects the moral, social, or intellectual improvement of those about him, Mr Smith has taken an active and leading part, or has extended to it his cordial sympathy, and his voice and pen have ever been used in aid of the things that make for righteousness."

Rev. R. Ferguson inducted—23rd December, 1903.

Doxology first sung at morning service—26th May, 1906.

Rev. R. Ferguson translated to St. Peter's, Auckland—September, 1908.

Minute : "The Session, in parting with their pastor, Rev. R. Ferguson, who has accepted a call to St. Peter's Church, Auckland, desire to place on record their appreciation of the services rendered by him to First Church congregation during a period of nearly five years. In his pulpit



ministrations, Mr Ferguson ever endeavoured to present the living word in all its fulness and power, teaching and preaching the Gospel as a faithful ambassador of the Cross. In every department of Church life, Mr Ferguson spared no effort to make the work undertaken for the Master of the highest service. Among the young people of the congregation, his ministrations were particularly successful, the Sabbath Morning Bible Class, under his care, being one of the largest in the Dominion. The Sabbath Schools, the Young Women's and the Young Men's Sabbath Afternoon Bible Classes, the Christian Endeavour Society, and the Band of Hope, all felt the inspiration of his presence, and the ready help and sympathy accorded by him in every direction. He had the great joy of seeing young lives make a solemn decision for Christ through the preaching of the Word accompanied by the Spirit of God. In his pastoral visitations, he was most attentive and sympathetic, brightening the lives of the sick and sorrowful with words of comfort and cheer. He ever strove to follow in the footsteps of his Master, who went about continually doing good. The Session pray that in the new sphere of usefulness, which Mr and Mrs Ferguson are about to enter, they may have with them the abiding presence of the Master, and may long be spared to even greater success than heretofore in His service."

Rev. R. M. Ryburn, M.A., inducted—10th February, 1909.

Unfermented Wine used at Communion Service—12th September, 1909.

Jubilee Services conducted by Rev. J. Ferguson, St. Stephen's, Sydney—23rd October, 1910.

Foundation Stone of new church laid by Rev. J. Ferguson and Rev. R. M. Ryburn—26th October, 1910.

### EXTRACT MINUTES OF SESSION.

Manse, Invercargill, 14th Nov., 1860.

Which day the Kirk Session met and was constituted with prayer by the Rev. Andrew Hamilton Stobo, the Moderator. Sederunt : The Moderator, and the Rev. Alexander Bethune and Thomas Ferguson, Assessors.

The Session proceeded to choose a clerk, when the Rev. Alex. Bethune, teacher of the District School, was unanimously appointed, and being called in he made the usual declaration de-fideli, and took his seat as clerk accordingly.

The Moderator laid upon the table a letter from the Clerk of Presbytery calling for the transmission of the records of the

Kirk Session and Deacons' Court and also the Communion Roll, duly attested. It was agreed that the Session should proceed at this meeting to purge the roll, and that as Deacons had not yet been elected in connection with this congregation the Clerk should be instructed to transmit to the Clerk of the Presbytery the record of the Kirk Session and the Communicants' Roll thus purged.

The Session accordingly proceeded to purge the roll.

The Session then proceeded to take into consideration the appointment of a day for the celebration of the Sacrament of our Lord's Supper in this congregation, and it was agreed that the advice of as many members of the congregation as possible should be obtained before fixing a day for the celebration of that holy ordinance. Closed with prayer.

27th March, 1861.

The Session having made enquiries respecting the most suitable season for the celebration of the Lord's Supper hereby do appoint Sabbath, the 31st of March next, for that purpose.

The Session then proceeded to enrol the names of the young persons who were desirous to join the Communion of the Church on the next occasion of the celebration of the Sacrament. There appeared in all John Robertson, P. Powell, Powell, Frederick Geisow, Gerhard Muller (young men), and Mrs John Robertson, Jane Porter Brown, Mrs George Sherriff (young women.) The Moderator having reported favourably regarding their religious knowledge and conduct, the Session ordered their names to be added to the Communion Roll.

29th March, 1861.

The Moderator read the names of the young persons referred to in minute of 27th March, and after Divine service they were, in presence of the congregation, received as members of this church and served with tokens. Tokens were thereafter served to . . . . . persons from other congregations on their producing the usual certificates of membership, and their names were added to the Communion Roll.

14th April, 1861.

The Session having taken into consideration the propriety of electing elders and deacons in this congregation, resolved unanimously that it is expedient that five elders and five deacons be appointed, the usual steps to be taken to procure the election of such by the members of the congregation. The Moderator was accordingly directed to give due notice thereof on a Sabbath following.

19th May, 1861.

The list of office-bearers having been opened in the presence of the Session, it was found that the following parties had been duly elected, viz. : Messrs Alexander Bethune, James Bennett, Thomas Ferguson, William Grant, James Laing (elders), and Thomas Watson, Kenneth Finlayson, William Calder, Andrew J. Elles, and John Blacklock (deacons.) The Moderator subsequently reported that he had dealt with the parties elected to the eldership and deaconship anent acceptance of said offices, and that they had all agreed to accept the same with the exception of William Grant and James Laing, who decline the office of elder in the meantime.

The Session, being satisfied that the elders and deacons elected are duly qualified for the discharge of their respective offices, resolve that their ordination shall take place in the face of the congregation on Sabbath, the 23rd day of June next, after Divine service in the forenoon, and they direct that an edict to this effect be served in common form on Sabbath, the 2nd day of June.

23rd June, 1861.

In accordance with former resolutions, the Moderator did this day, after sermon, put to Alexander Bethune, Thomas Ferguson, and James Bennett, who had been chosen to be elders, and Messrs Thomas Watson, Kenneth Finlayson, William Calder, Andrew J. Elles, and John Blacklock, who had been chosen to be deacons, the questions appointed to be put to elders and deacons before their admission to these offices ; and they, having given satisfactory answers to the same, he did admit the aforesaid Alexander Bethune, Thomas Ferguson, and James Bennett, already ordained elders of this church, to the said office of this congregation ; and thereafter, by solemn prayer to Almighty God, he did set apart the remanent persons aforesaid to the office of the deaconship. They were then admitted to the exercise of the aforesaid offices in this congregation and to all the rights and privileges belonging thereto and in token thereof received the right hand of fellowship from the Moderator. The Moderator thereafter addressed them and the congregation on their respective duties. Divine service being ended, the newly-admitted elders and deacons subscribed the formula prescribed by Act 12 of the General Assembly, 1846. The names of the elders were then added to the roll of the Session, and those of the deacons to the roll of the Deacons' Court.

25th June, 1861.

The Session resolved that their meetings should be held as nearly as possible monthly ; they also agreed to apportion to the



various members districts of the congregation for the purpose of spiritual oversight in the following order :—Mr Ferguson to have the settlers at his own bush ; Mr Bethune those from his own house to the town belt ; and Mr Bennett to take more especially the oversight of the town.

It was also agreed to ask the Deacon's Court to appoint deacons to co-operate with the elders in their respective districts.

### EXTRACTS FROM MINUTES OF PRESBYTERY OF OTAGO.

23rd Dec., 1856.

Mr Bannerman intimated that he had been unable to visit the northern part of the province owing to his having been called to the discharge of ecclesiastical duty in the south.

Reported also that there was need for three additional ministers.

Resolved that the trustees be authorised to purchase half-an-acre in the town of Invercargill for site for church and manse.

Dec. 22, 1857.

Resolved that the trustees be instructed to acquire as speedily as possible such sites and lands as they may deem necessary for churches, schools, manses, and ministers' glebes in the districts of Campbelltown, Jacobs River, and Invercargill.

June 24, 1858.

Mr Will reported that he and Mr Gillies had visited the south according to the appointment of the Presbytery, that they visited the whole district and met with as many of the people as possible, Mr Will preaching or otherwise officiating as often as a few families could be brought together. At a meeting held on a week day in Invercargill the meeting resolved to memorialise the Presbytery about getting a minister. No memorial has yet been received. Resolved to approve of Mr Will's diligence in the matter, and to thank Mr Gillies for accompanying him.

Dec. 20th, 1858.

Resolved that on the arrival of Mr Todd arrangements be made through the Moderator (Rev. Mr Bannerman) and Mr Burns that Mr Todd preach in Tokomairiro and thereafter in the Clutha district, Mr Bannerman proceeding to visit the south, accompanied by Mr Hepburn.

17th May, 1859.

The deputation to the south reported viva voce.

Resolved that the Presbytery approve of the diligence of the deputation, express its satisfaction with the movement made by

the people of Invercargill for having a settled minister settled among them ; that the memorial on the subject lie on the table till next meeting of Presbytery ; meanwhile that Rev. W. Bannerman and the Procurator (Mr John McGlashan) be appointed to visit Invercargill with a view to organise a congregation, and that during Mr Bannerman's absence the Clutha be supplied with ministerial services.

17th August, 1859.

Mr Bannerman reported that in pursuance of the Presbytery's appointment he had visited Invercargill and the southern parts of the province ; that he had preached on three successive Sabbaths at Invercargill and elsewhere on several week days ; that he had constituted a congregation at Invercargill by making up the Communion Roll, and that he had held a congregational meeting, at which a report was given by a church committee as to the congregation's contributions to the Sustentation Fund and a memorial to the Presbytery adopted, praying that the Presbytery supply the congregation with an ordained minister as early as circumstances will permit. Mr Bannerman laid on the table the memorial, and expressed a hope that the Presbytery would grant the prayer thereof. Mr Burns thereafter moved, and, after, discussion, the Presbytery unanimously resolved : " To approve of the diligence of Mr Bannerman and express their satisfaction with the favourable report given in and in compliance with the prayer of the memorial, 'that the Presbytery take the necessary steps for supplying that district with an ordained minister of the Gospel as soon as circumstances will permit', resolve that the Moderator be instructed to apply without delay to the Colonial Committee of the Free Church of Scotland for a minister to be settled at Invercargill ; that Mr Will be appointed to visit and preach at Invercargill in course of December or January next, and that Messrs Todd and McNicol supply his place during his absence, and that an extract of this resolution be forwarded to Mr John Blacklock, secretary to the Invercargill Church Committee, for the information of the Committee and congregation."

22nd Dec., 1859.

The Rev. Mr Johnstone reported that he had forwarded to Dr Bonar, the convener of the colonial Committee of the Free Church of Scotland, the necessary documents applying for ministers for Invercargill and North and West Taieri.

The Rev. Mr Will reported that, in compliance with the instructions of the Presbytery, he had visited Invercargill, where he had preached on two successive Sabbaths to large congregations in the Courthouse, and that he was deeply impressed with

the necessity of a minister being settled there and with the strength of the Presbyterian Church in the district.

Resolved that Mr Stuart, on his arrival, give supply in the First Church of Dunedin till his induction (into Knox Church) and that Mr Burns be appointed to visit Invercargill during same period.

16th May, 1860.

Mr Burns reported that, in obedience to the appointment of the Presbytery at its last meeting, he had visited Invercargill, the Rev. Mr Stuart supplying his pulpit in Dunedin ; that he had preached seven successive Sabbaths at Invercargill and one at Maitaia Bridge ; that he had called upon the several families in Invercargill and in the Waihopai and Oreti districts ; that he had made up a Communion Roll of 105 communicants, and that he had dispensed the Sacrament of the Lord's Supper, when 83 communicants joined in the holy ordinance.

Mr Burns further reported that the Rev. Mr Stobo, having arrived by the "Storm Cloud" on 28th April, he had conferred with such of the brethren as he had had an opportunity of consulting and, finding them to be of the same opinion with himself that under all the peculiar circumstances of the case the Presbytery might deem it to be on the whole expedient not to delay till another meeting of Presbytery could be called for the purpose, but that Mr Stobo's ordination trials should take place forthwith, he had, in accordance with that opinion, associated with himself the Revs. Messrs Will, Bannerman, Johnstone, McNicol, and Todd (Mr Stuart also being present), and as a committee of Presbytery they proceeded to take Mr Stobo on trial. Mr Stobo having given in the following documents, viz. (1) Extract minute of the Colonial Committee of the Free Church of Scotland dated 20th December, 1859, and (2) Presbyterian certificate in favour of Mr Stobo by the Presbytery of Hamilton, dated 23rd June, 1859, which documents having been sustained are herewith produced, the committee appointed Mr Stobo the following subjects, viz. : For Exegesis, an electio facta sit ex provisione fidei aut operum ; an vero ex sola Dei Gratia ; for exercise and addition Ephesians I, 1-14 ; for lecture, Isaiah XXVIII 1-16, and for popular sermon 1st Peter 1-13. They also appointed him to read the 1st Psalm in Hebrew and the Greek Testament ad operturam Libri. The forementioned discourses and other trials having been heard at a subsequent meeting of committee, the committee, taking a conjoint view thereof and being satisfied therewith, resolved to recommend to the Presbytery that Mr Stobo's ordination take place at Invercargill on Tuesday, the 29th day of June, and that Messrs Bannerman and



Todd be appointed a commission to ordain him, Mr Bannerman to preach and preside.

Mr Burns' report anent the arrival and examination of the Rev. Andrew H. Stobo was then considered ; the report was sustained, and Mr Stobo's ordination was appointed to take place at Invercargill on Friday, the 29th of June, at 12 o'clock noon, the Rev. Mr Bannerman to preach and preside.

Mr Burns made application from the congregation at Invercargill for aid in the erection of a manse. It was moved and agreed to "That assistance be granted to the congregations of Invercargill and West Taieri as soon as possible according to the rate granted to other congregations, Invercargill to have the precedence on account of the arrival of their minister.

21st June, 1860.

The Presbytery authorise their commission appointed to ordain Mr Stobo to appoint the Rev. Mr Bethune and Mr Thomas Ferguson as assessors with Mr Stobo to constitute a Kirk Session for Invercargill until a regular Session be formed.

19th Dec., 1860.

**Sederunt :** Rev. James McNicol, Moderator.

Thos. Burns.

Wm. Will.

Wm. Bannerman.

Wm. Johnston.

A. B. Todd.

D. M. Stuart.

A. H. Stobo.

Jas. Urie (ministers.)

Mr Bannerman reported that the commission appointed to ordain Rev. A. H. Stobo at Invercargill had executed their commission by ordaining Mr Stobo to the ministerial charge of Invercargill after the usual services and after putting to Mr Stobo, in the presence of the congregation, the usual questions put to probationers before ordination and after receiving satisfactory answers thereto.

The Presbytery having approved of the report, Mr Stobo signed the formula.

11th Jan., 1865.

It was resolved "That the Presbytery be divided into three, viz. : (1) Dunedin Presbytery, comprehending all the congregations north of the Taieri and Waipori rivers ; (2) the Clutha Presbytery, comprehending all the congregations between the Taieri, Waipori, and Mataura rivers ; and (3) the Presbytery of Southland, comprehending all the congregations in Southland, and also in the Waiau and Lake districts."

It was further resolved 'That the Presbytery (of Otago) divide at the close of this sederunt and appoint the Presbytery of Dunedin and the Presbytery of Clutha to meet at the rising of the Presbytery ; the Presbytery of Southland to meet on Wednesday, the 5th day of April next."

### EXTRACT FROM RECORDS OF THE PRESBYTERY OF SOUTHLAND.

Invercargill, 5th April, 1865.

The which day the Rev. A. H. Stobo (Invercargill), Thomas Alexander (Long Bush), and James Clark (Riverton) being met, an extract minute from the Presbytery of Otago was read, authorising the foresaid Andrew H. Stobo, Thomas Alexander, and James Clark to constitute the Presbytery of Southland and hold their first meeting at Invercargill this 5th day of April, one thousand eight hundred and sixty-five years.

The Rev. A. H. Stobo was elected Moderator, the Rev. James Clark was appointed clerk, and the Presbytery appointed Donald Ross as their officer.

There were given in and sustained commissions from the Session of Riverton in behalf of the Rev. James Fullarton, and from the Session of Invercargill in behalf of the Rev. Alexander Bethune, bona fide acting elders.

The roll was then made up. Sederunt : Rev. A. H. Stobo (Moderator), Rev. Thos. Alexander and Rev. James Clark (ministers), Rev. James Fullarton and Rev. Alexander Bethune (elders.)

The Presbytery agreed to declare Wallacetown a separate station, and that Mr Stevens, on his arrival, be sent to labour there till the end of June.

### FIRST COMMUNION ROLL, made up by Dr Burns, April, 1860.

Aitken, James	Coupland, Robert
Aitken, Mrs James	Coupland, Mrs Robert
Blacklock, John	Donald, Jessie
Blacklock, Mrs J.	Doherty, Agnes
Birss, Charles	Elles, Andrew J.
Bethune, Alexander	Elles Mrs A. J.
Bethune, Mrs Alexander	Fraser, William
Brown, George	Fraser, Mrs William
Brown, Mrs George	Friskin, George
Birss, Alexander	Ferguson, Thomas
Brydson, Richard	Ferguson, Mrs Thomas
Cochrane, Mrs	Findlayson, Kenneth
Cochrane, Margaret Tennant	Findlayson, Mrs K.
Cochrane, Helen Hastie	Findlayson, Helen
Clark, Thomas Alexander	Fairmaid, John
Clark, Mrs Alexander	Fairmaid, Mrs John

Frisken, John  
 Frisken, Mrs John  
 Grieve, James  
 Grieve, Mrs James  
 Grieve, John  
 Grieve, Mrs John  
 Glasgow, Jane  
 Gordon, James  
 Gordon, Charles  
 Henderson, John  
 Henderson, Mrs John  
 Hormann, Henry  
 Hormann, Mrs Henry  
 Hamilton, Thomas  
 Hamilton, Mrs Thomas  
 Johnston, Isabella  
 Johnston, William  
 McQueen, Janet  
 McClymont, Mrs Jane  
 McKerracher, Christina  
 Murdoch, Robert  
 Murdoch, Mrs Robert  
 Marshall, James  
 Marshall, Mrs James  
 McKenzie, Isabella  
 Marshall, Thomas  
 Marshall, Mrs Thomas  
 Macaulay, Robert  
 Macaulay, Mrs Robert  
 Morton, John  
 Morton, Mrs John  
 Maclean, Hugh  
 Maclean, Mrs Hugh  
 Mitchell, Robert  
 McQueen, Andrew  
 McQueen, John  
 McQueen, Alexander

McDonald, John  
 McQueen, Peter  
 McQueen, Mary  
 Oughton, John  
 Oughton, Mrs John  
 Popenhahn, John  
 Popenhahn, Mrs John  
 Robertson, William  
 Robertson Mrs William  
 Ritchie, James  
 Robertson, Mrs Andrew  
 Reid, Alexander  
 Reid, Mrs Alexander  
 Reid, Elizabeth  
 Robertson, Andrew  
 Smith, William  
 Smith, Mrs Robina  
 Smith, Thomas  
 Smith, Mrs Thomas  
 Smith, David  
 Smith, Mrs David  
 Smith, Mrs Alexander  
 Tosack, Andrew  
 Taylor, William  
 Taylor, Mrs William  
 Watson, John  
 Watson, Mrs John  
 Watson, Abraham  
 Wilson, Mary  
 Wilson, John  
 Wilson, Mrs John  
 Wilson, William  
 Wilson, William  
 Warnock, David  
 Warnock, Mrs David  
 Young, Margaret

The following names were added to the Roll at the first Communion service held after Mr Stobo's induction. These were admitted to membership at the First Day service on Friday, 29th March, and the Communion was celebrated on the 31st March, 1861 :—

Bennett, James  
 Calder, Mrs William  
 Candlish, Mrs  
 Gelsow, Frederick  
 Grant, William  
 Grant, Mrs William  
 Laing, James  
 Laing, Mrs James  
 Lawson, Peter  
 Lawson, Mrs Peter  
 Laidlaw, John  
 Laidlaw, Mrs John  
 Muller, Gerhard  
 Murdoch, John

Murdoch, Mrs John  
 Mitchell, Mrs Robert  
 Powell, Philip  
 Powell, Mrs Philip  
 Robertson, John  
 Robertson, Mrs John  
 Sherriff, George  
 Sherriff, Mrs George  
 Scott, Thomas  
 Willson, Mrs Jane Brown  
 Walker, Mrs Mary Brown  
 Willson, James  
 Watson, Thomas



## EXTRACTS FROM PRIVATE JOURNAL OF REV. A. H. STOBO.

1860.

Arrived in Otago on Friday, the 27th April, 1860, and preached in various places up and down throughout the Presbytery (of Dunedin.) Was ordained here on Friday, the 29th of June, Mr Bannerman and Mr Todd officiating. Preached the following Sabbath in the afternoon from Ephesians 6-19.

August 27. — At this date have preached on eight other consecutive Sabbaths, delivering most of my discourses. Have baptised three children, entered in the register of baptisms.

September 3. — Preached yesterday from John 6-40 and lectured from the 8th Psalm. The house was filled and some were behind in the off places.

September 10.—Have begun two diets.

October 15. — Attendance larger than usual ; forenoon might be fully one hundred.

October 22. — Preached in the afternoon at Mr Barclay's, Longbush, where there might be between 30 and 40 people present.

November 26. — Preached at the house of Mr Fraser up the Oreti, where a good number were present.

1861.

March 3. — Preached in Mr Grieve's house in Wallace-town district.

March 31. — Dispensed the Lord's Supper here, when 67 tokens were given out and 58 were received from the tables, making in all 61 who communicated. Mr Bannerman assisted me on the occasion, and all the services were well attended. Friday was observed as a day of fasting and humiliation, being what is usually known as Good Friday. There were prayer meetings on the Saturday evening previous and on the Monday evening following.

April 7.—The audience could not all be accommodated.

April 21.—Was on a tour through some of the stations and as far as Mr McKellar's (Waimea) on the Sunday, Mr Bethune supplying my place at Invercargill. Collected about £30 for the church.

June 23.—Preached in the forenoon from Hebrews 6-19 and ordained three elders and five deacons. School crowded so that some could not get in.

July 28.—Audience only half the usual size because of absence at the diggings.

August 25.—Audience just about as large as before the diggings broke out.

September 22-29.—Preached at the Tuapeka diggings.

December 29.—Have resolved to make a temporary enlargement of the schoolroom to accommodate the people.

1862.

January 5.—A little more accommodation has now been provided.

January 19. — In the forenoon had the largest audience which I have yet had in this place. In the afternoon preached at Wallacetown and baptised four children.

January 26.—Schoolroom and tent both crowded.

February 23, March 2.—Preached by appointment of the Presbytery at Gabriel's Gully, Weatherstones, and Waitahuna.

March 30.—Audience could not nearly be accommodated.

July 27.—Assisted Mr Bannerman, who has got his leg broken, and preached at South Clutha.

1863.

January 25.—Preached as appointed by the Presbytery at Riverton, declaring the church there vacant, and Mr Cameron preached for me here.

March 15.—Opening of church in Tay street. Mr Bannerman preached in the forenoon, and I in the afternoon from Rev. 21-22, and Mr Bannerman again preached in the evening.

November 22. — Preached in the evening to the newly-arrived immigrants by the "Robert Henderson."

November 29. — Preached in the afternoon at Wallacetown, and opened the new church there.

1864.

January 10. — In the afternoon went and preached at the Mokomoko in the open air.

March 20.—In the evening opened the mission station in Dee street, preaching from Rev. 22-17.

July 17.—Preached at One Tree Point, and read the edict for the ordination of Mr Alexander.

September 18.—In the evening preached at the station, Dee street, and announced the closing of the mission there for a time.

1865.

February 26.—Preached at Queenstown, on Lake Wakatipu, morning and evening. Rode out to Arrowtown on Monday, and made what arrangements I could towards the regular supply of the district with Gospel ministrations.

1866.

March 18.—Preached at Wallacetown for Mr Stevens and read the edict for his induction.

April 1.—Was on a tour among the stations on the Mataura river, and had a service in the house of Mr Peter McKellar, Wai-mea Plains.

December 30.—Returned for a three months' sojourn in which I visited Victoria for the sake of my health, officiating chiefly for Mr Steel, who exchanged with me and supplied my pulpit. I desire to record my thanks to God for all His goodness to me on this occasion.

1867.

February 17.—The afternoon service has now been changed to the evening for a trial.

April 28.—Preached at the Bluff to a congregation which was very small.

July 14. — Preached at Mabel Bush, opening the new church there. Mr Alexander preached for me.

1868.

February 2. — Preached at the station at Myross Bush School and opened it, Mr Bannerman preaching for me.

May 3. — Preached at Mr Galt's house on the other side of the Mataura, and Mr Martin preached for me.

August 30. — Preached at Winton for Mr Stevens who preached for me in the morning, and Mr Bethune in the evening.

October 18.—Preached in the forenoon for Mr Bethune in the Schoolroom at Myross Bush.

November 15.—Preached at the Bluff in the Schoolhouse there on my way to Wellington to attend the General Assembly.

November 22.—Had the pleasure of hearing Mr McGowan preaching and presiding at the induction of the Rev. Mr Paterson (in Wellington) and hearing Mr Calder, of Nelson, preach in the evening.

1869.

February 7.—Preached on my way back from Switzers' diggings at Mr Hamilton's, Oteramika, for Mr Alexander, who preached for me.

May 2.—Preached at Queenstown in the forenoon and at Frankton in the afternoon, where I was at the induction of the Rev. Donald Ross which took place on the Friday preceding.

May 9.—Preached at Forest Hill in the little church there for Mr Stevens, and intimated the arrangements proposed by the Presbytery for the district.

May 23.—Preached in the forenoon from Hab. 2. 15., a sermon on the subject of Temperance, in which I declared my



resolution to abstain from all strong drinks as beverages for 10 years and not to give them as beverages in my house.

May 30.—Mr Ross of Queenstown preached in Gaelic in the afternoon when a collection was made on behalf of church building at Queenstown.

1870.

January 23.—Preached at Edendale Station and again at Morton Mains on my way back from the Synod.

1872.

April 7.—Preached in the forenoon in the church for the first time after its enlargement from Matt. 25. 6.

1873.

January 12.—Preached on board the Storm Bird before she started from the Jetty on my way to Dunedin (to attend the Synod).

January 26.—Preached in the evening in the Schoolroom at Waikiwi where service was held for the first time.

April 27.—Preached at Long Bush and opened the new Church there.

July 6.—Preached at Arrowtown for Mr Ross, and opened a new church. Mr Bethune preached for me.

1874.

February 22.—Preached at Stewart's Island in the forenoon at the Neck, to Maoris and Half-castes and in the afternoon at Half Moon Bay in the house of Tom Leask.

March 8.—Preached at Port William in the Barracks and had a considerable portion of the crew of the whaler the "Eliza Adams" for my hearers.

December 6.—Preached in the evening at Orepuki, whither Mr Ross and myself had been sent as a deputation.

1875.

On Thursday March 4th sailed from Bluff in the ship Ocean Mail with Mr Charles Connor and my wife and myself as passengers. Visited England, Scotland, France, Germany, Brussels, Switzerland and America, arriving back in Invercargill on Wednesday, 19th January 1876.

1876.

March 4.—Laid the foundation stone of 2nd Presbyterian Church. (Friday).

May 21.—Preached and dispersed the Sacrament in the 2nd. Charge when 36 communicated.

July 2.—Preached at Winton and opened the new church there in the forenoon.

December 10.—Preached at Mataura township, forenoon and evening, and held congregational meeting when it was unanimously agreed to ask the Presbytery to moderate in a call in favour of Mr Davidson. Mr Ewen preached for me both diets, Professor Salmond opening the 2nd Church.

1877.

July 15.—At 3p.m. opened the new Sabbath School at Appleby.

August 12.—Endeavoured to have a service on board the Ringarooma on my way to Melbourne to consult Dr Bowen as to my eyesight but weather so stormy scarcely any could attend.

September 2.—Held a service on board the Tararua on my way home from Melbourne.

1878.

July 7.—Mr Summers who has come to supply preached for me at the forenoon service and in the evening.

1879.

February 16.—Preached at the Elbow (Lumsden) forenoon and evening having started on a preaching tour with Mr Ross Queenstown (round Manapouri and Te Anau lakes). He also sought to prepare the way for the settlement of a minister in Elbow and neighbouring country.

May 4.—Preached at Palmerston for Mr Clark in the forenoon and evening, having been at Otepopo at meeting of Oamaru Presbytery in connection with the call of Mr Baird to Winton.

June 29.—Mr Summers preached a farewell sermon in the evening.

December 14.—Exchanged with Mr Ferguson the preacher supplying Taringatura and preached at Dipton and Lumsden. On the following Thursday a congregational meeting was held, and, owing to the state of my health it was agreed that the Presbytery should be asked to sanction my retirement as Pastor Emeritus and the appointing of a colleague and successor.

December 21.—Exchanged with Mr Cameron of Riverton.

December 28.—Exchanged with Mr Ewen of Limestone Plains.

1882.

After having been so long laid aside by the good hand of God upon me, I was enabled to attend Synod, and resume some measure of work in January of this year 1882.

January 22.—Conducted service in the forenoon for Mr Ferguson in our church, making remarks on Psalm 19.

April 23.—Preached at Riversdale in the forenoon and at

Waikaia in the evening, where I opened a new church.

July 9.—Preached in the evening at Riverton on the occasion of the opening of the new church. Dr Stuart, Dunedin, preached in the forenoon. The church was crowded at both diets.

September 3.—Preached in the evening for Mr Paterson in connection with the re-opening of his church.

December 3.—Preached at Pine Bush and Fortrose for Mr Henry who was sent to moderate in a call at Waikaia.

1883.

January 21.—Preached at Chatton schoolhouse in the forenoon and in the afternoon at Knapdale schoolhouse. At both places it was agreed that Mr Wright's name be inserted in a call.

July 15.—Preached at Clinton in the forenoon and evening and opened the new church there.

1884.

February 12.—Preached at Gordon (Gore) after the meeting about sanctioning Gore had been held.

October 19.—Have been away at New South Wales, leaving for Sydney towards the end of May and arriving here again about the middle of October.

1886.

February 7.—Preached at North Chatton and opened the new church there.

November 7.—Was present at the service at Woodend where Mr Ferguson preached, opening the new church.

November 21.—Mr Ferguson preached Mr Watson's funeral sermon in the forenoon.

December 19.—Opened the new church at Fortrose.

1887.

June 12.—Addressed the table after communion in my own church, and in the afternoon opened a new place for the meetings at Georgetown.

1888.

January 29.—Opened the new Bridge Road church.

March 4.—Preached at Mabel in the afternoon, and opened the new church.

September 16.—Preached at Orepuki in the schoolhouse in the forenoon, and in the afternoon in the schoolhouse at Pahia. During the day I baptised 21 children and next day Monday the 17th I baptised 3 more.

1889.

May 19.—Preached in the forenoon at Makarewa and in the



afternoon at Bridge Road church and held meetings. Held a meeting also in the evening at Waikiwi, where Mr Jolly preached.

August 11.—Commenced an evening service in the Town Hall, South Invercargill

1890.

May 25.—Opened the new church at Orepuki.

September 21.—Preached in the forenoon at Waikiwi, in the afternoon at Bridge Road and in the evening at Makarewa, and read the edict for the induction of Mr Thornton.

1891.

February 22.—Ordained at Woodend Mr Robert Donnelly, Mr James Murdoch and Mr Alexander Henderson to be elders for the Mission Station.

March 16.—Flitted into the cottage manse on Elles Road.

March 23.—The first meeting of the newly-elected Session and Committee (for South Invercargill) was held in the evening.

November 8.—Opened the new church at Edendale.

1892.

March 16.—Preached at Otatau at the ordination of the Rev. Alexander Macdonald.

1894.

August 26.—Preached in the evening in my own house where service had been held the previous Sabbath evening, the Town Hall having been left by us on account of the rent being raised.

December 2.—The new church which has been built in South Invercargill was opened to-day, when I preached in the forenoon and Mr Smith preached in the evening.

1895.

December 8.—Mr J. G. McLeod who came to assist me on December 3 conducted the services.

1896.

March 8.—Mean to start on Tuesday (10th March) from the Bluff on a visit to the Home Country, Mr McLeod to supply during my absence and Mr Gibson Smith to be Moderator of Session.

November 8.—I returned from my trip to the Home Country on Tuesday, October 27, having reason for thankfulness for many mercies. Intimated my cessation of the meetings at Georgetown.

1898.

July 10.—Mr Donnelly preached for me at Woodend and I conducted a short service at South Invercargill. The doctor tells us that I require to give up work here for a few months and perhaps for good and all.

July 31.—Mr Hardie preached for me at Woodend and South Invercargill. I have been unwell, the stomach being out of sorts and I require to take rest from my ordinary work for a little.

(No further entries. Mr Stobo died 24th December.)

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From "Southland Times," 24th October 1910.

### **FIRST CHURCH JUBILEE.**

The Jubilee services held in First Church yesterday by the Rev. John Ferguson attracted very wide attention from the church-going section of the community, and both morning and evening the building was crowded by members of the church and by people attached to other churches, but who desired to renew acquaintance with the popular one-time pastor of First Church. Prior to the morning service Mr Ferguson met the Bible Class members and his happy characteristic of remembering faces and easily recalling incidents of bygone years pleasantly surprised many of the members who were in the bib-and-tucker stage when the visitation of the burly minister was a welcome event in their youthful lives. In the afternoon Mr Ferguson spent an hour in the midst of the Sunday School children. Physically and temperamentally the visitor is little changed by the years, and in the pulpit he is still the well-remembered preacher who grips his congregation not so much by the facile arts of rhetoric as by the tokens of a keen and very human appreciation of the difficulties that beset a man's religion in daily life and the helpful sympathy with the struggler that warms the hearts of listeners to him as one sharing like problems.

#### **The Morning Service.**

At the morning service Mr Ferguson founded his address on the text "For other foundations can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3-11). The sermon which followed was not in the ordinary sense a sermon at all; it was a minister's self-revelation on intimate confessions, made to his old congregation as a man would speak to his trusted friends of what the Christian ideal meant to him. The question, he said, of what Christ was to him was one which could be answered by a man only by his taking the question home to himself. He was going to tell them what Christ was to him as a man, a sinner, who was striving to be built up and to grow to reach the full growth of manhood, and rise, if possible (in the words of St. Paul) to the measure of the stature of Christ. The minister proceeded to state in broad outline the appeal of his belief to him. First there was the wisdom of God's love. "Be thou in thy manhood just like unto Christ as in old time," the highest example of eternal wisdom, which recalled the sweet story of how Jesus lived among men and of His love which endured suffering, hardship, contradiction and shame with a patience that never broke or wore out. Then there was the forgiveness of God that was wrapped up in His love, and forgiveness that was the Great message to the sinner—the message of hope. Belief in Christ carried also the assurance of the sympathy of God's love. When a man was

struggling with life's temptations, seeking desperately to win out there came upon him the answer, Christ is with me ; the love of God in His full sympathy is with me." Further, the love of God was an Evangel, the bringer of good news. Because a man believed in Christ he was given the kind of love that constrained him to be kind to those in error, patient with those in the wrong, to reach out a lifting hand to the fallen and to speak a tender word to those that were banned by the merciless judgment of the world. Finally the love of Christ was a busy love, that never rested, never hasted, but always moved on. Mr Ferguson insisted that one in the love of Christ could go to the most vile of men and take him by the hand to lead him to Jesus, and honestly tell him that it was just such as he that Jesus was seeking ; that for him there was forgiveness, sympathy, work and eternal salvation. If built on the right foundation a Christian man's belief would mean to him all the love, forgiveness and sympathy, that had been mentioned, and he would help his fellow-man up and never, never push him down. Looking back over the fifty years of witness-bearing for Christ in that church, and upon the work of God in the city of Invercargill, there was this lesson to be learned—that all the good that has been done in the bygone years had been done through faith in Christ as the only foundation and by struggling to be up-built upon that foundation by love and love alone. Whenever there had been loss, waste, disappointment and disillusion and things had gone wrong, the root of the wrong-going of the loss and misery was to be found in lack of love. There was no message for human lips, no treasure for human heart, or light for human soul like that which was in Love. For fifty years the love of Christ had been here laid as the one foundation, and noble men have borne witness. Some of them were dead and the people revered their memories because they were so grandly loyal and true to those beautiful fundamentals of the story of God's love for man. Mr Ferguson concluded by impressing on his congregation the necessity for building on a foundation in Christ.

The communion was dispensed at the close of the service, and about 480 people communicated, which is a much greater number than has ever before, in the history of the church, taken part in the ceremony at one time.

#### **Afternoon Service.**

In the afternoon a children's rally was held, the church being well filled with scholars from Sylvan Bank and the Main School. Mr J. Neill, Superintendent of Sylvan Bank School, gave a general outline of Sunday school work both in East Invercargill and the Main School, paying great tributes of praise to the diligent and honest workers who had laboured so heroically in the past.

The Rev. John Ferguson gave a characteristic address which was punctuated with good advice to the young people.

The Rev. R. M. Ryburn also spoke words of wisdom, both his and the previous speakers' addresses being listened to with much attention.

#### **The Evening Service.**

First Church was crowded to the doors in the evening, when the Rev. John Ferguson again occupied the pulpit. Not only were the pews filled to overflowing, but many extra chairs and forms were



placed in the church. Numbers of people were content to accept accommodation in the various ante-rooms and in the porch, while many were unable to obtain admittance at all. The service was conducted with a view to special thanksgiving celebration in connection with the jubilee of the church. For instance, in connection with the singing of hymn 195, "For all the Saints who from their labours rest . . . Thy name, O Jesus, be for ever blest," the minister asked the congregation to consider it as a special tribute to those who had worked and had died during the past fifty years, to their wondrous energy and clear foresight.

Mr Ferguson chose as the text of a very eloquent sermon from the 2nd ch. of the 2nd Book of Kings—"And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of the Jordan."

The preacher, after briefly reviewing the circumstances of the final interview between Elisha and Elijah, when the former had said, "I pray thee, let a double portion of thy spirit be upon me," asked if the congregation knew how to read this story so as to appreciate the beautiful and inspiring symbolism of it. The ancient writers concerned themselves chiefly with the hidden meanings of events, and great spiritual movements were matters of first importance with them. Elaborating this point, he explained that the reference to the chariot and horses of fire was to arrest attention, and the man who pooh-poohed it did not know how to read history—did not know how these men wrote history. The passing away was made glorious so that the spiritual meaning of the life might be understood. Only men who had lived such a life would have such a death. Various illustrations bearing on the point were given. Reference was made to Enoch, "who walked with God," and God took him. A sublime life had to be held up before the eyes of generations, and so the idea grew that such men should have a glorious passing away. The preacher referred also to the singular and beautiful story of the passing of Moses, the whereabouts of whose grave no man knew. The death was great and famous to draw attention to the life of the man. And so, in a higher plane, there was the life of the Lord Jesus Christ, "Whom ye slew with cruel hands"—but God raised him. This was the son of God who went thus from earth, and so the meaning of the beautiful symbolism was revealed. Another note elaborated by the preacher was that the chariot and horses of fire was a well-known symbol to signify guardianship by God. Elijah had been spoken of as the prophet of fire, because in himself and in his work he showed in a marvellous way the presence of God among his own people. A third note was that the fire and the rushing of wind symbolised the consecrating power of God's spirit. Several appropriate references in this connection were given from Old Testament and New Testament stories. And Elisha had felt that now he had come to his own, and was no longer the servant of Elijah, but of God, and he cried, "My father, my father, the chariot of Israel, and the horsemen thereof." He took his own mantle and tore it in two and cast it from him, and took up the mantle of Elijah without delay. And, the preacher urged, the insistent need of God was never so strong as to-day. He referred

to the young man who came to Jesus and was told to take off the mantle of self-conceit, and self-satisfaction, and to put on the mantle of loving kindness. The same imagery was seen through century after century of Bible story—Put on Christ Jesus; wear him as your mantle. The legacy of Elisha, a old mantle, well-worn, no doubt, and frayed, meant a great deal to him as the symbol of God working within. The preacher then illuminated the meaning of the picture of Elisha, the newly-ordained worker, showing confidence and spirit as the possessor of Elijah's mantle. He ventured on the power of God and he succeeded. No difficulties were too great to be overcome, God helping. Faith could move mountains; the spirit within made the difficulty, and the spirit overcame the difficulty. In the concluding portion of his address the preacher paid a tribute to the workers in the church fifty years ago, their work actuated by faith, and crowned with success. They had realised that there were men to engage in agricultural and industrial pursuits, to undertake the education of the young people, and to secure law and order, and they knew what was wanted to build the manhood of the nation on a sure foundation. The difficulties melted as, inspired by the spirit of God, they used the mantle of Elijah to smite the sea. The difficulties to-day were different in kind, but the same spirit was essential. They should go straight forward as individuals, and as a congregation, but the preacher enjoined his hearers that particular care should be paid to the individual life of each.

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From "Southland Times," 27th October, 1910.

#### **LAYING FOUNDATION STONE OF NEW BUILDING.**

Several hundred members and adherents of First Church assembled in the Church grounds yesterday afternoon to witness the ceremony of laying the foundation stone of the new Church, with the building of which it was proposed to make a start as a fitting memorial of the jubilee of the congregation. Members of the Presbytery of Southland were also present in strong force, and among others in attendance were the Mayor (Mr W. A. Ott) and Mrs Ott, the former ministers of the congregation, Rev. John Ferguson (of Sydney), and Rev. Robt. Ferguson (of Auckland), and the architect for the new building, Mr John Mair. The Moderator of the Southland Presbytery, Rev. R. Welsh, of Arrowtown, presided over the ceremony. Many of those present at yesterday's function had been present when the foundation of the present Church was laid fifty years ago, and to them the altered circumstances brought by the progress of the years made the occasion an eventful one.

The customary services of praise and prayer having been duly offered, the Moderator called upon Mr John Findlay, one of the office-bearers, to review the history of the Church so far as building progress was concerned.

Mr Findlay said that early in the year 1861, an interim committee set about making preparations for the establishment of a Church building. It was a singular coincidence that it was on 26th October, 1861, that tenders had been called for the erection of "First" Church. In 1872 additions had been made in the form of an east and a west wing; and in 1880, after the advent of the Rev. John Ferguson, the building was increased to its present size.

It was in 1887 that the first proposals were made for the erection of a new Church but it was in 1889 that they first assumed definite shape. Forty shares had been taken up in the Southland Building Society, and special arrangements were made in taking up the offerings at the evening services so that the financial obligations could be met. By the end of 1894 the sum of £540 had been collected and in 1895 the Ladies' Guild decided to devote its energies to the new Church building fund. The Deacons' Court allowed 5 per cent on all sums collected by the efforts of the Guild. The ladies had been doing this work for fifteen years, and at the last sale of work they had taken the record amount of £163. Altogether a total of £1,835 had been raised by the Ladies' Guild. The members of the Choir also had formed the nucleus of a fund for a pipe organ, and £284 had resulted from this source. From all sources a total of £6,615 had been raised, including a special call (of £400 odd) made on the congregation in 1903, and a legacy of £300. Last year the Deacons' Court decided to canvass the congregation, and the amount asked for, £3,000, had been promised and would be given within the next three years. Although none of these promises were expected to be fulfilled until the foundation stone of the new Church was laid, already several hundred pounds had been passed over to the Deacons' Court. Then there was a Synod grant of £500 to be taken into account, and altogether the sum of £10,000 was practically within reach. The thanks of the Deacons' Court were due to the Ladies' Guild, and to the other workers who had enabled such a state of affairs to come to pass. Mr Findlay also spoke of the plans of the new building which, as submitted by Mr John T. Mair, the architect, had been described by the Rev. Jno. Ferguson as that of the most compact and best equipped Church outside of America. He concluded by a timely reference to the special collection to be taken up at that gathering in aid of the building fund. (It may here be mentioned that the amount of the collection was later announced to be £50 7s 6d.)

The Rev. R. M. Ryburn intimated that he had received a telegram of congratulation from Mrs Cato, of Melbourne (a daughter of the Rev. A. Bethune, who also expressed a desire to donate £10 towards the building fund; and a telegram of congratulation from Mr David Strang. At the conversazione in the evening Mr Ryburn, speaking of the desire to have all the past ministers of the church present during the celebrations, referred to the general regret felt at the absence of the Rev. J. Gibson Smith, the more because it was indifferent health that had kept Mr Smith away at this time. Mr Ryburn also received during the day a telegram conveying good wishes from Miss Bethune in Victoria. Mr A. W. Traill, secretary of the Oban Presbyterian Church, in acknowledging with thanks an invitation to be present at the ceremony and expressing regret at being unable to accept it, recorded the appreciation of the residents of Stewart Island of the early work carried out by the Rev. A. H. Stobo, who was the first by many years to break ground in that district.

Mr R. W. Porter, on behalf of the office-bearers of the church, presented to the Rev. John Ferguson, and the Rev. R. M. Ryburn each a silver trowel bearing an inscription suitable to the occasion. Mr Porter's remarks, in making these presentations, to the minister who occupied the pulpit of First Church 30 years ago, and to the minister who occupied it to-day, were singularly appropriate and expressive of the feeling of the congregation.



The actual ceremony of laying the foundation stone was performed by the Revs. John Ferguson and R. M. Ryburn, and, after a certain amount of supervision by Mr J. T. Mair, their assurance that the stone was well and truly laid was accepted with perfect confidence. The inscription on the commemorative slab is as follows:—First Presbyterian Church—This stone was laid in the Jubilee Year of the congregation, on 26th October, 1910, by Rev. John Ferguson, of Sydney, N. S. W., a former minister of the church, and Rev. R. M. Ryburn, M.A., minister 1910.

At the conclusion of the masonry portion of the ceremony an impressive prayer of dedication was offered up by the Rev. James Baird.

Addresses were given by the Revs. John Ferguson, R. M. Ryburn, and G. Lindsay, and by His Worship the Mayor (Mr W. A. Ott).

Mr Ferguson said that he was grateful to the office-bearers for asking him to come over to visit the scenes of his old associations. His address, brightened by personal allusions, and showing a delightfully intimate appreciation of every lovable feature of the old church as he knew it 30 years ago and in 14 succeeding years, was thoroughly enjoyed by every one present. The occasion was just such a one as to reveal in the most convincing manner the appealing personality of the man whose visit to Invercargill is regarded as a memorable event in the history of his old church. He spoke with reminiscent and unalterable appreciation of the hard work, courage, and ardent hope of the men who had been associated with the church in early years. The references to the discussions in the old Deacons' Courts as to the growing necessity for a new church, the careful prospecting (with knife blades) for unsound timbers in the old church, and the varying opinions as to its state of preservation, were listened to with interest. Particularly diverting was the account of the important part which the old weather-cock on the steeple used to play in the affairs of the church. The new church would be an indication of the prosperity of the town. Mr Ferguson was able to speak of the firm belief that was held in the great future before Invercargill, and the years of adversity that preceded the present prosperity. The town had grown and it was but fitting that the House of God should be a feature of its progress as the old church had been. It was a matter of great joy that one of their own boys, trained and brought up in the old church, should be the architect for the new one, which would, when completed, be the finest church in Australasia. Mr Ferguson also referred to the fact that, among others, the present Mayor of the town was an old boy of the church, and that two of the speakers that day (Messrs Findlay and Porter) were also First Church boys. He concluded an inspiring address with the declaration that the new church was worthy of the congregation and of Him who loved and gave himself for them.

The Rev. R. M. Ryburn said that he was grateful for the privilege granted him to assist in laying the foundation stone of the new church. He looked upon himself as being quite new to First Church. Never before the past few weeks had he felt so much the power in the life of the congregation. They had a great work before them, but he was sure that they would rise to the occasion. The ceremony of laying the foundation stone had been used merely as an occasion to ask God's blessing on the

work. It should be remembered, he mentioned in the course of his address, that man was a composite being, partly mental, physical, and spiritual, and that the whole round of man's life should come within the sphere of the church. Young men that had been trained in First Church were playing an important part in the life of the town to-day. He trusted that they would all work together and God's blessing would rest upon them; that together they would pray for the ingathering of souls and the building up of the spiritual life of the new church.

The Rev. G. Lindsay, speaking on behalf of the Southland Presbytery, congratulated the congregation on the event which was being celebrated that day. He spoke with appreciation of the important part taken in fostering the aims of the Presbytery by the successive ministers and office-bearers of First Church.

Mr W. A. Ott congratulated the congregation of the church on behalf of the citizens of the town. It was a pity, he thought, that there were so many different denominations, and he looked forward to the time when differences of doctrine would be overlooked and there would be one grand church. He expressed his personal indebtedness to the training he had received in First Church, and his pleasure at being able to extend a welcome to the Rev. John Ferguson and the Rev. Robt. Ferguson. He regretted exceedingly the inability of the Rev. J. Gibson Smith to be also present with them on that occasion. In congratulating the congregation on being able to erect a new church he said that he expected even better work to be carried out in the new church than was possible in the old one. The good old Gospel stood for all time, but it had to be clothed in a new garb. What was good enough in the past was not good enough to-day and the church must keep up with the times. As an appropriate summary of the idea he wished to place before his hearers he concluded by quoting Tennyson's appeal—"Ring out the old; Ring in the new. Ring out the false; Ring in the true. . . . Ring in the Christ that is to be."

At the conclusion of the ceremony, the visitors were entertained at afternoon tea by the ladies of the church. The office-bearers wish to express their appreciation of the action of the Southland Pipe Band in playing a few selections before the ceremony was commenced.

#### THE EVENING CELEBRATION.

First Church was almost full in the evening when a conversazione was held. The Rev. R. M. Ryburn presided, and, after the opening services had been performed, explained that the gathering was held in connection with the celebration of the Jubilee of the Church. It was the intention of the office-bearers to publish a small pamphlet setting forth the history of the church for the past 50 years. The book would also contain a number of photographs of past workers of the church, of the original church, and of scenes that were of interest historically in connection with the growth of the town. The speeches that evening would, therefore, of necessity be extremely sketchy in character. Mr Ryburn nevertheless gave an extremely interesting resume of the chief incidents in the history of the church from three or four years before the induction of the Rev. A. H. Stobo in 1860, until the induction of the Rev. John Ferguson in 1880. He referred

also to the establishment of the Southland Presbytery in 1865, and indicated by convincing illustrations, the immense amount of work undertaken by Mr Stobo under exceptional difficulties.

The Rev. Robert Ferguson, who was received with enthusiasm, was evidently very much at home with his old congregation, and delivered a breezy address which was greatly enjoyed. Referring to some of his old experiences, he mentioned that he had once been called upon to solemnise four weddings in two hours, a very good record he thought—two knots an hour.

The Rev. John Ferguson, who had been specially asked to speak about himself, explained that he was not going to do that, but he nevertheless, in the course of an intensely interesting address covering his fourteen years' ministry in Invercargill, touched upon so many matters that revealed his close personal grip of every detail concerning his church, that his hearers were thoroughly satisfied.

Addresses were also given by the Rev. J. Cumming (on behalf of the Southland Presbytery), Rev. W. Grigg (on behalf of the Ministers' Association), and the Rev. R. Fairmaid (on behalf of the young ministers who had come from First Church).

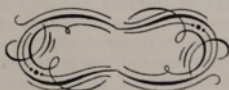
During the evening refreshments were handed round, and to an excellent musical programme part songs were contributed by the choir, solos by Miss Mehaffey, Mrs MacGibbon, and Mr H. Strang, and a violin solo by Mr Inglis Todd.

An interesting fact mentioned by the Rev. R. M. Ryburn at the Jubilee Conversazione in First Church last night was that two ladies who were present at the first communion held in the church (fifty years ago) were present at the special jubilee service last Sunday morning. They were Miss Cochrane, of Invercargill, and Mrs Livingstone (daughter of Dr Burns), of Dunedin.

(From Southland Times, 31st Oct., 1910.)

#### THE LAST SERVICES.

The Jubilee week of First Presbyterian Church concluded yesterday, when the morning service was conducted by the Rev. R. M. Ryburn, M.A., the present minister of the church, and the evening service by Rev. Robert Ferguson, of Auckland, a former pastor of the church. At the evening service the minister based his message upon the text "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." There were full congregations at both diets of worship.





List of Elders in the Congregation of First Church, Invercargill,  
since its inception on the 29th June, 1860.

Name.	Date of Ordination	Date of Resignation	Reason of Resignation.
Alexander Bethune	23-6-61	20-1-93	Deceased.
Thomas Ferguson	"	26-3-68	Infirm.
James Bennett	"	30-3-65	Resignation.
Duncan McArthur	17-5-63	7-10-72	Removal.
William Grant	"	—5-76	Resignation.
Archibald Bonar	2-10-64	26-3-68	Removal.
Peter Campbell	"	26-3-68	Removal.
Kenneth Finlayson	"	7-10-72	Removal.
Thomas Watson	24-6-66	5-7-86	Removal.
Alexander Law	"	26-3-68	Removal.
Wm. Kerr	"	30-5-67	Removal.
John Erskine	25-10-68	7-10-75	Resignation.
Frederick Geisow	"	2-1-73	Removal.
John Murdoch	"	5-3-91	Removal.
Robert Sloan	19-3-71	—12-82	Deceased.
Wm. Fraser	"	—9-76	Joined St. Pauls.
Walter Henderson	31-8-73	—8-76	Resignation.
Thomas Arthur	"	3-9-74	Removal.
William Cruickshank	"	4-5-85	Resignation.
Frederick Geisow (Re-elected)	11-3-77	17-11-81	Left the Colony.
Donald L. Matheson	"	12-9-03	Deceased.
Robert Erskine	"		
John Borrie	9-1-81	22-11-94	Deceased.
T. M. Macdonald	"	5-12-07	Resignation.
R. D. Yule	"	—87	Removal.
Lawrence Mail	"	23-3-96	Removal.
Joseph Johnston	"		
Alexander Macdonald	"		
William Asher	11-11-83	6-7-96	Resignation.
William Hain	"	—88	Removal.
Donald Ross	"	13-9-02	Deceased.
Robert Paul	23-8-85	17-12-91	Resignation.
John K. Jamieson	11-11-88	5-7-97	Resignation.
James Manson	6-3-92	15-8-07	Deceased.
John Neill	"		
David Strang	"		
Henry Gibb	"	24-2-96	Removal.
Jas. R. Macdonald	9-6-92	17-2-96	Removal.
James Allen	11-6-93	9-12-97	Resignation.
W. A. McCaw	7-6-96		
W. G. Mehaffey	"		
R. F. Cuthbertson	"		
James Lennie	"		
David Barron	22-5-98	18-2-01	Removal.
Richard Allen	"		
J. L. McG. Watson	1-9-01		
Wm. N. Stirling	"		
Robt. W. Porter	"		
Robt. J. Cumming	2-6-07		
John Findlay	"		
Magnus Fraser	"		
George D. McIndoe	"	18-6-08	Resignation.
Samuel McC. McDonald	"		
John Wm. Thompson	"		

List of Deacons in the Congregation of First Church, Invercargill,  
since its inception on the 29th June, 1860.

Name.	Date of Ordination	Date of Resignation	Reason of Resignation.
Thomas Watson	23-6-61	24-6-66	Ordained Elder.
Kenneth Finlayson	"	2-10-64	Ordained Elder.
William Calder	"	7-10-72	Removal.
Andrew J. Elles	"	—-64	Deceased.
John Blacklock	"	"	Removal.
Frederick Geisow	17-5-63	25-10-68	Ordained Elder.
Gerald Mueller	"	7-10-72	Removal.
Hector McIvor	"	"	Resignation.
James Macarthur	"	"	Removal.
David Milne	"	"	Removal.
John Craig	"	"	Removal.
John Findlay	"	"	Resignation.
John Murdoch	"	25-10-68	Ordained Elder.
Wm. S. Hamilton	2-10-64	7-10-72	Removal.
Alexander Law	"	24-6-66	Ordained Elder.
John Macdonald	"	7-10-72	Removal.
John Wishart	"	"	Resignation.
Alex. Mair	"	"	Resignation.
Andrew Toshach	"	"	Resignation.
John Morrison	"	"	Resignation.
Jabez Hay	25-10-68	"	Resignation.
James Mentiplay	"	—-93	Deceased.
Wm. Fraser	"	19-3-71	Ordained Elder.
Robert Erskine	"	11-3-77	Ordained Elder.
John Macpherson	"	—-81	Resignation.
Robert Sloan	"	19-3-71	Ordained Elder.
Andrew Smith	19-3-71	—-81	Resignation.
Donald Matheson	"	11-3-77	Ordained Elder.
William P. Porter	"	—-8-82	Deceased.
Andrew Dunlop	"	—-81	Resignation.
Thomas Arthur	"	31-8-73	Ordained Elder.
John Gellatly	"	—-81	Deceased.
James Manson	28-6-74	6-3-92	Ordained Elder.
Archibald Campbell	"	—-81	Resignation.
George Dalgleish	"	"	Resignation.
Joseph Johnston	"	9-1-81	Ordained Elder.
Alexander Macdonald	"	"	Ordained Elder.
William Smith	11-3-77	"	"
John Ramsay	"	—-98	Resignation.
John Wishart (re-elected)	"	7-9-85	Resignation.
David Strang	"	6-3-92	Ordained Elder.
Alexander Cameron	"	—-95	Resignation.
Wm. Asher	28-8-81	11-11-83	Ordained Elder.
Wm. P. Grigor	"	—-09	Deceased.
A. J. Elles	"	4-9-86	Deceased.
Thos. Denniston	"	—-10-97	Deceased.
John Thompson	"	"	"
Matthew Mair	"	23-10-00	Resignation.
John Fisher	24-12-85	5-4-97	Resignation.
John Neill	"	6-3-92	Ordained Elder.
Magnus Fraser	"	2-6-07	Ordained Elder.

List of Deacons of First Church, Invercargill.—*Continued.*

Name.	Date of Ordination	Date of Resignation	Reason of Resignation.
Chas. E. Thompson	24-12-85	—-88	Resignation.
Thos. Fleming	"	8-9-98	Resignation.
R. F. Cuthbertson	"	7-6-96	Ordained Elder.
Robt. P. MacGoun	6-3-92	6-8-03	Resignation.
Walter Henderson	"		
J. L. McG. Watson	"	1-9-01	Ordained Elder.
John Findlay, Jnr.	"	2-6-07	Ordained Elder.
Robt. A. Anderson	"	2-5-98	Resignation.
Herbert A. Macdonald	"	18-6-07	Resignation.
John Smyth	"	1-5-93	Removal.
Frederick Twemlow	"	—-06	Removal.
Robert Frederic	"	—-02	Removal.
John Johnston	"		
Robert W. Porter	"	1-9-01	Ordained Elder.
John Fairmaid	"	—-1-05	Deceased.
James E. Watson	19-3-93	28-4-07	Resignation.
James Lennie	"	7-6-96	Ordained Elder.
Wm. G. Mehaffey	"	"	Ordained Elder.
Wm. N. Stirling	"	1-9-01	Ordained Elder.
Walter Brown	"		
Malcolm Robertson	"		
Jno. W. Thompson	"	2-6-07	Ordained Elder.
Robt. J. Cumming	3-7-98	"	Ordained Elder.
Wm. Farnie, Jnr.	"		
Geo. B. Brown	"		
P. S. Brodie	"	12-2-07	Resignation.
Wm. Young	"	—-08	Resignation.
Wm. Strang	"	—-2-08	Deceased.
John McQueen	1-9-01	—-05	Resignation.
Samuel McDonald	"	2-6-07	Ordained Elder.
Wm. L. McLean	"		
Alexr. Morris	"	12-2-07	Removal.
George B. Batcheler	11-8-07	—-09	Removal.
James M. Brown	"		
Thomas Brown	"		
Chas. C. Cook	"		
Wm. Fraser	"		
Robt. Macdonald	"		
Thos. D. Pearce	"		
Robt. A. Stenhouse	"	23-8-08	Removal.
James F. Strang	"		
David S. Thompson	"	23-2-09	Removal.
John Waugh	"		
Alexr. L. Wylie	"		



**CLERKS OF SESSION**

since the inception of the Congregation  
on 29th June, 1860.

Name.	From.	To.
Alex. Bethune	14-11-60	26-7-66
William Law	26-7-66	30-1-68
Thomas Watson	30-1-68	5-7-86
John Borrie	4-10-86	12-7-94
John Neill	13-9-94	23-3-96
David Strang	23-3-96	3-8-96
W. A. McCaw	3-8-96	

**CLERKS OF DEACONS' COURT**

since the inception of the Congregation  
on 29th June, 1860.

Name.	From.	To.
Alexander Mair		
Thomas Arthur		3-9-74
David Strang	1878	6-3-93
H. A. Macdonald	6-3-93	27-10-02
R. J. Cumming	27-10-02	

**CHURCH OFFICERS.**

Name.	From.	To.
Wm. Steele	1861	1865
Donald Ross	1865	—10-86
Murdo McKenzie	—10-86	—1-11
Andrew Wilson	1-3-11	

**TREASURERS OF DEACONS' COURT.**

Name.	From.	To.
Andrew J. Elles	1861	1864
W. P. Porter	1864	1877
David Strang	"	"
R. Erskine	"	"
Wm. Smith	1877	9-4-85
Jas. Manson	9-4-85	9-10-01
A. W. Morris	18-11-01	15-1-07
R. W. Porter	12-2-07	

**PRECENTORS and CHOIR MASTERS.**

Name.	From.	To.
John Fairmaid	1861	1869
Wm. Laing	"	"
Neil Ferguson	"	"
— Gibson	"	"
Arch'd McKellar	"	"
Peter McCallum	"	"
Robert Erskine	1869	14-6-94
J. L. McG. Watson	18-6-94	1900
Wm. Quinn	1900	28-12-05
Herbert Hay	18-2-06	29-1-11
Wm. Quinn	1-2-11	

**ORGANISTS.**

Name.	From.	To.
W. Lillicrap	11-10-91	1892
J. L. McG. Watson	11-10-91	"
George Watson	1892	1897
Miss Geddes	"	"
Miss Grigor	"	"
R. D. Nimmo	4-1-97	29-5-00
Miss Gilchrist	23-10-00	9-8-04
Miss Nesta Hay	12-10-04	

**SABBATH****SCHOOL SUPERINTENDENTS.****A—Main School.**

Name.	From.	To.
Thomas Watson	1860	5-7-86
D. L. Matheson	5-7-86	7-9-99
R. F. Cuthbertson	2-10-99	3-2-02
J. L. McG. Watson	6-3-02	9-12-09
S. McC. McDonald	6-2-10	

**B—Myross Bush.**

Name.	From.	To.
Rev. A. Bethune	1867	1886

# Sabbath School Superintendents.

(Continued.)

## C—Sylvan Bank.

Name.	From.	To.
Charles Rout	1867	1876
Andrew Smith	1876	
James Allen		1880
W. P. Porter		1880
Joseph Johnston	1880	5-7-86
John Neill	5-7-86	

## D—Appleby.

Name.	From.	To.
Misses Tarlton	1876	1877
John Murdoch	1877	
Frederick Geisow		1880
J. Wishart		1880
John Borrie	1880	22-11-94
W. A. McCaw	4-2-95	2-6-03 *

\* Transferred to Knox Church.

## E—Clifton.

Name.	From.	To.
Rev. Wm. Green	1880	1882
Wm. Hain	1882	1887
John Fisher	4-4-87	3-10-87 *

\* Transferred to St. Johns.

## F—Harewood. (Woodend.)

Name.	From.	To.
John Fisher	1886	4-4-87
Wm. Hain	4-4-87	6-8-88
Robert Donnelly	6-8-88	1891 *

\* Transferred to St. Andrews.

## G—Georgetown.

Name.	From.	To.
Rev. A. H. Stobo	1887	1891
Jas. E. Watson	1896	1899

Closed.

## AVERAGE ATTENDANCE AT COMMUNIONS.

Year.	Average Attendance.
1861	56
1862	74
1863	121
1864	183
1865	162
1866	153
1867	162
1868	165
1869	171
1870	181
1871	188
1872	203
1873	208
1874	201
1875	No record
1876	261

Year.	Average Attendance.
1877	215
1878	239
1879	238
1880	No record
1881	305
1882	No record
1883	309
1884	347
1885	329
1886	290
1887	367
1888	351
1889	314
1890	303
1891	315
1892	300
1893	296
1894	No record
1895	304
1896	290
1897	319
1898	270
1899	291
1900	286
1901	265
1902	249
1903	279
1904	294
1905	278
1906	264
1907	261
1908	263
1909	292
1910	312

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Table shewing the Money Raised by the Congregation from 1867.

Year.	Ordinary Collections.	Special Collections and Sundry Receipts.	Seat Rents.	Missions, S. Schools, Church Extension, Aged & Infirm Ministers.	Sustentation Fund.	Buildings.	Totals.
1867	225 11 7	95 10 8	260 0 0	47 10 2	230 0 0		858 12 5
1868	203 18 5	79 10 11	263 6 0	40 5 10	230 0 0		817 1 2
1869	188 4 5	92 2 5	210 15 0	104 17 8	220 0 0		815 19 6
1870	183 14 6	126 10 5	275 19 6	42 3 4	210 0 0		838 7 0
1871	197 18 1	96 12 2	154 14 0	45 7 0	220 0 0		714 11 3
1872		7 4 9		55 11 1	225 0 0		287 15 10
1873							
1874		5 18 6		341 11 6	264 2 2		611 12 2
1875				32 0 0	273 15 0		305 15 0
1876	234 2 0	99 19 9	137 0 0	93 1 10	237 3 0		801 6 7
1877	249 11 0	380 13 3	130 0 0	77 16 6	239 11 6		1077 12 2
1878	274 5 0	113 2 5	194 10 0	86 0 0	271 2 6		938 19 10
1879					255 16 0		255 16 0
1880	370 18 0	146 8 9	258 2 6	187 14 1	207 7 4	84 5 0	1263 15 8
1881	347 18 2	207 13 1	254 17 6	72 15 0	298 19 0	300 0 0	1481 12 9
1882	389 13 6	41 0 5	294 12 6	124 3 8	319 17 6		1169 13 7
1883	461 12 0	82 8 0	304 10 0	127 5 10	322 1 0		1299 14 10
1884	315 5 6	80 0 0		108 12 4	322 15 0		826 12 0
1885	444 17 7	79 8 1	325 7 0	103 19 5	328 2 6		1281 14 6
1886	397 1 6	65 7 1	305 0 0	117 12 6	324 13 5	59 4 6	1238 19 0
1887	261 6 4	64 11 5	268 2 6	47 3 9	214 1 3		855 5 4
1888	336 2 7	82 7 9	269 8 6	93 1 4	295 11 9		1070 11 11
1889	328 13 6	80 6 6	271 12 6	110 0 11	290 1 3		1087 7 6
1890	348 6 11	80 15 1	288 10 0	101 6 0	290 7 0		1182 10 5
1891	341 10 9	85 11 1	263 12 6	93 14 9	277 10 3	73 5 5	1166 12 5
1892	345 6 0	86 7 4	275 15 0	96 17 5	295 15 0	104 3 3	1227 18 8
1893	322 0 0	145 16 6	282 5 0	92 10 7	292 11 6	159 10 1	1295 2 8
1894	341 10 9	98 0 11	246 10 0	84 13 3	272 3 6	118 13 6	1181 11 5
1895	327 6 11	99 10 4	261 15 0	64 7 4	279 0 6	136 11 1	1168 11 2
1896	328 0 8	73 19 0	255 10 0	56 9 9	281 0 9	183 4 1	1178 4 3
1897	324 14 9	104 0 6	226 15 0	84 18 1	300 13 4	226 8 11	1267 10 7
1898	321 3 5	169 18 4	233 5 0	73 2 9	280 0 7	166 18 9	1244 8 8
1899	334 10 7	185 10 5	236 2 6	89 1 7	282 17 7	175 15 1	1303 17 9
1900	342 9 9	162 5 6	208 2 6	78 4 4	302 1 2	177 5 9	1270 9 0
1901	338 9 7	117 0 6	219 15 0	92 8 7	294 4 0	155 7 9	1217 5 5
1902	313 0 5	104 13 7	194 5 0	107 6 3	284 8 2	175 18 0	1179 11 5
1903	331 15 2	83 5 0	230 7 6	100 1 4	273 7 3	334 1 2	1352 17 5
1904	403 7 1	95 10 8	223 0 0	131 9 5	290 2 6	216 8 11	1359 18 1
1905	448 7 7	94 17 11	213 9 3	106 6 2	303 16 5	330 11 6	1497 8 10
1906	435 14 2	143 2 11	231 2 9	129 7 1	259 9 9	364 10 0	1163 7 1
1907	413 9 1	100 6 8	188 0 0	99 16 10	321 4 3	420 2 7	1542 19 5
1908	401 15 11	42 9 8	293 10 0	60 16 7	254 17 0	413 4 4	1466 13 6
1909	483 12 1	110 7 0	237 0 0	90 12 11	205 9 9	418 19 11	1606 13 8
1910	592 11 7	46 11 0	284 5 0	386 14 10	351 3 6	645 7 11	2186 11 0

N.B.—No record prior to 1867.

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