

Comrie, W. J
The Presbytery
of Auckland

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EPUB ISBN: 978-0-908327-15-7

PDF ISBN: 978-0-908330-11-9

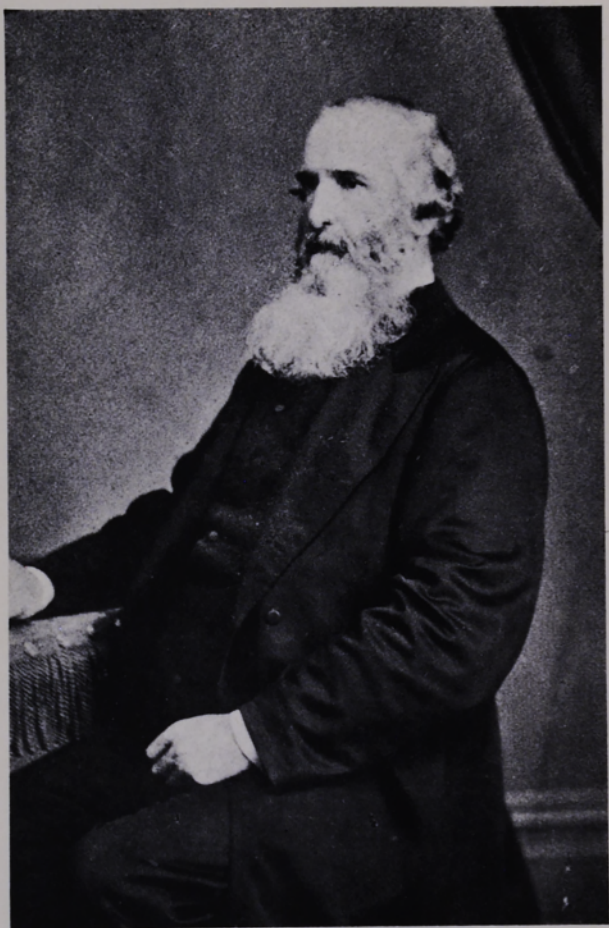
The original publication details are as follows:

Title: The Presbytery of Auckland : early days and progress

Author: Comrie, W. J. (William James)

Published: A.H. & A.W. Reed, Dunedin, N.Z., 1939

THE PRESBYTERY OF AUCKLAND



REV. J. MACKY,
"Father of Auckland Presbytery,"
Moderator of First General Assembly.

THE PRESBYTERY OF AUCKLAND

EARLY DAYS AND PROGRESS

By

W. J. COMRIE.

N.Z. GOVERNMENT
COUNTRY LIBRARY SERVICE



PUBLISHED BY

A. H. and A. W. REED, 33 JETTY STREET, DUNEDIN
and 182 WAKEFIELD STREET, WELLINGTON
NEW ZEALAND.

*Wholly Set Up and Printed in New Zealand
by Wright and Carman Ltd.,
177 Vivian Street, Wellington,
and Bound by John Dickinson and Co. (N.Z.) Ltd.,
Wellington,*

*for A. H. and A. W. Reed,
Publishers,
33 Jetty Street, Dunedin, and
182 Wakefield Street, Wellington.
1939*

2852

37297

31 JAN 1940

FOREWORD

The Presbytery of Auckland has done well to give us this record of the beginnings of the Presbyterian Church in the Province. Our people ought to know more of the brave men and women of those early days, who, while facing the roughest of conditions with only their stout hearts and strong hands to help them, yet desired that they should have for themselves and for their children the worship and ministrations of the Church of their Fathers.

While the early settlers, with dauntless courage, adapted themselves to all the unorganised conditions of this new land, the first ministers, coming from settled parishes in Scotland and Ireland, readily fitted in to their new surroundings. They "roughed it" with the settlers, and pushed out by mud tracks, through swamp and bush, and across fern and scrub, to reach the most outlying homes with God's message of comfort and hope.

In those days the problem of meeting the spiritual needs of the growing settlements was felt to be so urgent that it ruled out the littleness of sectarian division, and our struggling Presbyterian cause received much brotherly help from the brethren of the Anglican and Wesleyan communities already established in Auckland.

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It is evident that those early Presbyterians did not view their work in any spirit of parochial narrowness, for in 1856 at the first meeting of the first Presbytery of Auckland the brethren made plans for immediate Church Extension, and committed themselves to the support of Foreign Missions.

The limits of this historical record do not permit of incorporating in it more personal stories of the pioneers of our Church. There can be no doubt that there is a place for such a record. It would be a colourful picture, and its preparation should be put in hand at once.

To-day we rejoice in the amazing beauty and fruitfulness of this land that the labour of the early settlers has won for us. But nothing gives us greater thankfulness than the knowledge that in laying the moral and spiritual foundations of our country's life, our Church laboured well, and we have entered into her labours.

T. E. RIDDLE,

Moderator of The Presbyterian Church of N.Z.

INTRODUCTION

The Christian Church rests on the one sure foundation, "Jesus Christ Himself being the Chief Corner Stone." By faith we receive, in loyalty we serve. When our Lord began to gather disciples He said, "Come and I will make"; when leaving them to carry on the work He said, "Go ye and make." The essence of the Christian life is personal faith in Jesus Christ; that life grows in fellowship with other believers, and it finds its outlet in the service of all whom it can reach.

The story of the Church is not chiefly one of creeds and conferences, still less is it that of lands and buildings; it is mainly the story of the lives of men and women linked together in fellowship with their divine Saviour and Master and with one another in love and service. A preference for and loyalty to that branch of the Church with which we are connected is not in any way inconsistent with goodwill to other sections of the Church. On the contrary it is the best way to hasten the coming of that for which we are taught to pray, "Thy Kingdom come," and that for which our Lord Himself prayed for His followers, "that they all may be one."

"Looking back helps to looking on." The setting forth of the life and work of our Church in Auckland and its outposts should not minister to our pride, but should rather waken us to a fuller sense of our heritage

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and our opportunity. The answer to the question, "What hath God wrought?" is not a reason for sitting with folded hands; it is a call for thanksgiving and a spur to further effort.

This story has been written by direction and under the supervision of the Presbytery of Auckland, and is commended to all who seek the peace and advancement of our Church and of the Kingdom of our Lord Jesus Christ. Throughout the narrative particular attention is paid to beginnings and changes, to the formation of new congregations, and the reaching out to new fields. The aim is to recall and set down the story of the earlier and formative days, which has so many lessons for to-day, and to put on record the names and the story of those who bravely and well laid the foundations of what we now enjoy. The more recent developments are touched on lightly, and mainly to show the fruition of earlier efforts. When a congregation has been formed and a minister settled in it during recent years records are usually available; in most cases they are fuller than in the earlier stages, and living witness can be given to the more recent events.

The early records are by no means complete; many have been destroyed or lost beyond hope of recovery, and those that remain are in many cases not easily got at by the searcher, and are entirely out of the reach of the majority of our members. This applies not only to Church papers and records, but also to newspapers, magazines and other publications. None of the public libraries or printing houses have full sets of the early papers, nor can the gaps be filled from any known private collections. This makes the story harder to tell, but it also makes even a partial record the better worth while.

INTRODUCTION

The earliest settlers, the pioneers, have all passed away, and the generation that knew them is quickly passing. The story of their difficulties and their triumphs has by no means been fully told; it is worth telling, and the present is an attempt to add a little to what has been done in that direction. Prominence is given to the personal element; some may think too much so, and that too many names are given. For that, however, there is good precedent in the Book which before all others we acknowledge as our guide, and also in some modern works. It may seem to be overburdened with dates, but these will be appreciated by all searchers for further information. Quotations, marked as such, have been made verbatim, and in many other instances the wording of the old documents has to a large extent been retained, including early names and quaint spelling. No attempt has been made to write a romance; the aim has been to set down the facts within which those who seek for romance will not fail to find it, while those who seek guidance and encouragement in present-day difficulties will as surely be rewarded. If it be asked why some important matters have not been recorded or why statements are made which may prove to be inaccurate the answer must be that which is said to have been given by Dr. Johnson when faced with a wrong definition in his famous dictionary, "Ignorance, Madam, pure ignorance." Care has been taken to secure accuracy, but perfect freedom from error is not claimed and any corrections will be welcomed and be of value. Assembly Proceedings, Minutes of Presbyteries, Congregations and Committees, Jubilee and other records have been drawn on and form the basis of this story. There has been no attempt to hide difficulties or to gloss over errors. From these as truly as from successes we may

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learn that which will help us to avoid or to overcome similar conditions to-day. Free use has been made of books and papers available, and the officers and staffs of the Church Offices in Auckland and Wellington and of the Auckland Public Library and the Turnbull and Parliamentary Libraries in Wellington have been very friendly and helpful. Acknowledgment of present-day personal sources of information has not as a rule been attempted, but thanks are tendered to all who have in any way assisted in making this compilation possible, and to those whose financial assistance has enabled this book to be published. The telling of the story will have achieved its purpose if it leads to a deeper interest in and a better understanding of the goodly heritage we have received, with the firm resolve to use more fully the privileges we enjoy. In words familiar to and often sung by those who have gone before, whose story we seek to tell, we too may say or sing with reverence and with sincerity:

“God of our fathers, be the God
Of their succeeding race.

Through each perplexing path of life
Our wandering footsteps guide;
Give us each day our daily bread
And raiment fit provide.

Such blessings from Thy gracious hand
Our humble prayers implore,
And Thou shalt be our chosen God
And portion evermore.”

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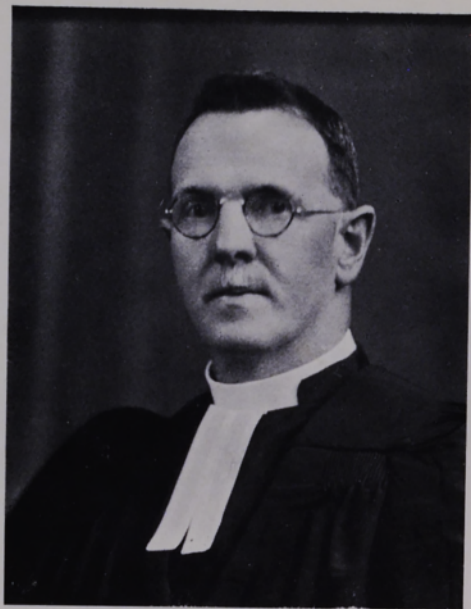
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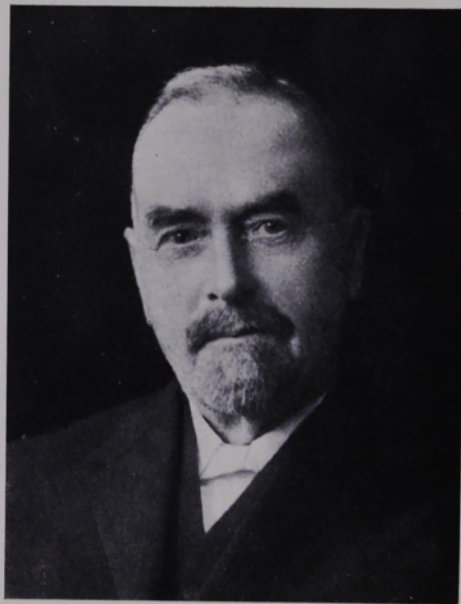
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Rev. T. E. Riddle, Moderator of Assembly, 1938.



Rev. W. J. Comrie.

LAYING FOUNDATIONS

UP TO 1856

From the earliest days of British settlement in New Zealand members of the Presbyterian Church have done their full share in the opening up and development of organised worship in the country. Out of proportion to their number they have filled important public positions, and they have been leaders in all branches of settlement and trade. To the Rev. John Macfarlane, who was settled in Wellington in 1840, belongs the honour of being the first minister of any Church to be settled in New Zealand in the service of the English-speaking people. At the same time it may freely be said to the honour of the Church of England, the Methodist and the Roman Catholic Churches that they had their Missionaries among the Maoris before the Presbyterian Church existed in any organised form in New Zealand. Those Missionaries also, without a doubt, gave useful service to the white settlers, and Presbyterians shared in the benefits. As our story proceeds, it will also be seen how, from some of them, Presbyterian ministers and their congregations received both assistance and encouragement. Among those worthy of special mention are Bishop Selwyn and the Rev. J. F. Churton, of the Church of England, the Revs.

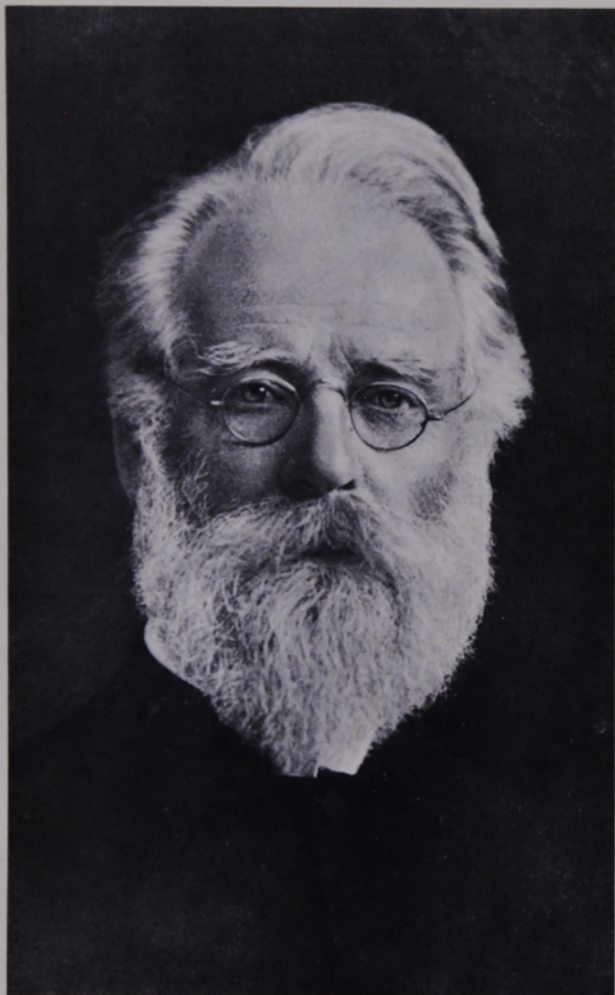
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Thomas Buddle, Walter Lawry and Alexander Reid, of the Methodist Church, and the Rev. Thomas Hamer, a Congregationalist. There was, however, among the Presbyterians a lack of that unity, guidance, and strength which combination can best give to its members, and so there was room for the founding of the Presbyterian Church as an organised body.

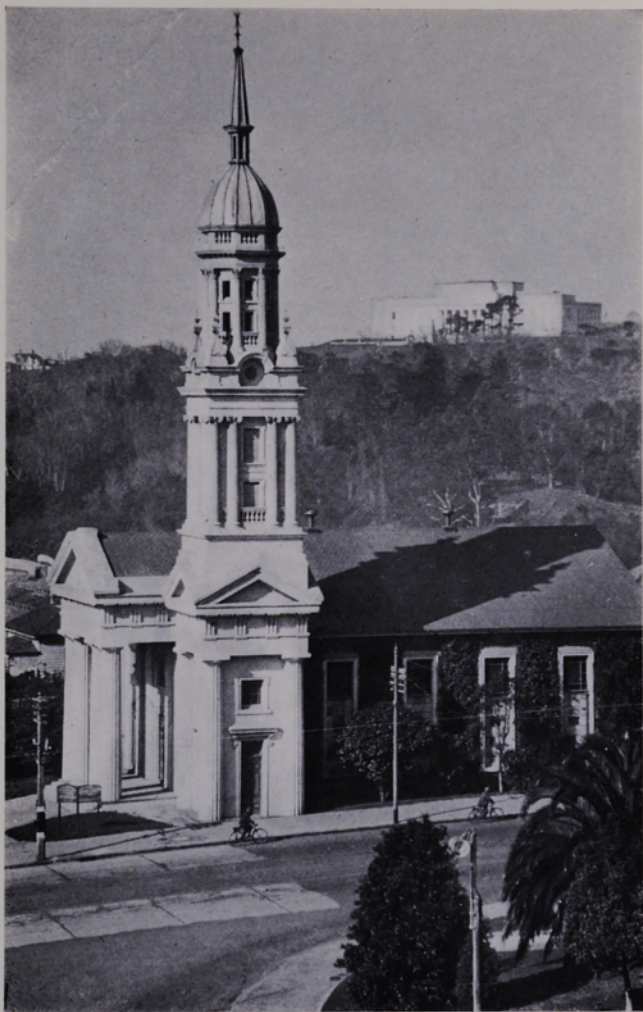
The whole country in the neighbourhood of Auckland had at one time a large Maori population, but before the time when our story begins this had by tribal wars been so greatly reduced that the land in the vicinity virtually lay open to the white man. Maori fighting further afield and fear of a possible attack on the town led to preparation for defence. A large number of British soldiers were quartered on Barrack Hill, now Albert Park, and a massive stone wall about ten feet high was built around it. It is a matter of surprise that so few people have seen or even know of the existence of the remnant of this wall which stands within the University College grounds, and bears a tablet with this inscription:—

"To Commemorate
The Union and Comradeship
of PAKEHA and MAORI
During the great European War
This tablet was affixed by the
AUCKLAND CIVIC LEAGUE
Sept., 1915,
On the remnant of the
BARRACK WALL
Built by Friendly Natives
in 1848
After the burning of Kororareka."

To the men in these barracks the Presbyterian Ministers, with others, gave services, and those who are best acquainted with the story of the early days in



Rev. D. Bruce.



St. Andrew's Church.

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Auckland need only to be reminded of the part played by members of the Presbyterian Church in the life of the young community. To most of us to-day that is a strange and almost new story. The better we become acquainted with it the more shall we appreciate the faith and courage of the men and women who faced the dangers and endured the hardships which attended the laying of the foundations in this new land. It would be hard to tell adequately and, at the same time, fairly, the share which Presbyterians had in that work. Among Public Servants were Dr Sinclair, Colonial Secretary; Alexander Shepherd, Colonial Treasurer; Captain Rough, Harbour Master, Immigration Officer and Director of Works; Felton Mathew, Surveyor-General; Thomas Becham, Police Magistrate; Dr Johnson, Health Officer and Coroner; and Thomas Philson, first Hospital Doctor. Among leading settlers and business men were Messrs William Brown, J. Logan Campbell, Archibald Clark, Thomas S. Forsaith, William Gorrie, Robert Graham, William S. Grahame, Walter Henderson, Alexander Kennedy, Thomas Macfarlane, James Robertson and Matthew Whytlaw. With such a body of men, and some whose names appear later, and still others not named, the wonder is that they were not sooner organised in Church life. Most of them had been attending the churches of other denominations, some, it is to be feared, were in danger of losing their connection with and their interest in the things for which the Churches stand.

The first steps towards organising a Presbyterian Church in Auckland were taken early in 1842. The following advertisement appeared in the "New Zealand Herald and Auckland Gazette," on 12th and 15th January of that year:—

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"A public meeting of the Presbyterians of Auckland will be held in the Schoolhouse opposite the Bank on Monday, 17th January, at 7 o'clock, for the purpose of entering into a subscription and taking other means towards procuring the erection of a place of worship, and procuring a clergyman in connection with the Church of Scotland, when all taking an interest in these proceedings are earnestly invited to attend."

The place of meeting, which was then commonly known as the Rapoo School-house, was situated at the North end of Princes Street on the site later occupied for many years by the Museum.

The same paper a week later reported that:—

"At a very numerous and respectable meeting of the Presbyterians of Auckland, held at the schoolhouse on Monday last, a substantial list was entered into, when the sum of £170 was collected. We understand that the Governor has signified his intention of granting a suitable piece of land on which to erect the Church."

The following appeared as an advertisement in the same paper on 22nd January, and in two subsequent issues:—

"PRESBYTERIAN CHURCH.

"At a very numerous and respectable meeting of the Presbyterians of Auckland, held at the schoolhouse on Monday last, the following resolutions were passed without one dissenting voice:—

- 1st. Proposed by Mr. Dalziel, and seconded by Mr. Murray, that Dr. Johnson do take the chair.
- 2nd. Proposed by Mr. Kennedy, and seconded by Mr. Hall, that in consequence of the great number of families resident in Auckland and the vicin-

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ity, who profess the Presbyterian form of worship, it is deemed highly desirable by this meeting that a congregation be formed, a place of worship erected, and a minister procured in connection with the Church of Scotland.

- 3rd. Proposed by Mr. Cleghorn, and seconded by Mr. Bird, that for the purpose of carrying the foregoing resolutions into effect, a subscription be immediately entered into.
- 4th. Proposed by Mr. Brown, and seconded by Mr. Abercrombie, that upon the necessary declaration being signed by the requisite number of persons, a deputation be appointed to wait upon his Excellency the Governor to obtain his sanction and aid towards forwarding the objects of this meeting.
- 5th. Proposed by Mr. Deuchar, and seconded by Dr. Gammie, that to carry the objects of this meeting into effect, the following gentlemen be appointed a Committee—five to be a quorum:—

Dr. Johnson, Mr. Cleghorn, Mr. M'Leod, Mr. Sanderson, Mr. Dalziel, Capt. Rough, Dr. Gammie, Mr. Kennedy, Mr. Bird, Mr. Murray, Mr. W. Brown, and Mr. Paton.
- 6th. Proposed by Mr. M'Leod, and seconded by Mr. Dalziell, that Mr. Kennedy be requested to accept the office of Treasurer.
- 7th. Proposed by Mr. Wright, and seconded by Mr. Cleghorn, that the thanks of the meeting be given to the Rev. Mr. Churton for his kindness in attending and giving us his assistance this evening.

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8th. Proposed by Mr. Bird, and seconded by Mr. Campbell, that the thanks of the meeting be given to Dr. Johnson for his able conduct in the chair.

9th. Proposed by Mr. Graham, and seconded by Mr. Moore, that the foregoing resolutions be printed in the 'Auckland Herald.'

Subscriptions will be received at the Bank, at Messrs. Brown and Campbell's, or at Messrs. Dalziel and Co.'s."

Mr. Churton was Colonial Chaplain and the first incumbent of St. Paul's Church. A well-merited compliment was paid to him by the same paper:—"He had only a month previously been present at a similar meeting convened by the Episcopalians to erect a Church in accordance with the tenets of the Church of England. It shows his broad and tolerant spirit that even amid the increased labours for his own Church devolving upon him he found time and heart to cheer and counsel his Presbyterian fellow Christians in the early days of the infant settlement of Auckland."

The same paper, under date Saturday, February 12, 1842, had the following:—

"Sunday School.—We have much pleasure in announcing that a Sunday School, in connection with the Church of England and the Kirk of Scotland, will be commenced to-morrow, in the Raupo Schoolhouse, which His Excellency kindly lends for the purpose. The hours of attendance, we learn, will be for the present, from 4 to 6—and the undertaking will be conducted under the united superintendence of the Rev. J. F. Churton and several active members of either Church. The School will be open to all, and we trust the attend-

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ance of children will be such as to encourage the promoters of the undertaking to enlarge their arrangements, and also to show that the parents are duly sensible of the value of the benefits which are intended thereby towards their children."

From such a promising start good results were expected, but whether from lack of action by the Committee or other reasons not fully disclosed nothing very effective was done until some years later.

About that time the Rev. Wm Comrie, a minister of the Church of Scotland, arrived in Auckland. The date of his arrival and of his first service, which was held in the Raupo Schoolroom, are not known.

Soon after that, permission was granted to hold the services in the Supreme Courthouse, which was then situated in Queen Street. Mr. Peter McNair was precentor, and only psalms were used in the service of praise. The services were attended by good congregations, and it is said that the elders sat in the dock, which led one of the wits of the day to remark that they should have been there before. The joke was appreciated and became current. There is no record available to show who were the elders, nor when or by whom they had been appointed. It is not clear for what reason, but permission to use the Courthouse was not long continued, and the services were transferred to the Total Abstinence Society's Hall.

The attendance at the services gradually dwindled to such an extent that Mr. Comrie transferred them to his own house at the top of West Queen Street (now Swanson Street). For nearly forty years these services were carried on, but they were attended by only a handful of people, and had very little practical influence on the community, and Mr Comrie was seldom heard of.

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The Sunday School, which had been started in 1842, was also allowed to drop. It is neither needful nor possible to apportion the blame or to say definitely on whom responsibility for this failure rested; while the members generally must bear some, a large share of it must attach to the two ministers concerned.

AUXILIARY BIBLE SOCIETY.

An interesting sidelight is thrown on the position by a report in the "New Zealander" of 5th September, 1846, of a meeting held in the Wesleyan Chapel for the purpose of founding a New Zealand Auxiliary of the British and Foreign Bible Society. Rev. Walter Lawry was in the chair, and after singing the hymn, "Jesus shall reign where'er the sun," and prayer, he called upon the Rev. W. Comrie to move the first resolution that "An Auxiliary Society be now formed to be called 'The New Zealand Auxiliary Bible Society'" . . . The Rev. gentleman was heartily cheered on resuming his seat.

The following officers and Committee were then appointed:—President, Rev. W. Lawry, General Superintendent Wesleyan Missions in New Zealand; Treasurer, the Hon. Alexr. Shepherd, Colonial Treasurer; Secretaries, the Rev. W. Comrie and Mr. T. Buddle; Depository, Mr. John Williamson; Committee, Messrs Forsaith, Hughes, Elliott, Cossey, and Gorrie, with the officers and with power to add to their number.

As has been noted Presbyterians from the outset were among the leaders in the new settlement. Figures are not available to show their actual number. A few years later, in 1847, it was stated to be about one thousand, but numbers never quite measure influence. It was an event of importance in the life of the newly-established colony, when the ship *Duchess of Argyle* and

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the barque *Jane Gifford* both arrived in Auckland on the same day, Sunday, 8th October, 1842, with 535 persons on board. They were the first vessels to bring immigrants direct from Britain to Auckland. Both vessels sailed from Greenock, Scotland, and their passengers were almost wholly Presbyterian. In later cases bands of immigrants were usually met on arrival and located in special settlements. In this first case no such provision had been made, and, no special locality having been assigned to them, they soon spread themselves through the community. In less than two months the "Auckland Times" was able to record that "a considerable proportion of the male immigrants by the *Duchess of Argyle* and *Jane Gifford* are already dispersed into private service, and the remainder are employed on the roads. The Government are entitled to praise for the promptitude with which they have met the emergency."

It may help to set these things in relation to the growth of the town and district up to that time to note that on 5th July, 1845, Messrs Brown and Campbell advertised for sale "at their yards, Shortland Crescent, forty head of very superior Cattle, Cows, Calves, Young Heifers, Steers fit for the yoke or knife."

It is a matter of surprise and regret that Presbyterians, thus reinforced and so strong proportionately, were so poorly organised for church life and worship. Among them were a goodly number who had been office-bearers in the churches of the Homeland, and the feeling began to grow among them that their want of action was neither creditable nor wise. A preliminary meeting was held in the residence of Mr William Gorrie, Shortland Street, on Friday, 23rd April, 1847. Following that, a public meeting, presided over by Dr Sinclair, was held in the courthouse on Tuesday, 4th May, when

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steps were taken to secure a definite forward movement. Resolutions were carried in favour of:—

- (1) Securing a site and erecting a suitable place of worship;
- (2) Obtaining a minister from the Free Church, or failing that, any other Presbyterian Church in Scotland; and
- (3) Appointing a committee to communicate with the Colonial Committee of the Free Church of Scotland, to receive and collect subscriptions and to adopt all necessary measures to carry out these resolutions.

These motions were proposed, seconded and supported by the Hon. Alexr. Sinclair, Messrs. M. Whytlaw, W. S. Grahame, Wm Gorrie, Jas Robertson, Senior, John Makepeace and Capt. Rough. The Committee appointed were:—Dr. Sinclair, Messrs. Alexr. Shepherd, Wm. Rough, W. S. Grahame, W. Gorrie, M. Whytlaw, J. Robertson, J. Walker, R. Graham, R. MacKenzie, W. Goodfellow, R. Mitchell and T. Cleghorn; Mr M. Whytlaw, Convener. To those who know anything of the story of Auckland in those early days these names are a clear indication of the strength of the Presbyterian element in the young city. From such a committee we expect action, and we are not disappointed. A subscription list was opened in the room, and the sum of £728 was subscribed that evening. Without delay a communication was sent to the authorities of the Free Church of Scotland asking that a suitable minister might be sent out to them. The mail services of that day were not like those of to-day; the letter travelled *via* India, and it was not until January of the following year that it was dealt with by the Home Committee, which lost no time in trying to secure a suitable man. On 15th March, 1848, it appointed Mr

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George Ann Panton and he was ordained by the Presbytery of Edinburgh. The Home Committee acted generously; it provided £50 for outfit, paid the passage money to New Zealand for Mr Panton and his family, and granted £150 towards his salary for each of the first two years. Mr and Mrs Panton with their three children sailed by the ship *Duke of Portland*, which arrived in Auckland on 15th January, 1849. They lost one child during the voyage. Mr Panton was accompanied to New Zealand by his sister, Miss Beatrice Panton, who did not return to Scotland with her brother, but engaged in teaching, and in 1852 married Rev. Robert Maunsell, then missionary to the Maoris, and later Archdeacon of St. Mary's Church, Parnell.

In the meantime things had been moving in Auckland. One indication that the people were now awake and in earnest was the re-opening of the Sunday School on 6th June, 1847, in the schoolroom of Mr. John Gorrie in Chancery Street (off High Street). The Hon. Alexander Shepherd was Superintendent, and with him were Mr Whytlaw and a goodly band of teachers and scholars. The Bible Class Movement in its present form is of comparatively recent date, but its roots reach back much further. In that early school there was a Bible Class taught by Mr Shepherd, and from it came a number of men, among them Messrs Wm Gorrie, Robert McKay, Malcolm Niccol, Thomas Niccol, John Cromwell, and G. M. Main, who, in later years, made their mark in the public life of Auckland. Judging by the above names it would appear that this move was entirely in Presbyterian hands.

The Committee also set to work with a will to secure a site and erect a Church building. As already mentioned, a list was opened, and the sum of £728 was

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subscribed in the room when the committee was appointed; within a week it was over £1,000, and it soon reached about £1,400. This, it was said by the newspaper of that day, "far exceeds what had hitherto been obtained for any public object in this colony." Thus encouraged, the Committee took steps towards getting a church building. The first thing was to secure a site. A deputation waited upon His Excellency the Governor, Sir George Grey, and asked that a site be granted as had been done to other denominations. His Excellency received them cordially and stated that he would immediately consider any application, and suggested that they should state in their application the site which they specially desired as well as any other that might be suitable in case the first one could not be granted. The wisdom of this counsel was soon apparent. After more than three months' delay the Committee reported that "under the Government of Mr Shortland a most excellent allotment was set apart for the Presbyterian place of worship—one perhaps the most desirable in the whole town—that allotment, however, having been required for Government purposes has now become the site of the Powder Magazine and is included in the ground given to the Ordnance Department by Governor FitzRoy." The Committee goes on to say that "Why the usual practice of setting apart another piece of land of equal value had not been followed remains to be explained," and they add "His Excellency has always been friendly and had made a liberal subscription to their cause." A piece of land between the then existing Council Chambers in Shortland Street and the beach was offered. This was declined on the ground that the immense cost of foundations in that locality for a building of brick or stone such as they

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proposed to erect made it quite impracticable.

A meeting of those interested, presided over by Mr W. S. Grahame, was held on 22nd September, 1847. To it the committee presented a lengthy report setting out fully the steps they had taken, and the delays, difficulties and disappointments which had followed. They added, "Your Committee will not pronounce any opinion on the causes of this delay, or on the final result of their negotiations; nevertheless they cannot but express their deepest regret that after the lapse of so much valuable time the position of affairs with reference to this matter should be so unsatisfactory. Neither can they refrain from adverting to several circumstances which warranted them in anticipating a very different conclusion."

The report was adopted unanimously, but the position had been entirely altered by the receipt during the afternoon of the day of meeting of a letter from the Surveyor-General, conveying on behalf of His Excellency, Sir George Grey, the offer of a site at the corner of Symonds Street and Waterloo Quadrant, that on which St. Andrew's Church now stands. After a little discussion the offer was thankfully accepted, and the Committee was continued to proceed with the erection of a building.

A letter to His Excellency, Sir George Grey, dated 15th October, 1847, stated that "having as requested by you communicated with the Surveyor-General, and fixed upon a portion of the land lately belonging to the New Zealand Company, the Committee, whilst deeply regretting the delay which has occurred, have much pleasure in expressing their entire satisfaction with the site to be granted to them, and their most respectful and cordial thanks to His Excellency for the kind and courteous terms in which it has been offered." A further letter

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stated, "I am requested by the Presbyterian Church Committee to state that the following gentlemen, namely, Andrew Sinclair, Esq., M.D., R.N., Alexander Shepherd, Esq., W S. Grahame Esq., Robert Mitchell, Esq., Matthew Whytlaw, Esq., Robert Graham, Esq., and William Gorrie, Esq., have been appointed Trustees to receive and to hold the allotment of ground granted by His Excellency for the purpose of the Presbyterian Church in Auckland in connection with the Free Church of Scotland and respectfully to request that the necessary conveyance be made out accordingly." No further hitch occurred and the land was duly conveyed to the above Trustees, under Crown Grant 1152 A, dated 23rd March, 1848.

Competitive plans for a building were advertised for and a premium of £10 was offered—a figure which to-day seems ridiculously small. In response six plans were submitted and that of Mr Walter Henderson was accepted. It provided for a building very much as it now appears. Mr Henderson was appointed architect for the erection of the building. In the meantime, however, gold had been discovered in California, some of those who had promised subscriptions had left and the amounts could not be collected, and prices for labour and all kinds of material had increased. In consequence of this only the main block of the building was then erected; the pillars and the tower as the building now stands were in the original plan, but they were not built until 1882. Tenders were called, not for the work as a whole, but in sections, and that of Mr. Thomas Clarke was accepted for the mason work. The walls were built mainly of local bluestone, the lime was brought from Mahurangi and the stone facings from Whangarei. The building was started on Monday, 27th

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December, 1847, without, so far as records show, any foundation stone laying or other ceremony. After considerable excavations had been made for the foundations heavy rain set in and the contractor could not get the water out for a considerable time, during which a child accidentally fell in and was drowned. The contractor got into financial difficulties, and differences arose with the architect as a result of which the contract was cancelled. After the loss of many months fresh contracts were let, Messrs Tudehope and Lawson getting that for the mason work, Mr. Wm. Hay for the joinery, Mr John Morrison, of Mahurangi, for the plastering. The building, to the extent already mentioned, was finished in the early part of 1849, Mr Walter Grahame taking on himself considerable financial burden until the Church was in a position to relieve him.

As already stated, the Rev. G. A. Panton, with his wife and two children, arrived in Auckland on 15th January, 1849. On the following Sunday, 21st January, he preached his first sermons in the Courthouse, the use of which was again kindly granted by Chief Justice Martin, taking as his texts 2 Thess. 3:1 and Matt. 5:3. On the following Wednesday, a welcome meeting was held in the Mechanics' Institute when Mr Panton explained his views and wishes. On the motion of Mr Alexander Shepherd, seconded by Mr W. S. Grahame, it was unanimously resolved:—"That this meeting feels deeply grateful to the Home Committee for the cordial manner in which they had responded to the call of the Presbyterians of Auckland in sending them a pastor so eminently qualified for his work, and for their liberality in making provision for his support." Mr Panton thus began his work under new but distinctly favourable conditions.

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The only known record to show who were office-bearers during Mr Panton's ministry (or by whom they were appointed) appears to be the following brief minute:

"Free Presbyterian Church, Auckland, New Zealand. Kirk Session and Assessors, April 16th, 1849. On which day the Kirk Session and Assessors met pursuant to citation. Sederunt: Rev. G. A. Panton in the Chair, Messrs McLean, Deuchar, Gorrie, Whytlaw, Elders; and Messrs. Graham, Mitchell, Shepherd, and Cleghorn, Assessors.

After prayer the Court adjourned.

G. A. PANTON."

A Roll of Communicant members is available showing the Churches from which the members came. No dates are given, but apparently the first 121 names belong to Mr Panton's period. It has generally been supposed that, as in Otago, the majority of the members came from the Free Church of Scotland. That probably arose from the fact that Mr Panton came from the Free Church of Scotland, and on his leaving, application was made to that Church for a successor, and also that the congregation was first known as the "Free Presbyterian Church, Auckland." So far, however, from it being so in Auckland, of the first 121 names on the Roll only 12 were from the Free Church, while 51 were from the Church of Scotland, 34 from the Relief and Secession Churches, 12 from the Presbyterian Church of Ireland, and 12 from Colonial and other Churches. A possible explanation is that a goodly number of those reported as from the Church of Scotland had left for New Zealand before the Disruption and the formation of the Free Church in 1843. The fact remains that it was from the Free Church the congregation got its first

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minister and with him considerable financial assistance, and to that Church it looked for a successor.

The names of those enrolled are as follows:—James Anderson, Patrick and Mrs Anderson, John and Mrs Alexander, Mrs Black, Mrs C. Bruce, John and Mrs Carruth, Mrs. Joseph Clark, Thos. Cleghorn, Hans Christopherson, John and Mrs. Commons, Alexander and Mrs. Cromwell, George and Mrs. Darroch, George Deuchar, Mrs. Dingwall, Robt. and Mrs. Dixon, Sergeant and Mrs. Dobbie, W. C. Daldy, Dodds, Jno. Durie, Jas. Farmer, Mrs. Peter Ferguson, Thos. Findlay, Jane Finlay, Thos. S. and Mrs. Forsaith, Wm. and Mrs. Forsyth, Mrs. Garrioch, Robt. Gilfillan, Jas. and Mrs. Golan, Wm. Gordon, Wm. and Mrs. Gorrie, Jno. Gorrie, Wm. S. and Mrs. Grahame, Mrs. Hales, Wm. and Mrs. Hay, Jas. Henderson, George and Mrs. Henry, Mrs. Hendry, Mrs. Wm. Hill, Andrew and Mrs. Hodge, Mrs. Hurry, Thos. and Mrs. Keir, Mrs. E. Jamieson, George Johnson, Mrs. Lawrie, Mrs. E. Lowson, Mrs. C. Lyle, Jas. and Mrs. McDonald, Jas. and Mrs. Macky, Thos. Macky, David McLean, Senr., David McLean, Junr., Miss McLean, Wm. and Mrs. McIntosh, Mrs. Anne McVay, Alexr. and Mrs. Marshall, Wm. Menary, Robt. Mitchell, Wm. and Mrs. Moir, Miss Morton, Mrs. P. Munro, Jas. and Mrs. Nelson, Henry and Mrs. Nicol, John and Mrs. Nisbet, Jas. and Mrs. Oliver, Miss Beatrice Panton, Rev. G. A. and Mrs Panton, Jas. and Mrs. Robertson, Thos. and Mrs. Runciman, Jas. and Mrs. Rutherford, Mrs. A. Sharp, Alexr. and Mrs. Shepherd, Dr. A. Sinclair, Mrs. Smith, A. Sorenson, Mesach and Mrs. Stevens, Wm. Innes Taylor, Alexr. and Mrs. Thompson, Mrs. Wall, Archd. and Mrs. Wallace, Mrs. White, Matthew and Mrs. Whytlaw, Mrs. Wm. Wilson, Alexr. Wright, Joseph and Mrs. Young.

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The first marriages celebrated by Mr. Panton were John Malcolm to Te Uranga, William Innes Taylor to Ann Adamson, and Robert McLeod to Grace Barr. It is worth noting that of the first twelve marriages celebrated, nine of the brides were under 21 years of age.

A very interesting document in the Turnbull Library, Wellington, is a "REGISTER OF FAMILIES IN CONNECTION WITH THE FREE PRESBYTERIAN CHURCH, AUCKLAND, NEW ZEALAND, 1849. REGISTER OF BIRTHS AND BAPTISMS."

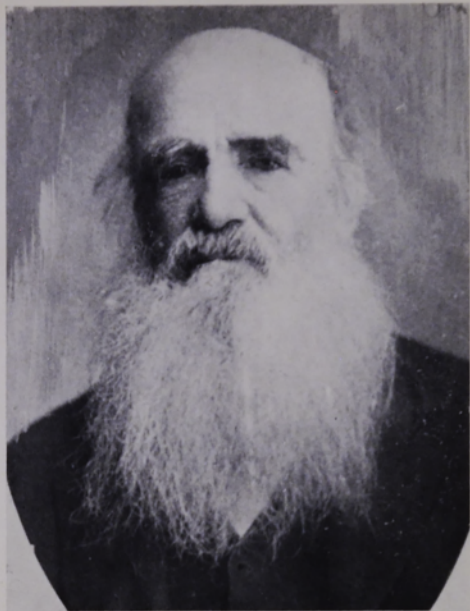
Much care must have been taken in compiling this list, as it contains the names of 106 families and 373 children, and although there are some blanks the record is, on the whole, wonderfully complete. It gives the names of both parents, and in many cases also their ages. In the case of the children it gives, in nearly all cases, the dates of birth and of baptism and by whom baptised. A goodly number were born and baptised before coming to New Zealand, but the majority on the list were New Zealand born. These latter were baptised by various Church of England and Wesleyan ministers, three by Rev. J. Macfarlane of Wellington, seventeen by Rev. W. Comrie, and eighteen by Rev. G. A. Panton.

The Church was opened for Divine worship on 7th April, 1850. The Rev. Walter Lawry, Superintendent of Wesleyan Missions and a firm friend of the Presbyterians, conducted the morning service, the Rev. G. A. Panton preached in the afternoon, and the Rev. Thos. Buddle, another Wesleyan minister, in the evening. Among the congregation were the Governor, Sir George Grey, Colonel Wynyard, and some officers of the 58th Regiment, and the Rev. Alexr. Reid, Principal of Wesley College. The offerings for the day amounted to £105:15:6. *The Southern Cross* thus commented on

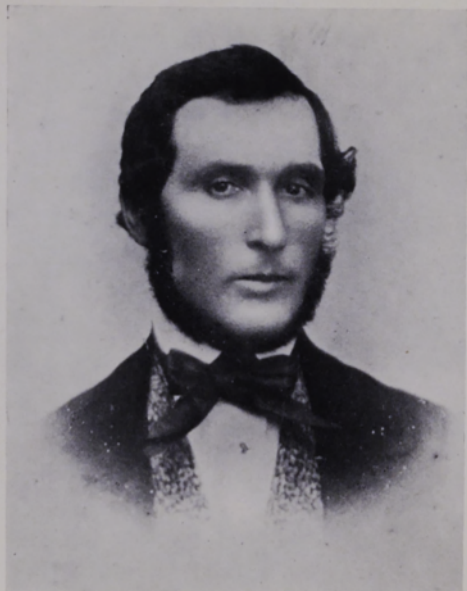


Captain Rough.

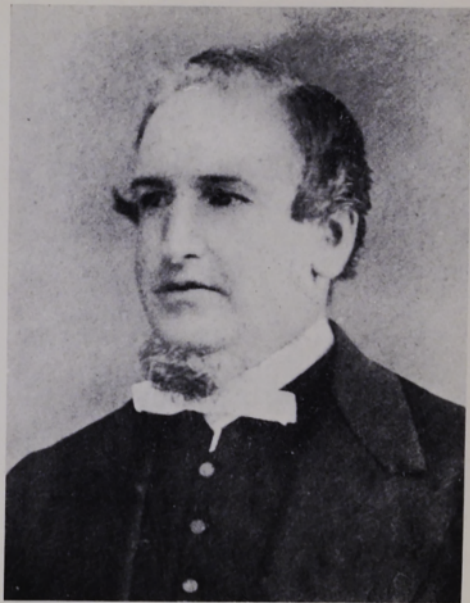
From portrait in Auckland Harbour Board Office.



Mr. Wm. Goodfellow.



Mr. Jno. Carruth.



Rev. J. Macky, in 1854.

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the event:—"The Presbyterian Church, which has so long engaged the time and drawn upon the pockets of the Presbyterians, is now opened. We congratulate the Presbyterian community on the possession of the finest and best finished place of worship in Auckland. It has cost £3,500, but it is money well laid out, since both in solidity of structure and the convenience and comfort of its internal arrangements, it is as yet without an equal." The building was then and for several years known as *The Church, Waterloo Quadrant*.

In a lengthy report prepared in 1850 the Committee set up in 1847 gives an account of its stewardship. It refers with satisfaction to the appointment of Rev. G. A. Panton, and goes on to deal at length with the church site and building. It points to the delay that was involved through "the tedious negotiations with the Government," and it sets out the care that was taken to secure freedom from outside interference by having the property vested in Trustees "on behalf of the Presbyterians of Auckland adhering to the principles of the Free Church of Scotland." It goes on to say, "These terms were agreed upon after the most careful deliberation, in which one object was very specially kept in view, and that was to prevent any interference with or control over our property by the Free Church of Scotland, and hence the terms are, not that we be in connection with, but that we adhere to the principles of the Free Church of Scotland, so that should the said Church cease to exist, or in any degree depart from her present professed principles our property here would in no degree be affected by such a contingency."

The report refers to the delay caused by the failure of the first contractor and also by the class of building. It deals very plainly with the deficiency in the Building

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Fund, due in part to the rise in wages and in the price of materials, and in part to the failure in payment of promised subscriptions. Some subscribers had left New Zealand without paying the amounts promised, and some still in Auckland for one reason or another refused to pay.

This report was not printed, but it formed the basis of a printed circular headed "Free Presbyterian Church, Auckland." This was "issued by order of the Deacons' Court on 1st July, 1850, and was signed by George A. Panton, Chairman; A. Shepherd, Elder; and W. S. Grahame, Treasurer." It clearly sets out the financial position, and states that "the Trustees having proposed to hand over the management of the Church Property to the Deacons' Court, it is necessary that the Congregation should be made aware of the liabilities passing upon it, and the means which it has been resolved to take in order to meet and liquidate these, as also to maintain the ordinances of Religion. From the annexed statement it will be perceived that the debt upon the Church amounts to £1,403:19:1, but from outstanding subscriptions it is hoped that as much will be realised as will reduce it to £1,200. To defray the interest of this sum, insurance, and the upholding of the building, and to pay off a portion of the principal, it has been proposed to give up the whole of the seat rents, and the clear proceeds of two half-yearly collections. There are 400 sittings let at an average of 13/- yielding £260, and the two collections might yield £80 more; in all, £340—which would extinguish the debt in five years."

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The general finances are dealt with and the following statement given:—

"I. Building Fund of Presbyterian Church. 1850—June 30.

	£	s.	d.
To amount of subscriptions received to date	1578	13	6
„ amount collected by ladies	227	19	3
„ collection at Church door in aid of Building Fund	147	10	6
„ amount of seat rents received	127	14	6
„ Bill discounted (now due)	300	0	0
„ Amounts received on loan	685	0	0
Total Receipts	£3066	17	9

The following are the disbursements:—
June 30, 1850.

By payments to date for Masons' work....	1381	15	7
„ Architect	105	0	0
„ Carpenter's work	582	6	0
„ Slater's work	33	0	6
„ Timber	536	10	9
„ Lime, Bricks and Sand	182	5	5
„ Plumber's work	45	0	0
„ Plasterer's work	124	0	6
„ Law Expenses	30	0	0
„ Sundry Small Expenses	23	1	7
„ Balance	23	17	5
	£3066	17	9

Liabilities of Building Committee or Trustees:—			
Amount received on Loan as above	985	0	0
Amount payable on Contracts, etc.	418	19	1
	£1403	19	1

Of this amount not less than £718/19/1 must be provided for within two or three months."

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The need for care and united effort was apparent, but in view of what had been done there was no cause for alarm. The work both in the town and outfields was growing and was full of promise. Unhappily, the friendly relations between the minister and his officebearers and people did not long continue. Without taking in the whole verse we may quote the line, "Alas, how easily things go wrong," and leave it at that. Turning to the brighter side we see the value of going on. The Rev. John Inglis (later D.D.) who had been sent by the Reformed Presbyterian Church of Scotland as a missionary to the Maoris in the Manawatu district, and who had to leave that district on account of the war which had broken out, was at his own request being transferred to the New Hebrides. While waiting for a vessel to take him to the Islands, Mr. Inglis spent a few months in Auckland, and gave assistance to Mr. Panton, both in the town and outfields. He was well liked by all the people, and those of the Tamaki district took steps towards building a church and hoped to induce Mr. Inglis to remain as their permanent minister. Mr. Panton was much displeased, and differences between him and his officebearers led to open rupture, and to Mr. Panton leaving for the Homeland, there to state his case and to demit his charge to the Presbytery of Edinburgh. Two of the officebearers and a few of the members sided with Mr. Panton, but there was a solid majority on the other side. A good deal of feeling was aroused both here and in the Homeland, and the case became known as "The Panton Controversy."

The officebearers prepared a lengthy statement of their case, and sent it as a "Letter to the Convener of the Colonial Committee of the General Assembly of the Free Church of Scotland from the officebearers of the

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Presbyterian Church, Auckland, in reply to the charges brought against them by the Rev. G. A. Panton. Being a narrative of the circumstances which led to the termination of Mr. Panton's labours as Pastor of the Church and his return to Europe." This document, which ran into more than forty closely printed quarto pages, was marked "For Private Circulation Only." It is perhaps well that very few copies of the letter have been preserved, and that few people living to-day have seen it. As in most cases of dispute there was no doubt something to be said on both sides, and in many ways these things are best forgotten, save that they may help us not to be too much discouraged by present-day differences and difficulties. This, however, may be said, partly by way of explanation and extenuation, that Mr. Panton suffered from lameness and was of a highly sensitive nature. Before coming to New Zealand he had no experience of working a charge, but had been tutor in a private family, a position vastly different from that in Auckland, where he had to deal with men of adventurous spirit who had sought the freedom of life in a new country. In the case of a dispute between two famous men at Antioch no details have come down to us, and we may safely follow that precedent. Strangely enough no reply to the letter to the Home Church nor any statement of a decision in the matter was ever received. The most satisfactory thing was that friendly relations with the Committees in the Homeland were not broken. Mr. Panton, with his family, sailed from Auckland in the ship *Oliver Cromwell* on 25th October, 1850, their passages having been paid by the office-bearers. As he was embarking, a few of his sympathisers presented him with some sovereigns tied up in a pocket handkerchief, which he was asked not to untie

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until out at sea. Shortly after reaching Scotland, Mr. Panton resumed teaching and opened an academy in Edinburgh, where he died on 24th March, 1873.

Before sailing from Auckland, Mr. Panton published in the *New Zealander* a "protest against any minister of any denomination other than the Free Church of Scotland filling the pulpit of the Church in Auckland erected for the use and in behalf of the Presbyterians adhering to the principles of the Free Church of Scotland." This protest, which was entirely out of harmony with his own previous actions, was ignored by the officebearers, who invited the Wesleyan ministers to come to their assistance, and this they promptly and generously did. On the Sunday morning following Mr. Panton's departure the Rev. Walter Lawry, Superintendent of the Wesleyan Mission, who had conducted the opening service in the Church, came to their aid, and with his help and that of his fellow churchman, the Rev. Thomas Buddle, and the Rev. Thomas Hamer of the Congregational Church, continuous supply was maintained until other arrangements were made.

Unsettled conditions in the New Hebrides led to the Rev. John Inglis again spending a considerable time in New Zealand, and at the request of the officebearers he very willingly and efficiently took charge of the vacant congregation from March, 1851 until June 1852. Mr. Inglis was a good preacher, worker, and organiser, and the clouds which had gathered over the young congregation were largely dispelled. During his time of service frequent meetings of the Session were held, the first minute of which reads as follows:—

"Free Presbyterian Church Session House, Auckland, March 17th, 1851.

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SEDERUNT: Rev. John Inglis, Moderator (pro tem); Messrs. J. Gorrie, A. Shepherd, J. Nisbet, W. Hay, T. S. Forsaith, Elders.

The meeting having been constituted by Prayer: Before the introduction of the business of the evening Mr. T. S. Forsaith was requested to act as Clerk of the Session, and to insert upon the Minutes a note explanatory of the circumstances under which the Kirk Session now resumes its sittings, viz., That since the departure of the Rev. Geo. A. Panton, the affairs of the Church have been administered by a Court of Officebearers collectively, but now that the Moderator's Chair is filled by the Rev. John Inglis as Pastor of the Church, pro tem., the Kirk Session resumes its functions as a distinct and duly constituted Court."

Mr. Forsaith, who was a Congregationalist and later became a minister of that body, frankly stated his preference for that form of Church government, but he loyally served as a member of Session and acted as Session Clerk. The minutes show that much care was given to the administration of the Sacraments of Baptism and the Lord's Supper. Applications from members for baptism for their children and from persons seeking admission as members were all brought before the Session, and in the case of the latter, applicants were, as a rule, required to appear personally before the Session. Useful work was also done by Mr. Inglis in the settlements which were fast growing up outside the town. This is referred to more fully under the heading of Otahuhu.

When the day for his departure to the New Hebrides was near at hand, the Session placed on record its "gratitude to Mr. Inglis for the service he had rendered

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to the congregation by his faithful and acceptable labours . . . and their affectionate thanks . . . with the assurance that although called upon by Providence to depart, he would ever be remembered in their prayers, and that their best wishes would accompany him to the sphere of his future labours." Mr. Inglis, in reply, acknowledged the kind sympathy he had received from the officebearers and the members of this congregation generally during his sojourn amongst them, and congratulated them on the peace and harmony which now prevailed and had so happily characterised all their intercourse. He thanked the officebearers and, through them, the members of the congregation, for all the kindness shown to Mrs. Inglis and himself, and concluded by begging an interest in their prayers.

Evidence that this was not merely a passing feeling may be found in Mr. Inglis's book, "IN THE NEW HEBRIDES," where he acknowledges having received £103:16:4 from New Zealand per Bishop Selwyn, of which £39 was collected in Auckland by Messrs. Shepherd and Clark, and in the following year through the same channel, £60, of which £30 was collected in Auckland by Mr. Clark.

Mr. Inglis's stay in Auckland thus not only greatly helped the local congregation at a critical time, but it also awakened the interest which our New Zealand Church still takes in the New Hebrides, its first field of Foreign Mission work.

Because of this, some notes by Mr. Inglis in his book, "IN THE NEW HEBRIDES," are worth reproducing. "The New Hebrides may be looked upon as a continuation of New Zealand. The geographical character of both is the same. The islands are volcanic, resting upon a basis of coral. . . . The New Hebrides, like New

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Zealand, have a moist, humid climate; they rarely ever suffer from drought. The islands are well supplied with streams of excellent water. There is generally a sufficiency of rain, and seldom too much. As in New Zealand, the clouds are high and the atmosphere is clear.

The volcanoes constitute the next point of resemblance. Heavy earthquakes are felt in both groups. Both regions are to a large extent covered with forests. . . . The far-famed *damara*, or kauri pine, so plentiful and so prized in the North of New Zealand, is also found in the New Hebrides, though of a different species. In the forests of both there is the same dense undergrowth, and the same profusion and variety of ferns. . . . In the shores of both groups fish are plentiful. . . . In both New Zealand and the New Hebrides the only indigenous quadruped is a small rat. . . . The New Hebrides are a valuable group of islands. Every tropical production can be cultivated here to perfection. If carefully protected and developed, they may become to Australia and New Zealand what the West Indies have been to the Mother-country."

In June, 1852, a letter was received from the Colonial Committee of the Free Church of Scotland stating that Mr. Findlay had been appointed to the pastoral charge of the congregation, and was to leave for New Zealand shortly. For reasons which were not given, or were not recorded, Mr. Findlay's plans were changed and he did not come to New Zealand.

The officebearers then took advantage of a visit by Mr. Robert Gilfillan to Scotland, to make a fresh appeal for a minister, and furnished him with statistics and accounts showing the position of the congregation and the progress of Auckland and of the colony generally.

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As a result of that appeal, and showing that the protest of Mr. Panton was not regarded as a serious obstacle, the Colonial Committee of the Free Church of Scotland appointed the Rev. David Bruce to the charge of Auckland. Mr. Bruce, who was a brother of the Rev. A. B. Bruce, D.D., the well-known professor and author, was born in 1824, and was unmarried. He was ordained on 4th January, 1853, by the Presbytery of Aberdeen, and sailed for Auckland in the ship *Simla*, arriving on the 9th and landing on the 10th of June of that year. He at once entered upon his duties, and was introduced to his congregation on the following Sabbath, 12th June, 1853, by the Rev. W. Lawry, General Superintendent of the Wesleyan Missions, and good friend of the Presbyterians. There being then no Presbytery in Auckland, there was no formal induction service.

Mr. Bruce on his arrival was a vigorous worker in the prime of early manhood, and he did not spare himself nor confine his efforts to the town congregation. The whole country was his parish, Church Extension was his constant aim, and he prepared the way for the settlement of additional ministers who were invited from the Home Churches.

No time was lost in getting to work. At the first Sabbath services the officebearers were requested to meet on the following evening after the prayer meeting and this they did, Messrs. Grahame, Shepherd, Hay, Nesbit, and Forsaith, elders, and Messrs. J. Gorrie, Robertson, and R. Graham, deacons, being present, also Messrs. Mitchell and Wright.

The meeting having been constituted, the Moderator laid upon the table his credentials from Scotland. The following papers were read and ordered to be

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entered upon the Minutes:—

“At Edinburgh the first day of December, 1852, which day the Colonial Committee of the Free Church of Scotland being met and constituted. Sederunt: Rev. John Bruce, Convener, Rev. Dr. Burns, Rev. James Balfour. . . .

Inter Alia. The Committee resumed consideration of the case of Auckland, New Zealand, and understanding that the Rev. David Bruce, Aberdeen, is willing immediately to proceed to take pastoral charge of the congregation there, and being after enquiry well satisfied of his gifts and qualifications did and do hereby appoint the said Revd. David Bruce to be a minister of the Free Church in Auckland, and Guarantee to him a stipend to the amount of two hundred pounds, £200, for each of the next three years. The Committee having respect to the instruction of former General Assemblies, and being desirous that both the Minister and Congregation at Auckland should as far as possible enjoy the advantages of Presbyterial connection agree that until the ministers in New Zealand shall be so multiplied as to render practicable the formation of a separate Presbytery or Synod in that Colony the congregation at Auckland should as to ecclesiastical superintendence be included in the Very Reverend the Synod of Eastern Australia, and they hereby request that Synod to admit the Minister, Kirk Session, and Congregation at Auckland to the same ecclesiastical standing and privileges as the other Ministers, Sessions and Congregations of that Synod, it being understood that this shall not necessarily imply any right on the part of the Congregation at Auckland to be connected with the arrangements which that Synod has been very laudably carrying out for the temporal

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sustentation of the ministry in Eastern Australia. The Committee request the Presbytery of Aberdeen to take the necessary steps towards Mr. Bruce's ordination, and appoint the Convener and the Revd. John Adams, Aberdeen, to prosecute this matter before the Presbytery of Aberdeen."

The Presbytery Minute reads:—

"At Aberdeen on the fourth day of January, One Thousand eight hundred and fifty-three. The which day the Free Church of Scotland, Presbytery of Aberdeen, having met and been constituted. Sederunt: Rev. John Adam, Moderator, pro tem., Messrs. Forbes, Grant, Macphail, Murray, Primrose, Thomson, Dalgary, McKenzie, Blackwood, Spence, Simpson, and Dr. Foote (Messrs. John Bonar, of Glasgow, and James Lumsden, of Barry, being present were associated with the Presbytery), Ministers, and Messrs. Aiken, Thom, Clark, Pearson, and Dr. Brown, Elders.

"The Minute of the 21st December last having been read and sustained the Presbytery proceeded to the Church when the Moderator preached from Revelation 2:1, middle clause, 'He that holdeth the seven stars in His right hand.' Thereafter a narrative of the Proceedings of the Presbytery in the case of Mr. Bruce having been read, and the usual questions previous to ordination having been put, to which satisfactory answers having been returned by Mr. Bruce, he was then by solemn prayer and the imposition of the hands of the Presbytery set apart to the office of the Holy Ministry and received the right hand of fellowship from the brethren present. The Moderator then briefly and affectionately addressed Mr. Bruce on his solemn duties and responsibilities, and was followed by Mr. Lumsden, of Barry (a member of the Colonial

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Committee), who gave a condensed but very interesting account of the Colonial Committee's operations and purposes in Australia, and more especially as to Auckland in New Zealand, the sphere of Mr. Bruce's future labour. Thereafter Mr. Bonar, the Convener of the Colonial Committee, gave a brief sketch of the Free Church Stations on the Continent of Europe, of the State of Religion and the doings of the Papacy there, and of the wonderful openings in Providence for the preaching of the Gospel. Public Worship being concluded Mr. Bruce signed the Confession of Faith and the Formula. The meeting was closed with prayer.

"Extracted on this and two preceding pages from the records of the Free Presbytery of Aberdeen by

ALEX. SPENCE, Presbytery Clerk."

Upon the question being put by the Moderator whether the foregoing credentials should be read to the congregation protest was made against the presence of Mr. Wright on the ground that for more than two years he had absented himself from the services and ordinances of the church and was not considered to be a member thereof. The old division seemed likely to burst out afresh, and after a brief discussion, the meeting was adjourned. Following it, Mr. Bruce conferred with the parties concerned, with the result that difficulties were overcome, and they never again caused serious trouble. It was a triumph of diplomacy and goodwill on Mr. Bruce's part.

At a subsequent meeting Mr. Bruce was frankly informed of the position, financial and general, and a statement showing liabilities of over £1,600 was put before him. Nothing daunted, Mr. Bruce astonished the meet-

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ing by saying:—"Gentlemen, I am resolved that this shall be wiped out in three months' time." It was. At the expiration of that time Mr. W. S. Grahame, the Church Treasurer, read the lists of subscriptions received amounting to £1,629/1/0, sufficient to meet all liabilities. Mr. Grahame said he "had been connected with many subscription lists, but this was the best of all. Everyone had paid, and there was not a single defaulter." The list, with subscribers names and amounts, has been printed, and, being available, there is a temptation to reproduce it. There were one hundred and forty-one subscribers for amounts of over one hundred pounds down to five shillings. Remembering that One, Who estimates values aright, when He saw rich men casting their gifts into the temple treasury, saw also the gift of a widow's two mites which He esteemed as of more value than all the others, we are content to leave it at that.

A period of steady growth followed. There were good attendances at the Sabbath morning and evening services, at the Sabbath School and Bible Class and at the mid-week prayer meeting. The Roll of Members was added to during Mr. Inglis's term of supply, and the increase was maintained after Mr. Bruce's settlement. On the other hand, as each new charge was formed, transfers took place, a good many left for other parts of New Zealand and overseas, and death took its toll even in those early days of settlement. At 14th October, 1856, one hundred and seventy-four names remained on the Roll, the following having been added to those named in previous pages:—Mrs. James Anderson, Mrs. D. Archibald, Mrs. Austin, Job and Mrs. Brigham, Mrs. Wm. Brown, Rev. D. Bruce, Charles and Mrs. Bruce, James and Mrs. Bruce,

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Mrs. Bary Bruce, Mrs. Wm. Bruce, Wm. Carruth, George and Mrs. Chapman, Robert and Mrs. Chisholm, Margaret Chisholm, Archibald and Mrs. Clark, Joseph Clark, Peter and Mrs. Clow, Wm. and Mrs. Clow, Catherine, Christina, Elisabeth, John and Margaret Clow, Mrs. C. Commons, Margaret Connell, Wm. and Mrs. Davidson, George Dick, Alexr. Dingwall, George and Mrs. Easton, Robert Evans, John and Mrs. Finlay, French, Andrew Gavin, Henry Gilfillan, James and Mrs. George, Dinah Gorrie, Walter Graham, Thomas and Mrs. Henderson, Mrs. Hendry, Mrs. Hughes, Mrs. Hume, Andrew and Mrs. Kelly, Wm. and Mrs. Lamont, Stephen and Mrs. Letham, John Longmore, Joseph and Mrs. Lowe, Alexr. and Mrs. McDonald, Wm. Macky, Lachlan McInnis, McIntyre, Archibald and Mrs. McPherson, Isabella McPherson, Wm. and Mrs. Marshall, Wm. Marshall, Mrs. Jane Maxwell, Janet McNair, John McVay, Isabella Mearns, Mrs. John Mitchell, John and Mrs. Motion, William and Mrs. Motion, Mrs. George Michol, Mrs. William Nichol, Janet Nisbet, John and Mrs. Ogilvie, Thomas M. Philson, William and Mrs. Runciman, John S. and Mrs. Rust, Joseph Rust, Jane, John and Robert Scott, Alexr. Shennit, Anne and Cecilia Shepherd, James and Mrs. Sims, Mrs. A. Sinclair, Agnes and Andrew Sinclair, Junr., Andrew T. Smart, Jas. Smart, Mrs. Henry Somervell, John Stevenson, Robert Tudehope, John Watson, Alexr. and Mrs. White, Alexr. Wright, Wm. and Mrs. Young.

Among the first marriages in the book kept by Mr. Bruce were those of parties whose names appear frequently in the early records of the Presbyterian

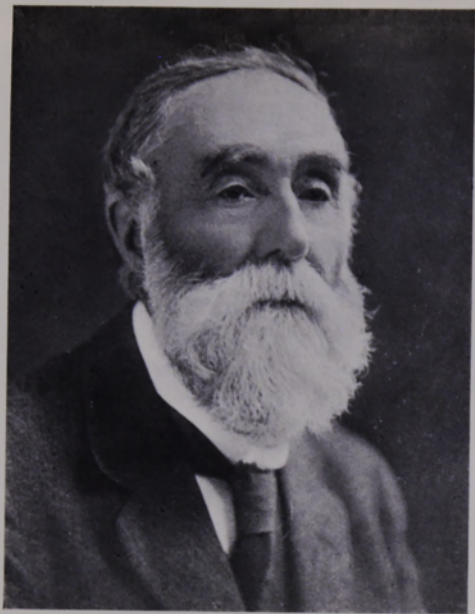
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Church in Auckland. They are (1) 15/7/53, James Runciman to Margaret Runciman; (2) 25/12/53, James Hamilton to Jane Scott; (3) 27/12/53, William Morgan to Jane Elizabeth Robinson. A little later are (67) 12/5/58, Andrew Sinclair to Jane Harriet Graham; and (91), 18/10/59, David Bruce to Mary Ann Sinclair, this latter being celebrated by Rev. J. Macky.

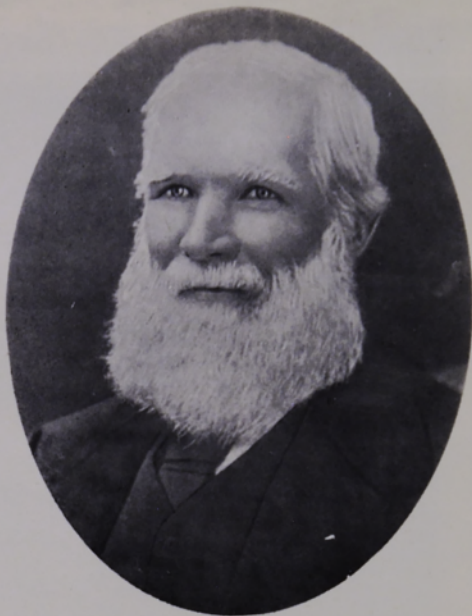
GENERAL.

The year, 1854, was in several respects a notable one, and a few facts in connection with it will help us to appreciate both the progress which had been made and the changes which have followed. In that year regular steamship service was begun between Auckland and Sydney, and with the southern ports of New Zealand. Exports from Auckland were valued at £156,645, which was the highest figure up to that time and was not again reached until 1863. An Act was passed by the Provincial Council "to provide for the Municipal Government of the City of Auckland." This was repealed in 1856, but in the meantime the foundations had been well laid. The first settlers arrived in Waipu with Rev. Norman McLeod as their minister. The second Presbyterian congregation in the Province was formed in Otahuhu, with Rev. J. Macky as minister. Baptist Church services were conducted in Auckland by Rev. G. Thomas, "just arrived from England."

When, on Mr. Macky's arrival, the charge of Otahuhu was formed, Onehunga remained under the care of Mr. Bruce, and fortnightly services were continued in the Wesleyan Chapel, the use of which was freely granted. Presbyterians were fewer there in pro-

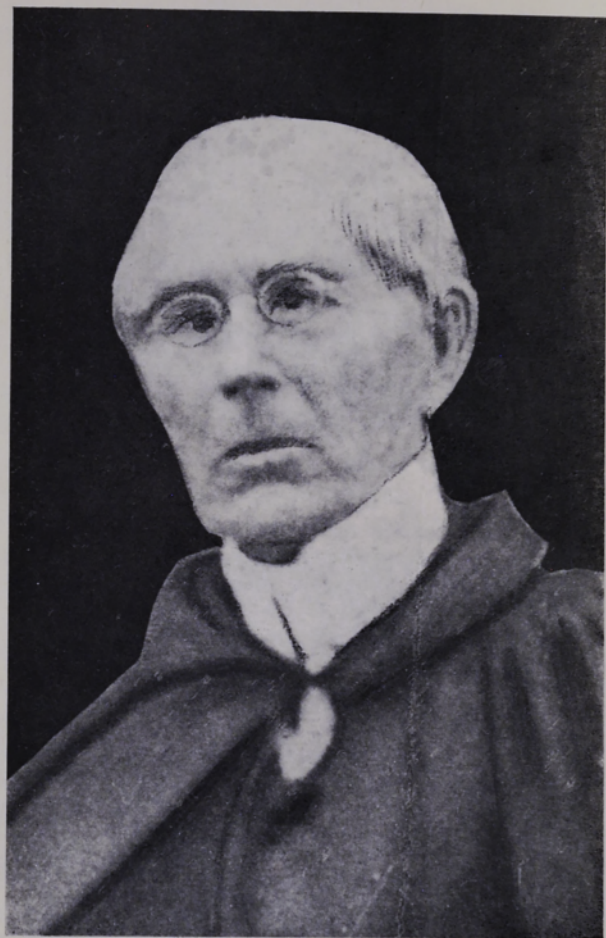


Mr. Thos. Peacock.



Mr. A. Clark.

From portrait in Auckland Town Hall.



Rev. N. McLeod.

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portion to the total population than in most other districts, their number in 1855 being given as 35 adults and 35 children. In 1856 a section of an acre of land with a pensioner's cottage on it was bought for £205, and was paid for out of money raised by Mr. Bruce in Australia. The building was adapted for use for meetings, and the Sabbath afternoon services were held in it.

At a meeting of the town congregation on 16th August, 1854, a resolution was carried "acknowledging the obligation of members to do all in their power to enable their brethren in the country districts to have a more regular supply of ordinances of the Gospel, and expressing their anxious wish that enquiry be made . . . as to the extent of the necessity for more ministers and as to the best way of providing for their adequate support." To further this worthy object a Committee was appointed, consisting of Rev. D. Bruce, Messrs. A. Shepherd, T. S. Forsaith, A. Clark, Thomas Macky, and J. Gorrie, to which Mr. W. Rattray was added at its first meeting, and it was asked to report also on the "Educational wants of those districts and of the Province generally, and the best means of supplying them." That was the first Home Mission Committee in connection with our Church in New Zealand, and while it was appointed by and reported to one congregation, it rendered very valuable service in respect of both churches and schools throughout the district.

The reference thus early to schools is only a brief indication of the interest which the Presbyterian Church has always taken in Educational matters. Mr. John Gorrie, one of the Church Committee, and later minister at Whangarei, was at that time head of the chief school

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for Higher Education in Auckland, while several of the primary schools were taught by Presbyterian teachers.

By way of variation, a little story, which shows attachment to Mr. Bruce and some other things, may be introduced here. One Sunday a well-to-do member of the congregation arrived at the church door and was told by the beadle, Mr. James Sims, that Mr. Bruce was not preaching there that forenoon. He said, "If that is so, James, I'm going home," and he turned to go out of the door. James cried, "Hey, hey, where are ye gangin? Ye canna gang oot o' that door till ye hae gien me your collection, and after that ye can gang." Behind the money aspect there is something to be learned from that story.

OTAHUHU.

While the town congregation was becoming firmly established the population of the outlying districts was steadily growing and was not overlooked. The danger of a direct attack by the Maoris upon the town lessened, but in the districts lying to the south the natives were rightly regarded as being not friendly and a source of danger to the white settlers. For defence purposes military camps were formed in Onehunga, Otahuhu, Tamaki and Howick, and men were drafted to them from the central camp on Barrack Hill. Near these camps settlements were formed of married soldiers, who, being still fit for military service, were given pensions and grants of an acre of land with a cottage on it on condition of being available for service if required. The officers were given larger areas. There the men made homes for themselves and their families, and villages grew up in these localities. As both soil and climate are among the best in

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New Zealand for agricultural purposes the adjoining land was taken up by farmers, particularly so in the Otahuhu and Tamaki districts, while the more adventurous spirits went still further afield. Except during the actual war period the farmer settlers outnumbered the soldiers, and a goodly proportion of both were Presbyterians.

While he was supplying the town church the Rev. John Inglis gave week-night services in Tamaki and occasionally in other centres. These were so much appreciated that a move was made in Tamaki to secure him as permanent minister of the district. Mr. Inglis, however, was not to be diverted from his purpose to serve in the New Hebrides, and, as already stated, he left in June, 1852.

The need for more workers being felt on all hands, under Mr. Bruce's direction and with the goodwill of all parties, an appeal for a minister was sent to the Presbyterian Church of Ireland. This was responded to by the appointment of the Rev. John Macky, M.A., who became one of New Zealand's best loved and most honoured ministers. As showing something of the quality of the man, the minutes of the Mission Board and of the Presbytery are interesting and are worthy of a place in these Records.

"At a meeting of the Mission Directors, appointed by the General Assembly of the Presbyterian Church of Ireland, held in Belfast on the 28th December, 1853; *inter alia*—an application was read from a number of Presbyterians residing in the neighbourhood of Auckland, New Zealand, requesting a minister to be sent out for the districts of Otahuhu and Tamaki and setting forth their importance as a field of Missionary labour. It was thereupon resolved unanimously that as the Reverend John Macky proved himself a devoted and successful minister of the gospel,

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and as we have every confidence in his piety, faithfulness, experience and Missionary spirit, we appoint him to proceed to Auckland, New Zealand, as a Missionary from our Church.

"Given at Londonderry, this 15th day of April, One Thousand and eight hundred and fifty four years.

WILLIAM McCLURE,

Secretary of the Colonial Mission of the Irish Presbyterian Church."

"At Londonderry, on the fifth day of April, in the year of our Lord, One Thousand Eight Hundred and Fifty Four years, the Presbytery of Derry met and the resignation of the Church of the Congregation of Fahan having been tendered by the Rev. John Macky and accepted by them they unanimously came to the following resolution:—

"That the Presbytery of Derry on sanctioning the appointment of the Rev. John Macky as Missionary to New Zealand regard it both their duty and privilege to record the high estimation they have formed of his character, talents and labours as a member of the Church, and specially of his faithful services as Pastor of the Congregation of Fahan, to which during the period of twelve years he preached the Word of Life with much acceptance and profit. That Mr. Macky's kindness of heart and urbanity of manners have so endeared him in their affectionate esteem, that they part with him with the most sincere regret; and while grateful for the gifts and grace bestowed on him and which shone conspicuously in his ministrations among the people of his charge they commend him in their earnest prayers to the great Head and King of Zion.

ALEXANDER PINKERTON,

Moderator of Presbytery,
ROBERT GRAY, Clerk."

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Mr. Macky was born in 1821, in Salem, in the County of Derry, Ireland, and was a student in Glasgow from 1836 to 1841, and a graduate, M.A., of that University. He was licensed on 11th November, 1841, by the Presbytery of Derry, and was ordained and inducted to the charge of Fahan on 7th June, 1842. He was thus in the prime of life when he arrived in New Zealand, and he had the advantage shared by no other of the early Presbyterian ministers in Auckland, of having had nearly twelve years' experience of working in charge in the Homeland before coming to New Zealand. He had genuine ability and the true evangelistic spirit, together with a firm and kindly disposition which enabled him to work in well with others, and he was gladdened by seeing rich fruit for his labours.

The passage-money for Mr. Macky and his family was paid by the Mission Board, and a grant of £100 was made towards his salary. With his wife and five children, three sons and two daughters, Mr. Macky sailed in the *Cashmere*, a ship of 500 tons, which arrived in Auckland harbour on Sunday, 20th August, 1854. They landed on the following day, less than a week after the meeting of the town congregation already referred to. Mr. Macky's father, mother and sister also came with him.

On Mr. Macky's arrival it was mutually agreed that he should take charge of the districts lying to the south of the Manakau harbour. The district lying to the north of the Tamaki River, later known as West Tamaki, was at first regarded as being under the joint care of Mr. Macky and Mr. Bruce, but as the services were conducted by the former it was not long till that part also was regarded as being in his charge.

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Except for a short time Onehunga remained under the care of Mr. Bruce.

No time was lost in getting to work. On 27th August, 1854, the Sabbath following his arrival, Mr. Macky preached in Auckland in the forenoon, and in the afternoon, introduced by Mr. Bruce, he preached in Baird's store on the south bank of the Tamaki River, a little beyond the Otahuhu village. Without ceremony or delay Mr. Macky took up the work in the district which was to be his sphere of labour for the remainder of his life.

As the charge had then no manse Mr. Macky, with his wife and children and his father and mother, took up his residence on a property which he purchased and named "Salem," about two miles to the east of the present Papatoetoe Church.

Until the arrival of the Rev. T. Norrie, in 1855, the whole of the country around and south of Otahuhu was under Mr. Macky's care. Sabbath services were at first held weekly in Otahuhu in the forenoon and at Tamaki and Howick alternately in the afternoon. Occasional mid-week services were held in Papakura, Drury and Wairoa (Clevedon).

The Presbyterian population of the district allotted to Mr. Macky was at that time estimated as under:—

		Adults	Children under 15
Otahuhu	101	69
Tamaki	25	23
Howick	45	28
Papakura	30	20
Wairoa	20	13
		<hr/>	<hr/>
		221	153

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Total Presbyterian population, 374. Drury was not included in that return.

The charge in which Mr. Macky was thus settled was at first known as Otahuhu, Tamaki and Howick, and for more than fifty years it was commonly known as Otahuhu. The name Otahuhu then applied not only to the township, under it was included also all that is now known as Papatoetoe. Only a small part of the congregation lived in the village, and the minister did not at any time live there. The principal church in the charge and the minister's residence have always been in what was at one time called Otara, and is now commonly known as Papatoetoe. (The original spelling was "Papatoitoi," which means the plain of the toitoi grass.) The charge comprised the districts of Otahuhu, Tamaki, and Howick, with the country lying further south as Outfields. Mangere (originally spelt Mungarei and Mangarei) was soon added, and Onehunga also was for a few months under Mr. Macky's care.

The Otahuhu services were first held in a small building known as Baird's store, on the south side of the Tamaki River. That soon proved too small, and the services were transferred to a room in Mr. Baird's house, a little farther south. When the question of building a Church was raised there was much difference of opinion as to where it should be placed. In the end the site, gifted by Mr. Thomas Baird, on which St. John's Church, Papatoetoe, now stands, was accepted and a small building 30 feet by 20 feet was erected upon it. "While still in a very unfinished state" it was used for public worship, conducted by Mr. Macky on Sunday, 6th May, and on completion it was formally opened by Rev. D. Bruce on Sunday, 11th November, 1885. This

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again soon proved too small for the congregation which assembled.

TAMAKI in the early days had more settlers than any other of the outlying districts, and a goodly number of them were Presbyterians. The population gradually lessened mainly owing to sections being combined and the land held in larger blocks. The original settlers for the most part went further out into the country. By 1854 Tamaki had fallen into second place, Otahuhu, which was growing fast, becoming the chief centre. In 1850 Mr. William Innes Taylor gave a site, and on it a building was erected for use both as a church and a schoolroom, and it served its purpose for nearly seventeen years. In it Mr. Inglis and some Congregational clergymen gave week-night services, and these were continued until the arrival of Mr. Macky, who took over the work.

HOWICK, the furthest out of the early soldier camps, was formed in 1847, and settlement grew up around it. In this case the proportion of Presbyterians was less than usual. Some Presbyterian services were held there, though there is no definite record of such until 1854, when Mr. Macky began a fortnightly Sunday afternoon service. Three acres of land in Drake Street, with a double cottage on it, were purchased. One half was adapted for meetings of church and the other half served as a teacher's residence.

THE SESSION.—The Session was constituted on 27th November, 1855, by the Rev. J. Macky, with the assistance of the Revs. D. Bruce and T. Norrie as assessors. Mr. Macky having publicly intimated to the congregation his intention to assume to his counsels Mr. Jas. Wallace, who had been an officiating elder in the Galston Free Church, Scotland, provided no valid objection were offered to

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his so doing, and no objection having been made, that intention was carried into effect. Mr. Macky and Mr. Wallace, with the Revs. D. Bruce and T. Norrie, then took their seats, and "the Kirk Session was declared to be in a position to discharge all the business competent to a Kirk Session."

Mr. Wallace was the first elder to hold that office outside the town congregation, and, with the exception of about five years during which he visited the Home Country, he gave valuable service to the Otahuhu charge up to the time of his death in 1876. He was the chief agricultural implement maker in the province, and so sound was his workmanship that throughout the country his name on an implement came to be accepted as a guarantee of excellence.

It was agreed that the credentials of the Rev. John Macky and of Mr. James Wallace should be engrossed in the Session Records. Those of Mr. Macky have already been given; those of Mr. Wallace are as follows:—

"At Galston, the Twenty-sixth day of March, One Thousand Eight Hundred and Fifty Four years, the Kirk Session of the Free Church met and was constituted with prayer.

Inter alia—

"As Mr. James Wallace, Senior, Elder, is shortly to leave this Congregation for New Zealand, the Session hereby unanimously and cordially express their esteem for him as a Christian, and the high respect they entertain for his character as an Office-bearer in the Free Church from its commencement. They sincerely regret the loss of his presence and services, and heartily unite in prayer to our Heavenly Father that the Divine blessing may attend himself

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and the members of his family wherever God in His providence may order their lot. The Sederunt was closed with prayer.

ROBERT MCINDOE, Moderator."

At that first meeting it was agreed that a Roll of Membership should be formed, and that the Sacrament of the Lord's Supper should be dispensed, God willing, on Sabbath, the 23rd day of December, 1855, intimation of this to be made from the pulpit next Lord's Day.

The Session again met on 19th December in the house of Mr. Wallace, with Rev. T. Norrie as assessor, and the Communion Roll was made up, the following names being placed on it:—By certificate—Robert Angus, Thomas, Mary Ann, Sarah A. and Samuel Christie Baird, Wm. Carruth, Elisabeth, Peter, Margaret, Elisabeth Junior, John and Christina Clow, Alexander Farmer, George and Mary Gardiner, William and Anne Goodfellow, Margaret Gordon, Jane Hatton, John Senior, Elisabeth, Dorcas and Rebecca Macky, Marian McNichol, Mary J. and Thomas McNutt, Mary Muir, James, Elisabeth, Robert and Mrs. Robertson, George and Elisabeth Runciman, John and Janet Scott, Alexander Sherret, Mary J. Simmison, David and Janet Thomson, Thomas and Mrs. Smart, Robert Turnbull, James, Janet, James (Junior) and Mary Wallace, Archibald and Mrs. Wallace, and Moses Wallace. Of the foregoing, twenty-four were received by transfer from Auckland, one was from Sydney, and the remainder from various parts of the Homeland. On the recommendation of the Moderator, who stated that "from the parties living in different districts and at considerable distances it was found impracticable to have the examination in the presence of the Kirk Session," the following were admitted to membership:—Margaret Andrews, Anne McInnes, Mary A. McAuley,

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William Innes Taylor of Howick, James and John Wallace of Papatoitoti. A preparatory service was held on the Friday evening, when tokens were distributed and the Sacrament of the Lord's Supper was dispensed on the following Sabbath, 23rd December, 1855.

During the next year, 1856, the following names were added to the Roll:—By certificate, Robert and Mrs. Carruth, James Cooper, John Davis, Hugh and Mrs. Knox, Agnes Muir, James Reid, Thomas Reid and John Watson; and by examination, Helen and Ann Goodfellow, Lachlan McInnis, William McAuley, James and Martha McLaren, Mrs. Mundy, John Russell, John Scott, Ann Taylor, Mrs. Waller and McGlashan.

On 8th August, 1856, Mr. Wallace was appointed to represent the Session in the Presbytery of Auckland, which was then about to be formed.

DAY SCHOOLS.—As previously stated a building to serve as both church and schoolroom was erected in Tamaki in 1850.

It was noted in 1855 that "Tamaki is the only place where as yet there is a school; the Teacher is paid by the settlers, and in order to have the school always efficiently conducted the salary of the Teacher (now £50) would require by some means to be increased. For Otahuhu a Teacher has been sent for from Home and may be expected very soon."

The position at Otahuhu is set out in the following record, dated October 21st, 1856:—"A meeting publicly announced of those interested in the daily school in this place was held. Present: Rev. J. Macky, Messrs. Baird, Thomson, Carruth, Porter, Rippey, Watson, and Goodfellow. The testimonials of Mr. Wilson, the teacher,

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were read and were unanimously regarded as satisfactory. It was the unanimous opinion of the meeting that the fees should be 15/- per quarter for each scholar, and that should the aggregate of the fees amount to less than £100 p.a., the deficiency be made up by private subscription. Rev. J. Macky, Messrs. Goodfellow, Reid, Thomson and Carruth were appointed a Committee of Management for the school, to whom all matters connected with it were to be referred, and they were empowered when a necessity is known to exist to admit scholars to the school at a reduced rate or altogether free."

FINANCE.—In every forward movement finance requires attention, and in this case that was carefully given, and there was not at any time serious difficulty in regard to it. On 26th June, 1855, Mr. Archibald Clark, Convener of a sub-committee of the Auckland Home Mission Committee, after conference with the people of Otahuhu and Tamaki, reported, "That they had attended meetings at each of those places and that they found the people able and willing to do their duty in regard to the support of their minister, the Rev. Mr. Macky—that steps are being taken which will in a few days enable them satisfactorily to complete their obligations for the current year, and that there is every reason to hope that before the year expires such permanent arrangements will be entered into as will render the support of ordinances amongst themselves a matter of no great difficulty." That hope was realised, and ever since its first year the congregation of Otahuhu has been self-supporting and a helper of others.

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WAIPU.

There is no more dramatic story connected with any congregation or any district in New Zealand than that of Waipu. The manner of its founding, the characteristics of its people and its share in the life of a new land form an epic of intense interest. From Waipu have come several of our ministers and numbers of men who have taken a prominent part in the educational and industrial life of the community, and have had a large share in settling the country further north. Its story in detail would take us far beyond our present scope, and there is the less need for attempting it seeing that it has been dealt with in a larger number of books and pamphlets than any other settlement in this part of New Zealand. Among these may particularly be mentioned, "The Highlanders of Waipu," by Gordon Macdonald, "Idyll of the Shipbuilders," by W. C. Blair, and "The Gael Fares Forth," by N. R. McKenzie. Into all of these the story of the Presbyterian Church largely enters.

The central figure is that of the Rev. Norman McLeod, an outstanding man who was not only minister of the gospel, but in very full measure was leader, law-giver and judge among the people. Mr. McLeod was born at Stoir Point, on the West Coast of Sutherlandshire, Scotland, in 1780. His early school education was confined mainly to the three Rs, the Bible and the Shorter Catechism, but it was thorough so far as it went. He was known as a clever and somewhat carefree youth of good character, without any decided religious convictions until at the age of about 26 he was converted, when he at once began to preach and to study for the ministry. He took the Arts Course at Aberdeen University, where he gained the degree of M.A., and

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then spent two years in the Theological Hall in Edinburgh. Becoming strongly dissatisfied with the conditions which then obtained in the Church of Scotland he left the College and for some years continued teaching and preaching in and around his birthplace, where he formed a congregation, though without recognition by the local Presbytery. With others of his fellow countrymen he sought new and freer conditions of life, and migrated in 1818 to Nova Scotia, where he built up a strong congregation. Feeling, however, that his position and standing and that of his congregation were not according to New Testament order, he took a further course of study and then sought and obtained license for himself and recognition of his congregation. These being granted he was ordained by the Presbytery of Genesee, New York, on 18th July, 1827.

Dissatisfied with the severe conditions under which they were living, and attracted by accounts of life under Southern skies, Mr. McLeod, with a party, set sail for South Australia, where they landed at Adelaide and remained for nearly two years. Yet again dissatisfied with their conditions they turned their thoughts to New Zealand, where, through the Governor, Sir George Grey, blocks of land were offered them in Auckland, Hawke's Bay, and Otago. The choice fell on Waipu, and the first party of 100 landed there in 1854. Finding conditions more to their liking they sent invitations to and were soon joined by other bands of their fellow countrymen, and the settlement spread far beyond its original bounds.

So far as time and strength permitted Mr. McLeod was a faithful and earnest preacher and a diligent visitor among his people. In spite of advanced years he

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conducted services in Waipu, Mangapai, and Whangarei Heads, and congregations were formed in these centres. On a site of ten acres, which had been set apart for that purpose when the settlement was formed, a church was built in Waipu in 1855. The building was 40 x 30 feet; the timber was pitsawn in the neighbourhood, other materials were donated or met by subscriptions, the erection was done by voluntary labour and the building was opened free of debt.

Although his previous experience pointed so clearly in that direction Mr. McLeod did not take any steps towards linking up either himself or his congregation with the Presbytery when it was formed. That no doubt was more largely due to his age and to the distance and difficulty of travel to the place of meeting than to any objection on the part of either minister or congregation. It must not be taken to mean that a narrow, selfish or autocratic attitude was adopted, as all Mr. McLeod's relations both with his own and with outsiders appear to have been of a friendly character. Before his death Mr. McLeod charged his people to link up with the Presbytery, and, as will be seen later, this they loyally did. It is worth noting that there is no record of the appointment of either elders or managers in the Waipu congregation during Mr. McLeod's lifetime, or that he ever visited the town of Auckland after his landing in 1854. The words of Isaiah 32:18 seem to have been literally fulfilled in the case of Mr. McLeod and his fellow-settlers:—"My people shall dwell in a peaceable habitation, and in sure dwellings and in quiet resting places."

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PAPAKURA.

Very soon after his settlement in Auckland the Rev. D. Bruce gave attention to the districts lying to the South of Otahuhu. An inscription on the wall of the Papakura Church reads:—

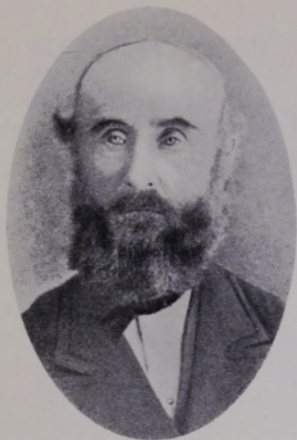
“In loving memory of Mr. and Mrs. Duncan McLennan, in whose home Presbyterian Services were first held in this district in 1854. Conducted by Rev. D. Bruce.”

Mr. Bruce continued to give occasional mid-week services in Papakura, Opaheke (Drury) and Wairoa (Clevedon) until the arrival of the Rev. John Macky, who, after his settlement in Otahuhu, took up the work and gave monthly mid-week services in these districts. Records are not available to show more particularly the dates of the services thus given, but they met in some measure the needs of the settlers, and so prepared the way for further progress.

There being manifest need for more workers the Free Church of Scotland was again appealed to, and the Rev. Thomas Norrie was selected and sent out, his passage money being paid by the Home Church and a liberal grant given towards his support. Mr. Norrie was born in Montrose, Scotland, on 12th July, 1825, and was a fellow-student in Edinburgh of the Rev. D. Bruce and the Rev. W. Will of Taieri, Otago. He completed his studies in March, 1854, and was duly licensed. While a student Mr. Norrie served for about four years, prior to 1852, under Dr. Tweedie of Tolbooth Parish, Edinburgh, and both before and after receiving license he was assistant to Dr. Nixon of St. John's Church, Montrose. Both service and study helped to fit him for his life work. On receiving the appointment to New Zealand he was ordained by the Free Church Presby-



Rev. T. Norrie.



Mr. J. Comrie.



Mr. J. Nisbet.



Mr. D. McLennan.



Mr. W. H. Madill.

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tery of Brechin in St. John's Church, Montrose, on 15th May, 1855, Dr. Nixon being Moderator. He then married Miss Elizabeth Angus Steven and they sailed in the ship *Joseph Fletcher*, and arrived in Auckland on 17th October, 1855. By mutual agreement the country lying to the south of Mr. Macky's districts was assigned to Mr. Norrie. There was no need to define boundaries more closely, as between Otahuhu and Papakura there was then a stretch of several miles of open country without a house on it, and on the southern side there were no Presbyterian ministers nearer than Wanganui and Wellington, with no road linking these centres.

Mr. and Mrs. Norrie took up their residence at Drury, in the house of the Hon. James Farmer, which had just been built about a mile to the south-east of the present township, and which was kindly placed at their disposal without charge until the manse was built at Papakura in 1860.

It has been stated that a general call was given to Mr. Norrie signed by almost every resident in the Papakura, Drury and Wairoa districts. Nothing is now known of such a document, and as there was then no Presbytery there could not have been a formal call. Beyond doubt, however, Mr. Norrie's settlement was welcomed by the people generally, and the friendship grew as the years went by. At a meeting held in Papakura, Major Clare in the chair, it was agreed that the stipend for 1856 should be £200, of which the district would provide £130. The Home Mission Committee made a grant of £50 for the period in 1855 and of £70 for the year 1856.

Mr. Norrie conducted services in Auckland on the two Sabbaths following his arrival, and then without any formal introduction by either Mr. Bruce or Mr.

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Mackay he took up his residence and his work in what proved to be his sphere of labour for the remainder of his life. His first service in Papakura was held on Sabbath, 4th November, 1855, in the Wesleyan Chapel, which a few years later was burned down, the use of which was kindly granted without charge for a weekly Sabbath service until the Presbyterian Church was built in 1859. Sabbath services were held weekly in Opaheke (Drury) for the first few weeks in the house of Mr. W. J. Young, then for some months in that of Mr. James Runciman, and after that, until the church was ready for opening, in a large room in the house of Mr. Farmer, in which Mr. and Mrs. Norrie were living. Services in Wairoa (now Clevedon) were first held in the house of Mr. D. McNicol, on the eastern side of the river, and then to avoid the need for the larger number of people having to cross the river in boats, there being no bridge, the services were held in the house of Mr. Craig until the church was built. Mid-week services only were held in Wairoa until 6th January, 1856, when the first Sabbath service in the district was held; thereafter for some years the services were held fortnightly.

The districts lying beyond the three centres which formed his original charge received early attention from Mr. Norrie. Of these Pukekohe, now Pukekohe East, was the first, and from early in 1856 monthly week-night services were held in the house of Mr. James Deerness, and were attended by practically all the settlers around.

Waiuku was the next to receive attention. A service was held by Mr. Norrie in Mr. Jenkin's store on 26th November, 1856, and is said to have been attended by about 80 persons. Thereafter monthly

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visits were made as regularly as possible, and the foundation thus well laid.

Mr. Norrie had come to less settled conditions than any of the other Presbyterian ministers in Auckland up to that time, and vastly different from anything he had been accustomed to in the Homeland. The number of settlers in his charge was comparatively small and they were widely scattered. There were no organised congregations, and no buildings of any kind connected with the Presbyterian church. Roads were poor or mere cross-country tracks, sometimes through bush and over swamps and unbridged streams. For the most part the only means of transit was on horse-back or on foot, with the occasional use of a boat or canoe for crossing streams.

Faith and courage were shown by the way in which Mr. Norrie set himself to his task. To Mrs. Norrie's credit be it said that she bravely supported her husband, sometimes in the early days accompanying him on his rounds and acting as precentor, and, later, with a young and growing family bearing his frequent absences from home without complaint. Mr. Norrie soon secured the confidence of his people, and they in their turn responded heartily and co-operated with him in his efforts to establish the church in a new land. In this they received support and encouragement from Bishop Selwyn and his clergy and from the leaders of the Methodist Church, all of which both helped to hearten the people and to strengthen friendships on all hands. The work progressed slowly at first, but it was on sure lines and the way was prepared for more rapid extension in the days lying ahead.

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MAHURANGI.

The district known in Church Records as Mahurangi, of which Warkworth is now the chief centre, lies about forty miles north of Auckland, or nearly midway between the city and Waipu, in what for many a year was fittingly called "The Roadless North." Access in the early days was mainly by sea and by sailing vessels, there being then no coastal steamers. The settlers were chiefly farmers, sawmillers, boatbuilders, and gumdiggers, and in 1855 their number was stated to be nearly 250. Of these Presbyterians were estimated at 110, most of whom recognised the need for the church and its claims upon them, and their number was steadily increasing.

The Rev. D. Bruce visited Mahurangi in 1854 and held service in a house owned by Captain W. C. Daldy, and occupied by Mr. Richard Dodd, and also in Mr. Darroch's house at Mahurangi Heads. At intervals thereafter the districts were visited by the Revs. D. Bruce and J. Macky and services were held at both the above-named places and in Matakana, and the people were encouraged to take steps towards building a Church and a manse in anticipation of the settlement of a minister amongst them.

In conjunction with the Revs. D. Bruce and J. Macky a request for a minister was sent to the Presbyterian Church of Ireland, and in response the Rev. R. McKinney was selected and sent out. Mr. McKinney was born on 9th October, 1826, and was educated in Belfast, and licensed by the Presbytery of Raphoe. He then received and accepted a call to Saltersland, a charge in the County of Londonderry, where he was ordained and inducted by the Presbytery

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of Magherafelt on 1st May, 1855. The application from New Zealand was sent to him by the Board of Missions of the Irish Presbyterian Church and was accepted. After farewells from his congregation, and from a large meeting in Londonderry, he, together with Mrs. McKinney, set out for New Zealand. They arrived in Auckland on 8th October, 1856, less than a week before the constitution of the Presbytery, and at its first meeting on 14th October was received and welcomed. He then preached in Auckland on 19th and 26th October, and in Mahurangi on 2nd November. At the next meeting of the Presbytery, on 18th November, Rev. D. Bruce reported that "in company with Mr. McKinney he had visited the districts of Mahurangi and Matakana, that the people of these districts were highly gratified with the prospect of having religious ordinances regularly dispensed to them, and expressed their earnest desire to have Mr. McKinney settled amongst them; as also their resolution to do all in their power for his support and comfort."

"Mr. McKinney expressed his willingness to go to this field of ministerial labour and to accept the pastoral charge over the people therein residing. Messrs. Gorrie and Bruce were appointed a deputation to proceed to these districts and state to the people the mind and decision of the Presbytery, and to introduce to them Mr. McKinney as their minister."

While awaiting the arrival of a minister the people had not been idle. A site of four acres for a church was generously presented by Captain W. C. Daldy. Messrs. John Grimmer, Henry Pulham and John Tretowan were appointed Trustees for the property, and they, together with Messrs. Matthew Angove, Robert Meikle and John Card (secretary and treasurer), formed

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a committee which set to work with a will, with the result that a building to serve the threefold purposes of a church, a schoolroom and a manse was ready for occupation when Mr. McKinney arrived. Mr. and Mrs. McKinney took up their residence in it on 28th November, and at once began work in the district.

On Sabbath, 14th December, 1856, the portion of the building which was to be used for public worship was formally opened by Mr. Bruce, "who preached to a large and interested audience from Psalm 66:12, 'Thou broughtest us out into a wealthy place.' During the service Mr. Bruce stated that he had been officially appointed to intimate that the request that the Rev. R. McKinney should be allowed to take spiritual oversight of the districts of Mahurangi and Matakana had been cheerfully granted, and also formally to introduce to them that gentleman as their minister. He also thanked them for the kindness which they had uniformly shown during his visits among them . . . and expressed his earnest hope that the pastoral tie that day formed would be attended by the happiest results to all."

The "New Zealander," of 18th December, 1856, records the service, and goes on to say:—

"The building, which occupies a central position as regards the whole district, is situated on a rising and picturesque spot towards the head of the Mahurangi, and while seen from every part of the surrounding country is particularly an object of attraction from the lower portion of the river, of which it commands a delightful view.

"One section is set apart for the purpose of both a church and a school, and the other comprises the dwelling apartments for the minister.

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"The whole cost of the erection has amounted to £220, and of this sum £56 requires yet to be raised. The liquidation of this amount of debt has been undertaken by the Rev. Mr. Bruce, and it is to be hoped all that feel interested in the welfare and advancement of that interesting and important, though yet somewhat inaccessible district will promptly and generously assist that gentleman to accomplish an end so desirable as the securing for the families residing there under many discouragements a place of worship free from any pecuniary burden." That good wish was gratified and the building was soon free from debt.

Mr. McKinney thus entered on what proved to be his sphere of labour for the rest of his life. His frank and genial manner and his devotion to his central task of preaching the gospel soon won for him the confidence of the people, and steady progress followed.

FORMATION OF PRESBYTERY.

The question of forming a Presbytery was earnestly discussed by ministers and office-bearers, and the proposal met with general approval. There being in 1856 three ministers settled in charges, with a fourth in immediate prospect and a fifth who might at any time come into fellowship, it was felt that the time had come for action. Mr. Bruce was the chief mover, and he gave both time and thought to preparation for it, including the drafting of the formal resolutions for its constitution, and the general business to come before it. In all this he had the co-operation of Mr. Macky, who had experience of the working of a Presbytery in the Homeland, and of Mr. Norrie and office-bearers generally. On all hands a spirit of harmony and hope prevailed. By mutual agreement a meeting was held

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of which the first minutes read as follows:—"At Auckland and within the Presbyterian Church, Waterloo Quadrant, the 14th day of October, 1856 years, which day and place certain ministers and elders of the Presbyterian Church, having met for the purpose of constituting themselves into a Presbytery, Divine service was conducted, according to previous arrangement by the Rev. David Bruce, who preached a suitable sermon from Ephesians 4:3, 'Endeavouring to keep the unity of the Spirit in the bonds of peace.' At the close of the service Mr. Bruce asked the ministers and elders present whether it was their wish that he should proceed to constitute the Presbytery and ascertained from them that such was their unanimous desire. The Presbytery was accordingly constituted with prayer.

"It was then proposed by Mr. Bruce, that the ministers present, along with such elders as held commissions from Kirk Sessions to represent them, after solemn deliberation and earnest prayer for the Divine blessing, do now, in the name of the Lord Jesus Christ, the great King and Head of the Church, constitute themselves a Presbytery, under the name and title of the Presbytery of Auckland, New Zealand, and appoint the Rev. John Macky to be their Moderator. The proposal having been unanimously agreed to, Mr. Macky took the chair and delivered an appropriate address.

"It was then moved by Mr. Norrie that Mr. Bruce be appointed Clerk to the Presbytery, which motion was unanimously agreed to, and Mr. Bruce having promised faithfully to discharge the duties of his office took his seat accordingly.

"The Commissions of Elders present representing Kirk Sessions were then produced by the Clerk and

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read to the Court. The credentials of the Rev. Robert McKinney, formerly of the Presbytery of Magherafelt, Ireland, who had recently arrived in Auckland, were also produced and read, and the Roll of Presbytery was made up as follows:—Rev. John Macky, of Otahuhu, Moderator; Rev. David Bruce, of the City of Auckland, Clerk of Presbytery; Rev. Thomas Norrie, of the Papakura, Wairoa, and Opaheke Districts; Rev. Robert McKinney, Ministers; Mr. William Gorrie, Commissioner from the Kirk Session of Auckland; Mr. James Wallace, Commissioner from the Kirk Session of Otahuhu, Ruling Elders.

“Thereafter it was moved and unanimously agreed to: That the Presbytery now constituted considering the important and fundamental character of the subjects that will come under their notice at this their first meeting, and that there are several persons present, office-bearers of the Church, or who have held office in one or other of the Presbyterian Churches, and are now members of this Church, do invite these and all such office-bearers to act along with the members of this Presbytery at this and subsequent sederunts during this meeting of Presbytery, to assist with their advice in all matters that may come before the Presbytery to the glory of God and the good of the Church. The following persons then took their seats along with the Presbytery:—Messrs. William Hay, Archibald Clark, and John Nesbit.

“A Committee was appointed to prepare addresses to Her Gracious Majesty the Queen, His Excellency the Governor of New Zealand, the Free Church of Scotland, and the Presbyterian Church of Ireland; the Committee to consist of the Moderator, Messrs. Gorrie, Norrie and Bruce, the Moderator, Convener.

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"The draft of an Interim Act was read by Mr. Bruce and laid on the table to be considered at next sederunt.

"The Presbytery then adjourned to meet next day, the 15th October, at 10 o'clock a.m.

"The sederunt was closed with prayer.

(Signed) JOHN MACKY, Moderator.

DAVID BRUCE, Clerk."

The Presbytery resumed its sitting on the following morning at 10 a.m., when, after the confirmation of the Minutes, the first business taken was consideration of Regulations dealing with the Ordination and Induction of Ministers and other Office-bearers and with Probationers before License. These are set forth at length in the Minutes, and in the main they agree with those now in force.

Addresses to the Queen, the Governor, the Free Church of Scotland and the Irish Presbyterian Church were adopted, and it was agreed to send letters to the Moderator of the Presbytery of Otago and to Presbyterian Ministers in other parts of New Zealand, informing them of what had been done, and expressing "the earnest hope that, in the good providence of God, it may soon be brought to pass that they shall be comprehended in one Church, and may enjoy in the prosecution of the work of God in these lands the great advantage of the same Synodical Superintendence."

FOREIGN MISSIONS: The Presbytery then committed itself to the support of Foreign Missions, and it recommended all ministers to bring the importance of such missions before their people, and endeavour by all commendable means to encourage a Missionary spirit among them. The particular field of Mission work had not then been decided on.

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HOME MISSIONS: At its door, and lying very near to its heart, was the work of Home Missions, or Church Extension. A Committee, consisting of all the members of Presbytery, the Rev. D. Bruce, Convener, was then appointed to deal with the Home Mission Fund; to bring the importance of Church Extension before the minds of the members and adherents of the Church, and to find out and determine what districts are most in want of religious ordinances, where the services of a resident Minister are most required, and where and to what extent aid from the Home Mission Fund is most needed.

SABBATH SCHOOLS: Sabbath Schools and the Training of the young received special attention. Sabbath School teachers were thanked for their services, and they, with Ministers, office-bearers and members, were invited and encouraged to do what in them lies to instruct the youth in the knowledge and fear of the Lord, urging upon them an immediate acceptance of Christ, and a dedication of themselves to the Redeemer's service.

CHURCH PROPERTY: Attention was then given to and resolutions were adopted dealing with: (1) the Property of the Church, (2) the Secular Affairs of Congregations, and (3) the Maintenance of the Ministry. The Moderator, with the Rev. D. Bruce and Mr. Gorrie, were appointed a committee to deal with these matters.

PASTORAL LETTER: It was agreed to issue a Pastoral Address, and the Moderator, with the Rev. D. Bruce and Mr. W. Gorrie, were appointed to prepare the same.

The Presbytery was thus established in accordance with the Common Order of Presbyterian Churches, and beyond a doubt it had the goodwill of the members of

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its congregations. The work done at its opening meetings was possible only as the result of careful preparation beforehand and the close attention of members. The utmost harmony and goodwill prevailed, with a spirit of hopefulness for the success of the work undertaken. The proceedings are recorded in over twenty-eight pages of foolscap, closely and neatly written.

It was agreed that the next meeting should be held on the 18th November, of which public intimation having been made, "the Moderator delivered an address, and the meeting was closed with prayer, the singing of the ciii. Psalm, and the pronouncing of the blessing."

A DECADE OF PROGRESS

1857-1866

That the formation of the Presbytery was not merely spectacular and the resolutions a series of pious but empty phrases was soon evident by the way in which members got to work in service beyond ordinary congregational activities. The bringing of the gospel message and its blessing to others lay very near to the Church's heart, as indeed it was vital to its continued existence. The Home Mission or Church Extension Committee, consisting of all the members of the Presbytery, with Rev. D. Bruce as Convener, set itself very earnestly to the task of supplying the needs of growing districts by forming new charges, finding men to work them, and giving aid where necessary. In some cases, no doubt, the action, though seemingly called for and well intended, was premature, and, as must always be allowed for, some of the men were not suited for the work they undertook, so that changes soon followed. In a few cases the work had for a time to be abandoned. On the whole, however, useful and lasting work was done; new fields were occupied and the foundations of some of our strongest charges were laid. That this work was well done and was widely known and appreciated is evidenced by the fact that the General Assembly, at its first meeting, in 1862, agreed to "recommend the Presbytery of Auckland to release the Rev. Mr.

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Bruce from his charge for a time to enable him to visit the districts specified in the report, and, in the event of this being done, place the services of the Rev. Mr. Thom at the disposal of the Presbytery."

The Committee reported to the Assembly in 1863 that "the Presbytery of Auckland temporarily released Mr. Bruce from his charge. . . . Mr. Bruce proceeded on his mission towards the end of the month of January of this year, and spent two months in furtherance of the work to which the Assembly had called him." Then follows a list of places visited both in the North and South Islands, which included Nelson and North Canterbury, Wellington, Wairarapa and most of the stations on the overland route from Wellington to Napier. Useful work was done, and lasting benefit followed.

At the beginning of this decade the Presbytery of Auckland comprised four charges with settled ministers. During the ten years charges were formed and ministers settled in Napier, Meeanee and Waipukurau, and these three charges with their settled ministers were detached to form the new Presbytery of Hawke's Bay. At the end of the period the remaining Auckland Presbytery embraced twelve charges with settled ministers, the roll being made up on October 3rd, 1866, as follows:—

LIST OF CHARGES AND MINISTERS.

St. Andrew's	....	....	Rev. David Bruce
Otahuhu, etc.	....	....	Rev. John Macky
Papakura, etc.	....	....	Rev. Thomas Norrie
Mahurangi, etc.	....	....	Rev. Robert McKinney
Onehunga	....	....	Rev. George Brown
Whangarei	....	....	Rev. John Gorrie
Wellington St.	....	....	Rev. James Hill
Whau, etc.	....	....	Rev. Andrew Anderson
St. David's	....	....	Rev. James Wallis, M.D.
North Shore, etc.	Rev. John Wallace
Waiuku, etc.	Rev. Alfred B. Arnot
Waikato	Rev. James U. Taylor

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In addition to these charges and settlements other appointments of a more or less temporary kind had been made, among them being:—Kaukapakapa, Rev. John Shaw; Taranaki, Rev. Moses S. Breach; Mangawai, Rev. A. Anderson; and Newmarket, Rev. A. W. Sinclair. Some work had also been done in Coromandel and Mangapai.

SCHOOLS.—Reports presented to the Presbytery on 17th January, 1866, showed “that there were 26 Day Schools in connection with the Presbytery, of which 17 are in connection with the Board of Education. The total number of scholars on the roll, in so far as returns have been received, is 904, and average attendance, 661.

“There are 14 Sabbath Schools connected with the Presbytery. Total number of scholars on the roll, 521; average attendance, 467; number of teachers, 51. From several of the schools, however, no returns were received.”

The foregoing is no mean record of advance, and it shows that the Presbytery was alive to its task, and had the willing and substantial backing of the members of its congregations, and, above all, the blessing of the Most High in Whose favour is life. Further details are given under separate headings.

UNION AND GENERAL ASSEMBLY.—While busily engaged in planning and carrying on the work within its own borders the Presbytery had a wider view. At its first meeting the Moderator was instructed to write “to the Presbytery of Otago and the ministers of Presbyterian Churches elsewhere in New Zealand informing them of the erection of this Presbytery and of the basis on which it has been constituted; to express to them the deep and heartfelt interest which the ministers and members of this Church take in the welfare of all the Presbyterian Churches in New Zealand, their sincere desire that, by the blessing of God attending their efforts, they may be highly

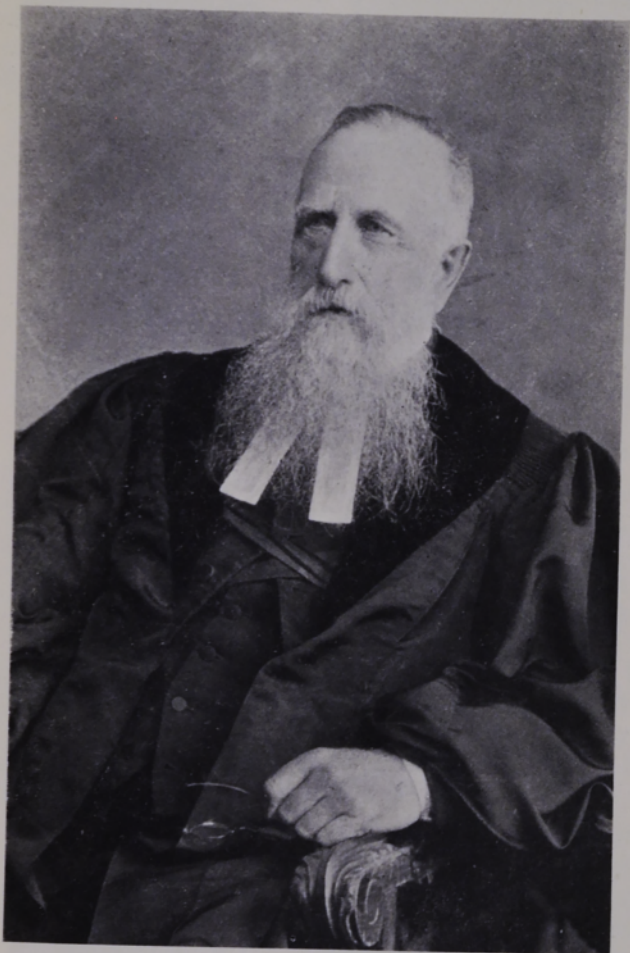
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instrumental in furthering the interests of pure religion in these Islands, and their earnest hope that, in the good providence of God, it may soon be brought to pass that they shall be comprehended in one Church, and enjoy in the prosecution of the work of God in these lands the great advantage of the same Synodical Superintendence."

The interest taken in Foreign Missions could not fail to emphasize the need of co-operation with other Churches, and in connection with its home work this need was increasingly felt.

To the Presbytery of Auckland is due the credit of having taken the first steps and a leading part in the movement for a United Presbyterian Church in New Zealand. In January, 1860, the Rev. D. Bruce, then Moderator of Presbytery, "introduced the subject of the desirableness of taking steps to promote the Union of all the Presbyterian Churches of New Zealand by the establishment of a General Assembly. He was appointed to open a correspondence on this subject with the several Presbyteries and Presbyterian Ministers throughout New Zealand and to report." This advance was heartily responded to by all parties, particularly so by the Presbytery of Otago. At its meeting on 20th June, 1861, that Presbytery received the letter from Auckland, and resolved to "fully recognise the desirability and importance of a general Union of all the existing Presbyteries and Presbyterian ministers of New Zealand in one United Church . . . and with a view of furthering that object they invite the Presbyteries and Presbyterian ministers of New Zealand to a Conference to be held in Dunedin, and appoint the following Committee to make all necessary arrangements, *viz.*, Dr. Burns and Mr. Stuart, ministers, and Messrs. Morris and Gillies, elders."

An indication of the interest which the public were taking in the movement for Union, and of the liberality of



Rev. R. McKinney.



Rev. G. Brown.



Rev. P. Barclay.

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the I.R.M. Steamship Company may be found in a minute of Presbytery, which records that a letter was received, stating that all the Company's agents had been authorised to allow the members of Assembly to travel for single fare. Cordial thanks were given to the Company.

The Conference was duly held in Dunedin in November, 1861, at which the Rev. D. Bruce, with Messrs. A. Clark and T. S. Forsaith, elders, were present as delegates from Auckland. By arrangement of the Conference a Convocation was held in Auckland in November, 1862, at which Rev. J. Macky, of Otahuhu, was Chairman, when a Basis of Union, Questions to Office Bearers, Probationers and Ministers, and a Formula of Subscription were all agreed on, and arrangements were made for constituting the Assembly.

According to the appointment of Convocation the Ministers and Elders commissioned from the several Presbyteries and Kirk Sessions in New Zealand met in St. Andrew's Church, Auckland, at 11 a.m., on Tuesday, 25th November, 1862, and Rev. J. Macky preached from Ephesians 1, 22. On the motion of the Rev. D. Bruce, seconded by the Rev. W. Will, of Taieri, the Assembly was constituted. The Rev. J. Macky was appointed its first Moderator, and after prayer he delivered a suitable address. The Revs. A. B. Todd, of Tokomairiro, and G. Brown, of Onehunga, were appointed Clerks of Assembly. The Roll of Assembly was then made up as follows:—

MINISTERS: Rev. John Macky, Otahuhu; Moderator; Revs. David Bruce, Auckland; Thomas Norrie, Papakura; Robert McKinney, Mahurangi; George Brown, Onehunga; Peter Barclay, Napier; John Gorrie, Whangarei; Peter Mason, Auckland; John Thom, Taranaki; David Hogg, Wanganui; James Duncan, Manawatu and Lower Rangi-

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tikei; Alexander B. Todd, Tokomairiro; and William Will, Taieri.

ELDERS: Messrs. Thomas Macfarlane, Auckland; Andrew Clow, Auckland; David Burns, Otahuhu; William Hay, Papākura; Thomas Macky, Onehunga; William Rat-tray, Whangarei; and Hugh Davies, Mahurangi.

These names make fully evident how large a share Auckland had in the formation of the first General Assembly. There was no sectional feeling and the fullest harmony prevailed.

The Union thus formed seemed full of promise and was the subject of many congratulations from both near and far. Exception was, however, taken by some in Otago to a very slight change which had been made in the Basis of Union as agreed upon at the Conference in 1861, with the result that the Presbytery of Otago, although the majority of its members were still in favour of the Basis as adopted, yet for the sake of peace within its own borders, withdrew from the Union with the Northern Churches. The breach thus created was much regretted, and was the subject of early and oft-repeated attempts at healing, but it was not until nearly forty years later that the Presbyterian Churches throughout New Zealand were again happily united in one body.

FOREIGN MISSIONS.—At its first meeting the Presbytery resolved:—"That the Presbytery, believing that it is the duty of the Church of Christ, in obedience to her Master's command, in harmony with her design, in gratitude to God for all the unspeakable benefits she enjoys, and out of respect to her spiritual welfare, to endeavour to extend the knowledge of salvation throughout the world, feel called on thus early to acknowledge the obligation that rests upon them, while seeking to advance and maintain the interests of true religion at home, to enter on the work of

A DECADE OF PROGRESS

Missions in general so soon as in God's providence they shall be in circumstances to direct the contributions of their people into specific channels; and, meanwhile, recommend all ministers, in their public instructions, to bring the importance of Missions before the minds of their people, and endeavour by all commendable means to encourage a missionary spirit among them."

On 6th October, 1857, the Presbytery appointed a Committee consisting of Rev. T. Norrie, Convener, Rev. D. Bruce, and Mr. A. Clark, "to correspond with all the Presbyteries and Presbyterian Ministers in New Zealand with a view of ascertaining their willingness to co-operate with this Presbytery in any Missionary undertaking and to ascertain what part of the Foreign Field they might all agree to occupy." There was delay in sending out this letter and still greater delay in replying to it. In 1859 it was reported that the Wellington Presbytery and the Rev. D. Calder, of Nelson, concurred in the proposals and asked for information regarding the New Hebrides. The following year a letter was received from the Presbyterian Church of Nova Scotia inviting the co-operation of the Presbyterian Church of New Zealand in the evangelising of the Pacific Islands. In 1861, while as yet no missionary had been appointed, a collection was taken up in the congregations of the Presbytery for Mission Funds. That same year the Conference in Dunedin recommended the adoption of the New Hebrides Islands as the field of Foreign Mission labour for the whole Church, and this was approved by the Assembly in 1862. That Assembly appointed a Committee consisting of Revs. T. Norrie, Convener, John Macky and Peter Mason, and Messrs. Andrew Clow and William Rattray, elders, all of Auckland, with Revs. J. Duncan, of Manawatu, and A. B. Todd, of Tokomairiro, as corresponding members, to take charge of the Foreign and Maori

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Mission work of the Church. The Presbytery's Committee was then discharged, and the amount, £82, in the hands of the local Treasurer was handed over to the General Treasurer of the Church. Of that amount no less than £24 had been contributed by the Waipu congregation, which was not then officially connected with the Presbytery or Assembly.

In 1865 the Rev. Joseph Copland, one of the New Hebrides Missionaries. visited New Zealand, and at a meeting of the Auckland Presbytery on 4th October he was welcomed and associated. After he had given a short address the Presbytery adjourned until the following morning, when it heard him more fully, and the thanks of the Presbytery were then given to him for "the very interesting and instructive statement which he had made respecting the necessities of that Mission and its cheering progress. It was remitted to Messrs. Macky, Hill and Bruce to make arrangements by which Mr. Copland might have an opportunity of addressing the people on the subject brought before the court." At its meeting in Dunedin in November of that year the Assembly agreed to "cordially recommend him (Mr. Copland) to the sympathies of the Presbyteries and people, and resolve to make increased efforts for the maintenance of a missionary in the New Hebrides Islands." To look forward a little it may be noted that in 1868 Rev. W. Watt was appointed by the Northern Church and the Rev. P. Milne by that in Otago. and both men served in the Islands for upwards of forty years.

In 1862 an appeal was made to the children in the Presbyterian Sabbath Schools in Nova Scotia, Australia and New Zealand to support a Mission vessel to serve the Missionaries in the New Hebrides. This was well responded to, and thus began the interest which lasted for many years in successive "Dayspring" vessels, which carried mails and

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supplies and served the Missionaries well until commercial steamers took up the running to these Islands. The first *Dayspring* was a sailing vessel of 120 tons, which was built in Nova Scotia in 1863; a deckhouse was soon added and she served the mission until wrecked in Aneityum Harbour during a hurricane on 3rd January, 1872. It is interesting to Aucklanders to note that on her first trip to the Islands in 1864 the *Dayspring* carried, among others, the Rev. Donald and Mrs. Morrison as Missionaries to Efate. Looking forward it may be noted that after four years' service there they were forced to retire owing to ill-health. They came to Auckland and Mr. Morrison was introduced to and welcomed by the Presbytery on 11th March, 1869. He did not regain his health, but died in Onehunga on 25th October of that year. On 5th January, 1870, the Presbytery expressed its sorrow and its deep sympathy with the church and the family of the deceased. Still looking forward it may be noted that the son and daughter of Rev. D. Morrison both gained their M.A. degree. Rev. A. S. Morrison has held various charges in our Church, and Miss A. C. Morrison was the first esteemed Head Mistress of the Epsom Girls' Grammar School.

TRAINING AND RECEPTION OF MINISTERS.—The ever-pressing need for more ministers led not only to appeals to the Home Churches, but to the making of provision for the training of suitable men already in this country. A Committee consisting of Rev. J. Macky, Convener, Rev. D. Bruce and Mr. A. Clark was set up to consider the matter, and regulations were adopted.

On 5th October, 1859, it was reported that Mr. John Gorrie, then a teacher in Auckland, who had taken his literary course and been for some time a student of Theology in Scotland, had expressed his willingness to place himself under the care of the Presbytery as a candidate for

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license. Mr. Gorrie was a son of Mr. Wm. Gorrie, who was a member of the Presbytery when first constituted. The Committee was directed to report concerning Mr. Gorrie, and any others who might be desirous of entering the ministry. The report regarding Mr. Gorrie being very favourable he was received as a candidate, and subjects for trial were prescribed. At further quarterly meetings Mr. Gorrie was examined in Greek, Hebrew and Theology; he read a homily, an exegesis and a popular lecture, discussed a question in Theology, engaged in prayer and read a sermon. Taking "a conjunct view" the Presbytery was satisfied, and on 4th July, 1860, Mr. Gorrie was licensed as a preacher of the Gospel. Before his ordination he was put under further trials. The quality of Mr. Gorrie's subsequent work in Whangarei fully justified the good opinions expressed and the confidence reposed in him.

On 3rd April, 1861, the Presbytery appointed the Revs. J. Macky, D. Bruce, and G. Brown a committee to superintend the training of candidates for the ministry. The thoroughness with which the Presbytery dealt with Mr. Gorrie did not deter others from offering themselves, but the results, so far as increasing the number of ministers, were not so happy. The next to offer was Mr. Alexander Whyte, M.A., then teaching in Onehunga. He was soon followed by Mr. Alexander Grant, M.A., teacher in Otahuhu, and Mr. John Shaw, teacher in Hobson Street School. For health reasons, Mr. Whyte gave up both study and his teaching appointment and went into business in Onehunga, where, for many years, he was an honoured elder in that Church. Mr. Grant, after some further time in school teaching, took up private coaching of students, and many of Auckland's early business and professional men came under his care. Mr. John Shaw completed his studies and was licensed in 1862. For some

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years he gave service in several of the outlying districts, but he was not ordained or settled in a charge, and in a few years he passed out of the service.

The next applicant was Mr. John Johnston, who had been a student in the Free Church College in Scotland. He had come out with Mr. Farquhar Macrae, and was one of the masters in the High School, later known as the Auckland Grammar School. After trials he also was licensed, but he did not take up a charge in New Zealand.

Mr. J. C. Eccles, who was assistant to Mr. Norrie and is referred to in the story of the Papakura and Waiuku Charges, was received as a student, but did not continue long in the service of the Presbyterian Church.

In response to making the need known in the Homeland three probationers of the Free Church of Scotland, Messrs. Arnot, Taylor and Wallace, arrived in Auckland early in 1866, and were welcomed by the Presbytery at its meeting on 7th March. The College Committee was directed to hear their trial discourses, and these being sustained the three men, at a service in St. Andrew's Church on 12th March, were ordained to the ministry. The Rev. James Hill preached from the text Isaiah 28, 16, and the Rev. D. Bruce addressed both the ministers and the people who had assembled.

Mr. Robert Sommerville, who, at that time, was in business in Auckland and had proved in many ways a valued helper, was the next to offer. Preliminary reports being satisfactory, he was received as a student for the ministry. His story comes more fully into the next period.

HAWKE'S BAY.

In their earliest days the Presbyterian Churches in Hawke's Bay formed part of and were under the care of the Auckland Presbytery. In May, 1857, the Rev. D. Bruce,

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Convener of the Presbytery's Church Extension Committee, visited Napier with a view to having services conducted and a congregation formed there. He also applied to the Home Churches for a minister, and as a result the Rev. Peter Barclay, M.A., was sent out by the Free Church of Scotland. With his wife and two young children Mr. Barclay sailed for Auckland in the ship *Caduceous*, and, on arrival there, without delay, they sailed for Napier in the steamer *White Swan* and arrived there on 6th June, 1859. Mr. Barclay at once took up his residence and his work in Napier, and, without any local induction service, he was recognised as Minister of Napier and a member of the Auckland Presbytery.

Owing to the distance and the difficulty of travel it was not until 1862 that Mr. Barclay was present at a meeting of the Presbytery, and he then received a warm welcome.

Following on Mr. Bruce's visit to Napier, and prior to the arrival of Mr. Barclay, the local residents took action, and at a meeting held on 9th June, 1858, with Mr. A. Alexander in the chair, a Committee was appointed consisting of Messrs. A. Alexander, D. Gollan, G. M. Gray, Donald McLean, Daniel Mun and James Wood, and steps were taken towards securing a site and erecting a Church. The site in Dalton Street, which is still in use, was bought from Mr. Tiffin, and a church built on it was opened on 16th June, 1861, by Mr. Barclay in the forenoon, and the Rev. T. J. Shaw, Wesleyan Minister, preached in it in the evening. In December of that year instrumental music was introduced, and two volumes and a purse of twenty-one sovereigns were presented to Mr. Gilmour, who had led the congregational singing for twenty months. A site was bought in Spencer Road and a manse built on it in 1859, but, as the position was not deemed suitable, it was sold a few years later.

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A strong congregation was soon formed under Mr. Barclay, and services were held every Sunday in Napier and Clive. Attention was given to the outlying districts, and as congregations were gathered in them the need for additional ministers was felt, and the Home Churches were again appealed to. On 5th April, 1865, the Rev. John McMichael, who had been sent out by the Presbyterian Church of Ireland, was introduced to the Auckland Presbytery by the Rev. D. Bruce. Mr. McMichael was welcomed and given the right hand of fellowship and took his seat as a member of Presbytery. He then proceeded to take up his new sphere of work in the Meeanee, Puketapu and Havelock North districts, where he laboured for a little over three years.

There being, in 1865, two ministers settled in the district, with the prospect of a third arriving shortly, the Assembly appointed a Commission, consisting of Rev. D. Bruce with the two local ministers, to form a Presbytery. The Commission met in Napier on 10th December, 1865, when the trials of Mr. Alexander Shepherd, M.A., who had just arrived from Scotland, were sustained and he was ordained and appointed to the charge of Waipukurau, Waipawa, and adjoining districts. On the following day, 11th December, 1865, the Presbytery of Hawke's Bay was formed, and control passed from the Auckland Presbytery, to which intimation was given on 3rd January, 1866. Hawke's Bay was the first offshoot or child of the parent Presbytery, and the results have fully justified the action then taken.

The Rev. Peter Barclay was an able, earnest, and scholarly man, and he had the honour of being Moderator of the General Assembly, which met in Dunedin in November, 1865. It may here be noted that owing to the death of his wife, and for the sake of his young family, he

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resigned his charge at the end of 1866, and returned to the Homeland. Much sympathy was felt for him and his little children and also for the congregation. His departure caused the first break among the Presbyterian ministers who had been settled in charges and were members of a Presbytery in New Zealand, and it was keenly regretted. A little later, Mr. Barclay published a book of sermons under the title of "The Word and Work of Christ in New Zealand." This, it is believed, was the first book published of sermons preached in New Zealand. In addition to eleven sermons, evangelical and of a high order, it contains: (1) an address given in Aberdour, Aberdeenshire, at the ordination of the Revs. Wm. Sherriffs and Robert C. Morrison on their appointment for work in New Zealand; (2) an informative address which had been given in several of the Colleges in Scotland, on "Church Work in New Zealand" (not confined to Presbyterian Church work); and (3) an appendix dealing with early settlement and Church work in New Zealand. The book is now scarce, but it is well worthy of note both because of its origin and for its real merit and historical interest.

THE MAORI WARS.

Before the arrival of many British settlers and the setting up of a Government there had been much fighting among the native tribes, attended with heavy loss of life. As a result the Maori population in the vicinity of Auckland had been greatly reduced in numbers, and, partly in consequence of this, there was little or no opposition to British settlement in that neighbourhood. Trouble further afield, however, led to alarm being felt in the town, and what is now Albert Park was turned into military barracks. It was surrounded by a wall ten feet or more in height, solidly built of stone and mortar. Comparatively few

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people to-day have seen or even know that a remnant of that wall still stands in the grounds of the University. On it is a tablet with this inscription:—

“To Commemorate the Union and Comradeship

Of Pakeha and Maori

During the Great European War

This tablet was fixed by the

Auckland Civic League

September, 1915,

On the Remnant of the Barrack Wall

Built by Friendly Natives in 1848

After the Burning of Kororareka.”

The town of Auckland was never attacked by the Maoris. There was, however, a growing feeling among them that they had in many cases been unfairly treated in respect of their lands, and that they were in danger of further losses. This led to the setting up of a Maori King with headquarters at Ngaruawahia, and to an attempt being made by them to restrict European settlement to the North side of the Maungatawhiri Stream (between Pokeno and Mercer) and the Waikato River, thence to its mouth. War broke out afresh in Taranaki in the early sixties, and not long after also in the Auckland district, and by 1863 it had assumed serious proportions. Under General Cameron, some 10,000 British troops and over 3,000 Colonial Militia and volunteers were involved in the conflict. The excellent books by James Cowan are available and are recommended to those who wish to learn more fully the story of the Maori Wars.

However interesting it might be, a general account of the war does not fall within our present scope, but the services given by our ministers in the various camps and the attack on the Church at Pukekohe East certainly do.

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The chief military camps in the earliest stages of this war were set up in Otahuhu, Drury, and Queen's Redoubt (near Pokeno) and smaller camps were dotted over the surrounding country. It will readily be understood that there was need and a call for religious services, and this was responded to by ministers of all the chief denominations. While no part of his district was involved in actual fighting, Mr. Macky had a full measure of work in the main camp at Otahuhu, where, in May, 1861, he began holding an early morning service. Mr. Norrie's district was, in 1863, in the heart of the fighting zone. Mr. Norrie was appointed a military chaplain and right well he responded to the calls upon him, and earned not only the chaplain's pay, but also the enconiums of the officers and the medal which was later awarded to him. As from the outlying districts nearly all the women and children had been removed to the town for safety, and the men for the most part served in the militia or the volunteer forces, the usual church services were in many cases suspended and Mr. Norrie was the more free to travel and take services in the camps. Apart from the danger involved some of the journeys made by him with only a horse as a means of transport seem almost incredible. In this day of well-formed roads and motor cars not many would care to face one of his rounds. Starting once a month on a Sunday morning with a service in the Queen's Redoubt Camp at 8 a.m., he held three short services in Camps between that and Drury, where he held service at 11 a.m. Then, getting a fresh horse, he rode twenty-two miles over ridge and creek and unformed road to Waiuku for another service at 4 p.m. He asked General Cameron for an escort, and this was refused on the ground that a large one could not be spared, and a small one would be only a source of greater danger. That there was reason in this was evident when, a little later, an escort was cut to

pieces on the Great South Road, between Drury and Martin's Farm.

As the war progressed and the Maoris were driven back Mr. Norrie followed the troops into the Waikato, and conducted services in many of the camps, including Rangiriri, after the memorable battle there, as narrated under the heading of Waikato.

For the most part Mr. Norrie travelled alone, and in spite of alarms it is only a fair tribute to the Maoris to say that he was never molested by them. It was humorously told by himself that on one occasion, when riding through the bush on Burt's farm, near Paerata, he heard a rustling noise behind him. Putting his horse to a gallop he was soon out of the bush and then slackened speed. The rustling noise was still there, and looking round he saw that a long trail of bush lawyer had become entangled in the hair of his horse's tail.

Pukekohe East, then known as Pukekohe, was then one of the furthest outlying settlements in the direct line of the war, being about half-way in a direct line between Drury and the landing place on the Waikato River at Tua-kau. Several churches were used as military camps, but that at Pukekohe has the distinction of having been the object of one of the most severe and sustained attacks by the Maoris on any position held by the white forces. The story of the fight has often been told, at times with a good deal of variation and sometimes exaggeration. The following statement is based largely on an account written nearly forty years ago by Mr. James McDonald, who, as a boy of fourteen years of age, helped to serve out ammunition in the church while the fight was going on.

At first the settlers, with whom the neighbouring natives had been on very friendly terms, refused to believe they were in danger. But the sky darkened, and when, on

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Sunday, 12th July, 1863, the forces under General Cameron crossed the Maungatawhiri stream, near Mercer, the war was on in earnest. It was a sobered congregation to which Mr. Norrie brought the news as they met on the afternoon of that day for worship in the Pukekohe East Church. The feeling was deepened when, during the service, a detachment of about 150 soldiers, fully armed and with their baggage on packhorses, began to march past on their way to Tuakau, where they occupied a redoubt that evening. On the following day the Merediths, father and son, were shot on their farm at Ramarama, a few miles beyond Drury. Word was passed round the district, and the people hurriedly left their homes. The Pukekohe settlers, men, women and children, spent the night in Mr. Walter Runciman's house on the outskirts of the settlement, and the following day they removed to Drury, and camped in the Presbyterian Church there, which, for a time, as was also the Church of England, was turned into a hostel. In the course of a few days they were transferred to Auckland.

After seeing their families into safe quarters most of the men resolved to go back and help to protect their homes by occupying the church as a stockade. The Defence Department sent Sergeant Perry to take charge, and with nine special constables he joined the nine men and a boy who were already in the Pukekohe East Church. They started to build a seven-foot wall of logs and thick slabs, with a deep trench around the Church, and though this was unfinished when the attack took place it served its purpose well, as will be seen. While the work was in progress Mr. Wm. C. Scott, who, being over seventy years of age, was too old to form one of the defending party, visited his farm about a mile to the westward of the Church and was fired on by a band of natives on 27th August and mortally wounded. He was able to reach his hut, where he spent

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the night alone. The next morning he was found and carried to the church, then to Martin's farm, and from that removed by ambulance to Auckland, where he died eight days later. He was the father of Mr. Joseph Scott, now living in Epsom, who was one of the party in the Church, and is now the sole survivor of the battle.

The situation all round was steadily getting worse. A good deal of ammunition was wasted by needless firing into the bush, where some natives had been seen. As there were in the stockade only nineteen men and a boy, with a small supply of ammunition, two of their number, Messrs. James Comrie and John B. Roose, were sent as a deputation to the authorities in Auckland to ask for more men and a fresh supply of ammunition. They were asked to guide officers on the following day who would inspect and report. This they declined to do on the ground that it was the Sabbath, and that there was not an urgent call for travel on that day. General Galloway, with two other officers, went on, made their inspection and sent in their report, which was too late to be of any service beyond fully justifying the request which had been made. Whatever may be thought of their refusal to travel on that day, these two stalwarts, a Presbyterian and a Methodist, believed they were right in so doing, and they also held that it was the means under God's guiding hand of saving the lives of all who were in the Church on the following day. As they were returning on Monday morning, 14th September, 1863, they first saw that Mr. Comrie's house, which was a few hundred yards on the Drury side of the church, was burning. With their families in Auckland and their own lives so unsafe this seemed to them a small matter. It was told later by the Maoris that they had set fire to the house hoping to draw men from the stockade, but, although the smoke was seen, the ruse failed. Getting nearer the two men heard the

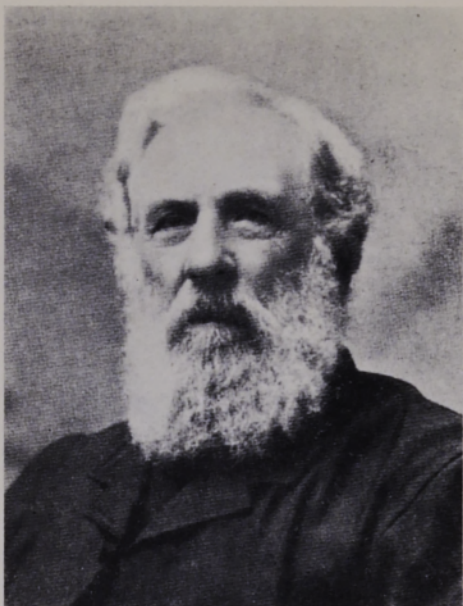
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sound of firing and found the attack going on. They turned back and rode hastily, one to Martin's farm and the other to Drury, and gave word of the attack, with the result that shortly after midday the defenders, whose stock of ammunition was less than ten rounds per man, were delighted to hear a bugle call which came from a small body of men from Martin's Farm, who joined those within the stockade. About three hours later a body of about two hundred men arrived from Drury. Those inside were ordered to cease firing and the men drew up outside the stockade. There was a short period of hot firing on both sides, but the Maoris soon fell back into the bush, and, except for stray shots, the fight was over. None of the men inside the Church were wounded, though there had been some narrow escapes. In the brief time of fighting outside there were several casualties. Three of the soldiers were killed or died later from wounds, and four others, including Captain Saltmarsh, were severely wounded. The Maori losses were much heavier. They dragged most of their dead away by means of supplejacks fastened round their ankles, but the arrival of a large body of troops had taken them by surprise and six bodies were left behind. These were buried next morning in one grave in the churchyard. Many years later the chief, Rewi Maniapoto, told Mr. Robert Graham that their loss on this occasion was one of the heaviest they suffered during the War, and that over forty were killed on the spot or died from wounds, and about seventy others were wounded.

The *Daily Southern Cross*, in its monthly summary for September, 1863, wrote *re* Native matters:—"The most considerable of these affairs was that which took place at Pukekohe on the 14th September, and which, whether its length or its severity be considered, was probably the most important engagement of the month. The force of the



Rev. R. F. Macnicol.



Rev. Jno. Gow.



Mr. R. Graham.



Rev. A. B. Arnot.

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natives was not far short of 300 men, if indeed it was not fully that, and in the afternoon our force reached about 150 men. . . . The native loss must have been heavy as our men buried nine bodies, which were left on account of the exposed position in which they lay. A moderate calculation will give their loss at certainly not fewer than fifty men. Our own loss was three men killed and seven wounded."

When the war was over the settlers returned to their homes, and after some time the church, which had been riddled with bullets, was repaired. Bullet marks may still be seen in the upper part of the building, and the line of the trench outside may still be clearly seen.

A large stone, which had lain close to the church, inside the stockade, was, a few years ago, placed on a concrete base to mark the Maori grave, and on it a brass tablet bearing this inscription:—

"In Memory of Maoris
Who lost their lives in the
Engagement, 14th September, 1863.
Six were buried here."

A tablet inside the Church reads:—

"To the Glory of God
and in Memory of the Settlers and others who
Defended this Church during the attack by Maoris
on 14th September, 1863."

The following settlers took part:—

James Comrie, James McDonald, George Easton, James McDonald, Jnr., James Easton, Elijah Roose, William Hodge, John B. Roose, Alexander McDonald, Joseph Scott.

Both stone and tablet were unveiled by His Excellency the Governor-General, Sir Charles Fergusson, in the presence of a large gathering of people on 1st December, 1929.

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In regard to this, as probably to most, if not all wars, there is something to be said on both sides. The Maoris fought for what they believed to be their homes and their ancestral rights. The settlers fought for their homes, which they believed had been honestly bought and paid for. Fortunately, there is no need to try to apportion the praise or the blame too closely. White man and Maori now live peacefully side by side, a foretaste we may hope of the time foretold by the Hebrew psalmist when "He maketh wars to cease unto the ends of the earth."

ST. ANDREW'S.

By the beginning of this period the congregation had become firmly established, and, led by Mr. Bruce and a band of loyal office bearers, it developed a broad and helpful outlook. Charges, the direct offshoots of St. Andrew's and fostered by the parent congregation, were formed in and around Auckland. The first in this period was Onehunga, followed closely by St. James's, then Whau (Avondale), North Shore (Devonport), St. David's, and Newmarket. Their early story might be told in connection with the parent congregation, but for convenience of reference each is dealt with under its respective heading.

On 8th October, 1860, Mr. Bruce intimated that it was the wish of his Session and Deacons' Court that the Church of which he was minister should be recognised henceforth by the name of "St. Andrew's Church," instead of "The Church, Waterloo Quadrant," as hitherto. To this the Presbytery agreed, and the congregation has since been known by that name.

A growing population in both the town and country districts made ever-increasing demands for supply and for aid from the congregations already settled, and for the services of their ministers. Mr. Bruce, being in the

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central position and in the prime of manhood, was naturally much called on and right loyally he responded. Appreciation of these services could not have been more clearly shown than it was by the General Assembly when, at its first meeting, in 1862, it asked that Mr. Bruce be relieved from his charge for a time of itinerating work both in and beyond the bounds of the Presbytery. This not only appealed to Mr. Bruce, but it was in harmony with the spirit of his office-bearers and congregation, and it was duly carried into effect. Mr. Bruce visited Nelson and Canterbury, and also a number of places in the North Island, in addition to several in the Auckland Province.

This, in turn, brought into prominence a proposal which had been mooted some time earlier, that a collegiate charge should be formed and a second minister engaged. A deputation from St. Andrew's waited upon the Presbytery on 21st January, 1863, and received its approval. Steps taken in that direction were for a time without any definite result, but when the Rev. James Hill arrived from Scotland, in October of that year, action was prompt and decisive. At the meeting of Presbytery on 27th October, Mr. Hill was introduced to and welcomed by the Presbytery. At the same meeting a deputation appeared from St. Andrew's asking that Mr. Hill be inducted to the Collegiate Charge of that congregation. Mr. Bruce stated that in order that the induction might take place before he left in November to attend the meeting of the General Assembly he had virtually served the edict on the previous Sabbath subject to the approval of the Presbytery. The Presbytery approved of what had been done, and directed that the edict be served on the following Sabbath and that the induction take place in St. Andrew's Church at 11 a.m. on Tuesday, 3rd November, Mr. Bruce to conduct the service. This was duly carried out, the new minister and the congregation

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were addressed on their relative duties, and Mr. Hill then signed the formula. The arrangement worked smoothly, but it lasted for only a few months. A call was given to Mr. Hill by the congregation of St. James's and accepted by him. His induction there on 19th July, 1864, ended his direct connection with St. Andrew's. No effort appears to have been made to obtain a successor to Mr. Hill or to secure the continuance of the co-pastorate. Mr. Bruce, however, continued his interest in and his services to the cause of Church Extension, and as before temporary supply had frequently to be obtained when he was absent on such business. Mr. Bruce resigned the Clerkship of the Presbytery on 7th October, 1863, and the Rev. G. Brown was appointed, this relieving Mr. Bruce of one portion of the burden he had been carrying.

The new congregations formed around the town drew largely on the parent congregation for their membership, and particularly so that of St. James's. In spite of this the services in St. Andrew's were well attended, the roll of membership and attendance at Communion and the records of Baptisms and of Marriages grew steadily, and the congregation maintained its position as the leading Presbyterian Church in Auckland and among the largest and most liberal in New Zealand.

OTAHUHU.

This decade was one of steady work, not free from difficulties, but full of hope and encouragement.

The settlement of the Rev. T. Norrie in Papakura had cut off all the country lying to the South, and brought the Charge to what in those days was regarded as a reasonable working area. The growth of population soon raised fresh problems. Services were held every Sabbath forenoon in Otahuhu (Papatoetoe), which had become the most

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populous centre, and in the afternoons alternately in Tamaki and Howick. In September, 1860, Mr. Macky began an evening service in the village of Otahuhu, but a few months later he had to report that "in consequence of not being able any longer to obtain a place of meeting the evening service there has had to be intermitted." He reported, however, that a service at the military camp at Otahuhu would be acceptable to the Presbyterian soldiers, and that it would be at so early an hour as not to interfere with other preaching diets. This was cordially approved by the Session, and the services were duly held until the close of the war. In November, 1864, the evening services in the village were resumed.

Meantime, in April, 1861, the people of Tamaki sent a deputation with a petition to Presbytery "requesting some alteration in the arrangements of the united congregation of Otahuhu, Tamaki, and Howick with the view of enabling the Rev. Mr. Macky to give an additional service at Tamaki." The Presbytery held a special meeting in Otahuhu to consider this. After hearing parties from the districts concerned it agreed "that the prayer of the petition from Tamaki" be granted; that the united charge of Otahuhu, Tamaki and Howick remain as it is, and that it be entrusted to Mr. Macky to make the arrangements necessary, it being understood that the agents of the Home Missions be available to enable Mr. Macky to carry out his plan of operation for the best interests of the Church." That did not solve the problem, but in effect threw it back on Mr. Macky and the local office-bearers and people. In the light of the above, and in these days of good roads, it is strange to read that at Tamaki on 6th July, 1862, it was agreed that "in consideration of the all but impassable state of the roads . . . no preliminary week-day service be held before the Communion on 3rd August."

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Fresh difficulty was arising in connection with Manga-rei. The population there was largely Presbyterian, including as it did several families who came out in the *Duchess of Argyle* and the *Jane Gifford* in 1842. Many of them walked long distances to attend the central Church, and they were among its best supporters. There was a growing desire among them for a service nearer their homes, and in 1861 Mr. Macky began an evening service there. This was continued for some years, but it was felt that it did not meet the reasonable wishes of the people of that district.

FINANCE.—At no time was finance a pressing problem in the Otahuhu charge. In the early days none of the members were wealthy, but the majority had sufficient means to be above pressing care. Provision of what was in those days considered to be a reasonable stipend was not at any time very difficult in this charge, nor was there ever default in this respect.

At a meeting of the general committee held on 15th June, 1857, attended by Messrs. R. Andrew and W. Macaulay of Howick, Messrs. W. I. Taylor, Jas. Gollan and Arch. Wallace of Tamaki, and Messrs. R. Robertson, D. Thomson and W. Goodfellow of Otahuhu, it was unanimously agreed that Mr. Macky's salary be £250 per annum, to be paid half-yearly, a payment of £125 to be made in the first week of September. It was also agreed that Howick's contribution should be £25, that of Tamaki £50, and that of Otahuhu £175, and this was loyally accepted by all parties.

BUILDINGS: The congregation in the central church was growing steadily so that the church built in 1855 soon proved too small, and it was enlarged in 1858 by an addition of 16 feet to its length. This again was soon found to be too small, and in 1862 the question of further enlargement or of building a church in the village became a live one. The

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advocates of the village site were alert and keen, but the feeling gathered strength in favour of erecting a new church on the site of the existing one. On 29th October of that year, after much discussion, a decision, but by no means a unanimous one, was reached in favour of retaining the original site and of building on it a new church to seat from 260 to 300 people. It was agreed to "begin immediately to get subscriptions for that purpose, and that two-thirds of the money necessary be subscribed before any steps are taken in building." This, naturally, did not satisfy the people either of the Otahuhu village or of Mangarei, but the will of the majority prevailed, and the decision was loyally accepted by all parties. Messrs. Baird, Smart, Adam and W. Macky were appointed to receive subscriptions, and Mr. W. Macky was asked to confer with an architect for the purpose of getting plans and estimates of a sufficient building.

Not many details are available, but in November of that year it was reported that £388 had been subscribed, and a Committee was appointed to go on with the work. In December a contract was let for the erection of the building for £450, exclusive of seats and platform. On 3rd May, 1863, the new Church was opened by the Rev. D. Bruce. On the following Tuesday a soiree was held, when the amount raised by subscriptions was reported as £513:13:6. At the annual congregational meeting in September the financial position was stated to be:—Total cost of building, £648; amount raised, £598:12:0, leaving £49:8:0 still required. It was not long before this also was raised and the building was free of debt. The original building was then and for many years after used as a schoolhouse and for general meetings.

THE SESSION.—Towards the end of 1856 "sufficient time having elapsed since the erection of the congregation to

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enable church members to judge of the character and qualifications of their brethren, the minister preached on two successive Sabbaths upon the nature of the office of Ruling Elder, explaining its scripturality and urging the qualifications needed for those who should be elected to this office, and further endeavoured to lead all the people to a prayerful consideration of the importance of having a single eye to God's glory and the Church's well-being." In March, 1857, the congregation at Tamaki was asked to elect two, and that at Otahuhu three, persons for ordination as elders. At Tamaki Messrs. Alex. Thomson and David Burns were elected, and both agreed to accept office. In Otahuhu, Messrs. John Carruth and R. Robertson were elected, and Messrs. David Thomson and John Russell tied for third place. It was agreed to ask both of the latter to accept office, but they, together with Mr. Robertson, modestly "declined on the ground of unfitness." After service of the usual edict, the Rev. T. Norrie, on Friday, 22nd May, 1857, preached an appropriate sermon from 1 Tim. 5, 17, and Messrs. Alex. Thomson, David Burns, of Tamaki, and John Carruth, of Otahuhu, were ordained elders and received the right hand of fellowship. There was thus a full session formed of members of the congregation. It was not long together. On 1st March, 1858, Mr. James Wallace resigned, being about to return to Scotland. The Session, in a lengthy minute, placed on record "its high estimation of his character as a benevolent, devoted Christian, and a faithful and zealous Ruling Elder. . . . His ready co-operation in every good cause, kindness of heart and sincerity of purpose had endeared him to them all. . . . They commend him to the guidance and protection of the King of Zion."

An election of additional elders was held in 1858, when Messrs. James Wallace and David Thomson, of Otahuhu, and John Wallace, of Mangarei, were chosen, and all having

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agreed to accept office, they were duly ordained on 4th November, 1858. The ranks of the Session were again broken by the death on 12th January, 1861, of Mr. John Carruth. A minute expressing the respect and confidence in which he was held by all who knew him, and deep sympathy with his widow and children, was placed on record by the Session and a copy sent to the relatives.

Mr. James Wallace, senior, having returned from Scotland, agreed to again take office and was re-admitted as elder on 5th June, 1863. From that time to the end of the decade the ranks of the Session remained unbroken, and careful attention was given to its various duties.

The membership of the congregation grew steadily. The return presented to the Assembly in 1866 shows 81 families and 132 Communicant members in connection with the charge. There were three Sabbath Schools, with an attendance of 52 children. This small number may partly be accounted for by the distance of their homes from the Schools, and perhaps still more by the fact that the children travelled with their parents and attended the services at the usual hours and places of public worship.

YOUTH WORK: As indicating the importance attached to work among the young people it is worthy of notice that the first business to come before the Session was that of arranging for Bible Classes to be conducted by the minister at Tamaki on Monday and at Otahuhu on Wednesday afternoons. These classes were not run on present-day lines, nor were they confined to school children. From them there came in considerable numbers the future members of the congregation.

Baptism in those days was usually administered in the churches during one of the ordinary services. Applications for baptism from persons who were not members in full communion, and from members of the congregation who,

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on the ground of distance or ill-health, sought baptism for their children in their homes, were always brought before the Session and were not always granted. As the years went by there were indications of relaxing a little in similar cases.

DAY SCHOOLS: In those days day schools were usually maintained by the churches, and the following minute speaks for itself:—

LIBRARY: The importance attached to good general reading is shown by the holding of a congregational meeting on 27th December, 1857, at which it was agreed to establish a library, and further by the fact, remarkable in those days of strict Sabbath observance, that books were exchanged after the Sabbath morning services. It was agreed to "get a press made in the corner of the Church for the Library, six feet high, five feet broad, and nine inches deep, with folding doors, shelves. . . ." The annual subscriptions to the library was fixed at 5/-, and an annual collection was taken in the Church towards the cost of providing a book-case and the purchase of books. The library was well supported and was a distinct benefit to the district. A good many men who, in after years, gave useful service to the public owed a great deal to that library.

PAPAKURA.

The decade, 1857-66, was an eventful one for the Papakura parish. It saw the extension of the work into new districts, the starting of new congregations, the formation of a Session and of Committees of Management, the building of Churches, Schools and a Manse, and, not least in importance and interest, it covers the period of the Maori War, which directly affected this charge more than any other. The story of the War is dealt with separately.

At the outset the charge embraced the three districts of Papakura, Opaheke (Drury), and Wairoa (Clevedon),

all within ten miles of the centre. Before the end of this term it extended to Cambridge, Te Awamutu, Raglan, and Awhitu, with all the intervening country, a block of over a thousand square miles, in which all the new settlements were visited by Mr. Norrie. The means of transit remained as at first, on horseback or on foot, with the occasional use of a boat or a canoe in crossing rivers. Mr. Norrie was not what would be called an expert horseman, but he managed to cover long distances without unduly distressing either himself or his steed. He very rarely failed to keep an appointment and was seldom late for a meeting. For many a year he and his good gray horse were among the best known figures of the countryside.

OUTFIELDS.—The first district visited by Mr. Norrie beyond the three which formed the original charge was Pukekohe, now Pukekohe East, where, as previously stated, occasional week-night services were held, from early in 1856, in the house of Mr. James Dearness. The first Sabbath service was held on 15th July, 1860, and thereafter the services were held monthly, and were transferred to the temporary building in 1861, and to the present Church in 1863. A further account of this Church is given under the heading of "The Maori War."

WAIUKU was the next to receive attention. With the neighbouring districts it was soon formed into a sanctioned charge, and its story is told under a separate heading.

Mauku, Raglan, Pokeno, Ramarama (Bombay) and Papakura Valley (Alfriston) were visited and services established, and occasional visits were paid to Pollok and Awhitu.

Then came the Maori War, with general unsettlement of all plans. Mr. Norrie's part in ministering to the soldiers is told under that heading. When the war ended Mr. Norrie followed the settlers who took up the land, and held

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services in Cambridge, Te Awamutu, Raglan and many intervening places, thus extending his work over a wide field. As population increased and new districts were opened up the need for assistance was increasingly felt. In 1863 Mr. J. C. Eccles was engaged to assist as a "Catechist," to use the term then employed, and served from Waiuku as a centre. In January, 1866, on the arrival of Mr. A. B. Arnot, a licentiate from Scotland, Mr. Eccles was transferred to the Eastern side, still as assistant to Mr. Norrie, and while in that position he lived with Mr. and Mrs. James Rutherford, where St. Stephen's College now stands. Mr. Eccles was accepted as a student for the ministry of our Church, but he did not complete his studies, and resigned on 5th October, 1870. He joined the Church of England, and later was for many years the honoured Canon of that Church in Woodville, Hawke's Bay. The appointment of Mr. Arnot relieved Mr. Norrie for a short time of that portion of his charge lying to the westward of Pukekohe.

THE SESSION: The Session was formed on 24th March, 1857, when, by appointment of the Presbytery, the Revs. D. Bruce and J. Macky met with Mr. Norrie in the residence of the latter at Drury and constituted the Session. Steps were agreed on and taken for the election of elders, but at a meeting on Monday, 24th January, 1859, Mr. Norrie had to report that the three men who had received the highest number of votes, Messrs. D. McNicol, Wairoa; John Longmore, Papakura; and James Runciman, Drury, had all declined to accept office. In the meantime, Mr. John Matheson, who had been an elder in the Free Church of Scotland, had settled in Wairoa, and notice was given that he would be assumed as an elder of this charge. There having been no objection, this was agreed to, and, on 24th January, 1859, took his seat accordingly. On 24th April, 1859, Mr. John Nisbet, of Drury, and on 30th March, 1860,

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Mr. Wm. Hay, of Papakura, both of whom had been elders in Auckland and had come to live in the district, were assumed as elders of this charge and took their seats. On 10th August, 1862, at Pukekohe, Mr. James Comrie, who had been unanimously elected, was ordained an elder. This was the first election and ordination of an elder in the country south of Otahuhu.

The first break in the Session occurred when Mr. John Matheson died on 3rd December, 1866, aged 67, after forty years of service as an elder, nearly eight of which were spent in this district. The Session recorded its sense of the loss sustained and its appreciation of his scriptural knowledge, ripe experience and fervent piety, and of the service given to this congregation in the Session, the Sunday School and other meetings. To him "to die was gain."

COMMUNION ROLL: The Roll of Members was first made up on 24th March, 1857. It contained the following thirty-five names, which were not set out separately for the three districts which then comprised the charge:—James and Mrs. Brown, William Carruth, William Clare, James and Mrs. Crawford, John and Mrs. Dow, Andrew Fyfe, Hamilton and Mrs. Gillespie, George and Mrs. Hoye, William R. and Mrs. Logan, John Longmore, Mrs. McIntosh, John McKinnon, Duncan and Mrs. McNicol, Mrs. Norrie, William Reid, Mrs. Roberts, James and Mrs. Runciman, Thomas and Mrs. Runciman, Miss Agnes Runciman, Mrs. Steele, Mrs. Symonds, James and Mrs. Walker, James S. Wilson, William J. and Mrs. Young.

From time to time during this decade the following names were added to the Roll in addition to those in the outstations of Pokeno and Pukekohe:—William and Mrs. Adams, Andrew and Mrs. Alexander, William and Mrs. Ballantine, William and Mrs. Blake, Andrew Buchanan, David and Mrs. Brisbane, Mrs. E. Bryden, Mrs. Captain

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Calvert, William Carter, Peter and Mrs. Clark, James and Mrs. Coutts, Robert and Mrs. Coutts, James Couper, John, Mrs. and Miss Lysbeth Craig, Charles and Mrs. Davidson, David Finlay, James and Mrs. Gall, George and Mrs. Gardiner, Robert and Mrs. Gibb, William Gordon, David and Mrs. Grant, William and Mrs. Hay, James and Mrs. Hanson, John, Mrs. and Henry Henderson, Mrs. Henry, William and Mrs. Hutton, George and Mrs. Kerr, Robert Maculloch, David and Mrs. McLymont, Mrs. M. McDonald, James Matheson, George G. and Mrs. Mill, Thomas M. and Mrs. Miller, Andrew and Mrs. Murray, John, Mrs. and Misses Janet and Ann Nisbet, Henry Patterson, Thomas Reid, Edward Rhodes, John and Mrs. Ritchie, John Ross, L. O. Roy, Miss Isabella Runciman, Andrew and Mrs. Scotland, David and Mrs. Shaw, Charles and Mrs. Smith, James Stewart, William and Mrs. Veitch, Thomas, Mrs. and Miss Williamson and Mrs. Wilson.

The Sacrament of the Lord's Supper was first dispensed by Mr. Norrie in the Wesleyan Chapel, Papakura, on 24th January, 1858, when there were thirty communicants. It was observed in the schoolroom, Waiuku, on 8th April, 1860, when there were twelve communicants, whose names do not appear in any known record, nor is there any record of it being again observed there until some time after the Maori War. At Pukekohe (East) it was observed in the temporary church building on 10th August, 1862, when there were twenty communicants, among them being James and Mrs. Comrie, George Easton, James and Mrs. J. McDonald, Alexander and Mrs. A. McDonald, Hugh McLean, and Mr. and Mrs. John Watson, whose names were placed on the Roll. (Mr. McLean was shot by the Maoris in 1863.) At Pokeno it was observed on 2nd September, 1866, with twenty-six communicants, of whom the following were placed on the Roll:—Charles and Mrs. Bathgate,

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Samuel and Mrs. Crickett, Thomas Gordon, Campbell Jackson, James and Mrs. Kelly, John Latta, Mrs. Little, Alexander Lockie, James and Mrs. McConnell, Thomas and Mrs. Mitchell, Robert Pendergast, George and Mrs. Perritt, Charles Stewart, James and Mrs. Wright.

SABBATH SCHOOLS: Effort was made to have Sabbath schools in all centres, but in only a few cases are records available. The first appears to have been at Drury; in this case the original roll has been preserved, and it is probably the earliest such in Auckland. The school was started on 25th July, 1858, with Messrs. W. J. Young and James Runciman, Misses M. Pollock and A. J. Warner as teachers, and an attendance of nine boys and eight girls. These numbers grew steadily and then fell off during the war period of the early sixties, and increased again when more settled conditions prevailed. The teachers all changed during the decade, their places being taken by Messrs. John Nisbet and Wm. Blake, Misses Castledine, Janet Nisbet and Georgina Runciman. The children belonged to the following families, some of whom are still well known in the district:—Alexander, Appleby, Blake, Brown, Bruce, Callaghan, Canham, Castledine, Cossey, Crowhest, Fallwell, Gaul, Gildard, Guilder, Hall, Middlemas, McBeth, Norrie, Paul, Pollock, Raven, Rhodes, Rose, Scelly, Sturgeon, Sutherland, Sutton, Viall, Warner, Wilson, Worden, Young. Owing to the unsettled conditions resulting from the war, many of the above families were resident in the district for only short periods.

A school was opened at Pukekohe East in 1865 by Messrs. Comrie and Morgan and two lady teachers. One was opened at Papakura Valley, with Mr. Langmore as Superintendent.

BUILDINGS: The provision of Church buildings was an important part of the work of this decade, and it was taken

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up very heartily. Those erected were neither large nor ornate, but on the other hand they were not entirely bare and barn-like sheds, and they were well-suited to the times. Several of them, and also the manse, were erected according to plans prepared by Mr. T. R. Morgan, architect, and they were built with pit-sawn heart timber, roofed with shingles, and at first were not lined. In the light of present-day figures the cost of construction seems almost incredibly small, but it must be remembered that the settlers' incomes were also small, and that wages and prices generally were correspondingly low. The quality of the timber used and the soundness of construction are evidenced by the fact that after more than seventy years service some of them are still in use. It is also well worthy of note that at the end of this period, with the exception of the Manse and a sum of less than £4 due on account of the Raglan Church, all the buildings were free of debt.

The first church in the charge was built at Drury on the site at the northern end of the village now used as a cemetery. Including site, fencing and furnishing, it cost about £244, and it was opened on 20th June, 1858, by the Rev. John Macky. It proved a haven of refuge to many settlers with their families as they left their homes at the outbreak of the War, as stated under that heading.

The second church in the charge was erected at Wairoa (Clevedon). Several sites were offered, but it was decided to purchase from Mr. J. S. Wilson the one which is still in use. In this case the building was erected of *kahikatea* timber, and according to a very clear and detailed statement preserved in the local minute book, including payment for site, clearing, fencing, building and furnishings, it cost the sum of £231:11:8. It was opened free of debt by the Rev. D. Bruce on 26th December, 1858.

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A building committee was elected in Papakura in October, 1857. Various causes led to delay, and it was not until 23rd January, 1859, that the church was opened by Rev. J. Macky. It cost, including site and furnishings, £324, and it is still in use as a Sunday School and for general purposes. Thus, in a period of just a little over seven months churches were opened in the three central stations of Mr. Norrie's charge.

The outstations soon followed. At Pukekohe East a temporary building of split slabs, with a *nikau* roof, was put up by the settlers in November, 1861, on the site still in use, which was given by Mr. John Dearness and Mr. James Rutherford. The present church, erected at a cost of £130, was opened on 5th April, 1863, by the Rev. John Macky, who preached from the text Psalm 45:4. The Rev. George Buttle, Methodist minister, preached in it on the afternoon of the same day. That friendly spirit has happily been maintained, and the church has been freely used by both Church of England and Methodist ministers. Mr. Wm. Morgan, a Baptist, held services in it fortnightly for more than twenty years, thus securing for the greater part of that time a weekly service in the district. A Sabbath school was begun in it soon after the War, in 1863, and it was used as a day school until 1880. A public library was housed in it; Mutual Improvement Society, Good Templar, Band of Hope, and even Road Board and Political meetings were held within its walls. The land adjoining the church has been used as a cemetery for residents of the district without distinction of race or creed.

A Church at Papakura Valley (Alfriston) was built at a cost of £96 on a site the gift of Mr. J. Elmore. It was used for a day school from May, 1862. The first Sabbath Service in it was held by Rev. T. Norrie on 4th January, 1863.

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The War naturally put an arrest on building operations, and these were resumed as the country again became settled. A Church was built at Raglan at a cost of £170, and was opened by Mr. Norrie on 23rd July, 1865.

On 23rd September, 1866, a church at Ramarama (Bombay), built at a cost of £132, on a site given by Mr. James Rutherford, who had also given part of the Pukekohe East Church site, was opened by Rev. James Hill on 23rd September, 1866.

Churches at Mauku and Waiuku built under Mr. Norrie's care are referred to under the heading of Waiuku.

At a general meeting of the congregation, held in Papakura in 1859, Mr. W. R. Logan of Wairoa raised the question of a Manse. The proposal was taken up heartily, and as a result a manse was erected according to a plan prepared by Mr. T. R. Morgan, architect, on the beautiful site which was given by Mr. W. S. Grahame, of Auckland, and is still in use. Mr. Norrie, with Mrs. Norrie and their young family, entered into it in June, 1860.

With the exception of a few months during the War in 1863, Mrs. Norrie lived there until her death in 1888, and Mr. Norrie, for just a few weeks less than forty-five years, until his death in 1905. For romance and simple devotion to duty the story of those lives would be hard to equal.

MAHURANGI.

It is difficult now to realise, even on its physical side, the task which Mr. McKinney then undertook. There was very little communication with Waipu or any other district farther north, and with Auckland city it was mainly by sea and sailing vessels only. The journey by land to Auckland was always tedious, and at times even dangerous. It is recorded that Mr. McKinney joined a party which set out to walk to Auckland in order to find the best route

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for a road, and that they failed in their attempt. In later years he more than once walked through. As an instance of the difficulties of travel the Presbytery records show that on 6th October, 1857, Mr. McKinney was "prevented by the violence of the storm from being present in time to attend the regular meeting." A special meeting was held on the following day, at which arrangements were made for the formation of a Session. Not only was the journey to Auckland usually made by water, but much of the home work was done in the same way. Strong physically as well as mentally, Mr. McKinney, with a brave heart, faced his task and overcame many difficulties. In keeping his engagements he often pulled long distances in an open boat, sometimes rowing against both wind and tide. In later years his son did much "toiling in rowing" for his father. It is interesting to note, as indicating the good feeling which existed and the way in which ministers regarded their Presbyterial duties, that, in spite of the difficulty of travel, the district was visited during this decade and services given by the Revs. J. Macky, D. Bruce, T. Norrie, P. Mason, J. Hill and J. Gorrie. Mr. McKinney, in turn, gave service in the various charges.

Services were usually held in Mahurangi on Sabbath forenoon and evening, and at Matakana and Mahurangi Heads fortnightly in the afternoon. Mr. McKinney also visited and held services in Mangawai, Pakiri, Little Omaha, Leigh, Kaiwaka, Hayden's Mill, and Kawau, as well as making some trips still further afield both by land and water. A little later services in the central churches were occasionally conducted by the elders, thus enabling Mr. McKinney to give a Sunday service in the outlying stations. His visits to Kawau were always welcome, and Sir George Grey contributed liberally to the church funds.

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Mr. McKinney's preaching was vigorous and evangelical, and he did not fear to speak out on any of the questions of the day, and in this he was supported by his office-bearers and people.

Drinking was prevalent in those early days, and the Session, having considered what steps might be taken to check the progress of *INTEMPERANCE*, asked the Minister to preach on the subject, which he readily agreed to do. He also, in 1862, moved the first resolution, which was put before the General Assembly of our Church on the subject: "That inasmuch as *INTEMPERANCE* is a widespread evil in this land, and a great hindrance to the advancement of vital religion, the Assembly instruct all the ministers of the church to direct the attention of their congregations to this important subject at their earliest convenience, and to use all available means for the suppression of this evil." The motion was duly carried, and became the official statement of our church on the subject, a position which it has consistently maintained.

THE SESSION.—At Mr. McKinney's request, the Presbytery appointed the Revs. J. Macky and D. Bruce, and Mr. A. Clark, elder, to assist him in forming a Session. At a meeting held in the church, Mahurangi, on Friday, 11th December, 1857. the Rev. J. Macky being present, Mr. McKinney stated that he had publicly intimated in this church and in the several preaching stations in his district that it was his intention to assume as an elder of the Presbyterian Church in this place Mr. M. Whytlaw, of Matakana, who had been an officiating elder, first in St. George's Presbyterian Church, Glasgow, and afterwards in Australia and in Auckland, provided that no valid objections were offered, and that no objections having been offered, Mr. Whytlaw shall now be assumed. As minister of the district and ex-officio Moderator Mr. McKinney then solemnly

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engaged in prayer, and in the name of the Church's King and Head he constituted the Session.

On the same day, Mr. John Grimmer, of Dome Valley, was unanimously chosen by the congregation to be an elder, and on Friday, 24th January, 1858, the Rev. D. Bruce and Mr. A. Clark, from Auckland, being present, he was duly ordained to the eldership of the Church, Mahurangi, and became one of its most faithful workers.

On 24th April, 1859, the Session reluctantly received and accepted Mr. Whytlaw's resignation. Mr. Grimmer was then appointed Presbytery elder. On 4th September, 1859, Mr. Robert Whitson was elected, and he was ordained as an elder in the Matakana Church on 18th September of that year. In 1860 he was appointed Presbytery elder, and in 1862 he retired from the Session owing to removal with his family to Auckland. On 13th February, 1862, Dr. Alexander Cruikshank and Mr. Hugh Davies were elected elders. On 6th July, 1862, Mr. Davies was ordained in the Mahurangi Church, and on 14th September, he was appointed representative elder in the Presbytery, and he also represented his congregation at the first meeting of the General Assembly in Auckland in that year. Dr. Cruikshank, of Matakana, was ordained on 14th September, 1862, and his resignation was accepted on 22nd January, 1865, "the Session expressing the sorrow with which they part—they trust, however, only for a short time—with a brother to whose meetings with them in Session and fraternal Christian intercourse they look back with pleasure."

THE SACRAMENTS AND MEMBERSHIP.—The Sacrament of the Lord's Supper was observed for the first time in the Mahurangi Church on Sabbath, 13th December, 1857, the Rev. J. Macky assisting. It was also observed in the churches at Matakana and Mahurangi Heads on the days when they were opened, the visiting ministers assisting.

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The Roll of Membership was first made up on 11th December, 1857, the following names being placed upon it: Rev. R. and Mrs. McKinney, Mr. and Mrs. George Darroch, Mrs. and Miss Grange, Mrs. Morrison, Mr. and Mrs. J. R. Gard, Mr. and Mrs. M. Whytlaw, Miss Wilson, Mr. and Mrs. Alexander Stuart, Mr. and Mrs. McGechie, Mr. and Mrs. John Grimmer, Mrs. Munro, Mrs. Meikle, Mrs. Tozar, Mrs. Millin, Mrs. and Miss Craig. To these there were added during the decade:—Mr. and Mrs. Whitson, Mrs. McEwan, Miss Whytlaw, Mr. and Mrs. George Wallace, Mr. and Mrs. Hugh Davies, Mr. and Mrs. James Davies, Mr. M. Munro, Mr. and Mrs. A. J. Moore, Mr. and Mrs. W. Wilson, Dr. Jas. Cruikshank, Miss Shaw, Mrs. Grant, Miss Ellen McGechie, Miss Elizabeth Whitson, Mr. and Mrs. H. Pulham, Mr. and Mrs. R. Dodd, Mr. and Mrs. Cutler, Mr. Gathercole, Miss M. Darroch, Mr. David and Miss May, Mrs. Walker, Wm. Armour, Alexr. Campbell, Wm. R. Ellison, Miss Elizabeth McArthur, Alexr. Davies, Mr. and Mrs. Montgomery Davies and Mrs. Perry.

During the same period the removals were, Mr. Alexander Stuart by death, Mr., Mrs. and Miss Whitson by transfer to Auckland, and one member was suspended.

BAPTISMS.—Seventy-four baptisms were recorded during this period, the earliest being:—"18th January, 1857, Walter, born November 10th, 1856, son of John and Elizabeth Southgate; 31st May, Emily Mary, born May 1st, 1857, daughter of Henry and Nicholas Pulham; 23rd June, Charles Stuart Holmes, born February 2nd, 1857, son of Robert and Martha McKinney (baptised by Rev. D. Bruce), and James Maxwell, born June 18th, 1857, son of William and Agnes Young." In several cases Baptism was administered only after consultation with the Session. In one case it was granted on the solemn engagement of the father that his business as an innkeeper would, especially in regard

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to Sabbath observance, be conducted henceforth more in accordance with his profession as a Christian.

FINANCE AND PROPERTY.—The duties of a Committee of Management are not in any case light, but in new and widely scattered districts they were both many and difficult. Providing for the Minister's salary, for the erection and maintenance of church buildings and for education made constant demands on their time and money.

The Presbyterian Church of Ireland paid Mr. and Mrs. McKinney's passages to New Zealand. It also made grants towards his salary, and later to the Home Mission Committee, from which and from the Assembly grants were made for a considerable number of years. These, together with the amounts raised locally, frequently fell far short of the amount of £200, which was aimed at as stipend. With a growing family the utmost care must have been taken in the manse to make ends meet.

Messrs. John Grimmer, Henry W. Pulham, and John Trethowan were appointed Trustees for the property. They, with the elders, and Messrs. Matthew Angove, Robert Meikle and John R. Gard, were appointed a Committee of Management for 1857. Mr. Gard was Secretary and Treasurer, and continued so for several years. From time to time during this decade the following also served on the Committee:—Messrs. J. Darroch, R. N. Dodd, Hudson, John Morrison, M. Munro, Russell, C. Thomson, W. Southgate, and N. Wilson.

It is worthy of note that at meetings of the congregation one of the elders or Managers usually presided, although Mr. McKinney was present and took part in the meeting, sometimes moving motions.

The first church built outside the centre was at Matakana, on a site given by Mr. Wm. Aitken, of Auckland.

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It was opened free of debt by the Rev. D. Bruce on 14th November, 1858.

A church was built at Mahurangi Heads and was opened, also free of debt, by the Rev. James Hill, on 13th March, 1864.

Meantime it was felt that with a growing population in the district and a growing family in the manse, the building at Mahurangi was too small to serve the double purpose of a church and manse. As early as 1858 it was resolved to purchase if possible four acres of land from Captain Daldy so as to increase the size of the glebe and to provide a burial ground. When approached, Captain Daldy kindly gave the land desired, thus making his gift to the church up to eight acres. A quarter of an acre was then set apart as a burial ground. In December, 1861, it was resolved to erect a building "that would answer as a schoolhouse as well as a church; that the building should be 30 x 20 feet, and that a house be put up for a schoolmaster." The tenders of Mr. J. R. Brown to supply timbers at 11s. 3d. per 100 feet, and of Mr. Philips to erect the building for £36:10:0 were accepted. These prices are worthy of note because of the marked contrast with those of later days. Another item of interest is that special subscriptions were given in order to have the floor of the new building tongued and grooved, that work having to be done by hand. The new church was opened on 6th July, 1862, by the Rev. Peter Mason.

In 1865 a building was erected at Haydon's Mill and was used both as a church and schoolroom, but it was not church property.

GIFTS.—In addition to gifts of land and of money for buildings the following much-prized gifts were received. In 1859 Messrs. J. Staples and G. T. Chapman, booksellers,

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of Auckland, presented Mahurangi Church with a pulpit Bible and were thanked for their "very handsome present." In 1865 Mrs. Whitson, who had removed to Auckland, gave the minister a gown and cassock, and Mr. Munro gave the beautiful bell, which is still in use, and also secured its erection. They were heartily thanked for their gifts.

EDUCATION.—The matter of Education was ever kept in view, and continuing effort was made to provide for the needs of the children of all denominations throughout the district. Difficulty was experienced in securing suitable teachers, due in part, no doubt, to the very small salaries which could be given. An offer by Mr. Moore to teach one-half of each day in Mahurangi was at first declined as it was felt that it would not meet the need. Others approached would not accept the position, and Mr. Moore was appointed. He was succeeded by Mr. Edwards, who, in turn, was followed by Mr. Campbell.

A school at Matakana was opened in 1862 with Mr. Allison as the first teacher.

A school was opened at Mahurangi Heads, and was taught by Mr. Peter Greenwood. There is very little record of Sabbath Schools. At the annual meeting in February, 1858, Mr. Grimmer received a vote of thanks for conducting the Sabbath School.

A public library was opened in Mahurangi in 1859 with the Rev. R. McKinney, Messrs. Meikle, Moore and Pulham as Committee. Mr. Moore was Librarian. This was well supported and grew with the growth of the district, proving of great benefit to the settlers. A Library was also opened at Mahurangi Heads with Mr. P. Greenwood as Librarian. These libraries were well patronised and did much to stimulate the younger people, and to relieve the loneliness and monotony of life in the outlying parts.

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The distance from the town of Auckland, the lack of settlement along the route of land travel, and the uncertainty of that by sea before there were steamers in the service, must all be taken into account when judging the work done and the difficulties overcome.

TARANAKI.

Conditions in Taranaki were very unsettled in the middle of last century. The natives were dissatisfied with the way in which their lands had been acquired by the white settlers, and their grievances led to a renewal of the war in the early sixties. Previous to that Churches had been working in and around New Plymouth. Communication was then chiefly by sea, and, being more easily reached than Wellington, Auckland got the larger share of the general business and also had most to do with church matters.

The Rev. John Thom, who had come from the Free Church of Scotland in 1857, laboured for a time in Turakina and in 1858 was settled in Lower Hutt, and during these years he paid visits to settlements as far as New Plymouth. In the latter part of 1860 he came to Auckland, and on 2nd January, 1861, "his credentials having been read, he was formally admitted as a member of Presbytery." "He stated that he had some time since received an invitation from the people of New Plymouth to become their minister, and that it is his desire to accept that call and undertake the duties of the ministry there as soon as the present disturbances in that province are so far arranged as to enable him to do so; and that in the meantime he is willing to labour in this province under the direction of the Presbytery." At the next meeting of Presbytery, on 3rd April, Mr. Bruce reported "that he had visited Taranaki, and that it would not be expedient that the Rev. Mr. Thom should go there at present." Mr. Thom remained in

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Auckland and gave service in various ways until, on 8th January, 1862, he stated his intention to leave the bounds of the Presbytery and proceed to the Southern provinces. "The Presbytery expressed regret at the prospect of Mr. Thom leaving them, their grateful sense of the service he had rendered to the Church during the fifteen months he had been with them, and the hope that the blessing of God would attend his labours wherever these might be entered on."

Records are scanty to show how far south Mr. Thom went, but more than once he reported to the Auckland Presbytery from New Plymouth. On 21st November, 1862, he was present at a meeting of the Presbytery and, although there had been neither call nor induction, "it was resolved that Rev. Mr. Thom from Taranaki should be associated with this Presbytery and be commissioned along with other members of Presbytery to take his place at the Convocation, and his name was accordingly added to the Roll." In the records of both the Convocation and the Assembly Mr. Thom's name appears as minister of Taranaki.

The Church Extension Committee in its report to the Assembly in 1862 stated that "with respect to Taranaki the Committee recommend the Assembly to place it under the care of the Presbytery of Auckland, and instruct them to take what steps they think proper to establish there a congregation, and in the meantime appoint the Rev. Mr. Thom to occupy that field."

The Assembly adopted the report and it also "recommended the Presbytery of Auckland to release the Rev. Mr. Bruce from his charge for a time to enable him to visit the districts specified in the Report; and, in the event of this being done, place the services of the Rev. Mr. Thom at the disposal of the Presbytery."

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In the early months of 1863 Mr. Bruce visited stations in both the North and South Islands. Mr. Thom gave supply in Auckland as required, and in April, 1863, he resumed work in New Plymouth, holding services in a chapel in Devon Street, which had been erected by the Independents, but was no longer used by them. The field was a difficult one. The settlers in the surrounding districts had been driven from their homes by the war with the Maoris, and the transfer of the bulk of the British troops to the Waikato in 1863 removed a good deal of the support the church had received from that quarter. Mr. Thom several times reported to the Presbytery stating the difficulties and also something of the progress made.

The position was not wholly satisfactory, and it was brought before the Assembly in November, 1863, by a petition from Taranaki including, "a representation from certain members of the Church respecting the state and prospects of the Congregation." The Assembly referred this to its Church Extension Committee for report, and that Committee in turn "suggested that the Assembly remit the whole matter to the Presbytery of Auckland, with full power to terminate existing arrangements should they see fit to do so." That the Assembly agreed to, and a *pro re nata* meeting of Presbytery was held on 8th December, 1863, at which, the petition and the Assembly's decision having been read, it was agreed:—"That, as the congregation at Taranaki have not complied with the regulations of the Church Extension Committee which require that any congregation needing aid from the Fund must from the first raise at least £100 per annum towards stipend, the existing arrangements be in the meantime terminated. Further, that as soon as the congregation shall represent to the Presbytery that they are in a position to comply with the Regulations of the Church Extension Fund the Presbytery

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will be prepared to send for a minister suited for the requirements of Taranaki."

Shortly after this Mr. Thom left for New South Wales, where he is said to have done useful pioneering work. At his request on 5th October, 1864, a Presbyterian Certificate was granted to him, thus closing his connection with the New Zealand Church. Mr. Thom was the first Presbyterian Minister to leave New Zealand after settlement in a charge by a Presbytery.

Application was made to the Church of Scotland for a minister, with the gratifying result that the Rev. R. F. Macnicol, who had been Assistant in St. Luke's Church, Calton, Glasgow, and who had volunteered for service in the Colonies, was appointed and sent out. His passage money was paid by the Home Church, and a grant of £150 per annum was made for several years in aid of his stipend. With Mrs. Macnicol he arrived on 25th November, and held his first service in New Plymouth in the Freemason's Hall on 3rd December, 1865. In spite of the depression caused by the war, Mr. Macnicol soon gripped the situation and the people rallied round him splendidly.

On 17th January, 1866, "Rev. D. Bruce laid on the table of the Presbytery the credentials of the Rev. Robert Ferguson Macnicol, who had been appointed by the Colonial Committee of the Church of Scotland minister of St. Andrew's Congregation, Taranaki. These were unanimously sustained and Mr. Macnicol's name was added to the Roll of the Presbytery." At the same meeting "Mr. Bruce read a communication which he had received from the congregation at Taranaki, and also from the Rev. Mr. Macnicol . . . applying for aid towards assisting them in their efforts to build a Church. The Presbytery was unable to make a grant, but desired cordially to recommend the various congregations to make a collection in behalf of the building

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fund of that congregation." Matters moved quickly. The site, that on which the present Church stands, was purchased and a building to seat 220 persons was erected at a total cost of £1,050. It was opened on 28th October, 1866, by that good friend of the congregation, the Rev. D. Bruce. The Church Extension Committee reported to the Assembly in November of that year: "Taranaki the Committee regard as having been highly favoured by the settlement there of the Rev. Mr. Macnicol. Amidst peculiar difficulties that clergyman has formed a very promising congregation, whose members have made exertions that in every way do them credit. They have built and now worship in a very comfortable and commodious church, which they are desirous to have free of debt as soon as possible. They have made an appeal to the Church at large to aid them in accomplishing this, and, considering the efforts they have put forth, and the peculiar difficulties with which in that province they are beset, the Committee earnestly express the hope that this appeal will be heartily responded to. There is a likelihood of arrangements being made for the establishing of a second minister either at the north or south of the town of New Plymouth, who, in concert with Mr. Macnicol, might do much towards supplying the military settlements in that province with religious ordinances."

The further story of Taranaki belongs to a later chapter.

ONEHUNGA.

The population in and around Onehunga was steadily increasing and services were conducted fortnightly on Sabbath afternoons in the temporary church building. The Rev. D. Bruce had charge and conducted most of these services. From July to October, 1858, the Rev. J. Macky gave monthly afternoon services, but pressure of work in his own charge led to these being discontinued, and Mr.

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Bruce, with the assistance of lay helpers, carried on until the arrival in 1860 of the Rev. George Brown, under whom a new charge was formed.

Mr. Brown was born in Monyeux, Aberdeenshire, on 11th November, 1830. He graduated M.A., in King's College, Aberdeen, and studied Theology in Edinburgh and Aberdeen. He was licensed by the Presbytery of Aberdeen and then served for some months as assistant at Tanfield, where his character, zeal and ability made a very favourable impression. An excellent Hebrew scholar, he thought of devoting himself to Mission work among the Jews, but when approached by Professor Lumsden on behalf of the Presbytery of Auckland, Mr. Brown readily consented to come to New Zealand. In August, 1859, he married a sister of the noted scientist, Dr. Ferrier, and shortly after they sailed by the *Jura* and reached Auckland Harbour on Sunday, 15th January, 1860. The next day they landed and were met by Mr. Walter Graham and taken to St. Andrew's Manse. Mr. Brown was received and welcomed by the Presbytery at a pro re nata meeting on 25th January. There was a lengthy discussion as to where he should be located, Whangarei, Wade, Whau, Onehunga and Freeman's Bay being regarded as the places requiring most particular attention. The decision was left to a committee, and it was in favour of the suburban districts lying between the Waitemata and Manakau Harbours, Onehunga being the chief centre. Mr. Brown preached in Auckland on the two Sabbaths following his arrival, and then took up the work in Onehunga and the other districts assigned to him. For some months he lived in Auckland and conducted services each Sabbath in Onehunga in the forenoon, in Whau in the afternoon, and in Hobson Street schoolroom in the evening. He travelled the whole round from place to place on foot, and there were then neither formed streets nor

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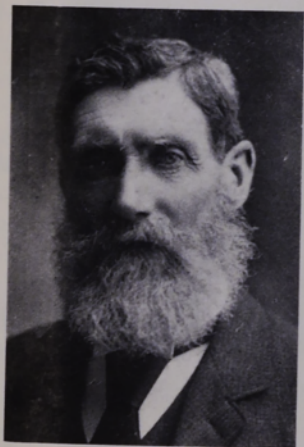
footpaths as in after years. It is said that he never missed a service and was seldom late for a meeting.

In view of the certificates regarding his scholastic attainments, and evidence of character and fitness for the work of the ministry, the Presbytery resolved that Mr. Brown should be ordained without the usual second course of trials. In accordance with this he was ordained at the next ordinary meeting of Presbytery on 4th April, 1860, when the Moderator, Rev. D. Bruce, preached from 2 Cor. 8:23, and addressed the newly-ordained minister and the assembled people. Mr. Brown was the first Presbyterian minister ordained in New Zealand. Confidence in him was further shown by the Presbytery when, at its meeting on 3rd October, he was appointed its Moderator. At an adjourned meeting on 8th October, 1860, Onehunga, with the Whau and the North side of the Manakau attached, was erected a sanctioned charge, and Mr. Brown was recognised as its minister and directed to take up his residence in Onehunga as soon as convenient. This he did the following month, and as there was then no manse Mr. Brown rented a cottage in Quadrant Street. There is no doubt that the people in these districts concurred in the settlement, though there was neither a formal call nor any induction service. The Hobson Street congregation remained under the care of St. Andrew's, and Mr. Brown, being relieved of this, gave more attention to the outfields, and conducted services in Newmarket, Whau, Henderson, Waikumete, and at Manakau Heads, as well as in Onehunga. For a time North Shore and Wade districts were also under his care and received occasional visits and services. These places are referred to more particularly under their respective headings.

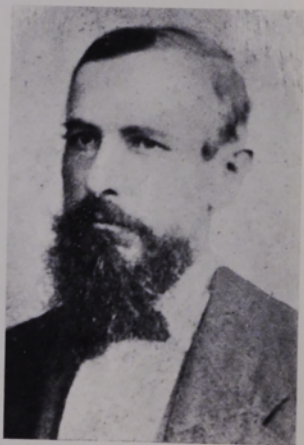
SESSION.—On 3rd July, 1861, "Mr. Brown requested the Presbytery to appoint him a Session until such time as



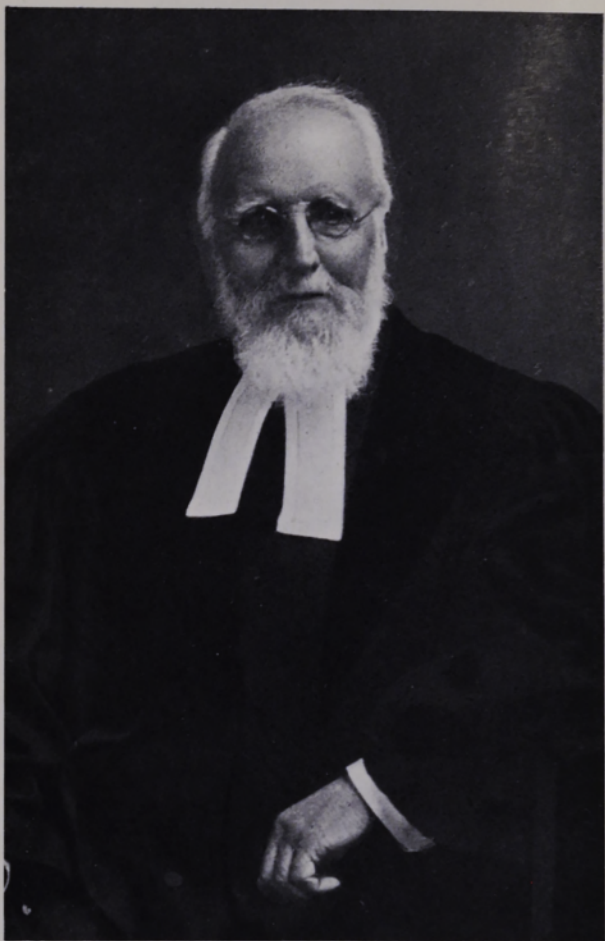
Rev. J. Galloway.



Mr. R. McEwen.



Mr. J. Irwin.



Rev. R. Sommerville.

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the people of his charge were in circumstances to proceed to the election of Elders. The Presbytery appointed Messrs. Clark, Bruce and Thom for that purpose." A permanent session was not elected by the Congregation until a good many years later.

FINANCE.—From the outset finance was a difficult problem in the Onehunga charge, there being no well-to-do members to give a strong lead. For the first few years grants of £100 per annum were made from the Home Mission Fund, yet even with that aid the stipend fell short of the £200 which was aimed at. In February, 1862, the Home Mission Committee agreed "that £20 be paid to the Rev. G. Brown as supplementary to his stipend for 1861, in consideration that he has to pay a rent out of his own means, and that the amount raised for stipend by the people of his charge has been inadequately small." The position was gradually improving, and in 1862 a Commission of Presbytery reported that it "had visited Onehunga, and that the people there seemed desirous to do their utmost in support of the Church, and that a new Committee had been appointed, which promised to work well." The year 1863 saw a large increase in the population due to the influx from the country of families who had to leave their homes on account of the war and of soldiers' families and others, and the financial position was so much easier that grants from the Home Mission fund were first reduced and then ceased altogether. The close of the war, with the removal of the soldiers and the return of the settlers to their homes, saw the position greatly altered. The formation of the Whau and outlying districts into a separate charge in 1865 increased the difficulty, and the opening of the Thames goldfield in 1866 drew many people from Onehunga, and made the problem of carrying on increasingly difficult. Largely for financial

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reasons Mr. Brown took the position of teacher of Mathematics in the Secondary School in Auckland, which at that time was conducted by Mr. Farquhar McRae, and which a few years later became the Auckland Grammar School, one of the institutions of which Aucklanders are justly proud. A good many of those who were to be among Auckland's leading citizens then came under Mr. Brown's care and helpful influence. Mr. Brown not only taught in the school during the week but also conducted the full round of services on the Sabbath.

CHURCH BUILDING.—As the cottage purchased in 1856 and adapted for use temporarily as a Church was becoming too small for the growing congregations steps were taken early in 1862 towards the erection of a church building. Plans were prepared, a contract was let and the building, to seat about 250 persons, was finished at a cost of over £400. It was opened on 2nd November, 1862, by Revs. D. Bruce and R. F. Macnicol. People subscribed liberally and good collections on the opening day reduced the amount owing to about £100, and this was wiped off in the course of a few years. The building well served the purposes intended until replaced by the present church in 1890. It still serves in many ways in connection with the work of the congregation.

WHANGAREI.

WANGAREI, as the name was first spelled, is now the largest town in the North Auckland area, the centre of a flourishing district and the seat of the North Auckland Presbytery. It has not the romantic and historic interest which attaches to the early settlements in the Bay of Islands and Hokianga districts, nor has it any specially marked connection with the Native Wars of last century, but it was

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early settled and it has many natural advantages which have led to steady growth and which ensure its continued progress. With a capacious harbour, a country around well suited for dairying and fruitgrowing, an abundant water supply, and valuable deposits of coal and lime in its neighbourhood, it had all the factors needed to give it growing importance and make it the chief railway and business centre for the North Auckland Peninsula.

As in other cases Presbyterians were among the earliest settlers, and they have taken their full share in the development of the district. Mr. William Carruth is said to have arrived in 1830, and to have been the first white settler in the district; bearers of that name have been continuously associated with church life and work from its earliest stages to the present time. Records of the early days are very scanty. Rev. D. Bruce visited the district in 1855 and held service. Details are wanting regarding the place of meeting, the attendance and any further services for several years.

Mr. Bruce again visited the district and held service on Sunday, 26th June, 1859, and on the following day a meeting was held in Mr. J. R. Rust's house, when Messrs. William Carruth, Alexander Farmer, John McDonald, A. L. Meldrum, Robert Reyburn, John S. Rust, and W. Taylor were appointed to raise subscriptions towards the erection of a church on a site generously presented by Francis Hunt, Esq. The above date may be taken as that of the founding of the congregation and the names given are inseparably connected with the story of its origin and progress and with that of the town and district generally. The building was erected by Mr. H. C. Holman at a cost of £110, and, as in the case of some other early buildings, the class of timber used and the workmanship were such that, after the lapse of more than three-quarters of a century, it is still standing and in use.

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These were the days of modest but safe beginnings. The building was then unlined, there were no seats except planks laid on blocks of wood or stone, and no pulpit. The reading desk was a small table, with a fruit box on it to raise the Bible to the desired height. Soon after the opening seats were procured from Auckland, a pulpit followed, and a few years later the building was lined.

MANGAPAI was in the early days a portion of the Whangarei charge. Records are not available to show where or by whom the first services were conducted, but the following statement made by Mr. Alcock at the celebration of the 75th anniversary of the church is full of interest:—"At a meeting held at the residence of Mr. Wm. Harrison on October 22nd, 1860, it was decided to erect a building to be used for Church and School. On May 10th, 1862, the building was opened by Rev. D. Bruce."

The movement towards the erection of the church carried with it the desire for a resident minister. The Register of Baptisms shows that Mr. Bruce held a service in Wangarei on 19th February, 1860, and at the meeting of the Presbytery on 4th April, he reported that he had recently visited Wangarei, and that the desire for a minister is very general among the people and the necessity is very great. After a conversation on the desirableness of obtaining, if possible, a minister who would be able to preach both in Gaelic and English it was agreed to write without delay to the Committee at Home asking that a minister be sent for Wangarei, the Presbytery taking it for granted that the Committee in Scotland will supplement the Home Mission Fund to the extent of £100 per annum for three years. No reply to that request is on record.

On 22nd September, 1861, Mr. Bruce again visited the district and held service, and on 2nd October he reported to Presbytery that he had presided at a meeting there on

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23rd September when the following resolution was adopted:

"That this meeting request Mr. Bruce to communicate to the Presbytery their desire to have a resident minister in Wangarei with as little delay as possible; and understanding that the Rev. John Gorrie would be willing to undertake the spiritual oversight of this district, they promise to do all in their power to promote his usefulness and comfort in the event of his settling among them."

Mr. Bruce further stated that he had seen Mr. Gorrie and was authorised by him to say that he was prepared to accept of the invitation which the Resolution conveyed. Though this was not quite the usual form of constituting a charge or of a call and acceptance it was regarded by all parties as the equivalent of such. The Presbytery expressed satisfaction at the prospect of Mr. Gorrie being settled in Wangarei, and appointed a Committee to arrange final trials with a view to his ordination. Those trials were passed satisfactorily and Mr. Gorrie was ordained in St. Andrew's Church, Auckland, on Wednesday, 8th January, 1862. The Moderator, Rev. John Thom, preached from the text John 1:12, and the Rev. John Macky suitably addressed Mr. Gorrie and the representatives from Wangarei on the duties pertaining to the pastoral relation. The Presbytery then gave Mr. Gorrie the right hand of fellowship, and instructed him to proceed to Wangarei with as little delay as possible. It also appointed Mr. Bruce to accompany him and introduce him to the people of his charge.

At the next meeting of Presbytery on 2nd April, Mr. Bruce reported that he had accompanied Mr. Gorrie to Wangarei and introduced him to the people of his charge; that a feeling of harmony reigned among the people; that a house had been rented for a manse in the meantime, and that Mr. Gorrie had entered on his work with every prospect of success. The position was unique in a twofold way.

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Mr. Gorrie had the distinction of being the first minister to complete his studies and to be licensed and ordained by the Presbyterian Church in New Zealand. Wangarei had the privilege of receiving him as its first minister, and the honour of being the furthest outpost then settled in connection with the Presbytery of Auckland. For more than fifty years, it continued to be the most northerly charge in connection with the Presbyterian Church of New Zealand. Services were held each Sabbath morning in Wangarei, and in the afternoon fortnightly in Kaurihohore and Mangapai, and occasional services were held in many outlying districts.

THE SESSION.—When the congregation was formed and Mr. Gorrie settled as its minister there were two men in the district who had previously been ordained as elders; Mr. Wm. Scott, of Tamaterau, and Mr. John McDonald, of Whau-Whau. With the approval of the congregation and of the Presbytery these two men were assumed as members and the Session was thus formed, and its first meeting was held on 27th March, 1862. Owing to his age and the distance from Wangarei at which he lived, Mr. Scott was seldom able to attend meetings, and an election of additional elders was agreed on. Messrs. William Carruth and Robert Reyburn were chosen and were ordained on 3rd June, 1862. Mr. Scott died on 6th September, 1863. On 6th January, 1864, Mr. William Carruth handed in to the Presbytery his commission to represent the Session of Wangarei during the ensuing year. He was also a member of the General Assembly which met in Auckland in November, 1866. A further election of elders was held in 1865, when Messrs. James Carruth, Robert Kay, and Francis Wood were elected.

MEMBERSHIP.—The Communion Roll was made up in 1862 chiefly by transfers from St. Andrew's Church, Auckland, and contained the following names:—Rev. and Mrs. John Gorrie, Mrs. Christina Stewart, Mr. and Mrs.

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John S. Rust, Mr. Wm. Scott, Mr. and Mrs. Robert Scott, Mr. and Mrs. James Main, Mr. John G. Johnson, Mr. and Mrs. Robert Reyburn, Mr. and Mrs. Wm. Harrison, Mr. and Mrs. John McDonald, Mr. and Mrs. Thomas Scott, Mr. and Mrs. James Spence, Mr. Francis Wood, Mr. Wm. Stevenson, Mr. and Mrs. Wm. Ferguson, Mr. Wm. Carruth and Mr. Alexander Farmer. Mr. and Mrs. James Main, Mrs. John Buchanan and Miss Eliza J. Haslett were granted disjunction certificates on leaving the district before the end of 1866.

Many of the early records have unfortunately been destroyed or lost, and some interesting facts cannot be definitely stated. A marked and interesting exception to this is the Baptismal Register, the front page of which bears the following inscription:—"REGISTER OF BAPTISMS dispensed in connection with the Presbyterian Church, Wangarei Mains, Wangarei, from the 1st day of January, 1860." The early entries in the book are interesting on account of the persons, places and dates.

NO. 1. MARGARET FERGUSON, baptised by the Revd. David Bruce, of St. Andrew's, Auckland, in Mr. Henry Gibb's Barn, before the Congregation on Sunday, 19th February, 1860.

NO. 2. MARY SCOTT, who was baptised by Revd. David Bruce, of St. Andrew's, Auckland, in the English Church, while occupied by the Presbyterian Congregation on 24th October, 1860.

Over 1,600 entries have been made in this book, which is still in use. Of those whose names are recorded a goodly number are still connected with the congregation, while others are to be found in different parts of New Zealand and beyond its shores. Some have left us and we trust have joined the Church above.

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SCHOOLS.—In keeping with their usual practice the Presbyterians took an active part in securing education for their children. In 1861 a school was started in the Presbyterian Church, taught by Mr. McQueen. In 1864 he was succeeded by Mr. Charles, and he, in turn, by Mr. R. M. Houston in 1866.

MANGAWAI.

Mangawai, which lies between Mahurangi and Waipu, was in the early sixties of last century a centre of Congregational Church effort. In January, 1863, the Rev. Moses Soames Breach, who is described in the Minutes as "a Congregationalist Minister at Mangawai," applied to the Presbytery to be received into the ministry of the Presbyterian Church. A Committee, which was appointed to confer with him, to visit the district, and to enquire into all the circumstances of the case, reported favourably, and on 1st July, 1863, "the Presbytery resolved to receive Mr. Breach and to proceed forthwith with his ordination." The usual questions having been put and satisfactorily answered, Mr. Breach was ordained and then signed the formula and received the right hand of fellowship. There does not appear to have been any desire on the part of the Congregational Church to continue work in that district, and Mangawai, together with Little Omaha, Pakiri, Te Arai, Oruawharo, Kaiwaka, and Paparoa, was assigned to Mr. Breach as his charge, and he was assured that the Home Mission Committee would give him and his people all possible aid. Records of the services given are very scanty. Towards the end of 1864 Mr. Breach wished to be transferred to Waikato, but after a visit to that district he decided to remain in Mangawai. On 5th July, 1865, he tendered his resignation and it was accepted by the

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Presbytery. (Mr. Breach retained his status as a minister of the Presbyterian Church, and some years later was in charge in New Plymouth.) Mangawai had not again a settled minister in charge, but services were conducted by Mr. Joseph Penman, a sawmiller of Te Arai, and other lay preachers. Rev. R. McKinney, of Mahurangi, gave occasional visits and held services in the district, which was regarded as part of his charge.

WAIKATO.

Prior to 1860 there was a large Maori population in the Waikato districts, and practically the only Europeans were the missionaries of the Church of England, Methodist and Roman Catholic Churches, and their helpers. The war completely changed that; when it began the missionaries had to leave their stations for safety; when it ended there were so few natives left in the district that it was no longer a field for missionary work as such.

Soon after the war started the Rev. Thomas Norrie was appointed one of the chaplains to the Forces, and as they advanced he followed and held services in the camps. He was the more free to do this because most of the men of his ordinary congregations were in the camps and the women and children had been removed to the town for safety. Mr. Norrie held a service in the Rangiriri Camp on Sunday, 22nd November, 1863, after the memorable battle there on the 20th, and the surrender by the Maoris on the morning of the 21st. The service was a solemn one, as it may here be mentioned that the British losses, both in killed and wounded, were heavier at Rangiriri than at any other engagement with the natives in New Zealand.

Following on, and as a result of the war, a large area of land in the Waikato was confiscated in 1864, and was thrown open for European settlement. Many of the

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soldiers received grants of land on condition of their being available for service if called upon. Other settlers also took up land and volunteer companies were formed for defensive purposes. Fortunately, while the war continued for some time in other parts, there was never need to make a serious call on the men in the Waikato. Settlements were formed, with Ngaruawahia, Hamilton, Cambridge and Te Awamutu as the chief centres, and all of these were visited from time to time by Mr. Norrie. It was manifest that one man, no matter how great his physical and other qualifications, could not possibly carry on this work satisfactorily in addition to that of his original charge, where the settlers had returned and the population was being largely increased by new arrivals from the Homeland.

The Church Extension Committee reported to the Assembly in October, 1864, "If the Government plan of military settlements be carried out in the Southern part of the Auckland province, there is certain to arise an urgent demand for a number of ministers, and, indeed, that demand already exists; but the Committee are not in a position at present to say what steps should be taken to meet it." To the Presbytery on 30th November, "Mr. Norrie gave an account of a tour which he had recently made through all these settlements, and detailed much interesting information respecting the services held by the officers, and the desire of both officers and men for the services of a stated ministry. It was ascertained that, exclusive of families, there are at the present time in the several settlements 366 men connected with the Presbyterian Church, and that the Head Money, which the Government had declared themselves ready to give, would realise a stipend for one minister. The Presbytery agreed to provide periodical supply for the Waikato till such time as they were in a position to secure for it a settled ministry, and appointed the Rev. Mr. Breach to proceed

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forthwith to that district and preach at all the stations." There is no record of that visit, and twelve months passed before any permanent help was found, during which time Mr. Norrie carried on to the best of his ability.

The Rev. John Hall, who had just arrived from Vancouver Island, was introduced to the Presbytery by Mr. Bruce on 23rd October, 1865, and his credentials having been read and sustained, he received the right hand of fellowship and took his seat as a member of the Presbytery. It was remitted to the Home Mission Committee to arrange Mr. Hall's sphere of labour, and he was sent to the western side of the Waikato. That was approved by the Presbytery on 3rd January, 1866, but, as there was no formed congregation, and consequently neither a call nor an induction service, the appointment was not regarded as permanent. On 12th March, 1866, at the request of the Moderator and Session of the Wanganui congregation, the Presbytery agreed that Mr. Hall should go to supply the vacancy there, and it commended him to the brethren of the Wellington Presbytery, thus ending his connection with the Waikato and with the Auckland Presbytery.

At the meeting at which Mr. Hall was received, Mr. James U. Taylor appeared before the Presbytery as a student. The College Committee reported favourably, and on its recommendation he was at once taken on trials for license. These being found satisfactory he was duly licensed on that same day. It was remitted to the Home Mission Committee to arrange his sphere of labour, and after a short interval he was sent to the Eastern side of the Waikato.

Together with Messrs. Arnot and Wallace Mr. Taylor was ordained in St. Andrew's Church, Auckland, on 12th March, 1866, and his appointment to the Eastern side of the Waikato was then confirmed. He took up his residence in Hamilton and conducted weekly services there, fortnightly

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in Ngaruawahia and Cambridge and occasionally in Ohaupo, Whatawhata and in some other of the smaller centres. The departure of Mr. Hall left the Western side without a minister, and on 3rd October, 1866, the Presbytery added the Waipa and Raglan districts to Mr. Taylor's charge, thus placing the whole of the Waikato under his care. Records are not available to show how his time and services were spread over the larger sphere. The Church Extension Committee, in reporting the above to the Assembly, adds:—"Mr. Taylor's presence in the extensive field has proved a blessing to many, and his success in organising the church in the several localities where he conducted divine service is very gratifying to all who feel an interest in the religious welfare of the military settlements established in the Northern Island."

There were at that time no Presbyterian Church buildings in the Waikato, and the use of those of the Church of England was freely granted. Bishop Selwyn, who was ever friendly, postponed the consecration of some of their Churches in order that they might be used in this way.

ST. JAMES'S.

In its earliest days the population of Auckland was located chiefly on the Eastern side of Queen Street, and the first Episcopal, Methodist, and Presbyterian Churches were all built on that side. During the 'fifties a rapid growth set in on the Western side, with the result that there was a demand, first for Sabbath Schools, and then for regular Sabbath services in that part of the city. The movement had the hearty support of the minister and office bearers of St. Andrew's, and the early membership of St. James's was largely drawn from that congregation. In the year 1857 a Sabbath School was started in a private house in Hobson Street, and this was soon followed by one

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in the upper and another in the lower end of that street. These were combined, and the school was held in a disused building known as Soppet's flourmill in Freeman's Bay, at the junction of Wellesley and Sale Streets. Mr. Thomas Macky, brother of the Rev. John Macky, was the leading spirit in this work, and he had with him a band of devoted men and women teachers. In 1859 the small schools were combined and met under Mr. Macky's superintendence in the newly-erected building in Hobson Street, with an average attendance of fifty scholars, under the care of eight teachers. On 24th November, 1861, Mr. J. Shaw, then teacher of a day school in Hobson Street, was appointed Superintendent of the Sabbath School, but as he was frequently called on for other services he resigned, and Mr. Macky was reappointed on 13th August, 1862. His work in this and in many other ways for the congregation led to Mr. Macky being affectionately known as "The Father of St. James's."

The Rev. D. Bruce held occasional week-night services in the Hobson Street building, and with a growing population there was soon a demand for Sabbath Services. On his arrival in 1860 the Rev. George Brown was allotted the districts in the neighbourhood of Auckland (see Onehunga), and he conducted regular Sabbath evening services in the Hobson Street schoolroom until relieved by the appointment of the Rev. John Thom. Mr. Thom arrived in Auckland from Wellington in January, 1861, with the intention of going to New Plymouth "when the native disturbances were so far arranged as to enable him to do so." On 3rd April, 1861, Mr. Bruce reported to Presbytery for St. Andrew's session that there was a general desire for a morning service in Hobson Street with a view to a second charge being established there. The Presbytery approved and remitted it to St. Andrew's session to foster the con-

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gregation assembling in Hobson Street until erected into a distinct charge, and to appoint two or more of their number to act along with the minister officiating in matters of a sessional nature. It also appointed Mr. Thom to conduct morning and evening services until further arrangements were made. As the congregation was not then a sanctioned charge there was no induction service. Mr. Thom was, however, placed on the roll of the Presbytery, and on 2nd October he was appointed Moderator for the ensuing year. On taking up his duties in connection with the congregation Mr. Thom not only conducted the Sabbath services, but presided at meetings of the interim-session and attended to ordinary ministerial duties until 8th January, 1862, when he demitted the charge with which the Presbytery had entrusted him. In accepting the resignation the Presbytery expressed regret and recorded its grateful sense of the service he had rendered, and the hope that the blessing of God would attend his labours wherever these might be entered on. After this, Mr. Thom spent some time in Taranaki and then left for Australia.

Having received intimation from Mr. Thom that he did not wish to settle permanently in Auckland, Mr. Bruce communicated with the Rev. Peter Mason, then in Turakina, and with the Colonial Committee of the Free Church of Scotland regarding a minister. Mr. Mason gave the matter favourable consideration and was present at the meeting of Presbytery at which Mr. Thom's resignation was accepted.

At that meeting, on 8th January, 1862, in response to a request from the congregation worshipping in the Hobson Street schoolroom, sent through and with the approval of St. Andrew's session, the Presbytery cordially agreed to "erect the said congregation into a pastoral charge." The name "St. James's" had previously been adopted by the congregation and was accepted by the Presbytery. Mr.

Mason was then appointed to supply the pulpit and to discharge all the pastoral duties in connection with the congregation in the meantime.

MINISTERS.—At the request of the Session the Presbytery met with the congregation in the Hobson Street building on 15th April, 1862. The Rev. D. Bruce presided and preached on the text 1 Cor. 4:12. After discussion, in which some advocated postponement, it was decided, on a majority vote, to proceed with a Call, and it was then agreed that it be given to Mr. Mason. Signed by 39 members out of a total of 59 on the Roll, and by 25 adherents, the Call was laid before the Presbytery on 13th May, Messrs. A. Clow and R. Tudhope appearing in support. After lengthy discussion the Presbytery adjourned "to allow the deputation to take formal steps to ascertain whether the members who have not signed the Call would acquiesce in the contemplated settlement were it proceeded with." At its next meeting, on 2nd July, the Call was again considered. No further names had been attached, and nothing had been elicited respecting the views of those who had not signed the Call. It was stated that the congregation would be self-supporting and that aid was not required from the Home Mission Fund. After considerable discussion, the Call was sustained, and on being placed in Mr. Mason's hands, it was accepted by him. The usual edict was issued, and on 5th August, 1862, the Presbytery met with the congregation, the Rev. T. Norrie preached on 2 Cor. 3:10; questions were put and answered, and the induction followed in the usual form. The Moderator, Rev. G. Brown, addressed the minister and congregation, and the formula was signed.

The second congregation in the city was thus established. The settlement, however, did not carry with it the hearty and unanimous goodwill of the congregation, and

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it did not succeed as had been hoped. At a meeting of the congregation held on 15th February, 1864, it was unanimously agreed that it was unable to maintain ordinances, and the Presbytery was asked to take action. At a pro re nata meeting of Presbytery on 2nd March a committee was appointed to enquire and report. On 6th April, after statements had been made on both sides, Mr. Mason demitted his charge and his resignation was accepted with regret, and an expression of sympathy with him in the circumstances in which he was placed. On his application a Presbyterian certificate was granted to him. Mr. Mason, however, did not leave Auckland, but took up teaching, and in the course of the years he gave tuition to a goodly number of men who later became leaders in the life of Auckland city. He also frequently gave pulpit supply, and in that and other ways kept in friendly touch with church life and work until his death in 1891.

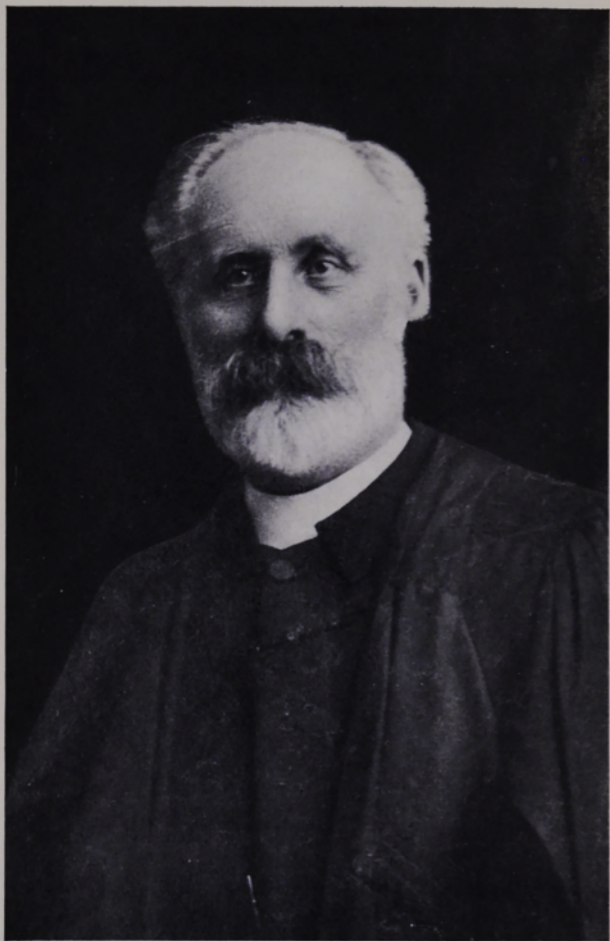
The Rev. James Hill, co-pastor of St. Andrew's, was appointed interim-moderator of St. James's, and preached the charge vacant on 10th April. It was arranged that Mr. Mason should supply for brethren who preached in St. James's, and the Revs. G. Brown, J. Macky and T. Norrie each helped in this way. Events moved rapidly. On 18th May a strong deputation waited on the Presbytery and asked for moderation in a call. The Rev. J. Macky was appointed to that duty, and on 1st June a call to Rev. James Hill, signed by 55 members and 40 adherents, was presented to the Presbytery. Parties were notified and on 5th July, after the representatives of both St. Andrew's and St. James's congregations had been heard, a call was accepted by Mr. Hill and the induction was fixed for 19th July, 1864, at 7 p.m. On that date the Presbytery met in St. James's schoolroom; Mr. Norrie preached from Matt. 9. 37, 38; Mr. Macky put the questions and inducted and then



Pukekohe East Church.



Avondale Church.



Rev. G. B. Monro.

addressed both minister and congregation on their relative duties.

Soon after the settlement of Mr. Hill the name of the congregation was for an obvious reason changed from "St. James's" to "Wellington Street," by which it was known for several years.

THE SESSION.—On August 7th, 1861, St. Andrew's session appointed Messrs. Thomas Macky, Andrew Clow and John Gorrie to discharge the duties of elders in connection with the Hobson Street congregation. Mr. Macky was the head of the firm of Macky, Logan & Co., and has already been referred to as the "Father of St. James's." Mr. Clow was a builder, and returned to Scotland a few years later; he was the father of Professor W. M. Clow, D.D., of Edinburgh. Mr. Gorrie was at that time a teacher in the High School, and a student for the ministry; a few months later he was ordained and inducted as the first minister of Whangarei. On 19th August the provisional session met and was constituted, the Rev. J. Thom acting as Moderator, and, in accordance with an intimation given on the previous Sabbath, Messrs. John M. Haslett and Peter Mackie, elders, and Mr. Thomas H. Hall, deacon, were associated with the Session. Mr. Macky was appointed Clerk of Session. On the formation of the charge, in 1862, the three first named above were regarded as elders of St. James's without any election or further appointment. Mr. A. Clow represented the congregation in both Presbytery and Assembly in 1862.

Following the induction of the Rev. Peter Mason, an election of additional elders was agreed upon, and on 9th November, 1862, Messrs. John M. Haslett, John Chalmers and Peter Mackie, all of whom had previously been ordained, were inducted as elders of the Congregation. Mr. P. Mackie was appointed Presbytery elder in September,

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1863, and Mr. J. Chalmers in October, 1864. A further election was held in May, 1865, and on 25th June of that year Messrs. William Rattray, John Buchanan, Andrew Stewart and James Y. Stevenson were ordained to the eldership.

DISTRICTS.—On 19th August, 1861, on the proposal of the Moderator the following division into districts of that part of the town forming more particularly the field of his ministerial labours was agreed to, and the Session appointed the persons named as office bearers for the promotion of the spiritual interests of their respective districts:—No. 1 District, from Queen Street westward to Freeman's Bay, and from Wyndham Street to Wellesley Street; Rev. Wm. Comrie and Mr. Peter Mackie.

No. 2 District, from Queen Street westward to Freeman's Bay, and from Wellesley Street to Cook Street; the Moderator and Mr. T. Macky.

No. 3 District, from Grey Street to west end of Wellington Street and Ponsonby Road, and Freeman's Bay inclusive; Messrs. John Gorrie and J. M. Haslett.

No. 4 District, Newton, North Road, and from Beresford Street to Ponsonby Road; Messrs. A. Clow and T. H. Hall.

Intimation of the above division into districts and the office bearers assigned to each was made from the pulpit on the following Sabbath. At a subsequent meeting Mr. P. Mackie reported that in conjunction with Mr. Comrie he had commenced to hold meetings for prayer in two places in his district, and that the meetings were well attended. On 4th May, 1862, Mr. Clow started a Sabbath morning Bible Class for young men. This was one of the earliest, and it continued to be one of the most active, of the Young Men's Bible Classes in New Zealand. To it the present Y.M.B.C. movement to a large extent owes its origin.

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COMMUNION ROLL.—On the formation of the charge, in 1862, steps were taken to form a Communion Roll, and at various meetings during that year the following names were placed upon it:—By certificate from other churches: Elizabeth Bryce, John and Mrs. Buchanan, John and Mrs. Chalmers, Andrew, Ann and Mary Chalmers, Andrew and Mrs. Clow, Andrew and Mrs. Craig, Mrs. Cromarty, George Dickson, Peter and Mrs. Drummond, James and Mrs. Harvey, John M. and Mrs. Haslett, George and Mrs. Herron, William and Mrs. Lamont, Neil and Mrs. Lloyd, Richard and Mrs. Mackay, Peter and Mrs. Mackie, Mr. and Mrs. McIntosh, Thomas and Mrs. Macky, Mrs. Isabella McLeod, Mrs. D. Morton, James and Mrs. Patterson, George and Mrs. Peace, Mrs. Russell, Thomas and Mrs. Russell, John Shaw, Peter, Mrs. and Miss A. Sinclair, Robert Tudhope, John and Mrs. Donaldson, Walter Greenshield, Thomas and Mrs. Jack, Andrew and Mrs. Mercer, Miss Agnes Smellie, David and Mrs. Somerville. The majority of these were received by transfer from the Mother Church, Waterloo Quadrant. There were also admitted by examination:—Mrs. Mary Dixon, William and Mrs. McSkimming, Alexander and Ellen Russell, Misses M. Lloyd, Mary Blackwood, Jane C. McIntosh, Mrs. R. Pollock, Mrs. Mason, Wm. and Mrs. McGlashan, John and Mrs. Wilson, Wm. and Mrs. Baird and David Arbuckle.

The roll of members continued to grow steadily, and particularly so after the settlement of Rev. J. Hill. In 1866 the number on the roll was over 200, and as many as 182 members sat down at one time at the Communion table.

CALL TO REV. J. HILL.—On 4th April, 1866, a Call from St. Andrew's congregation, Dunedin, to the Rev. James Hill was received and was sustained by the Presbytery, and the congregation was cited to appear for its interests. On 25th April representatives of the congregation

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appeared before the Presbytery and expressed the undiminished attachment and affection which they felt towards Mr. Hill as their Pastor and their sincere regret that the state of health of their esteemed minister had led him to entertain the thought of leaving Auckland, yet they did not see their way clear to offer opposition to his translation, and left the matter in his own hands. Mr. Hill stated that after careful and prayerful consideration he had seen it to be his duty to decline the call. This was the first occasion in which a call had come to a member of the Auckland Presbytery, and both the Congregation and Presbytery were gratified with the result.

PROPERTY AND BUILDINGS.—In 1859, under the direction of the office bearers of St. Andrew's, a section was purchased in Hobson Street, nearly opposite the present St. Matthew's Church, and a building was erected on it at a cost of about £450. Until the opening of the new church in 1856, this served the threefold purposes of a place of worship, for Sabbath and week-day schools. Mr. Alexander White, M.A., for a time taught a day-school in it.

On 24th February, 1861, Mr. Wm. Gorrie (father of the Rev. John Gorrie and Mr. Wm. Gorrie, of Upton & Co.) died, and by will left the following bequest:—

“As to my allotment of land situate at the corner of Nelson and Wellington Streets in the city of Auckland, I empower and direct my said Trustees and Trustee, if he or they shall think fit at any time within two years after my decease, to give and convey the same to Trustees as a site for a church for the denomination of Christians called United Presbyterians.”

There was at first some difference of opinion as to the effect of this clause. An opinion given by Mr. Andrew Beveridge, Solicitor, Auckland, “that the Presbyterian Church of Auckland is entitled to the site in question,” was

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followed by reasons given in a further page of foolscap, and it was accepted by all parties. The Presbytery then, at the request of St. James' congregation, granted it the site with a view to the erection of a place of worship on the same without delay, and the land was conveyed to Trustees for the congregation. Steps were taken to get plans prepared and funds raised for the erection of a building. Mr. J. B. Cameron was appointed Architect, and Mr. Andrew Clow, one of the elders, got the contract for the building. The class of material and work put into the building are manifest by its sound condition nearly three-quarters of a century later.

The new church, with seating accommodation for 550 persons, was opened for public worship in the forenoon of 26th March, 1865, by the Rev. John Gorrie, of Whangarei, son of the donor of the site, and himself one of the first elected elders of the congregation. The Rev. James Hill preached in the afternoon and the Rev. D. Bruce in the evening of that day. The cost of erection was £3,366. Towards that amount £1,325 was contributed before the opening day; the collections on that day amounted to £169, and the proceeds of the soiree to £79. Within a few years the building was entirely free of debt.

The Sunday School was transferred to the new church on 7th May, 1865, there being then 14 teachers with 110 scholars on the roll, and the numbers steadily increased in all departments. New vigour was imparted into the work of the congregation in all directions and marked progress followed. There were increased attendances at the church services; large numbers were received, both by certificate and examination, and added to the Roll of Members, and finance ceased to give anxiety. The work was set upon a footing which enabled the congregation to bear up under the strain of the exodus to the Thames goldfields and later

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depressions, and made it a power for good in the city. The Gospel was faithfully preached, and, as ever, it proved itself the power of God unto salvation.

WAIPU.

Mr. McLeod and his congregation did not join the Auckland Presbytery when it was formed in 1856. This was due in some small measure to the desire for independence, but to a much greater extent to the minister's age and the difficulty of travelling to the place of meeting of the Presbytery. It does not appear that Mr. McLeod ever travelled to Auckland after his arrival there and his settlement in Waipu in 1854. But before his death he charged his people to link up with the Presbytery, and this the majority loyally did, as will be seen from later records.

Mr. McLeod continued to hold services until within a few months of his death. In this he was ably assisted by Mr. Aeneas Morrison, who officiated as lay reader during Mr. McLeod's lifetime and carried on the services after Mr. McLeod's death. Mr. Morrison was trained as a surgeon in Edinburgh, but disliking the methods of that day, he did not continue to practise his profession. His education proved of great value to the people of Waipu, where his services were freely given in many ways. He was the first teacher of the day school, which was opened on 18th October, 1857, in the Presbyterian Church. He was also precentor for the church services, in which only the Psalms were used for many years.

Mr. McLeod was a strong advocate of total abstinence from intoxicating liquors, and largely owing to his influence a licensed public-house has never got a footing in Waipu. It is not claimed that no liquor ever found its way into the district, and one writer has naively remarked that "among the descendants of the pioneers total abstainers are as

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numerous as among other people." The early influence, however, still holds sway.

Mr. McLeod took a lively interest in Foreign Missions and led his people to be generous supporters of the same. While the congregation was not formally attached to the Presbytery, support was given to the Mission in the New Hebrides, and the contributions of the people were sent to the General Treasurer of the Presbyterian Church of New Zealand, and are duly recorded in the Church books. In this and in other ways it was made easy for the congregation to come into full connection with the Presbytery.

At the meeting of Presbytery on 25th April, 1866, the following Minute respecting the death of the Rev. Norman McLeod was passed, members standing:—

"The Presbytery desire to enter upon their record their sense of the great loss which the Church has sustained in the removal by death of their Reverend Father, Norman McLeod, minister of Waipu, Whangarei. Gifted with rare powers of mind, and with a heart deeply imbued by the grace of God, this departed worthy exerted no common influence on all who knew him, while by his thorough knowledge of the Word of God, and faithful exposition of its life-giving truths, he was for upwards of half a century looked up to by a singularly attached people as one well qualified, and who sought to guide them to the Shepherd of Souls. In the Lower Provinces of British North America, as well as in New Zealand, his death will be mourned over by many to whom his ministry had proved a blessing. Among those mourners the Presbytery desire to take their place, desiring especially to express their sympathy with the congregation and family whom death has bereaved of a Patriarch, a Pastor and a Father.

"But while bewailing with them the loss which they have sustained, they desire to express their humble gratitude

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to God for sparing His servant so long to labour for Him in the Gospel of His Son, and in the spirit of Christian resignation to acknowledge His sovereign wisdom and goodness in removing him full of years from the sphere of his ministry here, to engage in His service in the Sanctuary above.

"Their prayer is that his family may be comforted by the thought that he has now entered on his reward—that his place amongst his people may soon be occupied by a faithful minister of Jesus Christ—and his brethren who remain may read in the departure another call to them so to work for God that when called to give an account of their labours they may be able to do so with joy and not with grief."

The Presbytery instructed the Clerk to engross the minute in the Presbytery record, and to forward copies of it to the family and congregation.

On a stone over his grave in Waipu Cove is this inscription:—

"Sacred to the memory of the Rev. Norman McLeod and his beloved wife Mary McLeod, both of whom were public servants of our Lord and Saviour Jesus Christ.

He preached the Gospel for sixty years.

Born at Stoir Point, Assynt, Scotland,
September 29th, 1780.

Died at Waipu, New Zealand, March 14th, 1866.

Aged 86 years."

WHAU.
(Now AVONDALE.)

While the town was growing in a westerly direction in the fifties of last century, as recorded in the story of St. James's, the land further out was being taken up by farmers, and in the bush beyond the timber trade was

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getting a firm hold. The district to the westward of Mt. Albert was first known by its native name "Whau", sometimes spelled "Waw", which is said to mean "desolation" or "wilderness". As the name was not attractive either in sound or meaning, and as under the settlers' care the fern and tea-tree gave way to smiling homes with flowers and trees, it was later changed to "Avondale", by which it is now known.

Among the early settlers in the Whau district were several members of St. Andrew's congregation, but the distance was so great and the roads and the means of transport so poor that regular attendance at the central Church was not possible, and services were desired in their own neighbourhood. The first of these of which there is a record were held in the dwelling house of Mr. James Comrie (later of Pukekohe), and were conducted by his brother, Rev. Wm. Comrie, of Auckland, who preached on 16th January and 6th February, 1859, from the texts John 3:7 and Phil. 3:13, 14. From that time a weekly service was aimed at, and, subject to a good many breaks owing to weather and other conditions, services were held there until the Church was built. Mr. McCal and other laymen from Auckland gave valuable assistance. The Rev. D. Bruce, who had previously visited the district on week-days, preached on Sabbath afternoon, 3rd April, 1859, from the text Jeremiah 10:23, and thereafter gave a monthly afternoon service until the settlement of the Rev. G. Brown, as recorded under the heading of Onehunga.

The little band of worshippers faced the question of a building and bravely set to work. There was at first difference of opinion as to the best position, but ere long, with general approval, the site on which the Church still stands was secured. Plans were prepared, a contract was let, and the erection of the building was begun on Monday,

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14th November, 1859, without ceremony of any kind. An entry in Mr. Comrie's diary may interest present-day students of the weather:—"Friday, 2nd December: Had a terrible wind and rain last night which drove the carpenters who were working at the church here for refuge." Mr. Brown conducted his first service in Whau on 26th February, 1860, and the Church building, while still unfinished, was used for worship by him on 11th March. It was formally opened on 8th April, 1860, by Rev. John Macky, who preached from Psalm 45:11 to a congregation of over sixty hearers. It was opened free of debt. The quality of the timber used and the soundness of construction are evidenced by the building as it stands to-day. This was the first church building in that locality, and members of other churches assisted both in raising the building fund and by attendance, their preachers also taking a share in conducting the services. There were in those days no metalled roads and no footpaths in the district, and one may sympathise with the minister, without sorely blaming the people, as he reads another entry in the diary before referred to:—"Very much thunder and rain for some days. Mr. Brown came out to preach but the people did not meet." Services were, however, conducted with a fair degree of regularity, and the attendance on the whole was good. For nearly five years Mr. Brown continued to give faithful service in the Whau and its outlying stations, in which the population was steadily increasing.

In November, 1864, the Rev. Andrew Anderson, a Cameronian minister from Scotland, applied to the Presbytery for admission, and on the favourable report of a committee, he was admitted on 4th January, 1865, and having received the right hand of fellowship he took his seat as a member of Presbytery. A Committee appointed to consider his sphere of labour reported on 22nd February, 1865:—"That making Whau his headquarters he might

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arrange to hold divine service more or less regularly in the Manakau, Lamb's Mill, and Helensville, in addition to Titirangi and Henderson and Macfarlane's Mill. That having communicated with parties in these districts, the Committee are of opinion that £200 might be raised without difficulty. But in the event of the sum falling short of that amount, they recommended that the deficit be made up from the Home Mission Fund."

The Presbytery adopted the report, and though there is no record either of a call from the district nor of any induction service, Mr. Anderson's name appears on the Presbytery records as Minister of Whau, and he was accepted by the people as such. He took up the work with vigour and visited and held services in and beyond the places named. More than once he called the attention of the Presbytery to the needs of the Kaipara districts. Mr. Anderson was not strong physically, and on 24th October, 1866, he gave notice to the Presbytery of his intention to resign present arrangements, with a view to a new arrangement much more limited. A month later he presented a certificate from Dr. Aickin to the effect that he was unable, in consequence of ill-health, to overtake his work, and that entire rest for a few weeks was indispensable. The Revs. J. Hill and J. Wallis were appointed to arrange supply. To anticipate a little it may be stated that on 13th February, 1867, Mr. Anderson resigned his charge, and after giving temporary supply for a few months he left for the Homeland.

WAIUKU.

As already stated, the Rev. T. Norrie, of Papakura, visited Waiuku and held service in Mr. Jenkins' store on 23rd November, 1856. From that date monthly services were held as regularly as possible, interrupted as in other

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places by the Maori War in 1863. On 7th July, 1858, Mr. Norrie reported to the Presbytery that he preached in Waiuku once a month to a considerable congregation, and he asked the Presbytery's approval of dispensing the Lord's Supper there. That was granted, and Waiuku was declared to be part of Mr. Norrie's charge.

Some time prior to 13th March, 1859, a building was erected to serve as a schoolroom and Mr. Norrie's services were transferred to it. It is not clear when it was erected or by whom it was owned and controlled. A general meeting of the members and adherents of the Presbyterian Church was held in it on the above date when a committee was appointed consisting of Rev. T. Norrie, Messrs. Gordon, Shepherd and Vaile. Three months later Mr. Stewart, the schoolmaster, was added to it and appointed Secretary. On "29th January, 1860, the annual general meeting of the members and adherents of the Waiuku Presbyterian Station was held, the Rev. T. Norrie in the Chair. It was unanimously agreed that the following individuals should form the Committee of Management for Church School for the year 1860, viz., Rev. T. Norrie, Chairman of Committee and Superintendent of School, Messrs. Currie, Williamson, Gordon, Reid, Hosking, G. Vaile, G. Codlin, and Flexman, Members of Committee, Mr. Ritchie, Secretary, and Mr. Shepherd, Treasurer."

The Annual Meeting was again held in the Schoolroom on 10th February, 1861, when the following appeared in the Treasurer's statement for 1860:—"III. Education, School Fees, £44:9:0, Board of Education, £28:17:0, Total, £73:6:0." For the same items the total for 1861 was £113:9:6. After that they fell off, and the records do not show when the school passed from the control of the Church. In the early days members of the Church of England for the most part went to Mauku to worship in the church there;

Wesleyans attended Mr. Norrie's services and some of them served on the Committee of Management.

On 25th May, 1863, Mr. Norrie reported to the Committee of Management that "the Home Mission Committee had placed at his disposal Mr. Eccles, a Catechist, to assist in supplying the religious wants of the outdistricts under his, Rev. T. Norrie's, care." The Committee unanimously accepted Mr. Norrie's recommendation that Mr. Eccles should be settled here and agreed to make the necessary arrangements to raise a sufficient salary for his support. The Maori War in the latter half of 1863 upset all ordinary arrangements, and records for some time are far from complete, but when the settlers returned Mr. Eccles resumed work as Mr. Norrie's assistant in Waiuku.

On 6th April, 1864, Mr. Eccles was introduced to the Presbytery by Mr. Norrie. He gave a statement of his operations and spoke encouragingly of the prospects, and also pointed out that the amount he had received for the past year, £42, was quite inadequate for his support. The matter was referred to the Home Mission Committee, and on its recommendation the Presbytery on 18th May agreed, "That with the view of aiding the Rev. Mr. Norrie to overtake the spiritual oversight of Waiuku and surrounding districts and the Waikato settlers, a special effort be made throughout the Presbytery to supplement the efforts of these districts to maintain a Catechist, and remit it to the Home Mission Committee to carry out this arrangement."

In January, 1865, Mr. Eccles was accepted by the Presbytery as a student in training for the ministry, and it was remitted to the College Committee to prescribe his studies. His services in Waiuku were continued until January, 1866, when he was transferred to the Eastern side of Mr. Norrie's district. Up to that time his work lay chiefly in Waiuku, Mauku, Waipipi, and Waikato Heads.

THE PRESBYTERY OF AUCKLAND

In January, 1864, the Home Mission Committee reported to the Presbytery on the needs of certain districts, and it was authorised, in concert with the Assembly's Church Extension Committee, to send to the Homeland for ministers for Waiuku, Raglan and Wade. Two years later, on 17th January, 1866, the Rev. Alfred B. Arnot, who had recently arrived from Scotland, was introduced to the Presbytery by Rev. D. Bruce, and having presented his certificates, which were sustained, he was received as a minister within the bounds. At the same meeting the Presbytery, having considered the report of its Home Mission Committee, resolved that Mr. Arnot be appointed to take charge of the Waiuku district for one month in order that he might become acquainted with the district and ascertain his fitness for the work. At the same time Mr. Norrie was instructed to ascertain the minds of the people as to the settlement of Mr. Arnot amongst them, and the support they would be prepared to give. On 7th March Mr. Norrie reported that he had visited Waiuku and adjacent districts and found a general desire to obtain the services of a resident minister, and their wish to have Mr. Arnot settled among them and willingness to do all in their power towards his support. Mr. Arnot also stated his willingness to be appointed to that district. The Presbytery unanimously sustained the report, and resolved to take steps to ordain Mr. Arnot without delay, and also to give a grant of £50 towards his support. It met again in St. Andrew's Church on 12th March, when the College Committee reported that, as directed, it had heard the trial discourses of Messrs. Arnot, Taylor and Wallace and were much satisfied with the same. Mr. Bruce then laid on the table the edict which had been duly served by him, though where or on whom served is not recorded. Objections were called for, and none being offered, the Rev. J. Hill preached

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from the text Isaiah 28:16; "A precious corner stone." Questions were put and answered and the three men were solemnly set apart by prayer and the laying on of hands by the Presbytery. The ministers and the congregation present were suitably addressed on their relative duties.

The Charge of Waiuku, as then formed, in what was up to that time part of the Papakura Charge under Mr. Norrie, embraced the country lying along the West Coast between the Manakau Harbour and the Waikato River, including Mauku on its Eastern side.

Without any formal call or local induction service, but with the hearty goodwill of all parties, Mr. Arnot at once took up his duties and his residence in Waiuku. At the once a quarter to enable him to go to Awhitu. The next meeting of Presbytery he asked for ministerial supply Presbytery regretted that it was unable to comply with this request and suggested a week-day service in the meantime. Records are not available to show what services were held in the various centres, what committees were appointed or what was the financial position.

THE SESSION.—On 3rd October, 1866, Mr. Arnot asked the Presbytery to appoint a Session until elders could be elected in the charge, and Rev. T. Norrie and Mr. W. Hay were appointed for that purpose. Steps were at once taken to prepare a roll of members, and on 20th October the following names were placed on it:—John and Mrs. Anderson, David and Mrs. Balderstone, John and Mrs. Brown, Joseph and Mrs. Clark, James and Mrs. Craig, James and Mrs. Donaldson, Mrs. Finlay, David Fullerton, James and Mrs. Given, John J. Howie, David Hutchison, William and Mrs. Irwin, John and Mrs. McCullough, James McKie, John and Mrs. Smart, John and Mrs. Somerville, Henry Somerville and William Thomson.

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Following on this Messrs. Thomas Smart and David Hutchison were unanimously chosen as elders, and on Friday, 23rd November, 1866, in the Mauku Presbyterian Church, they were duly ordained and received the right hand of fellowship. Mr. Smart was then appointed representative elder in Presbytery, and he was a member of the General Assembly which met in Auckland the following week.

CHURCH BUILDING.—Preparation for building Churches had been made before Mr. Arnot's arrival and the work was duly carried out. In Waiuku a church was opened early in 1866. In Mauku a church to seat sixty persons was opened on 16th September, 1866, by Rev. T. Norrie. The site of one acre was a gift from Mr. William Findlay, of Edinburgh, and the building, which cost £109 to erect, was opened free of debt.

ST. DAVID'S.

St. David's, now the largest Presbyterian Congregation in Auckland, had varied and trying experiences in its early days. In 1864, Rev. David Bruce, with his usual energy and foresight, took steps to provide for the population which was rapidly growing in the neighbourhood of Upper Symonds Street. A site was secured near the junction of Newton Road, Symonds Street and Khyber Pass Road, and a building was erected and services held in it. Records have been destroyed or lost, and not any are available to show either the size or the cost of the building, nor when or by whom it was opened for public worship. Services in it were for a time conducted chiefly by laymen.

In September, 1865, the Rev. James Wallis, M.D., arrived in Auckland from Demerara, in South America, and on 4th October he was introduced to the Presbytery by Rev.

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J. Hill, and at the request of the Moderator, he took his seat as a member of the Presbytery. Mr. Bruce stated that the Session of St. Andrew's had arranged to "avail themselves of the service of Dr. Wallis in their station in the Khyber Pass, and recommended that Dr. Wallis be received as a member of the Presbytery, and he be asked to lay his certificates before them." It was not unusual at that time to receive ministers and grant them seats in the Presbytery prior to a call or formal induction. In this case there is a strange lack of fullness in the Minutes of Presbytery. There is no record that Mr. Bruce's statement was adopted, or that Dr. Wallis was received, or that his certificates were submitted. Nor is there any record that St. David's was constituted a sanctioned charge and Dr. Wallis inducted as its minister. All these things were assumed or must be taken for granted from what follows. Dr. Wallis attended subsequent meetings of Presbytery, and in the records of the General Assembly he is entered as the minister of St. David's. No question as to his status or the validity of his appointment appears ever to have been raised. Dr. Wallis was a good speaker, able and scholarly, with the advantage of experience gained by travel, and he soon gathered a good congregation in the little church where things seemed to be going well. But he was ambitious and autocratic, and was by no means content to make slow and steady progress, or to work within restricted limits, and before the expiry of twelve months there were indications of trouble. The story of disappointment and failure through his reaching out and coming into conflict with the neighbouring congregation of St. James's belongs to a succeeding chapter.

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NORTH SHORE.

In the middle of last century the town ministers gave attention to the people scattered over the districts lying to the north of Auckland. The settlement of ministers in Waipu and Mahurangi lessened this duty, but left the minister and office-bearers of St. Andrew's responsible for the districts within, say, twenty to thirty miles of the town. Of these Wade was, in the earliest days, the chief centre of population, but it gradually gave place to the settlements nearer the harbour front. A return presented to the Home Mission Committee in 1855 gave the Presbyterian population of North Shore, Waitemata, and Waw districts as 25 adults and 22 children. The numbers for the Waw district, which lies on the south side of the harbour and did not at any time form part of the North Shore charge, are not given separately, nor is the proportion to the total population stated. It is not clear whether the Wade was included under the heading of Waitemata, and it is possible that Waw was written in mistake for Wade. In the Mahurangi districts Presbyterians were said to be nearly half the population, and in Waipu the proportion was still greater, but that did not hold good in the districts nearer the town. A return made to the General Assembly in 1866 gives the number of Presbyterian families in the charge as twenty-seven, which was probably an underestimate.

There was in 1860 no regular means of transport across the harbour. The first ferry service was established in 1861, by means of open rowing boats which made two trips per day. This was followed in 1865 by a steamer service, the paddle steamer *Enterprise* being long known in Auckland waters. Despite some slackening on the opening of the Thames goldfields the district made steady progress, and in 1866 a charge was formed by the Presbytery under the

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name of "North Shore, Wade and Wainui." This was soon shortened to North Shore, by which it was known until more than twenty years later the Northcote Home Mission Station formed, when the remainder of the charge became known as "Devonport." No boundaries were fixed, nor were any needed between the new charge and Mahurangi on the north, as there was a gap of many miles without settlement, and on the south the harbour formed a natural boundary. It included all that is now within the charges and Home Mission Stations of Devonport, Takapuna, Birkenhead, Northcote, Belmont, Silverdale, and East Coast Bays. There is no record available showing where or how frequently the earliest services were conducted in these districts.

Early in 1866, three probationers of the Free Church of Scotland, Messrs. Arnot, Taylor and Wallace, arrived in Auckland. The Presbytery at its meeting on 7th March welcomed these men, and agreed upon their spheres of labour, which had not, as is sometimes stated, been definitely fixed by the Home Church. Their trials and ordination are recorded under the heading of Waiuku. On 12th March, 1866, the Presbytery ordained them to the ministry. The Rev. James Hill preached from the text Isaiah 28:16, and the Rev. D. Bruce addressed both the ministers and the people assembled in St. Andrew's Church. There was no call in any of these cases. Without any further induction service Mr. Wallace took up his work in the North Shore districts, and held his first service in the public schoolroom on 18th March, 1866.

The report of the Auckland Presbytery's Home Mission Committee given to the Assembly in November, 1866, states that:—

"Mr. Wallace has made arrangements for holding Divine service every Sabbath at the Flagstaff, North

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Shore, his principal station; once a fortnight at Takapuna Lake, once a month at Wangaparoa, Wade and Wainui, and latterly also at O'Neill's Point, North Shore. The services at the Flagstaff have laboured under the disadvantage of being conducted in a somewhat unsuitable place; but this inconvenience will ere long be removed. A site has been procured on favourable terms and a church is in progress, which, when finished, will add greatly to the comfort as well as the influence of the congregation. A small church is also to be erected at Wainui, Wade district, which, when finished, will be of great service to the congregation meeting there. The Committee have arranged that on the Sabbath which is devoted by Mr. Wallace to the Wade district, service shall be conducted at the Flagstaff by Mr. Sommerville, who has discharged the duty with his wonted regularity and ability."

NEWMARKET AND REMUERA.

Services were conducted in Newmarket by Mr. Bruce or under his direction prior to 1865. In January of that year Rev. A. W. Sinclair, who had come from Victoria, was introduced to the Presbytery, and, his credentials having been read and sustained, he took his seat as a member of Presbytery. As Mr. Sinclair had been working in the district, "the Presbytery then recognised the districts of Newmarket and Remuera as Mr. Sinclair's sphere of labour." A Committee was appointed to visit the district, and in February it reported having met the local Committee and "that there was much satisfaction with Mr. Sinclair's labours, and that great hopes were cherished of ultimate success." About that time a small church was erected in Manakau Road, on which there remained considerable debt. In October it was reported that while the local Committee

could raise the minimum for that year, they saw no prospect of doing so for the future. Revs. D. Bruce and J. Hill and Mr. James Smart were appointed a deputation to confer with them. In January, 1886, Mr. Sinclair, having been offered an appointment at Richmond, Sydney, resigned his charge at Newmarket, and this was accepted by the Presbytery with regret. The deputation previously appointed was directed to inform the people of Newmarket and to arrange for supply. Services were continued for some time with but little success, as will be seen later.

PRESSING FORWARD

1867—1890

This period saw the growth of established congregations and the opening up of fresh fields in many directions, and it had its own special problems and difficulties. To the Church as well as to the community in general the reflex of the Maori War, the opening of the Thames goldfields, the Immigration and the Public Works policies, each in its own special way, called for sober thinking and sustained action.

MISSIONS.—Interest in the New Hebrides Mission, and in particular that of the young people in the *Dayspring* mission vessels, continued; that story, however, belongs to the Church of New Zealand as a whole and not specially to the Auckland section. Interest in Maori Mission work was growing and the way was being prepared for Auckland's closer connection with it, which came with the appointments of Messrs. Fletcher and Ward a few years later.

TRAINING OF MINISTERS.—In the earliest days ministers received were of necessity trained before coming to New Zealand. As the years went by men partially trained began to arrive here, and this brought its problems and led to the provision of tutors and the setting up of an Examining Board. With the help and guidance thus given a goodly number of men completed their training in Auckland and

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were admitted into the ministry. In most cases these men gave a good account of themselves in their future work. From its inception the Theological Hall in Dunedin gave a hearty welcome to men from the North. The first Auckland born and wholly New Zealand trained men to be admitted to the ministry were W. J. Comrie, ordained in 1889; R. M. Ryburn in 1890 and T. A. Norrie in 1894. All three gave many years of service to the church of their fathers in the land of their birth.

SCHOLARSHIPS.—Training the men brought to light the need in many cases of assistance. In 1881 the Senior Clerk reported to the General Assembly that Mrs. Somervell desired to give a donation of £1,000 to the Church for such purpose as might be agreed on. That amount was duly paid in March of the following year, and the Scholarship Committee reported to the Assembly:—"Your Committee are pleased to learn that Mrs. Somervell, of Auckland, has finally determined that her liberal and generous donation of £1,000 is to be devoted to the foundation of Scholarships to to be called the 'Somervell Scholarships.' To this lady therefore will belong the honour of being the first to establish scholarships in connection with our Church, and thus enable the Church to make a commencement in doing its duty in the way of encouraging and helping those who desire to study for the ministry."

It was agreed that a Literary Scholarship and a Theological Bursary, each of the annual value of £30, be offered for competition. The Theological Bursary was first held by R. M. Ryburn, M.A., an Auckland student, previously mentioned.

A CHURCH PAPER or Magazine is almost a necessity for the Church's life and progress. The *New Zealand*

Presbyterian, published in Christchurch in 1866 and 1867, was circulated in the North and has some interesting Auckland items. After a blank of some years the *N.Z. Presbyterian Magazine*, a monthly, was published in Auckland in 1872. Very few copies have been preserved, and they are treasures to those interested in the early days. In addition to News of the Churches, a Children's Corner, Correspondence and General, there are articles on Presbyterianism, and in each issue a sermon (by no means dry and heavy) by one of the local ministers. What gives them their greatest interest to-day is a series of "Historical Sketches of the Presbyterian Church in the Province of Auckland." These deal with the formation and growth of the congregations of St. Andrew's, Otahuhu, Papakura, Mahurangi and Onehunga. There is no other known source of information regarding the early days of these charges at once so full and so compact as these articles. The Magazine was published for only twelve months, and its place was taken in 1873 by the *Presbyterian Church News*, also a monthly, but in newspaper form. This was edited by Rev. R. Sommerville, and after a few years of useful service it ceased publication. In 1887 an arrangement was come to to share space with the *Presbyterian*, a monthly magazine published in Dunedin by the Synod of Otago. This worked well, but it was no longer an Auckland paper.

SOCIAL SERVICE.—Our Lord's saying, "Ye have the poor always with you," applies in new as well as in old lands. Old age, sickness, poverty and crime lead to constant calls upon His followers for comfort and help. The feeling that organised and combined effort as well as individual action is needed led to the establishment in 1884 of the Auckland City Mission. One of its first problems was to

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secure a suitable agent, and the choice fell on Mr. Duncan Macpherson, who entered on his duties on 1st November of that year. Mr. Macpherson was born in Glasgow in 1839. He learned the trade of ropemaking and spent some time at sea and in America before coming to New Zealand. At the time of his engagement as City Missioner he was foreman at the Auckland Rope Works, where his salary was better than that offered in the Mission, but he felt called to accept the new position, and backed by Mrs. Macpherson he threw himself wholeheartedly into it. His work included visitation of the hospital, the gaol, the asylum, the Costley and Veterans' Homes, Motuihi Island, the shipping and wherever there was poverty and need, and he never failed to deliver the gospel message as well as material comfort. He worked in harmony with others, and was on friendly terms with both Bishops Cowie and Lenihan. His rugged figure, bearded face and rapid gait were soon well known in the streets and homes of the city. It would be idle to say that he was never imposed on, but he was both shrewd and fearless and a means of comfort and help to very many. Not without reason he was pointed out to a visitor as "the most popular man in Auckland." His work was made possible by the help of many less seen. All the congregations in Auckland benefited by Mr. Macpherson's services and contributed towards his support. He rendered special service to Edendale (now Balmoral) and Morningside in their early days. The "Life of Duncan Macpherson," by Rev. G. B. Monro, is a little known but very interesting book.

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ST. ANDREW'S.

The discovery of gold at Thames and Coromandel, with the following "rushes," affected St. Andrew's less than some other Auckland Churches, but the formation of new charges in the suburbs led to a heavy drain on the parent congregation. Mr. Bruce toiled incessantly both for his own congregation and the wider interests of the whole Church, with the result of a breakdown in health. In April, 1870, with the consent of the Congregation, he asked the Presbytery for leave of absence for about a year so that he might visit the Homeland. In support of that request he presented a medical certificate stating the necessity for relief. Leave was granted, the Presbytery expressing regret at his continued indisposition, its appreciation of his many services, and its hope that with restored health he might return in safety with the beloved companion of his labours. Presbytery also appointed Mr. Bruce its Commissioner to the Home Churches.

The Rev. A. C. Soutar, a minister from Scotland who had been supplying Picton, was introduced to and welcomed by the Presbytery, and was appointed to supply St. Andrew's, which he did for about six months. The Rev. James Cosh, previously well-known in Auckland, arrived in October, on furlough from the New Hebrides Mission, and was welcomed by the Presbytery, and recognised as the acting minister of St. Andrew's. He filled the position satisfactorily until January, 1872, when he found it necessary to go to Dunedin prior to his return to the Mission Field. Temporary arrangements were then made for the supply of the pulpit.

Mr. Bruce's visit to the Homeland was saddened by the death of Mrs. Bruce on 3rd December, 1870. Mr.

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Bruce felt the loss very keenly, and it materially affected the whole of his after life.

On 7th February, 1872, the Presbytery welcomed Mr. Bruce on his return and expressed heartfelt sympathy with him in his bereavement, and gratitude for restored health and return to service. With his accustomed vigour, Mr. Bruce resumed his work both within the congregation and in the wider fields of the Church. In December, 1876, the General Assembly appointed Mr. Bruce Agent of the Church, a position entailing full time service under the direction of the Assembly. The following month he resigned the Charge of St. Andrew's, retaining the position of Minister Emeritus.

Though no longer under the control of the Presbytery it is interesting to follow the career of one who had given such valuable service. The appointment of an Agent proved to be premature, mainly because of the financial burden it involved which had not been sufficiently provided for. In 1881 Mr. Bruce resigned his position as Agent, and in 1882 that of Secretary for the Schemes of the Church and also as Senior Clerk of the Assembly, and Joint-Convener of the Church Extension Committee. For some years he engaged in work for the Press, and then left for Australia, where he became minister of Balmain Church, Sydney. The degree of D.D. was conferred upon him by the University of St. Andrew's, Scotland, and he died in 1911 at the age of 87 years.

The Rev. Alexander Carrick, a Scottish minister who had spent some years in Canada, came to Auckland for health reasons, and having accepted a unanimous call he was inducted as minister of St. Andrew's on 27th December,

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1877. Though not robust, Mr. Carrick was scholarly and earnest, and he faithfully carried on the work until his death more than 14 years later. The growth of the suburbs and the formation of new charges led, as already indicated, to a steady drain upon the parent charge, which remained in a strong position, though no longer the leading congregation in the city.

BUILDINGS.—When opened in 1850 the front of the Church was a bare bluestone wall without any ornamentation whatever. It was described by a friendly critic as “more like prison than Church.” On 24th May, 1882, Queen Victoria’s birthday, the foundation stone of the pillars, tower and steeple as they now stand was laid by Mr. Robert Whitson, and the current coins of the realm were deposited in a cavity by Mr. John Reid. Several short speeches were made, among the speakers being the Revs. Thomas Buddle and Alexander Reid, who had been at the opening of the Church more than thirty years earlier, and that good friend of the congregation, the Venerable Archdeacon Maunsell. By this erection, St. Andrew’s became one of the most stately as well as substantial of the Churches in New Zealand.

ST. JAMES’S, WELLINGTON ST.

The beginning of this period saw the Rev. James Hill and a devoted band of office-bearers steadily at work, and progress being made. The discovery of gold at the Thames in the early sixties led to a rush of population to that field. Many of these people had been members of the town congregations, and the western, the newer side of the city, naturally contributed most. A call from the Thames congregation to Mr. Hill was received and sustained by the

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Presbytery on 26th August, 1868. Parties were cited to appear for their interests, and this they did on 9th September. The need of the district and the fact that so many members of his own congregation had gone there made so strong an appeal to Mr. Hill that he accepted the call, and the pastoral tie between him and the Wellington Street congregation was dissolved. Mr. Bruce was appointed Moderator of the vacant congregation, to which the name of St. James's was again given.

Through removals to Thames the membership of St. James's was so greatly reduced that only the solid work which had been done prevented a collapse. A faithful nucleus remained, and on 9th December, 1868, the Presbytery met with the congregation for the purpose of moderating in a call. Two names were proposed, those of Rev. Alexander Shepherd, M.A., of Havelock North, and Rev. Robert Ferguson Macnicol, of Taranaki. On a vote being taken there was a large majority in favour of Mr. Macnicol, and it was at once heartily agreed to make the call unanimous. Opportunity was given to parties to sign the call, and on 6th January, 1869, it was sustained by the Presbytery, and it was accepted by letter from Mr. Macnicol. The induction was fixed for 3rd February, 1869, and was duly carried out on that date. Thus began a connection which lasted more than thirty-three years, to the benefit not only of the congregation, but of the whole Presbytery and others as well. In view of that long and helpful service it is fitting that some personal information should be given. Mr. Macnicol was born in Dublin, of Scottish parents, in March, 1838. At the age of 16 he entered Glasgow University, and after completing the usual course of study there and then at the Theological Hall he was ordained in 1865, and was for two years assistant to the Rev. James Aitken, of St. Luke's Church, Glasgow. Mr. Macnicol was

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not very strong physically, but he was willing to the fullest extent of his powers. He had a kindly manner, which gave him ready access to his people, and what was of the first importance he had a firm hold of the gospel, which he preached in a clear and winning way. His week night prayer meetings were devotional and very helpful. His sympathetic and gracious manner endeared him to those with whom he came into contact, particularly to the sick and suffering, the aged and the young people. He will long be remembered for these fine qualities of heart and mind so fully shown in action. Mrs. Macnicol was like-minded, but she, too, was not strong, and in later years was an almost helpless invalid.

As matters settled down after the first rush to the Thames goldfields the population in Auckland steadied and then began to increase, and in this the district covered by St. James's charge had a full share. The congregation rapidly grew until it was not only the largest in Auckland, but, among the Presbyterian Churches in New Zealand north of Dunedin, it was second only to St. John's, in Wellington. This was due not only to the faithfulness and attractiveness of the minister, but in large measure also to the devoted men and women who gave freely both of their means and their services. Some of these have been previously named; among others worthy of special mention were Messrs. Nathanael Gow, Thomas Richardson, James Weir, Benjamin McKerras, G. R. McNab, Thomas Kennedy, S. McCoskrie, James Brownlee, J. C. Macky, A. J. Entrican, Arthur Ramsay, and A. C. Steele. Most of these names are familiar to those interested in the story of Auckland at that period.

After the opening of the new church in 1865, and the transfer to it of the services and the Sunday School, the Hobson Street Hall and site were sold for £450. Part of

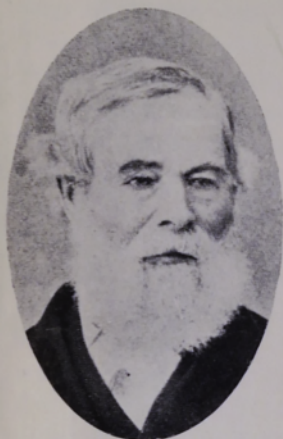
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that sum was used for the purchase of the section adjoining the church, that on which the Hall now stands, and the balance held for a building fund. By means of a bazaar held in 1868, which realised £700, and other contributions the congregation in 1873 was free of debt.

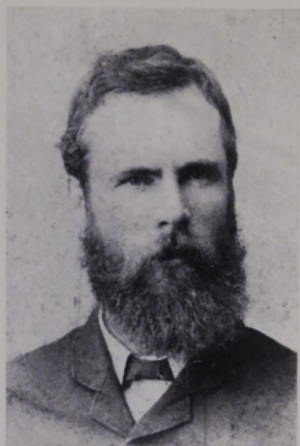
With the growth of the Sunday School, Bible Class and other meetings the need for more accommodation became pressing, and St. James's Hall, a substantial brick building, was opened on 15th June, 1879. It cost, including site and furnishings, £2,270. There was considerable debt at the time of opening, but the whole was cleaned before the end of the century. The Hall has been of much service, not only to the local congregation, but for meetings of the Presbytery, the General Assembly and many kindred purposes.

ST. DAVID'S.

The period we have now under review was in its earlier stages a very trying one for St. David's; so much so that for some years the congregation ceased to exist. It was resuscitated, however, and has grown, with the result that according to the latest returns to the General Assembly in respect of membership it is now the largest in Auckland, the second largest in the North Island, and fifth for the whole of New Zealand. In respect of moneys raised for the Budget and other schemes of the Church it holds first place in New Zealand. The story of difficulty and triumph is therefore interesting and is recorded as an inspiration to those who, to-day, are faced with difficulties. As previously stated, Dr. Wallis was able, scholarly, and a good speaker, and he soon had a growing congregation in the little Church at the top of Symonds Street. He was, however, not content



Mr. T. Macfarlane.



Rev. T. A. Norrie.



Mr. J. Y. Stevenson.



Mr. Wm. Gorrie.



Mr. A. Dingwall.

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to go on making steady progress in the field allotted to him. That which first led to open trouble was the holding of Sunday evening services in the Temperance Hall, Newton, within the district served by the Wellington Street Church. The Rev. James Hill brought this before the Presbytery on 13th February, 1867, pointing out that it was done without asking the consent either of his congregation or of the Presbytery. Dr. Wallis explained that "he had rented the Hall for only a limited time with the view of delivering a course of evening Lectures, and that he had done so at the request of several of his people." A Committee was appointed to consider boundaries, and on 3rd April reported that it was unable to recommend boundaries, and added that the sanction of the Presbytery ought to be obtained for these or any similar services. The Presbytery recommended "that in the meantime the operations complained of should cease as soon as convenient." Dr. Wallis then asked for sanction, and before granting this another committee was appointed to enquire into all the facts of the case; in the meantime the services were not to be interfered with. On 3rd July the Committee reported that the evening service at Newton had been commenced at the express desire of and for the convenience of many of the members of Dr. Wallis' congregation, that the average attendance had been from 150 to 200, that only one member of Mr. Hill's congregation had been known to attend and that no facts had been adduced to show that Mr. Hill's congregation had suffered in the least. The Presbytery "sanctioned the said service on the understanding that it is but temporary, but that efforts should be made to get a suitable church erected in the neighbourhood of Khyber Pass."

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Matters took a fresh turn when on 16th October a deputation from St. David's waited on the Presbytery with a petition asking sanction to a church being erected at the corner of East Street and Albert Street (now St. Benedict Street) Newton. This was ordered to lie on the table, the neighbouring congregations to be consulted. Mr. Bruce then offered to hand over the property at the top of Symonds Street on easy terms, but this was not accepted. At a further meeting the petition was again pressed and Mr. Bruce offered to collect the whole of the money required to pay the debt on the property on condition of the congregation agreeing to build the new church on it. The answer was that the offer came too late on account of the progress which had been made in securing another site. At subsequent meetings no one appeared in support of the petition, and in February, 1868, it was regarded as fallen from. At the meeting of Presbytery on 1st July a letter was received from Dr. Wallis stating that he had received an invitation from Mataraua Valley, Whanganui, in connection with the Presbytery of Wellington, which he had felt it his duty to accept, and he tendered his resignation of St. David's. This was accepted by the Presbytery, and it was thought that the trouble had ended. At the same meeting a request was received from the Congregation of St. David's asking the Presbytery to supply them with divine ordinances and a committee, consisting of Revs. D. Bruce and G. Brown and Mr. A. Dingwall, was appointed to attend to this. After the departure of Dr. Wallis services were conducted chiefly by laymen, and the attendance fell off to a large extent. In August, Dr. Wallis wrote asking for his Presbyterial certificate, and the Clerk was directed to send it to him. In September, Dr. Wallis attended a meeting of

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Presbytery and asked and was given permission to make a statement regarding his connection with Mataraua and his return to Auckland. There is no record of any resolution being passed or of any action being taken. That was the last recorded attendance of Dr. Wallis at a meeting of the Auckland Presbytery.

The next step was the erection of a commodious church at the corner of East and Albert Streets, where St. Benedict's Church now stands. The building was duly completed and opened and a congregation gathered. Dr. Wallis kept things very much in his own hands, and as far as is now known no statement of the cost of buildings or of income and expenditure was ever made public. The building was commonly known as "The Newton Kirk," and the Presbytery had no control over it. A fair congregation gathered and a Sabbath school conducted by a capable band of teachers was well attended. Hymns were not used in the church services nor any instrumental music. One who attended the services as a boy has recollections of the singing being led by Mr. Skinner, a Roman Catholic, an architect and a champion rifle shot, who faced the congregation and used a tuning fork to get the right pitch for his tunes.

That state of things was not lasting. Many of those who stood most loyally by the Doctor, including some who thought he had not been fairly treated, felt uncomfortable at being cut off from the organised life and fellowship of the Church with which they had been connected. Differences, too, arose which Dr. Wallis was not tactful enough to avoid, and harmony did not long prevail. In 1877 Dr. Wallis was elected Member of Parliament for

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one of the Auckland city seats. The services were discontinued, the site and building were sold to the Roman Catholics, the congregation scattered and Dr. Wallis ceased to take any practical part in the life and work of the Church in Auckland.

No time was lost by a number of those who had been attending Newton Kirk in approaching Mr. Bruce and asking to be again taken under the care of the Presbytery and housed in their former buildings, which, for a time, had been used as a day school and then allowed to fall into disrepair. One account states that "the roof leaked, the windows were smashed, the walls were defaced, the furniture broken and Ichabod seemed to be written on the walls." New life and movement quickly followed. A meeting was held in the churchroom on Tuesday evening, 5th February, 1878, attended by Messrs. Robert Stevenson, Wm. J. Suiter, Solomon Reid, David Robertson, John Shaw, Robertson, Stokes, Boyd, Taylor, Paterson and Cawley. Mr. Stevenson was appointed chairman and Mr. Shaw secretary. It was unanimously agreed that specifications be prepared and tenders called to put the building into a thorough state of repair, that gas be laid on and new seats provided. These things were promptly carried out, and, in addition, a new pulpit was built, matting was laid on the floor, a clock was provided as a hint to the maker of long sermons, and a harmonium was purchased at a cost of £60. The renovated building was opened for public worship on 10th March, 1878, by the Rev. D. Bruce, who preached from Philippians 2:21. Rev. R. Sommerville preached in the evening of the same day on Ephesians 2:21. The building was filled at both services and a glad and hopeful spirit prevailed. A soiree was held on 28th March which helped members to know each other and to create a friendly spirit. This was

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followed by a congregational meeting on 1st April, with Rev. D. Bruce in the chair, when it was unanimously resolved to ask the Presbytery to constitute the congregation worshipping in St. David's a charge, to appoint a temporary session and to provide ministerial supply. Messrs. Stevenson, Reid and Robertson were appointed a deputation to support these requests before the Presbytery. This was done, and on 3rd April, 1878, the Presbytery resolved:—"That the prayer of the congregation be granted, viz., that they be constituted into a pastoral charge in connection with the Presbytery, and that a Session be appointed to take the supervision of the religious interests of the parish and congregation." Also, "That the Revs. D. Bruce, R. F. Macnicol, A. Carrick and G. B. Monro be appointed a Session (Mr. Monro to be Moderator) to superintend the religious interests of the congregation, to arrange for interim supply, and with power to moderate in a Call when that may be deemed necessary." Mr. Bruce was appointed to preach in St. David's on Sabbath, 7th April, and intimate the above deliverance to the congregation.

The warfare was ended; the congregation, at peace within itself and with the Presbytery, settled down to face its rightful tasks. It is not claimed that there has never been a difference of opinion, but since that time there has been no serious break in either the peace or the progress of the congregation.

The Assembly's Church Extension Committee reported in February, 1879, "The charge of St. David's, in the Southern suburbs of Auckland, has been revived, has been ministered to by members of the Auckland Presbytery, and is now supplied by the temporary appointment of Mr. T. W. Dunn." That description of the locality reads strangely to-day.

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At the end of the first year, on 31st March, 1879, they were able to report overflowing congregations, a Sunday School with nine teachers and 100 scholars on the roll and an average attendance of 70, and a large Bible Class.

Pulpit supply and the settlement of a minister were carefully faced. In August, 1878, a Call was given to the Rev. A. M. McCallum, who had recently arrived in Auckland, and had been giving supply, but for health reasons it was declined. Mr. McCallum continued, however, to give occasional services, as also did the Rev. P. Mason. Early in 1879 Mr. Thomas William Dunn, a student from the Presbyterian Church in Ireland, arrived in Auckland. He had a pleasing manner, was a ready speaker, and a good preacher with a clear evangelistic note, an advocate of temperance and an enthusiastic Orangeman. He was appointed to supply St. David's, and so thoroughly did he secure the confidence of the people that the appointment lasted over two years, and was then ended voluntarily on Mr. Dunn's part, when he was transferred to Pukekohe in April, 1881. Services were given for a few weeks by Mr. Barton, and then by the Rev. Thomas McKenzie Fraser, who had recently come from Australia. Friends of Mr. Dunn advocated postponement of a call until he was in a position to accept it, but Mr. Dunn, on hearing this, discouraged the idea, and on 20th June it was unanimously agreed to call Mr. Fraser. Without delay the call was well signed, was sustained by the Presbytery and accepted by Mr. Fraser, and he was inducted on 8th August, 1881. Mr. Fraser was born in Inverness in 1822, and after graduating M.A. he took the full Theological course, and then held charges in Yester (Scotland), Singapore, and Geelong. An able and eloquent preacher and a steady worker, things were going well until after a short period of broken health Mr. Fraser died from

internal hæmorrhage on 10th August, 1885, just over four years from the time of his induction. The Session, in a memorial minute, stated that "the theme of his whole soul was the Glory of the Redeemer and the Salvation of Souls." The Presbytery passed an appreciative and sympathetic minute. Without doubt, by the breadth, depth and general effectiveness of his ministry Mr. Fraser did much to establish the congregation at a critical stage of its history.

A period of more than two years elapsed before St. David's again had a settled minister. During that time enquiries were made in many directions, and offers made to some men were declined. At length Mr. Robert Scott West, probationer with a commission from the Free Church of Scotland, arrived in Auckland. He preached in St. David's with acceptance, and a congregational meeting was held at which the feeling in favour of Mr. West was found to be unanimous. A call was given and accepted, and on 18th October, 1887, Mr. West was ordained to the ministry and inducted to the pastoral charge of St. David's. A scholar, a good speaker, an evangelical preacher and a steady worker, he was heartily received by the people, and his ministry was fruitful.

THE SESSION.—The interim Session, that appointed by the Presbytery in 1878, gave a good deal of time to the affairs of the congregation. Several attempts were made to secure a session from the membership of the congregation but without success, until May, 1884, when Messrs. Robert Badger, Thomas Davidson, Duncan Macpherson, and Adam Wilson were elected, and having agreed to accept office they were ordained on 4th July, 1884. The ranks were soon broken by the death of Mr. Davidson. A high tribute was paid to his Christian character and service. Messrs. John Angus and John Paterson were next elected and were ordained on 1st February, 1885. Messrs. Alfred Jowitt,

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Thomas Knight and J. McGregor, Senior, were ordained and, together with Mr. William Anderson, were inducted in 1889. All these men were diligent and faithful in the discharge of their duties.

WORK AMONG THE YOUNG.—Sabbath Schools were carried on by a band of teachers under the superintendence from time to time of Messrs. R. Badger, D. Macpherson and J. Paterson. In 1880 it was reported that there were 120 scholars and 13 teachers in the school. Bible Classes have been a strong feature of the work. In 1880 there were 20 members. Mr. T. W. Dunn and Rev. T. M. Fraser each in turn had large classes, and during the vacancies these were held together by the office-bearers, and then carried on successfully by Rev. R. S. West.

Mr. Macpherson carried on for some time what was called the "City Mission." This later developed into the "Auckland Presbyterian Social Service Association," and is referred to more particularly under the heading of the Presbytery.

FINANCE.—The problem of finance was resolutely faced after the break with Dr. Wallis. Mr. Bruce renewed and carried out his offer to clear the mortgage of £200 on the Church site. It is believed this was done at considerable personal sacrifice. Further accounts amounting to £74 were found to be owing, and by a special effort that sum was soon raised and past finance was done with. Funds for stipend and ordinary charges have never presented any serious difficulty.

BUILDINGS.—Increasing population in the neighbourhood and growing congregations made the need for more accommodation so manifest as to compel action. The building erected in 1864 and renovated in 1878 was soon quite inadequate, and a suggestion that it should be enlarged was quickly set aside and the building of a new church agreed

on. It was proposed to build the new church in brick, but after tenders had been received this was dropped on account of the cost. At length plans for a wooden building were prepared by Mr. C. Bartley, architect, and the lowest tender, that of Mr. James Heron, for £1,117, was accepted. To that had to be added £116:9:0 for seats, furnishings and gas fittings in addition to other expenses. The sum of £700 was raised by mortgage which had been sanctioned by the Presbytery. It had been stated by Mr. Dunn that a private lender would advance the sum of £300 without mortgage and free of interest for three years. Mr. Dunn was much distressed, and the managers perplexed, when it was found that the money was not available when required. After a little delay the managers borrowed that amount on their personal security. The balance required was raised by personal subscriptions and collections. The amount privately borrowed was repaid in a few years; that on mortgage remained at the end of this period. The new church was opened on 14th November, 1880, by Rev. A. Carrick, the Rev. R. F. Macnicol and Mr. T. W. Dunn taking services on the same day. A manse was not provided at this time.

ST. LUKE'S.

Newmarket and Remuera were part of the district placed under the care of Dr. Wallis when he was settled in St. David's in 1865, and he conducted services in the Church then known as St. Luke's in Manakau Road. In April, 1868, he "brought under the notice of the Presbytery the state of matters at Newmarket arising from the debt and interest on the property, and the resignation of all the members of the Committee, stating at the same time that unless the Presbytery are prepared to do something towards paying the interest he will be under the necessity of resigning Newmarket at the end of this month."

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No reason was given why the Committee resigned, and as the Presbytery was unable to give financial help, the resignation of Dr. Wallis was accepted on the understanding that Mr. Bruce would arrange for services and would allow the moneys raised to go towards paying the debt on the property. The services were carried on for a short time, but were not successful and were discontinued. The building was used temporarily as a day school, and then stood empty and fell into disrepair. The work here has been described as a venture of Mr. Bruce. It was a venture, as all new efforts are, but it was not private or personal any more than in the case of St. David's or other churches in those early days.

By 1874 it was felt that, with a growing population, fresh action should be taken, and a meeting was held in the Newmarket Schoolroom on 24th September of that year. As it formed a new starting point the names of those present are of interest. Messrs. T. Macfarlane (Chairman), J. Y. Stevenson, G. MacRae, J. Kilgour, J. McNeil, R. Dennison, J. Angus, J. McColl, Cromwell, Witheford, Alderton, J. Andrews, W. Goldie, and W. Rattray (Secretary).

Committees were appointed, and they set to work at once and in earnest. A site, that on which the Church now stands, was bought for £220. A building at the top of Orakei Road, known as Mandeno's church, was placed under offer, and, together with the schoolroom and the site, it was bought for £850, that being less than half the original cost. This church had been erected by the Congregationalists in 1855, and was vacated when, owing to advancing years and failing health, the Rev. J. F. Mandeno resigned and left the district in 1872. The buildings were sound, and were taken down and re-erected on the new site at a cost of £395. A few years later the

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Orakei Road site was sold for £275, thus bringing the net cost of the new site and substantial buildings to £1,190. Almost the whole of this sum had been collected, and the property was soon free of debt. The church was opened for public worship on 16th May, 1875, by Rev. D. Bruce, who preached in the forenoon, and Rev. R. F. Macnicol preached in the evening. It was decided that the church should be called St. Luke's, which had been the name of the little church in Manakau Road.

On 7th July, 1875, at the request of Messrs. T. Macfarlane and J. Y. Stevenson as a deputation from the congregation, St. Luke's was erected into a charge.

The congregation had a church; it wanted a minister. The Rev. W. A. Cathcart gave acceptable service until, owing to failing health, he left in December of that year. Rev. G. Morice, formerly of Napier, supplied from January to October, 1876, when he was called to Hokitika. Revs. W. H. Horner, P. S. Hay and P. Mason, and Mr. T. Macfarlane all gave services, and thus the building was kept open and the cause alive. After several ministers had been approached with a view to a settlement and all had declined, it was agreed to set up a commission in Scotland to appoint a man. The position was not quickly filled, but at length word was received that Mr. G. B. Monro, a probationer of the Free Church of Scotland, had been appointed and was on his way out. On his arrival prompt action was taken, and on Wednesday, 4th July, 1877, George Bissett Monro was ordained and inducted to the charge of St. Luke's. The Rev. R. F. Macnicol presided, Rev. R. Sommerville preached from Phil. 1:17, last clause, Rev. D. Bruce ordained, inducted and addressed the minister, and Rev. R. F. Macnicol addressed the people. In addition to the above named there were also present Revs. T. Norrie, R. McKinney, S. J. Neill and D. W. Runciman, and these

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with a good congregation made the welcome a hearty one. This was the only instance in the history of the Presbytery of the appointment of a minister by a commission outside the Presbytery, and the outcome was happy. The union lasted over forty years, and for length and for success it is among the outstanding records of our church in New Zealand. Mr. Monro had a pleasing manner and a sound judgment, and he had in Mrs. Monro a true helpmeet and a worthy fellow worker. He was distinctly evangelical. The text of his first sermon in St. Luke's, 1 Cor. 2:2, was a true forecast of his ministry. He was attentive to the wants of his people, and particularly so of the poor and needy. To his influence largely we owe the Leslie Orphanage. Sabbath School, Bible Class and Band of Hope all had attention and help, and Mission work lay near to his heart. Educational work appealed to him, particularly so that of training for the ministry. Students received from him not only counsel, encouragement and help, but on occasion also hospitality.

Mr. and Mrs. Monro landed in New Zealand as strangers, but they soon had an attached people and many friends outside their own congregation. Both minister and people had a mind to work and the needed organisations were soon set up. Under the direction of an interim session a Communion Roll was formed, the following names being on it:—Mr. and Mrs. C. Alderton, Mr. and Mrs. Wm. Andrew, Mr. and Mrs. J. Angus, Mrs. W. H. Binks, Mr. and Mrs. E. Bright, Mr. and Mrs. D. Campbell, Miss Clyne, Mr. and Mrs. Alex Dingwall, Miss Sarah and Mr. David Dingwall, Mr. R. and Miss Jane Dennison, Mr. Eade, Mr. Wm. Goldie, Miss Dinah Gorrie, Mr. D. Grey, Mr. and Mrs. Jas. Hardie, Mr. and Mrs. Geo. Heron, Miss Layburn, Mr. and Mrs. J. M. Lennox, Mr. and Mrs. Jas. Leslie, Mr. and Mrs. T. Macfarlane, Mr. and Mrs. John and Miss Mary McColl, Mr. and Mrs. George and Miss M. Mc-

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Crae, Mrs. McFadyen, Mr. Jas. McNeill, Mr. John Mains, Mr. and Mrs. John Muir, Mrs. W. and Misses Anna and Agnes Rattray, Mr. and Mrs. D. Robertson, Mr. J. R. Robertson, Mr. and Mrs. N. Rowe, Mr. and Mrs. Robert Ryburn, Mrs. Skinner, Mr. and Mrs. J. Y. Stevenson, Mr. and Mrs. Jas. Stewart, Mrs. Stilton, Mr. H. A. Watt, and Mrs. Williams, a total of 63 members. On Sunday, 23rd September, the Communion was dispensed to 53 communicants, Messrs. Thomas Peacock and Alexander Dingwall assisting as elders.

The following month Messrs. John Angus, A. Dingwall, J. M. Lennox, T. Macfarlane, R. N. Ryburn and J. Y. Stevenson were chosen as elders. Owing to advancing years Mr. Dingwall did not accept office; the others were ordained and inducted in due course.

Messrs. David Dingwall, Jas. Hardie, John McColl, George McCrae, Wm. Rattray and Jas. Stewart were appointed Managers. Mr. J. Y. Stevenson was Session Clerk, Mr. J. Hardie, Treasurer, and Mr. W. Rattray, Secretary.

During this period the congregation had no manse, but the stipend of £400, which was regularly paid, was regarded as including a manse allowance. No serious jar or strife broke the peace or hindered the progress of the congregation.

Its first heavy loss was in the passing of Mr. J. Y. Stevenson on 9th December, 1878, at the early age of 42 years. Many high tributes were paid to his character and service. A few brief extracts from the resolution passed by the General Assembly may be given here. "One of the most useful and highly esteemed elders of the Church. . . . The very important service which Mr. Stevenson rendered to the Church in freely performing at several periods the responsible duties of the General Treasurer. . . . One who

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willingly gave much of his thought and time and substance to the promotion of the Church's welfare and usefulness."

Mr. Monro received the highest honour which the Church has at its bestowal when he was elected Moderator of the General Assembly in 1887, an honour in which his congregation shared and rejoiced. Though not within the period now being dealt with it may be noted that the honour was repeated when Mr. Monro was again elected Moderator in 1906.

ST. STEPHEN'S, PONSONBY.

In the early seventies of last century there was a steadily increasing population in the Western side of the city, and it included a goodly number of Presbyterians. The distance to St. James's Church was felt to be too great a tax on elderly people, and on mothers and little children, and the feeling grew steadily in favour of forming a new charge. At a meeting held in June, 1876, at which Rev. D. Bruce presided, resolutions were carried in favour of action in that direction. The Presbytery on 5th July appointed the Moderator, Rev. R. F. Macnicol, with Revs. D. Bruce and R. Sommerville a Commission to direct the movement, with power to constitute a charge and to moderate in a call to a minister.

On 18th July, the Commission met with the parties in the Ponsonby Hall, when Messrs. Stewart, Morton and Anderson reported that a canvass of the district had been made, and that they were assured of the need for religious services, with the prospect of a good congregation, and also that the people were prepared to guarantee a stipend of £250 per annum. Without delay the Commission resolved "That a new charge be now erected in the district of Ponsonby, to be called 'St. Stephen's,' the boundaries of which shall afterwards be fixed by the Presbytery."

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It was then agreed that a call should be given to the Rev. James Hill of the Thames, and Messrs. Stewart and Anderson were appointed to appear before the Presbytery in support of the call.

At a *pro re nata* meeting of Presbytery on 2nd August the call, signed by 38 persons, was laid on the table and was sustained. At a further meeting, on 16th August, Commissioners from St. Stephen's and from Thames were heard. On Mr. Hill being asked to state his mind he said that after his most serious consideration he had decided to decline the call. Thus ended St. Stephen's first attempt to secure a minister. The Commission of Presbytery was continued to arrange for the supply of services, and to moderate in a call when circumstances permitted, and the services were continued in the Ponsonby Hall, which was leased for that purpose.

About that time the Rev. David Williamson Runciman, M.A., arrived in Auckland on two years' leave of absence on account of health, from his congregation in Dunoon, Scotland, where he had been ordained in 1864. Shortly after his arrival he was appointed by the Presbytery to conduct the services in the Ponsonby Hall. After a year's residence in Auckland his health was so much improved that he decided to remain in New Zealand. St. Stephen's then gave him a call, which he accepted, and he was inducted on 14th February, 1878. The Rev. R. Sommerville preached on John 21:17. Rev. J. Macky inducted and addressed the minister and Rev. A. Carrick addressed the people.

Mr. Runciman was a sound scholar, and gave effective service for upwards of eleven years, during which time the foundations were firmly laid. Failing health led to his resignation on 14th June, 1889. Both Mr. and Mrs. Runciman were held in high esteem by the congregation, and the resignation was accepted with regret. Mr. Runciman

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continued to reside in Auckland and gave service in various ways until his death on 24th July, 1910.

The vacancy proved to be one of the shortest on record. On 26th June it was unanimously agreed to give a call to the Rev. Thomas Frew Robertson, M.A., and on his acceptance of the same he was duly inducted on 25th July, 1889. The Rev. T. Norrie presided, Rev. W. J. Comrie preached on 1 Cor. 3:9; Rev. R. F. Macnicol addressed the minister and Rev. A. Carrick the people. Like his predecessor Mr. Robertson had held a charge in Scotland and had come to New Zealand for health reasons. He was very highly commended by Dr. Wilson, Convener of the Colonial Committee of the Free Church of Scotland, and he proved a worthy successor to Mr. Runciman. The congregation made steady progress in all branches of its work: the Sunday School and Bible Class were well supported, and the Roll of Communicants increased from 39 in 1878 to 105 in 1890.

THE SESSION.—Messrs. John Paterson, William Anderson and Andrew Stewart were appointed assessors by the Presbytery, and a temporary Session was formed in March, 1877. A year later the same three men and Mr. John Wilson were elected and, notice having been given and no objection offered, the Moderator, on 7th April, preached from 1 Cor. 12:28, and they were duly inducted. The permanent session was thus formed. It was added to by the induction on 9th January, 1881, of Mr. Thomas Peacock and the ordination and induction of Mr. Henry Barton. On 23rd December, 1884, Messrs. Charles Gray and Francis J. Bennett were ordained and added to the Session.

The Roll of Membership was made up in 1878 and contained the following names:—William and Mrs. Anderson, James Brown, Charles and Mrs. Gray, Mrs. Hopkins, R. A. and Mrs. Lusher, Frank and Mrs. Macindoe, H. D.



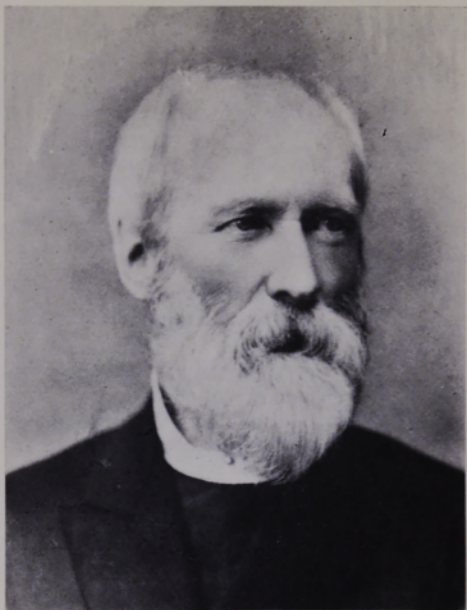
Rev. Jas. Bruce.



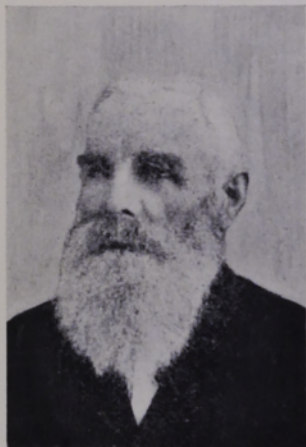
Mr. A. Dunwoodie.



Mr. A. Whyte.



Rev. A. Carrick.



Capt. Jas. Runciman.



Rev. W. Evans.

PRESSING FORWARD

and Mrs. Morpeth, J. B. Morpeth, James and Mrs. Morton, John and Mrs. Paterson, Mrs. D. W. Runciman, Miss Helen Smith, Andrew and Mrs. Stewart, R. H. and Mrs. Stevenson, William and Mrs. Wilkinson, John and Mrs. Wilson, James and Mrs. Wilson.

CHURCH BUILDING.—Following on Mr. Runciman's induction active steps were taken to secure a church building. A suitable site, that on which the church now stands at the corner of Jervois and Shelly Beach Roads, was purchased at a cost of £130. Plans for the erection of a building to seat about 275 persons were prepared, and the tender of Mr. J. W. James for its erection for £1,190 was accepted. The Church was opened on 28th December, 1879, by Rev. D. Bruce.

The sum of £1,000 was borrowed on mortgage, and this was steadily reduced so that in 1890 the debt was less than £500. General finance was sound, and the congregation had by this time taken its place among the leading ones in the city.

ST. PETER'S.

For several years prior to 1884 a Sunday-school and week-night meetings were conducted in the outfields of St. Stephen's parish. Early in that year the question of erecting a church and forming a new charge was brought before Presbytery by the Rev. D. W. Runciman. The Presbytery approved and appointed a committee to make the necessary arrangements.

Negotiations entered into for the purchase of the Ponsonby Baptist Church failed, and a section with frontage to Surrey Street and Rose and Murdock Roads was bought for £299. A section in Brown Street which had been given by Mr. Harrington some years earlier was sold, and the proceeds helped to pay for the new site.

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On 2nd July the Committee "recommended the erection of a building to seat about 150 persons and to cost about £350; also that a new parish be formed and that it consist of that portion of St. Stephen's parish situated between Lincoln Street and Richmond Road, and of the Surrey Hills estate." The Sessions of St. Stephen's, St. James's and St. David's cordially approved of this, and it was adopted by the Presbytery.

The new charge was placed under the pastoral superintendence of Rev. R. Sommerville. Plans were prepared and a tender accepted for the erection of the new building. During its construction a sudden storm of wind brought down the framework and one of the contractors was killed. The other contractor carried out the work and the building was opened in December by Mr. Runciman, who preached from the text, Matthew 7, 24. Rev. R. F. Macnicol preached in the afternoon and Rev. R. Sommerville in the evening.

Only a small debt remained when the church was opened.

On 1st July, 1885, a call to Rev. Robert Sommerville, signed by 19 members and 41 adherents, and supported by Messrs. Buchanan, Garriock and Morton, was laid before the Presbytery. Avondale, represented by Messrs. Morrison and Whatson, expressed regret, but did not oppose. The call was sustained and accepted, and the induction took place on 16th July, 1885. A grant of £30 was made from the Church Extension Fund for the first year, and for varying amounts for succeeding years.

The Sunday-school was transferred to the new building on the Sunday after it was opened, and that and kindred branches of work was steadily carried on.

WHAU (AVONDALE).

Whau had its full share of the difficulties and changes experienced by outlying and thinly populated districts. The Rev. A. Anderson, who was on sick leave at the end of 1866, resigned his charge on 13th February, 1867, but continued to supply until July, when he left for Scotland. A long vacancy followed during which services were supplied chiefly by laymen, Mr. R. Sommerville taking a large share.

When the Rev. D. Bruce returned from the Homeland there came with him the Rev. D. Sidey, who settled in Napier, and the Rev. D. Hamilton from Ireland, and they were welcomed by the Presbytery on 7th February, 1872. After preaching in several vacant charges, Mr. Hamilton received a unanimous call from Whau, which he accepted, and he was inducted there on 21st May, 1872. Though the conditions were new and strange to him, he set himself strenuously to supply services from Whau to Riverhead and Manukau Heads. His ministry was proving very acceptable, but it was short. On Wednesday, 9th July, 1873, he conducted a service at Huia and left the next day for Manukau Heads, which he did not reach. He was not missed until Sunday, and search was then made by large parties of men. The horse was soon found, but not the man until the 20th, when the body was found in a stream not far from the beach. It is supposed that having lost his way in the bush he left his horse and tried to follow the stream, into which he either fell and was drowned, or, as the Session minute states, died "from privation and exposure." The body was taken to St. Andrew's Church and an inquest held. A service was held in the church on the 23rd July, and in the presence of a very large gathering of people the body was laid to rest alongside the Whau Church.

The Presbytery, in a lengthy resolution, expressed its esteem for their departed brother, and its sympathy with the sorrowing congregation and the relatives in Ireland.

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Funds for a memorial were raised, and the tombstone, which still stands near the Whau Church, was erected commemorating "his goodness as a man and his devotedness as a minister." The last text from which he preached was Phil. 1, 21, "For me to live is Christ and to die is gain."

The Rev. N. McCallum was appointed to give temporary supply, and as in the previous vacancy, services were given chiefly by laymen, Mr. Sommerville, who was then an elder of the congregation, taking a large share.

In October, 1875, a call was given to Mr. Robert Sommerville, who, a few months previously, had been licensed by the Presbytery. It was signed by 109 persons and was supported by Messrs. John Lamb and John Buchanan. On 12th January, 1876, it was accepted, and on 9th February the Presbytery met in Whau Church, when the Moderator, the Rev. R. F. Macnicol, preached from the text 2 Cor. 5, 14, and Mr. Sommerville was duly ordained and inducted. The Rev. G. Brown addressed the minister, and the Rev. D. Bruce the people. The Revs. J. Macky and T. Norrie were also present, and the Rev G. Morice was associated. The occasion is noteworthy because it was the first when a man from the local business circles had been trained and was ordained to the ministry, and because of the prominent place which Mr. Sommerville took in the life and work of the Church as the minister of two charges, Clerk of Presbytery, one of the Church Property Trustees, and as Moderator of the General Assembly in 1883. After more than nine years' service, during part of which Mr. Sommerville's health was not good and riding became painful, a call to St. Peter's Church was accepted and the Whau Charge became vacant on 16th July, 1885.

The Rev. A. MacKenzie, M.A., B.D., was inducted on 17th December, 1885. He was not suited for the work and his ministry was not successful. After the death of his wife, who was said to be a Danish princess, he resigned on

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7th June, 1887, and went to Australia. Later, he returned to New Zealand, but did not again hold a charge here.

The Rev. C. Worboys, who had been received by the Assembly from the United Free Methodist Church, was inducted on 15th March, 1888, and gave useful service.

NORTH SHORE (DEVONPORT).

The charge of North Shore, the formation of which is recorded in a previous section, had varying and sometimes trying experiences during the period now under review. In common with the whole province it felt the depression which followed the withdrawal of the British soldiers at the close of the Maori War. The Thames goldfield drew from it perhaps a larger share of its people than from any other part of the province. Gum diggers in the outlying districts, from the conditions under which they lived, were not as a rule church going people. All over the country the 'eighties were years of depression felt by the whole community. The Rev. John Wallace continued to work quietly throughout the district until 1870, when he received and accepted a call from Whangarei. The services were well maintained by Mr. Robert Sommerville, who was then living in North Shore and engaged in business in Auckland. In October, 1871, the Rev. P. F. MacKenzie, a recent arrival from Scotland, was appointed by the Presbytery to the charge. He remained for two years and then left for Australia. A long vacancy followed, during which supply was given by local parties, including Revs. P. Mason and A. McCallum, Mr. James Bruce and other students. In 1876 a movement was made to call Mr. R. Sommerville, who had been licensed by the Presbytery. Whau (Avondale) got in first, and the call from North Shore was not proceeded with. In 1878 Rev. A. M. McCallum came to New Zealand from Dumbarton, Scotland, and was introduced to the Presbytery. For health reasons he declined a call

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from St. David's, and in June, 1881, he was appointed by the Church Extension Committee to give supply in Devonport for one year. The Lake district asked for supply and Mr. McCallum agreed to go there in the afternoons. In less than a year Mr. McCallum resigned, having agreed to supply at North Belt, Christchurch.

The next step was a call to Rev. John McLeod, M.D., a recent arrival from San Francisco. This was signed by fifty-two members and adherents and supported in Presbytery by Messrs. Murchie and Sibbin. It was accepted, and Mr. McLeod was inducted on 20th July, 1882. He resigned the charge on 15th March, 1883, and left for Sydney. In the meantime Rev. A. M. McCallum had returned to Auckland, and a call was given to and accepted by him, and he was inducted on 19th June, 1883. The strength of the congregation is indicated by the fact that the call was signed by twenty-one members and one adherent. It was supported in the Presbytery by Mr. Malcolm Niccol, and was said to express the mind of the congregation. A stipend of £200 was aimed at, but the depression of that time prevented this being reached even with the help of a substantial grant from the Church Extension Fund. The membership of the congregation varied between 40 and 50. Mr. McCallum resigned on 31st December, 1888. The Rev. James Hill, formerly of St. Andrew's, St. James's, Thames and Lyttelton, was called and was inducted on 22nd August, 1889, and a period of steady progress was entered on.

The Church in Devonport referred to in the previous section was opened early in 1867. A debt of £120 upon it was cleared off during the time that Mr. Sommerville gave supply, and a gold watch was presented to him in recognition of his services. A little church in Wainui was erected about this time, and services were held there and at Wade, and some of the smaller centres.

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Among the names of workers in Sunday school and other branches, in addition to those already given, we find those of Buchanan, Cardus, Lock, McLean, Reed (Rev. G. W. Reed) and Webster.

In somewhat irregular fashion Mr. MacKenzie secured the election of Messrs. Nicol, Sommerville and Wyles, and proceeded to ordain them to the eldership on 24th December, 1871. The irregularity was noted and the election was confirmed by the Presbytery. Mr. Sommerville was representative elder in the Presbytery in 1872, and in the General Assembly in that and following years until his ordination and induction to the ministry in Whau in 1876.

MAHURANGI.

From the personal aspect this period was a quiet one. Mr. McKinney continued to occupy the charge, and with well-matured powers to work for its advancement. Regular services were maintained in all the chief centres and long journeys were made, both by land and water, to reach the lonely places. There were natural changes among the office-bearers and members, but their places were taken by others, not lessening their numbers or influence. Mr. M. W. Monro, who had served for many years as secretary and treasurer, died on 16th November, 1884. A Minute expressing sorrow and acknowledgment of services rendered, specially in connection with the erection of the new church, and of heartfelt sympathy with his widow was placed on their records, and his memory was helpful.

The chief event of the period was the erection of a new church. At a meeting on 26th November, 1874, it was resolved to build a new church at a proposed cost of about £500. During 1875 subscriptions were secured, including a grant of £50 from the Irish Presbyterian Church, and general arrangements made. Plans were prepared, free of

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charge, by Mr. Edward Mahoney, architect, of Auckland. On tenders being called for they were received for amounts varying from £390 to £549, and that of Mr. R. W. Horsley, a local builder and a member of the Church committee, for £394 was accepted. Mr. Perman, of Te Arai, gave picked timber for a pulpit, and Mr. Horsley's offer to build 24 seats and the pulpit for £84 was accepted. The building was opened on 9th July, 1876, by the Rev. D. Bruce, services being held in the forenoon and afternoon. Collections for the day amounted to £27/6/1, and a soiree the following evening yielded £21/13/0. The total cost of the building, including cost of site and conveyance, furnishing, insurance, etc., was £526/14/5. To meet this, £487/14/6 was in hand, and it was not long before the balance was found. These figures are given in some detail because typical of needs and efforts in outlying districts. Various gifts of furnishings were made, including a handsome Gothic chair for the pulpit from Mr. Horsley, the builder.

The new Church was named *St. Columba*. It was resolved "that no person be allowed to preach in St. Columba Church but ordained ministers of any Protestant denomination. Whatever was the intention, that did not operate to prevent laymen conducting services in it. A harmonium was purchased and hymns were introduced. Mr. John Horsley was organist, and it was agreed "all music to be sacred."

The former building was sold to the school committee for removal, and it was agreed that the cemetery remain on the original site and that all the land necessary be used for that purpose. Harmony and goodwill prevailed, and progress, slow but steady, was maintained throughout the widespread field.

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WAIPU.

Unlike the settled condition of the neighbouring congregation of Mahurangi during this period Waipu had many changes. Before his death the Rev. Norman McLeod charged his people to connect themselves with the Presbytery, and until that was done to hold together under Mr. Morrison's care. Mr. Morrison continued to conduct the services as he had been doing, and for several years no movement appears to have been made to link up with the Presbytery. The feeling, however, gathered strength that Mr. McLeod's counsel, almost command, was wise, and out of respect for him and in their own interests it should be followed. Records are very scanty as to the course of events, but connection with the Presbytery was secured. Whether or not as the result of a call in the ordinary way on 29th May, 1872, the Rev. William McRae was ordained and inducted by a commission of Presbytery consisting of the Revs. D. Bruce, R. McKinney and J. Wallace. Mr. McRae was a good Gaelic speaker, and he conducted services in Gaelic in the forenoon and in English in the afternoon. The majority of the people loyally received him, but a small section stood by Mr. Morrison, who conducted a Gaelic service in the forenoon in the Public Hall. It was not easy to follow a minister of the commanding ability and manner of Mr. McLeod, and with a divided congregation, Mr. McRae felt the position uncomfortable. After holding the fort for eleven years he resigned the charge in June, 1883, and returned to Scotland. A few years later he returned to Auckland and then went to Sydney, where he met his death by drowning.

The vacancy was a short one. A call was given to the Rev. Alexander McLean, B.D., recently from America, and he was inducted on September 20th, 1883. A Gaelic speaker also, he conducted services in both languages. Mr.

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Aeneas Morrison died in August of that year, and both sections united in worship in the Church. Mr. McLean resigned on 4th April, 1886. Later he was minister in Hawera and Avondale. The choice of the congregation then fell on the Rev. Griffith Jones, a recent arrival from the Congregational Church of Wales, and he was inducted on 20th April, 1887. Mr. Jones had a quiet, kindly manner, without Highland or Welsh fire, was a good preacher and faithful pastor. It was hoped that a time of unity of peace and progress was before the congregation, but ere long the language difficulty broke out afresh and the congregation again divided. It lies beyond our present story, but it may be noted that Mr. Jones remained in Waipu until his death in 1901 and that for a short time there were two sanctioned charges with settled ministers in Waipu, now happily united.

SESSION.—During the whole of this period there were no elders in the congregation and, as is usual in Highland communities, few communicants.

SUNDAY SCHOOL work was carried on continuously by a faithful but ever changing band of teachers, who sought to capture each new generation for their Saviour and their King.

WHANGAREI.

Rev. John Gorrie continued to work steadily in Whangarei until after a brief illness his death took place on 9th March, 1869. The Presbytery, on 7th April, placed on record its regret and sympathy, stating that Mr. Gorrie had been "identified with the Province from the earliest period of its history, and for a long series of years, first in the work of Education and then in the work of the Ministry, devoted his efforts to the welfare of the colonists with rare perseverance and conscientiousness, as well as with gratify-

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ing success." Mrs. Gorrie survived her husband for many years and died on 14th March, 1924, at the age of 89 years.

At a meeting of Presbytery on 23rd November, 1869, Mr. Bruce reported having presided at a meeting on 1st November, when it was agreed to call the Rev. John Wallace, then minister at North Shore. The call was sustained, and it was agreed that it lie on the table till next ordinary meeting and that parties be cited. Action was very deliberate. The Presbytery met on 5th January, 1870, when Mr. Robert Kay appeared on behalf of Whangarei. Parties were heard, and owing to the small attendance judgment was deferred to 9th February. On that date the call was accepted and it was agreed that the pastoral tie with North Shore be dissolved, that steps be taken to translate and induct, and until that was arranged Mr. Wallace was to remain in his present charge. The Moderator (Rev. R. F. Macnicol) and Rev. D. Bruce were appointed a Commission to induct as soon as convenient. On 6th July, the Moderator reported that in consequence of domestic affliction he had been unable to proceed to Whangarei to induct Mr. Wallace, but the way was now open and he would lose no time in discharging the duty. On 5th October, the Moderator reported that he had gone to Whangarei and inducted the Rev. J. Wallace into the charge of that district. Work under Mr. Wallace went on steadily. Services were maintained in the three churches and visits were made to outlying districts. The membership increased, but there were no marked developments, and a grant of £50 was still required from the Home Mission Fund. On 14th November, 1877, Mr. Wallace resigned owing to ill-health, and shortly after he returned to Scotland.

A somewhat long vacancy was followed by a succession of short pastorates during which comparatively little progress was made. This, no doubt, was due in part to

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the commercial depression which prevailed during most of the eighties. In 1877 the membership of the congregation was reported as 67 and the total revenue as £183, and in 1890 the figures were 89 and £254.

The Rev. Alexander Macintosh, recently from Scotland, was inducted on 18th February, 1880, and resigned on 7th February, 1883. He did not occupy another charge in New Zealand. The Rev. J. M. Killen was called from Tauranga and inducted on 7th October, 1883. He resigned on 7th December, 1886, and took up the practice of Law in Whangarei, still taking an interest in the Church and frequently assisting by taking services. The Rev. B. Hutson, one of our New Zealand trained men, was called from Waikato West and inducted on 29th June, 1887. He was translated to Ravensbourne, Otago, on 29th April, 1890, and the charge was then vacant for over two years.

Services were held in several centres in the vicinity of Whangarei and occasional visits were made to Dargaville and as far north as Kaitaia and Mongonui. With the exception of the latter no attempt was made to start a new charge during this period. Assistance was given by the office-bearers in carrying on the services, and particularly so during the frequent vacancies. The General Assembly specially thanked Mr. James Carruth for his assistance in carrying on the work. Persistency through times of trial and difficulty has found its reward in the strong congregation of the present day.

MONGONUI.

After leaving Waiuku in 1883, the Rev. Alexander Thomson went to Mongonui and endeavoured to establish a charge there. Any local records that may have been taken do not seem to have been preserved, and those of both Presbytery and Assembly are very scanty. Apparently

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none of the usual steps for the formation of a charge and the calling and induction of a Minister were followed. The Presbytery, however, recognised Mr. Thomson as minister of the District, and his name appears in the Assembly's list for 1884, 1885, 1886 as minister of Mongonui. There is no information regarding places and services held or of attendance membership and finance, and in 1887 Mongonui appears in the list as "vacant" without any statement as to resignation or transfer. In 1888 his induction to Patea is reported. There does not appear to have been any attempt to continue or to revive the cause at Mongonui during the period under review.

ONEHUNGA.

Recovery was slow from the depression which set in with the removal of many soldiers and their families after the War, followed by the exodus to the new goldfields. The steady diversion of traffic to road and railway lessened the use of the harbour, and the manufacturing interests had not then developed to any great extent.

The Rev. G. Brown continued to teach in the Auckland Grammar School, and on 6th April, 1870, he resigned his charge on the ground that "owing to the state of his health he could not consistently with attention to his scholastic engagements do justice to the congregation and parish." The Presbytery accepted the resignation with regret, in "the hope that his health might soon be so restored that he could resume his ministry." The question of supply was remitted to the Home Mission Committee and Mr. Brown continued to give services. A little later, the question of his status was raised, and he was recognised by the Presbytery as the minister of that charge.

On 3rd March, 1880, Mr. Brown again resigned his charge "in consequence of having accepted an appointment

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in the Girls' High School, Auckland." The congregation did not oppose and the resignation was accepted. Mr. Brown was granted the position of minister emeritus, which he held until the close of his life in 1930.

At the request of both congregations, Onehunga and Mangere were united on 2nd June, 1880, to form one charge. A manse was built in Onehunga that year.

Enquiries regarding an American minister were fruitless, and a call to Rev. T. R. Forbes was declined by him in favour of one from Pukekohe and Pokeno.

A call, signed by 59 members and 98 adherents, was accepted by the Rev. James Bruce, of Te Awamutu, and he was inducted on 18th April, 1881.

Mr. Bruce was a devoted preacher and worker, and he soon endeared himself to the people and saw fruit for his labour. But he had poor health, and weakness increased until on 28th September, 1886, at the early age of 38, he passed away. He was buried in Mangere Cemetery and the united congregation erected a tombstone "in memory of their late pastor." In his time of need, Mr. Bruce was much helped by Mr. W. P. Hunter, recently from Glasgow, where he had been intimately connected with the Boys' Brigade. A very close friendship was formed between these two men, whose bodies lie side by side in the Mangere Cemetery. Others who gave assistance were Colonel Carnegie, Rev. Todd and Messrs. Osborne and Comrie.

Portions of the resolution passed by the Assembly may here be given:—"This young Minister was a faithful and devoted servant of Christ and His Church, who prosecuted his work with fidelity and zeal amid much physical weakness and suffering. He has left behind him an imperishable record of his success in the service of the Lord. . . . The Assembly further desires to express its deep sympathy with

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the friends of our departed brother, especially to his orphan daughter."

The Rev. Thomas Adams, a minister of the Congregational Church, supplied for several months, and after reception by the Assembly he was called and was inducted on 17th April, 1888.

Messrs. Alexander Whyte, Andrew Dunwoodie, Alexander Grant were the first elders elected by the congregation and were ordained in 1877.

Sunday School, Bible Class, Mission and Social services have received steady attention, with good results.

The need for a new and larger church was faced in 1889. The original one was moved back to make room for it, and one to seat 300 persons was built at a cost of over £800 and was opened on 16th November, 1890.

The original building was retained in use for all congregational purposes.

OTAHUHU.

Work on the lines indicated in the previous section was steadily and successfully carried on during this period with a few points of special interest.

In the earlier years only psalms were used in the worship of the congregation, and without any instrument. In 1870 hymns were introduced, and in 1875 a harmonium, Miss Sarah Macky, daughter of the Minister, being the first player.

TAMAKI.—A Church, the second in this district, was built on a site given by Mr. George Howard, about a mile nearer the village of Panmure than the original one, at a cost of £540, of which about one-half is said to have been contributed by the Taylor family. It was opened on 15th September, 1867, by the Rev. John Macky.

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HOWICK.—The cottage, which had been purchased and adapted for church use, and in which early services were held, was sold. A new site, that which is still in use, was purchased at a cost of £10:5:0, and a church was erected at a cost of £175, and was opened free of debt. The Rev. John Macky conducted the first service in it on 30th March, 1873. The local committee at that time consisted of Messrs. Robert Andrew, David Bell, John King, Thomas McInness and Charles Pye.

MANGERE.—In this district, then part of Mr. Macky's charge, a church to seat 125 persons was erected at a cost of £256 on a site presented by Mr. Robert Wallace. It was opened on 4th January, 1874, by Rev. James Hill, who preached from the text Matt. 25:34. Rev. R. S. Burn preached in the afternoon, and on both occasions there were crowded congregations and good collections. At a soiree, presided over by Rev. J. Macky, on the Wednesday evening following it was announced that the building was free of debt.

DAY SCHOOLS.—The provision of elementary education remained with the churches and private persons until national education was brought in by the passing of the Education Act in 1877. The Presbyterian Church was responsible for those in Otahuhu, Tamaki and Howick. That in the Otahuhu district was commonly known as the Otara School and had in succession as head masters Messrs. Wilson, Jamieson, Grant and Houston, all of whom gave good service. The class of school is indicated by the fact that under Mr. R. M. Houston boys of the school won two of the first three scholarships offered by the Education Board. In 1875 Mr. Houston resigned his position and went into business in Mongonui, and later he was for several terms M.H.R. for the Bay of Islands electorate.

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BUILDINGS.—In 1861 a residence was provided for the school teacher, and in 1884 a manse was built alongside the church. So solid was the construction that both these buildings are in use at the present day.

MINISTERS.—Advancing years brought to Mr. Macky a growing congregation, and at the same time increasing weakness, and in particular failing eyesight, which in the end amounted to almost total blindness. In spite of this handicap he bravely continued his work, and with the help of his faithful horse "Jack," he got to the places of meeting and to many of the homes of his people. Aid, however, became quite necessary, and in 1883 on the arrival from Ireland of Mr. Robert Erwin, M.A., he was engaged as assistant. On 4th April, 1883, Mr. Erwin was introduced to the Presbytery and then presented his Commission and certificates. These were considered highly satisfactory and the Assembly's Examination Board was asked to facilitate his license. On 29th August a report was received from the Board, which also was regarded as highly satisfactory, and the Presbytery proceeded at once to license him. The Clerk was authorised to grant him a certificate if applied for. On 13th November, Mr. Erwin was ordained by the Presbytery of Christchurch and inducted into the charge of North Belt, thus ending his connection with Otahuhu, and beginning thirty-nine years' distinguished service to North Belt congregation and the Presbyterian Church of New Zealand.

The need for help for Mr. Macky was all the time increasing, and, as the engagement of Mr. Erwin had proved very satisfactory, all parties were prepared for a similar one. Fortunately, with only a short break, the opportunity presented itself and was at once taken advantage of. In January, 1884, Mr. D. J. Steele, M.A., also from Ireland, was engaged and was introduced to and

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welcomed by the Presbytery. As Mr. Steele would have received license in the course of two months' time had he remained at home, it was agreed to refer his case *simpliciter* to the Assembly, which was to meet the following month. On receipt of a favourable report from the Assembly's Examination Board, and after the usual trials Mr. Steele was licensed by the Presbytery on 2nd July, 1884.

These things are stated in some detail because of a resolution passed by the Assembly on 26th February, 1884, which might seem to be a reflection on these persons and cases.

"The Assembly, having heard the representatives from the Presbytery of Auckland in regard to the circumstances under which that court licensed Mr. Robert Erwin, M.A., student in Divinity, homologate its action in that matter; and further, having heard the same representatives in regard to the standing of Mr. David J. Steele, M.A., student in Divinity, the Assembly authorises the Examining Board to prepare a special examination for Mr. Steele, and report the result to the Presbytery of Auckland which may, in the event of a favourable report from the Board of Examiners, proceed to license Mr. Steele, it being understood that these two cases are not regarded as precedents."

It is hard to understand or to see the reason for that resolution, and the last clause reads strangely in the light of the resolution which immediately follows:—"That the Board of Examiners be requested to prepare a special examination for Mr. George Hay, and that on his passing the same with credit the Presbytery of Westland be allowed to take him on trial for license."

On no other occasion has a New Zealand Presbytery been privileged to receive within twelve months two students of so high academic standing who subsequently proved so worthy of confidence. Messrs. Erwin and Steele

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both gave lifelong service to the Church, and were in turn Moderators of the General Assembly. Mr. Hay passed out of the service of the Church in about a year's time.

Mr. Steele continued to act as assistant to Mr. Macky, and on 5th November, 1884, a call, signed by 140 members and 70 adherents and sustained by the Presbytery, was accepted by him. On 27th of that month in the church near Otahuhu "Mr. Steele was solemnly set apart to the work of the Holy Ministry and in due form inducted to the Co-Pastorate of the United Church of Otahuhu, Tamaki and Howick."

Goodwill and good work on the part of both ministers and congregation followed the settlement. The bond between the ministers was strengthened, when, in January, 1885, Mr. Steele was married to Miss Elizabeth Lindsay, eldest daughter of the Rev. John Macky. In his later years Mr. Macky was often affectionately called the "Father of the Auckland Presbytery." He resigned his charge in December, 1889, and became *minister emeritus* from 1st January, 1890. To look forward a little it may be noted that he passed away on 23rd January, 1891, loved and honoured by all who knew him.

PAPAKURA.

When the war ended the country slowly but surely made progress, and settlement extended on all hands. The discovery of rich goldfields at Thames and Coromandel led to a rush to those parts which was felt generally, but especially so in the outlying districts such as Mr. Norrie's then was. That was temporary; progress could not be permanently arrested. The early settlers were full of heart and grit, and their ranks were being constantly added to by the arrival of a hardy type of British emigrants.

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The settlement of charges in the Waikato and at Waiuku and Pukekohe-Pokeno so greatly lessened the extent of Mr. Norrie's charge that he was left with about one-tenth of the area he had formerly occupied. The new charges are dealt with under their separate headings. From 1876 till the formation of the new charge of Pukekohe and Pokeno Mr. Norrie had as assistants in succession Messrs. D. McLennan, W. McDermid, and T. R. Forbes, students for the ministry, who resided at Pokeno, and gave services chiefly in the southern part of the charge, while a monthly exchange kept Mr. Norrie in touch with the whole area. Ample scope remained for Mr. Norrie in the three original centres, Drury, Papakura, and Wairoa, and in the outlying districts on the Eastern side. It may be mentioned that Papakura Valley (Alfriston) now forms part of the Manurewa Home Mission station, and that Drury, Papakura and Wairoa (Clevedon) are each the centre of a separate charge. In addition to the places already mentioned, Ararimu, Hunua, Ness Valley, Maketu and Paparimu all received attention, and four and sometimes five services on Sunday continued to be the usual routine. No single congregation was large, but hundreds of persons were reached with the Gospel. Bible Classes were also conducted during the week, and lessons given in the day schools, so that together with other pastoral duties and work in connection with the Presbytery, of which he took a full share, Mr. Norrie's time was fully occupied.

The death of Mrs. Norrie in 1888 was a heavy blow which called forth much sympathy. The years also began to tell their tale; before the end of this period Mr. Norrie had reached the age of sixty-five years, which to-day is regarded as a suitable age for retiring, a thing which Mr. Norrie had then no thought of doing.

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BUILDINGS.—There was naturally a slackening in building operations. A disused military building at Maketu (Ramarama) was bought in 1867, and was adapted and for a good many years used for both church and school purposes. A church to seat 60 persons was erected at Hunua and opened on 21st November, 1875, and one at Ness Valley on 16th June. At Wairoa the second church, that now in use, was opened on 27th March, 1886. The church at Drury, that which was a haven of refuge to Pukekohe settlers in 1863, was burned down on 15th February, 1887. No foul play was suspected. Rubbish fires were burning in the vicinity, and sparks from these, or, as some thought, a fugitive rabbit running under the church for shelter and carrying fire in its fur, was believed to be the cause. Fire fighting appliances were not available, and the building with most of its contents was a total loss. It was not replaced until 1894, and then not on the original site, which is now reserved for use as a cemetery. The church in Papakura was the only one of the first three erected in Mr. Norrie's charge which, in 1890, was still in use for its original purpose. The present handsome and commodious brick church was built more than thirty years later.

WAIUKU.

The Rev. A. B. Arnot, minister in charge at the beginning of this period, held regular services in Mauku and Waiuku, with occasional visits to the outlying districts so far as strength permitted. There is no record of a visit to Awhitu, and at that time Rev. Mr. Smith, an old minister from Scotland, who did not link up with the Auckland Presbytery, lived and conducted services in Pollok Settlement.

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The Sacrament of the Lord's Supper was dispensed in Mauku on 20th January, and in Waiuku on 3rd February, 1867, and in both places in October of that year, these being the last recorded during Mr. Arnot's ministry.

Towards the end of 1868 Mr. Arnot went south, and by letter, received by the Presbytery on 5th January, 1869, he tendered his resignation and asked for a certificate. The Presbytery recorded "their strong disapprobation of Mr. Arnot's conduct in leaving his charge at Waiuku of his own motion, without submitting his resignation to the Presbytery, and also in leaving permanently the bounds of the Presbytery before receiving the necessary credentials. . . . The Presbytery fully acquit Mr. Arnot of any intentional contumacy, and cordially unite in bearing high testimony to his Christian character as well as to his attainments and zeal as a minister, and in commending him to the sympathy and fellowship of the Church to whose courts this certificate may be presented."

Mr. Arnot was well-educated, - evangelical, a good preacher and visitor, kindly in manner and attentive to duty. But he was physically quite unsuited for such a charge as Waiuku was in those early days. He was somewhat lacking also in the tact which is so needful in dealing with many sorts of people. An old man still remembers standing with three other little children with their backs to the wall while Mr. Arnot put Bible questions to them, and then asked them to join with him in singing verse 5 of psalm 47 to the tune "Montrose," a tune which few people to-day have heard. Whatever "shouts" went up that day they did not come from the row of little children. It may be mentioned that Mr. Arnot served for short periods in Balclutha and other charges in Otago, and died in Dunedin in 1884.

The charge of Waiuku was declared vacant and placed under the care of Mr. Norrie as Moderator. The vacancy

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was a prolonged one, it being nearly five years before a minister was again settled in it. These were lean years, as apart from the vacancy, the Thames goldfields had drawn settlers from the district and their places were not quickly filled. For a year or more Mr. J. G. Laughton was engaged as a Catechist. He was also a student for the ministry, but did not continue long in the service of our Church.

Early in 1873 Mr. James Galloway, a student, arrived in Auckland. His credentials were so satisfactory that he was at once taken on trials by the Presbytery and was licensed on 19th February, and on 5th March, in St. James's Church, Auckland, he was ordained to the "General Work of the Church." On 2nd July, a Call signed by 68 members and 86 adherents was sustained by the Presbytery and accepted by Mr. Galloway. Rev. T. Norrie and Mr. E. Rhodes were appointed a Commission to induct, and in the Waiuku Church, on 21st September, 1873, Mr. Galloway was inducted to the charge of "Waiuku, Mauku, Pollok, Awhitu and Pukekohe West." From that time until the rearrangement of the charge in 1880, it is usually listed in the Assembly records as "Mauku."

Mr. Galloway took up his residence in Mauku, where he lived until a manse was built in Pukekohe in 1874. With his settlement a new era of progress began from which the district as a whole has never looked back. A little later Tuakau was added and Mr. Galloway justly felt that it was larger than he could rightly attend to. The people shared that feeling, and on 4th July, 1877, a petition was presented to Presbytery asking for "a divinity student or Evangelist to aid him in overtaking the work of his charge; also requesting aid in money." In response, Mr. T. R. Forbes was sent and gave very efficient service, and on his transfer in 1879 Mr. A. Thomson, another student, was sent.

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Mr. Galloway had opportunities for change had he so desired, but calls from Mangere in 1874, and from Hokitika in 1876, were both declined. In December, 1876, Mr. Galloway married Miss M. G. Thomson, daughter of one of the elders of the Otahuhu Church. The union was a happy one and soon two little daughters graced the home. But Mr. Galloway suffered from tuberculosis, and after a short period of complete unfitness for duty he passed away on 31st March, 1880, at the early age of thirty-seven. Able and evangelical, a faithful worker and a true friend of children, he did not spare himself. He was esteemed by the whole community and greatly beloved by those who came into close contact with him. Few men in so short a time have left such endearing and enduring memories behind them. The Presbytery, in a lengthy resolution, expressed its sense of the loss sustained, its appreciation of his character and service, and patience and cheerfulness in suffering, and its sympathy with the widow and her young charges and with the congregation.

At this stage there was a general feeling that the time had come for a rearrangement of the charges, and a Commission was appointed by the Presbytery to visit Waiuku and neighbouring districts. After hearing its report the Presbytery on 1st September, 1880, resolved:—"That the district lying between Waikato Heads and South Heads, Manukau, be erected into a new ministerial charge, to be called the charge of Waiuku." Mauku and Pukekohe West were not included in the new charge.

The Rev. T. Norrie was appointed Moderator, and on 6th October a call signed by 50 members and 32 adherents was sustained by the Presbytery and was accepted by Mr. Alexander Thomson. A Commission, consisting of Revs. R. F. Macnicol, T. Norrie, A. Carrick, and G. B. Monro, ordained and inducted Mr. Thomson in the church at

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Waiuku on 21st October, 1880. Things were not moving very happily and on 6th June, 1883, at Mr. Thomson's request a Commission was appointed to visit and report. On 1st August Mr. Thomson tendered his resignation, giving as his reasons that his health might be benefited and his usefulness increased by removal. The congregation was cited to appear, and there being no opposition the resignation was accepted on 29th August, 1883. Mr. Norrie was again appointed Moderator and the charge was declared vacant. A call to Rev. Patrick Joseph Riddle, of Wairoa, Hawke's Bay, signed by 49 members and 19 adherents, was sustained by the Presbytery and accepted by Mr. Riddle, and on 15th April, 1884, he was inducted in the Church, Waiuku, by a Commission consisting of the Revs. T. Norrie, T. W. Dunn, G. B. Monro and J. Bruce. The ministry was a happy and successful one, and it was ended by the transfer of Mr. Riddle to Rakaia on 7th August, 1888. Mr. Riddle was the father of the Right Rev. T. E. Riddle, who for thirty-six years has been our missionary in the New Hebrides and India, and who was elected Moderator of the General Assembly in November, 1938. He remembers well his boyhood days in Waiuku.

Rev. W. F. Findlay, of Pukekohe, was appointed Moderator. Mr. J. T. Meiklejohn, M.A., gave supply for three months. Mr. W. J. Comrie, who had just finished his student course, supplied from November, 1888, until 15th May, 1889, when he was ordained and inducted into the charge. Mr. Comrie was the first Auckland born person to be ordained to the ministry of the Presbyterian Church of New Zealand.

THE SESSION.—Messrs. Hutchison and Smart, who had been ordained in 1866, both left the district in 1875. The following appointments were made:—Messrs. James

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Hamilton and Robert McEwen were ordained in Pollok Church on 28th December, 1873; Mr. Wm. Smith, Waiuku, in 74; Wm. H. Madill and William Sproul, Pukekohe, in 74; Peter McInnes, Pollok, Anthony Mactier and John Irwin, Awhitu, in 77; Thomas Brownlee, Pollok, John Makgill, Waiuku, in 82; John Irwin, Awhitu, John Scott, Waiuku, and William Douglas, Kohekohe, in 89.

Messrs. W. H. Madill and R. Sproul were transferred to the Pukekohe-Pokeno charge in 1880, Mr. Mactier left Awhitu in 1885, and Mr. Smith left Waiuku in 1889.

MEMBERS.—A complete list of those received into the fellowship of the congregation prior to 1876 is not available, and in particular it is lacking for residents in the Mauku and Pukekohe districts. It included the following: Mr. and Mrs. Julius Adolph, Senr., Mrs. L. Adolph, Messrs. Henry and Julius Adolph, Jnr., Mr. and Mrs. Thomas Anderson, Mr. and Mrs. John Clark, Mr. Joseph Clark, Miss Isabella Clark, Mrs. Cochrane, Mrs. Crawford, Miss Alice Crawford, Thomas and William Crawford, Mrs. J. Dickey, Mr. and Mrs. Hugh Douglas, Mr. and Mrs. M. Douglas, Mr. and Mrs. Wm. Douglas, Mr. and Mrs. J. Finlay, Mr. and Mrs. Ford, Mr. M. Fraser, Mrs. Hay, Mr. Henderson, Mr. and Mrs. P. McInnes, Misses Janet and Margaret McInnes, Mr. and Mrs. R. McEwen, Mr. and Mrs. G. Marshall, Mr. and Mrs. Meikle, Mr. M. Notman, Mr. and Mrs. T. Reid, Mrs. Scoullar, Senr., Mr. and Mrs. Scoullar, Mr. and Mrs. Wilson, Mr. and Mrs. H. Wylie.

Sunday School and Bible Class work was carried on in all the chief centres.

The elders, assisted by some others, resolutely maintained services when the ministers were in other parts of the charge or absent, and during the vacancies, so that weekly services were maintained, and they were well supported by the people.

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CHURCH BUILDINGS.—Churches were erected in Mauku and Waiuku, as recorded in a previous section. At Pollok a Church to seat about 60 persons was erected on a site given by Mr. John Wilson, and was opened by Rev. T. Norrie on 14th June, 1870; timber and labour were donated, and it was opened free of debt. At Pukekohe the second church was opened on 11th April, 1875, by Rev. James Galloway, who preached from the text Luke 19:9. This Church, which cost about £162, has the rather uncommon record that when opened it was free of debt, with over £2 in the Treasurer's hands for the Building Fund. At Awhitu a church to seat about 80 persons was opened on 23rd September, 1877, by Rev. J. Galloway. At Kohekohe, where services had been held in the house of Mr. Hugh Douglas, a church to seat 80 persons was opened on 14th November, 1886, by the Revs. G. B. Monro and P. J. Riddle. The second church in Waiuku, that which is now in use, was built at a cost of £255, and was opened practically free of debt, by the Commission of Presbytery, which ordained and inducted the Rev. A. Thomson. Soon after that a manse was built alongside the church, and a few years later it was removed to a new site a little further out, and on higher ground with a substantial glebe.

PUKEKOHE AND POKENO.

The settlement of ministers in Waikato and Waiuku brought considerable relief to Mr. Norrie in Papakura, but the growth of population saw the opening of new districts made more than necessary, and on the death of the Rev. James Galloway action was promptly taken, and the Waiuku charge was reconstituted without the inclusion of Mauku and Pukekohe West. After hearing deputies the Presbytery, on 6th October, 1880, resolved:—"That Pukekohe West, Pukekohe East, Pokeno Hill, Pokeno Valley, Mauku,

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Mauku South, Ramarama, Mercer, Maungatawhiri Valley, and Tuakau be erected into a new charge to be called the charge of Pukekohe and Pokeno: that the Elders resident in the district, viz., Messrs. Wm. Sproul, W. H. Madill, James Comrie and John Wright, with Rev. Thomas Norrie as Moderator, *pro tem*, be formed into a Kirk Session, and that the Rev. Thomas Norrie be appointed to moderate in a call to a minister."

Mr. Thomas Rhoderick Forbes, who was then assisting Mr. Norrie, having completed his studies, was licensed by the Presbytery on 6th April. A call to Mr. Forbes, signed by 144 members and 132 adherents, was laid before the Presbytery on 3rd November, and Messrs. J. Comrie, W. McKerras, George Perrit and W. Sharp, Junior, appeared in support of it. The numbers indicate the strength of the new charge and the good feeling which prevailed. A Call from Onehunga to Mr. Forbes was presented at the same time and both calls were sustained. That from Pukekohe and Pokeno was accepted, and a Commission consisting of Revs. J. Macky, Moderator, T. Norrie, G. B. Monro, A. Thomson, and R. Sommerville was appointed to ordain and induct Mr. Forbes in the Church Pukekohe West on Thursday, 18th October, 1880, at 2 p.m. That was duly carried out in the presence of a large congregation. Services were held on alternate Sundays in Pokeno, Ramarama and Tuakau, and in Pukekohe East, Pukekohe West, Mauku and Puni (South Mauku). A hearty and hopeful spirit prevailed on all sides. Mr. James Comrie, senior elder in the new charge, who had been very active in securing its formation and settlement, died on 13th January, 1881, after a short and painful illness. The Presbytery, on 2nd February, recorded "their sense of the loss sustained by the Church in the sudden death of Mr. James Comrie, a much respected elder, and at the time of his death a member of

the Presbytery. They sympathise with the newly-formed charge of Pukekohe and Pokeno, of which he was senior elder, and also with his bereaved family." . . . Mr. Forbes felt the loss very keenly, and on 16th February he asked for, and was granted, six months' leave of absence on account of his health and that he might visit his mother in the Homeland. From Britain he sent his resignation, which was accepted by the Presbytery on 3rd August. Thus in less than nine months after a promising settlement the new charge was vacant.

Mr. T. W. Dunn was engaged as supply and quickly gained the confidence of the people. Having completed his studies he was licensed by the Presbytery, and in less than a month a call, signed by 153 members and 222 adherents, was sustained by the Presbytery and accepted by him. By a Commission of Presbytery he was ordained and inducted in the Church at Pukekohe West on Thursday, 1st December, 1881. Mr. Dunn was strong and active, evangelical in his preaching, a friend of Missions, a Band of Hope worker and a strong Orangeman. Full of zeal, he soon had his hands full and many supporters. During 1883 he had a series of public debates in Auckland with Mr. G. A. Brown on Conditional Immortality. Both sides claimed a victory. Mr. Dunn next took up the study of Physiognomy. He published a chart in book form and gave many lectures and readings on character. This proved a snare to him, and led to a position unique in the story of our Church in New Zealand. He obtained leave of absence for six months in order to visit Scotland on private business. Instead of leaving for the Homeland he went south lecturing and giving character readings. In answer to an enquiry from the Presbytery about supply for Hamilton Rev. J. Paterson, Convener of the Church Extension Committee, replied by telegram, "Sorry no man available

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for Hamilton. Presbytery ought enjoin Dunn return. Absurd lecturing through country, neglecting charge." The Presbytery cited Mr. Dunn to appear, and this he did on 1st July, and explained why he had not left New Zealand as intended. The Presbytery found "that Rev. T. W. Dunn has committed an error of judgment in absenting himself for so long from his charge for the purpose of engaging in a lecturing tour not sanctioned by the Presbytery. That he be enjoined to return forthwith to his charge." Mr. Dunn loyally accepted the decision and resumed work in his charge.

In April, 1887, Mr. Dunn resigned his charge on the ground of the ill-health of his wife and son. The congregation acquiesced with regret, and recorded its appreciation of "the assiduous, kindly and honest manner with which he has discharged the duties of the pastorate for the past six years. . . ." The Presbytery expressed sympathy and loosed him from his charge. Mr. Dunn soon after left New Zealand for Australia, where he gave many years' faithful and efficient service.

The Rev. P. J. Riddle, of Waiuku, was appointed Moderator during the vacancy. Mr. Joseph Benning gave supply for some months. From December, 1887, Mr. William Fairweather Findlay, who had studied in Scotland and had been licensed by the Presbytery of Hawke's Bay, gave supply and then received a call signed by 163 members and 179 adherents. This he accepted, and he was ordained and inducted in the Church, Pukekohe, on 22nd May, 1888, and thus began a long and faithful ministry.

SUNDAY SCHOOLS.—Within a week of his induction Mr. Dunn married Miss Adelaide Jamieson, whose parents resided in the district. Mrs. Dunn started a Young Women's Bible Class, and that in turn led to the desire for a Sunday School in connection with the Church at Pukekohe.

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A good many years previously Mr. Joshua Robinson started an undenominational school, which rendered excellent service. The Church of England, Methodists and Presbyterians were now agreed that the time had come when each should have their own school, and at Mr. Dunn's request Mr. W. J. Comrie took charge of the Presbyterian school. It had the distinction of having on its roll at the same time four of the future ministers of the church, A. R. Madill (who was killed on Gallipoli), J. D. C. Madill, A. S. Morrison and W. J. Comrie, four public school teachers, Misses J. J. Bayly and A. C. Morrison, James Graham and David Russell, and John Routly, who has served as Mayor of Pukekohe longer than all others. Schools were also conducted at Pokeno Valley, Tuakau, Pukekohe East, Mauku and South Mauku.

CHURCHES.—A site was purchased at Pokeno to serve the two sections, Hill and Valley, and a Church to seat 100 persons was erected on it and was opened for public worship by Rev. James Bruce, of Onehunga, on 11th November, 1883. A Church to seat 70 persons was erected at Tuakau and opened by Rev. G. B. Monro on 21st March, 1880, and one at Puni on 22nd April, 1887.

TARANAKI.

At the beginning of this period war with the Maoris had almost ceased, but its aftermath remained and the butter trade had not come and the province was suffering severe depression.

Mr. and Mrs. Macnicol endeared themselves to the natives continued very restless. The palmy days of the people; the congregation was growing and the debt on the church was being reduced. It came as a heavy blow when Mr. Macnicol accepted the call to St. James's Church, Auckland, where he was inducted on 3rd February, 1869.

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The murder of the Rev. John Whiteley and seven others at White Cliffs on 13th February, 1869, shocked the community, but its effect on both sides was such that it is said "to have virtually ended the war." The services in the church were maintained chiefly by Mr. B. Wells, Editor of the *Taranaki Daily News*, who gave his services freely, and all money received from collections and from bazaars was applied to the payment of interest and reduction of debt on the church, with the result that it was fully paid off in 1871. Early in 1870 the Rev. Thomas Blain supplied, but in July he left for Australia, and Mr. Wells again took up his task. For his services he was specially thanked by the Presbytery.

In 1872 the Rev. M. S. Breach, who had been minister of Mangawai, arrived in New Plymouth, and so commended himself to the congregation that a petition was sent to the Presbytery asking that he be regarded as its minister. That was agreed to, though there was no call in the ordinary way nor any induction service. For a time things seemed to be going well, but differences arose and the congregation became divided and fell away until Mr. Breach himself stated to the Presbytery that the average attendance was 30 to 40, and at Communion 10, and that his stipend was £50 per annum.

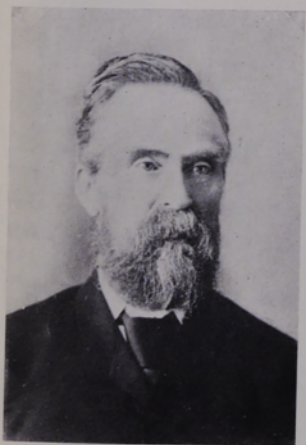
Petition and counter petition were sent to the Presbytery, deputations and conferences failed to have any healing effect, and when a Commission appointed to visit the district brought back a report adverse to Mr. Breach the Presbytery, on 2nd August, 1882, resolved "that Mr. Breach be now loosed from the pastorate of New Plymouth Congregation." The Rev. J. McLeod was appointed to preach the charge vacant, which he did on 13th August. On the following Saturday the Church was burned down. The verdict at the public enquiry was that the fire had been



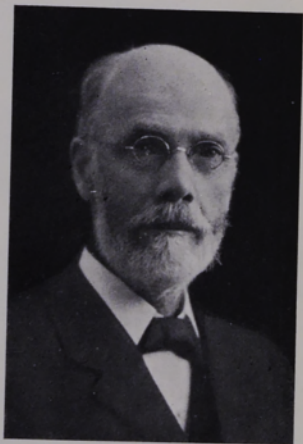
Rev. T. F. Robertson.



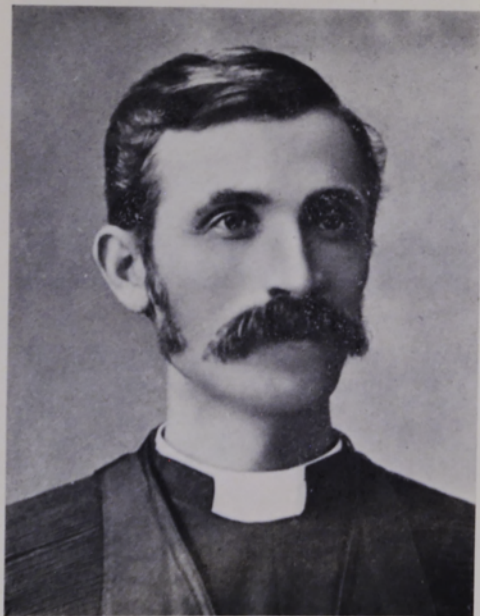
Rev. D. W. Runciman.



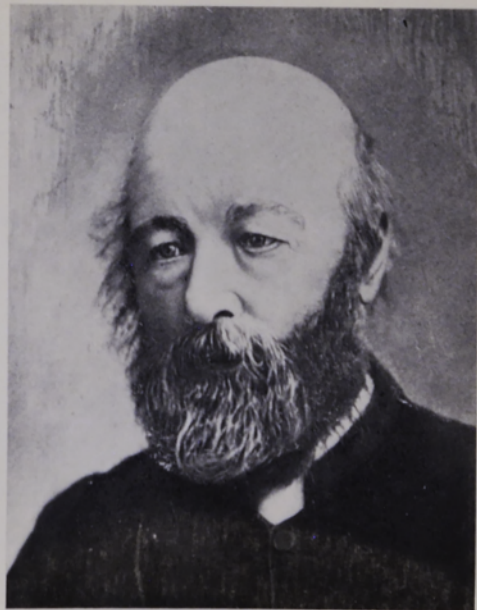
Mr. A. Stewart.



Mr. J. Paterson.



Rev. R. S. West.



Rev. T. M. Fraser.

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"caused by some unknown incendiary." Suspicion rested on Mr. Breach, and he was cited to appear before the Presbytery. Instead of attending he tendered by letter his resignation as a minister of the Presbyterian Church. On 12th December, 1882, the Presbytery resolved: "That the resignation of the Rev. Moses Somes Breach in terms of his letter of 30th October be accepted, and that the Presbytery declares that Mr. Breach is no longer a minister of the Presbyterian Church of New Zealand." This was reported to the Assembly in February, 1883, together with a request that the Assembly "commend the New Plymouth congregation to the sympathy and support of the Church at large."

The Church Extension Committee put the matter clearly and forcibly in its report to the Assembly of that year:—"As is well known to the Assembly the congregation at New Plymouth have been, and in fact still are, in deep waters. Their members have been reduced almost to the vanishing point; their Church has been burnt down; and they are without a pastor. Their case is a needy one, and appeals strongly to the sympathy and liberality of the Church. At one time there was a good congregation there, and we see no reason why there should not be again, if only the people can be rallied and got into good heart and hope. In response to a recommendation from the Presbytery of Auckland, the committee have stationed there one of our student evangelists—Mr. Fulton—who is about to receive license, and have promised a grant towards paying the rent of the hall where they now assemble for worship." Both report and recommendation were adopted.

With the approval of all parties the Assembly also agreed that "as New Plymouth is more accessible to members of the Presbytery of Wellington than to those of Auckland the congregation be disjoined from Auckland

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and placed within the bounds and under the care of the Presbytery of Wellington."

With that our story ends, but we may be permitted to look ahead and note that from this time the congregation took fresh heart, and with some help, in spite of fluctuations, it went forward to become one of the strong congregations of our Church. Its lesson is clear for all who face difficulty and discouragement.

WAIKATO.

As stated in the previous section, the Rev. James U. Taylor was settled in 1866 in charge of the Eastern Waikato districts, and before the end of that year, owing to the departure of Mr. Hall, the Western districts, including Raglan, were also placed under his care. He continued to reside in Hamilton, and with some assistance a weekly service was given there, fortnightly in Cambridge and Ngauruahia and occasionally in Ohaupo and the Western districts.

On 13th February, 1867, Rev. J. Macky introduced to the Presbytery the Rev. Thomas Blain, recently arrived from Ireland. His credentials were laid on the table and were sustained, and Mr. Blain was welcomed, received the right hand of fellowship and took his seat as a member of Presbytery. It was agreed that Alexandra (Pirongia) Te Awamutu, and Raglan should be his sphere, and the Moderator (Rev. T. Norrie) and Rev. J. U. Taylor were appointed to induct and to introduce Mr. Blain to his charge. That was duly carried out, and was reported to the Presbytery at its next meeting.

It was not long before financial difficulty was felt in both the Eastern and Western districts, with the result that the resignations of both Mr. Taylor and Mr. Blain were placed before the Presbytery. After a good deal of delay

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and vain effort to adjust matters so as to retain both ministers, the resignation of Mr. Blain was accepted on 26th August, 1868, and Mr. Taylor was again given charge of the whole of the Waikato and Raglan. Mr. Blain then intimated his intention of leaving the Colony, and his certificate was given him. The Church Extension Committee reported to the Assembly in November, 1868, "The Waikato is passing through a period of trial; but the Rev. Mr. Taylor, amidst many difficulties, continues at his post, the sole representative of the Church in that wide district which promises at no distant day to be occupied by a large population."

To a man not strong physically and unused to riding and colonial ways generally the burden soon proved too heavy. It must be remembered too that it was impossible to secure the measure of care and comfort in travelling and in other ways which are common to-day. After three years of honest and useful service Mr. Taylor resigned his charge on 7th April, 1869, and the Presbytery, in accepting it, expressed extreme regret and recorded its sympathy with Mr. Taylor. For the next three years the whole of the Waikato was again under Mr. Norrie's care, and occasional visits were made and services conducted by him in the principal centres.

In April, 1870, "The Clerk laid on the table of the Presbytery a memorial from the Waikato centres requesting the Presbytery to secure a clergyman for that district, and promising liberal support in the event of an efficient clergyman being settled there." This was sympathetically received, but no immediate action followed as there was no man then available.

On 3rd July, 1872, Rev. D. Bruce reported to the Presbytery that Mr. Thomas Stewart, a student from Scotland, was expected to arrive shortly, and arrangements

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were made for his examination with a view to license. The result was so satisfactory that he was licensed on the 31st of that month, and without waiting as usual for a call Mr. Stewart was ordained in St. James's Church, Auckland, on Tuesday, 6th August, 1872. The Rev. J. Macky presided on that occasion, the Rev G. Morice preached from Mark 6, 37, and the Rev. R. F. Macnicol addressed the newly-ordained minister, who then received the right hand of fellowship.

Events moved quickly. In company with Mr. Bruce Mr. Stewart visited the Waikato districts, both East and West. Mr. Bruce favoured a call from the united districts. Cambridge however, which had then the largest Presbyterian population, took the lead, and together with Hamilton and Ngaruawahia gave a call to Mr. Stewart. At the same time the Western districts sent what was regarded as a call, and Coromandel also sent a call and a deputation in support of it. All were considered at a meeting of Presbytery on 11th September, and the three calls were sustained. On being asked to declare his mind Mr. Stewart stated his acceptance of the call from Cambridge, Hamilton and Ngaruawahia. Mr. Norrie was appointed commissioner of Presbytery to induct, and this was carried out in due form in Cambridge on Sabbath, 29th September, 1872. At the same meeting on which the call was accepted the Presbytery resolved, "That the whole district of the Waikato be placed under the pastoral care of the Rev. Mr. Stewart till such time as the districts of Te Awamutu and neighbouring parts be supplied with the services of a minister of their own."

Work followed smoothly and with a fair measure of success, but this lasted for only a short time. The field was wide and the work exacting. Like his predecessor, Mr. Stewart was not strong nor used to country life, and for health reasons he accepted a call to Coromandel in

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February, 1874. Once again the whole wide field of the Waikato was under the Rev. T. Norrie's care. The patient persistency of the people and the great service rendered by Mr. Norrie are worthy of admiring remembrance. About this time the names Waikato East and Waikato West ceased to be commonly used and the names of the principal townships or districts adopted for the charges, which were known respectively as Cambridge, Ngaruawahia and Te Awamutu. From this point the story of each falls to be told separately.

CAMBRIDGE.

In 1875 a movement in Ngaruawahia resulted in it, with the adjacent districts, being detached from Eastern Waikato and formed into a separate charge. Hamilton, not then the strongest centre, remained part of the Cambridge charge, and a call was given to the Rev. Samuel J. Neill, a recent arrival from Ireland. The call was sustained by the Presbytery on 7th April, 1875, and was accepted by Mr. Neill, and the Revs. J. Macky and D. Bruce were appointed a Commission to induct him at as early a date as possible. The Commission met with the congregation in the Episcopal Church, Cambridge, at 3 p.m., on Sunday, 2nd May, 1875. The Rev. D. Bruce preached, and the induction to the charge of Cambridge, which included Hamilton and Pukerimu, was carried out in the usual form and Mr. Neill was welcomed by the congregation. The use of the Episcopal Church for a fortnightly service was then and until the opening of the Presbyterian Church in 1877 freely granted by the vicar and his vestry.

Mr. Neill got vigorously to work, but once again the pastorate was a short one. He received a call from Thames, which he accepted, and he was inducted there on 12th September, 1877. Again, and for the last time, the

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Rev. T. Norrie was Moderator during the vacancy, which proved a short one. Out of several candidates who applied for the position the Rev. William Evans, a recent arrival from the Homeland, was chosen. A call was given, was sustained by the Presbytery, and accepted by Mr. Evans. The Revs. D. Bruce and T. Norrie were appointed commissioners, and it was arranged that the induction should take place "as soon as the new Presbyterian Church in Cambridge was ready to be opened. Before that time, however, the Rev. Mr. Bruce had to proceed to Napier to fulfil other engagements and Mr. Norrie had to discharge all the duties." Accordingly on Sunday, 10th February, 1878, Mr. Norrie preached from the text Ps. 27, 4, and Mr. Evans was inducted to the pastoral charge of Cambridge, Pukerimu, and Hamilton; the minister and congregation were addressed and the minister was cordially welcomed. Mr. Evans was then in his sixtieth year, and he had the experience gained in over thirty years' service in charges in Wales and England. He was still vigorous, and was able, kindly and evangelical, and the charge was soon in a healthy condition and making progress, from which it has never gone back. From Cambridge as a centre services were held in Orakau, Piako, Pukerimu, Tamahere, and Taotaoroa as well as in Hamilton and Whatawhata. From 1880 to 1885 students were engaged to assist, Messrs. Frank Evans, David Fulton, and Wm. Raeburn being engaged in that way. In 1885 Hamilton was disjoined and formed into a separate charge.

SESSION.—Early in 1872 Mr. James Runciman, who had been an elder in Drury, took up land near Cambridge and, with the goodwill of all parties but without formal election and induction, he was assumed as elder in this charge. Ordinary session business was transacted by the ministers successively in charge and Mr. Runciman until

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1879, when an election was held, and on 15th May of that year Messrs. John Fisher and George Watt were ordained and inducted. Mr. Fisher was appointed Session Clerk, and he continued to be a member of the Session for about forty-eight years until his death in 1927. Mr. Edward Rhodes, who had been an elder in the Papakura Charge for nine years, settled in this district and was elected and inducted in April, 1881. To the regret of the congregation its first elder, Captain Runciman, resigned from the Session owing to his removal to Hamilton, in 1885.

The Communion Roll was first made up on 6th March, 1873, the following names being placed upon it:—Mr. and Mrs. Alexander Bremner, Mr. and Mrs. Thomas Bruce, Rev. and Mrs. Thomas Bruce, Mr. James P. Campbell, Mr. and Mrs. David Carnahan, Mr. William Clare, Mr. and Mrs. George Ellis, Mr. and Mrs. John Fisher, Miss Catherine Fisher, Mrs. D. Fisher, Mrs. Hally, Miss Jessie Hally, Mr. John Hally, Mr. and Mrs. William Howie, Mr. and Mrs. Andrew Kay, Mrs. Macintosh, Mr. and Mrs. Norris, Mr. William Reid, Mrs. Roberts, Mr. and Mrs. James Runciman, Miss Jessie Runciman, Mr. and Mrs. James Russell, Mr. and Mrs. William Russell, Mr. Peter Smith, Mrs. T. Stewart, Mr. and Mrs. William Sturges, Mr. and Mrs. James Walker, Mr. and Mrs. Archibald Wallace. The membership at Hamilton and Ngaruawahia, which at this time were part of the charge, is not included in the above list. From time to time additions and removals took place, and in 1890 the number on the Roll was stated at 100.

YOUTH WORK.—A Sunday School was started in Cambridge in 1876 with Mr. F. J. Brooks as Superintendent and a little band of teachers. It grew quickly, and the next year Mr. Brooks reported to the Session that there were thirteen teachers and over one hundred scholars.

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There were also associated with the school a Young Women's Bible Class with thirteen members, led by Miss Aldford, and a Young Men's Class with thirty-two members, led by Mr. Mackintosh. These figures show both opportunity and successful effort, and are an indication of the life of the congregation. The school was first held in the Odd-fellows' Hall, and was transferred to the Church when that building was opened.

COMMITTEE OF MANAGEMENT.—There is no record of the names or date of appointment of the first Committee. Following on the induction of the Rev. T. Stewart in 1872 the following were appointed, several of whom had previously been serving in that capacity. Major Clare, Captain Runciman, Messrs. J. P. Campbell, John Fisher, William Howie, and Archibald Wallace. Major Clare was appointed Clerk and Treasurer. The Committee took steps to raise the minister's stipend and usual expenses, and a house in Wilson Street to serve as a Manse was bought for £250. A few years later this was sold to the adjoining owner, Major Wilson, for £600, and a new house with three acres of land was bought in Alpha Street, into which Mr. and Mrs. Evans and family entered on their arrival.

A contract for the erection of a Church building was let in June, 1877. Delay occurred in consequence of the difficulty of getting suitable timber, and while still in an unfinished state it was used for the first time for the induction of Mr. Evans on 10th February, 1878. The cost, including fencing and furnishing, was over £500. The new church was named "Trinity," by which it is still known.

Congregational singing was led by a choir without the aid of an instrument until 1884, when a pipe organ was installed in the church at a cost of £120, plus £47/11/0 for freight and erection. It is on record that "a small but capable choir" led the singing at the induction of Mr.

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Stewart. Mr. Macintosh was the first choirmaster, followed in 1886 by Mr. Rout.

The stipend paid by the congregation has varied between £150 and £250 per annum, never remaining long at either of these figures, and for the most part it has been in the neighbourhood of £200 with a manse. It is worthy of note that for more than half of the time from Mr. Evans's induction in 1878 until the close of 1890 the other charges in the Waikato were vacant, and Mr. Evans had the oversight of the whole of the Waikato, including Raglan. The position eased slightly during the closing years of Mr. Evans's ministry, and although the burden was still too heavy for an aged man it was carried to the utmost of his ability without murmur or complaint.

TE AWAMUTU.

Now one of the strongest charges in the Waikato, Te Awamutu, in the early days had many changes and varying experiences. Its story cannot be fully told, as all the local church records were destroyed in the fire when the manse was burned in 1884, and private records are scanty and not easily got at. The work in its earliest stages has been dealt with under the general heading of WAIKATO. The Rev. Thomas Blain left in August, 1868, after less than two years' service and this was followed by several years of partial supply and comparatively little progress. In 1872, the Rev. John Mandeno, a Congregational Minister well on in years, retired from his church in Remuera and went to live with some members of his family in Te Awamutu. He was approached by a number of the settlers in that district, among whom were Messrs. Hugh Goodfellow, John Mandeno, Robert Kay, William Macky, William Taylor and William Mandeno, and asked to give services. This he agreed to, and he drew up a "Constitution" under which Congregationalists and Presbyterians might

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work together, and in harmony with that he gave services for about five years. The congregation apparently kept its identity as Presbyterian, and during that period a property of twenty-five acres was bought as a site for a manse and glebe, and was vested in Trustees for the Presbyterian Church. The congregation had at that time no building of its own, and it was indebted first to the Church of England and then to the Methodists for the use of their buildings, which was cheerfully granted. Owing to Mr. Mandeno's age the arrangement for working together applied chiefly to Te Awamutu; the other parts of the district were not wholly neglected, but they were not adequately served.

On 8th January, 1873, Mr. Neil McCallum, a licentiate from the Free Church of Scotland, was introduced to and formally received by the Presbytery. On 5th March, in St. James's Church, Auckland, he and Mr. James Galloway, another recent arrival, were "ordained to the general work of the Church." Neither of them was at that time inducted into a charge. After giving supply in several places Mr. McCallum was sent by the Home Mission Committee to Waikato West. He resided in Alexandra (now Pirongia) and conducted services there and in the outlying districts. There was neither a call nor an induction service, and almost without notice Mr. McCallum left for Patea in January, 1874. By telegram on 4th February he asked the Presbytery for his certificate, which was granted, thus ending his connection both with Waikato West charge and the Auckland Presbytery. At the same meeting the Presbytery was asked by letter to provide supply for the district. Want of men prevented any definite action at that time.

On 22nd March, 1875, the Rev. William A. Cathcart, who had just arrived with a commission from the Free Church of Scotland, was introduced to and welcomed by the Presbytery. He was sent to supply for a few weeks

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at Coromandel, and then by the Home Mission Committee to Waikato West. How long he remained there is not clear, but his stay was short and he did not remain permanently in New Zealand.

In April, 1876, the Committee reported to the Presbytery that "during the year, 1875, Mr. McLaurin has conducted services at Alexandra every Sunday in the morning, and at Paterangi and Ohaupo on alternate Sundays in the afternoon. When circumstances proved favourable an evening service had also been held. . . . A Sunday School has been conducted in Alexandra. As to the Te Awamutu portion of the district circumstances of which the Presbytery are aware have rendered it meanwhile inadvisable that services should be conducted there by the Presbytery's agents. Ordinances have been administered by the Revs. Messrs. Bruce and Scott as could be arranged for."

The Committee further explained that accidents which had prevented riding had interfered somewhat with the afternoon services, but not with those in the forenoon. Mr. McLaurin had been accepted by the Presbytery as a "Catechist," to use the term then employed, which denoted a position somewhat similar to that of the unordained Home Missionary of the present day.

Owing to increasing years and weakness the Rev. J. Mandeno, who still retained the esteem and confidence of the people, gave up the services he had been conducting during the past five years. His memory is still cherished. The congregation still prizes and uses the Communion service which had been presented to Mr. Mandeno by his Remuera congregation and was later given by the members of his family to the Te Awamutu congregation.

On 27th April, 1877, Mr. Alexander M. Wright, who had been sent out as a student missionary by the Colonial

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Committee of the Established Church of Scotland, was received by the Presbytery. The Home Mission Committee was directed to assign him a sphere of work and the College Committee to arrange his studies. Mr. Wright was sent to the Waikato West district, where the whole field was now open and was placed under his care. So earnestly and well did he work that a new era of progress set in and new heart and hope prevailed. Steps were taken to secure the erection of a manse with a view to the settlement of a minister, and at a cost of about £330 a building was erected on the site previously purchased. £150 was raised by mortgage of the property, and this was paid off within a few years.

Following on his induction at Cambridge the Rev. W. Evans was appointed Moderator of Waikato West. In February, 1879, the Assembly granted the Presbytery leave to take Messrs. A. M. Wright and James Bruce on trial for license. There were hopes of Mr. Wright's settlement in Te Awamutu, but before the license could be carried out he was transferred by the Assembly's Home Mission Committee to Palmerston North in order to meet an urgent need there. It may be noted that a few months later Mr. Wright was ordained and inducted the first minister of the Palmerston North congregation, and there and in subsequent charges he gave effective service for many years.

The people of Waikato West were disappointed but not daunted. The Presbytery, at its next meeting, was asked by Mr. Wm. Macky, chairman of the local Committee, to grant ministerial supply with a view to a call. Messrs. Bruce and McCallum gave supply during April. After the usual preliminaries a call signed by 150 persons was given to Mr. James Bruce. At the same meeting of Presbytery as that on which the call from Te Awamutu was received a call from Whangarei was also presented and both calls

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were sustained. That from Waikato West was accepted, and on 25th June, 1879, Mr. Bruce was ordained and inducted to the charge, which was described as that of Ohaupo, Paterangi, Te Awamutu and Harapipi, by the Revs. W. Evans of Cambridge and J. Macky of Otahuhu, the Presbytery's commissioners for the conduct of the service. Mr. Bruce was very cordially received by the people and together they set to work to make the gospel a living force in the community. Good results followed and all parties were hopeful. One, who as a boy listened to Mr. Bruce, many years later wrote:—"The memory of his earnest face and luminous eyes is with me still. . . . His spirit burned too ardently for that frail frame." The work soon proved too heavy, and when, in November, 1880, his wife died, leaving him with an infant daughter. Mr. Bruce felt unable to carry on and prepared to resign his charge, and in February, 1881, he accepted a call from Onehunga and Mangere.

Following Mr. Bruce's transfer the charge remained vacant for more than three years, supply being given chiefly by students, and for a short time by Mr. Neville, a licentiate from the Homeland. In June, 1884, Mr. B. Hutson was licensed by the Auckland Presbytery, and on 16th October of that year he was ordained and inducted into this charge. Good service was given until Mr. Hutson accepted a call from Whangarei, where he was inducted on 26th June, 1887. The congregation then suffered another prolonged vacancy, casual supply being given during the remainder of this period.

HAMILTON.

Like St. David's, Auckland, Hamilton, which has become the strongest congregation in the Waikato Presbytery, had many years of difficulty and discouragement. As already noted it was the centre of the first Waikato Charge, with

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Rev. J. U. Taylor as its minister. On the settlement of the Rev. J. Stewart, Cambridge became the chief centre and Hamilton was one of the outposts, and it was in turn under the care of the Revs. Stewart, Neill and Evans. Mr. D. Fulton, afterwards minister in Masterton, Mr. W. Raeburn, afterwards minister in Wairoa, and Mr. F. Evans, son of Rev. W. Evans, of Cambridge, were in turn student assistants and resided in Hamilton.

On 1st July, 1885, at the request of the congregation Hamilton and its neighbourhood was formed into a sanctioned charge, and Rev. J. S. Boyd, who had arrived from Sydney in October, 1883, and had been giving supply in various charges, was sent to work in Hamilton. A call signed by 35 members and 33 adherents was sustained by the Presbytery on 7th October, and was accepted by Mr. Boyd. Induction was fixed for the 22nd, the Moderator of Presbytery, Rev. A. Carrick to preside and induct, Rev. B. Hutson to preach, Rev. W. Evans to address the minister and the Rev. R. Sommerville the people. The Moderator reported at next meeting that the induction had been duly carried out, and it was hoped that an era of progress had been entered on. That, however, did not prove to be the case, and on 7th June, 1887, Mr. Boyd by letter tendered his resignation "for family reasons." That was accepted without any demur. Mr. Evans was appointed Moderator and directed to preach the charge vacant on the following Sabbath. Mr. David Norrie, who was then in failing health, gave supply for some weeks, and was followed by Mr. Comrie, who left the following March to continue his studies in Dunedin.

On 1st May, 1888, Rev. John Hendrie, an elderly man who had been a missionary in India and Trinidad and had come to New Zealand on account of his health, and who was highly commended by the U.P. Church of Scotland, was

welcomed by the Presbytery and received as a minister of the Church. He was "appointed to give temporary supply to Hamilton." There was no induction, but Mr. Hendrie gave acceptable supply for a good many years. The downward tendency had been checked, and progress, though slow at first, was continuous.

NGARUAWAHIA.

Ngaruawahia, sometimes called Newcastle, which stands at the junction of the Waikato and Waipa rivers, was in the days of the Maori war a strategic position and was occupied by a large body of troops, to whom, with others, the Rev. T. Norrie gave attention. After the war and in the days of river and road traffic it was the gateway into the Waikato, and it was an important distributing centre. With the opening of the railway to Cambridge, Hamilton, and Te Awamutu, Ngaruawahia lost much of its business and consequently of its population, and its possibilities from the church point of view. With the settlement of ministers in Hamilton and Cambridge, Ngaruawahia was for a time supplied from these centres. In 1875 a movement was made to have it, with adjacent districts, formed into a separate charge. Those taking a leading part were Messrs, Paterson, Nicol, James, Gilmour, Newell, Wallace, Sanderson, Sims, Gray, Kay, and Crombie. Mr. Crombie was the first secretary and treasurer.

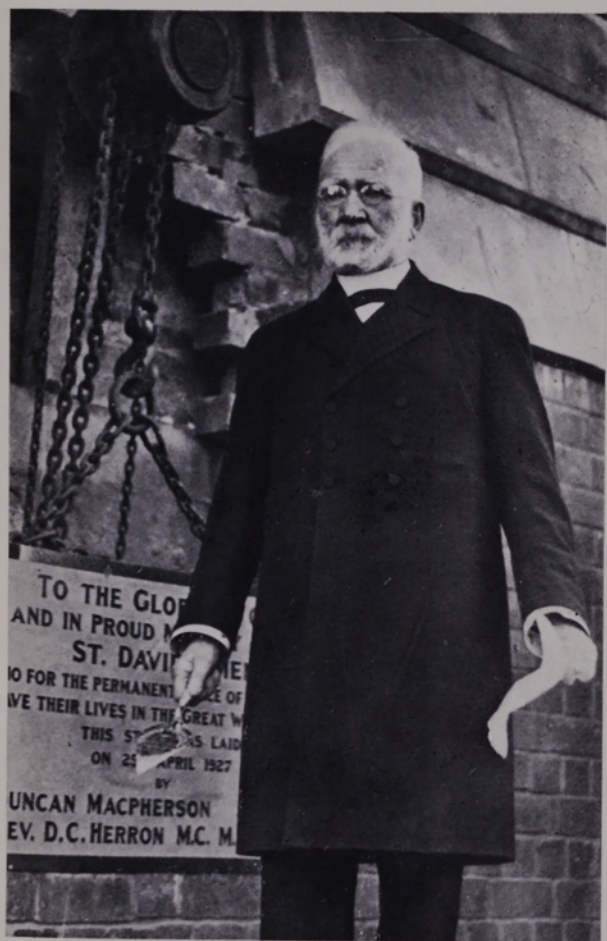
A call was signed by 93 residents in Ngaruawahia, Whatawhata and Taupiri districts and given to the Rev. Thomas Scott, a recent arrival from Scotland, and was accepted by him. The Revs. T. Norrie and S. J. Neill were appointed a Commission to induct. On the day fixed, 9th December, 1875, Mr. Neill was unable to be present owing to the inclemency of the weather, and Mr. Norrie

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carried through the whole service, preached, inducted and addressed minister and congregation. Mr. Scott was soon dissatisfied with the conditions and complained of the way in which he had been led to come to New Zealand. On 5th July, 1876, he tendered his resignation, asking that it take effect on 31st August. The congregation did not object, and the resignation was accepted by the Presbytery. Soon after, Mr. Scott returned to Scotland. The charge thus left vacant had not again a settled minister for many years. It was fortunate in having as one of its members Mr. Adam Barclay, an elder who had been trained for the ministry and for health reasons had taken to farming. Mr. Barclay conducted services without charge for over two years. He was followed in 1879 by Mr. Frank Evans, a student, son of the Rev. W. Evans, of Cambridge. Mr. Evans' service was broken by a period of ill-health, and soon after resuming he resigned and joined the Church of England. Mr. T. A. Norrie, student, then supplied for some months. On his leaving, supply was given for some years from Hamilton. In 1886 Mr. J. B. Marshall, described as an Evangelist, was appointed to the district, and in 1887, Mr. John A. McKinney, a Home Missionary, was appointed. He remained in charge during the remainder of the period under review.

BUILDING.—Concurrent with the movement to secure a minister steps were taken to build a church, and in 1877 a building to seat 150 persons was erected. Most of the money required had been raised before the building was opened, and during the time Mr. Barclay gave free service the whole of the debt was paid off.

SUNDAY SCHOOL.—On 17th February, 1877, a school was opened with an attendance of 19 children, to whom



Mr. D. Macpherson.

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Mr. Barclay gave an address. Mr. John Gilmour was superintendent, and he was assisted from time to time by Mr. and Mrs. Simms, Misses Gilmour, Cardno and Wallace (2) and Mr. Paterson. Useful service was given.

WAIKATO EAST.

The whole of that wide stretch of country, which for convenience may be termed Waikato East, though not officially so named, lying south of the Thames and to the Eastward of Hamilton and Cambridge, was being gradually occupied by European settlers during the last quarter of the 19th century. Up to the close of the period now under review, 1890, there was no strong centre and neither a Presbyterian Minister nor church building in the whole of the territory, where now are the strong charges of Matamata, Morrinsville, Paeroa, Rotorua, Te Aroha, Tirau and Waihi, as well as several Home Mission stations. Hot mineral springs at Te Aroha and Rotorua, gold at Waihi, and timber farming operations in other parts of the district led to a steady influx of population, which, in turn, called for the services of the church.

Mr. T. A. Norrie, eldest son of the Rev. T. Norrie, of Papakura, at that time a student for the ministry, may fittingly be termed the pioneer of our church in this whole district. In February, 1881, Mr. Norrie began services in Paeroa and the surrounding districts, including Te Aroha and Waihi. After a little more than a year he was followed for short terms with intervals between by Revs. W. Ferguson and J. McIntosh and Mr. J. T. Meiklejohn, M.A., a licentiate recently from Scotland.

In 1890 Mr. Norrie resumed work in the district, making Te Aroha his centre, where a few years later he was ordained and inducted. Statistics presented to the

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Assembly for 1890, the first recorded, show ten preaching places with an average attendance of 213, also one Sabbath School with three teachers and twenty scholars. It was the day of small beginnings, out of which has developed a position which calls for devout thankfulness.

THAMES.

After the Maori War in the Waikato and later in the East Coast districts all farming and general business interests throughout the Province were in a very depressed state. Early in 1867 alluvial gold was found at Thames, but not in payable quantities. In August and September rich quartz reefs were discovered, and soon a "rush" set in, not only from the town and province, but from other parts of New Zealand and from overseas, until it was stated there were over 20,000 people in the locality. The four principal mining companies which were formed all gave excellent returns; the Caledonia is said to have paid in one year over £600,000 in dividends.

On 16th October, 1867, Mr. Rattray called the attention of Presbytery to the need for services, and a Committee consisting of Rev. D. Bruce and Messrs. Dingwall and Rattray was set up to arrange for supply. Ministers and others from Auckland gave fortnightly services, and Mr. James McKee, later minister in Wairarapa and Waimatē, supplied on the alternate days. On 1st July, 1868, Messrs. Carson and McKenzie, on behalf of the congregation, presented a petition to Presbytery asking for a resident minister. Steps were taken, and on 26th August a call to Rev. James Hill, of St. James's Church, Auckland, signed by 77 members and 97 adherents, was sustained by the Presbytery. Parties were cited; on 9th September Mr. Hill accepted the call, and on 28th October he was inducted by a Commission consisting of Revs. D. Bruce and John Wallace.

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Thames was soon a strong congregation; its membership increased and finance presented no difficulty.

In June, 1877, Mr. Hill accepted a call and was transferred to Lyttelton. He was succeeded by Rev. S. J. Neill, of Cambridge, who was inducted on 12th September of that year. For a time all seemed to be going well. But Mr. Neill adopted Theosophical views, the congregation fell off, and, after long and painful enquiry in both Presbytery and Assembly, extending beyond the close of this period, the congregation was declared vacant.

Sunday School and Bible Class work have been carried on from the beginning, the school showing a marked interest in the *Dayspring* and the work of the New Hebrides Mission.

BUILDINGS.—The need of a building was felt as soon as regular services were started. In February, 1868, a committee was elected which set to work without delay. A site in Richmond Street was presented by Mr. W. H. Taipara, a native chief, and a building was erected on it at a cost of £150. It was opened by the Rev. James Hill on 3rd May, 1868, and it very soon proved too small. A new site was bought, that on which the Church now stands at the corner of Pollen and Pahu Streets, and a Church to seat 400 persons was erected at a cost of £450.

About this time a manse was built. In Tararu a Church to seat 200 persons was erected, at a cost of £150, on a site presented by Mr. Robert Graham. It was opened, free of debt, on 18th February, 1872, by Rev. D. Bruce, who preached in the forenoon and Rev. J. Hill in the evening.

In the course of a few years all the properties were free of debt, and things generally were prospering until the trouble arose with Rev. S. J. Neill.

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COROMANDEL.

Records are scanty regarding both early business and services given by the Churches in Coromandel. It was known that there were deposits of gold in the district, but the opposition of the Maori landowners prevented much prospecting being done until the rich discoveries at Thames led to the breaking down of the opposition and for a time to a large influx of population.

In January, 1872, the Rev. J. Hill, of Thames, brought under the notice of the Presbytery the need for supply, and he was asked to do all in his power to attend to its wants, the Presbytery agreeing to do its utmost to have a permanent minister placed in that district at no distant date. At the April meeting of Presbytery a letter was received from Mr. J. Aitken, C.E., Chairman of a committee at Coromandel, requesting the Presbytery to have a minister placed there. The Rev. D. Hamilton, recently from Scotland, who had held services in Coromandel, supported the request, and said there was much earnestness among the people and that they had raised £200 towards the erection of a Church. Mr. Hill supported this, and it was agreed that the Presbytery give at least monthly supply in the meantime. A Committee was appointed to carry this out, with Rev. R. F. Macnicol as Convener, and Rev. D. Hamilton was appointed to preach on the following Sabbath and intimate this to the people. As a temporary arrangement this worked satisfactorily and on 11th September, a call to Mr. Thomas Stewart was presented to the Presbytery and supported by Messrs. Aitken and McGregor. A call from Waikato to Mr. Stewart was presented on the same day; both were sustained and that from Waikato was accepted. The Coromandel people were disappointed but not discouraged. A call to Rev. A. M. Tait, who had recently arrived from Scotland, was presented on 11th December, supported by Messrs.

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McGregor and Davis. It was sustained by Presbytery and accepted by Mr. Tait, who was inducted on 20th December in the Schoolhouse, Upper Township. The Rev. J. Hill presided and preached, the Rev. P. F. MacKenzie addressed minister and people. Some progress was made, but in January, 1874, Mr. Tait gave in his resignation. Rev. T. Stewart was appointed to intimate this to the congregation. On 4th February, Mr. Tait gave as his reason the desire for a wider sphere of labour, and the congregation by letter stated that they did not desire to take any action. The resignation was accepted, the pastoral tie dissolved forthwith and soon after Mr. Tait left New Zealand.

At the same meeting as that at which Mr. Tait's resignation was accepted a call to Mr. Stewart was presented. It was admitted that the position was irregular, but the call was sustained by the Presbytery and accepted by Mr. Stewart. Mr. Bruce, as Commissioner, carried out the induction. It was hoped that the change to the seaside would benefit Mr. Stewart's health, but it did not prove so, and on 22nd March, 1875, with deepest sorrow, he tendered his resignation. With this he sent a medical certificate from Dr. C. Hovell, which stated emphatically the need for rest and change "if his life is to be prolonged."

The congregation, represented by Mr. Gilmour, "considering the circumstances . . . entirely acquiesced." The Presbytery expressed its sympathy, accepted the resignation with regret, and recorded its sense of the important service Mr. Stewart had rendered, and its hope and prayer for his future. Mr. Stewart then returned to Scotland.

Mr. Bruce was appointed Moderator during the vacancy and Mr. Neill to give temporary supply. On Mr. Neill being called to Cambridge he was followed in Coromandel by Rev. W. A. Cathcart, recently from Britain, and he in turn before the end of the year by Mr. J. M. Fraser,

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then a student. Mr. Fraser was licensed and ordained by the Auckland Presbytery in January, 1878, and in October of that year he was settled in Waipawa. The report of the Church Extension Committee to the Assembly stated that "Coromandel . . . in consequence of a great decrease of its population has been deprived of the ministry of the Rev. J. M. Fraser, but the people are meanwhile arranging for the conducting of service among themselves. It is hoped that the return of prosperity will soon pave the way for their having another minister."

In August of that year a call to Mr. Fraser, signed by 52 individuals, was presented to Presbytery and supported by Messrs. King and Gilmour. It was sustained and accepted, and on 28th August, 1878, Mr. Fraser was inducted into the charge. Hopes were not realised. In February, 1879, Mr. Bruce, as Church Extension agent, reported that Coromandel could not undertake to raise more than £150 per annum. Aid was granted from the Home Mission Fund, and the report to the General Assembly stated:—"It has been a source of satisfaction to the Committee to see the Rev. Mr. Fraser return to his old sphere at Coromandel, and extending his pastoral care to the long neglected district of Mercury Bay." On 1st October of that year Mr. Fraser tendered his resignation "in consequence of the present depression existing there, and the consequent inability of the people to support him." That was accepted, and it was remitted to the Church Extension Committee to arrange further supply. That ends the story of Coromandel as a sanctioned charge for nearly eighteen years. Services were maintained by the local residents, Mr. C. Elmslie, a Baptist, being the chief worker both in conducting services and in the Sabbath School, and he was cordially thanked by the Presbytery for his services.

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In June, 1884, Mr. D. Robertson asked the Presbytery to arrange for an occasional visit from a minister. The Rev. J. Neill, of Thames, was asked "to arrange with brethren to visit Coromandel at least once a quarter." That was only partially carried out. In 1888 the congregation regretted its inability to provide even the salary of a Home Missionary, and Mr. Elmslie was still conducting one service each Sunday.

The Church building, referred to earlier, was opened for worship on 18th May, 1873, by Rev. J. Hill, who preached to a large congregation on the texts Ps. 126, 3, and Heb. 12:1. It was seated for 200 persons, was opened free of debt, and is still in use.

KATIKATI.

Katikati was started as a special settlement under the direction of Mr. Vesey Stewart. The two ships *Carisbrook Castle* and *Dover Castle* arrived in Auckland in September, 1875, with a large number of passengers, chiefly from Ulster, Ireland, who, without delay, took up their residence in the new district. Among them were a goodly number of Presbyterians, and this at once caused a demand for the services of the church, which was partially met. The following year the Rev. John Mark arrived in Auckland as a licentiate from the Presbyterian Church of Ireland, and on 4th October he was ordained by the Presbytery. The Rev. J. Galloway conducted the service; Mr. Mark's name was added to the Roll and the Rev. James Hill was appointed to visit Katikati and take steps towards organising a congregation. Mr. Hill was unable to go and his place was taken by Rev. D. Bruce. After Divine service in the house of Mr. Andrew Wilson, it was agreed to "form a Congregation under the pastorate of the Rev. John Mark. A committee, consisting of Messrs. Wilson, Crawford, York,

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Johnson, Andrews, Stewart and Scott, was appointed to act along with Mr. Mark in managing the affairs of the congregation and to further its interests in all desirable ways."

Records of the work in Katikati are very scanty. The district did not grow as had been hoped, and it is evident that the Presbyterian cause made little progress, though some faithful souls stood by it through all the years of depression. Services were held in the public hall and in one outstation. Mr. Mark was a very quiet worker, and seldom left his home field except to attend to some Presbyterial duty, and did not attend any meeting of Assembly other than those held in Auckland. He died on 1st December, 1887, and the congregation had not again a settled minister.

The district was supervised from Tauranga, and by occasional services given by Mr. J. T. Meiklejohn, a licentiate from Scotland then supplying the Thames Valley districts, and the help of local workers the services were continued.

OPOTIKI.

Opotiki, the centre of the farthest East settlement in the Bay of Plenty district, was the seat of a Maori Mission in the middle of last century. It gained unenviable notoriety through the brutal murder on 2nd March, 1865, of the Rev. Carl S. Volkner, a Church of England Missionary, by a roving band of Maoris led by Kereopa, who was brought to justice a few years later. The local natives were not to blame further than that they looked on without making any effective protest. There was no European settlement apart from the Mission until after the Maori War in the sixties. Mr. Robert King, later a J.P., and a prominent worker in the Presbyterian Church and the community, and Messrs. Appleton and Parkinson settled in 1866. Others followed

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and there was soon a compact and growing settlement.

In 1872, the Rev. James Martin, a Presbyterian Minister, was appointed by Sir Donald Maclean, Native Minister, to conduct a school, which was attended by children of both races.

By resolution on 2nd October, 1872, Mr. Martin was recognised by the Auckland Presbytery as minister of Opotiki, though there was neither a call nor any induction service, and in addition to salary from the Native Department he received a grant from the Church of Scotland. He held services for the Church of England and Presbyterians on alternate Sundays until his transfer in 1874, the manner of which was disapproved by the Presbytery. He was followed in the school by Rev. Alexander Soutar, who had come to New Zealand as a Presbyterian Minister, and after about a year joined the Church of England. Like Mr. Martin he conducted services for both sections. The Church of England form of service was followed, but a Presbyterian hymnbook was used. The Bishop of Waipa objected to the hymnbook, and his refusal to allow its use to be continued led the Presbyterians to consider forming a separate congregation. To effect this, at a meeting held on 22nd June, 1877, the Rev. D. Bruce, then Agent for the Church, being present, the following were appointed a Committee:—Messrs. Robert King (Chairman), Thomas Black, Stewart Bates and Richard Wright (Secretary). Shortly after that the Rev. John Gow, minister of St. Andrew's Church, Dunedin, came to Opotiki for health reasons, intending to remain for a little time in the district, which even then was known for its genial climate. He gave some services, and at a meeting held on 11th April, 1878, it was agreed to invite him to become their minister. A call was unanimously signed, was sustained by the Auckland Presbytery, sent to the Presbytery of Dunedin and accepted

THE PRESBYTERY OF AUCKLAND

by Mr. Gow. The induction followed on Sunday, 22nd September, in what was then known as the Town Hall, and was duly carried out by the Revs. P. S. Hay of Tauranga, and John Mark, of Katikati, Commissioners for the Presbytery.

No time was lost in setting to work and this was steadily carried on. Mr. Gow had come to Opotiki in somewhat impaired health, and was 63 years of age when inducted and 77 when he retired. His capacity for work was naturally somewhat limited, more particularly in regard to the Outfields, but he had a strong personality, an alert mind, and a kindly heart, and these qualities coupled with tact and the true spirit of the Gospel enabled him to make a lasting impression on the community and to win and hold the affection of all who came into close contact with him. The present strong congregation owes much to his energy, foresight and character.

SESSION.—The Session was constituted in 1885 with Messrs. J. W. Harrison and J. P. Murray as the first elders elected by the congregation. The Sacrament of the Lord's Supper was observed on 22nd June, 1878, and at intervals thereafter.

OFFICE-BEARERS.—In addition to those already named the following from time to time served on the Committee of Management:—Messrs. Angus, Baird, Connolly, Dawson, J. B. Gow, W. Gow, Joyce, Litchfield, Macaullay, McLeod, Smith and Thomson.

SUNDAY SCHOOL work was early and vigorously carried on with good results. This is indicated in the fact that Mr. J. P. Murray received the General Assembly's Long Service Diploma for twenty-five years' continuous service as Superintendent. For many years Mrs. Gow and Mrs. John Gordon did useful work in caring for the sick and needy, and in the distribution of literature.

PRESSING FORWARD

It is interesting to note the service given by members of Mr. Gow's family. His son, Mr. Walter Gow, was one of the early members of the Opotiki Committee, and later was well known as an elder of his father's former Church, St. Andrew's, Dunedin, and an active member of both Synod and Assembly. Mr. Gow's eldest daughter was married to Mr. J. P. Murray and was a true helper in both home and church. Mr. Murray and Mr. (later the Hon.) J. B. Gow were pillars in the Opotiki Congregation for many years.

BUILDING.—Finance was not strong in the early days and Mr. Gow willingly accepted less than the usual stipend without appealing to the Church Extension Fund for aid. He also had his own residence, so that the congregation was not required to provide a manse during his ministry.

It was growingly felt that something more fitting than the Town Hall was desirable as a place of worship, and at the annual meeting in September, 1881, a resolution was carried in favour of erecting a church. This was steadily followed up, and the aim was realised when a building to seat 105 persons, erected by Mr. Thomas Abbott at a cost of £200, was opened on 22nd April, 1883.

This was added to in 1890 to seat another 40 persons. So sound was the construction that while replaced as a church by the new building in 1907, the rooms are still in use for Sunday School and general purposes.

TAURANGA.

Tauranga had, in its early days, full share of trials and difficulties. With its good harbour and fine back country Tauranga was settled, and was a promising centre for the Bay of Plenty district until war with the Maoris in the early sixties led most of the settlers to leave their homes.

THE PRESBYTERY OF AUCKLAND

The defeat of the British soldiers in their attack on Gate Pa on 29th April, 1864, was the most serious loss sustained by them during the whole course of the war, and the later disturbances by Te Kooti and his followers had an unsettling effect on the district.

After the war the settlers gradually returned to their homes, followed by others, until the opening of the Thames goldfields drew away almost the whole population. Recovery was for a time very slow, but steadied, and progress has been maintained.

Connection with Auckland was at first by sailing vessels, followed later by steamers. Communication between Auckland and the Hot Lakes district was through Tauranga, thence by coach on alternate days, a distance of about 40 miles.

Information regarding the beginning of Church work in Tauranga is very scanty. An open call was sent to the Church of Scotland for a minister, and in response the Rev. George Morriss was sent out, and a grant made towards his support. The Presbytery Minutes of 26th August, 1868, record that "The Rev. George Morriss, who had recently arrived from Scotland, having been appointed to the pastoral charge of Tauranga, tabled his commission, and the same having been read was sustained . . . and Mr. Morriss received the right hand of fellowship. . . .

"Mr. Bruce laid on the table a commission from Tauranga stating that they were not in a position to fill the condition of the Home Church, viz., to raise £150 per annum, but enclosing a list of subscribers guaranteeing £93/10/0 per annum, and leaving it to Mr. Morriss to decide as to his course."

P R E S S I N G F O R W A R D

Mr. Morriss stated that he considered it to be his duty to go to Tauranga. The Presbytery recorded its satisfaction at the efforts put forth by the people of Tauranga, and at Mr. Morriss' willingness to labour there considering the altered condition of the district since the call was sent Home. There is no record of any induction service.

Without delay Mr. Morriss took up his residence and his work, but in less than a year, on 7th July, 1869, he tendered his resignation, and also laid before the Presbytery resolutions passed by the managers and the congregation. These latter expressed appreciation of Mr. Morriss' services and regret that "they were compelled by the extreme depression in the district to acknowledge their inability to contribute such a sum in addition to the Home Grant for the coming year as will be adequate to his support."

The resignation was accepted and took effect on 31st August, 1869. The Presbytery gave Mr. Morriss a special certificate and also sent a letter to the Home Church, in both of which it expressed its warm appreciation of the service rendered and its regret at the events which led to his retirement. Mr. Morriss, who then returned to Scotland, should not be confused, as has sometimes been done, with the Rev. George Morice, at that time minister of Gisborne.

There is a blank in the records for several years. Towards the end of 1876 Mr. Peter Scott Hay, M.A., arrived in Auckland bearing a certificate of license by the Presbytery of Aberdeen and a commission from the Colonial Committee of the Church of Scotland. These were laid before the Presbytery on 10th January, 1877, and were sustained, and Mr. Hay was ordained on 24th January. At the meeting on 10th January Mr. Bruce reported that he

THE PRESBYTERY OF AUCKLAND

had visited Tauranga and found the people very desirous of having a minister settled among them and that they asked that Mr. Hay should visit them. That was agreed to, with the result that on 4th April a call to Mr. Hay, signed by 35 persons, was laid before the Presbytery and was sustained. Parties were cited, and on 16th May the call was accepted. The induction was duly carried out by Revs. D. Bruce and John Mark in the Temperance Hall, Tauranga, on 17th June, 1877. Steady work followed. Mr. Hay had charge of and held services in the surrounding districts, including the Hot Lakes districts.

BUILDING.—The settlement of a minister led to a movement for the erection of a church. A site was secured, that which is still in use, funds were collected and plans prepared. On 13th June, 1878, a "Foundation Block" was laid by Rev. R. F. Macnicol in the presence of Revs. John Mark, John Mandeno, P. S. Hay and C. Jordan, local minister of the Church of England, and a large gathering of people of all denominations. In a cavity in the block there was placed a bottle containing a copy of the local paper, *The Bay of Plenty Times*, of 12th June, and a document which read:—

"Tauranga Presbyterian Church. The first block of the above Church was laid on Thursday, the 13th day of June, 1878, by the Rev. Robert F. Macnicol of Auckland. Pastor of the Church, Rev. Peter Scott Hay, M.A.; Kirk Session, Samuel Ludbrook Clarke, William Douglas and Joseph Horster Buddle; Church Committee, Jonathan Brown, John Maxwell, Hopkins Clarke and Robert Henry; Architect, Edward Mahoney, Auckland; Contractor, David Lundon, Tauranga."

The Church, which seats 150 persons, was opened free of debt on 3rd November, 1878, by Rev. D. W. Runciman,

PRESSING FORWARD

who preached in the forenoon from the text John 1:14, and in the evening Rev. R. McKinney preached on Job 21:15 to large congregations. The usual soiree followed on the Wednesday evening, and the next day there was a "Children's Feast." The names of the ladies taking part give a good idea of the families represented. They included Mesdames Buddle, Clarke, Crane, Hay, Hopkins, Killen, Leighton, Maxwell, Robertson and Misses Barstow, Clarke, Commons and Snodgrass. Mr. James Munro, one of those who signed the call in 1868, was temporarily absent from the district when the church was built.

Mr. Hay tendered his resignation on 6th April, 1881. The congregation, having been cited, acquiesced with regret; the resignation was accepted on 1st June and Rev. R. F. Macnicol appointed Moderator during the vacancy. The Rev. James Miller Killen, M.A., recently from Ireland, gave some supply, and on 7th June, 1882, a call signed by 22 members and 33 adherents and supported in Presbytery by Messrs. Maxwell and McNaughton, was sustained by the Presbytery and accepted by Mr. Killen. The induction was duly carried out on 28th June by Revs. T. McKenzie Fraser, R. McKinney and John Mark. On 3rd October, 1883, a call from Whangarei was accepted by Mr. Killen, the congregation, as before, expressing regret, but not opposing. The Rev. John Mark was appointed Moderator, and after a somewhat prolonged vacancy the Rev. A. McLennan, M.A., accepted a call and on 14th April, 1885, was inducted by Revs. S. J. Neill and D. J. Steele. Progress continued to be very slow, but after this time there was no serious set-back.

CONCLUSION.

Our story here takes end. Accuracy has been aimed at, but no doubt imperfectly attained. Records made at or

THE PRESBYTERY OF AUCKLAND

near the time of events vary, and many Church records have been lost by fire and otherwise. Greater care in their preservation is desirable, and errors, if verified, should be noted. Omissions are many, partly out of regard for space and more so through lack of information.

Work done has been worth while if it leads to increased thankfulness and wider sympathies, and inspires with fresh heart and hope those facing present-day tasks and difficulties. The story of what has been accomplished should lead to renewed effort to hasten the time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

APPENDIX

PRESBYTERY OF AUCKLAND

MODERATORS OF GENERAL ASSEMBLY

Date	Place of Meeting	Moderator	Charge
1862	Auckland	John Macky, M.A.	Otahuhu
1865	Dunedin	Peter Barclay	Napier
1866	Auckland	David Bruce	St. Andrew's
1888	Wellington	Thos. Norrie	Papakura
1873	Auckland	James Hill	Thames
1874	Wellington	R. McKinney	Mahurangi
1880	Auckland	R. F. Macnicol	St. James's
1883	Auckland	R. Sommerville	Avondale
1887	Wellington	G. B. Monro	St. Luke's

CHURCH PROPERTY TRUSTEES

1886 Robert Sommerville
 Thomas Peacock
 James M. Lennox
 Andrew Bell

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Names in groups are not entered separately, and those frequently recurring are not fully listed, but only when under a fresh topic.

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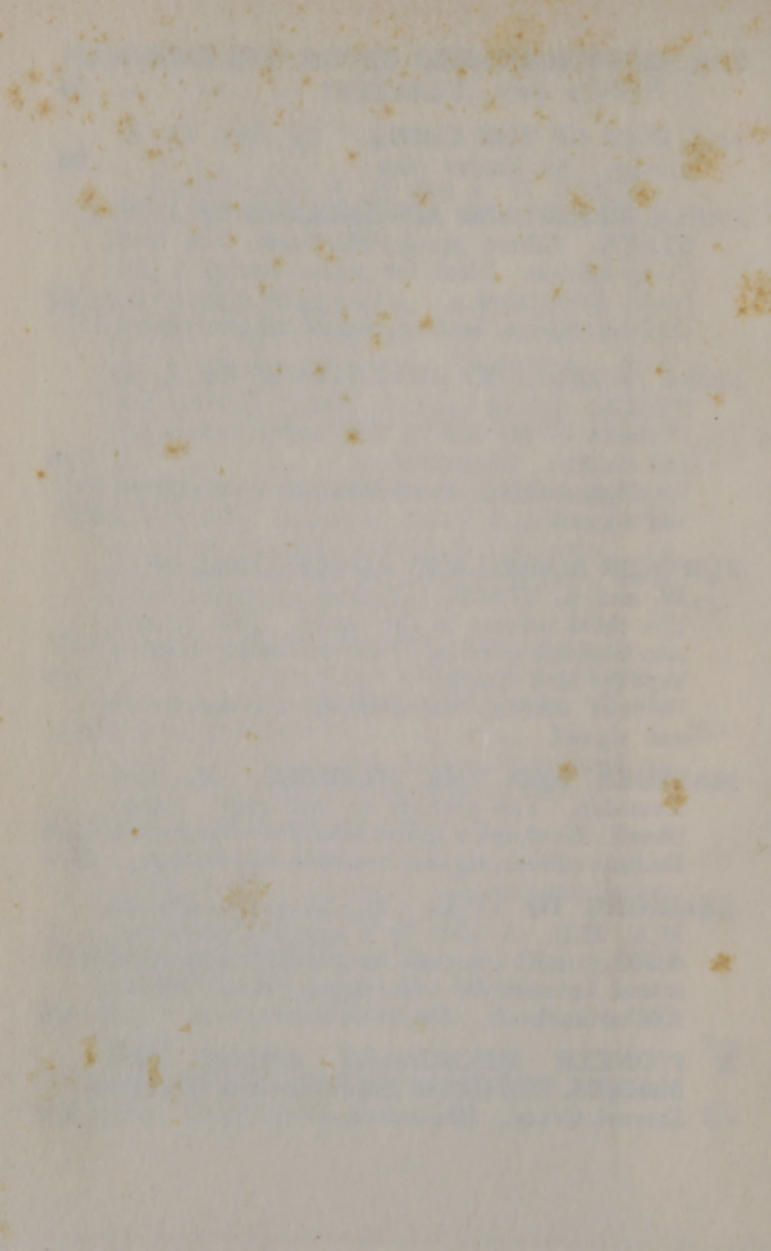
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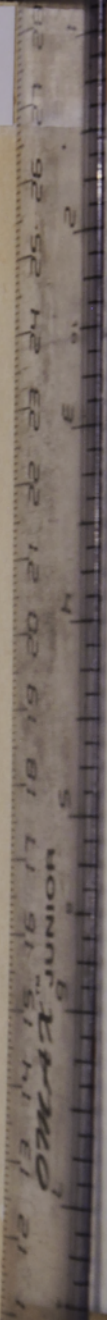


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