

Maoris Cooking Food In Hot Spring.

Henry C. Dave
Dunedin - N. Z.
Feb. 7 1st 1887.

THE STORY OF THE OTAGO CHURCH
AND SETTLEMENT.

BY THE
REV. C. STUART ROSS,
FORMERLY OF OTAGO, AND NOW MINISTER OF
SKIPTON, VICTORIA.

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TO THE
HONOURABLE GEORGE MACLEAN, M.L.C.

WHO FOR UPWARDS OF A QUARTER OF A CENTURY
HAS BEEN CLOSELY IDENTIFIED WITH THE BEST INTERESTS
OF OTAGO;

WHOSE PERSONAL WORTH AND POLITICAL HONESTY HAVE WON
THE ESTEEM OF MEN OF ALL PARTIES;

AND WHOSE MUNIFICENT AND UNWEARYING KINDNESSES
HAVE LAID A DEBT UPON SOME

WHICH THEY CAN HARDLY EVER HOPE TO DISCHARGE,

THIS VOLUME

IS WITH WARMEST AFFECTION DEDICATED BY

THE AUTHOR.

Burkynne 26 May 1945



P R E F A C E.

THE following pages make no pretensions to deal exhaustively with the subjects of which they treat. They are offered merely as a contribution towards a fuller knowledge than now obtains, of the planting and progress of the first and only Free Church colony in the world.

To myself it has been a pleasant and congenial task to look back across the years that have passed over us since the first adventurous bands of pioneers set foot on Otago, and to watch the social convulsions which supervened upon the discovery of gold; to mark the organization and the rapid growth of the churches, which are now so marvellously multiplied in the land; and to note the more important public events which awakened a general interest, and affected, more or less remotely, the social and religious life of the people.

All the accessible literature on Otago has been read, and put, to some extent, under contribution. I have used just so much of it as I believed to be suitable for the purpose which I had in view.

I have to acknowledge my indebtedness to the early files of the daily and weekly papers of Dunedin and Southland; especially am I under obligation to the *Otago Colonist*, the *Otago Daily Times*, *The Evangelist*, and the *New Zealand Presbyterian*, for information which has been largely used in the following pages.

The notes on the early ecclesiastical history of Otago, and the vigourously written, and appreciative obituary notices of some of our ministers and office-bearers, which appeared from time to time in the columns of these newspapers, I have very freely availed myself of.

I take this opportunity to express my thankfulness to the Rev. A. Bethune, M.A., for the information which he promptly put at my service regarding the early planting of religious ordinances in Invercargill; and to J. L. Gillies, Esq., of Dunedin, for the use of interesting notes from his private scrap-book.

My distance from the Publishers has placed both them and myself at some disadvantage. With the view of expediting the issue of the book, proofs of pages 146—240 were read in Dunedin, and through some misadventure seem to have been returned to the office after a very cursory examination.

THE AUTHOR.

THE MANSE, SKIPTON,
Christmas 1886.

CONTENTS.

PAGES.

CHAPTER I.

- Discovery of New Zealand.—The Maori race.—Early attempts at Colonisation.—Lawless Settlements.—Origin of the New Zealand Land Company.—Captain Cargill.—The Otago Association.—The General Assembly commends the Otago Scheme.—The first minister of Otago.—Despatch of the first Emigrant ships. 1-19

CHAPTER II.

- The Pioneers of Settlement in Otago.—Site of Dunedin.—Suspension of the Constitution.—*The Otago News*.—*Otago Witness*.—Opening of the Public Library.—Sir George Grey.—Constitutional Government.—Provincial Council.—Roads.—Education.—Waste Lands.—Immigration.—The *Queen*.—The *Colonist*.—Dunedin in 1860.—Resident Magistrate.—Supreme Court.—Gaol.—No Crime during the first decade.—Total abstinence.—Death of Capt. Cargill. 2C-42

CHAPTER III.

- The First Church Congregation.—Erection of Manse and Schoolhouse.—Church Hill.—Dispensation of the Lord's Supper.—Dissolution of New Zealand Company.—Colonists charged with maintenance of Church and School.—Arrival of Revs. W. Will and W. Bannerman.—Bill to enable Deacon's Court to raise money for Church-building on security of properties.—Interim Church in Dowling Street.—Foundation stone of the New Church on Church Hill laid.—Arrival of Rev. G. Sutherland.—Death of Dr. Burns.—Church opened by Rev. Dr. Begg.—Mr. Sutherland accepts a call to Sydney.—Rev. L. Mackie called.—His death.—Rev. W. H. Gualter.—His death.—Rev. Mr. Gibb. 43-63

CHAPTER IV.

- East Taieri.—Puerua.—Constitution of the Presbytery of Otago.—Waiholo.—Port Chalmers.—Tokomairiro. 65-86

CHAPTER V.

- Knox Church.—Dr. Stuart.—First Church, Invercargill.—West Taieri. 87-111

CHAPTER VI.

The discovery of gold.—Lindis.—Gabriels.—Dunstan.—Wakatipu.—Government provides for the maintenance of order on the Goldfields.—Hospitals.—Social life.—Gospel tents.—An adventure.—An unsuccessful tea meeting.—Effect of discoveries of gold on Provincial progress.—Energetic movements of the Presbytery of Otago.—Rev. W. Will sent to Scotland to bring out ministers.	112-131
---	---------

CHAPTER VII.

Riverton.—Mrs. G. Cassels.—Mr. John Cumming.—Mr. G. Reid, senr.—Orepuki.—Disastrous boat accidents.—Waiou.—Manapouri.—Te Anau.—Lost children.—Starved on the Takitimos.—Lake Monowai.—Capt. Brown.	132-150
---	---------

CHAPTER VIII.

St. Andrew's, Dunedin.—Waikouaiti.—Anderson's Bay.—Oamaru.—Green Island.—Kaitangata.—Warepa.—Tapanui.—Tuapeka.—Oteramika.—Wallacetown.—North Taieri and Mōgicl.	152-180
--	---------

CHAPTER IX.

Separation of Otago from Southland.— <i>The Otago Daily Times</i> .—Miss Rye's Scheme.—Collision off Blanket Bay.—Floods.—Commercial depression.—Murder of Yorky.—Stewart Island.—Death of John McGlashan.—Exhibition in Dunedin.—First Execution in Otago.—Telegraphic communication with up country districts established.—Land Legislation.—Collision between the General and Provincial Governments.—Floods.—Day of humiliation appointed.—Visit of the Duke of Edinburgh.—Improvements in Dunedin.	181-200
--	---------

CHAPTER X.

Division of the Presbytery of Otago.—Constitution of the Synod.—Theological Hall.—Church Extension.—Employment of lay agency.—Church Extension Society.—Benefactors to the Church Extension Fund.—The Rev. P. Hope.—Sabbath Observance and State of Religion.—Spiritualism.—Freethought.—Evangelistic Services.—Plague spots in Dunedin	201-227
--	---------

CHAPTER XI.

Sabbath Schools.—Libraries.—Psalmody.—Introduction of the English Presbyterian Hymn Book.—Instrumental Music.—Temperance.—The Sustentation Fund.—Donations from Miss Mure.... ..	228-243
--	---------

PAGES.

CHAPTER XII.

Missions to the Maoris.—Wesleyan Mission, Waikouaiti.—
North German Mission Society.—Rev. J. F. H. Wohlers,
Ruapuke.—Rev. J. C. Riemenschneider.—Rev. A.
Blake.—Chinese Mission.—Rev. A. Don. ... 245-264

CHAPTER XIII.

New Hebrides.—Rev. J. Copeland.—Rev. P. Milne.—Dona-
tions and bequests to the mission funds.—Wreck of the
Dayspring.—Rev. J. Paton.—Missionary scholarship.—
Difficulties arising from the labour-recruiting service and
from wars.—Fiji.—Rev. J. Chalmers. ... 265-275

CHAPTER XIV.

Otepopo.—North-East Harbour and Portobello.—Dunstan.
—Dunstan Presbytery.—Strath Taieri.—Teviot.—Crom-
well.—Balclutha.—Wakatipu.—Clinton.—Kaikorai.—
Rev. W. Alves.—Switzers and Riversdale. ... 276-322

CHAPTER XV.

Public Works and Immigration policy of Sir Julius Vogel.—
New Settlement at Martin's Bay.—Mosgiel Woollen
Works.—Port Chalmers railway.—Employment of Fe-
males Act.—Rev. Dr. Lang.—Rev. Dr. Begg.—Wreck of
the *Surat*.—Abolition of Provincial Government.—
Union Steam Ship Company.—Otago Agricultural
and Pastoral Association.—Railways to Lawrence and
to Waimea Plains.—Floods.—Railway to Invercargill.—
Colliery accident.—Fire in the Octagon.—Pastor
Chiniquy.—Wreck of *Tararua*.—Hard Times.—Good
news ... 323-341

CHAPTER XVI.

Palmerston.—Hampden.—Naseby.—North Dunedin.—Win-
ton and Forest Hill.—Lower Maitaura.—Waitahuna.—
Caversham.—Papakaio.—Maitaura.—Blueskin and Mer-
ton.—St. Paul's Church, Invercargill.—Waiareka.—
Limestone Plains. ... 342-366

CHAPTER XVII.

Commemoration of Constitution of Presbytery.—Ravens-
bourne.—South Dunedin.—Morningside.—Duntroon and
Waitaki.—St. Columba's Church, Oamaru.—Knapdale.
—Gore.—North-East Valley.—Catlin's.—Lauder.—
Taringatura. ... 337-336

CHAPTER XVIII.

Presbyterian Church of Otago and Southland.—Presbyterian Church of New Zealand.—Movement in direction of Union.—Conference in Dunedin.—Basis of Union agreed upon.—Convocation at Auckland.—Constitution of the General Assembly.—Rupture between the Churches.—Meeting of Assembly in Dunedin.—Rev. D. Sidey.—New basis agreed upon.—Meeting of Synod <i>ad hunc effectum</i> .—Hostile attitude of anti-unionists.—Renewed attempts to unite the churches frustrated.—The Committee on Union discharged.	387-410
---	---------

CHAPTER XIX.

Widows and Orphans' Fund.—Infirm Ministers' Fund.—The Church property.—Application of the revenues.—Bazaars.—Number of Communicants.—Meetings of Synod.—Elders.—Committees of Management.—The Ministers respected by the people.	411-417
---	---------

CHAPTER XX.

Planting of the Churches of other denominations.—Anglican Church.—Wesleyan Church.—Congregational Church.—Baptist Church.—Union Church.—Salvation Army.—The Otago Home Mission.—Ministers' Conference.—Roman Catholic Church.—Jews' Synagogue.	418-432
---	---------

CHAPTER XXI.

Chaplain of gaol.—Patients' and Prisoners' Aid Society.—Bethel Union.—Sailors' Home.—Otago Bible Society.—Young Men's Christian Association.—Young Women's Christian Association.—Benevolent Institution.—Dunedin Female Refuge.—St. Mary's Orphanage, Bishopsgrove.	433-447
Appendix	448 449

THE STORY OF THE OTAGO CHURCH AND SETTLEMENT.

CHAPTER I.

Discovery of New Zealand.—The Maori race.—Early attempts at Colonisation.—Lawless Settlements.—Origin of the New Zealand Land Company.—Captain Cargill.—The Otago Association.—The General Assembly commends the Otago Scheme.—The first Minister of Otago.—Despatch of the first Emigrant ships.

NEARLY two hundred and fifty years ago, the Dutch navigator Tasman, sailing over these seas, descried the wooded heights of New Zealand and anchored off its north-western coast; but, believing that the land on which he looked formed part of the great Australian Continent, he passed on without exploring it or even landing upon its shores. In the year 1769 Captain Cook first sailed around the Islands, made accurate surveys of their coasts, landed at various times among their dusky inhabitants, let the light of authentic history, for the first time, in upon them, and passed through the Straits which continue to bear his name.

The Maoris are of Malay origin, and are believed to be the purest and most vigorous offshoot of that Polynesian race which had its home in the Hawaiian group. Their language, mythology, and earliest traditions concurrently point in that direction. The tribes agree in the statement that their ancestors came from a country called Hawaiki which they describe as lying

north-east of New Zealand; and that it was the glowing report of a returned adventurous chief, whose eyes had gazed upon its wooded coasts, which induced them to seek homes in this new and inviting land. Their name means indigenous, and they seem, on landing, to have found the country void of human inhabitants. The earliest Maori immigrants are said to have first touched the shore at the Frith of the Thames. Advancing up the river and leaving behind them memorials of their visit in the names which they imposed on hill and stream, they dragged their canoes across the narrow isthmus which separates the eastern from the western sea, and, sailing southward, they settled at Kawhia, a small harbour on the Taranaki coast. The chief of a tribe called the Tainui—of which a remnant are found at Kawhia at the present day—claims direct descent from one of those adventurous fathers of his race who, crossing the Pacific in fragile canoes, landed in safety on these shores; and he points to a rock which he believes to be the petrified “Tainui,” one of the original war-ships in which they sailed.

Captain Cook formed such a favourable opinion of the Islands that, on his return to London, he recommended to the British Government that they should at once be occupied under some wise and liberal scheme of colonisation. Benjamin Franklin, the American philosopher and statesman, published proposals for forming an association to fit out a vessel by subscription, which should proceed to New Zealand with a cargo of commodities suitable to the natives' wants, and barter these for such products of the country as, placed in an English

market, would serve to defray the expense of the adventure. The main object of the expedition was stated to be the promotion of the advantage of the native tribes by opening up for them means of intercourse with the civilized nations of the world. It was estimated that £15,000 would be required to float the enterprise, but the requisite funds were not raised, and the project, consequently, fell to the ground. Other prominent men of the period sought to influence public opinion somewhat in the same direction. But nothing practical issued from all these efforts to awaken a living interest in these distant islands of the sea. Towards the close of last century, in the course of the Parliamentary debates on the establishment of a trans-oceanic penal colony, New Zealand was mentioned as being suitable in some respects for the experiment which it was proposed to make, but it escaped that evil destiny simply through the reputation for savage barbarity which the Maoris had already established for themselves. In the year 1825 an attempt was made to plant a colony in the North Island. A Company was formed in London with Lord Durham at its head, and with a subscribed capital of £20,000. Preliminary arrangements having been completed, an expedition was despatched under the command of Captain Herd who, on arriving at his destination, successfully negotiated the purchase of two islands in the Hauraki Gulf, and a strip of land at Hokianga, which still bears the name of Herd. But the enterprise miscarried partly through the incompetency of the leaders, and partly through the ferocity of the native tribes.

Early in the present century a sort of irregular

settlement slowly proceeded both at the Bay of Islands and at various points along the coast. The more accessible harbours were fringed by small European communities which consisted of elements of the most diverse kinds—runaway sailors, convicts who had broken bounds, traders and speculators, and bold adventurers, mainly, from the neighbouring Colony of New South Wales. There were men among them who, finding themselves freed from outward restraint, gave reins to all their lowest passions, and were ever exciting uproar and tumult which imperilled the lives of those who were devoting themselves to the peaceable pursuit of honest trade. Some of the northern ports were frequented by whalers whose reckless and brawling crews sometimes fomented disorder, and exasperated the more contentious Maoris, provoking them to a vindictive retaliation of their wrongs upon those on whom they could lay their hands.

A feeble and inefficient effort was made to grapple with the evils which prevailed, but instead of repressing them it only served to show to what an intolerable height they had grown. A letter applying for the protection of King William the Fourth, and signed with the names or marks of thirteen chiefs, was transmitted to England by one of the missionaries, and supported by powerful ecclesiastical authority there. In compliance with the request which was made, the Governor of New South Wales was directed to appoint a Resident at the Bay of Islands, to control the more turbulent settlers along the coast. But as he had no means of enforcing his authority, the daring adventurers with whom he had to deal simply set it at naught. A

subsequent attempt to establish Independence, and to secure a place among the world's States under the style of the United Tribes of New Zealand, received Imperial recognition, and unfurled with ostentatious ceremonial its national flag; but it failed from want of organic vitality and force, and fell, like an untimely fruit, to the ground.

In 1836, attention in the Home country was directed to the social confusion and anarchy into which the European settlements on these shores had drifted, and a Committee of the House of Commons, in its Report on Colonial Aborigines, laid before the British Government a tale of bold lawlessness and of criminal disorders which created a powerful impression on the minds of the people. The settlers of a better stamp, who were engaged in lawful pursuits, earnestly petitioned the Crown for protection from the turbulence and perils which had come to be a standing menace to property and life.

But before their cry of distress reached those who could succour them, a movement was originated in London, which gave promise of speedy relief. A Committee of the House of Commons having been appointed to inquire into the subject of the Disposal of Waste Lands with a view to Colonisation, collected from various sources a large amount of valuable information about New Zealand; and Mr. Francis Baring and others were so impressed with the evidence given, as to the special fitness of these Islands for purposes of colonisation, that they formed a Company, which was inspired with the magnanimous purpose of redressing the evils complained of "by the establishment of a

vigorous local government, and by the organisation of a Colony on an extensive scale and the soundest principles, which would be of permanent value and benefit to colonists and to natives alike."

The New Zealand Company sprang into existence in 1837. The distinguished public position held by many of its members attracted attention to the project which it had in view; and there seems to be no reason to doubt that the movement which it originated, and which, on the noblest grounds of philanthropy, it unweariedly promoted, was ultimately instrumental in rescuing the country from the dark fate which has overtaken New Caledonia. The Company steadily advanced with its preparations, matured its plans, published such information concerning the Islands as it found accessible, and collected a body of intending colonists to be despatched to their destination when opportunity served. But the Colonial Office, which, from the very first, had looked unfavourably upon the enterprise, became now actively obstructive, and declined to allow further progress to be made on the terms of the instrument which had been prepared. The political chief of that department offered a Royal Charter of Incorporation for colonising purposes for a fixed term of years, according to the precedent of chartered English colonies in America in the 16th and 17th centuries; but this offer was burdened with the condition that the Company should subscribe a joint-stock capital to be embarked in the undertaking. The offered Charter was refused on the ground that the projectors had invariably and publicly disclaimed all views of pecuniary speculation or interest, and, in all their endeavours, had

merely sought to promote a great national work. On the dissolution of the Company, which immediately followed, and formed partially out of its ruins, arose, in 1839, an Association which subscribed a joint-stock capital, and designated itself the New Zealand Land Company. But although formed on the very lines suggested by the Colonial Office, yet it was viewed with as much disfavour as had been shown to the defunct organisation. It was, therefore, forced to strike out an independent policy for itself. It resolved to acquire lands by purchase, and by direct assignment from the natives, and to found settlements on these shores according to the wise and enlightened views of the original promoters of the scheme.

The dogged opposition which the Imperial Government offered to this chivalrous and laudable enterprise seems to have grown largely out of the action of the representatives of the Church Missionary Society in England, who assumed a hostile attitude towards all colonising projects, and persistently represented that the occupation of these Islands by British settlers would frustrate the missionary work of their agents, and act disastrously upon the character and morals of the native race.

In pursuance, therefore, of the new policy adopted, Colonel William Wakefield, the Company's agent, sailed for New Zealand in the ship *Tory*, with instructions to purchase land from the native chiefs, and to make suitable preparations for the arrival and settlement of the emigrants who were to follow. The first body of intending colonists left Gravesend in three ships, in September, 1839, and arrived at Port Nicholson, the

site selected for the New Colony, in January of the following year. The delay and difficulty experienced in obtaining possession of land, in consequence of the loose way in which the purchases had been made—oftentimes from fictitious owners—led to grievous disappointment, and ultimately to serious broils and bloodshed.

Soon after the arrival of those pioneer colonists at Wellington, Auckland was founded by Capt. Hobson, who, along with his commission as consul, held powers in his possession to assume the higher functions of Governor. He concluded with the Maori chiefs the now famous treaty of Waitangi, which established the Queen's authority in the Islands, guaranteed to the natives all the rights of British subjects, and recognised their absolute proprietorship in the soil. He also rendered important service to the State in promptly despatching a war-ship to the South, and thus forestalling French designs on the Middle Island. A man-of-war of that nation, with a large number of emigrants on board, put in at Akaroa not many hours after the Queen's sovereignty over the entire territory had been declared; and when the Frenchmen saw how matters stood, they were content to land, and settle under the protection of the British flag.

Towards the end of the year 1840, New Zealand, which had been, hitherto, a dependency of New South Wales, was erected into a separate and independent Colony, and from that time forth, the operations of the Company went vigorously on. A charter was granted in 1841, and during that year 5,000 emigrants of fairly

good stamp and of enterprising character, had been landed and settled on the shores of the Straits.

The New Zealand Company drafted the Otago scheme in the light of the experience which it had gained of the imperfections and defects that had marred the success of its operations in planting settlements along Cook's Straits. At Wellington no provision had been made for the maintenance of either church or school; that was an omission which the first settlers felt severely, and of which they complained at New Zealand House. At Nelson, later on, an ample fund was secured for both these purposes, but its benefit was not confined to any one denomination, and the consequence was that, in its allocation, the churches which applied for it received so small a share as to render it of little practical use to any one of them. The Company, therefore, resolved that its next Settlement should, at the outset, at least, consist mainly of the members and adherents of one particular church, for whom liberal provision should be made for the supply of their religious and educational needs. While it was occupied in arranging this modification of its original scheme, attention was directed to the wide-spread enthusiasm awakened in Scotland in connection with the disruption of the National Church. The courage, devotion, self-sacrifice and religious zeal displayed by a people, who for a principle which they accounted vital, had abandoned the venerable Establishment of their fathers, were just such qualities, they believed, as were fitted to win a splendid success on the Colonial field, and to contribute, in no small measure, to the realisation of the high and noble ideal which the Company had

in view; and, therefore, it was resolved to plant a Free Church Settlement somewhere on New Zealand's southern coast.

The first step which was taken was the appointment of an agent to organise working committees, and to adopt such measures as would press the movement upon public notice. The office was held for a brief period by George Rennie, who had barely entered upon his duties when he resigned. He was succeeded by Captain William Cargill, whose practical wisdom and shrewdness commended him to those who were seeking a leader for the intending colonists. He was a retired officer of the 74th Regiment, and had served his country with distinction in the Peninsular wars. He was, further, a reputed descendent of one of Scotland's well-known martyrs—the celebrated covenanter, Donald Cargill; and that relationship, it was hoped, would procure for him an amount of influence among his countrymen which might contribute to the popularity and success of the enterprise.

Communication was now opened between the Company and some leading members of the Free Church, which resulted in the formation of what was called "The Lay Association of the Free Church of Scotland for promoting the Settlement of a Scotch Colony at Otago, New Zealand." The scheme was published far and wide among the people. The grand distinguishing feature in its constitution which, it was believed, would enlist their sympathy, was the provision made, from the very outset, for the maintenance of church and school. It was announced that a minister and a schoolmaster would accompany the first body of intending settlers,

and that a certain proportion of the proceeds of the sale of land should be set apart for their maintenance, and as a special fund for religious and educational uses.

One of the first applicants for a property in Otago, in terms of the scheme, was a clergyman of the Church of England, whose practical sympathies were entirely won by a policy which earnestly concerned itself with the religious and moral education of the community. The provision made, he believed, would so elevate the character of the people as to enhance the value of his own investment in the country; and he offered to officiate gratuitously to any emigrants of his own communion until they should be numerous and rich enough to maintain a minister of their own.

Measures were taken by the Company to secure a block of land suitable for the purposes of the Association; and in compliance with the request of intending settlers, instructions were issued through the Colonial Office to Governor Fitzroy to set apart Port Cooper, now Port Lyttelton, in the Province of Canterbury, as a site for the New Edinburgh Settlement. A subsequent exploration of the southern coasts, conducted, in 1844, by Mr. Tuckett, Chief Surveyor at Nelson, caused a deviation from the original intention; and, in accordance with that gentleman's recommendation, the site of the Settlement, after having been personally visited and inspected by Colonel Wakefield, was finally located in Otago, where a block of 400,000 acres was purchased from the natives by the Company's agent for the sum of £2,400, ample security being given to the chiefs that the religious and educational interests of their people would be duly served. And when, a few years' later

on, the entire Province passed into the hands of the Government by purchase, suitable reserves were set apart for the maintenance of the remnants of the native tribes. The seaboard of the original Block extended from Taiaroa Head in the North, to the Nuggets at Tokata Point in the South; its boundary on the West being the untraversed regions of the Matau and the Molyneux; the average distance inland being about seven miles.

Several causes operated to impede action on the part of the Otago Association; chief among these were the rumours of difficulties which embarrassed and disquieted the Company's Settlements, caused partly by the inefficiency, and the hardly disguised disfavour of the local Government, and partly by the violent and aggressive conduct of the natives, who were irritated by the land disputes, which became daily more acrimonious and complicated from the sinister intervention of designing men. The Colonial Office, under influences that are not quite apparent, fell back upon its old policy of obstruction; and the Company forced by the gravity of the situation to contract, and ultimately to suspend its operations, appealed to the House of Commons, and a Select Committee was appointed to inquire into the grievances of which it complained.

In the year 1845, the prospect having somewhat cleared, the Association, which practically had become defunct, was revived at a meeting held in Glasgow, in May of that year; and, with the view of carrying the Church with them in the noble enterprise to which they were committed, they brought the proposed Scheme of colonising Otago under the notice of the

Colonial Committee of the Free Church, which reported on the subject to the General Assembly as follows:—

“The General Assembly is aware that a project for
“the Colonisation of the interesting islands of New
“Zealand has been before the public for several years
“and has already been practically carried into effect.
“In particular, a Scotch colony to New Zealand was
“projected two years ago, under the name of New
“Edinburgh, but all proceedings in relation to that
“colony have, hitherto, been suspended by circum-
“stances to which it is unnecessary to refer in this
“place. It now appears, however, that all difficulties
“in the way of this undertaking have been removed,
“and matters have at length been brought to such a
“point that there is an immediate prospect of this
“colony being established in the most favourable cir-
“cumstances, and with every security for the colonists
“being provided with the ordinances of religion and
“the means of education in connection with this
“Church. Your Committee having recently had laid
“before them the proceedings and resolutions of an
“association of lay members of the Church, formed at
“Glasgow on the 16th instant, for the establishment of
“this colony, together with various other documents,
“and obtained full explanation on the subject to which
“they relate, took the opportunity of recording their
“high sense of the liberal and enlightened views which
“appear to have guided the New Zealand Company in
“relation to this business; and without expressing any
“opinion regarding the secular advantages or prospects
“of the undertaking, which do not fall under their
“province, and are left in the hands of the intelligent

“and honourable gentlemen who compose the Association, they had no difficulty in stating their warm and cordial approbation of the principles on which this settlement is proposed to be conducted, as making due provision for the religious and educational wants of the colonists, and their anxious desire in these respects to co-operate with the Association and to countenance and aid their efforts to the utmost of their power.”

When the report containing the above statement was given in to the General Assembly and was read by Principal Candlish, the following deliverance upon it was adopted by the General Assembly:—“The General Assembly learns with great pleasure the prospect of the speedy establishment of the Scotch colony of New Edinburgh in New Zealand, consisting of members of the Free Church, and with every security for the colonists being provided with the ordinances of religion and the means of education in connection with this Church. Without expressing any opinion regarding the secular advantages or prospects of the proposed undertaking the General Assembly highly approve of the principles on which the settlement is proposed to be conducted in so far as the religious and ecclesiastical interests of the colonists are concerned, and the Assembly desire to countenance and encourage the Association in these respects.”

A further step in advance was now taken in the selection of a minister to accompany the expedition. The choice of the Company fell upon the Rev. Thomas Burns, son of Gilbert, and nephew of Scotland's favourite bard. It is said that the selection was made on the earnest recommendation of Mr. Robert Chambers, the

well-known publisher, who had early shown an interest in the proposed Settlement, and had become acquainted with the high, sterling qualities of Mr. Burns, and with his willingness to endure hardship on the colonial field. Mr. Burns cordially accepted the appointment, and demitted his charge at Monkton, expecting to enter at once upon his work. He traversed many of the counties of Scotland, visiting the great industrial centres, in earnest advocacy of the Association's scheme. But finding that his services in the interest of the Company were unremunerated, and that the expense of the protracted delay in dispatching the emigrants, was too heavy to be borne by his own resources, he accepted a call to Portobello, and from the date of his induction, continued some eighteen months in charge of the congregation there. That wearisome delay was occasioned by the resolute attitude assumed by the Association, who—taught by the sorrowful experience of the earlier settlers—refused to move further until a title had been secured to the Otago Block, and the surveys completed, and till local institutions, conferring some measure of self-government, had been guaranteed to the colonists by Act of Parliament.

The Otago Block, at length, was Crown-granted to the Company under the public seal of the Colony; and now vigorous efforts were made to push things forward. Offices were opened in Edinburgh and Glasgow; and Mr. John McGlashan and Dr. Aldcorn were appointed Secretaries to promote the scheme; and when public confidence had been, in some measure, restored, an influential public meeting was held in Glasgow, on the 10th August, 1847, at which full information was given

regarding the proposed Settlement. It was then announced that the territory acquired in Otago comprised 144,600 acres, which had been surveyed, and divided into 2,400 properties, which were open for selection by intending purchasers. Each property consisted of $60\frac{1}{2}$ acres, valued at £120 10s., or at the rate of £2 per acre; the proceeds of the sale were to be applied in the following proportions, namely, $\frac{3}{8}$ -ths to immigration, $\frac{2}{8}$ -ths to surveys and roads, $\frac{2}{8}$ -ths to the New Zealand Company, and $\frac{1}{8}$ -th to religious and educational uses. The 400 properties set aside for the New Zealand Company, the Municipality, and the Church Trustees, were all to be paid for by these respective bodies at the same rate as those sold to private individuals. At that meeting, among other business which was transacted an address to the people of Scotland was adopted, and committees were appointed to manage the affairs of the Association.

The Otago Association consisted mainly of members of the Free Church of Scotland, of good social standing, who moved from motives of philanthropy, pure and simple, and absolutely without pecuniary interest in the undertaking. Their sole desire was to promote the real advantage of their fellow-countrymen. In all departments of trade and industrial pursuits, competition had grown so keen that all classes felt, in some measure, the sore pressure of the times upon them; and influenced by a nobly generous desire to alleviate the prevalent distress, the Association entered into certain terms with the New Zealand Company, in accordance with which they undertook to secure emigrants for Otago, consisting of members of the Free Church,

and such others as were willing to aid in carrying out the purpose of the projected Settlement. The Association guided by a robust good sense in its selection of emigrants, endeavoured to adjust the proportion of labour to the capital embarked, and gave special attention to the character and capabilities of intending colonists. Applicants, both for sections of land and for assisted passages, were required to produce unexceptionable testimonials not only in reference to moral and religious character, but also to proficiency in their respective professions or trades.

But although the advantages of Otago as a lucrative field for the investment of capital, and as affording an outlet for the surplus labour of the crowded population of Scotland, were made widely known by means of the *Otago Journal*, published in Edinburgh, and other agencies that were employed to promote the scheme, yet it had not the success which might have been expected; and the New Zealand Company, which had incurred heavy expenses, in preliminary arrangements, delayed to proceed further, until it should receive a sufficiently encouraging return of sales of properties effected. The Rev. Thomas Burns, therefore, accompanied with Dr. Aldcorn, visited some of the more important towns, and by means of lectures and press announcements, diffused information among the people respecting Otago, and the principles on which its colonisation would be conducted. These efforts resulted in the sale of land to the required extent, and the pecuniary obstacle being thus removed, the Company proceeded to make arrangements for the despatch of their first ships.

The sites for City and Port-town had been fixed upon, and New Edinburgh—the original name proposed for the capital—was abandoned in favour of Dunedin, the ancient Celtic appellation of Edinburgh. The change was suggested by Dr. William Chambers in a letter which he addressed to the Editor of the *Otago Journal*. And long years afterwards—in 1883—in response to a request of the Mayor and Corporation of that city, he presented to them, through the hands of Dr. Hislop, Secretary of Education at Wellington, a full length portrait of himself in oils, as a memorial of his early interest in the Otago Settlement. The Port was named after Dr. Chalmers, the venerable leader of the Disruption, with whom Captain Cargill had held many conferences respecting the undertaking.

The *John Wycliffe*, Captain Daily, sailed from London with 90 English emigrants on board. Among these was Captain Cargill, leader of the expedition, who was commissioned to act as Resident Agent of the New Zealand Company in Otago, and as representative of the Association. He also held Her Majesty's commission as a magistrate of the Colony. He had the local direction of all the secular affairs of the new settlement, and all the obligations of the Company fell to be discharged by him. Stormy weather drove the ship back to Portsmouth, which she finally left on the 14th December, 1847. A few days later the *Philip Laing*, Capt. Elles, with 236 Scotch emigrants on board, prepared to leave the Clyde. Her passengers had been selected with the utmost caution, and only on the exhibition of satisfactory certificates of good character and irreproachable life. The Rev. T. Burns was on board

this ship. He was accompanied with Mr. Blackie, the first schoolmaster in Otago, who had been in charge of the Free Church School at Portobello, and who was chosen to accompany the emigrants on the recommendation of Mr. Burns. Just before the vessel sailed an impressive religious service was held on board, in which several ministers took part. The Rev. Dr. MacFarlane addressed the passengers on the duties which would devolve upon them in the new land whither they were going to lay the foundation of a new Colony, and to rear a new branch of the Christian Church, modelled after that of their fathers. Mr. McGlashan narrated the arrangements which had been made to secure the comfort of the colonists, and announced that a copy of the Encyclopædia Britannica had been gifted, as a contribution to the library of the Settlement, by Lord Provost Black, of Edinburgh, and with the words of counsel, and the solemn invocation of Heaven's blessing upon them, yet ringing in their ears, they committed themselves to the unknown perils of the deep.



CHAPTER II.

The Pioneers of Settlement in Otago.—Site of Dunedin.—Suspension of the Constitution.—*The Otago News*.—*Otago Witness*.—Opening of the Public Library.—Sir George Grey.—Constitutional Government.—Provincial Council.—Roads.—Education.—Waste Lands.—Immigration.—The *Queen*.—The *Colonist*.—Dunedin in 1860.—Resident Magistrate.—Supreme Court.—Gaol.—No Crime during the first decade.—Total Abstinence.—Death of Captain Cargill.

THE *John Wycliffe*, after a passage of 99 days, cast anchor at Port Chalmers on the 22nd March, 1848, and the *Philip Laing*, which finally sailed from Milford Haven on 20th December, 1847, arrived on the 15th April following, having been 117 days out at sea. The emigrants gazed with delight on the shores of the new land which now opened before them, as they passed between the bold headland on one side, and the low sand-spit on the other,—which form the entrance to the Otago Harbour; and delight passed into wonder when the Maori crew which manned the Pilot's boat drew alongside of their ship, and when the grim tattooed face of the chief Tairoa himself smiled the welcome to his land which his lips could hardly frame to speak. The beauties of the splendidly wooded slopes charmed the sea-weary eyes of those brave pioneers. Mountains, bold and broken, all clad with sombre pines, met the eye on every side; here and there strips of shining beach came into view; and the Maori Kaik, nestling snugly under the hill, called forth delighted comments from the eager crowds which thronged the

decks. And now that the whole party have reached their destination, their first act is unitedly and publicly to return thanks to Almighty God for their safe conduct across the seas, and to implore the Divine guidance and blessing on all their subsequent operations. In the morning Divine worship was held on board the *John Wycliffe*, and in the afternoon a second service was held on board the *Philip Laing*. We look reverently back across all those years to that devout company, strangers in a strange land, bowing their heads in lowly worship, and committing themselves and their future into the hands of God.

No public building had been erected, or provision made on shore, for the reception of the immigrants. It was therefore arranged that the women and children should remain on board ship until shelter of some sort should be provided for them. To add to the general discomfort the weather broke, ushering in a winter that proved to be exceptionally wet and severe. In the course of about six weeks, temporary barracks were erected, sections of land were selected or rented, and huts constructed or cottages built to meet the actual requirements of the people; and, at length, all took final leave of the vessels which had been their homes so long, and were conveyed from Port Chalmers to Dunedin in boats, a distance of some seven miles. Through the wise forethought of the Company, three months' provisions had been put on board, to be issued at cost price to the settlers, and additional supplies continued to be laid in, until private enterprise made that unnecessary.

These people, in the main, differed vastly from the ordinary run of immigrants disembarked at our colonial ports. They were not mere adventurers with no higher aim or nobler purpose in view than to push their way in life, and to gather round them hoards of gold. One here and there may have had no loftier outlook than that. But the leaders of the expedition, and the more earnest and intelligent among them, were inspired with something akin to a daring enthusiasm which carried them forward in the sweat of toil and in the light of faith to the work of founding a colony, which, they believed, would be a model Christian state, and a leavening power among the lands, because interpenetrated with Christian principles, and resting on a basis of righteousness and truth. From the outset they aimed at a spiritual as well as at a material occupancy of the land. They had brought with them principles of conduct and a devoted attachment to evangelical truth which, transmitted to their children, they trusted would become powerful factors in the formation of the character of after generations. Their courage and patience, as we have seen above, were sorely tried by the difficulties and harassing delays which they had to encounter before leaving the shores of their native land; and no mere earth-hunger or greed of pelf, would have supported so large a body of people under such baffling of hopes and thwarting of plans as they experienced before they left the Clyde. And now that their dream of years is realised, and a Free Church colony actually planted on Otago soil, they set themselves in the prime and vigour of a true, brave manhood, to give direction and tone to the social, educational, and religious life which

was, in large measure, under their guidance and control.

As pioneers the great bulk of the settlers had rough and arduous work before them, but they faced it with fortitude, and set themselves with strong arms and brave hearts to subdue the wilderness, and to lay broad and deep the foundations of an educated and Christian community. They were, generally, hardy and enterprising men. In the Home country most of them had been accustomed to earn their bread by the tillage of the soil. To the new land they therefore brought some practical agricultural skill and knowledge, which stood them in good stead in the new circumstances in which their life was cast. Gradually they spread themselves over the Otago block, whose dark forests soon fell beneath the woodman's axe; patches of the open country, that was covered with tussocky grass, flax, tutu, and fern, were speedily cleared, and prepared for products serviceable to man; and the desolation of brake and tangled bush slowly gave place to snug homesteads, and cornfields, and pasture-lands. At the outset not much was done in the way of cultivation, the settlers having found it easier to make a living by breeding stock, than by growing corn. But Otago, in spite of the discouraging things that were said about the capabilities of her soil, soon raised more than was required for home-consumption, and exported quantities of surplus grain to other lands. The inevitable conflict between capital and labour early began. Before the Settlement was a year old the Otago labourers petitioned Mr. W. Fox, the general agent of the New Zealand Company, for an authoritative limitation of the

day's work to eight hours, and for an increase of wages above three shillings a day. But he refused to grant the prayer of the petition on the ground that their fellow-workmen in Wellington wrought longer hours at a lower wage than the men in Otago received. The first anniversary of the foundation of the Settlement was celebrated by the devouter portion of the people with religious services in which glad thanksgivings were rendered to God for mercies bestowed: the others expressed their joy in tumultuous fashion by engaging in various field and aquatic sports, which closed with social festivities and a public ball. The little band of immigrants, mainly by accessions from without, had now more than doubled its number; as it was found by census taken about this time that there were 110 houses and about 760 inhabitants all told.

Looking at the Dunedin of to-day, nestling among verdant hills, with its twenty-two miles of well-paved streets—some of them climbing to high elevations, and many of its private dwellings perched upon rocky shelves like nests in bowers of green, its banks and hotels of palatial appearance, its rapidly extending commerce, its railways, tramways, and splendid fleet of coasting and intercolonial steamers, its schools and hospitals, and university and churches—looking at the fair, and populous, and wealthy city of to-day, it is not easy to realise that little more than thirty-five years ago its site was a wilderness, covered with impenetrable bush or tangled scrub, and its low-lying marshy lands, the haunts of the Pukeko and the Maori hen! The city is situated at the extreme end of the Harbour-navigation, and is distant some thirteen miles from the Heads.

It occupies a narrow belt of flat land backed by hills rising to an elevation of some 600 feet. To the south the uplands, which separate this level tract from the Taieri plains, rise gradually as a protection from the cold, tempestuous southerly winds. To the eastward there is an opening in the chain of hills that belts the coast, between Taiaroa Head and Cape Saunders, across which extends a low range of sand hummocks, now known as the Ocean Beach—shutting out the sea which, in former times seems to have had free passage through the present Harbour channel. To the west are high sloping hills, once covered with bush and copsewood to the water's edge, but now the sites of growing municipal towns. A vast swamp, which was overwashed by flood-tides, extended nearly to the foot of the terrace on which the southern Cemetery lies; and, in the early days, the only conveyance suited to the condition of the tracks was a home-made sledge, drawn by a yoke of bullocks, which even the highest functionary of the Settlement was nothing loath to use.

But Otago was not an absolute solitude on the arrival of the Company's ships. Not to speak of the native population, Dunedin consisted of a survey office, store, hotel, and a few houses—one of them being the dwelling of Mr. C. H. Kettle, the Company's surveyor, who with some early settlers had arrived from Nelson, a short time previously, in the ship *James Palmer*. The nucleus of a town already existed at Port Chalmers, where four or five houses had been erected chiefly by sea-faring men. Mr. John Jones and others who had come from New South Wales had established an agricultural and business centre at Waikouaiti: and at

Purakanui and other points along the coast, a few families were located, who made a living by whaling, or by grazing cattle, or by cultivating a clearing in the bush. There was also a hut on the water-side, occupied by a surveyor of the name of Pelichet, who gave his name to the Bay.

A disappointment of a political nature was experienced by the immigrants on their arrival at these shores. They found that the Constitution, which had been secured to them by an Act of the Imperial Parliament, had been suspended for a period of five years. Sir George Grey, Governor of the Colony, in one of his despatches to Earl Grey, had represented that the qualification of reading and writing the English language would exclude the natives from the exercise of the franchise, and would give the power of legislating for them to the white settlers, who formed but a small minority of the entire population in the north Island. He therefore recommended the suspension of the Constitution for, at least, two years in the northern Provinces. On receipt of this intelligence the Government introduced a Bill for suspending the proposed Constitution for five years throughout the colony; and thus legislation was confirmed in the hands of the smallest possible minority, namely the Governor, and a Council of seven nominees, removable from office at his pleasure.

Although largely shut out from the great world of literature and politics, yet intellectual life was not allowed to stagnate in the young community. Towards the close of the year 1848 the first newspaper appeared. It was called *The Otago News*. But it seems to have

been conducted in a spirit that was damaging to the best interests of the Settlement, and after two years of a troubled existence it yielded, amid few lamentations, to the financial embarrassments which ultimately overwhelmed it. It was succeeded by the *Otago Witness*, a weekly newspaper, which still exists, and which was first issued under the editorial management of Mr. W. H. Cutten, who was son-in-law of Capt. Cargill, and who took an active part in promoting the best interests of Otago. The energy of life, stimulated into new intensity by the novel circumstances in which the settlers were placed produced, in the discussion of questions considered of vital interest to the community, a diversity of opinion, which rapidly developed into party strife. Some correspondence which had passed between Capt. Cargill and the Rev. C. Creed, Wesleyan Missionary at Waikouaiti, opened up the question as to whether Otago was to continue a class Settlement, and a close preserve of the Presbyterian Church or not. The discussion of that and other subjects, directly or indirectly connected with it, agitated the early settlers more or less profoundly, and left an unwholesome residuum of acerbity behind it. Spiteful attacks were made upon Capt. Cargill which occasioned an enthusiastic demonstration to be made in his favour, and at a public banquet which was accorded to him the people bore testimony to their continued confidence in him, and to the high esteem in which he was generally held.

A few months after the appearance of the *Otago News*, to meet a public want which variously expressed itself, a public library was opened with a fairly good selection of books. It was, correctly speaking, a congregational

library, which had been sent out to the colony under the charge of Mr. Burns, and included contributions of books from the Colonial Committee of the Free Church, and from many Christian friends in Scotland, who from time to time, with generous and considerate kindness sent out ever-new additions to it. The library was put under the immediate care of a committee of office-bearers, and it proved an invaluable resource for the intelligent and reading public, who gladly availed themselves of the privilege to use it. Some two years later a Mechanics' Institute was opened, in the formation of which Mr. Cutten took a leading part. It was put under the management of a good working committee, which wisely catered for the intellectual tastes of the people, and arranged successive series of public lectures which were delivered to appreciative audiences by the leading men of the town.

On the dissolution of the New Zealand Company, and the surrender of its charter in 1850, its lands in the colony reverted to the Crown, under the burden of existing obligations; but as there was a subsisting agreement on the part of the Company to continue the Otago Association in active operation till November, 1852, the Imperial Government undertook the fulfilment of that among other engagements to which it was pledged. The position of the settlers was affected by that event to this extent that they now found themselves, as we shall see further on, thrown completely on their own resources, and burdened with the maintenance of church and school.

A visit from Sir George Grey, Governor of the Colony, soon after the Company had retired from the

field, threw the town into a ferment of excitement which was not soon allayed. It was the first vice-regal visit to Otago, and was naturally regarded as an event of stupendous importance in the quiet humdrum life which made up the history of the little community. All the available bunting was displayed in honour of the Governor's arrival; an address of welcome was presented and a levee was held, and the new theme thrust into shadow for awhile the old topics of stormy debate, and hushed the tumult of internal strife that had in some measure marred the peace of the Settlement.

Associations, political and of other sorts, were early formed for the defence of civil and religious rights, and for the promotion of the public weal. One of these—the Otago Settlers' Association—had for its object the consideration and discussion of such subjects of local interest as should be deemed of importance to the colony at large; it also watched over the disposal of the immigration, civil, ecclesiastical, and educational funds which had been placed in trust for the benefit of the Settlement. It held monthly meetings which were open to the public, and rendered important service to the community until the establishment of local self-government when it naturally was dissolved. The Otago Banking Company was floated in 1851, under an interim directorate of Captain Cargill and Messrs. Macandrew, Todd, Harris, and Cutten, but it collapsed in consequence of the refusal of the Government to confer a charter. The want of such an institution was keenly felt, for we find that though in possession of a surplus Provincial revenue of £1,100, yet the Sub-

Treasurer was compelled to refuse payment of the salaries of the Government officials, and could not find metal currency to the value of £6 to cash the notes of the Colonial Bank of Issue, which were declared by law to be legal tender!

As dwelling-houses were scarce and rents stood high, a new and important enterprise was now set on foot. Building societies were established to enable every man to purchase land, and to build a home for himself. In order to utilize the capital lying in private hands, Property Investment Companies were formed—though capital in the earlier years of the colony was pre-eminently the one thing wanting to bring out the undeveloped resources of the Settlement.

Amid manifold hardships and privations the early pioneers toiled unweariedly to improve their position and to advance the substantial prosperity of the Province. The pines needed to be felled, the flax and scrub, and tangled vegetation, undisturbed in their growth of centuries, had all to be laboriously cleared, before they could build a home, or use a plough, or sow their seed. Beyond Dunedin there lay the wide territory of the Block which was waiting to be subdued, and enterprise soon began to push beyond the narrow strip of Harbour-frontage on which the embryo city stood. A wide swamp intervened between the town and the uplands, beyond which lay the Taieri plains, now dotted with villages, and mansions, and rich in cornfields and pastures, but then a vast wilderness that showed nothing but clumps of sombre bush and Maori-heads, and extensive reaches of morass. One narrow track, beaten hard by Maori feet, traversed this swamp

inland, and as settlement advanced, the absolute need of forming good roads forced itself on the attention of our pioneers, and setting themselves with characteristic energy to face the task imposed upon them, they were enabled by combined effort—as early as 1849—to open passable tracks to Saddle Hill and in various other directions, which contributed to the growing prosperity of the community at large.

Sometimes provisions ran short, and the people were driven to shifts to tide over the time till new supplies should be made available: and occasionally the claims of hospitality caused embarrassment, especially in households which had no goodwife presiding over them. A Taieri settler, who was a bachelor, had once no bread in cupboard to offer to a friend who called upon him: and the wheat had to be taken from the stack, and ground in the mill, and baked in the oven, before his hunger could be appeased. But these experiences just gave piquancy to the new life of the colonists in this far-off land; and some of them who still survive, and who sit in comfort and competency on the broad acres which they can call their own, looking back upon those early days of privation and toil, pronounce them to have been the happiest which they have ever known. Good feeling and brotherliness then prevailed. Those who had conquered the initial difficulties of subduing the land gladly gave help to their newly-come neighbour; and it was no uncommon sight in the Taieri to see the farmers, for miles around, turning out with horses and ploughs to break up the acres of a settler who was newly come to make his home among them.

Towards the close of the year 1852 the news arrived by the *Endeavour* from Port Cooper that an Act of Parliament granting a representative Constitution to New Zealand had received the Royal assent. This awakened wide-spread excitement throughout the Settlement. Hitherto they had been governed from afar—their pressing needs ignored, and their surplus revenues ravished by the central ruling power in the North. But now they saw a brighter day dawning on them when they would be able to control their own affairs, mould their local institutions after their own high pattern, and embody in their provincial legislation the principles which they had brought with them across the seas. The church bell rang out glad welcome to the news; illuminations lighted up the streets, and a huge bon-fire kindled on the hill flung its ruddy glare against the night-sky. According to the Act two forms of government were provided for them. The first to be called into existence was the Provincial, and after that the General. The Colony was marked off into six divisions. Each of these was to possess an elected Superintendent and Council, and have distinct powers of legislation, and a special revenue. After the Provincial form had been brought into operation, the General Government was to be organised. It consists of the Governor, and a nominated Legislative Council, and an elected House of Representatives, all having their distinctive functions accurately defined. The Provincial Government was designed to carry out the original plan of populating the Islands by Settlements at various points, localising expenditure, and enacting laws suited to the special requirements of the several Provincial

districts. The General Government in importance, pomp, and circumstance, quite overshadowed the local one. It embodies the principles of the Home Constitution, has much more extended power, and an indomitable tendency to centralise all interests. Both forms had their zealous advocates and adherents. The Provincialists stoutly contended for the expenditure of their own revenues upon their own local public works. The Centralists, again, with broader views, endeavoured to draw all public monies into one common fund, out of which, with rigorous justice, the general interests of the Colony might be served. The six original provinces under the New Provinces Act, which was passed by the Assembly in 1858, were, later on, increased to ten.

With the erection of the Otago Settlement into a Province its original boundaries were so extended as to include all the country south of the Waitaki. On the 30th day of December, 1853, the first Provincial Council, consisting of Capt. Cargill, Superintendent, and six councillors, opened its first session in Dunedin, in the Hall of the Mechanics' Institute, which had been placed at the disposal of the Council by the committee of management of that Institution. The edifice in which this little Parliament met was nothing to boast of. It was a small wooden building, entirely unpretentious, which stood on the site now occupied by the monument to Capt. Cargill. The oratory may have been neither polished nor impressive, but the work which was accomplished within those walls was done with as much faithfulness, and sagacity and earnest patriotism, as have marked the gravest deliberations in larger Parliaments. This event marks the first important epoch in

the history of Otago. Now there was a responsible body possessing considerable powers, and a largely extended estate to administer. With an extremely small revenue put at their disposal they had to provide for the expense of government, form roads and build bridges, attract immigration, provide for the educational wants of the people, and open up communication both with the other provinces, and with the great world which lay beyond!

The principle of subsidizing local efforts for the construction of roads and bridges was adopted at the first meeting of the Council, and continued to be acted upon with the most beneficial results. The tracks leading into the country districts were in a lamentable state, and a heavy fall of rain made traffic on them barely practicable. The only possible means of locomotion, or of bringing farm produce into market, was by bullock sledges, which never accomplished more than from 10 to 15 miles a day. So energetically, however, was the formation of roads pushed on that in a short time there was hardly a district which was not intersected and opened up by good available tracks, while the main thoroughfares were formed and kept in good repair at the expense of Government. Such good progress was made in this important work that, in 1858, a stage coach began to run between Dunedin and Tokomairiro, a distance of 36 miles; and, a few years later, the same mode of conveyance was established along all the lines of settlement in the Province.

Provision was made for education in the first Session of the Council, but as that subject will be treated fully in another place, we pass it here without further notice.

The disposal of Waste Lands early occupied attention. The Otago government stimulated the exploration and occupation of the interior by offering large areas for sheep runs, for a term of 14 years, to those who discovered them, on payment of an annual nominal rent, and on condition that the holders took immediate steps to stock the country with sheep. Not many months had passed before hill and valley, and plain, out as far as the great mountain barriers of the West, had all been traversed by owners of flocks eager in their quest after suitable pastoral land.

According to the Regulations of 1855, land was sold at the low price of ten shillings per acre, with the condition of sale attached, that improvements to the value of £2 per acre should be made within a period of four years. But, later on, the price of rural land was raised to twenty shillings per acre, the proceeds of all sales being applied to making roads and to assisting immigration. The advantage of opening up the southern portion of the Province in which there were large tracts of good agricultural and pastoral land both clear and timbered, was early recognized, and sites for Campbell Town and Invercargill having been selected, the country was surveyed and occupied by a considerable population.

The subject of Immigration received the immediate and careful consideration of the Provincial Council. An Ordinance was passed appointing agencies in Edinburgh and London to procure a suitable class of emigrants, and to arrange for their passage out to Otago. In addition to these permanent agencies, special efforts were made to attract a desirable class of

settlers. Colonists were encouraged to nominate friends who might be wishing to join them, and to these nominees preference was given over all other applicants for assisted passages. The Council voted £600 for the purpose of obtaining from Australia agricultural labourers of good character; and Mr. W. H. Reynolds was despatched in the capacity of Immigration agent, to Melbourne, to carry out the views of his government. The Council was so satisfied with the result of his mission, that it voted an additional sum of £1000, for the same purpose, and instructed its agent to make definite arrangements for the establishment of a permanent agency in Melbourne. Mr. James Adam was also appointed to proceed as Immigration agent to Scotland. To carry out the object of his visit £25,000 had been voted by the Provincial Council. On reaching his destination in June, 1857, he threw himself with prompt and characteristic energy into his work; moving up and down the realm, he lectured and circulated information about Otago throughout the agricultural districts of the country. He was absent rather less than two years, and was instrumental in sending out, assisted or otherwise, some thousands of emigrants of just the sort most urgently needed in the Colony. On his return he was entertained at a public banquet which his fellow-colonists gave him, in expression of their appreciation of the satisfactory manner in which he had fulfilled his mission.

The immigrants, on their arrival were comfortably housed in barracks which had been erected for their accommodation. In the earlier years they were under the sole control of Mr. Cutten, and it was his duty to

give all needed advice and counsel to those who had come to settle in this new land.

As the area of cultivated land extended, and the trade of the Province grew, the demand for water-carriage became imperative; outlets needed to be opened up for the surplus produce, and direct commercial relations established with other ports. To Mr. James Macandrew the credit is due of having through his own individual enterprise, established direct communication between Dunedin and Melbourne and the northern New Zealand ports. He purchased a steamer named the *Queen* which he laid on for the intercolonial trade, and the Provincial Council subsidized her to make monthly trips between Port Chalmers and Melbourne. Thus a regular mail service was secured, and ready markets were found for Otago grain. But the farming and pastoral products of the country speedily outgrew the limited means of export available, and other vessels were laid on the berth to load direct, not only for Colonial but also for Californian and English ports.

The first Session of the General Assembly was held in May, 1854. Mr. Macandrew was then sent up as the representative of Dunedin. On his return, in consequence of a misunderstanding which he had with Mr. Cutten, who represented the country district, in that Assembly, he projected a second newspaper, which appeared in 1856 under the name of *The Colonist*. It fully apprised its readers of the calamitous and tragic events which were transpiring in the North, while its columns teemed with local news, and with intelligence from many parts of the outer world. After a brief career of six years it sank below the social horizon, its

light paled before the rising splendour of another luminary which still successfully holds on its way.

While things in the North were drifting into a state of confusion and political bewilderment which issued in a protracted and desolating native war, the prosperity of the Otago settlers had continued to make material advance. Their twelfth anniversary they had celebrated with quiet thankfulness, and with a well arranged programme of appropriate sports. The population of the whole Province now stood at nearly 13,000, and its revenue was £85,000. The town while daily growing into shape and extending its dimensions, was not much to speak of. Under the old regime, when the Town Board held sway, it was slowly, and at much expense and toil, working its way out of the primitive wilderness in which it had been planted. Princes Street had indeed been formed, but citizens who adventured out on wet and moonless nights found its passage perilous work. The mud was plastic and deep, and after heavy rains the street, in many places, was torn up by the impetuous mountain brooks which overswept it; and boulders lay, without disturbance, along the busiest lines of traffic. Comfortable homes had been erected, here and there, upon the hill sides, but many of them had no approaches. Roads were laid out in some directions, but they were still covered with a luxuriant growth of flax, and some which were in process of formation were dangerous from the cuttings which had been made—especially High Street, which had several falls in it from 15 to 20 feet deep. Many a night, as the chronicles of the times testify, the stillness was broken by the cries of those who had sunk in mire or

been precipitated down some bank. But while lines of shops, well-filled with merchandize invited attention on either hand, the wheels of trade dragged heavily, and speculative enterprise was little known. Sometimes events happened which broke the monotone of life, or projected a new and exciting interest into it. An occasional vice-regal visit drove the people in upon their own resources to do all honour to the occasion, and called forth an ever fresh outburst of loyalty, and expressions of devotion to the throne. Once they were staggered by a daring crime which baffled for a time all efforts at discovery. The Custom House at Port Chalmers, was burglariously entered, and the safe containing some £1400 was carried away; but after very careful and persistent search, it was discovered unopened down the coast.

The Government, soon after the arrival of the first immigrants, directed Mr. Strode, who held the position of Resident Magistrate, and Sub-Treasurer at Wellington, to proceed to Dunedin with three policemen to protect the lives and properties of the people; a Judge was also appointed to preside in the Criminal Court. But it is a noteworthy fact, and a standing monument to the high moral and sterling character of our Provincial pioneers, that the court opened, time after time, with a calendar utterly void and clean; and at last after a weary and irritating period of inaction, as the records of the lower court significantly attest, a proclamation appeared abolishing the Supreme Court sittings in Otago; and the Judge was transferred to a sphere of duty further north. That exemplary moral condition of the people in those early years was clearly due to

two causes; one of which was the great care taken by the founders of the Colony to secure a superior class of emigrants—a fundamental requirement of every applicant for a passage having been, as we have seen above, the production of certificates of good character, and of church membership—the other cause was the entire absence of the convict element in the young community: against the possible introduction of which, at an early period of their history, they had lifted their voices in a vigorous protest. Thus for full ten years the taint of crime was hardly found within their borders. The Resident Magistrate and Justices of the Peace had no doubt work to hand, but almost all the prisoners confined in the gaol, up till the period of the gold discoveries, were either runaway sailors, or persons committed for trifling offences: and they were kept in durance, it would seem, not by bolts and bars so much as by generous appeals to their honour! They were constrained, we are seriously told, to regularity of habits by threats of being locked out for the night! When the old gaol on Bell Hill was on fire in 1855, there was a solitary occupant within its walls who, on his liberation wrought with heroic efforts to extinguish the flames. It would be a mistake to suppose that there was not a considerable element of evil if not actually among our settlers, at least grazing shoulders with them. "Some of the people are reckless," the minister wrote in one of his early reports to the Colonial Committee, "hard drinking, daring and godless people, who had come to the eastern shore to make what they could out of our immigrants. These, generally, are able-bodied willing workmen, sober, peaceable, steady,

and honest, Sabbath observers and attenders at church, with a considerable element of advanced Christians among them, confirmed, earnest and walking with God."

A Total Abstinence Society was early formed to repress as much as possible and hold within bounds the drinking customs which prevailed especially among the drifting class of the population; and through the enactment of a Sunday Ordinance by the Provincial Council, trade was completely arrested on the first day of the week and a decorous quietness prevailed in the streets.

At the close of 1859, Capt. Cargill, owing to failing health, relinquished the official position which he had occupied, from the earliest period, in the van of the settlement, and on the 6th of August following, he died. The responsible and weighty business of founding the Colony had rested on him. He had shared in all the struggles and privations of the earlier colonists, and was spared to see the small band of hardy adventurers become a large and prosperous community, and the little settlement make large strides towards becoming one of the most populous and important of the provinces. He continued to hold the position of agent till 1850 when, on the cessation of the Company's operations, he was directed by the Government, who had assumed its obligations, to continue his duties in Otago as in time past. He held the office of Commissioner of Crown Lands; and when the Constitution was granted he was elected first Superintendent of the Province. He was re-elected to that honourable office in 1855, and held it up to the time of his retirement four years later on. Thus for a period of 13 years he laboured hard for the

good of the Colony, and of the Province in particular. At the time of his death he was within a few days of completing his 76th year. A monument was erected to his memory, originally in the centre of the Octagon. It was afterwards removed to its present site opposite the Custom House. It is a chaste drinking fountain on an elevated base of bluestone 40 feet high. His name lives in Mount Cargill which overlooks the Harbour, and in Invercargill the capital city of the Southland Province.

One of his sons—Mr. E. B. Cargill—occupies an honourable place in the eldership of the Church; and both in Kirk Session and in Synod he has manifested an intelligent and unwearied interest in all her schemes and institutions. He has been especially identified with her Theological Hall Committee, of which for many years he has held the office of Convener.



CHAPTER III.

The First Church congregation.—Erection of Manse and Schoolhouse.—Church Hill.—Dispensation of the Lord's Supper.—Dissolution of New Zealand Company.—Colonists charged with maintenance of Church and School.—Arrival of Revs. W. Will and W. Bannerman.—Bill to enable Deacons' Court to raise money for Church-building on security of properties.—Interim Church in Dowling Street.—Foundation stone of the New Church on Church Hill laid.—Arrival of Rev. G. Sutherland.—Death of Dr. Burns.—Church opened by Rev. Dr. Begg.—Mr. Sutherland accepts a call to Sydney.—Rev. L. Mackie called.—His death.—Rev. W. H. Gualter.—His death.—Rev. Mr. Gibb.

THE congregation met for public worship, at first in the Chief Surveyor's office which, although it was the largest building available, was yet much too small to accommodate, at any service, more than a fraction of those who were willing to attend. Immediate attention was therefore given to the erection both of a temporary place of worship and a manse. The New Zealand Company had advanced, on the faith of future land sales, a sum of £3,500 towards the cost of buildings for ecclesiastical and educational uses, and ample material for both purposes had been sent out consigned to the care of Mr. Burns. It was, therefore, decided to proceed at once with the erection of a schoolhouse, which would also serve for some years, at least, as a church. The Company had instructed its agent to set apart suitable sites in Dunedin for Church, and College, and Manse for the first congregation. These were, therefore, now selected by Mr. Burns and Capt. Cargill. The section chosen for the manse was a densely-

timbered piece of ground, at the top of what is now known as Jetty Street. On that spot was planted the partly-made house which had come out in the hold of the *John Wycliffe*; and there, in that snug home which was embosomed among bright-green ngaio, Mr. Burns and his family lived till August, 1862, when they left it to enter into occupation of the new manse which had been erected upon Church Hill. In the following year that building was removed, in order to make way for the operations of the Government, in reducing the level of the hill. On the College site, some two chains back from the beach, and just on the slope of the hill, a commodious and comfortable schoolhouse was erected, not large indeed, but more than adequate to the accommodation of the population then. It was a plain but neat structure of wood, surmounted by belfrey, in which a bell, borrowed from Mr. Jones, of Waikouaiti, was hung; and it was opened for public worship early in September, 1848. For the church was selected the splendid site, long known as Church Hill; on the reduced level of which the grand memorial structure of to-day stands—the chastest and most conspicuous of the churches, that looks down from its calm elevation on the busy fretting life of the city around. When the bell, which had been gifted to the congregation by some friends at home, arrived, the office-bearers, partly with the view of its being better heard, and partly by way of taking legal possession of the site, hung it on a temporary scaffolding erected on the hill, which then came to be commonly known as Bell Hill.

On Thursday, 11th January, 1849, a sacramental fast was observed, after the example of the mother-church

in Scotland; and on the following Sabbath the Lord's Supper was for the first time dispensed in Otago. The services were marked by a peculiar solemnity and impressiveness, which made them memorable in the community. As the stream of immigration began to flow freely, accessions continued to be made to the communion-roll; and in process of time, as the church-members grew in knowledge of one another, and the outshining piety of some, and the sanctified business capacity of others became apparent, the way opened for the election of elders and deacons who would be helpful to the minister in discharging the duties of his sacred office. Capt. Cargill, and Messrs. Clark, Blackie, and Chalmers having been duly called to the eldership, were, in May, 1850, solemnly ordained and inducted into office in connection with the First Church.

Early in 1850, owing to the rapid increase of population, Mr. Burns began to feel the necessity of having some ministerial help, but no definite effort was made just yet to obtain it. About this time intelligence of the dissolution of the Company reached the Colony, an event which materially affected the interests of the church; for according to the arrangements made between the Company and the Association, the means of grace and of education had, up till this time, been furnished to the settlers absolutely free of charge. But now, in consequence of the turn which things had taken, there fell upon the people the entire burden of the maintenance of both church and school. The properties acquired for these purposes, under the terms of settlement, were in no condition to render assistance. Some of them were lying waste, and those that were

occupied were held on lease for long periods at a rent that was merely nominal; and the Trust Fund was encumbered with a debt amounting to £1,700, part of which had been advanced by the Company, on the security of the Fund, for the payment of salaries. The balance of the indebtedness was incurred for partial payment of the minister's stipend during the period in which the carrying out of the scheme was in the hands of the Land and Emigration Commissioners in London. And, as the proceeds of subsequent land sales required to be applied to the liquidation of this debt, in the first instance, no hope of help could arise for some time, at least in that direction; so that the church in Otago was thus thrown at once and almost entirely upon its own resources. The congregation true to the principle of self-help, rose to the occasion, and made vigorous efforts to defray their own expenses. A meeting was held at which resolutions were passed in favour of completing an addition to the church by public subscription, authorising a collection-plate and seat rents, and instituting a Sustentation fund. The machinery of the church was also increased, and methods were introduced into its working which contributed to efficiency and satisfactoriness of results—the number of elders was augmented and a strong body of deacons were ordained to office. The building, enlarged to double its former size, was re-opened hardly a week when every sitting in it was taken by eager applicants. Within the year ending 31st December, 1851, the congregation raised funds amounting to £500. That sum, besides covering the congregational expenditure in Dunedin, was used in erecting district schools in North-East Valley, Port

Chalmers, and Taieri. These buildings were designed to serve also as places of worship for the benefit of the families located around them. The entire population at this time was about 1,600, of whom about 1,100 were Presbyterians, and the church in Dunedin with its enlarged capacity, accommodated only 400, while its enrolled communicants numbered 360. There was a large element in the population of old whalers, sailors, and others, who lived quite regardless of religious ordinances.

The necessity of relieving Mr. Burns of the care of the rural churches began now to force itself in earnest upon his office-bearers, and application was accordingly made in 1852 to the Colonial Committee of the Free Church, for a second minister, to be located at the Taieri. This was eloquently enforced in a communication addressed to the Committee by the Rev. Mr. Nicholson, who had arrived in Dunedin *en route* to Hobart, and who was awaiting an opportunity to proceed to his destination. At a meeting of Dunedin office-bearers, and others interested in church-work, it was resolved to send Home for a third minister. But before that resolution could reach the Colonial Committee, a third minister was on his way to Otago in company with Mr. Will, who had accepted the appointment to Taieri.

Indications of a vigorous vitality in church work now meet us wherever we look. The venerable minister with hands upheld by an efficient staff of devoted office-bearers, follows the colonists wherever they plant themselves in isolated groups in the unbroken wilderness, and ministers to them in spiritual things—down to Port

Chalmers, across to Taieri, and on to Waiholo, Tokomairiro, and Clutha, he carries to the people wise counsel and cheer, and fans the living hope in Christian hearts. Sabbath schools are opened in town under the direction of two of the elders, a tract-distributing agency is organised, and Gospel truth, in simple statement and form, is scattered broadcast over the Otago Block. In the country districts, as well as in town, we find weekly meetings for prayer are held, conducted generally by the elders. Grievances and trials the young church had to encounter, arising from the persistent attempts of a small minority of the disaffected among the settlers to misrepresent and hinder the progress of the church and colony. It was with a view to counteract that spirit which, through anonymous and spiteful communications, operated insidiously against the settlement, that the Kirk Session of Otago approached the Presbytery of Edinburgh with reports, from time to time, on the subject of the religious and social conditions of the colony, noticing such features in its secular aspect as might appear to have an influence on its higher interests.

And now, after six years of a pastorate embodying a series and variety of experiences such as few men have been called to pass through, and after having guided so far with wise and firm hand the infant church whose interests he had held so long in efficient keeping, the time came for Mr. Burns to share his responsibilities and duties with others. In the beginning of February, 1854, the Revs. W. Will and W. Bannerman arrived with certificates from the Home Church, of full ordination to the work of the Christian

ministry in Otago. Their arrival was hailed with much satisfaction in Dunedin; and in the rural districts to which they were respectively destined, enthusiastic preparations were made for their reception. They occupied in turns Mr. Burns' pulpit on the first Sabbath after their arrival, and preached to crowded audiences; and having received a public welcome at a social meeting held in Stafford House, they were, in due course, introduced by Mr. Burns to their respective congregations.

The appearance and condition of the church now began to excite public comment. Its successive enlargements and additions, in wood and stone, hardly kept pace with the growth of the settlement. Its primeval lines of beauty had long since vanished out of sight under the various structures that were multiplied around it. It had no picturesqueness exteriorly, and with its bare rafters, and small square windows, it looked severely plain within. It served, however, all the varied needs of the community, both as a place of worship and as a school in which, latterly, as many as 500 children gathered together for daily instruction. It was also used as a public hall, and rang with the conflict of opinions on all the educational and political themes which engaged attention even in those early days. For some 17 years the congregation worshipped there every Sabbath morning and afternoon; its doors had been open sometimes also in the evening for a Baptist service, until the members of that denomination had secured a meeting-place for themselves. When the building, at length, became unsuitable, on the score of capacity, as well as of comfort, the congregation began

to move for the erection both of a permanent church on the commanding site already secured to them, and of a new manse by utilizing the property on which the original house had stood. For this purpose the sanction of the Presbytery was given to the introduction of a Bill into the Provincial Council to enable the Deacons' Court to raise £5,000, on loan or mortgage, upon the three properties held by the congregation, so that the required buildings might be at once proceeded with. But an important condition of its sanction was insisted upon by the Presbytery. It was to the effect that on the requirements of the First Church being satisfied, the funds accruing from the property should be made available for the congregations of the church at large. The Deacons' Court assented to that, and in due course a Bill (a draft of which had been approved by the Presbytery) was introduced into the Council under the charge of Mr. T. B. Gillies. There, it was amended in some particulars, one of the most important alterations being that the Supreme Court of the whole church, instead of the Deacons' Court of the First Church, was appointed to administer the property. The Bill received the Royal assent at the hand of Governor Gore Browne, and in intimating the fact to Dr. Burns (for the father of the church had now received, amid the congratulations of the community, the honorary degree of Doctor of Divinity from the University of Edinburgh) Mr. Gillies informed him that the Council expected that a church should be erected suitable to the site, and ornamental to the city.

But it was found impossible to move further at present, as the material of Bell Hill was required for

the work of Harbour reclamation, with a view to the construction of wharves and docks. Its removal was held to be indispensable to the improvement of the city; and, on public grounds, the Church Trustees consented to wait on condition that the Government completed the work of reducing the site to its permanent level within a period of two years. The reduction of the hill was therefore set about in downright earnest, a large number of men being employed upon it who had failed to get to the Dunstan in the days of the "rush," and had become an element of clamouring discontent in the town. The time that was specified, however, passed, and still there was a vast amount of work to be done, before the permanent building could be taken in hand. As the congregation had largely outgrown the limits of their place of worship, some temporary provision required to be made for their suitable accommodation; and in 1864 the Presbytery sanctioned the erection of an interim church in Dowling Street, on the College site. The sum of £1,000 was advanced from the accumulated rents of the Manse-reserve to aid in that work; and that amount was supplemented by a grant of £1,000, which was voted to the congregation by the Provincial Council, at the instance of the Government, for breach of contract to give possession of the site within the stipulated time. The old building, when no longer needed as a church was let as a wool store, and finally perished in the disastrous fire which consumed it, with some of the adjacent houses, in 1865.

The 26th day of May, 1868, was the date fixed for the ceremony of laying the foundation stone of the new structure. But the weather proved to be so unpropi-

tious that it was judged expedient to delay the matter for a while. When the storm had spent itself, on the 29th day of the month, the stone was laid, in the midst of an impressive service, by the Rev. Dr. Burns, the venerable father of the church, who was not spared, however, to see the completion of the noble memorial work at the inception of which he occupied the central place that day.

As the pressure of his manifold labours was telling on Dr. Burns' health, his Kirk Session, anxious to relieve him from the strain of work which was laid upon him, announced to the Presbytery their intention to apply to the Synod for leave to appoint a colleague and successor to their venerable pastor. Efforts were made in the Home country to secure a suitable assistant, but they were all without avail. It was not till July, 1867, that the difficulty was set at rest in a quite unexpected way. There landed then on our shores, on his way to one of the Australian colonies, the Rev. George Sutherland, from Charlottetown, capital of Prince Edward Island. His past record was good. Both the public press and his private papers with one voice bore witness to his ability and success as a minister of Christ. He had laboured in his old charge for eleven years, and had left amid the sincere regret, and demonstrations of affection of his people. He preached soon after his arrival in Dunedin with acceptance to the First Church congregation, and at a special meeting of Synod, held in September, he was admitted as a minister of the church, and was called and duly inducted as colleague and successor to Dr. Burns.

Early in 1871 the Church and colonists were called

to mourn the removal by death of the first minister of Otago, who had filled a large space in the public history of the Province, and whose personal worth, and piety, and practical sagacity, had earned for him the devout respect and attachment of his fellow men. He was born on the 10th of April, 1796, at Mosgiel, Dumfriesshire. After the custom of the times he attended in due course the parish-school, where he acquired the ordinary elements of an English education, and such knowledge of classics as his teacher was able to impart. At the fireside of Mosgiel and from the lips of his father, who was distinguished no less for his piety than for his shrewdness and fidelity to trust, he learned those scriptural truths which in after life he so fully illustrated, and was taught that piety, and adherence to righteous principle and probity of action, which as a minister of the Gospel he so impressively inculcated on his fellow-men. From the parish-school he passed to the academy at Closeburn, which was then famous for its teachers, and for the many distinguished scholars who were educated within its halls. He entered, in course of time, the University of Edinburgh, with the purpose, which had the hearty approval of his father, to study for the ministry of the Scottish Church. Towards the close of his student's career he was engaged as tutor to the sons of Admiral Hornton, and afterwards to the sons of Sir H. Dalrymple. While thus engaged he was licensed to preach the Gospel by the Presbytery of Haddington in 1823. Two years later the parish of Ballantrae having fallen vacant, and the presentation of a minister to that parish being in the hands of Sir H. Dalrymple, he made offer of it to Mr. Burns, who

accepted it, and having passed with distinction the ordinary examination and trials prescribed by his Presbytery, he was ordained to the holy office of the ministry, and placed in charge of the congregation. He laboured there with much acceptance and success till 1830, when he accepted a presentation to the parish of Monkton, in Ayrshire. During the ten years' conflict that preceded the Disruption he was always found on the popular side, and was largely helpful in preparing the minds of the people for the stirring events of 1843.

He joined the heroic band that marched amid the plaudits of Scotland to Tanfield Hall, laying down bravely upon the altar of principle the home which sheltered him, and the emoluments and position which he held. His congregation touched with the enthusiasm that fired his own soul followed him out of the parish church, and in default of a roof to cover them they assembled for public worship in the open fields, on a pleasant grassy meadow hard by the side of a sheltering wood, which broke the force and blunted the edge of autumn's biting winds. There they met for full six months under heaven's broad canopy, until a building was erected in which they might assemble for the public worship of God.

After the Disruption Mr. Burns continued for two years to be Free Church minister of Monkton, and took an active part in organising congregations, in connection with that Church, in various parts of Scotland. In 1845 he accepted the appointment of minister to the pioneer emigrants to Otago, and accordingly, demitted his charge. But in consequence of delays, already referred to, in carrying out the scheme of settlement,

he closed with a call to Portobello where he remained until he sailed for Dunedin in the *Philip Laing*.

His father for many years had been factor over the Haddington properties of Lord Erskine, and opportunities were thus afforded to the son, in the earlier period of his life, to make himself acquainted with practical farming. The knowledge and experience then acquired were cheerfully placed at the service of the pioneers of settlement in the new land, many of whom acknowledged their obligations to him for the counsel and direction which he gave them both in the selection of land and in the most profitable methods of working it. The influence of his wise, clear, practical mind, and robust common sense was also beneficially felt in matters conducing to the material progress and prosperity of the community; and Captain Cargill and other officers of the Crown, often availed themselves of his helpful advice.

As a preacher he was pre-eminently distinguished, having been largely gifted with mental talents carefully cultivated, and possessed of that piety of heart which gives to such intellectual powers as he enjoyed their true direction, and renders them effective in the high field of Gospel ministrations. He firmly adhered to the simplicity of Presbyterian worship, opposing every attempted innovation, and stoutly maintaining that nothing should be introduced into public worship but what is prescribed in the Word of God. He took a warm interest not only in the doings and progress of the Free Church of Scotland, but also in the work of all the churches, and openly rejoiced in aught of success that attended any of them in their efforts to spread

abroad more widely the Gospel of Divine grace and to extend the boundaries of the Redeemer's Kingdom. With ministers of other denominations he lived in closest friendship, and was, till failing health interposed, ever ready to co-operate with them in the common work of our Lord.

Soon after Mr. Sutherland's induction, Dr. Burns withdrew himself from the active business of the church in which he had hitherto taken so large a part. At length his time drew near to die; his strength fairly broke down and his mental faculties completely failed. Occasional glimpses of consciousness, however, manifested themselves, when to his watching relatives and friends fullest evidence was afforded that he continued steadfast in the faith, and that he longed for his departure that he might be with Christ. "If it be Thy will, O Lord, take me to Thyself!" words so full of faith, so full also of truly patient submission to the will of the Most High, were the last conscious words heard to fall from his lips. He was confined to bed only two days, and on the morning of the 23rd of January, 1871, he passed peacefully away.

The funeral cortege that followed his remains was a solemn and impressive spectacle such as Dunedin has not often witnessed. All public offices and places of business were closed, and flags were flying at half-mast on many of the buildings, and on the vessels in port. At one o'clock the congregation assembled for devotional exercises which were conducted by the Revs. G. Sutherland and W. Will, and at intervals the bells at the University (of which he was Chancellor) and at the Church rang forth funereal tolls. Through densely-

thronged streets the procession slowly moved. It consisted of nearly two thousand people gathered from every grade and from every religious denomination in the community; it numbered in its ranks the Corporation of the City of Dunedin, Members of the Provincial Government, representatives of the General Government of New Zealand, the various public Societies, the ministers of all denominations, the office-bearers of the First Church, together with those of other congregations—all did honour to the memory of this venerable minister of the Gospel whose name had been, for over a score of years, a household word in Otago.

On the 23rd November, 1873, the new Church was opened by the Rev. Dr. Begg, of Edinburgh, who happened to be on a visit to some of his family resident in Dunedin. All the available space was occupied by an overflowing congregation who were eager to look into the face and to hear the voice of one of Scotland's most popular and honoured divines. The Rev. Dr. Stuart occupied the pulpit in the evening. The First Church, completed soon after, stood peerless, for some years at least, in point of ecclesiastical beauty, in the colony, and is worthy of the historical position which it holds. In design it is 13th century Gothic; its walls are built of Oamaru stone, and a graceful spire runs up to a height of 185 feet. Accommodation in the original plan was provided for nearly 900 worshippers, and it was built under the superintendence of Mr. R. A. Lawson, the architect, at a cost of £14,700. Alongside of the church a suitable manse was erected at a cost of some £2,000.

Mr. Sutherland's ministry was marked by conside-

rable energy and force of character, and his influence reached beyond the immediate bounds of the city by some literary efforts which he made in explication and defence of Bible truth. After a pastorate extending over some five years, he accepted a call from St. George's Church, Sydney, where he continues to labour in the Gospel of Jesus Christ.

At a meeting of the congregation, held in the following year, it was resolved to send a commission to the Rev. Dr. J. Oswald Dykes, of London, giving him full power to select a suitable pastor for the church. Meanwhile ministers of the Presbyterian Church of Victoria continued to supply the pulpit; and from among these, failing notification of an appointment at home, the election fell upon the Rev. Dr. Cameron, of St. Kilda. On his declination of the call the congregation turned their eyes to the Rev. Lindsay Mackie, of Elsternwick, Victoria, who responded favourably to their invitation, and his induction took place towards the close of 1874. Some five years after that event, the capacity of the church was enlarged by the erection of a gallery, which not only provided 170 additional sittings, but also, to some extent, relieved the conspicuous baldness of the interior walls, and produced a marked improvement in the acoustic properties of the building.

With all fidelity, and beyond the measure of his strength, the minister laboured among his people who presented to him, from time to time, tangible expressions of their affection for him; and his Bible class, in token of their warm appreciation of his assiduous labours in that department of his work, gave him a

valuable and beautiful watch, which touched his heart into devouter thankfulness than was awakened by other and costlier gifts.

In November, 1883, Mr. Mackie closed his labours on earth amid the tears of his people, and the sympathetic sorrowings of the entire Christian community. He was born at Montrose, Scotland, on the 29th March, 1844. His father was a respected merchant, and twice filled the honourable position of Provost of the town. His mother was a woman of matured Christian character, whose influence, no doubt, led to her son devoting himself to the Christian ministry. He was educated at the Montrose academy, and in due course entered St. Andrew's University, where he prosecuted his studies for four years with diligence and success. On the completion of his Arts curriculum he removed to Edinburgh, and began his theological studies in the Free Church College. He there attained a position in his class work that gave bright promise of usefulness and success in the Gospel ministry. Having completed his theological course, he was licensed to preach the Gospel by the Free Presbytery of Brechin, and was shortly after this appointed assistant to the Free Church minister of Campbelltown. In 1869 his attention was directed to the Australian colonies as a sphere for future work. The Presbyterian congregation of Elsternwick having commissioned the Rev. J. Oswald Dykes, D.D., of London, to select a minister for them, the appointment was offered to Mr. Mackie. He accepted it, and in due course arrived in Victoria, and was ordained and inducted in February, 1870. Some four years later he closed with a call to First Church, Dunedin, and entered

at once with a glowing earnestness and ardent zeal upon his work. The congregation had been vacant some two years when he took charge of it. It was to some extent disorganized and weakened by previous dissensions, but his winning and courteous manner, amiability, and forbearance, soon healed all divisions, and peace reigned during the entire period covered by his ministry there. His preaching was characterised by solemnity and tenderness; he was often eloquent, and always earnest. He was a "minister of the Word," and enforced its teachings in expository sermons on the hearts and consciences of his hearers. He often lamented to us his inability to carry out to his satisfaction a systematic pastoral visitation of his people, but he was assiduous in his attentions to those who were sick and afflicted among them.

In the general work of the church he rendered valuable assistance. During his ministry in Dunedin, his Kirk Session planted several mission stations and fostered them into self-sustaining charges. In work outside of his own denomination he displayed great Christian zeal and intelligence. The Young Men's Christian Association, and the Young Women's Christian Association were both indebted to him for the effective services which he cheerfully rendered; and he took an active part in giving Bible-instruction to the young in the public schools. He sought to promote the circulation of the Bible and the diffusion of Christian literature by his active support of the Otago Bible, Tract and Book Society, and by his laborious work of editing for a considerable time, jointly with the Rev. John Elmslie, of Christchurch, the *New Zealand Chris-*

tian Record. In every effort that had for its object the spread of the Gospel he was ever ready to assist in all ways within his power. Early in 1883 he went up to Auckland as one of the deputies to the northern Church, but his health, which was infirm, was nothing benefited by the trip. In May he left Dunedin for a three months' furlough in the Australian colonies, in order to recruit his health. He went first to Sydney, and then to Melbourne—where the best medical advice was obtained. It was discovered that he was suffering from a malignant affection of the liver, which was pronounced incurable. He received the intelligence with calmness and Christian resignation. His one request was that he might die at home. "Will you not take me home?" he said, entreatingly, to his cousin, the Rev. Alexander Mackie. Contrary to expectation, he survived the voyage, and reached his home in Dunedin. His sufferings during the last few days of his illness were intense, but he bore them with patience and fortitude. He met his end with calmness and without fear. "I am resting in peace," he said, "waiting for the Lord."

Thus passed away from among us a man who was beloved by all, cut off, we used to think, in the middle of his days by the multitude and magnitude of the labours which were imposed upon him. His physical strength was quite inadequate to bear the strain to which it was subjected, and a year or two before his ministry closed he used to look wistfully across the seas hoping, if it were God's will, that a field of labour might open to him in connection with the Victorian church.

A wise and influential commission in Scotland appointed as successor to Mr. Mackie the Rev. W. H. Gualter, M.A., who had filled important positions in the Church at Home, and who entered upon his work in Dunedin, at the close of 1884, with every promise of an honourable and useful career, and of a long period of fruitful labour before him. But after a brief ministry of only five months he was smitten down by death before he had got into the full swing of work in the new land.

The congregation bewildered by this sore dealing with them, addressed a call to one of the ministers of the church in Victoria—the Rev. Mr. Gibb, of Footscray—who cordially accepted it, and was inducted early in 1886.

Down all these years that have passed since the infant church was planted on these island shores, she has been true to her traditions and history. She has thrown herself with heart and energy into all the directions which organised Christian effort can take. From the outset, through home-mission agencies, she has endeavoured to reach with sympathetic voice and helping hand those who were largely out of sight, and out of reach of efficient pastoral care. Her missionaries were men of approved Christian character, and earnest and diligent in the performance of their work. Mr. Roy, in Dr. Burns' time, carried the Gospel to the families located in the outskirts of the town; and Mr. Oscar Michelsen, now a devoted labourer on the mission-field, and Mr. Robert Wood, now in ministerial charge of the vast Wyndham district, rendered admirable service to church and sabbath school under the

direction of Mr. Mackie. The First Church has all along had a highly honoured and intelligent body of office-bearers, many of them occupying good social position, and all of them distinguished for their probity and Christian worth. Her testimony to truth has been always bold and clear, and if she has not always led the van in contributions in gold for the furtherance of the church's work, she has not stood second to any in personal service and in heroic sacrifices to the cause of Christ. Long and ever more brightly may her light continue to shine, and grace be given to her to enable her to fulfil the high destiny which lies before her!






Scene on the Taieri River.

CHAPTER IV.

East Taieri,—Puerua,—Constitution of the Presbytery of Otago.—
Waiholo.—Port Chalmers.—Tokomairiro.

N the year 1852, when the adult population of the Taieri had increased to about 50, steps were taken to raise subscriptions for the purpose of erecting a school house and preaching station. This building, which was some 16 feet square, was opened for public worship by Mr. Burns, in November, 1853. The following day the settlers met to receive a deputation from Dunedin, consisting of Messrs. John Gillies and James Macandrew, who had been appointed to organise a general Sustentation Fund for the settlement. At that meeting, after a full discussion of the whole subject, the sum of £30 per annum was subscribed to the fund.

On Sabbath, 19th February, 1854, the Rev. W. Will, who had been ordained in Scotland, was introduced to the people at Taieri by Mr. Burns, who preached in the morning to a congregation which greatly exceeded the capacity of the room. Mr. Will received a most cordial welcome, and conducted an afternoon service in the same building that day. To the new minister was assigned the whole country from Green Island to the Tokomairiro Gorge, and from the sea coast on the east, to the utmost limit of settlement on the west. He faced with resolute heart the hardships incident to the earlier years of his ministry on the Plain. For the first

ten or twelve months nearly all his journeys were performed on foot; and, in the winter season especially, the difficulties of locomotion were vastly increased by the bridgeless creeks which he had to ford, and by the dreary swamps which he had to traverse in visiting the outlying settlements of his extensive charge. The toils of travel diminished as preaching-stations grew in strength, and congregations ripened up to the self-sustaining condition, leaving him with a narrower and more concentrated field of pastoral labour. In February, 1863, Mr. Will, by appointment of Presbytery, left his congregation for a time, and proceeded to Scotland to serve the general interests of the church. The opportunity was embraced by his people to give him a gratifying demonstration of the high place which he occupied in their affection and esteem. At a meeting of his central congregation an address was presented to him with a right noble accompaniment of 132 sovereigns; and, later on, at a soiree held at Green Island, on the occasion of the opening of the new school house, the people testified their respect for him by presenting him with 100 sovereigns and some valuable articles of jewellery for Mrs. Will. Mr. Will returned to his parochial work in September, 1864, having successfully accomplished the purpose of his mission to the Homeland.

The original building in which the East Taieri congregation assembled for public worship was repeatedly enlarged as the necessity for increased accommodation arose; and after the lapse of a few years when it again became too strait for them, the congregation took in hand the erection of the permanent church at a cost of

£2,500. It is a handsome and spacious edifice, capable of seating 500 worshippers, and is admirably situated on a rising ground at the base of the slope of Saddle Hill. It is a conspicuous object in the landscape, standing clearly in view from every side of the plain. The old manse with its unwritten story of chequered experiences hidden within its walls, and its glebe of meadow-lands, and orchard with the lichen-spots upon its trees, all passed into stranger's hands: and a tasteful and commodious manse, congruous with the prosperity and the social development of the district, was built some years ago in close proximity to the church.

Soon after Mr. Will's return from his mission to Scotland he began an afternoon public service in a private house at Greytown for the benefit of the settlers in the immediate neighbourhood. The attendance was sufficiently encouraging to warrant the erection of a church, and a building capable of holding 150 people was speedily opened for public worship. Some two years after that—in 1867—Mr. Will opened for public worship the new church which had been erected at Otakia, an agricultural settlement covering to some extent, the banks of the Taieri River, and the neighbouring hills which lie towards the sea. Mr. P. Leitch, schoolmaster of the district, was the generous donor of the land on which the church was built.

In February, 1884, a soiree to celebrate the 30th anniversary of Mr. Will's first service in the Taieri was held in the church, and from far and near the people came to make the meeting worthy of the event. Valuable testimony was borne to the character of the

work which the minister had done through all these years, and an illuminated address accompanied with a purse of 100 sovereigns was presented to him by Mr. James Allan, of Hopehill, on behalf of the congregation.

The East Taieri church has all along been faithful to the principle of the Sustentation Fund, and has liberally contributed to all the church's schemes. It has been privileged to have office-bearers of a high stamp whose Christian prudence and piety have contributed, in no small measure, to the prosperity and consolidation of the churches, which gradually grouped themselves, with the progress of settlement, around the ecclesiastical nucleus of the Plain. In the early days the Session, with commendable zeal, agreed to keep the church open in their minister's absence in other parts of his extensive district. Messrs. John Hislop and James Waddell rendered valuable and laborious service to the congregation which merited recognition at their hands. And in 1876 the settlers met in large numbers to do honour to Mr. Robert Somerville, who for a period of 22 years had adorned the office of the eldership among them, and whose services to education and to the best material interests of the district, deserved acknowledgment and reward. Through the hands of Mr. Will, who presided at the meeting, a massive and costly silver tea and coffee service was presented to Mr. Somerville on his leaving the district for another home.

Immediately subsequent to the induction of Mr. Will, Messrs. Burns and Bannerman proceeded to Clutha, taking Tokomairiro by the way. Having been duly

introduced by Mr. Burns, who conducted services at both places, Mr. Bannerman entered with characteristic vigour upon his work. The field of labour allotted to him included Tokomairiro, and all the inhabited part of the Province lying to the south, comprising Lovell's Flat, Inchclutha, Warepa, Kaihiku and South Clutha. Mr. Bannerman, like Mr. Will, had thus an extensive area to cover in fulfilling the work of the ministry in the earlier years of the Otago Settlement; and a vigorous and robust health he needed, as well as some measure of zeal in the church's service, to enable him to bear the toils and hardships which so largely fell to his share. He fixed his original centre at Inchclutha, whence he extended his visits to Tokomairiro on the one side, and to South Clutha and Warepa on the other. Beyond these bounds, at the outset, there was no necessity to go, as none had broken the solitudes of the wilderness further south, save a pioneer family here and there, or a shepherd who tended his flocks. After fulfilling an appointment of the Presbytery in Northern Otago, he set out on foot as early as 1856 to visit the few scattered families in the South, making an arduous circuit of Tukurau, Toitoto, Invercargill, and the Mataura Plains; and from that date onward until the settlement of a minister in the Southland capital, he continued periodically to discharge ministerial duty from the Clutha down to Foveaux Straits.

The arrival of additional ministers, and their occupancy of centres which Mr. Bannerman had cultivated, enabled him to reach out in other directions, and to foster churches in Popotunoa, Tapanui and other places where population had begun to settle down.

Mr. Bannerman finally selected Puerua as his place of residence, and there on the bank of a limpid stream, amid a scene of charming natural beauty, his manse was built. As settlement advanced the boundaries of his field of labour were drawn ever closer together until it embraced only two small contiguous farming districts—Port Molyneux and Puerua. The Port, as its name indicates, is a small township at the mouth of the Molyneux or Clutha river, and lies at the base of densely wooded hills. The congregation, in course of time, outgrew the capacity of the old church, which gradually fell out of correspondence with its surroundings. A new place of worship, reflecting, in some measure, the growing prosperity of the Port, was therefore built, and opened by Dr. Stuart in October, 1875. The handsome carved chair which adorns the pulpit was the generous gift of Mr. Wilson, the contractor for the work.

In the following year Mr. Bannerman received a commission from the Synod as deputy to the General Presbyterian Council to be held in Edinburgh in July; and just before his departure the Rev. John Gow, in the name of the friends subscribing, presented him with some two hundred guineas as an expression of the esteem in which he was held. During his visit to Great Britain, in compliment to the Colony from which he had come, a place of honour was assigned to him at the inauguration of the Albert Memorial Statue, and again, when the statue of Livingstone was unveiled.

In 1884, while stepping out of his buggy, Mr. Bannerman met with a serious accident which permanently disabled him for the active work of the ministry. He

therefore, acting under the direction of his medical adviser, resigned his pastorate, only craving for himself the position of senior minister of the Clutha congregation, without responsibility, and with a seat in the Courts of the Church. Throughout the bounds of the Synod the sympathies of men were touched, and they poured of their gold into a Testimonial Fund which a committee was organised to promote. He had stood before their eyes as one of the most prominent figures in the Church's history—one of the most active agents in the important work of framing her polity and guiding her counsels; and they felt constrained by a sense of indebtedness to him to give palpable shape to their appreciation and esteem. His congregation presented him with a weighty purse of gold, and, later on, he was presented by Mr. A. C. Begg, on behalf of the subscribers, with a silver salver suitably inscribed and a cheque for £500.

After a period of inner disquietude and unhappy discord the united congregation of Puerua and Port Molyneux, agreed unanimously to call the Rev. A. M. Dalrymple, M.A., and he was duly settled with every promise of usefulness in the district.

The arrival of Messrs. Will and Bannerman, and the church organisation that followed their settlement, led to the constitution of a regularly organised Presbytery according to the rules of the church of our fathers. The solemn act of inauguration took place on the 17th June, 1854, when the three ministers present, along with such elders as held commissions from Kirk Sessions to represent them, proceeded, after Divine worship conducted by Mr. Burns, in presence of a large

congregation, by solemn prayer to constitute themselves, in the name of the Great Head of the Church, a Presbytery by the name and title of The Presbytery of the Church of Otago, and appointed the Rev. Thomas Burns to be their Moderator, Mr. John McGlashan, Provincial Treasurer and Solicitor, was appointed Clerk of Presbytery, and then the roll was made up, which stood as follows, namely:—Rev. T. Burns, of Dunedin, Moderator, Rev. W. Will, of the Taieri and Waihola districts, Rev. W. Bannerman, of Clutha and Tokomairiro districts, Ministers; Capt. W. Cargill, of Dunedin, Superintendent of the Province of Otago, Commissioner from the Kirk Session of Dunedin; Mr. John Allan, Commissioner from the Kirk Session of Taieri, Elders. Mr. John McGlashan was invited to sit and vote with the Presbytery as Procurator of the Church.

The Presbytery being thus constituted proceeded to adopt and pass the following Act entitled, "An Act assuming certain office-bearers and members of the Church as advisers. The Presbytery now constituted considering the fundamental and important nature of the subjects on which they will be required to deliberate, and that a number of office-bearers and of individuals who were office-bearers in the Mother-church and in sister Presbyterian churches in the Mother-country, and are now members of the Church of Otago, are present, do request all such office-bearers, members of this Church, and also all such probationers and students of divinity as were formerly connected with any of said Churches, and are now members of the Church of Otago, to sit along with the members of Presbytery at this and subsequent sederunts, to assist

with their advice in all matters to come before the Presbytery, to the glory of God, and the good of the Church." In terms of this resolution, the following were associated with the Presbytery, and took part in its subsequent proceedings, namely:—Rev. Thomas Hood, probationer; Messrs. Thomas Bell, student U.P. Church, James Adam, Charles Robertson, George Hepburn, George Brown, James Elder Brown, Henry Clark, John Gillies, William Young, Thomas Ferguson, George Shand, Andrew Kay, James Culling, Alexander Chalmers, Peter Lindsay, James Brown, William Smith, James Ritchie, James Souness.

'The proceedings of the newly-created Court embraced the preparation and adoption of addresses to Her Majesty the Queen, to His Excellency the Governor, and to the General Assembly of the Free Church of Scotland; also resolutions anent elementary and higher schools; and Sabbath Schools. The Presbytery also appointed a committee "to consider the subject of sacred music with reference to its being made an indispensable branch of education in elementary schools, and to improving congregational singing, and introducing the singing of psalms as a part of family worship." They also considered the principles of the Church, and its subordinate Standards, and recommended the circulation of these among the people. They declared in respect to these Standards, "That the fundamental principles of this Church in doctrine, polity, and discipline are and shall be those laid down in the Standards of the Free Church of Scotland, which Standards shall be and are hereby adopted as the Standards of this Church."

A Sustentation Fund had already been partially organized. It had become understood in the Church that on the principle of this Fund the several ministers were to be supported, and contributions had been gathered in anticipation of the constitution of the Presbytery. These reached the sum of £201, yielding a dividend of £67 to each minister for the half-year that had just closed. In the report of the committee which had been appointed to concern itself with this Fund it was recommended that efforts should be made to provide a dividend of £300 per annum to every minister of the Church. But when the report was submitted, at the suggestion of the ministers themselves, the dividend to be aimed at was fixed at £200.

The Presbytery also issued to its people a Pastoral Letter which was full of affectionate counsel and of expressions of tender solicitude for their spiritual well-being and growth in the knowledge of God.

Early in 1855, the Rev. W. Bannerman and Mr. John McGlashan, by appointment of the Presbytery, visited the northern parts of the Province. They received a cordial welcome from the families scattered up and down the country between Waikouaiti and Oamaru, and heard from all sides most encouraging expressions of interest in Divine things. Fruits of that visit were visible in an application speedily transmitted to the Colonial Committee for a minister to overtake the work of these districts—the Presbytery guaranteeing the expense of his outfit and passage. Meanwhile services were held at the various centres of population as often as possible. Other districts at the same time demanded the attention of the Church; and at the

meeting of Presbytery held in December, 1856, some Christian men who were zealous for the extension of Gospel ordinances, appeared as a deputation from their fellow-colonists, and urged the Presbytery to take immediate steps to obtain three additional ministers, guaranteeing for three years a stipend to each of at least £150. Application was accordingly made to the Colonial Committee who sent out as early as possible the required number of men. The Rev. John McNicol, who arrived first, was in 1858, settled at Waihola, which was for this purpose disjoined from Mr. Will's parish, and constituted a sanctioned charge.

Waihola is a quiet farming district, some 24 miles from Dunedin on the Main South road. It was a busy, prosperous place in the early days of the gold discoveries, for the river and lake were then the one practicable highway for all the up-country traffic which was carried by sea to Taieri Mouth, and thence conveyed by boat and dray to its destination. In the winter of 1862, when intense frosts prevailed, the lake was frozen from bank to bank, an event of rarest occurrence in the history of the Province.

In days antecedent to European settlement, this was a favourite haunt of the Maoris, who were attracted to the lake by the eels which swarmed in its slimy depths—hence its name Wai-ora, the living water. The Taieri, in broad turbid stream, winds past banks which rise at times into wooded heights. Here and there a piece of romantic scenery opens, at some sudden turn, upon the view—bold rocks scantily draped in green, wooded glens and slopes, and clumps of native bush, contrasting in their wild and tangled luxuriance with

the bare rocky promontories which are exposed to the wash of the sluggish stream. The beach stretches for miles around woodlands and farm lands. And the height which is known as "The Maori's Leap" kindles with a light of human interest as you look upon it and listen to the stories which the Maoris tell. Koroki Whiti, son of the chief whose pa was close to Waihora Lake, made the acquaintance of Haki te Kura, the daughter of the chief whose pa was built at the Taieri Mouth; and when Koroki's tribe was moving further south, as they passed under the pa in which Haki lived, the maiden, unable to endure the thought of separation from her lover, leaped off the cliff into the water, and striking upon a rock, was killed.

Mr. McNicol laboured here with unwearied zeal, amid great difficulties, until the close of the year 1863, when he resigned. He continued for some time after that in active service, labouring in various districts as an unattached minister of the Church. But at length he retired from the ministry and accepted an appointment as teacher—first at South Tokomairiro, and then at Forest Hill, in Southland. Ultimately he settled down on a small farm which he owned, and resided there until his death, which took place suddenly, at the age of 58 years. He concerned himself actively in social and public affairs, and never lost his interest in the Church, which he continued to serve in the eldership, and was always ready to supply the pulpit when an emergency arose.

In 1864, the Rev. John M. Allan, recently arrived from Scotland, was inducted into the pastoral charge of the district. On this occasion the Presbytery enjoyed

the hospitality of the office-bearers provided for its members in the Lake Hotel; and in the evening an enthusiastic soiree was held in Mr. Mollison's large barn, at Waihola Park. In 1865, a new church was erected to meet the growing wants of the congregation. After a ministry extending over some 9 years, Mr. Allan closed with a call which came to him from Kaitangata; and early in 1875, the Rev. J. Paterson was ordained and inducted into the vacant charge. After a brief pastorate, Mr. Paterson accepted a call from St. Paul's congregation in Invercargill, and the Rev. J. Borrie, a student of the Otago church, succeeded him in October, 1877.

The present incumbent of the district is the Rev. G. Hall, B.A., who was ordained by the London Missionary Society, as a Missionary to the heathen in India, and who, after spending 25 years in that country arrived in Dunedin, and shortly afterwards was inducted into his present charge. His parish, as at present constituted, is a very extensive one, embracing Taieri Ferry, and Otakia down the river side, and, over the hills, a rough and weary ride to Taieri Beach, as well as a large stretch of country on the opposite side of the Waihola Lake.

A new church at Taieri Beach was opened by Mr. Will in 1879—a neat wooden structure with belfry and vestry, and sitting accommodation for 140 worshippers. The congregation at Otakia is under obligation to Mr. Menzies, a licentiate of the church of Victoria and now the esteemed master of the district school, for conducting Divine service in the minister's absence in other parts of his wide parish; and in 1884, Mr. Hall, on

behalf of the congregation, presented Mr. Menzies with a large and valuable collection of books, as a slight recognition of his services.

James Sinclair, one of the most worthy and esteemed settlers at Taieri Ferry, died on the 18th March, 1874, at the ripe age of 76 years. He will be long remembered in the district for the active part which he took in furthering all that was good. He proved himself to be a warm friend to the interests of religion and education, and for years gave cordial help in conducting prayer meetings in his own locality. At the time of his death he held the office of elder in the Waihola Church.

From the beginning of the Settlement, services were held at Port Chalmers by Mr. Burns usually every Sabbath afternoon. When it was decided to hold two diets of worship in Dunedin instead of one, the minister's visits to the Port became irregular and intermittent. In October, 1852, Mr. Burns formally opened at the Port a new church which had been built of wood. Four years later the district was recognized by the Presbytery as a preaching station, and was put under the care of the First Church Session; and, in the following year, the congregation was fully organised by the constitution of a Session and Deacon's Court.

The Rev. W. Johnstone, M.A., was inducted to the pastoral charge of the district in 1858. In the early years of his ministry his parish extended from the Peninsula to the Waitaki. In all sorts of weather he crossed the Harbour to preach the Gospel, and to perform pastoral duty to the families settled between Portobello and Macandrew's Bay. Quarterly, as a rule,

he made evangelistic tours as far as Oamaru, moving along the sea-board, visiting all the families, and holding services at Blueskin, Waikouaiti, Goodwood, Hampden and Otepopo. In these centres the settlers welcomed his visits, and gave him the best accommodation at their disposal. The services were held in barn, or woolshed, or store, or wherever roof of any sort could be found to cover the worshippers.

For nineteen years the congregation met in the old wooden Church with its romantic background of rock and bush. When it became too small to accommodate them it was removed in order to the erection upon its site of a new stone building, the foundation stone of which was laid by Mr. James Macandrew, Superintendent of the Province of Otago, and opened by the Rev. W. Will and Dr. Stuart, in January, 1872.

To the profound sorrow of all who were privileged to be acquainted with him, a mortal illness laid its grip on Mr. Johnstone in July, 1881, and as the shadows of the valley gathered around him, he was enabled through grace to sing of God's mercies, though sometimes his sufferings wrung a mournful cry from his lips. On the 11th August we found him very weak and low. "Oh," he said, "I can't tell you what I am suffering from weariness and want of breath. I am in a strait betwixt two," he continued, "I do long to be filled with the Holy Ghost, that I may have more of the presence of Jesus. Oh, when you pray for me, pray that I may be filled with the Holy Ghost." Ten days after that, at the age of 58 years, he fell asleep in Jesus.

"Mr. Johnstone sprang from a good stock," wrote one who knew and loved him well. "His father farmed

“his own freehold, and was sufficiently easy in circumstances to be able for many years to give much time and work to the Free Church congregation at Cruden, of which he was an elder; and to the Church generally, in Presbytery and Assembly. After passing through the Parish School he attended the Grammar School of Aberdeen, at the time under Dr. Melvin, the most distinguished classical teacher of his day, and of whom Mr. Johnstone ever spoke with enthusiasm, for his thoroughness and accuracy. From the Grammar School he passed to the University, taking his degree as Master of Arts, with distinction in mathematics. He received his Theological education in the Free Church Halls of Aberdeen and Edinburgh, spending two sessions in each. Shortly after he was licensed to preach the Gospel, he received a commission from the Colonial Committee of the Free Church to the Church of Otago, and on his arrival was inducted into the Church and congregation of Port Chalmers—the Rev. Dr. Burns officiating on the occasion. Though not a man of robust health yet Mr. Johnstone discharged his varied duties with the utmost punctuality and zeal till some two months before his death. His ministry was without ostentation [and noise, but he endeared himself to his people by his diligence, faithfulness, meekness and noble Christian manliness, and obtained the confidence and respect of the sister churches and of the entire community.

“As the first resident minister of the Port, Mr. Johnstone maintained the most friendly relations with the sister Churches. Being wholly devoid of jealousy he ever rejoiced in their prosperity, and his catholicity

“was reciprocated, for during his illness they gave him
“a place in their public prayers. As clerk of his
“Presbytery, and a member of Synod, he was courteous
“and obliging, taking a keen interest in the varied
“work of the Church,—as Church extension, missions,
“and every movement affecting public worship. As
“joint-convener with Mr. F. B. Cargill, of the Theo-
“logical College Committee, he was eager for the con-
“tinued prosperity of this institution, and full of plans
“for promoting it. As a citizen he was uniformly on
“the side of progress and education. In his capacity
“as senior fellow of the New Zealand University, he
“attended the meetings of Senate with regularity, and
“did much to bring that institution into harmony with
“the necessities of the higher education for the promo-
“tion of which it was established. As a Christian
“minister he was plain and practical, with unwavering
“faith in the Gospel as the power of God unto salvation
“to every one believing it; and in the fitness of the
“Church for the ends of her organisation, when backed
“and worked by members animated and directed by
“grace. In straightforwardness and manly independ-
“ence, he was not surpassed by any, either in the
“Church or the community.

“He exercised an influence for good in his congrega-
“tion and district, and throughout the Church which is
“felt and recognized, and for long years his memory
“will be cherished by his own people, and revered
“throughout our bounds.”

At the close of the following year, Capt. Thomson, the old and trusted friend of Mr. Johnstone and his family, presented to Mrs. Johnstone, on behalf of the

subscribers, a valuable property at the Port, in expression of their loving appreciation of the long and faithful ministry which God had permitted them to enjoy.

The congregation gave a unanimous call to the Rev. John Ryley, of Otepopo, who entered with characteristic ardour upon the labours of his new sphere, and the Church proving too strait for the numbers who thronged to sit under his ministry, the congregation resolved at a spirited and enthusiastic meeting which was held, to proceed with the erection of a new Church capable of seating some 800 people; and a sum of £500 for that object was immediately subscribed. The foundation stone was laid in November, 1882, by Captain William Thomson, the oldest elder in connection with the Church, and one who has laboured incessantly during many years for its advancement and welfare. The stately proportions of the new edifice, surmounted by a noble spire, show well from its splendid site alongside of the old building which is used for Sabbath school, and for other church purposes. Two appropriate presentations were made by friends of the church. Mr. J. A. D. Adams, in the name of his wife, presented to the congregation a handsome communion service; and Mr. and Mrs. Blackwood presented, on the same occasion, a beautiful baptismal bowl.

Some 36 miles from Dunedin, past the Taieri, and through the Waihola Gorge, lies the Tokomairiro Plain, comprising about 40 square miles of level land, and drained by the river of the same name. It is one of the most prosperous agricultural settlements in the Province—bounded by low hills in whose gullies linger

dark strips of bush, remnants of the forests which once clothed their sides. The plain is probably the bed of an ancient lake, and somewhere about its centre, on the Main South road, stands the prosperous town of Milton.

At an early period, as at the Port and in the Taieri Plain, the settlers here erected a church, which also served the purpose of a school. The district continued to form part of Mr. Bannerman's parish until the induction of the Rev. A. B. Todd, which took place in 1859. The plain was then, to a great extent, lying waste, unfenced and unsold; the settlers were widely scattered; and both church and school were planted at Fairfax, which was the surveyed Government township close to the eastern hills. These buildings were afterwards removed to Milton, which became the natural centre of population. Coal and lime abound in the district, and various important industries have been successfully established there.

Mr. Todd, with the hearty support of his Session, did admirable work in supplying religious services to the miners gathered at the Gorge, and in the more distant gullies at Tuapeka. After a successful pastorate extending over a period of ten years, he accepted a call which came to him from Oamaru, and was translated to the northern capital of Otago. The congregation thereupon turned their eyes to the Rev. M. Watt, of Green Island, to whom they offered a cordial call, which he declined. After a vacancy of some twelve months, the Rev. James Chisholm, a student of the Otago Church, was called, and ordained in May, 1870, the congregation marking their appreciation of Mr. Allan's services

to them, as interim Moderator, by presenting him with a weighty purse of gold.

An afflicted member of this congregation in 1874, required that his pastor, and the elders of the church, should act according to the apostolic instruction contained in the Epistle of James v. 14 and 15; and the Session sent up to the Presbytery of Clutha a reference as to the interpretation to be put upon that passage. The Court decided that there was not sufficient reason for departing from the custom of the Church in visiting the sick. The afflicted member was, therefore, fain to be content without the anointing which he lusted after.

In order to enable the minister to overtake the increasing work of the district, which included services at the Gorge, and at Akatore, and other centres, a missionary—Mr. W. Nichol—was employed. He performed his duties with much earnestness and assiduity, and on his relinquishing the appointment to proceed to a more genial climate in the north, he was presented with very substantial tokens of the people's esteem.

This congregation has been highly favoured with a body of elders of solid Christian character and shrewd intelligence. On the occasion of Mr. James Elder Brown demitting in 1882, the office of Treasurer of the congregation which he had held for upwards of 20 years, the minister, at the request, and on behalf of the Session, presented him with an illuminated address, as a mark of their appreciation of the services which he had rendered to the Church. He was one of the office-bearers who were associated with the Presbytery in 1854—one of the few survivors of that noble band of elders who assisted by their counsel on that memorable

occasion in our ecclesiastical history, to lay the foundation of a Church which is already assuming large proportions in the land.

On the 3rd July, 1882, at the ripe age of 85 years, George Brown, of Tokomairiro, one of the fathers of the Otago Church, passed into his rest. He was born in Banffshire. Like many another country boy in Scotland, he had little opportunity of attending school. The attainments he made in that way were meagre enough. He was early sent to earn his own living, and to eke out the scanty income of the household by herding a neighbour's cows. Arrived at manhood, he held for nearly a quarter of a century, a responsible position in connection with the sawmills belonging to Gordon Castle. Elected to the eldership shortly before the Disruption, when that testing time came he cast in his lot with the Free Church, and did his utmost to advance its interests in his own district. He was a hearty worker in the Sabbath school, and the prayer-meeting would never have languished if all the office-bearers had been like George Brown. He left his native land for New Zealand in 1850. Before leaving, his fellow-workmen and others presented him with an address and purse of sovereigns as a token of their respect. Shortly after coming to Otago, he was elected to the eldership in the First Church. For about five years he discharged the duties of his office with singular fidelity. Dr. Burns used to speak of him as a model elder. He removed to Tokomairiro in 1856. He was eminently loyal to Christ, with a loyalty that sprang from practical acquaintance with His love and practical experience of His redeeming grace. As a

consequence he was loyal to Christ's Word, loyal to the Presbyterian Church Acts and Ordinances, because he believed that these were more scriptural than aught else. He was also eminently helpful to the Church he loved by his counsel in session, by his fidelity in visiting the sick, by his kindly sympathy with the minister, by his fervent prayers for the furtherance of every good work, and by his cheerful liberality.



CHAPTER V.

Knox Church.—Dr. Stuart.—First Church, Invercargill.—West Taieri.

THE population of Dunedin, for some years, had been making slow but steady progress, and, in 1858, it reached a total of about 2,600. The Presbyterian element was far in excess of the church accommodation provided for it; and that consideration, combined with the thought of the advancing age of Mr. Burns, forced the conviction on some of his people that the time had come for the establishment of a second Presbyterian Church in the town. The question was taken up at several meetings and fully discussed in all its aspects. About this time the Rev. Mr. Jeffreys, an Independent clergyman, who preached to a small congregation in the Mechanics' Institute, was constrained through ill-health to discontinue his public ministrations, and his people resolved to take steps to appoint a successor. But when they heard of the movement in the First Church, the two congregations met in conference, and wisely decided to act in concert in the prosecution of their common aim. A committee was accordingly elected with instructions to make application for an additional minister for Dunedin. The interests of the Sustentation Fund were protected by a formal pledge which guaranteed it against diminution or loss, and the movement being thus sufficiently encouraging on its financial side, steps were

taken to secure a suitable site, and subscriptions were raised for the erection of a second church. Mr. Burns gave the proposal his earnest support, and with the sanction of the Presbytery, the selection of a minister was entrusted to a commission consisting of Dr. Bonar, the Convener of the Colonial Committee of the Free Church of Scotland, Dr. Guthrie, and Professor Miller, of the Edinburgh University. In their letter of instructions, the Committee clearly enough indicated the sort of minister they wanted. It was required that he be "a pious, energetic, and godly man, one willing to take a particular interest in securing the hearts of young men for public good, and who would allure the people to church-going habits." Stress was laid upon good, vigorous health, and experience in the ministry, and it was expressly stated that the founders were less anxious about his denominational connection than they were to have an experienced and devoted minister, who would heartily co-operate with the Presbytery.

A site at the corner of Great King and Frederick Streets, was gifted by the Hon. J. H. Harris, who laid the foundation stone of the new church in November, 1859. The building was plain, after the Doric style, with pilastered portico, and surmounted by a bell tower and dome. It was seated for nearly 600 worshippers, and cost about £2,000. A suitable manse was also erected in George Street, in close proximity to the Church.

The election of the Commissioners fell upon the Rev. D. M. Stuart, of Falstone, Northumberlandshire, who arrived in January, 1860, and for some Sabbaths occupied the First Church pulpit, to enable Mr. Burns to

visit and organise congregations in the South. The new church was opened with special services of an impressive kind, and the older congregation, in a spirit of true Christian benevolence, gave its collection that day in aid of the liquidation of the debt upon the new building which appropriately bears the name of Knox. The induction service was held on the 16th day of May, and soon after that the organisation of the congregation was crowned by the formation of a Session and Deacons' Court. Captain William Cargill, one of the elders-elect, passed away into his rest before his induction into the holy office, and a memorial minute was inscribed on the Church's records testifying to the esteem in which the founder of the Settlement had been held.

The popularity of Mr. Stuart's ministry was attested by the extraordinary fact that barely four months had passed since the celebration of the opening services, when the necessity for enlargement forced itself upon the attention of the Deacons' Court, and with characteristic energy of faith they applied themselves to meet the urgent demand made upon them for increased accommodation. In June, 1861, the enlarged church was opened with 900 sittings available; and a commodious class-room was erected later on.

The Church and Settlement were called, in 1862, to mourn the loss of one who had taken an active and prominent part in public affairs. Mr. C. H. Kettle had held the office of Chief Surveyor up to the time of the dissolution of the New Zealand Company, and soon after that event he was appointed Government Surveyor by Sir George Grey. After a brief tenure of office he

retired to more private pastoral pursuits at Kaihiku. In 1860 he again took up his residence in Dunedin, and engaged at times in the practice of his profession. Entering the political arena he became Representative of the Province and Auditor of Public Accounts. He took a lively interest in every project that had for its object the promotion of the best interests of his fellow-men. In the formation of the Young Men's Christian Association he took a leading part, and manifested untiring zeal in his efforts to give vitality to the operations of the Maori Society. To the church and to the world he presented the noble example of a man humbly but faithfully performing the duty which lay to his hand to do. Mr. Kettle held the office of elder, to which he had been elected by Knox congregation shortly before his death.

At a congregational meeting held in May, 1871, it was resolved to build, alongside of the manse, a new church, capable of accommodating from 1,000 to 1,400 people; and on the 25th day of November of that year—the tercentenary of the death of John Knox—the foundation stone of the new structure was laid. It is designed in the perpendicular style of Gothic architecture, and is cruciform in plan—a magnificent Christian temple unsurpassed in the colony for architectural beauty, dedicated by the devotion of the people to the worship of God. An organ of superior construction, which cost in London some £1,200, was recently introduced into the church; and, let into the wall, on the right-hand of the pulpit, the eye lights on a graceful memorial of Dr. Stuart's affection for some of his departed counsellors and friends. It is a marble slab,

inscribed with the words, "Erected by the first minister of this church in grateful remembrance of William Cargill, John Gillies, James Wilkie, George Hepburn, and Robert Hood, who as friends were wise and sympathetic, and as the first elders of this congregation able in counsel, and unwearied in works of faith and labours of love. 'Blessed are the dead which die in the Lord.' Rev. xiv. 13. A.D. 1884."

The death of Mr. John Gillies, in July, 1871, was an event which caused widespread sorrow not only in the church, but also in the entire community. "He was one of the best known of our early settlers, and the tried friend of education and religion. During the nineteen years of his residence in Otago, every measure and institution for the general good had his earnest sympathy and hearty support. He was born in Rothesay, Isle of Bute, on the 22nd April, 1802, and was ordained an elder of the Church of Scotland in 1830. He took a deep interest and an active part in the affairs of the church during the 'ten years' conflict.' Into the questions respecting the civil establishment of religion, lay patronage, spiritual independence of the church, and education, which in those times were keenly discussed throughout Scotland, Mr. Gillies threw himself heart and soul at public meetings, but especially in Presbytery, Synod and Assembly. The educational spirit which he did so much to awaken, obtained for Rothesay the labours of some of the most eminent educationists of Scotland. Among the first of its class in his own country the Industrial School of his native town was mainly originated by him. In Mr. Gillies the rights of the Christian people and the spiritual inde-

pendence of the church found an unflinching supporter. When it became known that the evangelical ministers, at the celebrated Convocation of 1842, resolved to abandon their worldly all in defence of the cause of Christ, Mr. Gillies and his fellow elders hastened to assure their minister, who formed one of the patriot band, of their sympathy and support, in these words, in which we discern his decision of character and appreciation of sacrifice for the truth—‘That we cordially approve of the conduct of our minister, and we resolve in the strength of Divine grace to make common cause with him and his brethren in whatever trials and troubles they and we together may be called to endure from our maintenance of those principles.’

“Mr. Gillies left the Establishment at the Disruption. His executive energy and fertility of resource often stood his Church in good stead. As it was known that the great majority of the congregation would secede from the Establishment with the minister, the question of accommodation caused some anxiety. Mr. Gillies suggested the roofing of an extensive enclosure used as a cooperage, belonging to one of the members; the idea took, and in a few days very tolerable accommodation was provided for 1,000 worshippers. One of the peculiar features of his character was his constantly acting from a sense of duty after full and prayerful consideration. As an instance, we may state that we have heard members of his family mention the following circumstance under which he resolved to emigrate:—Early in 1851 his attention was drawn to Otago as a desirable field for settlement. But previous to communicating his views to any beyond the members of his

family, he asked them to join him in prayer to God for a whole day in reference to changing their home. Having obtained their concurrence, he called them together at the close of the day they had fixed on, in order to collect their mind upon the matter, and finding that it was favourable to emigration, he declared his purpose to make immediate arrangements for carrying it into effect. On his resolution becoming known, favourable offers came from many quarters in the hope of inducing him to change his mind, but all in vain. Having resigned his various public appointments, he emigrated with his family to Otago, arriving in the *Slains Castle* on the 6th November, 1852. He shortly after entered into partnership with J. Hyde Harris, Esq., at the time the only legal practitioner in Dunedin; and was admitted a barrister and solicitor of the Supreme Court of the colony. He was returned as one of the members of the first Provincial Council, and for some time held the office of Speaker. In 1857 he received the appointment under the General Government of Sheriff and Resident Magistrate of Otago.

“Considerable as were Mr. Gillies’s public services, those he rendered to the Presbyterian Church of Otago were important and manifold. He took the chief work in floating the Sustentation Fund, confessedly the great anchor of the Church. The now flourishing Church of Tokomairiro had him for a nursing father, and while the willing servant of all the churches, Knox Church—of which he was a founder and an elder—will long own its obligations to his activity, faith, hope, and intelligence. He was the earnest advocate of missions to the Maoris, and to the Chinese, of the mission to seamen,

church extension, and of the union of the Presbyterian Churches of New Zealand. As a church trustee he did much to secure the settlement of the Trust Lands by the legislature of the colony. While an ardent friend of elementary schools, he was a strong supporter of the arrangement by which one-third of the annual proceeds of the church estates was devoted by Parliament to the endowment of a chair in the University, years before the movement in favour of it was seriously taken up. In Mr. Gillies the Otago Bible Society had a sure friend. To such institutions as Sabbath Schools, Bible Classes, and Young Men's Associations, he extended his sympathy and support. Under a somewhat stern exterior there lay a heart that devised liberal things for orphans and widows. To the penitent he was singularly tender and forbearing. Holding the Gospel to be the true remedy of many of our social and all our moral distempers, he laboured for its diffusion by tract, book, and the living preacher. In a word, in Mr. Gillies, religion, education, and philanthropy had an advocate who was liberal to self-denial, and beyond it." *

The following year Mr. James Wilkie, another elder of this church, entered into his rest at the early age of 57 years. Of a retiring disposition and of weakly physique, he was in large measure incapacitated from taking an active part in the stormy strife of public life, but wherever a field of usefulness to his fellow-men opened to him in Church or State, quietly and unostentatiously he was ready to occupy it, and cheerfully rendered help to those who required it. He was born

* *Otago Daily Times.*

in Forneth, Perthshire, in 1817, and arrived in Otago in 1852. Ten years later he retired from business, and devoted himself to works of benevolence and charity. He won the esteem of a very wide circle of his fellow-colonists by his open-handed liberality, which rejoiced to give help without courting publicity. When he died the widow and orphan, the destitute and afflicted sorely missed him. About the year 1868 he was elected a member of the Committee of the Otago Benevolent Institution, and continued, until health failed him, to take a deep and active interest in every case of distress which came to light. He was one of the leaders in the movement for the establishment of Knox Church, and was among the first elected to the eldership by this congregation.

Soon after the organisation of the Church was completed a congregational missionary was appointed. The first who held the office was Mr. H. L. Gilbert, one of the elders, but he retired from the position in the following year to take charge of missionary operations in connection with the "Bethel Union" at Port Chalmers. He was succeeded, after an interval of two years, by the Rev. P. Anderson, who had been for twenty years on the mission-field in Jamaica, and who on his return to Glasgow in failing health, had undertaken a mission to the cabmen of that city. He came to Otago in 1864, and in connection with Knox Church did excellent work at North-East Valley, Waikari, Pine Hill, and other centres, where he preached and established Sabbath Schools and visited the families who were scattered up and down on hillside and valley. Mr. Anderson laboured in his office with much accep-

tance and success till his death, which occurred early in 1868. The work which he laid down was taken up for a brief period by Mr. James Chisholm, now minister of Tokomairiro. Mr. Duncan Wright, who for some time had done good work in Crieff in connection with the Free Church, was appointed to the vacant office, which he held for only two years, and retired to undertake the duties of Secretary to the Dunedin Young Men's Christian Association.

Knox Church, through its missionary agencies, has covered a large and important area, and fostered a number of small stations which have either developed already [into settled charges, or are in a fair way to attain to that desired consummation. Blueskin, North-East Valley, Ravensbourne, Mount Cargill (where Missionary Morris first broke ground by conducting service under a Broad-leaf tree), Whare Flat, at the foot of Flagstaff, Pine Hill, Waikari, and Pelichet Bay, have all been carefully tended, either wholly or in part, by this vigorous congregation, not only by the home-missionaries of the Church, but also by a body of zealous and devoted office-bearers who preached the Gospel unweariedly from Sabbath to Sabbath, and multiplied, in destitute districts, Bible Classes and Sabbath Schools. Foremost in these labours of love have stood Messrs. Reith, and Scoullar, and Robert Chisholm, who have ungrudgingly exerted themselves to advance the Kingdom of our Lord. And while all this sanctified energy has been expended in order to the diffusion of Gospel truth, the interests of the children of the congregation have not been overlooked. In addition to the ordinary Sabbath School work and

Bible Classes, a fortnightly service in the Church, conducted by Dr. Stuart, is devoted to the Catechetical instruction of the young in Scripture truth.

A committee was appointed in 1865, to organise a night-school for boys who were engaged at work throughout the day. Evening classes were thus successfully established in the North District School under Messrs. Robert Stout and David Ross, and about seventy pupils were enrolled. This evening school was the precursor of the classes now so successfully carried on by the Caledonian Society. It was at the instance of the office-bearers of Knox Church that steps were taken to form a Bible Society in Dunedin, and it was on their motion that efforts were made by the Church to secure a Chinese missionary to labour among his countrymen who had been drawn to Otago by the fame of her auriferous wealth.

The Knox Church congregation, from the very outset, have shown a right loyal and magnanimous spirit in regard to the Sustentation Fund; and the amount contributed annually has materially assisted the weaker congregations throughout the bounds. Not only did they erect their own buildings before the springs of the Trust funds began to flow, but they were ever ready to contribute generously to others. The Deacons' Court gave special collections in aid of building churches on the Tuapeka goldfields, in aid of the Kaikorai and Blueskin churches, and to the Anderson's Bay congregation, in aid of their Manse Building Fund. For a considerable time they contributed £50 annually towards the maintenance of Ordinances at Ravensbourne; and they not only relieved their own poor, but

also extended a generous help to all who were in need. When the settlers' homes were ravaged by Maori hordes in the Taranaki war, they gave liberal aid to the Fund for their relief. To the Benevolent Institution, and the Bethel Mission, and to Missions to the Heathen in many lands, they gave annually substantial help. To Religion and Benevolence by this congregation alone was contributed during the period embraced between the years 1860 and 1883 the astounding sum of close upon £52,000.

The popularity of Mr. Stuart and the importance of the work which he was privileged to do in Otago attracted the attention of the educational authorities at home, and in 1872 the public at large joined his own congregation in congratulating him on the graceful act of the Senatus of the St. Andrew's University in conferring on him the honorary degree of Doctor of Divinity.

Soon after his arrival in the colony Dr. Stuart's heart was torn by a mighty sorrow—pierced with a grief that never decayed. He lost his wife in 1862, and the bereavement was mourned by congregation and general community alike; and in the holiest times of the church's life her memory is revived, to the outward sense, by the two communion cups which he presented to his congregation as a memorial of her. Twenty-one years later on, the darkness of another heavy trial fell upon his soul in the sudden and swift removal of Alexander, his second son, a young man of considerable promise and richly dowered with natural gifts.

Mr. George Hepburn, an elder of this church, and one who was much respected, and had rendered impor-

tant and manifold services to the congregation, died at the close of 1883 at the ripe age of 81 years. He arrived in Otago in 1850. On his retirement from business he sat for some years in the Provincial Council as member for the Wakari district, and later on, he represented Roslyn in the General Assembly. Soon after his arrival in Otago he was inducted into the eldership in the First Church. When Knox Church opened in 1860, he was appointed one of the interim Session, and continuing his connection with this congregation, he was duly elected and inducted into office. To the end he actively interested himself in all the church's schemes, and in all that tended to promote its progress and welfare.

Dr. Stuart has made his power felt in Dunedin, as beyond question, the central figure in a church which has proved herself to be a vast moral force in the entire community. In his pastoral visitations, his genial manner wins all hearts. He moves about unweariedly, from one deed of mercy and kindness to another, and in their times of emergency and sore embarrassment, his robust Christian counsel is sought by churches and by individuals alike. He has helped forward all public movements that aimed at the moral elevation and social well-being of the community, and has advanced with all his might the educational interests of the land.

Invercargill is the capital town of the old Southland province. Its name was the suggestion of Governor Gore Browne. When His Excellency visited Dunedin in 1856, the need of an additional port of entry at the southern extremity of the Province was urgently pressed on his attention. A remnant of whaling stations estab-

lished at various points along the coast, traded directly and irregularly with some of the Australian ports, and ran in their cargoes free, to the prejudice of the Provincial revenue. The Governor promised to remedy the evil complained of by the appointment of an officer of customs at the Bluff; and at a public *dejeuner* given in honour of his visit at the Royal Hotel, His Excellency referred in graceful words to the indebtedness of the Province to Capt. Cargill, and proposed that the southern town should be named in honour of him—Invercargill.

The Bluff, or Campbelltown, is the Port of Invercargill, and is distant from it some 18 miles. The railway connecting these two places was the first constructed south of the Waitaki, and was opened officially for public traffic in February, 1867. The Bluff was known as a whaling station as early as 1850, and it was then no unusual sight to see eight or nine square-rigged vessels lying at one time in its capacious harbour. The village has a bleak, unattractive appearance, which disappoints the eye gazing for the first time upon a New Zealand shore. It lies at the foot of a remarkable hill, or headland, which is some 600 feet in height, and is covered with low scrub, and flax, through which travellers sometimes press their way to get an unobstructed view, across the straits, of the massive mountain tops of Stewart Island, which rise like a dull cloud in the distant sky.

Invercargill, which is distinguished above all other towns for the width of its streets, is built on a slight elevation close to the estuary of the Oreti, or New River, while the flat lands which encompass it—once a wild

waste of swamp—are drained by the Waihopai, a small stream which flows into the estuary hard by. It was closely hemmed on two sides by dense belts of sombre bush out of which a large trade in timber has been carried on. The forest lands, in ever growing area, are giving place with the passing years to roads and dwellings and fields of waving grain; and already across the Waihopai, through the Waikivi Bush, and up the Makarewa valley, on the one side, and down past Oteramika to the fat pastures of Edendale on the other—the hand of industry has subdued the wilderness and built villages and farmsteads where the stately pine and the blushing *rata* grew. As Invercargill is the natural outlet of a very rich and extensive agricultural and pastoral district, settlement, within the past few years, especially, has proceeded rapidly and on a firmer basis than before. The old wooden shells of buildings, which were run up rapidly in early days, to meet the immediate and pressing wants of an adventitious population, have almost entirely been displaced by solid and permanent erections which attest the growing prosperity of the town. The streets and roads which were often of the sort called “corduroy,” are now unexceptionably good and traversed by tramway rails; and the foot-paths which, in days of old, were made of Tasmanian battens laid on sleepers, have now given place to broad asphalted pavements which are thronged with promenading crowds on Saturday nights.

Mr. Stuart, who owned the country now known as Edendale, rendered an important service, in the early days, to the young community, for which his name was long and very deservedly held in honour. In 1858 he

had succeeded in getting conveyed to his station, some thirty miles distant from Invercargill, a year's supply of stores for home-use. The country was then a trackless waste with long reaches of swamp and boggy ground which rendered travelling unpleasant and sometimes perilous, and made cartage an undertaking that was extremely expensive as well as laborious. Shortly after Mr. Stuart had got his supplies, owing to contrary winds the vessels bearing the usual stores to Invercargill did not arrive, and famine prices began to rule. One respected citizen it was alleged, lived for a whole fortnight on no more substantial diet than dried apples and tea. Some others were not so fortunate as to possess even these resources. So, in their extremity, they sent a messenger to Mr. Stuart imploring his help, and he with prompt generosity sent back to the town over tussock and black morass, a considerable part of the provisions which he had so recently laid in for home-consumption.

The Rev. Alexander Bethune, M.A., a licentiate of the Free Church, who had been engaged for some time as teacher of the public school at Green Island, settled in 1856 on land which he purchased in the neighbourhood of Invercargill. He conducted Divine Service regularly under a variety of discouraging circumstances, until the date of the Rev. A. H. Stobo's ordination, which took place four years later on. For a few Sabbaths, the congregation worshipped in Lind's Hotel; they were then accommodated with an apartment in Her Majesty's Gaol; thence they removed to Mr. Calder's store, and on the completion of the Court House they for some time stately assembled there.

The Rev. W. Bannerman visited the district as early as 1856, when the surveyors were on the ground marking off the site of the town; and for several years his visits were repeated as often as opportunity served. Through his hands a petition praying for the establishment of Gospel ordinances in Invercargill was laid before the Presbytery of Otago; and an urgent application was therefore dispatched to the Colonial Committee of the Free Church, for a suitable minister to occupy that wide and promising field of labour. Meanwhile from time to time, deputations were appointed to visit the southern districts and conduct Divine service, wherever centres of population could be found. Early in 1860, Mr. Burns, by appointment of Presbytery, preached and dispensed ordinances in Invercargill. Eighty-three communicants sat at the Lord's Table, and the Rev. A. Bethune and Mr. Thomas Ferguson acted as elders on that occasion.

In June of that year the Rev. A. H. Stobo was ordained, and he admirably performed the pioneering work which was required of him. From the outset of his ministry he manifested a readiness to carry the Gospel to distant settlements, and to foster charges at any cost of labour to himself. Distant as his centre of operations was from Gabriel's Gully, he cheerfully took his share of labour there, as one of the ministers of the Otago Presbytery. An active and influential member of the Supreme Court of the Church, he all along the line of negotiations for Union, with a steadiness and consistency of purpose which won admiration, advocated the unification of all the Presbyterian churches of the colony.

Up to the period of the first "rush" to the goldfields, the town made slow advance both in population and in prosperity, but after that date—about the middle of 1862—an abnormal growth began to manifest itself; multitudes now thronged the highways who could hardly find roof-trees to cover them; vacant allotments were speedily bought up and built upon; the town burst, with the excess of its people, its former narrow limitations, and on every side whole streets of habitable dwellings sprang into being as if by the touch of a magician's wand. The work of one minister counted for little in such a state of things as now prevailed, and application was made to the Home Committee to send out a second; but before he arrived the excitement had passed and a sudden collapse had come. Scores of houses on every side were now tenantless, the streets were deserted, and business was unnaturally depressed. That was about 1865, and for some years after that the signs of a vanished glory in a multitude of dismantled and decaying tenements met the eye at every turn. The second minister destined for Invercargill was therefore placed at Wallacetown, a growing agricultural settlement on the wooded banks of the Makarewa.

Mr. Stobo held service for some time in the Court-house. From that building the congregation removed to the Schoolhouse in Tay Street; and in 1862 a new church capable of seating 400 people was opened for public worship. Later on the building was considerably enlarged to meet the requirements of the congregation. And some years subsequently to that, a handsome and commodious manse was erected on a section adjoining the church, which the first minister and his wife were permitted to occupy only a short time.

Early in 1875 Mr. Stobo visited the home-country on furlough, and on that occasion his people testified their affection for him by the substantial presentation which they put into his hands. Some two years and a-half after his return he was constrained by the state of his health to retire from active work for six months. During the most part of that time his pulpit was occupied by the Rev. J. Summers who, on Mr. Stobo's return, received a gratifying token of the people's respect and appreciation of the services which he had rendered to them both in the public and in the private ministrations of his holy office. In the following year it became known throughout the bounds of the Synod that Mr. Stobo's state of health, if not permanently incapacitating him for the work of the ministry, was yet so seriously impaired as to compel him to relinquish the active duties of the pastorate, and to accept the position of *pastor-emeritus* in the church. The information was received with profound regret, for he was regarded as one of our ablest and most devoted ministers, whose record stood high for services rendered and toils endured in the interests of the Kingdom of Christ. With the view of contributing to his comfort his congregation unanimously agreed to give him a generous annuity during the period of his invalidation.

In 1880, the congregation called the Rev. John Ferguson, formerly an Otago student, and a bursar of Knox Church, to be their minister, and at the soiree on the occasion of his induction, when Mr. Stobo entered, the affection for their first pastor, who had been so sorely tried welled up irresistibly in their hearts and starting to their feet under one common impulse they

received him standing and with enthusiastic cheers. Mr. Stobo continued to conduct services occasionally in the church, and at one of the mission stations, until sore domestic bereavement compelled him to go on furlough to one of the Australian colonies. Only those who had personal knowledge of Mrs. Stobo—of her brightness, and simple Christian faith, and of her loving and tender devotion to her husband in the dark days of his sore affliction, can in some measure conceive the greatness of the grief that almost overwhelmed him when God saw meet to take her to Himself. But the loss was a public one in every sense of the word. Her kindness and hospitality knew no bounds; unweariedly she ministered to the sick and desolate, and her consolations abounded to the poor and needy. She laboured with untiring zeal in the Sabbath school, and every agency of a religious and philanthropic kind readily enlisted her sympathy and help.

Mr. Ferguson began his work with a popular ministry which necessitated the enlargement of the church. He moved vigourously on all the lines of congregational activity; mission stations which had been opened years before were carefully fostered, and new ones have been started with ample promise of success. Appleby, Clifton, Myross, and Roslyn have been carefully tended by the minister, aided by the efficient and diligent labours of the Rev. A. Bethune, who, as missionary, has rendered important services to the congregation and church at large.

The Church sustained a loss in the removal to Melbourne of Mr. and Mrs. Thomas Watson, who for many years had taken an active and enlightened interest in its

prosperity and progress, and had rendered valuable help in the furtherance of every work of benevolence and mercy. Mr. Watson was elected to the office of deacon in 1861, and five years later he was called to the eldership. As early as 1860, with the earnest help of Mr. Calder, now of Melbourne, he opened a Sabbath school of which he became the superintendent. It grew and multiplied until the number of enrolled pupils in the central and subordinate schools of the church, has reached a total of some 700, who are instructed by a staff of some 60 teachers. In August of the present year (1886) before Mr. Watson left Invercargill to enter upon his new duties as manager of the Bank of New Zealand in Melbourne, he and his wife were entertained by their Christian co-workers at a pleasant social meeting in the hall of the Church; and, at a later demonstration in their favour, they received from their numerous friends in the city, through the hands of the mayor, a substantial and costly token of the public esteem in which they were held.

In the following month, another office-bearer of this church—Captain A. J. Elles—was removed by death in the 71st year of his age. He was the son of a Scottish Presbyterian minister, and was born at Saltcoats, the scene of his father's ministerial labours. At an early age he showed a strong liking for the sea, and was entered as an apprentice on board a vessel that was engaged in the East India trade. He received his first command on attaining 23 years of age, and for some time traded between the West Indies and English ports. He afterwards received command of the *Philip Laing*, which brought the pioneer emigrants to these

shores. While lying in harbour at Port Chalmers, Captain Elles was married to the eldest daughter of Dr. Burns, who predeceased him some years. Returning to Scotland by way of India he left the *Philip Laing*, and sailed for Sydney in the *Pioneer*. After several trading enterprises, he obtained a charter in connection with the relief expedition intended for the discovery of the explorer Leichardt, but on his way to the Gulf of Carpentaria, his vessel got upon a reef and became a total wreck. On his return to Sydney he was appointed to one of the steamers engaged in the Hunter river trade. The New Zealand Government having offered him the appointment of sub-collector of customs at the Bluff, he accepted it, and entered upon his new duties in the beginning of 1856. From the Bluff he removed to Invercargill, where he held the office of collector of customs till some six years ago, when he retired upon a pension, and was succeeded in his office by Mr. Borrie. After some months of intense suffering he died in faith, resting in confidence on the finished work of the Lord Jesus Christ.

West Taieri, or Outram, as it is now called, is situate on the banks of the Taieri river, under the hills of Hindon and Maungatua, and commands a view of rich and well cultivated fields extending east and west for many miles. The swamps are long since drained, and only a small forlorn remnant of the primeval forest stands in solitary weirdness mid the cornfields on the plain.

This district, in the early days, formed part of that vast territory committed, in the original ecclesiastical division of the country, to the pastoral care of Mr. Will. During the first few years services were held in the

district monthly, and, later on, regularly every three weeks.

Towards the close of 1860 the Rev. James Urie was ordained as the first pastor of West Taieri, with North Taieri as a preaching station. The congregation speedily set to work to build a church and a manse for the accommodation of the minister. But things got out of joint; troubles gathered thick round Mr. Urie, and his strained relations with some of the people led to his resignation some three years after his settlement. A re-adjustment of boundaries then took place, and West Taieri, and Waipori a mining centre, were declared a sanctioned charge.

The Rev. W. Gillies, who had prosecuted his studies for the ministry in the home country, was ordained by the Presbytery and inducted into the pastoral charge of the district in 1865. Preaching stations were established at Maungatua, five miles distant, and at Waipori, ten miles distant from his home; and prayer meetings were commenced, and other agencies employed fitted to spread and deepen interest in spiritual things.

The congregation having outgrown the capacity of their church resolved to build another of a more solid and permanent character. The foundation stone of a new brick building was therefore laid in 1865 by Mr. John Gillies, father of the minister, and an eminently useful and respected elder of Knox Church, who has left behind him an abiding and melodious memorial of himself in the bell which now hangs in the tower. The church is about two miles from Outram, and stands embowered among stately trees which only half reveal it to the passer-by.

After an energetic and successful pastorate which extended over ten years, Mr. Gillies closed with a call which came to him from Timaru; and he was succeeded by the Rev. James Kirkland, who had laboured for three years with much encouragement and with evident tokens of success at Hokitika, on the west coast of New Zealand. To his new field of labour he carried with him many special gifts, and a rich store of ministerial experience which have made his ministry fruitful of lasting good.

A notice of this district would be hardly complete without some reference to the daughter of one of the settlers at Maungatua, who has been long known to the Otago public under the name of the Taieri Fasting Girl. She was confined to bed for nearly 16 years, during part of which time she lay in a sort of trance, and entirely abstained from food. Her faith is strong and her spirit feeds with sweet relish on the Word of God. When talking on holy themes the light of a spiritual intelligence illuminates her face, and reveals the hidden sources of her strength and consolation. "A few days ago," she once said to a friend, "I seemed so close to Jesus and the bright happy land, that death appeared a very narrow line across which I could step quite easily." "The best and happiest time of a Christian," her friend said, "is when he realises Christ as a real, living, breathing presence." "Yes," she replied, "I sometimes feel as if Jesus were breathing over me, yea breathing through me, making me strong and pure." A man said to her, "Scripture assures us that if you have faith as a grain of mustard seed, you will say to this mountain, Remove hence to yonder place, and it

shall remove; and nothing shall be impossible unto you. Well then, exercise your faith, stretch forth your paralysed arm that it may become whole as the other." "I have not received a command," she meekly replied, "to stretch forth my arm, when I do receive it I hope I shall have faith to obey." The latter part of that conversation, recorded in the *Evangelist* some years ago, receives a curious illustration from recent events. The Maungatua correspondent of the *Otago Daily Times*, writing under date June, 1886, says, "No doubt some of your readers will remember the interest awakened some years ago regarding Miss Ross, of Maungatua. Strange events have taken place within the last two days, which have occasioned more excitement than the trance in which she lay for about six weeks in 1870. Early last week Miss Ross was so much worse than she had been for a long time that some of her relations despaired of her surviving much longer. On Sunday she had an interview with a lady possessed of the gift of 'faith healing,' as it is generally termed. This lady commanded Miss Ross to rise up on her feet, and strange to relate, she was obeyed. She was able to rise and leave the bed on which she had lain for 16 years. This is the more wonderful as she has been for some time paralysed on one side. To-day (Monday) she was so far well as to be able to take a drive through the district. This has naturally excited a great deal of interest here, and whatever opinion may be formed regarding the event, the evidence is too strong to admit of any doubt of its occurrence." A thanksgiving service was held at Woodside in connection with this wonderful recovery.

CHAPTER VI.

The discovery of gold.—Lindis.—Gabriels.—Dunstan.—Wakatipu.—Government provides for the maintenance of order on the Gold-fields.—Hospitals.—Social life.—Gospel tents.—An adventure.—An unsuccessful tea meeting.—Effect of discoveries of gold on Provincial progress.—Energetic movements of the Presbytery of Otago.—Rev. W. Will sent to Scotland to bring out ministers.

THE progress of settlement in Otago, up to the point which we have now reached, had followed the normal law of growth of most young communities. That unceasing and laborious industry which patiently tills the ground and slowly gathers in its fruits, was the material basis of the prosperity which now began to shine on the path of our pioneers. The ordinary channels of trade were neither deep nor ill-defined, and outside of these there was little encouragement or scope for the higher flights of speculative enterprise. Indeed, at the opening of this second period in our history, clouds loomed darkly in the sky, and disturbed the peaceful outlook of some who had embarked their fortunes in land-investments, or in over-bold adventures in trade. Business on every line of operation languished, and remunerative markets could hardly be found for the provincial staples of wool and grain. But one morning in the month of June, 1861, an official announcement appeared which materially changed the aspect of things and kindled intense excitement throughout the land. It gave authentic information concerning the discovery of a goldfield of marvellous

richness at Tuapeka, distant from Dunedin some 60 miles.

As early as 1851, gold dust and specimens of auriferous quartz had been found at Goodwood; and though the fact was reported to Capt. Cargill, yet it was reckoned of such small significance that nothing was done to stimulate search for the precious metal in the unexplored region lying outside of the Otago Block. Five years later, Surveyor-General Ligar found gold very generally distributed in the gravel and sand of the Mataura, where it washes the base of the low rounded hills of Tukurau. The impression gained ground that the ranges in which the river has its source would prove auriferous, and one or two parties went out to prospect, but nothing satisfactory followed. At last the Provincial Government, incited by the reports which were daily circulated, offered a bonus of £500 for the discovery of a remunerative goldfield. It was in March, 1861, that a vision of boundless wealth began to float before the minds of the colonists—the outgrowth of marvellous reports which came to them from Lindis. That is the name of a river—a tributary of the Clutha—on the west side of the Dunstan range, a few miles from the southern shore of Lake Wanaka. Like the greater portion of the interior of the Province, the country here is very broken, and traversed by numerous creeks which render it difficult for traffic. By the ordinary practicable route the distance from Oamaru, or from Dunedin to Lindis was about 150 miles. There were no tracks to guide the traveller; the rivers were unbridged and the country was without inhabitant. A road party of sixty men, who were working for the

Government, picked up some nuggets in the river bed after their day's work was over. Want of rations alone kept them loyal to their engagement, which they would have readily abandoned for the more alluring and profitable employment of gold-seeking, had a market or stores been easily accessible. News of their discovery spread far and wide, and, notwithstanding the tremendous difficulties of the route, it was estimated that by the end of April, not less than 300 men, attracted from various parts, were located upon this field.

But the reputation of Lindis became suddenly obscured by the splendid discoveries of Gabriel Read, which for a while convulsed the settlement, and ultimately modified its character by the introduction of new and diverse elements which infused new energy, and a spirit of far-reaching enterprise into its political, and especially into its commercial life. Read, an intelligent and observant miner, set out on a systematic exploration of the country, furnished with only the simplest appliances for prospecting for gold. On the bank of a small tributary of the Tuapeka river he wrought for ten hours with good results, and when thoroughly certified by his own success of the undoubted richness of the field, he announced to the Government his great discovery. When the official notification was made that little more than sixty miles from Dunedin golden nuggets and dust might be got for the gathering, the excitement of the people knew no bounds; and as the days passed on, bringing ever new confirmation of previous tidings of the wealth that fell to the miners' lot, and demonstrations of it in the little heaps of yellow



Gabriel's Gully and Blue Spur.

metal which were, in some windows exposed to view, preparations for a visit to the "Diggings" became almost universal. Horses and drays almost immediately grew to be property of unspeakable worth; miners' implements of all sorts which happened to be in stock rose in price correspondent with the keenness of the inquiry that was made for them; and though the purchaser sometimes winced at the extortion practised upon him, yet the stores were speedily swept of the outfits now in demand.

The social and economic relations of the people began now to be seriously disturbed. Offices and shops were closed, and their owners, with swag on back, were all afoot on their way to the streams which flowed over sands of gold. Tradesmen's tools of every description were disdainfully cast aside; and men left their work and broke their contracts to seek riches by other methods than through the slow process of a laborious, and as they reckoned it, an ill-paid industry. The land was neither ploughed nor sown, and in order to supply life's simplest needs, stores were imported from abroad. Dunedin, in those days had a dreary and abandoned look, and some of the few surviving early settlers affirm that it was hardly possible, at times, to find two men at church—the congregation consisting almost exclusively of women and of children of tender age.

News of the splendid returns from the Otago gold-fields soon travelled far, and created a ferment in the neighbouring lands. The result was an immense inflowing of population from the adjacent provinces, and from the Australian colonies and other parts. Before many months had passed, upwards of 4,000 miners were

at work, representing a population of some 12,000 people in the Tuapeka district; and the wisdom and resources of the Government were taxed to the uttermost to deal with the tumultuous elements which mingled with that great mass. The Superintendent of the Province, accompanied with a mounted escort, went up to Tuapeka to use his influence and authority for the maintenance of order, and under the direction of Mr. J. L. Gillies, and other leading men, a Vigilance Committee was organised, which charged itself with the preservation of peace and order, until such time as the Government should be able to complete its Goldfields official staff.

As the winter months dragged slowly on the miners suffered great privations from cold and wet; and to add to the distress and misery of many of them, provisions, partly from their scarcity, and partly from the extreme difficulty of carriage to the centre of operations, rose to famine prices. While that was of little moment to the few who were fortunate enough to have selected rich ground, it bore with peculiar severity on the great multitude whose toils were absolutely without reward. Those who were unsuccessful in one place gradually spread themselves over the country, until Wetherstones, Waitahuna, and other gullies were occupied by numerous mining communities.

Among those who were attracted to the shores of Otago by the fame of her mineral wealth, were shrewd business men from the neighbouring colony of Victoria, whose experience, energy and capital were of essential service in dealing with the difficulties which had to be surmounted in this new development of our Provincial

history. A large population suddenly planted at a great distance from any sea-port had, by some means or other, to be supplied with stores. The stocks in town were quite inadequate to meet the demands which were made upon them, and there were neither roads nor means of carriage into the interior. The newly quickened spirit of enterprise in Dunedin rose to the occasion, and putting itself in communication with all the accessible colonial markets, had thousands of tons of suitable imports speedily discharged upon its piers. Meanwhile the difficulties of transport were, as much as possible minimised. Goods were forwarded by water to the Waihola lake and to the Clutha river, whence they were dispatched by waggons overland. Thus, a few months, after the establishment of regular communication with the Port, the high prices which had ruled at Tuapeka fell to a point which brought the absolute necessaries of life within reach of most who had any measure of success in their search for gold. The discovery of payable ground at Waipori drew off many of the miners in that direction, and for long miles their white tents might be seen on the lee-side of the gullies, and pitched under shelter of the patches of scrub which occasionally relieved the bare and desolate appearance of the scene.

Hartley and Reilly, two miners from California, who had spent some time prospecting the Clutha beaches between the Dunstan and Cromwell, returned to Dunedin, in August, 1862, carrying with them as the reward of their enterprising toil 1,047 ounces of gold, which entitled them to receive the Government bonus of £2,000. And now, from Dunedin, past West

Taieri, and over the Rock and Pillar road, drays and swagmen moved, in unceasing traffic, to the new centre of golden expectations. As the examination of the beaches proceeded down the river the most valuable and productive claims were found near the junction of the Manuherikia and Clutha. Before a year had passed a population of 6,000 to 7,000 had settled down to work in this district; and the east bank of the river still bears marks, in its deep scars and boulder heaps, of the human labour which, in other days, was expended upon it.

The miners on these beaches got their best results in winter, when the Clutha was at its lowest level. Early in 1863, when the melting snows on the high country had given increase of volume to the river, and forced the workers back from their rich ground, some of them having crossed Mount Benger and the adjacent mountains, found gold at Pomahaka and at Campbells, and settled down to work there. The winter came upon them and found them without sufficient store of food, or adequate protection against its rigour; and in attempting to force their way back to the low country in the teeth of lowering skies and terrific storms, it is estimated that, during that winter, over twenty men perished in the snow. Snow-poles were afterwards erected along the tracks to guide travellers overtaken in a drift, and storm sheds were also built on the mountain-slopes, in which temporary refuge might be found.

The next event of any magnitude in this series of startling and brilliant discoveries was the announcement that a goldfield of surpassing richness had been

found in the district of Wakatipu. And to Fox's "rush"—Arrow, as it is now called—miners trooped from all sides, and spread themselves out along Few's creek, the golden stream that traversed the Twelve-mile "rush." Attention was then directed to the Shotover, a mountain torrent whose head waters rise under the Black Peak near the shores of Lake Wanaka. There, Arthur—who gave his name to the Point,—with three mates, washed out of the sands on the river beach, as the result of eight days work, 200 ounces of gold. The passage up the river was then impracticable from the wild, precipitous nature of its rocky banks, which towered high in perilous grandeur above the surging waters that chafed and fretted in their narrow bed. But the hardy and adventurous miners who had penetrated into those deep solitudes in quest of gold, held dangers and difficulties of little account, and clambering over mountain heights which were crowned with perpetual snow, they wrested, in dark, secluded glens, her hidden wealth from Nature's grip. Thus, crossing Ben Lomond, they reached the rich deposits of Moke Creek and its tributary the Moonlight, and prospected the river beaches for upwards of thirty miles.

In this way a wild rugged country which was hardly explored, and which was accounted difficult to reach, in a few short months became a scene of ceaseless industry with its townships, and camps, and courts, and shipping interests, which turned the Lake into a highway of busy traffic for the population that had gathered upon its shores.

But the winters in those high, bleak, mountainous

regions were marked by intense cold and by heavy falls of snow, which sometimes blocked up the lonely gullies in which the gold was chiefly found. In some places the men had to carry their week's supply of provisions on their backs across steep rocks and yawning clefts, and along paths which only the sure footed could with safety tread. Many of the miners suffered unspeakable hardships from the rigorous climate. Lives were lost and property wrecked through landslips and floods, and gaunt hunger sometimes stalked among them and made them his prey. For although there was a steamer and some thirty boats, including cutters and schooners, plying on the Lake, yet, towards the close of 1862, there was such scarcity of flour at the Shotover and Arrow Diggings, that many were nearly starved. One Sunday Mr. Rees' home station was besieged by a hungry multitude, and the limited supply of provisions which he had in store, was bought up greedily. About 4 o'clock in the morning some boats arrived with half a ton of flour and some potatoes. The whole quantity was purchased as soon as it was landed, and numbers of famishing men had to walk back miles to their tents without securing a morsel of food. Many therefore left this district during the winter months, and went either to the Dunstan or to Dunedin. The value of these discoveries may be estimated from the fact that in two years some 42 tons weight of gold were sent from Dunedin to London by way of Melbourne.

The Provincial Government took energetic measures to meet the emergencies with which they were thus brought suddenly face to face. Fearing the introduction of a criminal class into the country, they engaged

the most experienced members of the Victorian police, and by this means convicts who had broken bounds, were arrested on their arrival and sent back to the colony whence they had come. The authorities not only made prompt and vigorous provision for the repression of all unruliness, and for the maintenance of peace on the goldfields, but, as speedily as possible, they established Hospitals in the more important centres, with competent medical superintendents for the proper treatment of the sick, and for the alleviation of diseases induced by the hardships and privations to which the miners were exposed. As there was some difficulty in getting medicines dispensed at the Dunstan, a temporary Government appointment of Dispenser was made at a salary of £300 a year. Dr. Jackson, who was the first medical practitioner on that field, opened a private Institution for the relief of miners who were suffering from rheumatic affections, or from scurvy, caused by want of fire and of general comforts. When the Government Hospital was opened in 1863, it had fifty beds available which were all immediately occupied; and though its doors had to be closed against a large number of applicants for admission, yet the local committee made the best provision possible to meet the case of the more hapless sufferers.

Dunedin now presented a curious contrast to the half-grown, ill-formed village of a year or two before. The streets were thronged with men, billy in hand and swag on back, on their way to the Diggings. Hotels and boarding-houses were crowded to their utmost capacity, and although new ones were opened almost daily, yet accommodation could not be furnished for

anything like the number of strangers already in town. At one time, not even a shakedown on the floor could be got in any of the hotels, and hundreds of people were compelled to buy tents which they pitched alongside of half-formed streets, under shelter of the town belt, and wherever vacant sections could be found. A spring tide of prosperity had now set in. Property rose high, and in some cases changed hands at prices which enabled the original owners to retire with a comfortable competency for the rest of their days. Streets were now formed; good buildings erected; gas introduced; pathways asphalted; and an appearance of bustling prosperity generally characterised the people.

On the goldfields, many of the miners who wrought hard during the week, gave themselves up to a sort of uproarious jubilation on the Saturday night. It was then they usually unbent and showed themselves on their social side. The places of amusement, which comprised dancing, billiard, and concert-rooms, were all opened then and well filled, and they rarely disgorged their patrons till an early hour of the following day. The Sunday was devoted by some—a small section—to working in their claims, or in their stores or tents, to laundry work, or wood-carrying, or pig hunting or prospecting. But there was in most of the mining communities an element of God-fearing men who led the way to higher things. Mr. John Gillies, who along with others, was unwearied in his efforts for the benefit of the miners, was commissioned by some at Tuapeka to obtain a large tent for public worship, and a smaller one for the accommodation of those who

might visit the district to deliver the message of life. In the absence of ministers, some of the miners themselves officiated, with much acceptance, others conducted Bible Classes, and prayer meetings; while here and there Young Men's Christian Associations, and Debating Societies were formed with acknowledged benefit to those who joined them. On one occasion Divine Service was held in the Bank of New Zealand at Waitahuna; and at its conclusion four resident miners came forward as volunteers to assist in maintaining public worship. The sum of fifty pounds was also subscribed towards a Fund for procuring a suitable canvas church. The Christians of Tuapeka were abundant and unwearied in their labours for the diffusion of the Gospel. At Wetherstones, a neat place of worship was early erected, which was usually thronged on Sunday with an intelligent and devout congregation. At the Woolshed, Messrs. Dawson and Williams conducted service in a chapel which had been erected there. Mr. H. A. Stratford, clerk of the bench, officiated as lay-reader at the Dunstan; and in the absence of a church at Hamiltons, Divine Service was held in the camp by Capt. Hamilton, of the Maniototo Plains. Later on, a Union Church was opened at Mount Ida, and was available for Christians of all denominations.

Ministers sometimes met with unpleasant adventures on their way to fulfil their preaching appointments. The Rev. D. M. Stuart, on one occasion, as he was making the ascent of Mount Stuart, overtook a wayfarer who protested that he was "quite knocked up." With characteristic benevolence the minister gave him his horse to ride, telling him to keep the track, while he

himself would proceed by a short cut to the other side of the hill. On reaching the trysting place the minister found his horse tied to a tussock, and suspecting that his valise had been tampered with, he opened it, and found that a dressing case which also formed a writing desk—the valued gift of a friend—had been abstracted from it. It contained among other things the sermons which Mr. Stuart intended to preach, and the flush of very natural resentment which the discovery provoked yielded to the benevolent wish that these at least might arrest the attention of the travelling ingrate.

A new church erected at Monroe's Gully was opened in July, 1862. The evangelist in charge of the district experienced a series of disappointments in connection with the celebration of that interesting event which sadly discouraged him. But he solaced himself with the thought that the tea-meeting, at least, would turn out a shining success; at the soiree it was arranged that a grand demonstration should be made. Fully 300 people, it was estimated, had assembled to partake of the tea and its pleasant accompaniments. They had come from Monroes, Wetherstones, Gabriels, and surrounding localities, and their appetites were whetted by both travel and fasting. But alas! for the vanity of human hopes and plans. The baker, a man of convivial habits, had become oblivious of his obligations; and when the cakes and confectionery at last arrived it was found that they were only partially baked and quite uneatable—but that, as it happened, was of little consequence, for most of the people, wearied of the delay, had dispersed in ill-humour to their homes.

There is no doubt that the discovery of gold in Otago

gave both the Province and the Colony a powerful impulse forward, and added immensely to the population and to the material prosperity of both. As a rule, the miners were an energetic and intelligent class of men, of good principle and high character. Some of them, like birds of passage, remained in the country for only a little while till the ebb-tide set fairly in, and then they returned to the lands from which they had come; but many of them settled down permanently in the Province, and did good service to the country in which they made their homes. In many ways, and beyond the possibility of reckoning up, the rapid and splendid discoveries of gold in Otago have mightily influenced its development on all the lines of its historical progress.

The Presbytery did its best to keep the supply of religious Ordinances abreast of the steady and growing influx of Presbyterians. Previously to the discovery of gold, the extent of our own Presbyterian wants had so rapidly increased, that the Church had sent Home an urgent request for no fewer than five additional ministers, guaranteeing to each a stipend of £200 annually for two years, or until such time as he should receive a call. The advantage of the Trust Funds now began to be felt in the material help afforded to the colonists in the erection of churches and manses throughout the Province. In consequence of the Government provision for education proving adequate to the wants of the population, the Presbytery judged it expedient to apply the funds of the Trust to meet the urgent demands that were made for the erection of ecclesiastical buildings, consequent upon the numerous and frequen

arrivals of the precise class of people for whom the Trust had been instituted, and who being mostly of the working classes, could not be expected to provide these for themselves on their first settling in a new country. The Presbytery therefore borrowed £1,200 at ten per cent. for five years, to assist in the erection of manses, for the repayment of which amount with the interest upon it, the revenue of the Trust was pledged as security. The principle on which the diversion was made was expounded by Mr. Bannerman in the following resolution which was carried unanimously:—“That whether the funds of the church are applied to church or to school purposes according to the requirements of the Presbyterian community, the ends of the Trust are righteously fulfilled, and the Presbytery, as the administrators of the fund, have the sole right of determining when, and to what extent, these requirements are to be met from the funds of the Trust.”

At the close of the year 1861, a public meeting was held in Knox Church for the purpose of advocating the necessity and importance of Church Extension in the Province. Attention was directed to the facts that Oamaru, with a population of some four hundred souls, received only occasional visits from a minister, and that the wide district embracing Hampden, Waikouaiti and Moeraki, in which settlement was rapidly proceeding, was sorely in want of pastoral oversight. The startling statements were also made that Dunedin, which had a population of 6,000, with 1,000 more within a radius of four miles of the city, had church accommodation for hardly a fourth of that number! while up and down the goldfields there was scattered a population

of some 15,000 souls with no settled minister among them!

The Presbytery, from the very beginning of the Tuapeka "rush," with praiseworthy zeal appointed ministers, in rotation, to visit the goldfields, and to give supply till other and more permanent arrangements could be made. In the expectation of the arrival of the five ministers for whom application had been made to the Colonial Committee, Messrs. Bernard and Forsaith were employed as missionaries. An earnest desire was expressed that the services of Duncan Matheson should be secured for the goldfields, and a fund was raised out of which a sum of £50 was remitted to cover the expense of his passage and outfit, but he could not see his way to abandon his work at Home.

A movement having been made by the Presbyterians of Tuapeka in favour of the ordination and settlement of Mr. Forsaith in that district, a committee was appointed to examine him and to ascertain his knowledge and proficiency in the various subjects which are prescribed to students for the office of the ministry; and after a lengthy discussion on the report of the examining committee it was agreed to require Mr. Forsaith to study for two full years under the direction of the Presbytery. The Church with urgent cries from all sides in her ears to send forth labourers to cultivate the vast vineyard which was running so fast to weeds and waste, moved cautiously in the direction of employing lay agents, and distinctly enunciated its views on the subject. On the motion of Dr. Burns it was agreed, "That the principle of a thoroughly educated ministry

is the principle recognized by the Standards of this Church, that the practice of lay preaching is not recognised in this Church, but considering the present inadequate supply of ministers within the bounds, and the lamentable spiritual destitution on the goldfields, it is desirable that such agents be employed."

The energy and zeal which the Presbytery of Otago now displayed are worthy of all admiration and praise. There was a vast field to be overtaken, and upon them especially pressed the responsibility of making provision for the supply of the spiritual wants of those great communities which had so suddenly been planted, in the providence of God, in the land. The Rev. W. Will was appointed to visit the Home churches, and endeavour to procure by personal effort thoroughly competent and suitable ministers for Otago. He was also commissioned to secure a Professor "qualified to give instruction in Theology and Natural Science." But a difficulty started at the outset. The Trustees declined, on the direction of the Presbytery, to advance the sum of £400 to defray the personal expenses of the deputy. Mr. Will therefore proceeded to fulfil the commission at his own charges. Sagacity and prudence were greatly needed for this enterprise, for reports had been diligently circulated among the churches at Home, damaging to the reputation of the Otago Presbytery. The question of Union with the Church in the North had broken the Presbytery into parties, and generated a heat in debate, and exacerbation of feeling which created a bad impression in Scotland, not only among the Probationers but also throughout the Church at large. Mr. Will had to contend against all that, but

by dint of caution, prudence, and perseverance he not only overcame it, but even awakened a favourable interest in the colonial church. He occupied himself during part of the winter in lecturing on New Zealand in the principal towns and villages of Scotland; and he addressed probationers and students in theology, and those who were connected with the medical mission. By his unaided efforts, within four months he raised some £250 in aid of the Ministers' Passage Fund, and seven ministers, influenced by his appeals, cast in their lot with the church in Otago. The Presbytery had sent Home a credit for £500, which they had raised on loan on behalf of the "Ministers' Passage Fund;" and although six ministers had arrived—one more than the number for which they had applied—yet so clamant was the need that they despatched an earnest appeal to the Colonial Committee of the Free Church for *nine* additional ministers to meet the urgent demand for religious services which came to them from various towns in the mining districts; and to defray the expense of their passage-money and outfit, impressive appeals were made to the public by advertisement, for subscriptions in aid of this effort to supply the spiritual necessities of the mining population. And this great enterprise of faith was embarked upon when the Province was in one of its lowest moods of commercial depression, for the spring-tide had ebbed to its furthest—the reaction from a triumphant and overgrown prosperity had set disastrously in! As this increase of strength to the Presbytery would probably affect the dividend, strenuous efforts were made to extend and deepen interest in the Sustentation Fund. The Rev. A. B.

Todd, by instruction of the Court, prepared an address on the subject, which was ordered to be printed and circulated throughout the Church.

The Rev. J. MacNaughton, on his arrival, occupied Knox Church pulpit while Mr. Stuart by appointment, made a preaching tour through the northern districts, with a view to ascertain the numerical strength of the people and to know their desire in respect to ministerial supply. Commissions of Presbytery had been appointed to deal with all vacancies north and south of the Taieri respectively; and on the arrival of new labourers from the Home country, parishes were reconstructed, and sanctioned charges declared under new designations, and settlements were rapidly effected in various districts in which population had gathered and centralised. Even with the large accessions of strength which had been received it was felt that a stupendous work had come to hand, and had risen up in gigantic proportions before them, imperatively demanding an amount of ministerial service which was far beyond their strength to overtake.



CHAPTER VII.

Riverton.—Mrs. G. Cassels.—Mr. John Cumming.—Mr. G. Reid, senr.—Orepuki.—Disastrous boat accidents. - Waiau.—Manapouri.—Te Anau.—Lost children.—Starved on the Takitimos.—Lake Monowai.—Capt. Brown.

RIVERTON is pleasantly situated on the Aparima, or Jacobs River estuary, some 20 miles west of Invercargill. The richly-wooded Longwood Ranges lie as a charming background to the south-ward of the town, which is rapidly extending its bounds by the displacement of tangled brushwood and sombre pines. The port was formerly a haunt of whalers, some of whom settled in the district, and are represented by a feeble remnant who linger on to the present day.

Just outside of the town, on a native reservation is the Maori Kaik; and beyond that, among the sand dunes on the beach, we used to come on countless human bones lying open to the light, and here and there, a ghastly skull with empty eye sockets looking skywards. They were the mortal remains of a past generation of Maoris washed out of their shallow graves by some past irruptions of the sea.

The natives here, and at the various villages along the coast, eke out a scanty living by sealing, and by "mutton-birding," at stated seasons of the year. Early in the month of April they visit the smaller islands, south of Foveaux Straits, which are the haunts and breeding-places of the mutton-birds; and during their

stay upon them, extending over some six or seven weeks, they kill and salt and pack in bags of kelp, many thousands of the young birds which are accounted a great delicacy, according to Maori taste. The birds are pulled out of holes not unlike rabbit-burrows in appearance; and as they are three months old before they begin to fly they accumulate large quantities of fat (whence their name) which make them twice the size of the parent birds. Large numbers are annually sent to the northern tribes, among whom they command a ready sale.

Mr. Bannerman sometimes included Riverton in the periodical visits which he made to the South; and after Mr. Stobo's arrival at Invercargill it shared in some measure, along with other outposts of settlement, the benefit of his Gospel ministrations. It was by his earnest counsel, and under his wise direction that the people agreed to unite and make application for the settlement of a minister among them. The Rev. Lachlan MacGillivray, who had laboured for some time in Warnambool, in connection with the Church in Victoria, was appointed to supply at Riverton, and the movement issued in a petition for his settlement being addressed to the Otago Presbytery. It was agreed to regard the document as a call; and in April, 1861, Mr. MacGillivray's induction took place in the spacious public hall of the Riverton Hotel which was kindly lent by the proprietor, Mr. Bastian, for that purpose. The attendance was good and a lively interest was manifested in the proceedings. The two ministers who had conducted the service went for a ramble in the bush in the Maori Reserve, and upon their return they found

the villagers in all the excitement and tumult of a dance which they had fallen upon as a sufficiently pleasant, if not appropriate method, of celebrating the joyous event of the day.

Mr. MacGillivray, after a brief ministry extending over two years, resigned, and entered the stormy arena of political life; but he maintained his connection with the Church and his interest in it to the last. He ultimately removed to Kaiapoi, in Canterbury, where he was seized with the illness of which he died.

The Rev. James Clark was inducted into the pastoral charge of Riverton in April, 1864, and laboured successfully for eight years in building up the church in the town and in the outlying districts. The Rev. Charles Stuart Ross succeeded Mr. Clark in 1872, and on his translation to Anderson's Bay, the Rev. James Cameron was ordained and inducted, in 1878.

Mr. Walter Bastian, of the Riverton—now the Commercial—Hotel, kindly placed his hall at the service of the congregation free of charge, until a suitable building should be erected. Thereafter service was held in the schoolhouse, but when that was found too strait, the congregation met in the store of Calder and Blacklock (now J. L. MacDonald and Co.'s), where the Lord's Supper was first dispensed in September, 1864. From that building they removed to the Odd-fellows' Hall, which was erected to supply a pressing public want. A modest church, bald and unattractive enough in outward appearance, was at length put up on a site gifted by Mr. Theophilus Daniel; a small church was also erected at Flint's Bush, eight miles distant from Riverton, and later on, in the time of Mr.

Ross, a commodious church was built at Groper's Bush, which is distant from the centre some seven miles. Owing to the rapid growth of the town, the church there proved quite inadequate to the requirements of the congregation, and with laudable enterprise and Christian courage and faith they resolved to erect a substantial stone building with accommodation for 250 worshippers, at a cost of some £1,500. The foundation stone of the new structure was laid on the 29th Sept., 1881, by the Rev. C. S. Ross, of Anderson's Bay, and the building was formally opened for public worship by Dr. Stuart in July of the following year.

To our mind there will always be indissolubly associated with that fair fabric dedicated by the piety of the people to the glory of God, the sacred memory and hallowed labours of Mrs. George Cassels, who threw herself with enthusiasm into the movement to build the new church, and whose energy and devotion to the work were a stimulus and inspiration to others around her. A friend to the poor about her door, and full of tender thought for the heathen abroad, her hand was always ready to help, and her heart to bless. With startling suddenness she was taken away from work on earth to rest in glory, but even while the black wings of the angel of death were casting their shadows on the desolated home the voice of the Comforter spoke to the bereaved ones, and His consolations streamed into there sorely stricken souls.

The church sustained great loss in the death of Mr. John Cumming, one of the most earnest and conscientious office-bearers it has ever been our privilege to meet. He arrived in the colony early in 1863, and two

years later, on his election by the congregation, he was solemnly ordained and inducted into the office of elder, by the Rev. James Clark. In 1873 he was elected Representative for the Aparima district in the Provincial Council of Otago; and so long as his health permitted he discharged his duties to his constituents with fidelity and zeal. He was also closely connected with such movements in the town and neighbourhood as aimed at the material progress and prosperity of the district, and had a bearing on interests of supreme importance to the people. He left behind him a bright and encouraging testimony to the abiding faithfulness of God, and to the truth of the Gospel of Jesus Christ. There was an earnest Christian simplicity in his character which was peculiarly attractive, and which towards the end, matured into a deeply cheerful radiant trust, and self-renouncing acquiescence in the Divine will.

Some three years later—in 1878—Mr. George Reid, head of the enterprising firm of Reid and Sons, was removed from his place by sudden stroke. Early admitted to the eldership, he took an unflagging interest in all matters affecting the Redeemer's Kingdom on earth. One service, we remember, he always discharged with the earnestness and fidelity of an act of worship. At eight o'clock every Sabbath morning the church bell sent its glad peals through every dwelling; for Mr. Reid liked to rouse the town betimes to the duties of the holy day. In the minister's absence in other parts of his district, he always cheerfully took his turn in conducting public worship in Riverton. With his hands full of work he was suddenly stricken

down with paralysis, and surrounded by his sorrowing family and friends, after a few days illness, he expired.

Orepuki is a small goldfield lying fully 20 miles west of Riverton, and in the early days, accessible only on foot, and after a journey of exceptionally heavy toil. The usual route, taken to avoid a stiff climb over a densely wooded hill at the start, was to take boat up the Puripurikino river for a distance of three miles. The track was then struck with the help of "blazed" trees which only a keen practised eye could sometimes follow—track, indeed, it hardly was, for it resembled more than anything else, a narrow, tortuous morass. Water poured into it from heavy rains, but the sunshine never fell upon it; for it was always intercepted by the dense umbrageous foliage of the trees; and the cattle trod and churned it with their hoofs till, in places, it was little more than a series of quivering bogs, intersected by slimy roots which offered passage that was perilous enough to human feet. We shall never forget our earlier experiences of that route in carrying the Gospel to the region beyond. Five miles of country like that, we traversed before coming out upon Colac's Bay. At the extreme end of the beach is situated the Oraka village, where some ten or twelve Maori families lived. Back of that lies Lake George, a small but pretty sheet of water, separated from the coast, at the southern end, by a belt of low wooded hills; and as we looked upon it we thought of the two men—John Fryett and another—who had been recently engulfed in its waters. They were crossing, full of life and hope, in a frail canoe, on their way to Riverton, to spend among their friends, the Christmas of 1871, but

their skiff capsized, and weighted with heavy gum-boots such as diggers sometimes wear, they sank helplessly in the deep water; and unto some the joy of that Christmastide was turned into lamentation and grief. The stampede of wild cattle, in the olden days, was sometimes heard in the bush; and, yonder, the smoke from the miners' huts spreads out in a thin blue haze along the banks of the creeks which flow into the lake. Pressing on from Oraka, another boggy track led through bush out upon the beach of Wakapitu; then we were constrained to hug the scrub to escape the quagmires on the Pahees plain. There the hoary wreck of an old Maori pa carried the thoughts back to the days of native feuds. In troublous times they used to put their women and children there for safety, till the storm of war had passed away. Orepuke lies in an open place largely sheltered by native bush, and with a cheerful outlook upon the Straits. It was then a straggling mining village built round a small compact nucleus of hotels, and stores, and police and other official buildings.

The district has, in addition to its auriferous wealth, valuable seams of coal and shale, which now that railway communication with Invercargill is opened up, will attract population, and give impetus to trade. A number of farmers have already settled down upon the Pahees flat, and saw-mills are already tapping the splendidly timbered country along the railway line.

At the earnest solicitation of some of the people we visited the district, and spent nearly a whole week in coming face to face with the families resident there. The reception which we everywhere received was most

cordial and encouraging. Divine service was held in the schoolhouse, which was crowded to its utmost capacity with an intelligent and attentive congregation. Quarterly services were thereafter held with some regularity. But as there was a small number of European miners working at Round Hill, near Lake George, who were spiritually uncared for, it was thought that with some extraneous help a missionary might be suitably maintained in the district. The attention of the Southland Presbytery was therefore directed to the subject, and in 1874, on the urgent representation of the Presbytery, the Church Extension Committee gave a grant of £25, and appointed Mr. W. Nichol, a student under its direction, to labour in the Orepuki district. The missionary laboured faithfully and with good results for nearly a year. He rendered good service to the Sabbath school, and interested himself in the establishment of a library for the children's use. But from various causes, such as depression and removals from the district, the mission collapsed, and public service became an occasional event, as it had been in former times.

One bright, calm Saturday morning, towards the end of March, 1875, the tail race in which two of the miners—Messrs. Neiven and Menpes—were working, had got blocked by a heavy fall of earth, and, as they were thrown out of employment for the day, they prepared to go pig-hunting; but after a careful search, their dog could not be found. They then arranged to go out fishing. On their way to the boat they called on Crow, the father-in-law of Neiven, who was on a visit to his daughter for a few days, and he agreed to accompany

them. They had not been out long when the wind rose, and a thunderstorm darkened and troubled the sea. As they had not returned at a late hour in the evening, it was thought they might have run ashore at Pahees, and search was accordingly made for them there. A water cask was found among the rocks on Sunday night which was recognized as having been in the lost boat. A search party was then organised, and on a careful scrutiny of the line of coast, fragments of the boat were found, and on the Pahees beach they came upon two of the bodies fearfully bruised by the rocks and mutilated by the gulls. But the fate of the third man—Menpes—remained unsolved. Sorrow filled the hearts of the small community when tidings of the breach which had been made in it flew abroad. We had solemnized the marriage of Neivan hardly a year before this day of darkness had fallen upon the widow, doubly desolating her young life, by snatching from her husband and father at a stroke.

The Sunday following we preached and dispensed the Lord's Supper at Orepuki. The congregation was large at both diets of worship, and the services were felt to be peculiarly solemn and impressive from the recent sad occurrence which had brought eternity so close to the people's hearts. One of the widows—Mrs. Menpes—sat with us at the Holy Table, and side by side with her sat one—Cupples—who, before many hours had passed away, was swept out of the land of the living. For seven brave men out of a chivalrous desire to set at rest the widow's thoughts, went out, on the second day after our communion, to search among rocks and kelp for the body of the missing man. They

too all perished, not one was left to tell the story how. Among them was Cupples, whose last act on Sunday night was to present to us his babe for baptism, and take upon himself vows which, in the providence of God, he was not to be permitted to perform.

Later on, Orepuki received an occasional visit from Mr. Cameron; and in 1884, the Presbytery agreed to give monthly supply, with a view to its development into a mission station.

Divine Service was held monthly at Limestone Plains where a few settlers met for public worship in the kitchen at Isla Bank. But, with the growth of population, we removed to the schoolhouse which, in the course of a year or two, could hardly accommodate the congregation. Mr. A. G. Boyd conducted mission work here for some time, and so won the people's esteem that, on his removal to Alexandra, they presented him with a handsome family Bible and a purse of gold. Services were also held at Otautau, in the dining room of Mr. James McIntosh, of Strathmore Station; and in the dining room of Mr. Johnstone, of Wrey's Bush; and either on Sunday or week day, with more or less regularity, at Waimatuk, Wild Bush, South Riverton, Maori Kaik, and Otaitai. Valuable assistance was rendered in all these labours by Messrs. Fullarton, and Cassels, and Bailey, and McPhee, and other elders and members of the congregation.

There is a wide extent of territory lying to the North of Otautau, known by the name of Waiau. It is mainly a pastoral country, with, here and there, a small agricultural holding in it, and extends back to the West Coast Mountains, which rise in lofty and impressive

grandeur on the other side of the Waiau river. In the deep recesses of these stupendous heights the lakes Howloko and Monowai lie in tranquil beauty, reflecting the fitful moods of the changeful sky. The Waiau road leads over Raymond's gap, and through the Merrivale estate to the Limestone Gorge, which abounds in natural caves, immense and unexplored treasure-houses of Moa's bones; and now we issue through a narrow passage, walled in at points by rugged, broken, and precipitous rocks, whose clefts and brows are tapestried with hangings of rich green foliage—into what appears to be a plain, but which is in reality a graduated series of terraces leading down to the river side. The baldness of these is relieved by clumps of bush; and across the river the high densely timbered country sharply outlines its lofty peaks and ridges against a sky which in summer months is hardly flecked with cloud. Crossing the Wairaki, and traversing the Bellemont and Blackmount runs, we enter a valley full of natural wonders and beauties, which once gazed upon abide among the cherished memories of life. From the top of the elevated tableland, just beyond the Blackmount homestead, we get, within easy range of vision, the Redcliff valley which runs up on the right into a deep gorge in the Takitimos—a wonderful mass of pinnacled mountains, bearing the name of one of the canoes which brought the earliest Maori immigrants into this country from their Hawaiian home—and yonder is the Redcliff creek, rushing tumultuously down its stony bed, and pouring, some miles further on, its snow-born waters into the clear blue depths of the Waiau. The river

sweeps round the base of Titoroa, a huge mountain on the opposite side to that on which we stand, heavily timbered a long way up, and turbaned with the winter's snow. The road leads us along the valley, which consists mainly of beautifully rounded and escarped terraces, rising with curiously marked gradations from the river's bed, flanked on one side by the Takitimos, and on the other by extensive mountain ranges, whose snowy summits stand out sharp against the sky. Two creeks—the Whare and the Excelsior—cross our path; both rise in the Takitimos, and though ordinarily low enough, yet they are formidable barriers to progress after heavy rains. Ascending out of the Excelsior valley, we can readily enough, on a clear day, descry from the top of the Cheviots the Manapouri, which, with its charming wooded islets and echoing cliffs, is one of the loveliest of the New Zealand lakes. Its shining beaches, pendent foliage, and splendidly timbered terraces rising tier above tier, till they melt into a background of stupendous snow-crowned heights, form a scene which perhaps it is hard to parallel the world over. The teal and the paradise duck and the crested grebe give animation to its waters, and the hoarse crying Kakapo, and the wingless Kiwi frequent its shores.



Lake Manapouri

Some seven miles from Manapouri, and connected with it by a winding stream, is the Te Anau lake which, excepting on one side, is surrounded with mountains densely covered with birchen forests. At the mouth of the Upukerora river which flows into the lake, there are the time-eaten remains of an old Maori Pa, and the fires of ancient intertribal feuds are said to have been extinguished here. A tradition still lingers around the shores, that a remnant of the Ngatimamoes, who were defeated by the East Coast tribes, fled into the recesses of the forests which lie between Te Anau and the West Coast, and are living still in undisturbed seclusion there. Prospectors who had penetrated far into the interior, in search of auriferous ground, have spoken of glimpses which they got, at times, of men of a wild and strange appearance, belonging to an un-

known inland tribe, but nothing authentic on the subject has ever come to light.

Moving down in the direction of the Mararoa river, we come to a scene of tragic interest where a poor young life was lost. Two little boys wandered away together from home as far as a shepherd's hut in the gorge. Cautiously approaching the door, which was a-jar, they peeped through the crack, and their countenances fell when they saw that their friend was engaged in conversation with a man whom they did not know. Though they were hungry and tired, yet, like most bush children, they were much too shy to go in. They withdrew quietly from the place, and moved listlessly on, hardly noting the direction which they took, until they came to an abandoned hut which they entered and sat down to rest. One of them, shortly after, went out, intending, if possible, to find his way back to his home, but overcome by exhaustion he stretched out his aching limbs behind a tussock, and there with the sun smiting upon him, and the wind sighing sadly over him, he died before any of the party who were scouring hill and plain, could come to the rescue. One of the stationholders of the district found the other boy in the hut cold and weak, and wan, his tender life ebbing fast from utter weariness and want of nourishment; and stripping off his own coat, he wrapped the little sufferer in it, and laid him tenderly upon his knees, while the hot tears dripped down the strong man's cheeks.

And we believe it was that same tender-hearted sheepmaster who, when riding out one day with his dogs was, out of measure, astonished at seeing one of

them running towards him with a human hand in its mouth. A careful search of the locality led him to the body of a young lad who had been recently dismissed for theft from the Dunrobin Station. When detected, he had been warned to hasten away to save himself from prosecution. As he was going he caught sight of a policeman, and believing that he was in search of him, he disappeared in the direction of the hills; and away yonder among the desolate spurs of the Takitimos, chilled by exposure and fainting under the gnawings of hunger, he lay down and died, and the mystery that that had gathered around his fate was solved by the appearance of the human hand.

In 1872, at the urgent request of Mr. R. F. Cuthbertson, one of the station-holders, it was arranged to hold Divine Service quarterly at the Otahu, where a large congregation usually assembled from the neighbouring Stations—some coming a distance of five-and-twenty miles to the public worship of God. By means of fire-signals we used to attract attention, and get passage across the river to Sunnyside—Mr. Gilander's station—and in company with him we visited the Monowai lake, which lies embosomed in high and thickly timbered country, some seven miles back from the homestead. The road lies over rough country, through patches of manuka scrub, and up the west bank of the river Monowai. Tying our horses to a tree, we dragged a crazy sunken skiff ashore, and having cleaned her, and covered her slimy planks with leaves and ferns, we cautiously stepped aboard, and rowed up the lake. The water was wonderfully clear, and deep down, in some places, on the clean rocky bed, we could

see bivalves in abundance; and landing on one of the charming little sandy beaches we took slowly in the various points of interest in the scene.

Very few of the old faces are now to be seen in the Waiau district; most of them have removed to other parts, and one of them—an outstanding figure among them—Captain Brown—departed some years ago to the “better land.” He was the descendant of a long line of worthy ancestry, noted for their adherence to Reformation principles, and for the contribution which they made to the Martyrs’ Roll in defence of Gospel truth. One of the most cherished heirlooms in the possession of the family, we believe, is a trusty sword once wielded in defence of the cause so dear to every Covenanter’s heart.

Captain Brown came to the colony about 1863, and after spending some time in the Provinces of Nelson and Canterbury, he finally determined, in the following year, to settle in Southland, and invested largely in station property in the Waiau district. He purchased Blackmount jointly with Mr. William Stewart, and bought, shortly after, on his own account, an adjoining run to which he gave the name of “Bellemont,” after the name of his wife.

In 1872, after some years spent in Scotland, Captain Brown returned to this country, intending permanently to settle here. He dissolved partnership with Mr. Stewart, and joined interest with Mr. Barnhill in the Blackmount run, and set about the erection of a house at Bellemont for the suitable accommodation of his wife and family.

We met for the first time at a station where the hospitality of the warm-hearted manager far outstripped

the space at his disposal. We had arrived, one after the other, drenched by a violent storm of rain, and having done ample justice to a solid meal that was placed before us, we stood before a roaring fire of birchwood logs while our smoking garments dried. We occupied together the one good bedroom which the house afforded. "Don't be alarmed if you hear a crash through the night," he said, elevating his voice above a chorus of portentous creaks as the bedstead swayed in various directions when he tried to adjust himself to his "environments," but the night was better than our fears, for it passed away without disaster. We passed a trying ordeal in the morning, however, which made that visit memorable to us both, and excited our laughter in after days. The microscopical mirror which did duty at our toilet was never intended by its maker to cover more than the merest section of the human countenance at once, and in some attempt to facilitate operations, its slender hold gave way, and it fell and lay in countless fragments at our feet. Combating the Captain's scruples of courtesy, later on, we insisted that he should occupy the one inviting arm-chair at breakfast, but he had barely seated himself in it when it sank beneath his weight and lay in hopeless collapse upon the floor.

To him we were indebted for our first acquaintance with the Waiapu country. He pointed out to us short "cuts" over mountain spur and tussock, and piloted us safely over blind creeks and quicksands which were far more numerous in the country then than they are now.

He was an ordained elder of the Free Church of Scotland, and gave the high influence of his personal

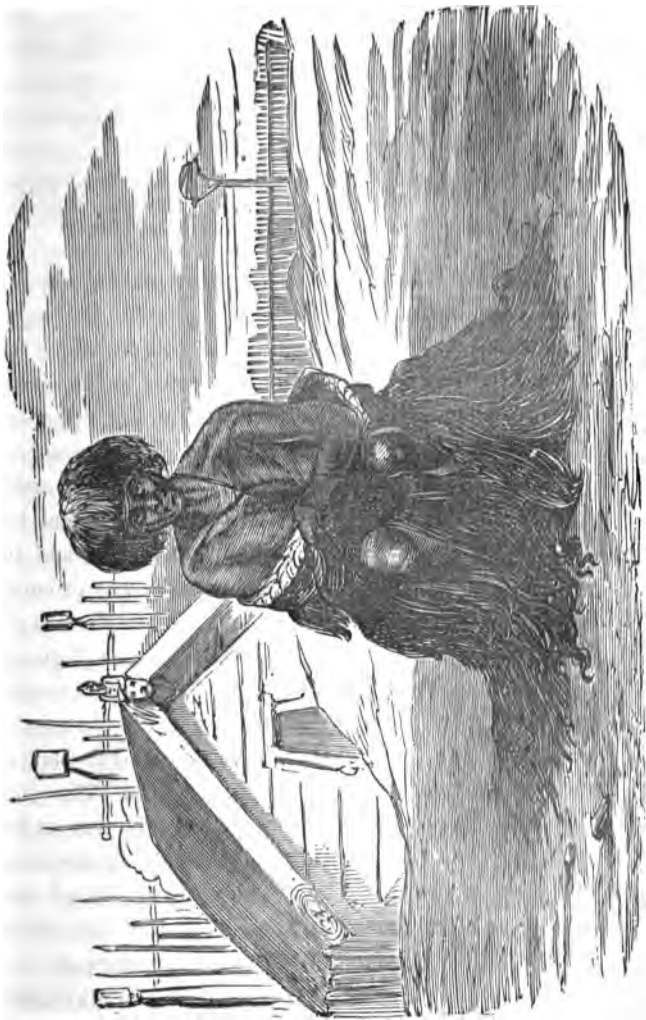
Christian character to the furthering of the interests of Evangelical religion in the land. He was an earnest tract distributor, and concerned himself about the spiritual condition of his servants; he conducted Divine Service in his own house on the Sabbath day, and was rarely absent from the quarterly central services which were held at Otahu.

A late Superintendent of the Province called upon Captain Brown at his hotel one Sunday morning to take him over to his house to dinner. "I'm in the habit of attending church," the Captain said, and "I'm a Presbyterian, but I'll be glad to go to your church to-day." "I'm sorry I can't go," the ex-Superintendent said, "but I'll wait here for you till service is over." And Captain Brown left his friend sitting there, and went alone to worship God. When he attended service at Riverton he put a pound note into the collection plate which always stood at the church-door, and on top of that he placed a shilling or half-a-crown, "so that," as he said, "the wind shouldn't blow the paper away." If a minister needed furlough his generous help was always sent unsolicited.

He passed through some heavy trials in the colony which left their scars upon him. The passing away from the family of the ancestral estate in Lanarkshire, which had been for centuries in their possession, was a sore grief to him. With rare devotion he waited upon his elder son while a wasting fever preyed upon his life; and, later on, he himself was smitten down by a serious illness, which he felt to be a solid spiritual gain.

In 1877 he sold out all his interests in the colony and left for Scotland, and we felt when he sailed from our shores that we had lost a personal friend, and our Church one of her most loyal sons and generous benefactors. Some six years after that, the profoundest sorrow was awakened in the colony, by the tidings which reached us of his death.





Maori Chief.

CHAPTER VIII.

St. Andrew's, Dunedin.—Waikouaiti.—Anderson's Bay.—Oamaru.
Green Island.—Kaitangata.—Warepa.—Tapanui.—Tuapeka.—
Oteramika.—Wallacetown.—North Taieri and Mosgiel.

ST. ANDREW'S CHURCH grew out of a temporary provision which was made to supply Ordinances to the vast influx of people which the reputation of our goldfields had attracted to our shores. In November, 1861, the new church at the upper end of Stafford Street, constructed mainly of canvas, and affording 250 sittings, was opened for public worship by Dr. Burns. Both the site and the material had been gifted by Mr. Cook, now of Melbourne, and the cost of erection, which was sixty pounds, was promptly subscribed in the city. Some weeks after the completion of the building the Rev. A. D. Glasgow, formerly labouring on the mission-field at Rajcoot, India, arrived opportunely in Dunedin, and was engaged to do mission work among the miners, and others located in Stafford and Walker Streets and adjacent parts. The joint responsibility for his salary for six months was undertaken by the Deacons' Courts of the two Presbyterian Churches in town. Those enterprising bodies also agreed to defray the cost of the erection of a church in Walker Street, capable of seating 500 worshippers.

The new building was formally opened in May, 1862. In March of the following year Mr. Glasgow died, and the organisation of the congrégation having been

completed under the direction of the Rev. D. M. Stuart, the Rev. D. Meiklejohn was ordained and inducted into the charge. In little more than two years he resigned, and accepted service in connection with the Victorian Church. He was succeeded, in March, 1867, by the Rev. R. Scrymgeour, whose abilities and genial qualities endeared him to a large section of the congregation. But the closing year of his pastorate forms one of the most troubled and painful passages in our ecclesiastical history—resulting in his suspension indefinitely from the holy office of the ministry, and in his ultimate retirement from the country. He left a wide circle of friends in Dunedin, who heard with sincere regret of his death in Canada, where he had been labouring in charge of a Presbyterian congregation.

The wooden building in which the congregation had worshipped for 7 years was taken down and removed to Caversham, to make room for the present bald-looking and towerless edifice, which was opened for public worship in February, 1870.

In 1871 the Rev. John Gow, formerly of Hokitika, was inducted, and laboured among the people for full 7 years, with much zeal and success; and when he saw it to be his duty to move north to Opotiki his congregation, joined by numerous friends of other denominations, assembled in large numbers in the Hall of St. Andrew's Church, to wish him a public farewell; and through the hands of the Rev. L. Mackie who had been appointed Moderator of the Session during the vacancy, he was presented with a purse of sovereigns, and a handsomely framed and engrossed address.

Mr. Gow came to Dunedin, bringing with him from

Westland a good reputation as a preacher, and as an earnest Christian worker. He built up his own congregation from its ruins, and infused into it a higher tone and better spirit than had prevailed before, and, along channels which he was instrumental in forming, a work of grace began to flow with beneficent power upon all the churches. In our Church Courts his dignified presence, and good sense, and wise counsel, together with his knowledge of church procedure gathered from a lengthened experience, as a minister of the Free Church of Scotland, were held in high respect. But outside of denominationalism altogether, he was a recognised leader and trusted counsellor in revival and evangelistic work. He also rendered important service in connection with the Otago Bible, Book, and Tract Depôt, which owed much of its success to the efforts which he made to enlarge, by means of agencies and colportage, the sphere of its influence and operations. And the Sabbath Schools of our Church are indebted to him for the scheme by which the shelves of their libraries are filled with a suitable literature, furnished to them promptly, and at comparatively little cost.

Mr. Gow was succeeded early in 1879 by the Rev. Rutherford Waddell, M.A., who came to us from Prebbleton, a charge within the bounds of the Christchurch Presbytery.

The general appearance of Waikouaiti presents the usual variety of landscape found in many parts of the province—hills partially covered with bush and slightly undulating country reaching from their base to the sea. A few whalers and settlers from New South Wales had

sown and harvested the land before the arrival of the immigrants at Dunedin under the Otago scheme; and the Wesleyan Church had established a Maori Mission Station here as early as 1841.

On the discovery of gold at the Dunstan hundreds of miners took steamer to Waikouaiti, and thence proceeded overland to their destination. The Maoris usually rowed them ashore in boats, but it was no uncommon sight to see full bearded men astride a native woman's back and sometimes, in consequence of a false step made, bearer and burden, swag and all, rolling together in the surf.

The Presbyterians resident in Hawkesbury and Goodwood, received, as we have seen above, occasional ministerial visits from the Rev. W. Johnstone of Port Chalmers. During his absence in New South Wales, on health-furlough, Mr. Stuart was appointed Moderator of the district; and at a meeting of the settlers which was then held, it was resolved to take the necessary steps to form a communion-roll and to arrange for the dispensation of the Lord's Supper. That was done; and in October, 1862, the first communion was celebrated in the Episcopal Church, the use of which was kindly granted to the Presbyterians by the Rev. Mr. Fenton, the incumbent. A movement was soon after made to erect a place of worship, and a committee was appointed with power to act. Mr. John Jones, with encouraging liberality, donated an acre of land for a site which he accompanied with a cheque for £50 in aid of the building fund. Divine Service continued to be held in the schoolhouse until the completion of the church, in which the opening services were held in 1863.

In that year the Rev. John Christie was ordained to the pastoral superintendence of the district. His parish then extended from Waikouaiti to the Horse Range, and backwards to the Maniototo Plains. A Session was speedily formed and a church erected at Palmerston for the convenience of the settlers there. On the disjunction of that district and its erection into a separate charge, a preaching station was opened at Flag Swamp, where services are regularly held in the schoolroom. The old church was closed in 1878, and removed to a more eligible and central site in the township where it was re-erected, considerably enlarged, and improved.

The various agencies of the church are in vigorous operation, Sabbath Schools, and Bible Classes, and weekly meetings receive earnest attention, and notwithstanding the narrowing of the boundaries of the parish, the congregation has creditably maintained its position in relation to the Sustentation Fund.

On the twenty-first anniversary of Mr. Christie's settlement as minister of the district, the ladies of his congregation presented him with a handsome suite of drawing-room furniture, in testimony of the respect and esteem in which he is held.

Prior to the year 1863, Anderson's Bay was ecclesiastically connected with the First Church, and in the allocation of districts to the newly appointed office-bearers of that congregation, received its fair share of official superintendence and attention. As population increased, and the necessity for planting regular Ordinances became apparent, steps were taken for the establishment of a Gospel ministry among the people.

Weekly prayer meetings were regularly conducted in private houses, and were well attended and much appreciated in those days of a simple and robust faith. The work grew steadily, and about the year 1861 a missionary—Mr. James Roy—was engaged by the Session of the First Church to take charge of this and other outlying districts. After the usual Presbyterial process of ripening had been passed, and candidates heard, the Rev. J. H. MacNaughton formerly of Nova Scotia was called, and inducted on the 8th July, 1863—a day of mourning in Dunedin for the calamitous issue of the fatal collision off Blanket Bay. For nearly 14 years Mr. MacNaughton laboured on, amid many difficulties and trials of a peculiarly harassing kind, and having felt himself constrained to demit his charge he left the colony and returned to his native land.

The sorrowful intelligence of Mr. MacNaughton's sudden death reached Dunedin, in August, 1886. He expired at the manse of the second minister of the Cathedral Church, Brechin, on the evening of the 30th May. He received his early education in Dundee, and afterwards completed his Arts Studies at St. Andrew's and Edinburgh Universities. After finishing his divinity course at the Free Church Hall, he was licensed by the Presbytery of Dumfries in 1850, and went out to Canada. In 1854 he was ordained in Southampton by the Presbytery of London, in the Dominion of Canada. He subsequently returned to Scotland, whence he sailed for Otago in 1862. He left New Zealand in failing health in 1876, and took occasional preaching engagements in connection with the

Free Church of Scotland. He was fulfilling one of these when an abrupt period to his labours came.

Mr. MacNaughton was succeeded at Anderson's Bay, by the Rev. C. Stuart Ross, of Riverton, whose induction took place in April, 1877. Some 3 years later, the necessity for increased accommodation forced itself upon the consideration of the office-bearers, and a transept was added to the church which thus enlarged, and beautified, was re-opened for public worship in April, 1881. On that occasion Mr. and Mrs. John Somerville, two of the earliest pioneers, and among the oldest members of the congregation, suspended in the building, at their private expense, three substantial and useful chandeliers; and Mrs. Mathew Holmes, whose interest in the progress of Christian work was ever intelligent and practical, and whose sympathy and help flowed out in ever open channels upon the occupants of the manse, presented the minister, on the same occasion, with a handsome pulpit gown.

Mr. Ross resigned his charge in July, 1884, and joined the Victorian Church. He was succeeded, after a brief vacancy, by the Rev. A. Cameron, an Otago student, who had taken the closing years of his theological course in one of the Scottish Divinity Halls.

To Mr. William Somerville, son of one of the oldest settlers in the province, the Church in the Bay is indebted for earnest and valuable services rendered in all departments of her work—always ready at a pinch to take his share of pulpit work; unwearied and assiduous in his labours in the Sabbath School from the very beginning of the Church's organisation in the district; always present in his place at the prayer-

meeting, and ready with full-hearted sympathy and help to comfort in time of trouble, and to counsel when difficulties pressed upon us, we found him a true friend, and one of the most useful and devoted elders of the Church.

Tomahawk is the name of a small district, lying some two miles back, towards the eastern coast, whose precipitous cliffs are washed by the waves of the South Pacific. A small schoolhouse was built there many years ago at the settlers' expense, to meet the educational requirements of the few families who were located in the valley. But the school, in process of time, through lack of scholars, was closed, and the building came to be used mainly for church purposes—a fortnightly service having been held there, for some years, regularly, in the afternoon. Mr. James Patrick, senr., and Mr. Alexander Mathieson, both respected settlers and office-bearers in the district, have continued through many years, to render important services to the Church.

Oamaru, the northern capital of the Province, is a town of considerable size, and the port of an extensive agricultural and pastoral district, which has long had a wide reputation for its wheat and wool. It possesses only an open roadstead, and many a ship riding at anchor there, has been torn from its moorings, and cast in hopeless wreckage upon the shore. The old method of landing passengers in surf-boats and on backs of men, was an inconvenient one, always unpleasant, and sometimes perilous—from one of these boats Mr. Balfour, the clever, genial, and much respected marine engineer, was drowned. But all this belongs now to

the past. A breakwater has been built at vast expense alongside of which ships can lie in perfect safety, untossed by the gales which sometimes sweep these shores. The country is bare of natural timber, and bald hills and yellow plains meet the eye on every side. The town is built mainly of a white calcareous sandstone which abounds in the neighbourhood, and which is becoming so popular for pulpits, and spires, and facings of public buildings even in other colonies, that agencies for its supply have already been established in some of the larger Australian capitals. The climate of Oamaru which is remarkably genial and dry, attracts those who are repelled by the more blustering and tempestuous weather of the South.

In the year 1856 the Rev. W. Bannerman and Mr. J. McGlashan, by appointment of the Presbytery visited this district, but it was felt, some two years later on, that something more than a passing visit was required. Accordingly, on the settlement of Mr. Johnstone at Port Chalmers, the Presbytery assigned to him the Waitaki as his extreme boundary on the north; and accompanied by Mr. Will, he made a tour of the district in September, 1858. Services were on that occasion held at Papakaio Station and at Otepopo. It was then arranged that quarterly services should be held. The first sermon in Oamaru was preached in Mr. Hassall's woolshed to a congregation of some thirty people, at that time nearly the whole adult population of the village. On a subsequent visit, sites for both church and manse in the town were wisely secured. The regularity of the service was somewhat broken by the infirmity of Mr. Johnstone's health.

About 1862, the Rev. D. M. Stuart preached to a large congregation in Messrs. Dalgety and Co.'s warehouse, and in the afternoon he dispensed the Lord's Supper in Mr. Hassell's store—a bale of wool covered with white cloth being used for a communion table. It is worthy of record, as indicating the kindly feeling existing between different sections of the Church, that the Episcopalians of the town, who, the year before, had obtained a minister of their own, gave up their forenoon diet of worship on this occasion, and also favoured the Presbyterians with the use of their communion service. Mr. Stuart, at that time, urged the Presbyterians of the district to move in the direction of securing the services of a resident minister of the Gospel of Christ.

Oamaru, with the outlying country, in due time, was erected into a sanctioned charge, and from the candidates who appeared before them, the congregation elected the Rev. Charles Connor, who was settled, in November, 1863, over the pastoral charge of Oamaru, Otepopo, and Hampden. He entered upon his work with indomitable energy and zeal. He took in hand a parish which reached from Oamaru to Wanaka, and from Kakanui to Waitaki. He made annual visits to all the sheep stations in the pastoral country which was under his superintendence, distributing tracts and religious publications in thousands by the way—exposed to dangers in crossing rivers, and in passing alone over upland solitudes; and thus, through personal toils and labours innumerable, he prepared the way for the establishment of Ordinances, and the planting of a Gospel ministry among the people. Nothing daunted

by the difficulties of travel in the early days, we find him pressing his way up to Queenstown, preaching and presiding at meetings there, and at Dunstan, and at Manuherikia, and appearing before his Presbytery with a handful of memorials praying for the settlement of ministers in those far distant interior regions. In 1865 Otepopo and Hampden were disjoined from Oamaru, and, three years later on, the Waitaki, including Morven Hills and Wanaka, was declared a sanctioned charge, which narrowed considerably the minister's field of labour. In the fifth year of Mr. Connor's ministry — 1868 — a strong party feeling against him grew up in the Church; it based itself on nothing tangible, and was confined to a small section of the congregation who never attempted, so far as we know, to formulate their grievance into any sort of charge against him; and the irritation of feeling rose to such a pitch that the Church was ultimately rent in twain. Although an important section of the people clung to their minister, yet in view of all the circumstances of the case he felt it to be his duty to resign; and the Presbytery, in accepting his demission of his charge, put on record their testimony to his zeal and devotedness as a minister of the Gospel, and their sympathy with him in the position in which he had been placed. During the vacancy, the disunited congregation came together again and moved harmoniously in the call to the Rev. A. B. Todd, of Tokomairiro, who was inducted in 1869. Since that date until the present the congregation has been steadily advancing both in material strength, and in spiritual prosperity, under the earnest and efficient ministry of Mr. Todd.

Divine Service was held originally in the schoolhouse, but the people soon set themselves to erect a church which was opened by Mr. Burns in 1865. Some years afterwards, the necessity for increased accommodation arose, and in due course a more commodious church, in early English style, was erected on the site of the old one. It is built of Oamaru stone and is capable of accommodating 700 people. The manse is splendidly situated in proximity to the shore, and is conveniently close to the church.

The Presbytery left it in the hands of the Session of St. Paul's, to foster a new station in the south end of the town. A building was accordingly erected to be used as a schoolhouse and to serve the purpose of a preaching-station. Around that as a centre and nucleus, a second congregation gathered, and in the course of time became organised as St. Columba's Church.

The Church lost one of its most active and devoted office-bearers, and the town one of its most useful public men, in the death of Mr. John Falconer, which occurred quite recently. He arrived in Oamaru in 1861, and lent a willing hand in building up the town. He took an active part in the work of the North Otago Agricultural and Pastoral Association. His practical experience and generosity were largely helpful to the Horticultural Society. He was a member of the Schools Committee, of the Benevolent Society, and acted lately in the capacity of chairman of the Charitable Aid Board. As mayor of the borough he sat as a member of the Harbour Board, and as a governor of the Waitaki High School. And he had

this high distinction, which concerns us most in this place, he was one of the founders of the Presbyterian Church in Oamaru, in which for many years he occupied the honourable position of elder, and was Superintendent of the Sabbath School.

The Green Island peninsula is the most southerly portion of that part of the Otago coast which begins at Forbury, and terminates at the Kaikorai beach. Between these extreme points the South Pacific rolls with ceaseless reverberations, up to the very base of the cliffs which rise precipitously without a break, from 200 to 500 feet or more.

Visitors, for the first time, have not infrequently been sorely puzzled at the strange misnomer that meets them here, and have looked in vain for ocean or stream by way of explanation. The district takes its name from a small island lying off the coast—the rarely disturbed home of the sea-birds. That bold, steep rock presents a barren face in certain aspects, but the eastern and southern slopes are always draped in living green. The valley, which was formerly occupied with rich and prosperous dairy farms, is now the home of great industrial enterprises. Chemical and Refrigerating Works, Cattle, Sale, and Slaughter Yards, Tanneries, and Soap Manufactories, and Flour Mills, have been grouped around the coal-fields which form an important factor in the prosperity of the district.

At a very early period of the colony, settlers made snug homes for themselves on the pleasant sunny uplands which overlook the valley, and church and school almost from the very first were planted among them. Originally they shared in the ministrations of

Mr. Burns, and were afterwards comprised in Mr. Will's wide parish. The congregation met at first for public worship in the school, a small clay building which occupied a clearing in the bush. That accommodated them well enough on unpropitious days, when the sky was dark and the roads were drenched with rain; but when the warm bright sunshine streamed around them, and allured the more distant families from their homes, the congregation worshipped under the shade of a venerable pine which stood in proximity to the school; a stump in those good, old primitive times did duty for a plate, and on its even surface the contributions of the pious were cast. With the increase of population came the need of a church which in 1862 was erected on the hill, and enlarged within three years after it was built.

In 1864, the Rev. Michael Watt, M.A., a distinguished student of Aberdeen University, was ordained and inducted into the pastoral charge of Green Island. The slow but steady progress in material prosperity of the people, began to manifest itself in a desire for a church that should be at once worthy of themselves, and a credit to Otago Presbyterianism. The site of the old building had been long felt to be unsuitable, owing to a change in the position of the population, and it was accordingly resolved at a meeting of the congregation to purchase a more central and convenient site, and to erect a building of brick within the bounds of the municipality. The foundation stone was laid by Mr. John Cargill, a son of the leader of the band of pioneer colonists, and the church which is in

early Gothic style with an imposing tower, was opened for public worship in 1878.

Not only has Mr. Watt carried on with energy and with exemplary faithfulness his pastoral work, but he has also rendered important services to the Church as Tutor in her Theological Hall, of which we will speak further on.

Scattered over the hills along the coast are groups of families, who are largely dependant for their living, on the cultivation of the soil. They received occasional visits from the neighbouring ministers—especially from Mr. Watt, and some of his office-bearers—Mr. Runciman and the Messrs. King. The Presbytery, in 1878, appointed a missionary—Mr. Stewart—to labour among them, and during all these years he has performed his duties with fidelity and acceptance, and has been maintained by local contributions supplemented by a grant from the Church Extension Fund.

Four sections in the town of Brighton were bequeathed by Mr. Hugh Williams to the Synod, as a site for the erection of a church, or otherwise as might best promote Presbyterian interests in the township; and two and three-fourth acres in the same locality were gifted by Mr. Robert Gillies as a site for a manse and glebe.

On a small islet at the mouth of the Otakia creek, interesting traces are found of a former occupation of the district by a native industrial tribe. Shells, and implements of stone, manufactured from hard basaltic boulders, are found in large numbers, alongside of what seem to have served the purpose of working-tables and flaking-tools; and immediately above these are bones of

seals and of a variety of fishes and birds, which had evidently been used as food by the savage workmen who were there employed.

Kaitangata, which now embraces an extensive tract of agricultural land on the south bank of the Clutha, and also the exceptionally fertile Island of Inch Clutha formed by an arm of the river which completely encircles it, was originally the ecclesiastical centre of the Rev. W. Bannerman, prior to the erection of the manse at Puerua. In 1864 the Rev. James Kirkland was inducted into the charge of the congregation, and laboured among the people with much acceptance until his removal to Hokitiki in 1872. On the occasion of the induction of the Rev. John Allan, of Waihola, who succeeded him in June of the following year, the Rev. W. Bannerman who had acted as Moderator during the vacancy was presented by the congregation with upwards of seventy guineas as a token of their appreciation of the services rendered to them at that time. Mr. Allan soon endeared himself to his people by his earnest and faithful ministry, and on a temporary breakdown of his health, necessitating his relinquishment for a time of all public duty, they put a generous gift of gold into his hand, and dropped into his heart the strengthening balm of their warm sympathy and love. Two churches have been erected in the district during Mr. Allan's incumbency—one of them at Kaitangata, and the other on the Island—commodious and costly buildings, and things of beauty in that fair landscape which attest the liberality and piety of the people. The bell on the Island Church was the generous gift of Mr. A. Anderson, of Balmoral, one of

the earliest settlers in the district—who has identified himself with movements that aimed at the public good.

In the year 1878 this, in common with other districts higher up in the Clutha valley, was desolated by destructive floods which overswept the low-lying pasture lands, and entailed upon many of the settlers—especially upon some of those on the island—heavy losses which they were hardly able to bear. Whole families had to flee from their flooded dwellings, and seek refuge on the uplands where hospitable doors were flung wide open to welcome them all. But the following year brought with it a more dire calamity which extinguished the light of joy in many a home. As the colliery accident however, grew into a matter of provincial rather than of mere local interest, reference will be made to it later on.

Warepa lies pleasantly open to the sun, a few miles south of Clutha; it is dotted here and there with clumps of bush, and is watered by pretty streams which have their birth-home in the wooded hills beyond. Snug homesteads standing amid broad acres of splendid pasture and corn lands meet the eye at every turn. The district was settled at an early date with an industrious farming class, who have all along been loyal to church and to all that is promotive of man's true wellbeing. Disjoined from Puerua in 1865, it was created a sanctioned charge; and in October of that year, the Rev. John Waters was settled over the united congregations of Warepa and Kaihiku. For nearly 14 years he laboured among the people and on severing his connection with them he was presented by

his Kaihiku friends with a purse of gold as a token of their esteem.

A comfortable church and manse were early erected at Warepa, and the Kaihiku congregation, after worshipping in the schoolhouse for fifteen years, erected a neat and substantial church in a central part of the district.

Mr. Waters was succeeded by the Rev. J. B. Inglis who prosecuted his ministry with laborious diligence and success.

Tapanui—or Pomahaka, as it used to be called, from the river which, springing in the Old Man Range winds its tortuous way through the district—is some 96 miles from Dunedin, and is situated at the foot of the western slope of the Blue Mountains, which in their wild forest grandeur form a magnificent background to the town. The Range is broken, here and there, by deep gullies, the largest of them being known as Black Gully, a densely wooded basin, in which the vivid green of the cabbage-tree contrasts with the sombre foliage of the birch, and the clematis climbing aloft with tiny fingers, spreads its soft drapery under the face of the sun. Along the base of the mountain runs the Tapanui Bush—or all that remains of it—on the edge of which the township stands. The fame of the Black pines of the Pomahaka, spread far and wide, and around the saw-mills which were erected there a community gathered which slowly grew into the importance and rank of a municipal town. The one great outstanding physical feature of the district is undoubtedly the chain of hills, whose highest summit is some 3,000 feet; and, as they fall away abruptly on either side, the view afforded

from their highest elevation is one that is unsurpassed in the colony, perhaps, for variety and impressive grandeur. Their peaty tops are the favourite haunts of the sea-gulls which resort to them in countless numbers to lay their eggs. The Flodden stream, and Swift creek, and other waters in the neighbourhood, abound with trout, and thither lovers of Isaak Walton's sport betake themselves, in open season, from the city's crowded walks; and round about for many a mile rich cornfields and fat pasture lands have taken the place of tutu, and fern, and native tussocky grass.

The Rev. James Urie was inducted into the pastoral charge of Pomahaka in 1864. His labours extended over a wide territory and were almost exclusively confined to stations, before the growth of the central settlement. For nearly seven years he performed with fidelity the duties required of him in a large and laborious parish. Early in 1871, a serious illness laid its grip upon him, and in February of that year, at his urgent request, we rode over to assist him at what proved to be his last communion service on earth. The Rev. R. Telford, of Teviot, took the preliminary service on Friday night. On the Sabbath Mr. Urie was hardly able for duty. But with marvellous fortitude he got the better of his infirmities, and drove two miles to the schoolhouse, where he preached an excellent and vigorous sermon from Song of Solomon ii. 4 "He brought me to the banqueting house, and his banner over me was love." At the close of a very solemn and impressive service, the office-bearers and some others all sat down, as the minister's guests, to a sumptuous repast provided in first-rate style at one of the hotels.

The burden of that entertainment was, we understood a communion privilege, which Mr. Urie always claimed. Shortly after that the hand of death was laid upon him, and he passed away from work to reward.

He was born at Rutherglen in 1818. After receiving the elements of a classical education in the parish school, he took the Arts Curriculum in the University of Glasgow, and studied Divinity in the New College, Edinburgh. For several years he laboured in connection with the Glasgow City Mission. Having obtained an appointment to West Taieri from the Colonial Committee of the Free Church of Scotland, he arrived in Otago in 1860. After a brief pastorate in West Taieri, he accepted a call to Pomahaka which was then a vast sheep-walk, mainly in the hands of a few squatters. With the increase of Tapanui his ministerial labours became more concentrated. On returning home from the meeting of Synod in January, 1871, he received a shock by the death of his eldest daughter, a child of seven years of age, a few hours after his arrival. His health soon after that broke down, and his Presbytery granted him three month's leave of absence to enable him to visit Victoria for change and rest. By easy stages, Mr. Logan, one of his congregation drove Mr. Urie and his wife to town, the journey occupying eight days. The change seemed at first to revive him, but he gradually sank and expired on the second day after his arrival.

Mrs. Connor, and a committee of ladies, took a warm interest in his widow, and two children who were left behind, and a large sum was collected for them by a public subscription which was set on foot.

Early in 1872 the Rev. A. Bett was called and ordained to the pastoral office in Tapanui; and as he was unable to overtake the large field embraced in his district through the opening up of lands for settlement under the deferred payment system, a missionary—Mr. Anderson—was located at Kelso in 1879. His work was carried on under the superintendence and direction of the minister of the district; and for his accommodation and comfort, a cottage manse, with 4 acres of land as a glebe, was provided for him, mainly at the Church's cost.

After a faithful pastorate extending over some 12 years, Mr. Bett resigned; and at a soiree held in the Athenæum Hall to bid him farewell, Capt. Mackenzie, who occupied the chair, in the name of the assembled friends, presented Mr. Bett with a purse of gold. Suitable presentations were also made to Mrs. Bett, and to Miss Bett, for their unwearied labours in the Sunday School.

In June, 1886, at a public meeting which was held on the occasion of Mr. Anderson's departure for the West Coast, he was presented with a purse containing 80 sovereigns, in recognition of his services, and as a mark of the respect and goodwill of the people among whom he had laboured while holding the position of missionary to the Tapanui outfield.

After a brief vacancy the Rev. Mr. Scorgie, recently settled at Tarangatura, accepted a call from the congregation, and was duly inducted into the pastoral charge of this district.

Some of our best, and worthiest, and most prosperous people in Otago hear with kindling interest the name

of Gabriels, for it carries them away back to early days of hard work and rich rewards—when the foundation of their present easy circumstances was securely laid. The Gully extends for some two miles, narrowing at its head to a winding gorge, whose steep sides are draped with shrubbery, while down below from a rocky bed leaps a sparkling stream which soon loses its limpid purity, however, from the washings for gold along its banks. The bottom of the Gully has been turned over, again and again, many times, and still affords occupation and wages to a number of miners—chiefly Chinese, whose industry and thrift on all our goldfields, enable them to make a living where most Europeans could hardly pay their way. The township of Gabriels—once a scene of thronging life and bustle, like a vast camp, with, here and there, a building in it of more permanent form and stronger fabric than mere canvas—is almost deserted now; only a few small houses remain to mark the site of that once populous and busy hive of human industry. Blue Spur which is some 200 feet high is situated near the head of the Gully. It takes its name from the colour of the deposit—cement, the miners call it—in which the gold is found. On the top of the Blue Spur the dwellings of a considerable population are scattered over a wide area, many of them being provided with well-kept gardens which testify that the miners, or their wives, are careful to cultivate tastes of most wholesome tendency.

The county town of Lawrence, better known in the early days under its old style of Tuapeka, is situate in the most central part of the whole district. From its position at the point of union of the two streams—

Wetherstones and Gabriels—it was commonly known as the Junction. Wetherstones whose slow shrinkage indicates a decaying importance, is about two miles distant from the central town, and still presents a goodly remnant of its old mining population.

As early as the first Sabbath of July, 1861, when there were probably not more than fifty people on the ground, public service was conducted in the open air by Mr. J. L. Gillies in the forenoon, and by Mr. H. L. Gilbert in the afternoon; and services continued to be held with regularity during the short time that Mr. Gilbert remained in the district. The Presbytery, as we have already seen, endeavoured, so far as it was possible, to supply the spiritual needs of the vast population assembled here; and the ministers who preached had sometimes a congregation of a thousand souls who listened devoutly to the Word of Life. In 1862, a missionary—Mr. Bernard, was stationed at Lawrence, and did good work in carrying the Gospel to the various mining centres of the district. He was succeeded by Mr. T. S. Forsaith who by his energy, and devotion to his work, speedily won the people's hearts; and he would have been settled as first pastor of Tuapeka, had it not been for the stringency of the rules of the Church, which demanded as an indispensable qualification of every candidate for the office of the ministry, a measure of acquaintance with the sacred languages.

In 1864 the people approached the Presbytery by memorial asking for the settlement of a minister among them. Monthly services were held by appointment until the following year, when the Rev. James Copland,

M.A., M.D., Ph.D., was ordained and inducted into the pastoral charge of the district. The following day was observed as a general holiday, in celebration of the important and interesting event. The enthusiasm which the proceedings evoked culminated in the soiree which was held in the evening. The tickets for admission were sold at five shillings each, but notwithstanding the high price which was charged, the people thronged to the meeting to testify their interest in the proceedings. Major Croker, the Resident Magistrate of the district, worthily occupied the chair.

Dr. Copland with unwearied energy sought the advancement of the Church on all sides of him. He preached regularly three times on Sunday, holding service alternately at Blue Spur and at Waitahuna, in addition to his work at Lawrence. Occasionally he travelled far outside his own bounds, visiting Teviot, and other mining centres, in the interests of religion. On his translation to Dunedin in 1871, the Rev. J. H. Cameron became minister of the district. Mr. Cameron having accomplished a term of faithful service closed with a call to Waiareka; and, in 1878, he was succeeded by the Rev. Hugh Cowie, who, after a brief pastorate of some two years, left his people for a year's furlough in the Home country, with generous tokens of their affection in his hand. On the expiration of his leave of absence, he found himself constrained on the ground of health to resign; and at the close of the following year the Rev. J. M. Fraser, of Caversham, was inducted to the ministerial charge of the district.

Divine Service was originally held in a canvas tent which was sometimes laid low by the violent winds that

scoured the gullies and overswept the Tuapeka hills; but, at the close of 1863, sections were purchased from the Government, and at a public meeting which was held a committee was appointed to take in hand the erection of a solid and substantial church. The new building was opened for public worship in August of the following year, the services on the occasion being conducted by the Rev. D. Meiklejohn and by Mr. Forsaith; and in 1871, a new church was opened at Blue Spur.

On the disjunction of Waitahuna from Lawrence, and its erection into an independent charge, the attention of the minister was directed to other necessitous districts within easy reach, and a service was begun at Clark's Flat, an agricultural settlement some three miles distant from the manse.

Tuapeka Mouth is a small hamlet on the eastern bank of the Clutha, just where the Tuapeka joins that river. The wooded glen with its background of bold hills, and the wide tract of undulating land stretching away to the South, are elements which give the charm of picturesqueness to the scene. A mission station was organised here in the course of the year 1881, by the Rev. J. Skinner, of Waitahuna, and mainly through his representations, the services of Mr. Taylor, an experienced missionary, were secured; a cottage manse was built, and the mission is now in successful operation, under the direction of the Clutha Presbytery.

One of the most active movers in church matters, in early days, at Lawrence, was Mr. R. E. Field, clerk of the court, who ungrudgingly gave time and money to the furtherance of the work. Mr. Stenhouse, now

rector of the Grammar School at Lawrence, has all along been one of the most useful elders, and ardent workers in connection with the cause of Christ. Mention must also be made of Mr. McLelland, lately of Blue Spur, who for some years rendered great service to the congregation there as elder, precentor, secretary to the committee, and superintendent of the Sabbath School; and who was presented by a grateful people with a purse of sovereigns on the occasion of his leaving the district to settle at Tuapeka Mouth.

Oteramika, which lies some 14 miles out of Invercargill, is intersected by the Main North road to Dunedin. It embraces within its bounds a few sheep-runs, and a considerable farming community. It received a large access of population when the extensive Meat Preserving Works were erected, and in active operation in the district; but on the decay of that industry in Southland, the large element in the population that received maintenance by it, vanished away, and now the works in their dreary solitude testify of a glory that is departed from Woodlands.

The planting of Ordinances in this district was due to action taken by the Hon. Mathew Holmes, who in 1863 wrote to the Rev. Dr. Bonar, Convener of the Colonial Committee of the Free Church in Edinburgh, promising £100 a year for three years, towards the support of a minister at Oteramika, and £100 as a donation towards the erection of a church in that place. In 1864 the Rev. Thomas Alexander was settled there soon after his arrival from Scotland, and his comfortable manse with neat commodious church on the adjoining section, may be seen from the Railway line, hugging the

sombre pine bush which bounds the open country in that direction.

Mr. Alexander has performed during all these years, the varied duties of his pastorate without any noise and display. He has pursued his even course with singleness of eye to God's glory as the natural and proper issue of all his work; and, on the occasion of his visiting the Home country some years ago, his people put a purse of gold into his hand and expressed in loving words their sense of appreciation of all his faithful labours among them.

The Rev. Andrew Stevens who came out in 1865, by special arrangement to take charge of a second congregation to be organised in Invercargill, proceeded to his destination soon after his arrival at Port Chalmers; but a very sudden and unusual depression in all departments of business having rendered the project of planting a second church in the Southern capital absolutely hopeless, he went to Wallacetown, an extensive agricultural district, in close proximity to the town, and there, in due course, he finally settled down to the work of the ministry. Five years later the progress of settlement necessitated the erection of a new charge in the Winton district, and relieved of that portion of his parish, Mr. Stevens continued to labour on till 1881, when failing health forced him to relinquish the active duties of his office, and to become a beneficiary of the Aged and Infirm Ministers' Fund. He has rendered valuable services to the Church by making occasional visits to Stewart's Island, where he preached the Word and dispensed the Sacraments to the families scattered along its rugged coasts.

Some three months after the retirement of Mr. Stevens, the Rev. J. H. Mackenzie was ordained and inducted into the pastoral charge of the district, and continues to labour with much acceptance among the people. In addition to the usual services in the central church, Mr. Mackenzie, like his predecessor, also preaches in the schoolhouses at Waikivi, Spar Bush, Waianiwa, and Ryal Bush, on stated Sabbath afternoons. Flourishing Sunday Schools, well organised and efficiently conducted are in full operation in the various centres, week-night classes are held for the instruction of the young in Bible-truth. Mr. Humphrey Howells and other devoted teachers render important help to the minister in this direction.

The district of North Taieri and Mosgiel, on its disjunction from West Taieri, was erected into an independent charge with Hindon, and Whare Flat as preaching stations. The Rev. J. M. Davidson accepted a call from the congregation, and settled here in January, 1866. The establishment of a woollen Factory by Mr. A. J. Burns, attracted a number of people to Mosgiel, which, in 1873, was made a preaching station in connection with North Taieri. For some reason not apparent, church matters languished, and Mr. Davidson resigned. He was succeeded in September, 1874, by the Rev. J. M. Sutherland, M.A., who was the means of infusing new vigour into the various forms which congregational activity took. The advance in material prosperity of the district was an element in his favour which his predecessor had not enjoyed. In less than two years after his settlement a church was opened at Mosgiel; and such fullness of prosperity had crowned

the manufacturing enterprise there, that a rapid extension of the works became necessary, bringing with it a large accession to the population. The church in consequence, became too strait, and a considerable enlargement was made.

Services were occasionally held also at Hindon, and among the scattered settlers who occupy the country beyond that point. Mr. Sutherland also carried, at times, the Gospel of God's grace to the men who were at work on the Otago Central Railway at Mullocky Gully—living out in that bare, sterile country, exposed to inclemency of weather, and to numberless temptations which beset them in a life of discomfort and toil. The Gully is said to owe its name to Mr. Donald Malloch, an old settler in the province, who recently died at Waikouaiti. Twenty-five years ago he lost his way while journeying from Shag Point to Strath Taieri, and wandered about those dreary solitudes until, almost overcome with fatigue, he arrived unexpectedly at a shepherd's hut, where he found hospitable welcome and cheer.

The Presbytery of Dunedin with praiseworthy concern for the highest interests of the navvies employed on the Central railway line, appointed ministers to follow them up with the Gospel message, as they penetrated into the interior of the country; and they have uniformly received, so far as the reports have reached us, a cordial welcome from the superintendents of work, and a respectful hearing from the men.

Early in 1886, Mosgiel was disjoined from North Taieri by action of Synod, and erected into a separate charge, into the pastorate of which the Rev. J. McKerrow, late of Birmingham, was duly inducted.

CHAPTER IX.

Separation of Southland from Otago.—*The Otago Daily Times*. Miss Rye's Scheme.—Collision off Blanket Bay.—Floods.—Commercial depression.—Murder of Yorke.—Stewart Island. Death of John McGlashan.—Exhibition in Dunedin. First Execution in Otago.—Telegraphic communication with up country districts established.—Land Legislation.—Collision between the General and Provincial Governments.—Floods.—Day of humiliation appointed.—Visit of Duke of Edinburgh.—Improvements in Dunedin.

IN the year 1860, the population of Otago was estimated at 12,700 persons, and the extremely insignificant dimensions of the Provincial trade are indicated by the fact, that the total exports for the year were carried to England in one sailing ship, the *Gloucester*, of 611 tons. In the following year the value of the staples—gold and wool—which found their way into English markets, amounted to nearly £840,000—showing an advance in the material wealth of the country sufficiently striking to awaken interest in it in other lands. The population, during this second period of our history reached its maximum in 1863, when it stood close on 77,000. In the following year the ebb set in. Many of those whom our goldfields had attracted, under pressure of our rigorous winters returned to Australia's sunny lands. But the Province had, notwithstanding, gained a large addition to its permanent numbers, which, at the lowest point stood at upwards of 56,000 souls.

Southland, or Murihiku, as it was called in the early days, was originally an integral part of the Province of Otago, but an alleged mal-adjustment of expenditure consequent on the sale of public lands, mainly led to its political separation. In order to provide funds to be expended upon immigration, and roads, and public works, the Provincial Government had an Ordinance passed authorising the sale of 300,000 acres of land. The original intention of the Executive was to dispose of blocks of equal extent, north and south; but the operation of the Act was confined entirely to Southland, while the larger part of the revenue accruing from the sale, was expended, it was alleged, in the interests of the North. This subsequently became one of the standing grievances which issued, in April, 1861, in the erection of the country lying beyond the Mataura, and south of Wakatipu, into an independent province with local governmental machinery of its own. Its political history, however, was a brief and troubled one, and hardly a decade had passed before embarrassments accumulated upon it and it petitioned for absorption into the province from which it had somewhat petulantly withdrawn.

About this time, circumstances of a peculiar nature gave unwonted keenness to the contest for the Superintendentship of the Province, which had fallen vacant out of the usual course. Major Richardson won the victory by a majority of only 103 votes. The defeated candidate—Mr. James Macandrew—was heavily handicapped by the position into which he had allowed himself to drift. But the services which, since that time, he has rendered to State, and Church, and Uni-

versity, the important public offices, which he has with credit and dignity filled, the great esteem in which he is held throughout the Colony, the public ovations which have been enthusiastically accorded to him, the substantial evidences which he has received of the public appreciation of his manifold and unwearied efforts to promote the well-being of the Province, the foundations of whose prosperity he so unselfishly and wisely helped to lay--have all established his claim to occupy the front rank among our provincial benefactors, and to have his name inscribed on the roll of honour of our public men.

Mr. Cutten, proprietor of the *Otago Witness*, was now joined in partnership by Mr. Julius Vogel, lately arrived from one of the Victorian goldfields; and they projected and established the *Otago Daily Times*, of which Mr. Vogel became the editor. On the retirement of the former from the proprietary, Mr. Vogel was joined by Mr. B. L. Farjeon, who after some years' connection with the newspaper, went to London, where he devoted himself to literary pursuits and established a wide reputation for himself in that connection. Mr. Vogel pushed his way to the front rank as a colonial politician, and devised a brilliant but adventurous policy of Public Works and Immigration, which the country, with a dull undertone of some misgiving, adopted. Its results affected, to some extent, the entire interests of the Colony. The *Otago Daily Times*, conducted with ability and spirit, has easily held its ground, as one of the leading newspapers in New Zealand. At times it has come, with quite honest convictions, we believe, into collision with certain sections of the religious press, and

although on rare occasions it has been betrayed into using a tone that had in it a hard and unkindly ring, yet in its conspicuously able and vigourous columns it has rendered effective service to the Province, and in most questions of public interest it has been a fairly safe and honest guide.

The miners, on whom the franchise had been bestowed early in 1863, for the first time in the history of the Colony, asserted their importance in the body politic and their right to parliamentary representation, by electing a Member of the House of Representatives. And about the same time that their country gave them that substantial proof of her concern for their political interests, Miss Rye was elaborating a plan for the promotion of their comfort in domestic life, which was deserving of a better issue than came out of it. She saw miners, in tens of thousands, locating themselves on these distant goldfields, and living in enforced isolation—their manhood undeveloped and incomplete by reason of the difficulty of procuring wives; and she set herself heroically to the task of redressing the balances of the sexes in this southern hemisphere. She accordingly sailed for Otago, accompanied with a large number of single women of good character and qualified for every domestic purpose. But the arrangements made in Dunedin were not to her mind. She came into collision with the officials of the Female Immigration Barracks, and formulated charges of immorality and improprieties in the conduct of the institution. Her scheme failed, partly owing to want of proper organisation for the reception of the immigrants; that was a defect in the project which could hardly fail to lead to

disastrous results. And, partly, owing to the views notoriously entertained by the class now introduced. The fact that they had come out mainly to balance the disproportion of the sexes, contributed in no small measure to the defeat of the scheme. It kept before the immigrants, as a proximate goal, a speedy settlement in homes of their own, rather than engagements for domestic service; and on the other hand it made many of the colonists shy of approaching those whose matrimonial designs were written across the very face of the contract with which they had landed upon our shores.

The difficulty of obtaining domestic servants pressed with peculiar gravity upon the up-country communities. Householders were accounted happy who secured a "help" for a six months term of service; arrangements for her settlement in a permanent home of her own, were usually completed before the expiration of her engagement. The coach fare in the early days was high, as well as wages, and we sympathised with the buxom hostess of an accommodation-house who, deploring the excess of inconveniences which burdened life, recounted to us, with a lugubrious tone, some of her experiences in this connection. "I told my agent," she said, "to offer the highest rate of wages to the very plainest girl he could find." She demanded no qualification beyond that negative one; there were to be no good looks, nothing in the countenance to attract a man's eye. "He sent me one, and she was plain, and no mistake," she continued, with some emphasis, "but would you believe it, sir, she was married in less than six weeks!" We know indeed of one case in which a

shrewd and intelligent tradesman who was pining after domestic happiness, took a lady who kept a registry office into his confidence, and requested her to allow him to meet at tea, in her house, some of her most eligible girls who were applicants for situations. After having some conversation with each of them, he invited one of the company to a private conference which issued, in a few days, in their marriage; and when he took her to his up-country home the only thing that dashed her joy was, as she pensively informed us, the want of people with whom she could associate!

The 4th July, 1863, was a dark, mournful day in Dunedin, when all faces wore an aspect of sadness at the calamitous event which had happened off Blanket Bay. At half-past six o'clock, amid the deep obscurity of a mid-winter Saturday night, two small steamers called the *Pride of the Yarra*, and the *Favourite*, collided off Blanket Bay, a mile or two on the Dunedin side of Port Chalmers. The *Favourite* struck the other boat on the port bow, nearly cutting her in two, and before any of those who were in the cabin could be rescued from their peril, she filled and sank in deep water. There were from 50 to 80 passengers on board, most of whom were on deck, and these either clambered on board the *Favourite* immediately after the collision, or were picked up by her before she left the spot.

Most of them had just arrived from Home in the ship *Matoaka*, and among them were the newly-appointed Rector of the Dunedin High School, the Rev. T. H. Campbell, and wife and family, and Messrs. Brent and Abram, the two assistant masters. They had come scathless out of many a storm which had struck their

ship on the pathless sea, and now disaster met them when all their perils seemed past. Messrs. Brent and Abram, who were on deck, escaped when the collision occurred, but Mr. Campbell and his wife and five children, and five other persons who were below, perished in the ill-fated boat.

The whole population of the city was thrown into a state of indistinguishable excitement and sorrow when tidings of the lamentable event arrived. The public distress seemed to reach its intensest pitch when R. G. Marsh, at the close of the performance at the Princess' Theatre, went forward upon the stage, and in a voice which trembled with strong emotion, announced to his audience the mournful news. Those who had relatives or friends on board ran hither and thither in painful anxiety and suspense, making inquiries about those who were lost. Deep into the night the jetty was thronged with an anxious crowd eagerly awaiting the arrival of more definite information, and many hurried down to Port Chalmers to learn as much of the truth as they could for themselves. On the following day (Sunday), at the Anglican Church (St. Paul's), and at the Roman Catholic Church (St. Joseph's), the "Dead March in Saul" was performed at the close of the service, and a hushed feeling of profound solemnity pervaded all hearts.

When the diver went down into the cabin of the dead ship to recover the bodies, he found the women and children had all gathered round Mr. Campbell, as if they had gone to him for help and consolation when the waters were surging in upon their souls. It was all soon past. The terrific crash, the tumult of waters,

the sinking boat, the gathering darkness, the anguished cry, the prayer for mercy, and then—light, and the boundless eternity.

By order of the Superintendent, Mr. J. Hyde Harris, a public funeral was decreed to Mr. Campbell and his family. It took place on the 8th July, and, as a mark of respect to the deceased, the public offices and places of business were all closed, and the Press, in mourning columns, chronicled the sorrowful events of the day.

The winter of that year was a very rigorous one, and bore with especial severity on the miners in the district of Wakatipu. The melting of the vast accumulations of snow on the mountain tops, with heavy rain-falls in July, caused serious landslips and floods which blocked the roads, and swept such heaps of property down the streams that the Kawarau was choked at the natural bridge. About the same time the tide of prosperity which had poured so beneficently over the land began to turn, and to arrest and sober the spirit of adventure elated and dazzled by the flow of wealth, and by the width of the margin of its profits in trade. For two years after the discovery of gold business was prosperous beyond all expectation; money was abundant, and credit was good. But dark clouds then appeared above the horizon, and gradually obscured the brightness of the sky. It was then apparent that trade was overdone, and that competition in all departments had been overkeen. The crash came inevitably, and scores of business men, with heavy hearts had eventually to succumb. But the country soon shook off the depression that hung around it, confidence was

restored, and the markets before many months had passed assumed a healthier and firmer tone.

The public thought was painfully diverted from these commercial troubles by a dark tragedy enacted at Moa Flat, not far from Teviot. A hawker, commonly known as "Yorky," had pitched his tent a short distance down the river from Mr. Miller's station. For some time he had peddled his wares among the miners scattered up and down the valley. One morning the report flew abroad that there was something amiss at "Yorky's" camp. Mr. Miller found, on examination of the spot, that the tent had been removed, and that two pack horses, the property of the missing man, were also gone. The ground in the immediate vicinage was also overspread with flour, biscuits and other goods. A careful search brought to light the hawker's body lying in a blind creek, and covered with brushwood which had apparently been trampled hard down. Abundant evidence was presented that a foul murder had quite recently been done, and measures were promptly taken to capture the criminal.

It was known that a few days previously the hawker had, out of pure benevolence, brought a poor, footsore swagsman whom he had overtaken on the road, up from Tuapeka and lodged him in his tent. Suspicion was at once directed to "Yorky's" guest who was now nowhere to be found. Mr. Miller, after a brief consultation with some of the people in the neighbourhood, sent messengers out in various directions, and dispatched some of the miners who offered their services to search the river banks, while he himself on a fresh horse started to notify the event to the nearest police. On approaching

the Black Ridge, close to Tuapeka, the pursuer struck off in the direction of the police camp, while the fugitive, as it afterwards transpired, continued on his way to the base of the Ridge and stayed for the remainder of the night at an accommodation-house at Evans' Flat. On his arrival at the police-station Mr. Miller was disappointed to find that the mounted troopers were all absent in town, and that there was only one foot constable there on duty. Determined, if possible, to put a trooper on the murderer's trail, he made a brief stay for refreshment at Robinson's accommodation-house, where he mentioned the urgent business which he had in hand. Starting again at midnight he got a fresh horse at his own Mount Stuart station and rode hard to Tokomairiro. The sergeant of police there took the matter up zealously enough, and hearing that a man had passed through Milton very early and at a rapid pace in the direction of the town, they started together without delay for Dunedin. On their arrival there they reported the matter to the city police, and spent the night in unavailing search for the fugitive in all directions. On the following day hopeless of success, and weary of the whole business, they returned to their respective homes.

Meanwhile at 8 o'clock that morning the man whom they sought riding one horse and leading another, presented himself at Robinson's door, and, having ordered bait and breakfast, threw himself upon the sofa, and pulled his hat well over his eyes awaiting the laying of the meal. But Robinson recognised the horses as the property of "Yorke," and hurried to the township to give information to the police. His host's

movements aroused the suspicions of the man, and when the constable and his companions reached the brow of the hill above Tuapeka they saw him disappearing over the height above the accommodation-house. As they were both on foot pursuit was hopeless, and in a very short time the murderer had passed out of view. A man of the name of Johnstone was arrested and charged with the crime at Tuapeka, and on the evidence adduced he was committed for trial, but after a long and patient investigation and examination of witnesses, which lasted a week, his innocence was established beyond a doubt; and from that day to this no light has been thrown on the mystery which has enshrouded "Yorke's" death.

The old Dunstan track led past Outram through the Deep Stream, and over the Rock and Pillar Range, a weird and desolate region without inhabitant, except at the fords of the mountain streams, where houses had been erected for the accommodation of travellers who happened to be arrested on their way by storm or flood. The track, torn in places into perilous ruts, used to wind up the Rough Ridge, and then swept with long and tedious descent into Ida Valley. Thence it passed over Rugged Ridge, a name which appropriately describes the nature of the country, where weather-beaten rocks hollowed and chiselled by atmospheric influences into fantastic shapes, lie in wild and tumbled confusion all around. From the Ridge the track led down into the Manuherikia Valley, where it issued on a road that was fairly good. In July, 1864, the Dunstan coach for the first time took the north road which passed through Palmerston, Pigroot, Naseby,

and Blacks, a considerably longer, but more populous route.

In 1864 the General Government purchased Stewart Island from the Southern Natives, and made liberal provision for the educational requirements of that portion of the Maori race. It was proposed to the vendors that a large part of the purchase-money should be invested, in the interest of those immediately concerned, and the Maoris accepted the arrangement without demur.

This Island was formerly known as Rakiura. Its new name it owes to a sealer who first discovered that it was not a part of the neighbouring land. It is separated from the Middle Island by Foveaux Straits which are 15 miles across. It is very mountainous, and densely wooded, and its lofty peaks in hazy outline are easily distinguished from afar. Some of the finest harbours in the world, combining commodiousness and depth, and absolute security from tempestuous winds, are to be found there. Its oysters have a wide colonial fame, and in the fish with which its waters abound, it has an unfailing source of boundless wealth. It was seldom visited, in olden days, except by whalers, or by vessels which put in through stress of weather. The charming bays and inlets that abound on the eastern sea-board have a scattered population of fishermen, boat-builders, half-castes, and Maoris.

An attempt was once made by the Provincial Government to settle a colony of Shetlanders on these rugged coasts. A large sum was expended on the enterprise, but it turned out a total failure. The Resident Magistrate and his family continued for a long time to be the

sole occupants of the costly barracks which were then built; and the last Shetlander having long ago deserted to the mainland, allured by the promise of a more certain success than the Island offered him. A few miles further south, in Horseshoe Bay, a saw mill, and a fishcuring establishment have created a new settlement, and attracted a considerable population. Two miles still further on, is Half-moon Bay, where saw-millers are at work among the stately pines which cover the mountain slopes; and on the southern side of the entrance to Paterson's Inlet is the Neck, a peninsula about two miles long and one in width, which was assigned by the Government to the Maori and half-caste islanders whose whares are grouped together under shelter of hill and bush.

The Province, towards the close of the year was called to mourn the sudden and startling death of Mr. John McGlashan, one of the earliest promoters of the Otago Association, who was found lying dead on the road. It was supposed that he had fallen from his horse in an apoplectic fit, as he was returning home from his office in town. For 18 years he had maintained an intimate connexion with the Settlement. He was one of the first to launch the scheme for its establishment, and its success was largely due to his unwearied exertions on its behalf. For 6 years he devoted himself to furthering its interests in the Home Country; and from the date of his arrival in the Colony, in 1853, he rendered manifold services to the young community in matters affecting Church and State.

An event of the first importance to the industrial interests of the Province occurred in January, 1865,

when the first New Zealand Exhibition was opened in Dunedin. That was the first and only systematic attempt that has been made to investigate, and make orderly display of the resources of the country. It awakened a wide spread interest, stimulated enterprise, and had an invigorating effect upon Provincial trade. The exhibits of objects of natural history occupied there a prominent place, and the suggestion was made that they should form the nucleus of a permanent museum. When the Exhibition closed in May, the whole collection was massed together, with little ceremony, in the Otago Rag and Bone Store, and there it lay for months neglected, and for a while forgotten. At last the entire side of the upper story of the New Post Office was devoted by the Government to the purpose of a Museum, and there the collection was temporarily classified and displayed until a suitable building should be ready for its reception.

While the country was congratulating itself on the evidences of its mineral and forest wealth, and of its steady progress in industrial enterprises, gathered together in its Exhibition courts, a tragic event in domestic life sent a thrill of horror through the hearts of the people, whose interest in it was kept alive while the case dragged its weary length through the tedious processes of law for some seven months. The sudden decease of a woman in Dunedin was accompanied with such peculiar circumstances as to arouse suspicion, and lead to the apprehension of her husband, Capt. Jarvey, who was criminally charged with causing her death by poison. The trial lasted seven days and resulted in the discharge of the jury, who were unable to agree on a

verdict. Three months later he was put into the dock on the capital charge. The authorities, anxious to secure the assistance of an expert, had invited Dr. Macadam, the Government analyst in Victoria, to visit Dunedin, and help them over the scientific difficulties which encumbered the investigation of the case. But in consequence of Dr. Macadam's inability to be present the case was adjourned till the next Sessions. In September, after a trial which lasted five days, the prisoner was condemned to death, and in the following month, for the first time in the history of Otago, the execution of a felon took place.

As early as 1862, telegraphic communication was opened between Dunedin and the Port. On the 16th of August in that year the Deputy-Superintendent and his Executive sent a message to the Town Board of Port Chalmers expressing congratulations on the accomplishment of that important work. But it was not till four years later that the line was opened to the Dunstan, and that the distant up-country towns were thus brought into close proximity, as it were, to the provincial capital.

An important legislative measure, in 1866, sent the revenue of one department up with a prodigious spring. Until that time the small sum of £4,000 was all the rent which the Government had received annually for some 6,000,000 acres of land; but a law was passed in that year which had the effect of increasing the annual revenue from this source to £50,000. This was accomplished by offering, on certain conditions, to add ten years to the existing leases which had only a short period to run. All the tenants of the Crown, in con-

sideration of the offered extension of tenure, agreed to pay the higher rental which the Government asked. With a view, moreover, to prevent large tracts of land from falling into the hands of private speculators or capitalists, and in order to the settlement in the country of an industrious yeomanry, the Provincial Council reserved extensive areas of arable lands for skilled farmers of small means, who might be desirous of settling on the deferred payment system.

The Otago Acclimatisation Society was now formed for the purpose of introducing into our provincial forests and waters some of the melodious denizens of the English woods, and the spangled trout of the English brooks. Mr. J. A. Ewen, who had taken a leading part in the inauguration of the Society, collected a sufficient sum to entitle it to claim the subsidy offered by the Provincial Government in furtherance of the objects which it had in view; and a large variety of song birds were successfully imported, and rapidly increased in their new antipodean home. Various species of fish, through the persevering efforts of this Society, were also successfully introduced, and now abound in lake and stream. The quail, pheasants, and other fowl which were, from time to time, set free, have also multiplied under their new conditions of life, and allure the sportsmen over glade and dell.

An event occurred in 1867 which caused a flutter among the goldfields officials in Otago, and which involved the question of the supremacy of the Central Government over the Provincial administration of that department. The Stafford Government declined to delegate to the Superintendent the powers vested in

the Governor, or Governor in Council, by the Goldfields Act of 1866, which made full provision for such delegation. The appointment of Mr. Bradshaw as General Government agent for the Otago goldfields aroused, generally, a feeling of indignation, which first found formal expression at a private meeting which was convened of members of the Provincial Council; and, later on, an emphatic public protest was entered against it at large and enthusiastic meetings which were held. On some of the goldfields irregular and unseemly scenes were enacted, abetted and fomented, as the Hon. J. C. Richmond, Commissioner of Customs, alleged, by "an important member of the provincial executive." A plebiscite of the province was subsequently taken which resulted in an almost unanimous approval of the local method of administration. The provincial officers almost without exception obeyed the orders issued from Wellington, but there were cases of hesitation and refusal to receive instructions from any extra-provincial authority. Mr. John Mackay, gold receiver in the Waitahuna district, impetuously loyal to the local heads of his department, lost his position for disobedience to the General Government, but he was, in some measure, indemnified by appointments to other offices of provincial responsibility and trust, the duties of which he continued to discharge with credit and efficiency until his recent retirement from public life. In his early days he was an old soldier, one of the 79th, or the "Queen's Own." A bluff, kind-hearted, hospitable highlander, who was very popular among the miners, and who used to tell in his own quaint way, the story of the conflict between Otago and the ruling powers in the North.

And now there arose, throughout the Middle Island, a general and persistent cry for separation from the Provinces lying beyond Cook's Straits. Certain important provincial ordinances having been disallowed by the General Government, a formidable league was organised to promote the political independency of the Middle Island, which was regarded as the only remedy for the political evils of which the Southern Provinces complained. But a wiser and more pacific policy ruled, and the agitation which had been excited was, by prudent and conciliatory measures, slowly allayed.

In February of the following year many districts were devastated by heavy floods which destroyed a vast amount of property on land, and the coast was swept by storms which cast the shipping exposed to their fury in wrecked and battered condition upon the shore. A public meeting was convened in the First Church to consider what steps should be taken to give expression to the public feeling in regard to those calamitous events. The result was that a deputation, consisting of the Revs. D. M. Stuart, F. G. Edwards, R. Connebee and Cox, was appointed to wait on the Superintendent, and request him to set apart a day for public prayer. The Superintendent accordingly appointed the 20th February to be observed as a day of humiliation and prayer. In his proclamation he expressed the hope that the whole body of the people would unite in humbling themselves under the mighty hand of God, and in supplication that He would be pleased to send such weather as might permit the fruits of the earth to be gathered in.

That natural outbreak of pious sentiment should have

commended itself to all men as reasonable and proper in the circumstances of the case. But it gave umbrage to some who through press and voice attempted to pour contempt and ridicule upon it. But the cavillers were in a small and pitiful minority. The Christian tone of the community, generally, was true and well pronounced.

In April, 1869, Dunedin broke into the gayest demonstrations of delight on the occasion of the visit of H.R.H. the Duke of Edinburgh, for the entertainment of whom all sorts of congenial festivities and sports were extemporarised. The Queen's lieges in Otago showed their loyalty by attending the levee that was held in the Provincial Buildings, and the vast crowds which followed the Prince's movements indicated the interest which his visit had excited throughout the Province at large. Among other public addresses of welcome presented to him was one from the Synod of the Presbyterian Church, which recapitulated its work for Christ, and gave manifold assurances of its devoted loyalty to the Throne.

Dunedin now began to press her claims to a place in the front rank of Colonial cities. Her population, including suburbs, was now in excess of 25,000. The Town Board had been abolished, and municipal government introduced. Under the new regime a striking advance had been made in the work of public improvement. The site selected for the capital, although possessing many advantages, and commending itself for beauty of situation in the eyes of the pioneers, was yet hardly suited to the requirements of a great commercial city. The commerce that had grown upon the

first foundations of the settlement, demanded more space and facilities for its development than the narrow and cramped limitations of the site of the town afforded. The authorities had therefore to bring engineering skill to their aid, in order to the successful execution of works which would materially promote the best interests of the city.

The reduction of the level of Bell Hill was a stupendous undertaking for a young community. But that was energetically set about as early as 1861, and solid buildings several stories high now occupy the place of the original solid rock. The material taken from the Hill was used in the work of Harbour reclamation; and now scores of acres of valuable land, which were once overwashed by the ocean tides, are available for building sites.

And, for the purposes of public recreation and instruction, Botanical gardens, and the grounds of the Acclimatisation Society, were laid tastefully out on the banks of the Water of Leith; while the hanging woods and grassy uplands of the public Reserve, known as the Town Belt, form a picturesque framework to the city. New Year's Day, 1863, was marked by the first grand gathering of the Caledonian Society on the Grange Estate, by the permission of the proprietor, Mr. J. Hyde Harris. But suitable grounds were, later, secured in proximity to Kensington; and thither thousands of people from town and country resort to witness the yearly celebration of the great national Scottish sports. Early in this period, too, the Vauxhall Gardens were opened, and attracted crowds of pleasure seekers to their shady retreats. Their splendid situation on the cliffs, and charming outlook on the city, contributed largely to the popularity which, for several years, they enjoyed.

CHAPTER X.

Division of the Presbytery of Otago.—Constitution of the Synod.—Theological Hall.—Church Extension.—Employment of lay agency.—Church Extension Society.—Benefactors to the Church Extension Fund.—The Rev. P. Hope. Sabbath Observance and State of Religion.—Spiritualism.—Freethought.—Evangelistic Services.—Plague spots in Dunedin.

IN 1864, the members of the Presbytery began to look forward to completing the Church's organisation by the multiplication of Presbyteries and the formation of a higher court. The wide borders of the Province, and the distance of some of the charges from Dunedin, made attendance at church courts almost impracticable, or possible only at great trouble and expense; and therefore, on the motion of Mr. Bannerman, a committee was appointed to consider the whole matter and report upon it at a subsequent meeting. The report, which was adopted, was as follows:—I. That the Presbytery be divided into three Presbyteries to be called the Dunedin Presbytery, comprehending all the congregations north of the Taieri river, and also Waipori; the Clutha Presbytery comprehending all congregations between the Taieri and the Mataura; and the Presbytery of Southland coterminous with the Province of that name.

II. That the Synod meet annually in Dunedin, the first meeting to take place not sooner than June, 1865, and that thereafter there shall be an annual meeting in December.

III. That the Synod shall have the direction of the Sustentation Fund, the management of the said Fund to be in the hands of a Committee appointed by the Synod, but supplemented by a corresponding member in each Presbytery who shall have power to attend and vote at all meetings of the Sustentation Fund Committee.

IV. That the Sustentation Fund shall be payable half-yearly, one half-year's dividend being declared by the Committee in June, the other by the Synod at its annual meeting, when the dividend for the year shall be settled.

V. That the Synod only shall sanction new charges all applications for which must come up through Presbyteries, and with their approval.

VI. That the Synod only shall authorise applications to the Home Churches for further ministerial supply.

VII. That the Synod only shall receive and sanction such ministers or probationers as eligible to charges within its bounds, as may arrive in the Colony unsent for by this Church. Presbyteries, however, being at liberty, on being satisfied with the credentials of such ministers, to employ them till the meeting of Synod.

VIII. That the Synod at its first meeting shall appoint the time at which the several Presbyteries shall hold their first Session.

IX. That the Presbytery be recommended to transmit to the different Kirk Sessions a copy of these resolutions for their information and approval.

Copies of the above resolutions were accordingly transmitted to the Kirk Sessions throughout the Province; and at a subsequent meeting of the Presbytery,

on the returns being read, it was found that all approved. It was then after some discussion resolved, that the Presbytery divide at the conclusion of that Sederunt, and appoint the Synod to meet annually in the month of January.

The Synod met accordingly on the 16th January, 1866, with a roll of 21 ministers, one of whom—Mr. McNicol—was unattached. Dr. Burns as was fitting, was elected Moderator, and delivered, on the occasion, an excellent and appropriate address. Thereafter the business of the Church was proceeded with in a dignified and orderly way, as the report of the proceedings sufficiently attest.

The Presbytery of Otago, at an early period of its history, recognized the importance of making suitable provision for the training of young men for the work of the ministry; and as far back as 1861 it had drafted a complete plan for a Theological Institution of its own. But unable, from circumstances, to mature its project, it was constrained to make temporary arrangements to meet the exigencies of the Church; and appointed an examining committee to direct and superintend the work of its students, and to report the progress made from year to year. In 1866, on the constitution of the Synod, a College Committee was appointed, under the convenership of the Rev. A. B. Todd, to consider the whole question of the training of a native ministry. And Presbyteries were meanwhile instructed to appoint any of their number to direct the studies of those who might desire to labour in the Gospel of Christ. The Committee, in its report, made the practical suggestion that the Synod should take immediate steps to raise a

fund which might be helpful to those who, under the direction of the Presbytery, desired to study for the ministry. The encouraging announcement was also made that Mr. Joseph Lang, of Tokomairiro, just deceased, had bequeathed a sum of £200 for the very purpose contemplated by the recommendation of the College Committee.

But the suggestion for some years bore no fruit. The bequest that had come from the dead hand did seem to awaken large and benevolent thoughts in, at least, one warm heart in the Church, for from Mr. William Somerville, of Anderson's Bay, there came a generous donation of £100, three-fourths of which were applied to providing a scholarship of £25 a year, for three years. It was held for that period by Arthur Grant, who won the good opinion of a wide circle of friends, as well as of the teachers at whose feet he sat; but the promise of a useful career was suddenly blasted by his lamented death which took place at his father's house at Waikivi early in 1875.

It was in 1873 that the Church showed herself to be in downright earnest in seeking to recruit the ranks of the ministry from among her own sons. She felt it to be absolutely needful to offer inducements to young men in the Colony who were fired with the right spirit of Consecration to Christ, and who were really desirous of devoting their lives to the work of the ministry, to undergo the long and arduous term of study that is requisite to equip them thoroughly for the holy office. It was felt that far too little had been done—that the effort made was hardly worthy of the Church's wealth and resources; and the Synod therefore enjoined

Presbyteries to take steps for establishing additional scholarships for the assistance of students during their undergraduate course. Six scholarships, as a result of that movement, were placed at the disposal of the College Committee. One of these was furnished by Knox Church, one by each of the four Presbyteries, and the remaining one by the congregation at Riverton, stimulated to the effort by the liberality of one of its members, a runholder in the Waiau district, who contributed two-thirds of its value. Though this scholarship was offered for competition, yet it was not awarded, because never claimed; and Mr. Barnhill's donation, with his permission, was therefore used as the basis of a congregational benevolent fund.

The financial condition of the College Trust having warranted an important advance, the Synod, in 1874, on the recommendation of the University Committee, sent Home for a Professor of Theology, entrusting the selection and appointment to a commission consisting of Principal Fairbairn, and Professors Cairns and Rainy. Dr. Stuart was also appointed Tutor in the department of Church History; and the Rev. M. Watt, M.A., in that of Biblical Criticism and Sacred Languages. The Rev. W. Salmond, M.A., minister of the United Presbyterian Church in North Shields, received the appointment to the office, and the Church in Otago noted with much satisfaction that, on leaving his congregation in the north of England where he had exercised the office of the ministry for seventeen years, he received a purse of £200, and many valuable tokens of the people's attachment to him.

The Rev. Dr. Copland presided at Mr. Salmond's

induction on the 30th May, 1876; and the Rev. Dr. Stuart in fitting words addressed the Professor. "The occasion of assembling," he said, "marked a new era in our ecclesiastical history. The Church had contemplated the founding of a Divinity Hall for the training of a native ministry almost from the very first; but for some time many circumstances prevented the project being carried into execution. The chief difficulty had however been surmounted when the Provincial Government to its imperishable renown created a University, by which the means of instruction were placed within reach of our youth, and also, of course, of those who were candidates for the ministry. The Church was in such sympathy with the Government in the matter of the University that she hastened to establish a chair of Logic, Moral Philosophy and Political Economy; and all along she had done her best, with such means as she had at her disposal, to give to students in Divinity instruction in Biblical exercises, the Sacred languages and in systematic Theology." Mr. Salmond closed the proceedings with an inaugural address on *The Christian Ministry*.

Soon after that interesting event the first session of the Hall was opened. It presented no imposing spectacle to the curious eye. Enthusiasm, perhaps, was at a discount on all sides; but it needed courage, and a certain power of prophetic outlook beyond his immediate surroundings, to enable the Professor to deliver his lectures to the two young men—Messrs. Borrie and Blackie—who sat docilely at his feet. Dr. Stuart, of a quite different temperament, apprehending that one tutor and one professor might fairly be

expected to carry the number of students over the required ground, laid down his office with the entire approval of his Committee.

As Dunedin was much afflicted with pestilent heresies, and abounded with free lances who attacked the Christian citidel at every point, Mr. Salmond, at the suggestion of the Theological Committee, gave in the Hall of the First Church, a series of winter evening lectures on a branch of the Christian Evidences. These were so highly appreciated and well attended that he followed them up with two other series delivered during the two succeeding winters.

But the "day of small things" slowly passed over. The fifth session opened with 5 students; and in the following year there were 9 including some men from the northern church, who gladly availed themselves of the liberty accorded to occupy seats in our Theological Hall.

The College Library has been enriched with contributions from various sources. The Rev. Dr. Burns formed the nucleus of it by presenting to the Church 150 volumes of valuable theological works. Later on the Synod voted £200 from the College Trust to be expended in the purchase of suitable books. The Rev. M. Watt appropriated the whole of his first year's salary as Tutor in Sacred Languages, amounting to £100, for the purchase of books which he presented to the library of the Hall; and the latest contribution to it was a large parcel of theological works presented by the Deacon's Court of the First Church.

Dr. Stuart also presented to the Hall his whole year's salary as Tutor in Church History, amounting to £100,

as a Fund to provide two annual prizes in appropriate books to theological students, for their encouragement in the study of Church History and Pastoral Theology.

The University of Edinburgh bestowed on Mr. Salmond the honorary degree of Doctor of Divinity; and he continued to fill the office of Professor of Theology to the Church until 1886, when he accepted from the Church Trustees, acting under the direction of the Synod, the appointment to the Chair of Mental and Moral Philosophy in the Otago University, rendered vacant by the resignation of Mr. Duncan MacGregor.

The Committee for the Distribution of Preachers which had taken cognisance of vacancies, and arranged for the supply of Ordinances in necessitous districts, gave place in 1866 to the Church Extension Committee which was then elected, and of which the Rev. J. H. MacNaughton was appointed convener. An animated discussion took place at the following meeting of Synod on the recommendation of the committee to send Home for two additional ministers. The clamant need of Ordinances in the up-country districts was pressed with convincing earnestness upon the Church's attention by the Rev. D. M. Stuart and others, who proposed that the committee be directed to apply for six ministers instead of two. When the question of expense came up the Rev. A. B. Todd announced that, as the Taieri contributors to the fund for bringing Duncan Mathieson out as a goldfields missionary, had left the application of the money to his own judgment now that Duncan Mathieson had definitely declined to come, he expressed his willingness to pay the amount over into the Ministers' Passage Fund. The Synod sanctioned

the amendment; and the Committee set out energetically upon its work under the convenership of Mr. Stuart, who has, until the present day, discharged the duties of his office with unwearied energy, and with unquestioned benefit to the interests of the Church.

A movement of some importance was made in Dunedin in 1868, which indicated that many of our people were no indifferent spectators of the position and duties of the Church. Surrounded as she was by a population ever growing both in material prosperity and in numerical strength some, at least, outside of the ministry had understanding of the times, and knew what Israel ought to do. A number of our Presbyterian friends possessed of means and occupying good social position, presented a memorial to the Presbytery, respectfully urging the need of planting another church in the city, and pledging themselves to contribute without prejudice to the Sustentation Fund, to the suitable maintenance of an able minister to be brought from Home. The Presbytery expressed its gratification at the interest in religion displayed by the memorialists, and commending the ardour of their zeal. appointed meanwhile a Committee of Presbytery to confer with them and the congregation of St. Andrew's, and of North Dunedin, with a view to conjoint action being taken in sending Home for a minister of acknowledged standing and experience in the Church. The memorialists held a meeting in the Athenæum in June, and emphatically reiterated their opinion of the necessity that existed for church extension in the city, but expressed their willingness to allow the movement to remain in abeyance for the present until the Walker

Street vacancy was filled. As the subject was believed by the prime movers in the matter to be unpopular in the Presbytery, further action was reluctantly stayed.

The question of the employment of lay agency in the remote and necessitous districts of the land was brought up in the Synod, and exhaustively discussed on several occasions. There were small communities lying outside of charges that were compact and fully organised—scattered, here and there, on river banks and in mountain recesses, to which ministers rarely penetrated; and it had been long felt by many that the Church's work in carrying the Word of Life to these had been greatly hindered by the difficulty of maintaining a regular ministry among them. Here and there, throughout the Church's borders, earnest Christian men had been found willing for the Master's sake to do what they could to supply the lack of a stated ministry. But that had been done either from personal impulse or by private arrangement—without official sanction or urgency from the Church. At its meeting, however, in 1872, the Synod, fairly looking at the necessities of the case, gave authority for the employment of suitable agents, as students and others, in places destitute of religious Ordinances, their work to be done under the supervision of the neighbouring minister, or of the Presbytery of the bounds. While this subject was under discussion in the Presbytery of Dunedin, the Rev. Dr. Lang, of Sydney, who was present, gave an interesting address on the subject of supplying the ministerial necessities of the Church, and directed the attention of the Court to the need of training a native ministry.

Two difficulties of a serious kind constantly faced the Committee in the performance of their work, and ultimately forced the Church to look within herself for her needed ministerial supplies. There was, first, the difficulty of getting men to come from Home. Few probationers could be brought to look at Otago as a hopeful field of labour, and the applications of our Church sometimes lay long on the table of the Colonial Committee before the announcement of any appointments came. And the second difficulty was the scanty and reluctant response of our people to the Church's appeals on behalf of this important fund. The sum of £100, and sometimes more, was remitted from the Ministers' Passage Fund to cover the cost and outfit of every commissioned minister who reached our shores; and the number of applications sent was often determined by the ability of this fund to bear the expense which would be incurred. During the 15 years embraced between 1866 and 1881, some 30 ministers arrived from Home, exclusive of those who presented themselves at our doors without commissions; and, at the lowest estimate, to keep pace with the steady growth in population which spread itself over the lands thrown open for settlement, at least 10 additional ministers might have been settled with ample promise of usefulness and success. We have no hesitation in saying that our Church lost in prestige and in wealth, and above all, in spiritual power and capacity of expansion, by her narrow and calculating penuriousness. That she covers the ground which is already occupied, and is reaching out her hands to the outposts of settlement which are still untouched by holy influence, is largely

due to the practical sagacity and labours of the indefatigable convener of her Extension Committee, whose eyes are always watchful of the advance of settlement in the land.

But appeals on behalf of the Church Extension fund proper, as well as on behalf of the Ministers' Passage fund, met with poor reception at the hands of our people. The Committee were under obligation to pay £200 a year, for 2 years, or until such time as he accepted a call, to every minister from Home who came to them with a commission in his hands; and they felt themselves hampered, out of measure, by the smallness of the contributions to the funds. With a population receiving additions from year to year; with the prestige of being the first and the predominant Church in the Province, and with the advantage of Trust funds which give substantial assistance in the erection of ecclesiastical buildings, steady and conspicuous progress in Church Extension should be the high and manifest distinction of the Otago Church.

The wisdom of the arrangement by which, when a church became vacant it fell into the hands of the Extension Committee, was repeatedly challenged in the Synod. A kind of financial demoralisation was sometimes the accompaniment of a state of vacancy—the connection with the Sustentation Fund was suspended—the congregational machinery fell into disrepair—and not unfrequently, congregations which had been self-supporting became a burden on funds raised for Church Extension purposes. The matter was remitted by the Synod to Presbyteries for their consideration, but the feeling prevailed that, in the interest of vacant

churches, dependent on the Committee for pulpit-supply, it was better that existing arrangements should stand.

In 1875, the extension of the Church in the rapidly growing suburbs of Dunedin engaged the earnest attention of the Presbytery; and the city churches charged themselves with the spiritual oversight, and supply of Ordinances to some of these. That was followed up, some two years later, by the formation of a Church Extension Society whose object was to aid in establishing churches in, and around, Dunedin, until they should be in a position to be self-supporting. Some £70 or £80 were collected at the first meeting; and that amount was slightly augmented by later contributions. According to the rules of the Society a sum, not exceeding £50, was given in aid of a building fund; and a sum, not exceeding £150 per annum, was given to any one station. It acted only with the concurrence of the Presbytery and of the Extension Committee. But its days were few. It gave substantial help to the Ravensbourne and St. Leonards charge, and grew effete and finally lapsed after a very brief existence.

The want of a suitable place of residence for the missionary, or preacher, in some of the weaker and more scattered stations, operated as a hindrance to the work. It was felt that the erection of cottage-manses would contribute to the comfort of the Church's agents and reduce their expense of living, especially in the remoter fields of labour. The Synod therefore, on the recommendation of the Committee, authorised the erection of such buildings on such a plan that enlargement could be easily effected, when the district should ripen

sufficiently to require the services of a minister fully ordained. The cost of the cottage-manse, by regulation, was not to exceed £300.

In 1884 the Committee's report occasioned a discussion in the Synod, which eventuated in a new line of action being taken in this most important work, and in the adoption of certain regulations which should give fresh impetus to our activity in carrying the Gospel message and ministry to the remoter and sparsely peopled districts of the land. These regulations empower Presbyteries, with the concurrence of the Church Extension Committee, to ordain or induct for a period not less than one year, nor more than three years, any minister or probationer of the church as minister over a district not yet erected into a sanctioned charge, nor able to implement the requirements of the Sustentation Fund Scheme. Every such district is entitled to receive from the Church Extension Fund a sum not exceeding £50 for the first year, £35 for the second year, and £20 for the third year of such settlement; and ministers so ordained or inducted have, by regulation, a right to a seat in the Presbytery.

As far back as 1871, year after year, there have appeared in the Church's financial reports donations from Miss Mure, of Perceton, Ayrshire, an absentee proprietress, whose father was one of the founders of the Settlement, and continued till his death to manifest the greatest personal interest in the welfare of the Otago Church. His daughter, loyal to her father's rule, continues to manifest her practical interest in the cause of religion in the province by her substantial contributions to the Church Extension Fund, and to

the other schemes of the Church. From that source the Committee received last year the large sum of £54 12s. 0d.

A noble example of generosity to the funds of the Committee was shown in 1870 by an adherent of Knox Church, who donated the sum of £50 in aid of the **Ministers' Passage Fund**.

And about the same time in the little mining township of Ophir on the banks of the Manuherikia, a gaunt Canadian put a five-pound note into our hand in aid of the Church Extension fund. He had lived for many years a rough, reckless life; his week's earnings every Saturday night had passed out of his hard-working hands into the publican's till. But he found his way one Sabbath morning into the little court-house where Divine Service was held, and there he found healing and helping grace and became a new creation in Christ Jesus. When some six months after that, the Lord's Supper was celebrated there, he asked for admission to the table. "Only one thing troubles me," he said, "and I want to consult you about it. My father lived in the backwoods of Canada, and no Protestant minister ever came our way, and I was baptized by a good man, but—he was a priest"—he added after some little hesitation. "If you think that was not valid," he continued, "I am quite willing to be baptized again." "No need," we replied, and he took with profound emotion the holy emblems into his hand. "This note," he said, "may help to take to others that Gospel which has done so much for me."

On the 28th February, 1878, a number of ministers were convened by Dr. Stuart in the vestry of Knox

Church, to meet the Rev. P. Hope, B.D., Convener of the Colonial Committee of the Free Church, and commissioned as their representative to us. He received a cordial welcome from the brethren, and testimony was borne to the interest and zeal which he had always displayed in furthering the work of our Colonial Church. At the close of a friendly and informal conference which was then held, Dr. Stuart in declaring the satisfaction which he felt in the visit of Mr. Hope to Dunedin, desired him to convey to his committee a formal expression of the Church's sense of its indebtedness to them for the careful consideration and attention which its interests had ever received at their hands.

Reasons of health, mainly, had determined the movements of Mr. Hope, but the expectations formed that the sea-voyage would invigorate his enfeebled vital forces were unhappily not realised. He went on to Sydney where he became the guest of Mr. John Goodlet, in whose hospitable mansion at Ashfield he died.

In 1868, on the motion of the Rev. G. Sutherland, a committee was appointed by the Synod to concern itself especially with the subject of Sabbath Observance, and to consider and report on the state of religion within the bounds. Mr. Sutherland was appointed Convener.

The unceasing Sabbath traffic on every side attracted the attention of the Church. Numbers of waggons broke the quiet of the day of Rest by starting with their loads for up-country towns, and trading steamers left the wharves to pursue their quest of trade. The Presbytery of Dunedin approached the Provincial

Council by petition praying that such wanton desecration of the day be stopped. But although a majority of the councillors were prepared to further the views of the Church yet the action failed of beneficial result, for when the matter was referred to Wellington, it had scant consideration accorded to it by the Central Parliament assembled there. Later on the Committee under instruction from the Synod, memorialised the Government to stop the running of Sunday trains; and the Post Office authorities, to discontinue Sunday work in the department under their control: and the Chamber of Commerce to use its influence to stop all unnecessary labour on vessels, and to hinder them from leaving the wharves on the Lord's Day. But while the protest lodged, and the influence brought to bear upon these bodies may have had some effect in bringing within narrower limitations, and under stricter control, the evils complained of, yet they still continued to some extent, to offend the religious feelings of a large section of the community. And when other Sunday abuses which were not the growth of a covetousness, so much as the outflow of a base and subtle infidelity, sent their poisonous exhalations through society, and roused all sections of the Christian Church to an emphatic protest against the toleration on the part of the Government, the result was much the same—even one of our most earnest Christian politicians—a member of the Cabinet, from whom the Christian community hoped for better things—practically professed his powerlessness to remedy the evil. The Church in all her efforts in this direction has been impressively taught that the Lord's Day is in bad keeping when it is left to the mercies of

statute law—that if it lapse from the custody of piety it will be in sorry case. She has been taught to turn away in confidence from every carnal weapon, to abandon hope of aid from the secular arm, and once for all to know that living and shining piety in the hearts and homes of the people alone, can constitute a safe guardianship of the Sabbath day.

As early as 1869, Spiritualism with its foolish and pernicious teachings found foothold in the land. The subject continued to be pressed with some persistence through letters in the press, and platform utterances, upon public notice. At the close of that year, the Rev. W. Gillies showed, in a lecture delivered before the Young Men's Christian Association, at Dunedin, how unscriptural and dangerous an error it was. Through the untiring activity of its advocates interest in the subject grew and spread, and it was sustained by eager discussions on its alleged phenomena which awed and bewildered too many simple and credulous souls. For some years the controversy was carried on with fluctuating vigour in a certain section of the Dunedin press. It received a transient impulse from a series of lectures delivered by an ex-editor of one of the Melbourne newspapers; and again the smouldering embers of the controversy were fanned into a glow by the appearance of two professed spiritists, self-announced expounders of what they called "the new and beautiful faith." These men delivered daring blasphemies and heresies, political as well as religious, in one of the theatres on Sabbath evenings to large crowds which resorted thither, and some of the clergy felt themselves constrained to step into the arena to

champion the faith which was thus so coarsely assailed. The Revs. Messrs. Reid, and Copland and Gow, and Bishop Neville rendered, then, good service to the churches by their able and convincing exposure of the absurdities and sophisms of these pretended enlighteners of our race.

The taint of this pestilent error unhappily fastened on some of our churches, and an honoured deacon who had countenanced by his presence on the platform the teachings of doctrines subversive of the fundamentals of our Christian faith, was deposed from office by the Presbytery. Against that decision he appealed, but the Synod confirmed the sentence of the lower court. The boundless credulity of the victims of this peculiar form of superstitious unbelief led them to unite themselves into a Society for the investigation of its phenomena, and under its auspices circles were formed for the development of mediums of the needful stamp.

The leprous spot in the body social slowly spread within a certain area. Hatred of the churches, and of the blessed evangel which they preached, constituted a common ground on which some could meet. This grew into an organised body of men who openly tore up their Christian creeds, and flung them contemptuously to the winds of heaven. Stray adventurers, who wandered from land to land, sometimes tarried for awhile among them, and fed them on the ashes of cold negations, and told them what a noble thing it was to be free! In 1882, they built for themselves a Lyceum, which they opened with much parade and braying of trumpets, and there they assemble on Sundays to gather what courage they can to fight with religious

convictions, and to worship the goddess of Reason which they there enthroned. Now and again, by way of variety in the sort of thing that they live upon, they crowd to the feet of some "Inspirational" female apostle who happens to pass this way, and hang upon her lips hungering and thirsting for some refreshment to their empty and aching souls. The leader *par excellence* is one who is splendidly endowed with natural gifts, and who has pushed his way vigourously to the front rank in colonial politics. The integrity, and irreproachableness of character which have won for him so high pitch of popularity in Otago, are the outgrowth, not of the cheerless agnosticism with which he has shadowed his inner life, but of the pious nurture which moulded his heart in his Scottish Christian home.

That outbreak of infidelity which attracted public attention through press and platform, stirred up the friends of true religion to special and united efforts with the view of exciting among professing Christians greater interest and zeal in the work of the Lord. Series after series of special meetings were held in most of the churches in Dunedin, in which ministers of various denominations took part. The interest evoked, as shown by the numbers assembled, and the attention and earnest feeling which they displayed, was very gratifying, and gave hopeful indications that good was accomplished. The Synod, fully alive to the necessities of the situation, instructed the Committee to arrange for holding evangelistic meetings in the several congregations, and a special Sabbath was appointed to be observed, throughout the Church, as a day of united

prayer for the conversion of the young, and for their dedication to the service of the Lord. About this time, too, a monthly meeting of ministers of various denominations in and around Dunedin; began to be held for prayer and conference on subjects affecting the Church's life and work.

In 1874, the news of the great and wide-spread revival at Home, stirred up Christians throughout the churches, and a deeper interest in Divine things was manifested throughout the land. The Rev. W. Johnstone brought the matter formally before the Presbytery of Dunedin, and after a private conference on the subject, extending over two hours, the following motion was agreed to, namely, "That this Presbytery has heard with great pleasure the tidings from Scotland and England of the work of revival going on there, and after conference on the matter it was resolved to invite its members, and the membership of the Church, generally within its bounds, to consider what each congregation should do within its borders to promote a true revival of religion, and that earnest prayer be made in the public congregational services, and also in the family, and in private, that God would grant to us a time of refreshing." Evangelistic meetings were therefore held in most districts, either under the direction of Presbyteries, or by private arrangement. Good service was rendered to the Church, in this connection, by Mr. Corrie Johnstone who, on retiring from his mission, received from some friends a substantial token of their appreciation of the zeal and self-denying devotedness with which he had laboured among them.

Towards the close of 1877 it was announced that the

Rev. Dr. Somerville, who was making an evangelistic tour through the colonies, intended to visit New Zealand. The Presbytery of Dunedin appointed a committee to make arrangements for his reception; and for some months previous to his arrival a large number of Christians held a mid-day prayer meeting in the Hall of the Young Men's Christian Association, to implore a blessing on the evangelist's visit. He arrived in Dunedin early in 1878 and was welcomed with many prayers and high expectations. Day after day crowded audiences waited on his ministry; and on the 21st May he concluded his mission with a Christian convention, to which he along with other ministers, addressed very earnest and practical counsels. His mission embraced Oamaru, Invercargill, and other parts of the Province. Mr. Varley followed with a series of meetings in 1879. Evangelistic services were also held under the auspices of the Young Men's Christian Association, in the Queen's Theatre, every Sunday night. An elder of Knox Church, deeply interested in the progress of truth, charged himself with the maintenance of Mr. Duncan Wright, whom he sent forth as an evangelist to win souls to Christ. His work was on undenominational lines, and the Synod cordially recommended him, in the exercise of his office, to the sympathy and prayers of the people.

Mrs. Hampson opened a mission in April, 1881, which left its mark more than any other mission of the sort, perhaps, on the Christian life of Dunedin. Men were sorely exercised over the Apostolic prohibition which closed the doors of the churches against female preachers, and some condemned the startling innova-

tion as clearly unwarranted by the Word of God. But, in spite of all that, multitudes were pricked in their consciences under the power of her impressive preaching, and the names of scores of converts who were quickened through her words, were added to our communion rolls.

Two of our ministers, some years ago, visited one of the goldfields, and found, to their surprise, one-half of the population quite incapable, from a free indulgence in too deep potations. The popular storekeeper of the district, it seemed, had unhappily fractured his leg, and his friends, having gone to condole with him, had drunk immoderately of the whisky which he had bountifully supplied.

We had occasion once to pass a night in the quiet hamlet of Kingston, and we asked our host to allow us to conduct a short service in his house before retiring. That, although he was a Roman Catholic, he readily allowed. In our little company there were two young men from Nevis. One of them, after four years residence in those high regions, was on his way to Dunedin to take ship for Scotland. He told me it was the first time he had been asked to worship God since he had come to Otago, and he had begun to think that up-country, at least, there was no religion!

These were small centres somewhat remote and inaccessible, and overlooked in the earlier endeavours of the Church to plant Ordinances in more populous districts.

Sad cases often met us of spiritual declension, and of dreadful apostacy from God. Some who had professed conversion in the Home country, and had entered with

a joyous ardour upon Christian work, gave themselves with whole-hearted devotion to the pursuit of riches in this new land, and flung from them, one by one, the religious habits of the past, until not a shred of the Christianity which they once professed relieved the bitter worldliness that wrapped them round. "I would give all my wealth," cried one of them, when the shadows of the valley had gathered thick around him, "ten thousand times told, to have Christ as my portion now."

"I want to become a member of the Church," a young man once said to us. "I asked my wife," he continued, "what I needed to do to become a member, and she suggested that if I learnt the Shorter Catechism that would be all that would be required of me. I bought a copy," he added ruefully, "but I hardly think I could learn all that." The father of that man was an educated Christian who held an important office in a sister church!

The want of earnest Christian nurture in the home is the one lamentable vital lack among many of the colonists. Their time and attention are quite absorbed with material interests whose claims upon them are accounted paramount: and they are quite content to allow Church, or Sunday School, or any other agency that will concern itself about the moral training of their children's souls. When that prevails to any large extent the results can only be disastrous, alike to the Church and to the community at large.

Dunedin like many older cities in older lands has already its rapidly increasing vicious and degraded class. One locality full of fearful abominations is fitly

known as "the Devil's half-acre." There, small and squalid huts are tenanted by forlorn-looking wretched beings, whose misery is burned into their hearts, and written in large letters upon all around them. That, and other plague-spots in the town, had some light let in upon their horrors, by a series of graphic articles in the *Otago Daily Times* from the pen of Mr. Vincent Pyke. And under the heading "Outcast Dunedin," in the same paper, dated February, 1884, it is stated that "there are in close proximity to our most prosperous and busy thoroughfares haunts, into which no respectable man, woman, or child would venture, unless impelled by absolute necessity or a sense of duty"—these are the dens of the lowest class of actual criminals and of those who are graduating to mastership in that school.

It will be asked, What is the richly-endowed Church of Otago doing to wipe off the foul reproach which has thus fastened upon her Christian City? Is she causing the Gospel light to shine upon the sad-faced misery which lies with dull eye and hollow cheek under the very shadow of the splendid edifices whose mutely-eloquent spires are pointing heavenward? While congregational agencies may have touched the evil at its borders, no right bold and vigorous effort, so far as we know, has been made to grapple with it at its heart and centre, and until there be a tender, loving, energetic application to it of the healing influences of the Gospel of God's dear Son, it will abide an open, festering, spreading sore in the body politic.

From the foundation of the settlement Fast days, as a Sacramental institution, had taken firm root in Otago.

They had been introduced as a most excellent custom of the Free Church of Scotland, and were observed as days of humiliation and prayer, preparatory to the celebration of the Lord's Supper, which was dispensed originally only twice a year. For many years all sections of the community paid outward respect to the institution: business operations were generally suspended, and the Provincial government recognised it as a public holiday. But as population increased, and the religious element in it grew less influential, the churches, on these days for preparatory exercises, became more thinly attended; some members, most adherents, and especially the young, came to regard it as a day of recreation rather than as one of religious solemnity. The Church Courts became greatly exercised over this, and in May, 1873 a conference of ministers and office-bearers was held in the First Church to consider the whole subject. The following resolution was then passed, namely:—"That this meeting regrets the great indifference manifested by members and adherents of the Presbyterian Church in Dunedin to the proper observance of the Fast Days, and expresses the desire that ministers and office-bearers will direct the special attention of members and adherents to the due observance of these days, in the hope that it may not be found necessary to abolish them." Things did not mend, however, in this direction, and the churches while lamenting the necessity for it began to move for their abolition. After a good deal of discussion in the Kirk Sessions of Dunedin and suburbs, and after two conferences of office-bearers had been held on the subject, it was agreed that the con-

tinuance of sacramental fast days in those churches was inexpedient. The institution still lingers on in some of the country districts and in remoter parts of the land, where the population is less mixed, and where arrangements can be made by the sessions concerned to appoint a day when country work can be suspended without inconvenience. In those districts in which the custom fell into disuse, a week-day evening service has been substituted at the close of which tokens are distributed to intending communicants.



CHAPTER XI.

Sabbath Schools.—Libraries.—Psalmody.—Introduction of the English Presbyterian Hymn Book.—Instrumental Music.—Temperance.—The Sustentation Fund.—Donations from Miss Mure.

THE Presbyterian Church has always recognized the importance and necessity of early instructing her children in the knowledge of Bible-truth; she has ever looked upon that as an indispensable condition of her spiritual prosperity and growth. The high evangelical character of our doctrines, and the almost bald simplicity of our forms of worship “render,” as has been well said, “an intelligent conviction of their truth the most hopeful basis under God of their prevalence among men. Presbyterianism presents few worldly attractions. Its jealous exaltations of God; its strict regard for the law as the standard of obedience; its unwavering testimony to the system of grace in Jesus Christ; its requirements of self-denial in a profession of religion; in short, its steadfast and simple reliance upon the Scriptures in the midst of the carnal seductions and appeals of human contrivance which surround us, exalt the necessity of giving religious instruction to our people, and of training them up in the strictness and reverence of the laws of Christ.”

Six months after the arrival of the first immigrants a Sabbath School was opened in the First Church with a good attendance of children. In 1850 Mr. George Hepburn, of Wakari, began a class in his own house

for the regular and formal instruction of his family, and he invited his neighbours to send their children that they might share the benefit of it with his own. On the erection of a schoolhouse in the district the class met there, as it was more convenient for the work than his private residence was. For 16 years they assembled in that building, till the Kaikorai Church was opened, when Mr. Hepburn's school was properly merged in that of the congregation. In 1851, three additional schools were successfully established in the town and neighbourhood.

Ten years later, the institution had become a powerful agency for good in the land, and an incident which happened then exhibits, in a pleasing light, the spirit of entire harmony which pervaded the churches, and the affectionate and respectful feelings which the children cherished for their spiritual guides. The Sabbath School scholars of the First Church, on returning in joyful procession from a pic-nic which they had held at the Water of Leith, paused in front of Mr. Stuart's manse, and exchanged hearty and affectionate greetings with the minister of Knox Church. Moving onward, they took their station on Bell Hill in front of Dr. Burns' manse, and there they saluted their venerable pastor, and boys and girls sang before him, in turns, some of their sweetest hymns. After a few words of kindly Christian exhortation from their minister, they repaired to the Church, where the missionary boxes were opened under the direction of Mr. Roy, and their contents equally divided between the New Hebrides' and the Foreign Mission Schemes.

In 1863, in order to increase the efficiency of this important institution delegates from the various denominational schools in and around Dunedin met for the purpose of forming a Union, the advantages of which gradually appeared in a growing intelligence, and more earliest application of the principles which condition success in this department of the Church's work.

It was in the country districts, and especially in the smaller and remoter settlements, where services were rarely held, and the prevailing tone was intensely worldly, that the need of Sabbath Schools pressed always sorest. And the churches were all laid under a debt of lasting obligation to the devoted men and women who looked with eyes full of pity upon the children around them, who were growing up in ignorance of Divine truth, and without any outward reverence for God's holy day. On some of the more distant goldfields it required some moral courage, undoubted reality and strength of religious conviction, to assume the character of teacher in a Sabbath school; and we never ceased to note the names and to admire the spirit of those who took dauntlessly in hand this noble work. Amid the confusion and disquiet inseparable from life in the earlier years of the Tuapeka "rush" the names of Barker, Tolcher, Matthews, and Bentley are preserved to us as pioneer workers in this interesting field. Moving further up into the interior we find a flourishing school at the Dunstan, under the superintendence of R. Barlow. At Manuherikia, we find the name of Mrs. Ratcliffe, and further back in the dark St. Bathans gorge, we come upon a small school under the care of A. Bowmont, conducted, later

on, by Mr. H. A. Stratford, the Gold Receiver, assisted by an able staff of Christian workers.

It was not till 1871 that the Synod officially recognized the work as of sufficient importance to be entrusted to the care and superintendence of a special committee. In that year an overture on the subject was brought up by the Rev. W. Johnstone, and supported by him at the following meeting of Synod. The overture was adopted and a Committee, with the Rev. John Gow, Convener, was appointed to consider and report on the subject. The Committee, in its report in 1873, recommended the Synod to appoint a Central Standing Committee, whose object should be to procure and distribute such classes of literature as might be suitable for libraries, and helpful in the work of the Sabbath school, which was accordingly done.

Legislative changes in the Education Act prohibiting Bible reading and religious instruction in Government Schools, caused additional interest and importance to gather round this branch of Christian activity. The condition of Sabbath Schools, the quality of the instruction and training which they provide, and the results which they have hitherto shown, attracted the attention of those who are interested in the highest welfare of the young. The Union formed in 1863 seems to have fallen through; and so a step in advance was taken now with the view of promoting efficiency in the teachers—deepening responsibility, and giving definiteness to their aims in their work—by the formation of a Teachers' Union which was of much service to the cause concerned. Conferences were also held on the motion and under the presidency of the

Rev. John Gow, at which subjects were discussed bearing on the interests of the Sabbath School. Conventions of all workers in this field of Christian labour were also periodically called. These were always well attended, and thoughtful and stimulating papers were read which scattered valuable information far and wide through the medium of the religious press.

But it was in November, 1880, on the centenary of Raikes, that interest and enthusiasm on the subject found a concentration and fervour of expression which directed public attention to the wide and beneficent results of this institution. Large and influential meetings were held on the occasion in Dunedin, and in all the leading centres of population north and south, which awakened increased interest in the subject throughout the country. At these meetings papers were read and addresses delivered which had a practical bearing upon the work.

One of the most useful and permanent effects of Mr. Gow's connection with the Synod's Committee was the establishment, under his energetic guidance of Sabbath School libraries throughout the bounds of the Church. With this view, with the sanction of the Synod, the Committee asked Deacons' Courts for collections or contributions towards raising such a sum as would enable the Committee to procure a stock of books suitable, both as regards contents and binding for children's libraries. The scheme provided for the immediate formation, or enlargement of a library by any Sabbath School in connection with the Church, on highly advantageous terms, offered by several of the publishing societies at Home. It contemplated raising

a fund of £150 to make a beginning: and when fairly established it was confidently believed that it would be self-supporting. Most of the Deacons' Courts responded heartily to the proposals, and the result is that a large number of the Sabbath Schools are provided with fairly furnished libraries, procured at cost price.

In 1881 an overture, supported by the Rev. R. Waddell, went up to the Synod from the Presbytery of Dunedin, affirming the desirability of affording motive and means by which the youth of the Church might acquire a wider and deeper knowledge of Biblical truth and of the Principles of our Presbyterian Church. A scheme based on that of the Free Church of Scotland, was presented to the Synod, and remitted to the Sabbath School Committee with instructions to work it, so far as was practicable, during the year. When fairly started it was put under the care of a special Committee, and came into partial operation in the Church with fairly good results. The 11,000 children now attending the Sabbath Schools are instructed by 1,154 teachers, who for the most part are marked by devotion and fitness for the work.

The Presbytery of Otago early directed attention to the importance of the Service of Praise in the public worship of God; and efforts were made to have it as efficiently rendered as the circumstances and resources of the churches would permit. In 1869, somewhat to the consternation of the extreme conservatives, a movement was made for the introduction of Hymns into the public worship of the Sanctuary. An overture on the subject having been presented to the Synod, Mr. Stobo moved to the effect that an addition to our present

means of praise was desirable, not as a substitute for the Psalter, but as an appendix to it; but that as the Free Church of Scotland had the whole subject now under consideration, the Synod resolve to await the result of its deliberations. The overture was sent down to the lower courts with the result that 2 presbyteries and 14 kirk-sessions approved, while 1 presbytery and 10 kirk-sessions disapproved. It was thereupon declared by the Synod that the use of hymns in the public worship of God was neither unscriptural, nor contrary to the Standards of our Church. But a decision upon the collection to be adopted was deferred until a Committee, which was appointed to consider the matter, had given in its report.

In 1872 the English Presbyterian Hymn Book, on the report of the Committee, was sent down to kirk-sessions for consideration; and the following year, on the motion of the Rev. A. B. Todd, it was agreed, after a keen and animated discussion, to sanction the introduction into public worship of that excellent and generally popular collection. So high did feeling run on the subject, that some of us were informed by a few of the extreme men that it would perhaps be their unpleasant duty, at an early date, to visit us in order to preach our churches vacant! But we need hardly say no such calamity ever overtook us.

Another departure from the old lines of extreme conservatism was attempted in December, 1874, when the Rev. W. Johnstone laid on the table of his Presbytery a resolution of the Deacons' Court at Port Chalmers, requesting the Presbytery to consider the question of the introduction of Instrumental music

into our churches. The subject was sent up to the Synod for consideration ; and an overture in favour of the proposal was transmitted to the lower courts. At the meeting of Synod in 1876, a motion permitting the introduction of the instrument into our churches was carried in face of the fact that the Sessions were in a majority against it, and that presbyteries were equal. The subject excited the keenest interest and strong feeling was manifested in the debate, which was concluded with many a vigorous expression of dissent and protest. But the party of progress was in the ascendant, and in the æsthetics of public worship they wished the Church to move abreast of the advanced opinions and feelings of the times. The Presbytery of Oamaru at a later meeting, moved to have the whole question re-opened on the ground that a majority of sessions disapproved ; but the Synod by a large and emphatic vote reaffirmed its former resolution.

It was our hap to dine, once, in a district largely settled by stalwart Highlanders who were noted for their rigid adherence to the "old ways." One of our company was full of virtuous indignation at the action of the Dunedin Presbytery in voting for the introduction of instrumental music into public worship. "Which is better," he asked triumphantly, "which gives forth the sweeter music, the instrument or the human voice?" "The human voice, without a doubt," we replied. "Then," he cried, "the instrument is perfectly useless and why bring it into the house of God?" "It is intended to guide and help the human voice," we replied, "not to silence or displace it. You'll admit that the telescope is in some respects inferior, in

point of mechanism, to the eye, but because it is inferior it is not therefore useless." Another of our company cried, "That beats you Archie," and Archie looked thoughtful and held his peace.

Societies were early formed in Otago for the advocacy and promotion of the cause of Total Abstinence, and some of the churches entered energetically upon the crusade against the evil which threatened to break into large proportions in the land. About 1861, lax views and equally lax practices seem to have prevailed in Dunedin, in regard to the selling and purchasing of intoxicants in houses and stores not duly licensed by law. The session of Knox Church made a vigorous protest against the evil which had some effect in diminishing it. The Synod in 1868, after an earnest discussion on the subject, which was brought before it in the form of an overture, appointed a Committee on Temperance of which the Rev. J. Waters was made convener. This Committee presented a memorial to the Provincial Government requesting amended legislation on the subject of granting licenses, and Sunday trading in Hotels.

In 1871, the Dunedin Total Abstinence Society was re-constituted, and subsequently a meeting of representatives from the several total abstinence societies of the Province, and of all who were interested in the Temperance cause, was held in the Athenæum, for the purpose of taking into consideration the propriety of forming a provincial organisation for the promotion of the movement in Otago. Mr. A. Rennie presided on that occasion; and there grew out of that meeting the Otago Temperance League, consisting of affiliated Total Abstinence

Societies and of individual abstainers, and having as its object the suppression and prevention of intemperance in the Colony. From that time forth the movement made rapid progress. In Dunedin an increased activity was manifested in extending its influence. Lectures in defence and furtherance of the principle were delivered by the Rev. J. Gow and by the Rev. Dr. Roseby and others. Dr. Roseby especially, took a prominent place on the Temperance platform, and rendered admirable service to the cause. Mr. Jago has also been a pillar of strength to the temperance organisations of the city; and Mr. Rennie's devotion to the principle, and unwearied advocacy of it, have in no small degree contributed to the measure of success which has been already achieved. Flourishing Bands of Hope were formed in many of the centres of population. Sons of Temperance, and Daughters of Temperance, and other benefit societies all gathered round the central Alliance or League which formed the rallying-ground of them all. In 1872 a public meeting for the advocacy of the principles of the Permissive Bill was held in the Masonic Hall, when resolutions were unanimously adopted approving of the measure. The main feature of it was, "That with the view of remedying the evils caused by the common sale of intoxicants, legal power of restraining, by a vote of two-thirds, the issue or renewal of licenses should be given to those persons most deeply interested, namely, the inhabitants themselves, who are entitled to protection from the injurious effects of the present system." The Government, noting how the current of public feeling ran, sanctioned the permissive principle in the

new licensing Act of 1873, but the triumph of the friends of Temperance reform was short-lived, for it was struck out of the Amended Act in 1874.

It was remarkable how the movement passed on up-country, over the Taieri, on to Tuapeka up the valley of the Clutha and across the hills to Tapanui. Dr. Copland's sober prose under its influence, suddenly, to the surprise of his friends and people, effloresced into the melodious measures of a Temperance Song which, set to the tune of "Wait for the Waggon" was cheered to the echo by enthusiastic audiences on some of the goldfields.

The movement presented itself to the public under multiform aspects, which appealed with varying force to certain well-known passions or principles embedded in our human nature. From our American cousins came Good Templary which spread through the Colony with marvellous rapidity; and in town and hamlet lodges were opened, and thousands of men and women were initiated into its occult mysteries. But people gradually tired of its drapery and shallow affectations, and adapted the ostentatious simplicity of "the bit of blue"—the latest development which this great social movement has assumed.

The Women's Christian Temperance Union recently purchased a commodious house in Albany Street, Dunedin, which they intend to have fitted up for the various works which they have undertaken. These include the holding of meetings for the instruction of boys and girls in Christian and Temperance Knowledge, and other charitable and religious work. The building will afford a refuge to persons just out of

prison, and also give temporary shelter to those who have neither home nor friends to receive them.

Sir W. Fox, accompanied by Mr. Glover, visited Otago on a temperance mission quite recently. They represented the New Zealand Alliance which has done effective work in this connection. Sir William Fox has long been closely identified with the temperance movement. It was to his exertions that the country owed the statute which for the first time put a stop to the practice, once common enough, of packing a bench of justices to obtain a license; and which gave the power of conferring licenses into the hands of a nominated bench. Successful meetings were held in Dunedin and other towns, at which this cause received new impulse forward.

These Societies are undoubtedly entitled to the praise of having powerfully contributed to the growth in the public mind of a strong moral disapprobation of the vice of intemperance. The evil, which was eating like a canker at the national heart has been effectively checked, and its ravages confined within narrower limitations by the vigorous associated efforts which have been made to control it. No doubt the improvement visible is largely due to many co-operant factors, such as improved conditions of home and social life, the spread of general knowledge and hygienic laws and evangelical agencies. Still the persistent exposure of the evils of intemperance, the practical sympathy and help afforded to its victims in their struggles against it, and the ceaseless appeals to the better feelings of men to arise and combine and stamp it under foot—have all contributed mightily to the results which have been

reached. The Colonial Treasurer—Sir Julius Vogel—in 1885, in recommending to Parliament a revision of the tariff stated that alcoholic beverages, from which the heaviest customs duties had been hitherto received, were showing a diminished consumption which was eminently gratifying from a moral and social point of view. In three years a comparison of returns of customs duties on spirits showed a decrease of some £44,000.

The Sustentation Fund, as a distinctively Free Church institution, was transplanted from Scotland into Otago. It originated, as is well known, with Dr. Chalmers, who expounded the scheme to the convocation of ministers held in November, 1842. It was then quite new and listened too with wondering incredulity. The central principle of the fund is, as some one has put it, that the Church viewing itself as an organic unity, regards its ministers as the hands, feet, and voice of the collective body, and pledges itself collectively for the due support of all who are doing Christ's work in the name and by the authority of the Church. It aims to provide through general contributions to a common central fund, what may be divided equally among all its ministers, so as to secure for each, whatever be the size or ability of his congregation, something like an adequate maintenance.

From the foundation of the Church in Otago this fund has been in operation, and among the earliest acts of the Presbytery was the appointment of a Committee to concern itself especially with its interests. Although when it was first instituted the proposal was made to aim at a dividend of £300, yet the amount, on

the motion of the ministers themselves, as we have seen, was fixed at £200; and while it has sometimes fallen below that point it has never risen beyond £26 in excess of that amount. Congregations are at liberty to give, under certain restrictions, supplements ranging from £10 and upwards—the highest actually given being £500. But the dividend forms the entire stipend of many of the ministers. Notwithstanding the urgency with which the claims of the Fund continued to be pressed upon the people, it never received an enthusiastic reception from them; and that was largely due, especially in the up-country districts, to the mixed character of the congregations. Repeated efforts were made to lift the dividend to a higher level, but they were all in vain. The average payment from the fund for the ten years included between 1867 and 1877 was £202 12s. 5d. Of the 41 congregations then interested, no less than 30 were aid-receiving. The Committee, therefore, after careful consideration of the whole matter, was forced to the conclusion that some such regulation as had been successfully enforced in the Free Church since 1867, should be adopted for the purpose of stimulating the zeal and liberality of Deacon's Courts and congregations. Hitherto a contribution to the fund of £150, during the year from any district, entitled its minister to the equal dividend. But a set of regulations was now framed which were intended, on the one hand, to act in the way of slight pressure on congregations that were failing in duty and leaning disloyally upon the fund; and on the other, as an encouragement and reward to those that faithfully discharged their obligations to it. The regulations

now framed were as follows, namely:—(1) That the whole of the Sustentation Fund be, in the first instance, applied to give a salary of £200 to each minister; (2) That after such partition the surplus shall be allocated to those ministers whose congregations have subscribed not less than £175 yearly to the fund. The Committee further arranged for the publication of a monthly periodical to be devoted to the advocacy of the claims of this and the other schemes of the Church. *The Missionary Record* was therefore started, of which Professor Salmond was appointed Editor.

In 1879 Regulation II was rescinded, and it was enacted, in lieu of it, that no congregation contributing less than £200 per annum to the Sustentation fund, should be entitled to give more than £20 of supplement to its minister; and where, in such circumstances, a larger supplement than that was given, the minister should be excluded from participation in the benefits of the fund. The Committee also recommended the amalgamation of the *Missionary Record*, which had been recently launched upon the Church, and the *Evangelist* which, started by Dr. Copland in 1868, had efficiently served the interests of religion in the land. The Synod appointed a Committee to carry into effect the recommendation made, and the newly recognized organ of the Church appeared in larger form under the name of *The New Zealand Presbyterian*, in July, 1879.

Four years later—that is in 1883—it was resolved that no new charges should be sanctioned unless a minimum annual contribution to the fund was guaranteed of £200 for town, and £175 for country districts; and further, that congregations contributing less than

the equal dividend of the previous year and giving a supplement of more than £20, should be excluded from the equal platform, and receive only a sum equal to the amount contributed. But all the amendments and readjustments of the Church's arrangements have failed to make any perceptible improvement in the condition of the fund; and all efforts made to create a widespread enthusiasm on the subject have been of marvelously little avail. The report presented to the Synod in 1886 shows that more than one-half of the ministers of congregations connected with the Church are receiving aid from this important fund.






Maori Girls.

CHAPTER XII.

Missions to the Maoris.—Wesleyan Mission, Waikouaiti. —North German Mission Society.—Rev. J. F. H. Wohlers, Ruapuke. —Rev. J. C. Riemenschneider.—Rev. A. Blake.—Chinese Mission.—Rev. A. Don.

 MISSION Station, for the instruction of the Maoris of Otago in Christian truth, had been planted at Waikouaiti, seven years before the arrival of the *John Wycliffe*. Mr. John Jones, at the request of the Natives settled there, had made application for a missionary to the Wesleyan Mission Board in Sydney. The Rev. James Watkin was therefore sent over in 1841, and laboured among them for some three years. In due course, with European assistance, a church and mission-house were built. The latter still stands on a terrace overlooking the Waikouaiti Bay, beside an old enclosed burial ground, where some of the first roving immigrants sleep in peaceful graves. Before Mr. Watkin's mission closed many of the Maoris could read and write, and some of them had made a profession of Christianity.

The Rev. Charles Creed succeeded Mr. Watkin in the year 1844, and laboured in connection with the mission for over seven years. He had great influence with the Natives, and was much respected by them. He was succeeded by the Rev. W. Kirk, who spent some two years there; and with the labours of the Rev. G. Stannard, the Wesleyan Mission at Waikouaiti closed—the time covered by it being about 13 years.

A second Christian mission to the native race was established by the North German Mission Society, which sent out to Nelson two of the oldest pupils of the Institute of Basle—the Revs. J. F. H. Wohlers and J. C. Riemenschneider—who left Hamburg in company with two mission-helpers—Heine and Trost—in December, 1842. On reaching their destination, in June following, they found that the Maoris, numbering some 300 families, were already cared for by English missionaries. They therefore resolved to set out in quest of new fields of labour. When Mr. Tuckett, the chief surveyor of the New Zealand Company, was about to sail down the east coast to select a suitable site for the settlement of the Free Church emigrants, he offered a passage in his ship to one of the missionaries; and Mr. Wohlers gladly accompanied him South in March, 1844. Believing, from reports received, that Banks Peninsula would be a suitable place in which to plant a station, Mr. Wohlers, in company with Mr. Creed, set out to visit it, but they lost their way, and after three days' adventures in the bush, which have been graphically narrated by Mr. Wohlers in his *Erinnerungen aus Meinem Leben*, they returned to their ship which they had left at Port Cooper, and proceeded further south. In Foveaux Straits, Mr. Wohlers heard of a little island called Ruapuke, on which one of the most considerable chiefs and some 200 Maoris lived. These were prepared, he was told, to give glad welcome to a Christian missionary. Thither therefore he directed his steps, and landed in May, 1844. In prosecuting his work he had hardships of no ordinary kind to encounter, and severe privations to endure, but he faced them all with

heroic courage and faith, and before a year had passed, he had admitted 24 adults and children by baptism into the Christian church.

His labours extended beyond Ruapuke to Stewart Island, Colacs Bay, and other Maori Settlements along the coasts; and soon his hands became so full of work that he sent Home an urgent application for help. In 1848, Mr. Abraham Honoré, a pupil of the Hamburgh Mission House, was accordingly sent to his assistance. Times of sore privation, strife, and distress soon after that, fell upon the Mission Society; the troubles in the Fatherland were felt even on Ruapuke; the funds diminished; and the strain of anxiety and of bodily labours which Mr. Wohlers had undergone seriously impaired his health. Mr. Tuckett, with thoughtful and generous kindness, sent to him, from London, a valuable collection of tools and farm implements, and a large variety of articles which were eminently serviceable to the Missionary in his island home. In 1849, Mr. Wohlers, on a visit which he made to Wellington, met with a lady who became his wife, and a true help-meet to him in his work. With renewed energy and zeal he now returned to his mission labours. A serious disaster overtook them on Easter Sunday, in the following year, when the mission premises, erected with so much toil, were entirely consumed by fire. But the damage was soon repaired; and for 5 years more Wohlers and Honoré laboured on together with patience and hope. In 1855 Mr. Honoré removed to Stewart Island which he made his centre of operations; and four years later, as the Maoris were gradually moving across the Straits, he located himself on Jacobs River.

Mr. Wohlers took an active interest, not only in the spiritual, but also in the educational and temporal concerns of the people around him. The narrow limits of Ruapuke, however, afforded little scope for the enterprise and energy of the younger race who, as children, had received instruction in the native schools; and the good missionary lived to see the once populous island almost deserted, most of the natives having migrated to Stewart Island where little Maori villages were gradually formed at the Neck. Mr. Wohler's character was eminently formed for the noble work to which he had devoted his life. He was simple and child-like and devout, but strong in perseverance and patience, and full of faith and hope.

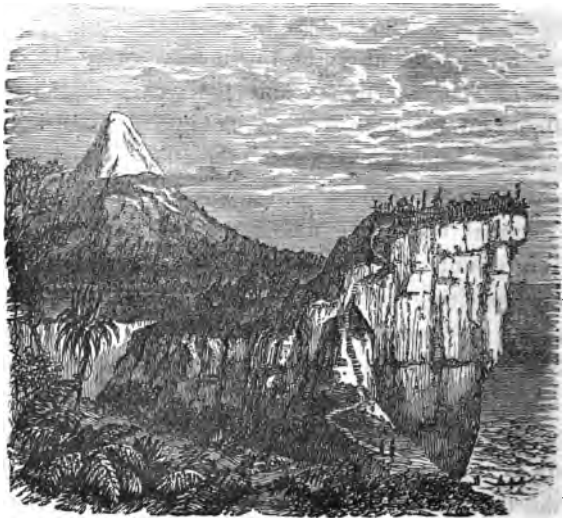
In April, 1885, feeling the weariness of the decays of nature he passed over to Stewart Island to spend the remainder of his days with his daughter Mrs. Arthur Traill. As the end drew visibly near, many of the natives who regarded him as their spiritual father, showed great distress at the thought of his approaching removal from them. Strong men knelt at his bedside, weeping unrestrainedly while they affectionately clasped his hand. From his lips they had first heard the glad tidings of salvation through Christ, and under his direction they had first applied themselves to the cultivation of the simpler arts of civilized life, and their hearts were knit to him with feelings of reverence and of devoted filial love. To some, who gathered around him, he was able to deliver a last message, telling them of his perfect peace in trusting, as a poor sinner, in the Redeemer to whom he had so often pointed others.

And thus, in his 73rd year, the venerable missionary passed away.

His active and intelligent mind found pleasant employment in literary work, and he has left behind him important and valuable papers on the mythology, and early history, and traditions of the Maoris, and on other kindred subjects.

A third movement in the same direction was made in August, 1859, when a public meeting was held in the School-room, Dunedin, to form a "Society for the elevation of the physical, social, and moral condition of the Maoris." The Rev. T. Burns, in the absence of the the Superintendent of the Province, occupied the chair, The number of Maoris and half-castes scattered in villages over the land from Moeraki to Jacobs River was then estimated at about 500. The Society started with a great deal of enthusiasm, a numerous and influential committee was appointed, and ladies also nobly volunteered their services, and went from door to door soliciting subscriptions for the purpose of maintaining a Maori teacher at the Heads. The Government voted a sum of money to assist in building a school and teacher's residence; and Mr. and Mrs. Baker were brought from Auckland, and their field of labour was pointed out to them. But little further than that seems to have been done for a considerable time. Branch associations, the records tell us, were formed at Inch Clutha and other places, and collectors were appointed to canvas for funds. But practically nothing was accomplished, for in March, 1861, the *Colonist* complains that no annual meeting had been held by the committee, or report presented to the

public, that no buildings even had been erected, and that Mr. Baker had been compelled to take the matter in hand himself, and erect a small and incommodious house for his own requirements. After a useful career of rather more than 3 years, Mr. Baker resigned his office, and accepted an appointment from the General Government in connection with the Native Department. The ship in which he sailed, however, was caught in a storm in crossing Cooks Straits, and was never heard of again.



Mount Egmont, Taranaki.

The Rev. J. F. Riemenschneider, on leaving Nelson, remained in the North Island, where he planted mission stations and laboured chiefly in the Province of Taranaki. But driven thence by war he took refuge

among his old Nelson friends; and in 1862, on the invitation of the Society for the elevation of the Maoris, he came to Otago and took up the work which Mr. Baker had abandoned at the Heads. The Maoris hailed his arrival with joy. "Thou wilt remain among us," they exclaimed, "as our father and friend. Our earlier teachers have all left us. The work was too hard for them, and we showed them too little thankfulness. It will be otherwise now if thou art willing to remain always among us." They had been cared for originally by the Wesleyan missionaries whose centre was at Waikouaiti. And when that mission was broken up, a Church of England clergyman occasionally visited them. On that most slender ground, when Riemschneider came, the Bishop of Christchurch rested a claim of jurisdiction over the district. The missionary asked the natives in the several villages to decide whether they would adhere to the Anglican Church, or accept his services; and without exception they rallied round him with expressions of devotion which gratified his heart. The Otago Society had intended to proceed with the erection of a school-house for which the material was already on the ground; and, as the missionary earnestly desired that a church should be built, he requested permission to use the timber for that purpose, on the distinct understanding that the church should be used also as a school. But the Society was obstructive, and positively declined to give pecuniary help. He therefore called a meeting, and laid the matter before the Maoris. "I have no money," he said, "I am a poor man, as I was robbed of all I had in Taranaki I will draw the plan of the

church which is to be built, and will help with it so far as I can. But you must do the principal part. Will you do it?" From all sides came promises of hearty assistance; and a suitable building was soon in progress.

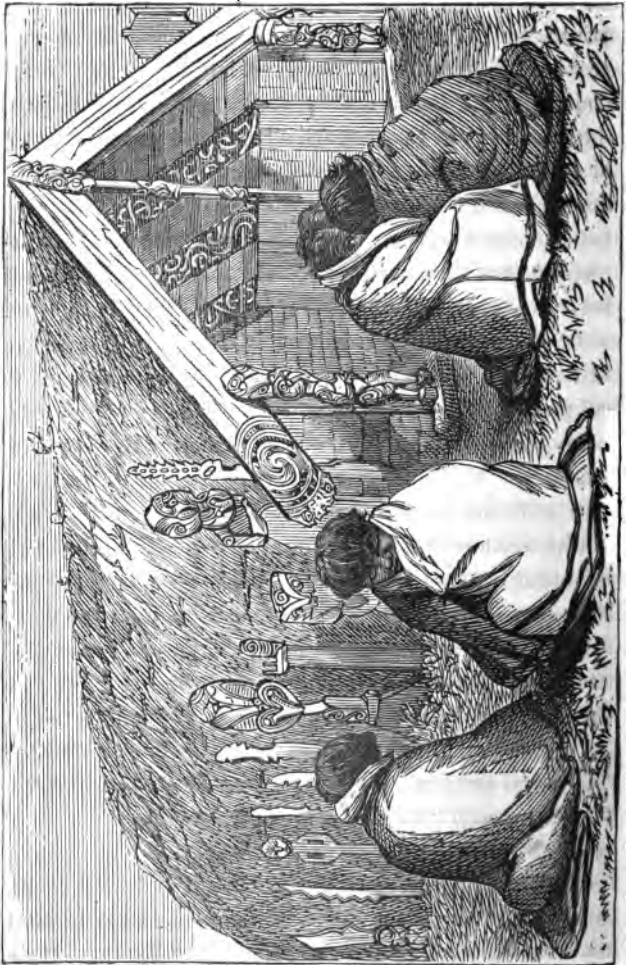
Riemenschneider earnestly desired to see schools—or at least one central school established, under the care of a suitable teacher. But his efforts in that direction were all fruitless. It had been one of the conditions annexed to his acceptance of the position which he held, that he should be allowed to maintain untrammelled his connection with the North German Mission Society. He was now urged to dissolve that connection, and assume, under the direction of the Otago Society, the office of Maori teacher, which he steadily declined to do. This brought the Society and its agent into conflict, and the friction between them became at length so irksome that the missionary was, at his own request, released from his engagement in October, 1863; but he still continued to carry on his mission work with an income that was much reduced. In the following year he was stricken down by a violent illness, and requested Mr. Wohlers to come and confer with him on the subject of the prosecution of the work which he had begun. The meeting between the two old friends who had been parted for years which for them, at least, had been weighted with many hard experiences and sufferings—was a very hearty and affectionate one. Riemenschneider recovered and went to Port Chalmers to recruit his health.

On Christmas day, 1864, the new church was formally opened, and vast preparations were made for the enter-

tainment, on the 27th, of 500 friends of the mission who had been invited from far and near. When the guests arrived in two steamers, they found the missionary, accompanied with the Maori chiefs, awaiting their coming on the landing-place, their hats adorned with white feathers in token of friendship and peace. "God the Lord," says the *Lebensgeschichte des Riemenschneider*, "had given a pleasant day; the weather was the best that one could wish. After the guests had partaken of refreshments they went to see the church; they found there was no harmonium in it, and some of them resolved to buy an instrument in Dunedin and place it there, as a memorial of the pleasant day which they had passed at the Heads; and some months afterwards the purpose was carried out to the great joy of the natives."

In 1865 the good missionary's health began to fail, and he was forced to discontinue his visits to Waikouaiti and other centres. In the following year he felt that his labours were drawing to a close, and on the 25th August, 1866, after much suffering he passed peacefully into rest. According to his own wish he was buried in the cemetery at Port Chalmers. There was a large assemblage of Maoris at his funeral. "Such a faithful father and teacher," they cried, as they sadly withdrew from his grave, "we shall never receive again."

The North German Mission Society, in reply to a communication addressed to them through Mr. Wohlers, intimated their abandonment of the field, and requested the Presbyterian Church of Otago to take over their mission at the Heads. The Synod's Mission Committee was therefore authorised, in 1868, to take immediate



Maoris Mourning.

steps to occupy the field. A sum of fifty pounds was paid to Mrs. Riemenschneider, as compensation for improvements which had been made upon the manse; and an additional sum of £38 was expended upon the church and other buildings. Under the able and vigorous convenership of Dr. Copland unavailing efforts were made to secure the services of a Maori missionary from the North. The Committee then directed their eyes to the Rev. Dr. Duff, whom they commissioned to select a suitable man for their purpose. His choice fell upon the Rev. A. Blake, M.A., who had been for some years a Free Church missionary in Madras, but was constrained, on grounds of health, to return to the Home country, where he accepted the pastorate of a Presbyterian Church in Monmouthshire. Soon after his arrival in Otago in 1869, he was inducted into office, by the Dunedin Presbytery in the church at the Heads, and as soon as the manse was ready for occupation he took up his residence there. He was assisted in his work by Patoromu, a native preacher, who had been officiating among his countrymen since the date of Riemenschneider's death. Mr. Blake conducted an English service for the benefit of the Europeans settled in the neighbourhood; and in addition to his usual duties he also opened a day-school until the appointment of a Government teacher relieved him of that work. He also visited the distant Maori villages at Taieri, Waikouaiti, Moeraki, and Riverton; and in 1870 he made regular visits to the Maori prisoners who were confined for political offences in the Dunedin gaol. But after 3 years' service, owing to the state of his wife's health, and urgent medical advice, he resigned

his appointment, and closing with a call which came to him from Kaikorai he settled down to the regular work of the ministry, his Presbytery having made arrangements by which he could accomplish a quarterly visit to Taiaroa Heads.

The reports which were annually submitted to the Synod abundantly testify to the diligence and fruitfulness of Mr. Blake's labours among the native race, and the Church recorded its sympathy with him in the providential constraint which was put upon him to abandon his chosen field of work.

On the application of the North German Mission Society, the Synod authorised the Southland Presbytery to take the necessary steps for the ordination of Mr. Abraham Honoré as missionary to the Maoris in Otago. On the 24th February, 1869, accordingly, in the presence of a large number of Maories, and of others who were interested in the mission, the Presbytery (with whom Mr. Wohlers, who was present by special invitation, was associated) solemnly ordained Mr. Honoré to office. After labouring among the Maoris of Southland from first to last for a period of 20 years, he removed, in 1871, to a similar field of mission-work in the larger and more necessitous districts about Rangitikei. Solomon and David, two native preachers, conducted Maori services after the retirement of Mr. Honoré, for which they received a small remuneration from the Mission Committee. At the Heads, Patoromu continued to officiate until his death in 1877. The Maoris, who appreciated his labours, contributed cheerfully to his maintenance; and the committee supplemented the sum which was locally raised.

In 1877 the Anglican bishop of Dunedin, no doubt aware that the district was under the care of the Presbyterian Church, which partly, as we have seen, maintained the native missionary Patoromu, under the direction and oversight of one of its ministers, and which had expended a large sum on the mission buildings—though aware of all that, yet without notifying his intention, or consulting the Church concerned visited the Maoris, held meetings among them, and ultimately took possession of the church at the Heads, consecrated it as an Anglican place of worship, and appointed the Rev. E. Ngara, a native preacher, to take the spiritual oversight of his countrymen. The ungenerous and discourteous act evoked much angry comment, but, in the interests of peace and harmony, the Presbyterian Church agreed to recommend Mr. Blake, meanwhile, to discontinue his visits to the Heads.

In 1874 Mr. Samuel Dyer, a man of a devoted Christian spirit, and now a missionary in China, took up his residence at Half-moon Bay, in Stewart Island, and for the greater part of a year held Sunday services at various centres of population. He seemed to be successful in awakening amongst the natives and half-castes, a genuine interest in the truths of Christianity. His efforts were seconded by those of the late Mrs. Charles Traill, who was unwearied in her exertions for the temporal and spiritual good of the people, both European and native alike. In 1875 the Rev. A. H. Stobo, in the course of a visit which he made to Stewart Island, became acquainted with the condition and circumstances of the people resident there, and directed the attention

of the Church to it as a suitable field for a Christian mission. Mr. Arthur Traill, the recently appointed teacher at the Neck, was therefore, on the recommendation of Mr. Stobo, appointed missionary to the natives in his vicinity. Occasional visits are made to the Island by ministers of the Southland Presbytery, by whom sealing ordinances are dispensed. The Rev. A. Stevens, of Wallacetown, who spent some time among the people early in 1882, wrote as follows respecting the character of the missionary's work :—"In making especial mention of Mr. Arthur Traill I cannot write in too high terms of commendation. Mr. Stobo conferred a most substantial benefit upon that Island in securing the services of a man of Mr. Traill's stamp, one who has deeply at heart, and who spares no labour in promoting the spiritual welfare of the young, and the more advanced. In his pious and excellent partner he has a valuable coadjutor, one who makes happy his home and is ready to every good work. I noticed that Mrs. Traill took a leading part in the psalmody, and when listening to the united voices of praise raised by the natives in that important part of divine service, I felt that there was singing with melody of heart to the Lord."

Towards the close of 1885 the Church learned with regret that Mr. Traill was incapacitated by serious illness from performing the duties incumbent upon him; and on his retirement in the following year the Rev. Charles Connor was appointed teacher of the native School, and has taken up, along with that, the Home Mission work which his predecessor in the office had so efficiently carried on.

In 1881 a memorial from the Maori Mission Com-

mittee of the Presbyterian Church of New Zealand, was laid before the Synod, requesting co-operation and assistance towards carrying on Missions among the natives in the North. The Mission Committee of Otago has therefore given an annual grant of £50 towards the mission operations of the Northern Church.

Topi, the supreme chief of the Southern Maoris, had his head quarters at Ruapuke, but for his convenience and comfort, when he came across the Straits, the Government built for him a house at the Bluff. On taking possession of it he held a house-warming on a vast scale, and sent invitations to tribes as far remote as the Waitaki. A large number therefore assembled to celebrate the event. We happened to be on our way to Stewart Island at the time. On our arrival at the Bluff the feast had been in progress for three days, and Maoris swarmed over the beach in hilarious mood. We could not find our half-caste captain of the cutter in which we were to sail, and asked Topi whether he had seen him? "No," he replied, "but never mind Roger. You'll preach to us to-night. See, the Maoris are all here from Ruapuke, Stewart Island, and from as far as Oamaru. You'll have a grand congregation."

"We are under engagement to go to Stewart Island, and Roger has promised to take us over," we replied.

"He'll not take you to-night."

We then walked along until we came upon Roger. "You're not going to Stewart Island to-night?" Topi inquired.

"Yes," was the reply, "I must go."

"Oh, stay here, and we'll have a dance."

“Topi,” we said, laying our hand upon his shoulder, “didn’t you say that if we stayed you would gather the Maoris together for worship?”

“Well,” said the king, after a thoughtful pause, “we’ll have preaching first, and the dance afterwards!”

In 1866 the Chinese, attracted by the fame of the goldfields, began to make their appearance in Otago, and before many years had passed, some thousands of them were distributed over the various mining centres in the Province, a small proportion settling in and about the seaport towns for purposes of trade. The first movement in the direction of their evangelisation was made by the Session and Deacons’ Court of Knox Church which, with characteristic Christian enterprise, requested their minister, the Rev. D. M. Stuart, to direct the attention of the Synod to the spiritual needs of that growing heathen element which had established itself in the land. The Synod, thus moved, resolved to organise a mission for the diffusion of the Gospel among the Chinese immigrants, and remitted the whole matter to the Foreign Missions Committee with powers to act.

That was in 1868. As most of the new arrivals had come from Victoria, where a Chinese mission had been in successful operation for some years in connection with the Presbyterian Church, the Committee naturally turned thither for counsel and help. But there, as everywhere else, the harvest was great and the labourers few. An appeal to China for an educated and trained Chinese catechist, through the Committee of the Victorian Church, met with no better result; none could be spared from the almost boundless field of Christian missions which was opening out in that vast

dark land. The Rev. G. Mackie, convener of the Victorian Mission Committee, laid the Church in Otago under lasting obligation for the unwearied attention and kindness which he showed in promoting the object which it had in view. He sent over a large parcel of books and tracts for circulation among the Chinese; and, at last, after two years of patient waiting in Otago, Paul Ah Chin, a Chinese missionary, duly accredited by the Victorian Church, arrived in Dunedin, and first broke ground in the Tuapeka district where his countrymen had gathered in some force. He laboured with diligence and zeal, moving outwards, as opportunity served, to preach the Gospel to the Chinese located on some of the neighbouring goldfields. After a brief engagement, however, he put his resignation into the Committee's hands. As the result of his missionary efforts six of his countrymen were admitted by baptism into the Church of Christ. The Chinese population of the province at this time was estimated at upwards of 4,000.

The Rev. G. Smith who had been engaged in missionary work for 15 years in Swatow, China, visited Otago in 1873, partly for private reasons, and partly in the interests of the Swatow mission. The Committee disappointed at the breakdown of their arrangements, and baffled in their endeavours to secure a successor to Paul Ah Chin, offered the appointment of superintendent of the Chinese Mission in Otago to Mr. Smith, which however he was constrained to decline. From the Mission Board of the English Presbyterian Church came a proposal which bore fruit, but not of such a sort as ultimately benefited our Church. The Rev.

Hugh Cowie of Amoy, was in England, forced back from China by the serious infirmity of Mrs. Cowie's health and he was recommended to the Otago Committee as admirably qualified to organise and superintend its mission. It was known that he was not acquainted with the Cantonese dialect which was chiefly spoken in the province, but that was regarded as a difficulty in the way of his usefulness not insuperable, and arrangements were accordingly completed for his coming to Otago. On his way out his heart was wrung by a domestic bereavement of the sorest kind—his wife died on board ship in the Gulf of Guinea, and that event had probably something to do with the failure which followed. He was inducted into office in September, 1876, and the Church thus set her hand earnestly to the work of providing for the Christian instruction of the heathen who had landed in such numbers on our shores. During the same year the Committee succeeded in securing again the services of Paul Ah Chin; and both agents were appointed to labour in Lawrence and neighbourhood where there was a Chinese population estimated at 900 souls. The anxiety with which the arrangements had been made, and the heavy expenditure which had been incurred, indicated the downright earnestness of the Church on the subject of this mission: and throughout the Synod's borders expectations rose high that now at last this holy enterprise would be crowned with some measure of success.

But the following year told a tale of disaster which smote painfully upon many hearts. Paul Ah Chin suddenly broke his connection with the Mission Committee, and returned to Victoria, to labour among his

countrymen under the direction of the Mission Committee in that land. Then followed the demission by Mr. Cowie of the office held by him on the ground of the difficulty experienced in mastering the dialect spoken by the people among whom he moved.


The pitiable condition of the Chinese as heathen dwellers in a Christian land pressed so much on the hearts of some, that a meeting was held in the classroom of Knox Church to consider the best method of reaching them with Gospel influences. But the Mission Committee hardly needed such stimulation to duty. Despairing of getting help from any church, or mission agency, to which they might appeal, they fell back upon a practical suggestion made to them some years before by the Rev. H. L. Mackenzie, of China; and, with the sanction of the Synod, arranged with Mr. Alexander Don to proceed to China and make himself acquainted with the Cantonese dialect, and with the best methods of conducting missionary operations among the people of the land, in order to qualify himself to undertake the charge of the Chinese Mission here. The character and attainments of Mr. Don stood high, and gave bright promise of an assiduous and successful application to the arduous work which lay before him. To enter upon his new duties he had relinquished a mastership in the High School at Port Chalmers, and high testimony was borne to the ability and faithfulness with which he had always discharged his duties. A meeting was held on the 4th August, 1879, to take farewell of Mr. Don, and to commend him to the grace of God. But to the reproach of the friends of the mission, be it spoken, though the evening was

fine, and the meeting had been announced in every newspaper, and intimated from every pulpit, yet there appeared only a few ministers and hardly 50 people to show interest in the object for which it had been convened! After an absence of some 2 years Mr. Don returned to Otago, bringing with him from China a native teacher, under whom he continued for some time to prosecute his study of Chinese. He was located for some years in the Riverton district where he carried on his work with unflagging industry; and in the course of 1883 progress was indicated by the erection of a church at Round Hill, to the cost of which the Chinese largely contributed. It was formally opened by the Rev. W. Bannerman, convener of the Mission Committee, who baptized on the occasion Ah King Cheun, the first-fruits of the labours of Mr. Don. A Chinese catechist from Canton has now been engaged to assist the missionary in his work; and early in 1886 Mr. Don was solemnly ordained at Lawrence as Chinese Missionary of the Otago Church.



CHAPTER XIII.

New Hebrides.—Rev. J. Copeland.—Rev. P. Milne.—Donations and bequests to the mission funds.—Wreck of the *Dayspring*.—Rev. J. Paton.—Missionary scholarship.—Difficulties arising from the labour-recruiting service and from wars.—Fiji.—Rev. J. Chalmers.

ONTRIBUTIONS were sent from Otago to the Mission schemes of the parent church before independent relations were formed, through mission agencies, with heathen tribes. But in 1867, on the motion of the Rev. D. M. Stuart, the Church began to take action in respect to the pagan population of the New Hebrides, a group of islands lying about 1000 miles north of New Zealand. The population of the entire group was estimated at from 70,000 to 100,000. The natives are Papuans and belong to the negro or African type. The field was originally occupied by agents of the London Missionary Society. In their first attempt to obtain footing on Eromanga, John Williams and his friend Harris were killed. That was the first martyr-blood shed on the group; and it happened in November, 1839. The London Missionary Society passed over their interest in the islands to the Presbyterian Churches, which first broke ground there in 1848; and from that year until the present time, the work has steadily advanced. The history of the mission has its heroic and tragic side. The seed was sown in tears, and the foundation-stones of some of the churches were laid in blood; and now among the visible results

of all that human endurance and toil, life and property are comparatively safe over one-half of the group, and fully one-half of the number of the languages spoken have been mastered and fixed in primers, and hymns, and holy books. The missionaries who are employed in the group are maintained by over 2,000 Presbyterian congregations, namely, by the Free Church of Scotland, the Presbyterian Church of Canada, and by the Presbyterian Churches of Australasia.

The Rev. Joseph Copeland, a missionary from New Hebrides, visited Otago about 1866, and, through lectures which he delivered at various centres, awakened an interest in the mission which bore good fruit. The Church had already contributed towards the maintenance of the *Dayspring*; but a general desire was now excited to do something more than that. The Synod accordingly in 1867, resolved not only to continue its contributions to the maintenance of the mission-ship, but also to appoint an agent to labour in that field. The Rev. Dr. Copland was made convener of the Foreign Mission Committee which was now appointed to carry out the resolution of the Synod: and it was laid upon them as an instruction to endeavour to secure the services of either the Rev. J. Copeland, or of the Rev. Mr. Inglis, both of whom were personally known in Otago, and highly esteemed for their efficiency and devotedness to mission-work. The Church responded liberally to the Committee's appeals on behalf of this fund, and they were able to report that, during the year, the sum of £330 had been collected, in addition to upwards of £140 in aid of the *Dayspring* fund. Failing to obtain the services of

either of the missionaries to whom the Synod had turned its eyes, application was made to the Reformed Presbyterian Church in Scotland, to select for us a suitable agent. Interest in the subject was deepened and spread more widely throughout the Church, by the presence, at the Synod in 1869, of two missionaries from New Hebrides,—the Revs. Messrs. Inglis and Watt, and of the Rev. Dr. MacDonald, deputy from the Presbyterian Church of Victoria, who was on a visit to New Zealand, for the purpose of raising a fund to cover the cost of insurance on the mission-ship, so as to relieve the maintenance fund from the annual payment of the insurance premium. The *Dayspring* also, on that occasion, was moored in our waters, and was visited by many who had an interest in our mission-work. The Insurance scheme which was proposed met with acceptance throughout the bounds. The sum of £500 was contributed to the fund in Otago and Southland, and some £700 in the Northern Provinces. These amounts, along with the £2,000 which had been raised for the same purpose in Australia, provided the desired fund, which yielded an annual revenue sufficient to cover the object contemplated, and over and above that it contributed something towards the working expenses of the ship.

Two months later on, the Rev. P. Milne, a licentiate of the Free Church, who had taken engagement as our first missionary to New Hebrides, arrived in Dunedin on his way to his chosen field of labour. During his stay among us he visited many of our congregations and directed attention to the importance of the work to which he had put his hand. At a valedictory

meeting held in Knox Church, on the 10th June, he was earnestly commended to the gracious keeping of the Church's Head, and in the following August he arrived at Aneityum one of the islands of the group. The sphere of labour assigned to him was Nguna, and some of the more accessible neighbouring isles. His letters breathed a spirit of hopeful courage which looked away past pressing difficulties to the assured triumphs of Divine grace: and he urged the need of additional missionaries and the encouragement that there is to prosecute the work.

Here and there, in some hearts in Otago, the fire burned, and gifts to further mission-work were laid upon the altar of God. A donation of £50 was received from an anonymous donor to be devoted towards the support of a second missionary in New Hebrides; and two years later on, as if to shame and fire the slumbering zeal of others, from the same generous hand a like amount was put at the Church's disposal for the extension of mission operations in the islands. Early in 1878 a large amount came by bequest to the mission fund. That year the Taieri plains were devastated by floods which poured with fury over all the farms within their reach. Mr. R. Borrie lost his life while heroically seeking to rescue others, whose lives were imperilled by the waters which encompassed their dwellings. He had secured a policy of life insurance for £500, which by his lamented death was, in terms of his will, applied to the prosecution of mission work in heathen lands. The Committee, with the sanction of the Synod, funded the amount, and uses the interest annually accruing according to the terms of the bequest; and quite

recently a legacy of £50 was received by the Committee, bequeathed by Mrs. Cormack, of Otepopo, to aid in the prosecution of the same high Christian enterprise.

Early in 1873 intelligence was received that the *Dayspring* had been wrecked on a reef in Aneityum Harbour, in one of the most terrific hurricanes which had ever passed over those islands. She was flung upon the reef in the early morning by a tremendous sea, and when daylight appeared all who were on board were safely taken on shore. By means of the insurance a vessel reported to be more serviceable than the original *Dayspring* was secured. But her cost considerably exceeded the amount in hand, and as it was important to complete the purchase without delay, the deficiency was temporarily supplied by two good friends of the mission in Sydney. The money advanced remained as a debt upon the churches concerned, which had to be extinguished as soon as possible. In order to accomplish that object, as well as to enable the Rev. John Paton to recruit his health, he was appointed to visit the Australian colonies, including New Zealand, and press upon the churches their duty to the heathen in those distant isles. In the year following, therefore, Mr. Paton visited Otago, and kindled in the hearts of some of our people something of the enthusiasm which inspired his glowing and fervid appeals; and as the result of his efforts upwards of £1,000 was collected for the vessel in Otago alone.

The Mission Committee, under instructions from the Synod, moved in earnest to secure a second missionary for New Hebrides. Failing in other directions they applied to the veteran missionary Dr. Duff, giving him

full power to select and appoint a second agent for our church. But there was one among us whose thoughts were turning in that direction. Mr. Oscar Michelsen, formerly colporteur in connection with the Otago Bible Society, and latterly missionary in connection with the First Church, made application to the Committee to be received in training for the work. And the Synod, having learned that Dr. Duff had not succeeded in fulfilling the commission with which he had been charged, placed Mr. Michelsen under the care of the Presbytery of Dunedin, to receive instruction in Theology and in general knowledge. In this year—1877—the *Dayspring* lay for a while in our port, a centre of wonder and interest to the children of our Sabbath Schools; and Missionaries Inglis and Watt added a new feature of interest to the public meeting which the Synod annually holds.

The year following was marked by a second visit from the Rev. J. Copeland of Fotuna who, after delighting the Synod with his terse and graphic account of the progress and difficulties of mission work on the islands, visited all the congregations within the bounds, for the purpose of raising a fund to provide a missionary scholarship. The contributions for the first year reached some £400, and the Committee, in recognition of Mr. Copeland's services, presented him with £100.

A second step of some gravity in her mission operations was taken by the Church when she sent Mr. Michelsen down to the Islands to labour in the Gospel of Christ. On 28th February, 1878, a meeting was held in the First Church to wish him God-speed. Suitable addresses were delivered on the occasion by

the Revs. W. Bannerman, J. Copeland and others. On his arrival at the Islands he remained for some time with Mr. Milne at Nguna, in order to the acquirement of the language spoken there, which is common to some of the adjacent islands. He was ultimately located on Tongoa where he laboured for some 14 months and then returned to Otago to receive ordination to his office.

Towards the close of 1880 Mr. and Mrs. Milne went Home on furlough. For ten years they had laboured on uninterruptedly with a zeal and patience which had won for them the esteem of the missionaries, and the confidence of the entire Church. Special provision was made, through the efforts of the Committee, to defray the expenses which that journey entailed, During his absence in the Home country our missionary was engaged in the work of translation, and in superintending the printing of portions of Scripture, and of other books needed for the instruction of the natives in their own tongue.

The *Dayspring* again, for the third time, visited Dunedin waters in 1884. She had on board, on this occasion, five natives, namely, Ta, and Vap his wife, natives of Rarotonga, and fruits of the mission work done on that Island by the agents of the London Missionary Society, and since 1871, they had been employed as teachers in connection with our Mission at New Hebrides; there were also on board Suasava from the island of Nguna, one of the fruits of the labours of Mr. Milne; and Manitai and Ngolia from Tonga, first-fruits of the labours of Mr. Michelsen. On various occasions these natives appeared in public,

introduced by Captain Braithwaite, who briefly sketched their history; and at his request they read and sang in public to the delight of the people. They were objects of great attraction and returned to their homes laden with gifts and full of the wonders which they had seen. They showed themselves to be possessed of much intelligence and observation, and the transformation that has been accomplished in them may well afford encouragement to increased effort for the evangelisation of the heathen.

One of the outstanding difficulties of the Mission has arisen out of what by a euphemism is called the "Labour-recruiting Service," which is, in reality, a somewhat modified slave-trade, so far as the obtaining of the natives is concerned; inasmuch as they are taken from their island-homes, either by force or fraud, or else they are bought like chattels from their chiefs. For 20 years the missionaries were harassed, and their work impeded by that traffic; and in 1873, in consequence of the urgent representations which were made, an act known as the Kidnapping Act, and making stringent provision for the regulation of the labour traffic, was passed by the Imperial Parliament. But as that was shown to be no effective check to the evil, its entire suppression was demanded, and that has now been practically accomplished by Queensland legislation.

Out of that unholy trade came mournful results that bowed strong hearts in speechless sorrow. Commodore Goodenough, whom all men had learned to love, met his death in the prosecution of his duty in suppressing the forcible deportation of the islanders of the South Pacific

to the sugar plantations of North Australia. And, indirectly, the death of bishop Patteson at Nukupa, and that of many others, was due to the same nefarious cause.

The missionaries have been constantly haunted by a fear of annexation of the Islands by the French. History teaches us plainly enough what that implies. It tells us what they did in Tahiti, and in New Caledonia, and in the Loyalty Islands. And, with the full knowledge of all that in view, the Mission Committee, by direction of the Synod, prepared and forwarded to the Imperial Government, an address requesting it to annex, or assume a protectorate over the Islands. Neither the one, nor the other has been done, but by solemn treaty duly signed they seem to be secure from the aggressive spirit of France.

War with all its attendant evils sometimes retarded operations, but in spite of all the difficulties which hindered, the mission has prospered. Whole tribes have been taught to read, and have been reduced to an outward obedience, at least, to the Christian faith, and many churches have been planted in populous centres, the entire cost of their erection having been borne by the natives themselves.

Our Church also interested herself in Christian work in the Archipelago of Fiji, and the Rev. C. S. Ross was appointed to proceed to the Islands "with the view of making full inquiry regarding the spiritual wants of the Presbyterian settlers there, and the best means of supplying them." On his arrival in Levuka he received a letter of cordial welcome, and conveying expressions of broad Christian sympathy with the object of his

visit, from the Rev. Joseph Waterhouse, who for 17 years, had been connected with the Wesleyan Mission in Fiji. A public meeting was convened, presided over by the Hon. J. B. Thurston, at which an influential committee was appointed to canvas the planters for subscriptions, and to take steps for the settlement of a minister in the Islands. The utmost enthusiasm was manifested in the object of Mr. Ross' mission; and annual subscriptions to the Stipend fund, to the amount of £175, were promised in less than a week. The Colonial Committee of the Church of Scotland pledged itself to give £200 a year to the same fund, and agreed to occupy the station at the earliest possible date. That movement resulted in the establishment, later on, of the Presbyterian Church at Suva.


In July, 1877, the Rev. James Chalmers arrived in Dunedin from Raratonga, where he had been labouring for some 10 years. He was on his way to join the New Guinea Mission. His addresses in some of the churches were listened to with intense delight; and in the following month a great public meeting was held in the Temperance Hall to bid him and his wife God-speed in their heroic and arduous enterprise. The building was crowded in every part, and those who were privileged to be present then will never forget the grand enthusiasm of that great audience. Deep interest was excited in the mission to which Mr. Chalmers had devoted himself, and substantial promises of help to him in his work came from every side. With many a prayer and commendation to the grace of God, the noble missionaries went forth to their field of labour; and all too soon the tidings came back that

one of them was smitten down by the deadly fever which is bred under sweltering heat in jungle and morass. Mrs. Chalmers had remained at her husband's side—a noble helpmeet to him in the labours to which he had put his hand—until failing health compelled her to seek change in some more healthful and bracing clime. She went South to Sydney, but it was too late; nature's forces were too far spent, and there she fell asleep in Jesus. And with singular devotion and zeal the missionary still labours on, grappling with difficulties of no ordinary kind, rendering important services to science by the publication of his journals which are brimful of sagacious observations on the habits and customs of the people, and on the physical features and products of the land; but above all through his imperturbable courage and Christian manliness advancing the Kingdom of Christ, and carrying material comforts and spiritual blessings of immeasurable worth to the benighted races of New Guinea who are sunk so low and so bemired with sin. Some years ago, Mr. Chalmers made, through the pages of the *New Zealand Missionary Record*, an earnest appeal for a decked boat to facilitate his work. That appeal was generously responded to by a gentleman who gifted to the Mission, through the Rev. C. S. Ross, a valuable decked boat, which he desired to be accepted without any mention of his name, but simply "from a friend for the dear Lord's service."

One permanent fruit of Mr. Chalmers' visit to Dunedin was the formation of an Auxiliary to the London Missionary Society which stimulated practical interest in the Society's work, and gave cordial welcome to any of its agents who happened to come this way.

CHAPTER XIV.

Otepopo.—North-East Harbour and Portobello.—Dunstan.—Dunstan Presbytery.—Strath Taieri.—Teviot.—Cromwell.—Balclutha.—Wakatipu.—Clinton.—Kaikorai.—Rev. W. Alves.—Switzers and Riversdale.

TEPOPO originally formed part of the extensive charge of which Oamaru was the centre. The soil is good, and early attracted a superior class of settlers. The surrounding hills, and the undulating character of the low ground, secure for the district a sufficiency of water; and its arable lands have been long in the occupancy of a large and prosperous population.

In 1864 Mr. Ryley laboured as missionary among the people, and at the same time prosecuted his studies for the ministry under the direction of the Dunedin Presbytery. He was called and ordained in 1867. His ministrations extended to Hampden, on the one side, and to Kakanui on the other. The latter is the township and port of one of the most charming and fertile districts in the northern part of our province. The meat preserving works, which are now closed, once gave steady employment to about 70 men. The collapse of that industry seriously affected the interests of the town. The Kakanui Mountains separate the Waitaki from the Maniototo Plains. Up in the Kakanui Peak are the springs of the Shag river which flows through some 30 miles of good undulating country which is well grassed, but destitute of timber, excepting near the sea.

Mr. Ryley closed his pastorate in the district, extending practically over 17 years, by accepting, in 1881, a unanimous call from the congregation at Port Chalmers; and he was succeeded at Otepopo by the Rev. George Lindsay, formerly of Waimate, in the Province of Canterbury.

The congregation early took in hand the erection of a substantial stone church and manse which were built, in 1865, of Kakanui stone. The church having become too strait for them was enlarged ten years later, and re-opened by Dr. Stuart, who had officiated at the dedication of the original building. In connection with the erection of that church a noble example of generosity has come to our knowledge which is deserving of record. A working man said, "I have no money, but I have 2 cows, and will give the value of one of them." He sold the cow for £6 which he gave in aid of the building fund.

The most charming drive about Dunedin is down the Peninsula road, where the traveller comes upon peeps of ocean and harbour scenery which are at times of exquisite beauty. The parish of North-East Harbour and Portobello extends from Highcliff to the Otago Heads and from the Harbour side to the eastern coast. At a meeting held in the North-east Harbour school-house in January, 1867, and presided over by the Rev. W. Johnstone, it was agreed to move for the settlement of a minister in the district. In April of the following year the Rev. A. Greig, M.A., who had received ordination from the church at Home, was inducted into the pastorate of this wide parish. In the course of a few years a suitable church was erected on the Portobello

road; and in 1881, to meet the demand for increased accommodation, it was enlarged and improved at a cost of £350. On the occasion of the soirée to celebrate the event Dr. Stuart, on behalf of the congregation, presented Mr. Greig with a purse of gold, to mark their appreciation of his earnest and devoted labours in the district.

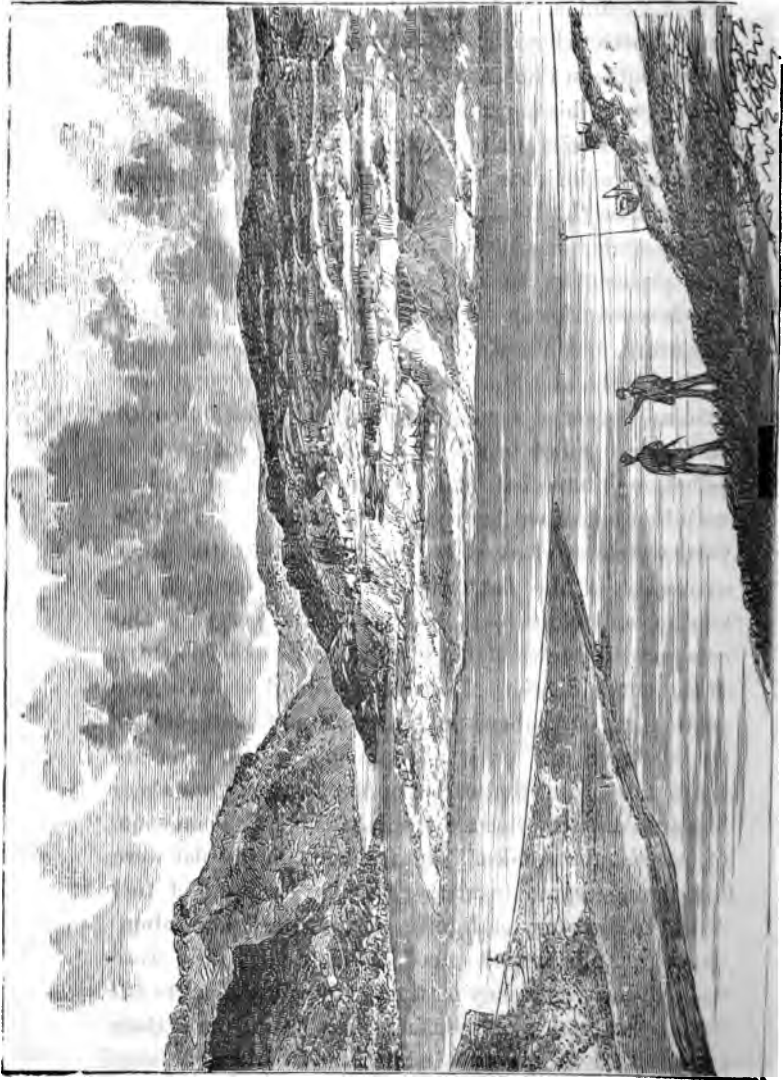
In March, 1875, a neat church which had been erected at Portobello was opened for public worship. The manse at North East Harbour occupying a splendid site on the hill-side, about midway down, had only one drawback — its inaccessibility. It looked down on wooded slopes, and on the busy highway of the Harbour, and out upon the thickly clustered habitations and warehouses of the city, which lay beyond. But Mr. Greig and his family conceiving that beauty of situation poorly atoned for the comparative isolation to which they were committed, with the full consent of all concerned, disposed of the manse and glebe, and a commodious and comfortable dwelling has been built on an eligible site on the top of the hill.

In addition to holding services at three centres, the minister conducts a monthly service at the Heads for the benefit of the families of the pilots who are stationed there, and has now for nearly twenty years faithfully performed all the duties pertaining to an arduous pastorate.

The congregation at Portobello, some seven years ago, sustained a severe loss in the removal of Mr. W. Allan to Waimate. For 11 years he had discharged with fidelity the duties of the eldership in the district, occupying the pulpit, with acceptance, in the unavoidable absence of the minister, leading the weekly

prayer-meetings, and superintending, with efficiency, the Sabbath School. He was presented by the congregation with an illuminated address and suitable gifts on the eve of his departure to his new home.

On the official announcement of the discovery of the Dunstan goldfield in 1862, a large population speedily gathered on the Dunstan Flat, and eagerly set to work on the golden beaches which had already yielded to the two prospectors such splendid results. Alexandra, which was variously known as the Junction, the Lower Township, and Manuherikia, is situated at the junction of the Clutha and Manuherikia rivers, and occupies the extreme corner of a small plain about 7 miles in length and 4 or 5 miles broad. This plain, or flat as it is called, is intersected by the river Clutha, and girdled with low, smoothed terraces, or high, bare rocky mountains which overlook it on every side. At the other extremity of the flat, also on the east bank of the Clutha, and close to the mouth of the gorge, is the compact little town of Clyde which is the official centre of the entire district. The country round about is now quite bare of timber—only tussock and matagora, or “wild Irishman,” as it is commonly called, cover its entire face. But that extensive forests once grew there is attested by the charred trunks which still lie on some of the mountain sides. The residents on the flat were sometimes driven to sore extremity by want of fuel until the discovery of lignite on the river-banks abundantly supplied that need. When the pits were flooded, however, many of the people were fain to fall back upon the use of “Buffalo chips” which sent their pungent odour through many a dwelling. A very



View of the Otago Coast from the Church

limited area of the land is cultivated owing to the dry, light nature of the soil which consists chiefly of a fine sand, the result of the decomposition of the mica-schist, with which the country abounds. Where a plentiful supply of water can be obtained, however, marvels of growth in field and garden arrest the eye, and testify to the productivity of the soil under proper culture. Its capabilities have been abundantly demonstrated by the vineyard and orchard enterprise of Mr. Feraud. Whirlwinds sweep at times, with destructive fury, down the plain. We have seen barns and stables which stood in their pathway torn into hopeless wreck. But that was a rare occurrence. The hill-tops round about present groupings of outstanding rocks of remarkably weird and fantastic forms; overhanging ledges and natural caves formed by climatic and atmospheric influences were utilized, with little labour expended upon them, for human habitations, by miners and by men employed upon the roads. Spear Grass Flat, distant some 10 miles from Alexandra, and the Waikerikeri valley within a few miles of Clyde, have been brought, to some extent, under profitable cultivation.

Alexandra lies on the main line of traffic from Tuapeka to the Dunstan. The only means of crossing the Clutha here, in the early days of the "rush," was in a common packing case made of deal boards, and capable of carrying two passengers in addition to the man in charge. That primitive form of ferry, in course of time, gave place to a large punt which consisted of a strong railed-in flooring laid on two conjoined boats. The structure was made to work to and fro on a stout wire cable which passed through pullies, and was fastened

securely on each bank. The motive power was obtained by means of the action of the current on the rudder. The punt, mainly through the wise and energetic action of Mr. Vincent Pyke, the County chairman, gave place to a solid and substantial bridge which now spans the river, and is open to the public free of toll.

Early in 1864 the Rev. C. Connor in his tour of the goldfields, visited this district, and under his direction a committee was formed which petitioned the Presbytery of Otago for regular Ordinances. But at that time there were no preachers available, and nothing could be done beyond appointing ministers from time to time to conduct services in the various centres of mining activity. The more earnest Christian people at Alexandra arranged with Mr. S. M. Clark, teacher at Clyde, to hold a Sabbath morning service in their town. With regularity and zeal he implemented his engagement, and the congregation presented him with a valuable watch and appendages as an acknowledgment of their indebtedness to him.

A probationer, in course of time, was sent up by the Church Extension Committee. But, it is said, he never preached, though he was resident in the district for some months. He was sorely scandalised by the Sunday trading which went openly on. "He was a really good man," said an excellent member of the church, "and used to go up to the top of the hill and wrestle with God." "He should have gone down among the people," replied with characteristic energy the convener of the Church Extension Committee, "and wrestled with the devil too." Some of those who were well acquainted with him testified to his Christian

piety and earnestness. But bodily infirmities hampered him in the performance of his duties as a minister of Christ, and he soon after left Otago, with the sanction of the Church, to labour in the Gospel in one of the Australian colonies.

In 1867 the people at Alexandra approached the Church Extension Committee by petition praying for the settlement of a minister among them. That movement issued in April, 1868, in the ordination, and induction into the pastoral charge of the district, of the Rev. C. S. Ross. The solemn service was conducted in the Episcopal Church at Clyde in the presence of a large and deeply interested congregation. Business was entirely suspended in town in honour of the event; and in the afternoon the members of Presbytery were regaled at a sumptuous banquet which was spread for them in one of the hotels. The proceedings were closed with a successful congregational tea and public meeting to which some were attracted from a distance of 20 miles. At Manuherikia also, where the movement for a settled ministry had originated, and which was the natural Presbyterian centre of the district, the joy and gratified feelings of the people found expression at a crowded and enthusiastic soiree which was held in the schoolhouse a few days later on.

Cromwell, which is some 13 miles above Clyde, is situate at the Kawarau junction. The road leads through a gorge which forms a remarkable pass through a mountain range. Its rocky walls which are never more than 800 yards apart, rise abruptly, but not perpendicularly, to some 2,000 feet above the river bed, and then slope more gently to a greater altitude. The

terraces, which are so wonderfully developed in the Manuherikia and Upper Clutha plains, are however continued, more or less perfectly, throughout its entire length, forming a level shelf 90 to 130 feet above the river bed, and broader on one side, or the other, according to the windings of the valley.

Divine service was held here in the schoolhouse at stated periods, occasional visits being made to the Gorge, and to Kawarau and Hawksburn Stations. As the district was a wide and populous one, and the desire for religious ordinances was sufficiently clearly expressed, the Dunstan minister took action which ultimately led to a ministerial settlement in this wide territory.

Services were also statedly held at Blacks, now known as Ophir, a small mining township on the east bank of the Manuherikia, and distant from the centre some 18 miles. The agricultural industry in the district is slowly encroaching on the surrounding area of pastoral lands. The congregation formerly met in the Court House which they subsequently left, when a schoolhouse was erected to meet the educational requirements of the township.

Among the early pioneers of Blacks who gave valuable and important help to church and school, and who actively interested himself in all matters that affected, in anyway, the public weal, was the deservedly popular banker, Mr. Ulic Burke. Though connected with another section of the Church, yet he contributed in a marked degree by the services which he rendered as well as by the counsel which he gave, to the

establishment and continuance in the district of the ordinances of grace.

And we can hardly omit from the record of the church's benefactors in the district of which we treat, the name of Captain Laybold, the Nova Scotian, whose tall, gaunt, rugged form was animated by as kindly and benevolent a soul as ever dwelt in house of clay. No doubt there were important practical lessons to be learnt in his hostelry—particularly from his beds which were all too stinted in size, and from their covering which used to remind us of works of righteousness, all too narrow to wrap oneself in—but for all that we gratefully recollect his munificent hospitality which made the preacher of the Gospel cordially welcome, and absolutely free of his house.

Some nine miles from Blacks, in a northerly direction, there are two small townships, known as Drybread and Tinkers, which are three miles apart. They both lie under the Dunstan Ranges; Drybread being near the headwaters of the Lauderburn, and within a mile of the Matakanui Station. The road, nearly all the way, was level as a bowling green. The unfenced racecourse, close to Drybread, sometimes beguiled the heedless traveller into wanderings hopelessly circuitous. "Can you tell me where I'm going to?" a well-known Dunstan doctor inquired of a boy whom he met on the course.

"Is it a conundrum?" he asked.

"Eh? what do you mean—?" But before he had finished his sentence the absurdity of his own question flashed through the doctor's mind, and he explained

with a laugh, "I mean to what place will this track lead me?"

"Back to the point at which you entered it," was the reply. "It's the racecourse."

The population of these places consisted chiefly of miners who, as a rule, responded readily to all efforts made for the promotion of their spiritual well-being. Religious services were stately held in the billiard rooms attached to the hotels, which were the only available buildings to be had; and the attendance was always good, even in stormy and inclement weather. On the erection of the Matakanui schoolhouse, in a somewhat central position, the united congregations assembled for worship there.

St. Bathans, better known as Dunstan Creek, is a small mining township on one of the spurs of Mount St. Bathans, and is distant some 40 miles from Alexandra. At long intervals it was visited by gales of such extreme violence that hardly any building could stand before them. The schoolhouse which was originally put up was swept away one night from its position a total wreck. The people were under obligation to Mr. Adam Rolland, of Blackstone Hill Station, and to Mr. Stratford, Gold Receiver of the district, for the efforts which they unweariedly made to supply religious ordinances to them. Mr. Stratford also gave valuable help in organising and conducting a Sabbath school. The minister of the Dunstan occasionally held divine service here on a week-night, and was gratified to learn that his congregation usually consisted of almost the entire Protestant population of the town. On his first visit as he descended from the uplands into the defile in which

the stores are built, he was met by a deputation of parents representing a certain number who had babes that were unbaptized; and they insisted upon the immediate administration of the holy rite. He protested that it was impossible to dispatch the thing off hand like that, and promised to return and hold a baptismal service at an early date. On one of his later visits he had a committee formed to take charge of church interests in the district.

Occasional visits were made also to Naseby, better known as Hogburn, situate under Mount Ida, one of the largest and most populous and prosperous towns of the goldfields. The minister of Dunstan, at the conclusion of Divine service held on Wednesday, 2nd December, 1868, called a congregational meeting at 10 o'clock at night, to suit the convenience of the leading storekeepers; and at that meeting the first Presbyterian Church Committee in the district was elected. Services were held at various stations on the Maniototo Plains; and at Ida Valley in Mr. Donald Stronach's dining room, which was a gathering point for people from Serpentine and other small mining centres; and right heartily they all responded to invitations addressed to them to meet for the public worship of God. At German Hill the whole Protestant population numbering 13 souls, used to leave work an hour or two earlier than usual, and assemble for Divine service on the rare occasions on which it was held. Terrific snow storms sometimes drove the minister back from this bleak region. After heavy and continuous rain the road along the Manuherikia Valley became almost impassable. Waggon's were sometimes dragged through mud on Tiger

Hill nearly axle deep by teams of 18 horses, the ground on either side being so soft and treacherous that travelling on it was somewhat perilous. On one occasion, when the minister's horse had enough to do to keep his footing in the Spottis creek, and in the Manuherikia river, and the rain continued to fall in torrents—succeeded by sleet and snow—he arrived at a station completely drenched. The manager had no change of garments for him—all were wet excepting a pair of light riding pants which he placed at his service. Daniel the cook was greatly shocked when he heard that he was about to preach in riding pants, and with alarm on his face he rushed to his bedroom door, crying, "Your Reverance! here is some suitable clothing for you; for heaven's sake don't put on the pants."

It was while riding up the valley one day after a flood, which had brought havoc on some of the farm houses situate on the river banks, that a young man overtook us and addressed to us the question, "Are you the minister here, sir?"

"Yes," we replied.

"Well, sir, I wanted very much to see you. I am greatly distressed. I am sure I have committed the unpardonable sin, and my life is a burden to me."

We expressed our sorrow, and requested him to explain his difficulty to us.

He had intended to join the ministry of a sister church, and had made some progress with his theological studies in Dunedin, but in an evil hour his heart had been smitten with a tender passion for a good looking chorister in one of the churches. In course of time he got engaged to her, and she insisted on getting

married right away—and that had for ever barred his passage to the goal of his cherished expectations.

“She wouldn’t wait?” we interjected sympathetically.

“No, sir, she wouldn’t wait, and now she mocks me when I’m at my supplications. Oh sir,” he cried quite piteously, “will you call and tell her not to mock me when I’m at my supplications?”

He came with us to the little iron hut with the earthen floor, which served, in the very early days, the purpose of a manse, and running his eye along the rows of books he picked out *Hodge’s Outlines* with an eager hand, and asked permission to take it home to read.

In a week or two the book came back, but he of the blighted life had vanished into parts unknown.

The Rev. C. S. Ross having resigned the charge of the Dunstan district, accepted a call from the congregation at Riverton; and towards the close of 1874, at the request of the Church Extension Committee, he visited Alexandra for the purpose of introducing Mr. A. G. Boyd, who was appointed to take charge of the district as a student missionary under the direction of the Clutha Presbytery. Mr. Boyd had done excellent work on the Limestone Plains in the Riverton parish; and, in the new district to which he was now transferred, by the fidelity and zeal of his labours, he won the attachment and esteem of the people. Having successfully passed the examinations prescribed by his Presbytery, he was duly licensed, and in April, 1877, he was ordained and inducted into the pastoral charge of the district. During his time the manse, which had been planted in an exceedingly unsuitable place, in the midst of a wilderness about midway between the towns,

was removed, and re-built in more comfortable and permanent form in the town of Alexandra, and soon after that a tasteful stone church was erected alongside of the manse. Ill health compelled Mr. Boyd to relinquish his extensive field of labour; and, after a vacancy extending over some years, the Rev. John Lothian was settled in the district.

Some of those who took a leading part in church matters have passed away from among living men—Dr. Charles Shaw at Clyde, and Richard Field at Alexandra, and quite recently, Donald MacPherson, member of the first committee, and Treasurer of the Dunstan Church. Donald MacPherson sailed from Melbourne, in the early days, with a shipment of horses, but many of them were lost at sea. He began business in Dunedin, but never made much headway there. He succeeded better at Clyde, where, as a general storekeeper, he amassed large means. Provincial and municipal honours were there thrust upon him. Although a man of sterling qualities, of the utmost kindness of heart, and greatly respected by all who knew him, yet he was hardly fitted to occupy a distinguished place in public life. He outlived his prosperity, and with his wife and daughter went back to his native Invernessshire. As he was walking homeward one day to Kingussie, along the railway line, from a visit which he had made to a relative at Belleville, the parliamentary train from Inverness overtook him, and before he could escape from between the rails, he was struck by the engine, and thrown over the embankment—death, it is supposed, being instantaneous.

Others who took a leading part in the first movement

for a settled ministry in the district are keeping their hands unweariedly to the work; the foremost among these are Mr. Robert Finlay, and Mr. W. Theyers, two of the most respected merchants in the town. Mr. G. Reid, now of South Dunedin, also rendered good service to the Church in those early times.

The Dunstan has given its name to the first Goldfields' Presbytery which has been formed. For some years the matter had been agitated and, at last, the constitution of the Presbytery was authorised by the Synod, and its first meeting was held, according to appointment, in March, 1881, in the Church at Alexandra, the Rev. J. McCosh Smith, of Naseby, being Moderator. Earnest attention was given to the spiritual necessities of districts within the bounds; a committee was appointed to organise the Lauder district and, through conference with the people, to prepare the way for the settlement of a missionary among them. Attention was also given to the wide tract of country comprising Hyde, Hamiltons, and Macraes. The Strath Taieri, as it is called, is a vast plain which, at its lowest depression, is 625 feet above sea level. It is 24 miles long and contains, roughly speaking, 100,000 acres of fairly good agricultural land. Many who occupy it are freeholders in good position who have turned their attention to grazing, finding it more remunerative than cultivating the soil.

As early as 1872 this district was visited by ministers of the Dunedin Presbytery, and was put temporarily under the care of Mr. Gillies. Later on it fell under the supervision of the Oamaru Presbytery. Frequent application was made to the Church Extension Com-

mittee for the services of a missionary, but no suitable man could be found. Ministers of the Oamaru Presbytery occasionally visited the district and dispensed Ordinances; and the reports which were given in by the deputies were always of the most encouraging and satisfactory kind. Until the constitution of the Dunstan Presbytery, it was joined, as a temporary arrangement, to Palmerston. Hyde is a quiet little town with patches of cultivation round about it. Hamiltons is a mining village, from which the eye ranges over the extensive Maniototo plains. A missionary was recently appointed to labour here; and early in 1886, as we notice by recent reports, the Rev. B. Todd, a son of the Oamaru manse, was ordained and inducted into the pastoral charge of this wide parish.

The Mount Benger goldfield extends from Fourteen-mile beach to Beaumont, a distance of over 40 miles along the valley of the Molyneux or Clutha; it includes all the settlements at the base of the Mount Benger Range on the west bank, as well as those at the base of Mount Teviot and adjoining ranges on the east bank of the river. It comprises Teviot (or Roxburgh as it is now called), Coal Creek Flat, Miller's Flat or Benger Burn, Welshman's Beach, and Horseshoe Bend—all on the banks of the Clutha; also the diggings of Pomahaka, Campbells, Potters, Waikaia, over the Mount Benger range, at a distance of from 15 to 25 miles from Teviot, in a north-westerly direction.

Starting from Tuapeka, the old road to the Dunstan led for some miles through a deep defile, and then over a steep, bare ridge known to the miners as the Devil's Backbone, a veritable hill of difficulty, even to the

unincumbered traveller. The passage over that was among our earliest experiences of Otago tracks. We set out from Lawrence, in company with the Rev. Dr. Copland, to attend a soiree held in celebration of the opening of a place of worship at Horseshoe Bend. The distance was twenty miles over such country, and through such perils, as we hardly expect to encounter again. The Backbone taxed our energies to the uttermost. We were fain to dismount, and clamber up the steepest places on hands and feet, dragging our panting horses after us. At the Beaumont Station we were joined by Mr. A. J. Grant, one of the station holders, who accompanied us to the Bend, some five miles further on; our way lying along a bridle track through scenery that was full of interest and not without its points of beauty. When we reached our destination we found the little building—which Mr. Grant had recently had erected, and where he regularly, in the absence of a minister, conducted Divine service every Sunday—filled to overflowing with a bright-faced and intelligent audience, consisting largely of miners and their wives, who fully appreciated the earnest and loving efforts which were made to promote their highest interests. On the following morning, under the guidance of our host, we wandered delightedly along the river banks, past natural grottoes and sequestered caves—on to the Falls, where were piled up in wonderful confusion huge water-worn lichen-spotted rocks, over which the foaming river tumbled in broad, shining volume, and flung a gauzy veil of spray.

The present road to Teviot and Dunstan, leads through the Bellamy Station on to the Beaumont,

which like many other New Zealand towns is possessed of another name—Dunkeld—but it is best known by the old name of Beaumont. The township is built on both banks of the Clutha, which here takes a long sweeping bend at the foot of the Lammerlaw range. The river, in old days, was crossed by means of a punt which has now given place to a solid bridge. The road leads thence over a long hill down into what used to be little more than a rocky water-course, and on to Rae's Junction (or Bastings, as it is now called) where a small farming population has settled down. The hill is associated with a fatal coach accident which happened there many years ago. The brake gave way and the terrified team, impelled by the momentum of the heavy vehicle, tore down the declivity at a terrific pace, and finally overturned the coach, causing damage to limb and loss of life. On leaving Bastings the road skirts the Island Block which comprises a large area of splendid agricultural land that was disposed of by Government to a private capitalist—a transaction that provoked very loud and angry comment.

Roxburgh is situate upon the lip of one of the gorges described as coupling links between the chain of lakes which, in the early ages, formed the basin of the Clutha. A fine rapid sweep of the river divides the eastern from the western part of the town. The settlement here grew out of the gold discoveries made in connection with the "rush" to the Dunstan. The soil is good, and it is so well sheltered by the Range on the south-west that stone fruit and grapes attain perfection. The houses are nearly all built of stone which abounds in the district. There is a complete absence of native

bush, but the settlers have, in some measure, compensation for that in practically inexhaustible beds of lignite. In 1878 the floods, which devastated many parts of the Province, swept away the costly bridge which spanned the Clutha at this point, but a new structure has now taken its place, the foundation-stone of which was laid by Mr. Vincent Pyke, M.H.R., in presence of a large concourse of people assembled to witness the ceremony from every quarter of the county.

Towards the close of 1865 the Rev. Dr. Copland, of Lawrence, visited the district for the first time, and occasional services were thereafter held either by him or by Mr. Urie, of Tapanui. In the absence of a minister, a few earnest Christian men conducted public worship, held meetings for Bible reading and prayer and opened a Sabbath school. In 1867, under the direction of Dr. Copland, application was made to the Presbytery of Clutha for stated ministerial supply. Teviot was therefore declared a preaching station, and was put under the charge of the Rev. R. Telford, who after labouring for some months with much acceptance was, on the 4th May, 1868, ordained and inducted into the pastorate of the district, amid the thanksgivings and rejoicings of the people.

Services at Roxburgh were originally held in the schoolroom, those who attended from the opposite side of the river having been ferried over by the puntman at a nominal charge. The first church was erected on the east bank which was then central for the congregation. But the bulk of the people having gradually moved over to the western side, where the Government had caused a township to be surveyed on the main line

of road to Queenstown, the congregation erected a permanent stone church there, capable of accommodating over 160 persons, and costing upwards of £1,000. A comfortable stone manse was also built on a suitable site.

Services are held occasionally at Coal Creek Flat, so called from the extensive seam of coal which was discovered there. It is about 5 miles up the river, and is entirely occupied and cultivated by small farmers. The road up country leaves the river for some distance here, and winds by gentle slopes along the foot of the ranges known as Mount Benger, and the Old Man Range; and the traveller pursuing his way over these solitudes, suddenly comes on an accommodation house which is romantically situated half way to Alexandra. It stands against a stupendous background of mountain, and comes into full view as the road takes a vast sweep down to the bed of a babbling creek which flows clear, and cool, and sparkling out of a deep cleft in the mountain side. At Benger Burn 9 miles south of Teviot, on the road to Lawrence, service is held every Sabbath. Formerly the congregation worshipped in the court-house, but now they have the use of a comfortable and commodious schoolhouse which has been built to meet the requirements of the community. At Beaumont a small church was erected many years ago. Service is held there monthly, and a Sabbath School is conducted by Mr. Adam Stevenson, an elder of the Church.

From one end of the district to the other—some 40 miles—Mr. Telford with unwearied devotedness has, until the present day, carried on his work, preaching

three times every Sabbath, holding prayer meetings during the week, and visiting the sick and afflicted. The first to occupy the field, he has seen the town advance from small beginnings to its present substantial appearance; and outside of his own wide parish he has served the Church efficiently in taking the ministerial oversight of the neighbouring districts of Dunstan, and Cromwell, while they were without a stated ministry. With a Christian heroism, which only devotion to duty could inspire, the minister of Teviot has fought his way single-handed through difficulties, discouragements, and opposition of no ordinary kind, and has planted the foundations of the church in his district so broad and deep that the Gospel will never be destitute of a rallying-point, and a loud-voiced witness there.

Cromwell occupies the apex of the angle formed by the Clutha and Kawarau rivers, which join their waters just below that point. The ground rises behind the town into an extensive table-land, bounded in a westerly direction by high terraced country which runs up into the rugged heights of the Mount Pisa Range. The stupendous sluicing operations which once proceeded on the river-banks, have left their marks in the wild desolation of the scene, which Nature's fingers, in process of time, will deftly cover up. There is little mining now in the neighbourhood of the town.

The first effort to supply regular religious services in the district was made by the minister of Dunstan, who began a monthly service in the schoolhouse on the 3rd November, 1867. Before that date, one or two clergy

men—particularly the Rev. C. Connor, then of Oamaru—had occasionally visited the town and delivered the Message of Life; and though the population and wide extent of the district, demanded something more than an irregular and intermittent service, yet from the paucity of labourers at the Church's disposal nothing beyond that could for a time be given. But during the year 1868, the minister of Dunstan spent several days in making a personal canvas of the Protestant population of the town and neighbourhood, from the results of which he felt himself warranted in calling a public meeting at which a Church Committee was elected, and in response to an application made to Dr. Stuart, the Rev. J. Drake, Congregationalist, but seeking service in our Church, was sent up temporarily to occupy the field. He preached on Sunday evening at Cromwell; in the afternoon, on alternate days, at Kawarau Gorge, and at Mount Pisa Station, and at Logantown on the east side of the Clutha river. Service was also held at Bannockburn which occupies the lower slope of the Carrick range; and at rare intervals at Nevis, the road to which led over high and rugged mountains intersected by numerous gullies, in which scattered parties of miners were at work. Mr. Drake made also periodical weekday visits to the country extending along both sides of the Clutha, up as far as Wanaka. The road through the valley skirts the base of Pisa, a lofty range upwards of 6,000 feet in height. Close to Wanaka a great extent of level country opens out, bounded by terraces on either hand, with a magnificent view of alpine heights beyond; while terraces and little conical hills rise, with curious

effect, somewhat abruptly, from the plain. The Wanaka Station is situate on the Clutha, a few miles from the lake, and opposite the point where the Hawea river (which flows out of the lake of the same name) joins the Clutha, in the vicinity of Albert town. About 20 miles from this point, across the range, is the Morven Hills Station which was also visited by Mr. Drake.

The twin lakes, Wanaka and Hawea, lie at the extreme northern boundary of the province, and are separated only by a narrow belt of mountainous country. A steamer plies on Wanaka which affords evidence of a growing traffic upon its waters. Sawmills have been established on the edge of the vast forests which clothe its shores. The timber is brought down the Matukituki, and the Makarora rivers in small craft; it is then formed into rafts on the shores of the lake, and thence floated down the Clutha to Cromwell. On Pigeon Island, in a basin some 400 feet above the level of the surrounding water, there is a lakelet of crystal clearness enclosed by a fringe of native bush.

Gladstone, on the shores of the Hawea, is the proposed terminus of the Otago Central Railway now in course of construction; and settlement is making rapid progress upon the rich plains which abut upon the lake.

Mr. Drake who had ministered to a small congregation in Invercargill, and later on in Westland, laboured for some years in this district before he was accepted by our Church, his own repeated applications supported by petitions from the people, having been for good and substantial reasons rejected. But his

abundant labours, and the energy which he threw into his work unitedly testified to his usefulness; and at length, in terms of powers given by the Synod to the Clutha Presbytery, to receive him and to declare Cromwell a congregation of the Church, he was inducted early in 1875. After a few years he retired from the active work of the ministry, and the congregation elected as his successor the Rev. J. Blackie, a student and licentiate of the Otago Church, who was ordained in August, 1880. In the following year a church capable of seating 160 worshippers was erected on a commanding site, and formally opened in April for public worship. In 1886 Mr. Blackie accepted a call from the congregation at Taringatura.

The Rev. C. Connor, for two years, had charge of the State School at Pembroke, which is pleasantly situated at the lower end of Wanaka lake. He had regularly conducted public worship in the district; and Mrs. Connor had also rendered good service to the church in connection with Sabbath school work. On the retirement of Mr. Connor from the position which he had so creditably filled, one of the largest meetings ever held in Pembroke took place in the schoolroom in March, 1882, to bid him farewell. Mr. Campbell, of Wanaka Station, on behalf of the people, presented Mr. Connor with an address and purse of gold, subscribed in token of their appreciation of his unwearied efforts to promote the cause of religion among them. The following year a deputation, by appointment of Presbytery, visited the district and held meetings at Tarras's Cattle hut, and at the sawmill at the head of Matukituki valley beneath the snows and glaciers of Mount Aspiring. Their

object was to prepare the way for stated mission work in the district. But no further movement was made till 1884, when Mr. James Mackay, a student of the Victorian Church, on a health visit to Otago, laboured for a brief period here.

The mountain gorges of this remote region were the haunts of the Kea, a species of parrot which committed havoc among the sheep. It resembles the Kaka, but its colours are more defined and brilliant, and it is a larger and stronger bird. One or more, alighting on their victim's back, plant their strong claws firmly into its woolly loins, and with their powerful beaks dig through the flesh to the kidney fat which they tear out and feed upon. The terrified sheep huddle together as if pursued by dogs, while those that are attacked break loose and scatter from the flock and soon sink in exhaustion to die an agonising and lingering death. Half-a-crown per head is given by the sheepmasters for these destructive birds, which may be called down from their hiding-places by imitating the bleating of a sheep, or their own peculiar cry.

Balclutha is the centre of a wide agricultural district, and lies on the main South road. In the early days all traffic to Southland crossed the Clutha on the Balclutha ferry which, in the course of years, gave place to a substantial bridge. In the disastrous floods of 1872 the bridge was swept away, and carried in broken fragments out to sea. The town then suffered much damage; its lower parts were quite submerged, and its inhabitants were compelled to escape to the houses built on the adjacent terraces which were all well out of the water's reach. When the flood subsided a scene

of sad desolation presented itself. The streets, in places, were turned into deep yawning pits. The houses were greatly damaged by wet and slime; gardens were overlaid with sand-deposits, fences and out-houses were overthrown and swept down the stream; and sown fields and springing pastures were overwashed by tumultuous currents, and in many instances scored with water-channels, or overspread with heaps of debris. But though the lands in the vicinity of the town are subject at times to destructive inundations, yet the quality of the soil may be inferred from the fact recorded in a recent number of the *Otago Witness* that "a farmer who owns one of the fertile flats on the banks of the river cleared £700 off a hundred acres of wheat this season."

When Inchclutha was declared a sanctioned charge the settlers in and about Balclutha were in the habit of worshipping in the old church across the river, near Mr. Anderson's at Balmoral. In June, 1866, application was made to have the district declared a preaching station under the charge of the Presbytery. It received full sanction in 1867; but there was no ministerial settlement till the year 1870 when the Rev. A. B. Arnot, M.A., was called and ordained, and entered upon his work with every promise of success. He resigned, however, after a brief pastorate extending over two years. As an unattached minister he served the Church with untiring energy and faithfulness for many years; and at last he settled down in Dunedin, where he turned his ripe scholarship to account in preparing students for the university. But his heart's true affection and loyalty never swerved from the work

of the ministry. He ever regarded that as his proper vocation, and he often told us that a day's preaching wonderfully refreshed his soul. His death after a brief illness, in July, 1884, awakened wide-spread sorrow throughout Otago.

The Rev. John McAra succeeded Mr. Arnot in 1872, and during his incumbency a new and commodious church was built at a cost of some three thousand pounds. Only a small proportion of that sum was immediately subscribed, and the congregation consequently staggered, for some years under a burden of indebtedness which they were hardly able to bear. On the removal of Mr. McAra to Gisborne, the Rev. George Morice, of Hokitika, received a unanimous call from Balclutha and was inducted in August 1879.

Divine service is held stately at Te Houka, and at Mount Stuart which are preaching stations in connection with the central Church. The Lovell's Flat district is now under the care of a missionary—Mr. Gilbert—who had formerly charge of the Bethel mission at the Port. It embraces the whole farming and pastoral country extending from the Tuakitoto lake to the extreme boundaries of the Hillend and Greenfield estates.

It was the custom of Mr. Morice to spend some weeks every year with his wife and family at Port Molyneux for the benefit of sea-bathing; and in December, 1884, while endeavouring to rescue his wife who had got beyond her depth, he was carried out to sea and drowned. Some Maoris who were spectators of their struggles in the water immediately put out to their help, and succeeded in saving Mrs. Morice, but

when they brought her husband to shore life was found to be extinct. The painful news awakened the profoundest sorrow throughout the church and the colony at large.

He was the eldest son of Dr. Morice who for some years had practised in India and who, on leaving that country, had taken up his residence in Elgin in the north of Scotland. His son George, on leaving the Academy, entered the University of Aberdeen where he proved himself to be a diligent and conscientious student. On the completion of his Arts-course he was entered as a student in theology at the New College, Edinburgh. He was duly licensed as a preacher of the Gospel in connection with the Free Church of Scotland, and having had his attention directed to the colonies, as presenting a suitable field for labour in the Gospel, he accepted, about 1868, an appointment to Napier in New Zealand. He there endeared himself to his people by his gentleness and by the excellency of his pulpit work. In a few years he resigned his charge in order to make a visit to Scotland. Before leaving the colony he spent a few weeks in Otago, and won the hearts of those of us whose manses he visited, to a friendship which strengthened with the passing years. He was our guest for some days at the Dunstan where we had opportunities of seeing something of his amiable character and richly cultured mind. He made a brief stay in Scotland where he resisted some attractive offers of settlement, and returned to New Zealand bringing with him as his wife a daughter of the late Rev. Mr. Barclay, of Auldearn. On his arrival in the colony he accepted a call to Hokitika where he prosecuted his

ministry till he took charge of the Balclutha congregation which, by his sudden removal from them, has lost a loving, amiable, and able minister of the Lord Jesus Christ.

A silver medal was presented to William Potiki, the Maori, for his gallant conduct in connection with the sad event; and in May, 1885, Bibles were presented by the Synod to four of the men, and a piece of cloth to six of the women who had aided in the rescue and recovery of Mrs. Morice. The presentation was made the occasion of a bountiful repast to all the natives in the Kaik numbering 37, who were greatly pleased with the attention shown to them, and expressed their hearty thanks to the ladies of Balclutha who had made such generous provision for their entertainment.

On 1st April, 1885, after a few months' vacancy, the Rev. S. Currie, B.A., was ordained and inducted into the pastoral charge of the district.

Wakatipu takes its name from the immense lake which lies embosomed among lofty and precipitous mountains 1,070 feet above sea-level. The deep blue waters of Wakatipu, as it is commonly called, in clipped form, cover an extensive area fifty-two miles long with an average breadth of two to three miles. They are said to be the coldest in the world, and in places they reach down to a depth of 1,400 feet—over 300 feet below the level of the sea. From some peculiar quality of the water swimming in it is said to be a difficult feat, and the bodies of drowned men have been never known to float. The walls of the coast, which are often perpendicular, sometimes attain to a height of from 6,000 to 8,000 feet, and consist of metamorphic rock

worn smooth by wave or glacier action. Here and there, a small beach of yellow sand or shingle, a terrace, or patch of ever green bush running up into a deep cleft in the mountain side, gives diversity to the scene, and the music of water, hastening over its shingly bed, and falling into the lake with gentle splash, occasionally falls upon the ear.

Twenty-five years ago these vast solitudes were rarely disturbed by human intrusion. Early in 1860, Messrs. Rees and Von Tunzelman reported at Dunedin their return from a successful exploration of the country lying around the Lake. From the mouth of the Cardrona River they proceeded up the valley, down which it flowed, and crossed the Crown Range over a saddle some 4,000 feet high. Descending into the low country lying around Lake Hayes, and pursuing their way across the Shotover, they halted on the shores of Wakatipu. There they made a raft of *corradies*—the flower shaft of the flax plant—and navigated the Lake sufficiently well to enable them to form a fair estimate of its extent and outline. Mr. Rees holding of high account the pastoral capabilities of the country, secured a depasturing license, and occupied a large area on the eastern side. He built his homestead at the head of the bay on which Queenstown now stands.

The discovery of gold attracted to the district, when it was at its best, a population estimated at from 7,000 to 10,000 souls; but only a small proportion of that number now remain, many of whom have applied their energies to other pursuits.

Queenstown, the capital, snugly nestles in the quiet bosom of great mountain fastnesses and faces a

picturesque little bay. It occupies a gently undulating ground, consisting of loose shingle or gravel, and showing evidences from its peculiar wavy formation of the gradual lowering of the Lake-level at various times. Low terraces rise above the town, and towering high up, to an altitude of 7,000 feet, are the steep, almost perpendicular slate mountains known as the Remarkables, whose dark, rugged jagged tops never fail to arrest attention. A deep gorge or mountain pass opens up behind the town, affording a patch of level country in the rear; caves abound in the bases of the heights which rise on either hand, and some miles on, the Shotover is spanned by a suspension bridge from which a scene of wild and grand beauty bursts upon the view, which few after experiences are able to efface from the spectator's mind. One hundred feet below the bridge the river tears with fretting rage down its narrowed rocky bed. The steep dark walls past which it foams are relieved, here and there, by spots of green, or by a hardy shrub which springs from ledge, or fracture, into which wind or bird had dropped the seed.

Frankton, which is four miles distant from Queenstown, is situate at the head of an arm of the lake, and is bounded on the one side by the Shotover which pours its flood of turbid waters into the Kawarau. It was originally surveyed as the Government township, but being too distant from the centre of mining operations, it became a small farming settlement. The district Hospital, however, was built there, close to the Kawarau Falls, and looking out upon the Lake with its rugged mountain shores. The original manse

was also erected there, but after a few years occupancy, it was sold and a more suitable building secured in Queenstown.

Arrowtown, at a distance of twelve miles, is entirely the outgrowth of the mining industry. The road passes through the Shotover flats—a rich agricultural country—and skirts Lake Hayes which gleams on a summer's day, like a beautiful gem in its setting of cornfields and pasture lands. The older part of Arrowtown is built on the western bank of the Arrow river, a narrow but rapid stream which traverses a mountainous country consisting principally of mica-schist. It pours its waters through deep and narrow gorges with high and precipitous sides which are, in places, quite bare with, here and there, their bases fringed with native bush. A terrace, now largely under cultivation, rises immediately behind the town.

In a north-easterly direction, and some 12 miles distant from Arrow, there is a small mining district known by the name of Macetown. The road leading to it is at one place, cut out of the solid rock, with a sheer precipice on the outside, 400 feet in depth. This wall of rock is so steep that one must lean well over the parapet to see its base; in some places its face is quite smooth, in others it is jagged and torn, while 400 feet below frets and foams the Arrow river in its rocky bed with ceaseless roar. The old track passed along the hillside a hundred feet higher up than the present one; and, while travelling over that some years ago, a woman slipped and fell into the river bed; and though she had dropped from a height of full 500 feet, yet she sustained no other injury than a few scratches and a

fracture of the ankle bone. Her wonderful escape was due to the fact that she first struck upon a bank of loose, soft shingle, lying at the foot of the precipice, and sloping at a steep angle, thus breaking the force of the fall; as she rolled down that bank with considerable force her left foot struck a projecting boulder which caused the injury to her ankle-bone.

Another accident which happened in a similar way, at this particular spot, had a more disastrous termination. A miner, on his way back to Macetown, fell from nearly the same place, but taking a different direction in his descent landed, in a projecting rocky crevice, a mangled corpse.

Some 19 miles from Queenstown is Maori Point, which takes its name from Haerora and a half-caste companion, who accompanied him in search of gold. As they moved up the eastern bank of the Shotover they found a European party at work in a secluded gorge. On the opposite shore there was a beach of unusually promising appearance, occupying a bend of the stream over which the rocky cliffs rose perpendicularly to a height of upwards of 500 feet. Tempting as this spot looked to the practised eyes of the miners, none of them would venture to make the attempt to cross the river to prospect it. The Maoris however, boldly plunged into the swirling torrent, and succeeded in reaching the western bank. But a dog which followed them was carried away by the current, and drifted down to a rocky point where it scrambled ashore. The half-caste went to its help, and observing some particles of gold in a crevice of the rocks, he searched the sandy beach beneath from which, with Haerora's aid he took

300 ounces of the precious metal before the night set in. A thorough and systematic search of the locality resulted in the discovery of rich and extensive gold-deposits which attracted a large population to the spot.

There are two surveyed townships—Kinloch and Glenorchy—at opposite points at the head of the lake, which may expand in the course of a few years into important centres of population and industrial pursuits. For the country round about is abundantly rich in mineral resources. The river banks are all auriferous, and in the Rees valley quartz mining has been adventured upon with every promise of success. Some years ago a scheelite reef was discovered on the southern bank of the Buckleburn, and distant about a mile and a-half from Glenorchy. Scheelite is “one of the rarer metals, and is chiefly used in the preparation of the finer sorts of steel, making the product extremely flexible; it is also used in chemistry, and in different compounds for fitting colours either in painted fabrics or in wall paper, and with its extended application in the manufacturing arts the demand for the metal is rapidly increasing.” Thirty tons of stone, as it was raised from the mine, were sent to Cologne, Germany, and brought £25 per ton, so that the prospect of a remunerative working of the mine is sufficiently hopeful, and the discovery may prove to be of immense practical advantage to the district. In some of the gullies, in the same neighbourhood, traces of silver have been found: and an extensive area of agricultural land promises good results to farming labour.

Earnslaw rises in stupendous grandeur the ice-crowned king of the mountains which mass themselves

between Glenorchy and the coast. Adventurous mountaineers have pressed their way up through fern and birchen bush, trampling under foot the mountain lily and the edelweiss, and the red-lichen-spotted snow, until they stood at the base of the glacier, at an altitude of 7,000 feet. In the lower zones the Weka always inquisitive and unsuspecting of harm, pries into the tourists' swag with supremely comical look, and as the shadows of night begin to fall the cry of the Kiwi is heard from the neighbouring bush, as it comes out of its hiding-place in search of food.

Kingston is a small hamlet at the foot of the Lake where travellers from the sea-board take boat in order to reach the interior towns. There is a track overland from this point to Queenstown, which horsemen sometimes take, but it is narrow and perilous and seldom used. On one occasion a panic seized a mob of cattle which were passing over it, and falling down the precipice they were dashed to pieces, and engulfed in the waters below.

The road to Arrow from Kawarau Gorge some four miles above Cromwell, passes through a country which is peculiarly impressive from the desolate grandeur and weirdness of its aspect. It skirts in places the bank of the river which roars and tumbles in foaming rage through its rugged channel some hundred feet below; sometimes it is a mere ledge cut midway out of the solid precipice, and protected by parapets, to make traffic over it somewhat secure. At times of heavy rain it is scored in places by tumultuous streamlets, and bespread with stones and boulders which clatter down upon it from the heights above; or else it is

blocked by landslips which have caused us to dismount and lead our horse with trembling caution through masses of debris. The Roaring Meg, in full stream, forms a splendid and loud-resounding waterfall; and a short distance further on there is one of the most remarkable features of this wild country—namely, the natural bridge, as it is called, across the Kawarau. At this point the waters of the river are confined in a narrow channel of rocks, which, jutting out from either side, overhang the centre of the stream, with a space of only a few feet between them, the vast body of water passing through the cavern beneath, which is probably of great depth. In times of flood this bridge is covered by a swift sullen tide, but when the river flows at low level travellers of good nerve can easily leap across. It is believed that it was by this route that the Northern Maoris reached the South—that, crossing over the Lindis Pass to Wanaka, they proceeded thence up the Cardrona, and down the Roaring Meg, and that crossing the Kawarau at the natural bridge, they made their way southward by the Nevis and Nokomai rivers till they struck the banks of the Mataura, where various native villages were found.

In the early days of travelling in those high regions the difficulties and perils which had to be encountered were sometimes formidable enough. We arrived one evening at Kawarau Gorge with the purpose of staying there overnight, and on trying to open the door of the accommodation house, we found to our surprise that it was locked and barred.

“Who’s there?” cried a voice from within.

“Traveller, wanting accommodation for the night.”

“House is closed,” was the discouraging reply, “you must push a-head.”

There was nothing for it but to press on. The night came on dark and cold; a black cloud-bank portentously rose in view, and spread and deepened until it seemed to wipe out of sight the vast mountain heights which towered above us. It began to rain. Then rain passed into snow, and we could see dimly the soft white mantle settling down upon the earth around us. The lights of the Roaring Meg Hotel gleamed out into the night, and our good horse's flagging energies were immediately plucked up. The house looked cheerily enough; one room was well lighted up, and the fire-shadows danced on the blinds of another.

“I'm very sorry,” cried the buxom mistress of the house, “but a sick man has got our only spare room.”

At “Gentle Annie,” a few miles further on, we had no better fortune. The family circle had been enlarged that very day, and friends had poured in from river-bank and gully, to offer their congratulations to the host, and to drink his whisky in celebration of the glad event. And out into the darkness again we went, and spurred on to the Nevis Ferry, where in the snug hostelry of Mrs. Edwards, we found abundant cheer and comfort for the night.

The Rev. Charles Connor, of Oamaru, was the first Presbyterian minister who visited the district, and stimulated the Christian life of the people. Under his direction they drew up a memorial which, in due course, was presented to the Presbytery; but for lack of preachers nothing was immediately done. In 1866, the Rev. Thomas Alexander, of Oteramika, at the

instance of the Southland Presbytery, conducted Divine service in Queenstown, and had a local committee formed which charged itself with the interests of the Church in the district. In the following year the Rev. Robert Telford, under appointment from the Church Extension Committee, laboured among the people with an earnestness and devotion to his work which won the esteem of the entire community. Through his instrumentality Sabbath schools were established, and local committees were organised in other centres. In 1869, the Rev. Donald Ross, formerly of Lismore, Scotland, accepted a call from the united congregations of the Wakatip and Arrow, and has continued there in labours abundant till the present time.

The congregation worshipped originally in the old Wesleyan Church, but having secured at an early period a central and suitable site, they proceeded with the erection of an edifice which was in keeping with the architectural progress of the town; and in 1870 the new building was formally opened for public worship by the Rev. A. H. Stobo, of Invercargill. At Frankton service is usually held in a small building originally designed for a court-house, but which has now become the property of the Presbyterian Church. At Arrowtown, in the early days, the people met for public worship in the court-house, which was courteously lent for religious uses in most of the mining towns; then, on the erection of the new school, by permission of the committee, they assembled there; but in 1873 they took possession of a tasteful new stone church erected for themselves on the terrace overlooking the town.

The minister occasionally—sometimes at long inter-

vals—preaches at Macetown; and, with exceeding rareness, a clergyman's voice is heard at Cardrona, which lies over the Crown Range, and hardly within the ecclesiastical bounds of Wakatip. But for all that, the people were not out of reach of the message of life, for Mr. Goldie, a miner, and one of the fruits of the revival in Scotland, aided by others whose hearts were touched with healing grace, continued for some time to preach the Gospel there. Services are also held with more or less frequency at Miller's Flat, at Maori Point, at Skippers, and, until recently, at Kingston, at the foot of the Lake.

The district lost one of its most intelligent settlers, and the Church one of its most worthy elders, in the death of Mr. James Flint—a cousin of Professor Flint, of Edinburgh—in January, 1884. He was one of the early pioneers of the district, and occupied for some years after his arrival the position of head shepherd on the Kawarau Falls Station. After that he took up a farm near Lake Hayes, on which he resided till the time of his death. For upwards of seven years he filled the office of elder with much advantage to the Church. In the minister's absence he occupied the pulpit with much acceptance to the people. His knowledge of Scripture was great, and he took pleasure in reading works which shed light upon it. The Divine Word was his daily study and constant delight. Though by no means in robust health, yet he was ready to engage in any service that was for the furtherance of true religion. At the prayer-meeting and in the sick room he was invaluable. He was called hence at the early age of 51 years.

Quite recently the congregation sustained a loss in the removal from Queenstown, to Waimate, of Mr. G. M. Ross, of the Bank of New Zealand. For 23 years, as elder, and Sabbath school teacher, he had taken a deep and active interest in church work; and the congregation, through the hands of their minister, presented Mr. Ross, on the eve of his leaving the district, with a gold watch and chain, in recognition of the services rendered by him to the cause of Christ. He was also entertained at a public banquet at which Mr. James Reid, mayor of the town, presented him, on behalf of the people, with a handsome illuminated address.

Clinton is the centre of a wide agricultural district on the main Southland road. It is prettily situated among the hills, and originally formed part of the extensive parish of the late Rev. James Urie, of Tapanui. In course of time the Clinton district was constituted a new charge under the name of Popotunoa; and the Rev. C. Connor, formerly of Oamaru, became its first minister in May, 1869. It included not only Waiwera, but also the stations on the Pomahaka, and the lower Mataura district—some sixty miles distant from the manse. Mr. Connor was indefatigable in his efforts to cover, either with public ordinances, or by pastoral visitations, the vast territory which was now given him in charge.

A plain but comfortable church was built in the Wairuna district; and as soon as Clinton became sufficiently populous to require a school-house, the minister arranged to hold public worship in that building, at least on three Sunday evenings in the month.

On the retirement of Mr. Connor from the district the Rev. D. Gordon was inducted, in May, 1879, and such hold did he take at once of the hearts of the people, that they poured without stint their gifts at his feet. For climatic reasons Mr. Gordon decided to remove North, and closed with a call which came to him six months later from Temuka, in the Province of Canterbury. He was succeeded by the Rev. J. U. Spence of Waipawa, in the Hawke's Bay Province, whose induction took place in January, 1881. Mr. Spence has laboured among his people with much earnestness and success; and the substantial progress which has been made in the district is indicated by the new churches which have been erected both at Waiwera and at Clinton. His fervid evangelical preaching, and homely practical method of presenting truth, have done much to quicken the religious life of the people

There was a mission outfield in connection with this charge, which was for some years under the care of Mr. Roy, who formerly acted as missionary to the First Church congregation in Dunedin.

This mission district, comprising Pukerau, Waipahi, and Otaria, was erected into a separate charge in 1886; and in April of that year the Rev. W. Finlayson was ordained and inducted into the pastorate of the new parish. At the soiree held in celebration of the event, Mr. Roy was presented with a purse of sovereigns as a parting token of the gratitude of the people to him for the long and faithful services which he had rendered to them in the Gospel of Christ.

The Kaikorai Valley, now easily accessible by the Roslyn cable tramcar, was, in the early days, reached

only after a hard pull up the long hill which lies between Roslyn and the town. Splendid mansions now crown the heights, commanding an extensive view of the Harbour, which lies at times in still beauty, reminding one, at points, of some of the Scottish lochs. From this elevation the eye takes in at a sweep nearly the whole extent of the city with its thickly clustering suburban municipalities, and covers, to the right, the bluish belt of the restless South Pacific, which washes the beaches lying between the Cliffs and Lawyer's Head. As we descend into the valley the architecture of the houses is of a less imposing order than that of some behind us, showing that their occupants consist mainly of the industrial classes, who were attracted thither by low rents or cheap lands. Beyond the valley, well up the hill, at Half-way Bush, was the home of Mr. George Hepburn embosomed among a noble growth of trees, which gave him grateful shelter from every wind that blew; and less than a mile down the lower valley road the manufacturing industries come into view. Pre-eminent among them are the Woollen Factories of Messrs. Ross & Glendining, and beyond these are the artificial manure works of Mr. Durston.

This district was originally under the charge of the Knox Church Session, whose missionary—Mr. Anderson—laboured in it for some time. At the close of 1866 a Church was built, and Kaikorai or Waikari, as it was called, was sanctioned as a preaching station, and placed under the charge of the Rev. D. M. Stuart. On the 7th July, 1868, an interim Session consisting of Mr. Stuart, and of Messrs. R. Hood and J. Wilkie,

elders of Knox Church, held its first meeting and admitted 55 persons to membership; and on the following Sabbath the Rev. M. Watt dispensed the Sacrament of the Lord's Supper, when 50 persons joined in fellowship.

In November, 1869, the Rev. William Alves, M.A., who had come out, under commission from the Free Church of Scotland, was inducted into the pastorate of the district; and some two years later, on the occasion of the annual soiree, Mr. Hepburn, on behalf of the subscribers, presented him with a purse of sovereigns as a mark of the great esteem in which he was held by the congregation. Soon after that his health showed signs of breaking up, and in the following year, when infirmities multiplied upon him, he was constrained to put his resignation of his charge into the hands of the Presbytery. After a long illness patiently and meekly borne he died at the early age of 48 years.

“He was born in the parish of Inch Marlow, Aberdeenshire, in the year 1824. His father who farmed lands under Mr. Davidson, the principal proprietor, held the office also of factor. In the course of time the boy was sent to the parish school, where he made rapid progress in all the branches which were taught. As he early showed a desire for the ministry, his father transferred him to the Aberdeen Grammar School, then in its glory under Dr. Melvin, so widely renowned for his scholarship and discipline. He passed thence to Marischal College, and at the close of the curriculum took the degree of M.A. with honours in Classics and Mathematics.

“The disruption of the Church of Scotland in 1843,

affected many besides the ministers who nobly, at the call of conscience and duty, surrendered manses, stipends and position. All the missionaries to the Jews and heathen, labouring in connection with the Church of Scotland joined them, as well as the great majority of the students. Alves was one of this noble band of young men. He obtained his theological training in the new college at the feet of Drs. Chalmers, Cunningham, Black and Duncan. It was, to the close of his life, a source of pleasure to him to recall those years of excitement, self-denial, and Christian progress. While a great admirer of Chalmers, Cunningham and Duncan had the greatest influence over him. Among the books that delighted and instructed him during his illness, were the biographies of these eminent Professors. In due time he received license from the Presbytery of Edinburgh; and at the urgent request of Dr. John Bonar, he was induced to accept the ministerial charge of Calvin Church, St. John's, New Brunswick. Here he laboured in the Gospel for twelve years with fair success. Prized for his solid learning and clear exhibitions of the doctrines of grace, he was happy in his ministry and not without tokens of usefulness. The climate of the Lower Provinces, however, proved too severe for a constitution which, though healthy, was not robust. This, in connection with the fact, that some of his relatives had made their home in Otago, directed his attention to this country; and a few months after his arrival in Dunedin he closed with a call to the new parish of Kaikorai, where he laboured zealously in spite of failing health, and won the affection of the people. While he gave prominence in

the ministrations of the Sanctuary, to the love of God in the incarnation, ministry, death, resurrection, and intercession of Christ, he took pains to exhibit the plan of salvation in its whole length and breadth. With a clear mind and logical head he excelled in vindicating the ways of God to man; and left behind him a valuable testimony to his scholarship in a published volume of Lectures on the "Epistle to the Ephesians."

Mr. Alves was succeeded by the Rev. A. Blake, M.A., who was inducted in 1872; and on his removal five years later, to Canterbury, the Rev. R. R. M. Sutherland, M.A. took up the work at Kaikorai which he carries on with a large measure of success. Under his ministry the church has been enlarged and considerable energy is thrown into all the lines of congregational activity.

The auriferous ground in the district of Switzers and Riversdale originally supported a large population, but of late years the Chinese element has been the largely preponderant one. There is a considerable area of good agricultural and pastoral land around Waikaia, or Switzers, which is at present locked up in the hands of the Commissioners of Education; when thrown open for settlement it will attract and maintain a numerous population.

In 1869 the district, embracing Hokonui, and the upper reaches of the Mataura, enjoyed the ministrations of the Rev. A. B. Arnot, who laboured with zeal and assiduity among the people, and left a sweet savour of his influence among them. In April of the following year the Rev. R. C. Morrison was inducted, and continued, in comparative seclusion, to exercise his

ministry there for some 12 years. On his acceptance of a call from Akaroa, in Canterbury, he was succeeded by the Rev. W. P. Brown.

In April, 1882, a new church erected at Waikaia and seated for 110 persons, was opened for public worship by the Rev. A. H. Stobo; and a substantial church of somewhat larger capacity was built at Riversdale, and opened in July, 1884. The two centres are 15 miles apart and connected by a good driving road. The New Zealand Agricultural Company, with a generous recognition of its public duty, gave a donation of £50 towards the church-building Fund at Riversdale, and contributes £25 a-year to the local Sustentation Fund.



CHAPTER XV.

Public Works and Immigration policy of Sir Julius Vogel.—New Settlement at Martin's Bay.—Mosgiel Woollen Works.—Port Chalmers railway.—Employment of Females Act.—Rev. Dr. Lang.—Rev. Dr. Begg.—Wreck of the *Surat*.—Abolition of Provincial Government.—Union Steam Ship Company.—Otago Agricultural and Pastoral Association.—Railways to Lawrence and to Waimea Plains.—Floods.—Railway to Invercargill.—Colliery accident.—Fire in the Octagon.—Pastor Chiniquy.—Wreck of *Tararua*.—Hard Times.—Good news.

THE Public Works and Immigration policy of Mr. Julius Vogel marked a new era in the political history of the Colony. The outlook had been sufficiently dark to excite apprehensions in all classes of the community. A long and exhausting war, with some of the more turbulent native tribes, had drained the public resources. Trade, in all its branches, seemed to be smitten with hopeless paralysis. And though signs of prosperity were not wanting in Dunedin in the erection of pretty villas on the hill sides, and of substantial blocks of buildings in the business centres, yet the commercial capital of the colony felt the pressure of the hard times in common with the northern towns. The objects proposed by the bold scheme which Mr. Vogel enunciated, and which he carried triumphantly in spite of a vigorous opposition, were to reticulate the country with a system of railways, and to add to its farming and industrial population, by opening up streams of immigration of suitable labourers and mechanics from the Home land. The large expenditure which the

scheme involved was to be met by loans negotiated in the English market on the security of the public estate.

The immigration department had been hitherto under the exclusive control of the Provincial Council. But under the new Act it became a matter of Colonial concern, and a perceptible deterioration in the character and usefulness of the people now landed at our doors, visibly set in. The sub-agents who were employed held the question of general fitness to be quite subordinate to the consideration of the capitation fee; and both the experience of the settlers, and the criminal records of Otago testify to the vast number of unsuitable and reckless immigrants who were now disembarked in indigence, and often with vicious tastes, at our various ports. Many of those who were now introduced into the Province, would not have passed muster, in the early days, when moral character, and the mastery of some useful craft, were accounted indispensable for success in colonial life. We knew a squatter who engaged a man from the immigration barracks to do general work on his station. He committed such ridiculous blunders in putting some simple articles of saddlery on a horse, that his employer asked him, in surprise what he had been accustomed to do at Home; and he replied that he had never learned to do any thing in his life except make dolls' eyes!

The country to the extreme west of Otago is hardly yet explored. Tourists visit, at times, its fiords to gaze upon its marvellous mountain heights, and splendid waterfalls, and to revel in views of scenery which are unsurpassed for sublimity in all these colonies. It was

believed that Martin's Bay, at the north-west, with good harbour and productive soil, and with inexhaustible wealth in its forests and fisheries, presented a suitable site for a prosperous settlement. The Provincial Government therefore determined to offer inducements to families to locate themselves there. A survey party early in 1870, was dispatched by steamer, for the purpose of laying out the township and surveying the surrounding country. Free grants of land were offered on certain conditions to suitable settlers; and some adventurous colonists took up sections on the understanding that the Government steamer would make periodical visits to the Bay, and thus keep open to the inhabitants a highway of intercourse with the outer world. But through an oversight that was not done; and the settlers were driven to sore straits when provisions failed. Shell fish and fern root were then their only resource. Overwhelmed with the difficulties which their most laborious efforts were impotent to subdue, they gradually abandoned the Settlement; and only a few gold miners are now located there.

A daring robbery was perpetrated in July of this year at Clyde, which awakened a vast amount of interest and speculation, until, through a very trifling incident, the whole mystery which enshrouded it was solved. One night the camp-building in which the escort-gold was stored, was entered through some previous tampering with the hinges of the door, and treasure to the value of over £12,000 was taken away. It was so carefully concealed, that when the dismayed officials discovered the crime in the morning light, no trace of the missing gold could be found. At dawn of

that same day, away up on the top of the Crown Range, a man early afoot, observed, at a distance, a column of blue smoke which attracted his attention. On carefully examining the spot charred pieces of saddlery were found, and the ownership of the articles partially destroyed, by some curious links of circumstantial evidence, was traced to a shoemaker in Arrow, who was ultimately convicted of having successfully planned and executed one of the most ingenious and daring robberies which had come within the jurisdiction of the courts of law.

The Province now made rapid strides in industrial prosperity. The population in 1871, exceeded 69,000, above a fourth of that of the entire colony. Manufactures now began to strike root in the soil. A cloth Factory was established at Mosgiel by the enterprising firm of A. J. Burns & Co.; and two years later, in consequence of the rapid extension of their operations, a company was floated to carry on the business on a greatly enlarged scale.

The want of swift communication with the Port had been felt to be a serious disadvantage to the trading interests of the city. Goods had all passed into the warehouse, through the tedious and laborious process of lighterage. But a private company had undertaken the formation of a railway to the Port, and towards the close of 1872 it was formally opened for traffic by Sir George Bower, the Governor of the Colony. The event was made the occasion of joyous banquetings and congratulations, for it was felt to be a substantial gain to the commercial and economic interests of the community at large. In the following August the line

was purchased by the Government for the sum of £175,000.

A measure was now passed through the Legislature of far-reaching social benefit, which hedged round, with its humane provisions, the weakness and defencelessness of females who are constrained, by straitened circumstances, to labour for their daily bread. It was entitled *The Employment of Females Act*, which confers unspeakable blessings upon the women and children who are engaged in Factories. Its inception and guidance through its various stages the country owes mainly to Mr. Bradshaw, one of Otago's representatives in Parliament, who with rare philanthropy devoted himself to the amelioration of the condition of the artisan classes in general, and more particularly to the protection of children and female operatives, from the tyranny of thoughtless and grasping employers. Through his untiring and persistent efforts he secured for them the half-holiday on Saturday, and the limitation of the hours during which they might be employed. The class immediately benefited by it hailed it as a substantial boon, and acknowledged it by an address and presentation which they made to Mr. Bradshaw, on his return from Wellington towards the close of the year 1873. His death, which took place in 1886, awakened sincere regret throughout the community, and at a meeting of the workpeople connected with Messrs. Hallenstein Brothers' Factory, it was resolved to collect subscriptions for the purpose of erecting a tablet to commemorate the virtues of the deceased.

Two notable men visited Dunedin at this time. One of them, the Rev. Dr. Lang, of Sydney—the father of

Presbyterianism in the colonies, and for many years one of the most prominent public men in Australian politics—delivered a lecture in Dunedin on the subject of “The Early Colonisation of New Zealand.” No man, probably, could speak on that theme with more authority than he, for before any scheme had been drafted, or an emigrant had sailed from the English coast to settle on these distant shores, he had, in a series of four letters, which he addressed to Lord Durham, propounded a plan of colonising these Islands, which his known sagacity and large experience entitled to respectful consideration. Later on, Otago was favoured with a visit from the Rev. Dr. Begg, one of the foremost figures in Free Church History, who had taken a prominent part in ecclesiastical debate, and in all movements bearing on the social well-being of the Scottish people during the time he had moved among them. Before he left Dunedin a large number assembled in the Drill Shed, under the presidency of Mr. Macandrew, the Superintendent of the Province, to listen to the parting words of Dr. Begg. He then gave an interesting account of his impressions of the Province, and tendered some wholesome counsel on the place which the Bible should occupy in every system of education and government.

This year closed with a disastrous event which awakened a generous sympathy in the hearts of the people. It was the wreck of the *Surat* at Catlin’s river—the first serious casualty to a passenger ship coming to Otago with immigrants on board. Their lives were saved but they lost everything which they possessed; and a sum of £770 was collected to relieve their

distress. The captain was sentenced to a term of imprisonment for culpable carelessness in connection with the vessel's loss. Capt. Jacquemart and the officers of the French war steamer *Vire* rendered important services in connection with the rescue of the *Surat's* passengers, and, in recognition of these, a complimentary ball was accorded to them, and a suitable presentation was made to the Captain by the Provincial Government.

A modification of the Constitution was now proposed by a motion which was made in Parliament to abolish the Provincial system of government; and in 1874, after a protracted debate, the abolition was decided upon and the county system adopted in its place. For many years the conflict between the local and general governments had been carried on. Mr. Macandrew and other ardent provincialists vigorously resisted by voice and pen the absolute concentration of all political authority at a single point. Forcible appeals were made to the country against it. In deference to the opinions of a strong and persistent minority in the House, the question was sent down to constituencies and by a large majority of these provincialism was doomed. Its narrow lines and localised politics had accomplished a useful purpose. But the colony had outgrown the needs which the local governments were designed to serve, and it was felt that centralisation tended to the growth of a wide and powerful national sentiment. In November, 1876, therefore, the Abolition of Provinces Act came into force.

On the 4th April, 1875, Otago lost a public official whom we had always accounted one of our keenest,

shrewdest, kindest, and best informed men, whose charming and intelligent talk lent swift wings to the leaden-footed hours, and caused them to hurry all too quickly by. No one who knew Wilson Gray, the widely respected district Judge, will ever forget the sweet benignity of face and the most gracious courtesy of manner which distinguished him from most men, and which irresistibly attracted around him hearts that were cast in the most diverse human moulds. We met him first at Pigroot where travellers by coach between Dunedin and Dunstan always spent the night; and our recollections of that noisy, brawling, crowded halting-place, where only the excessive weariness of travel could blunt the senses to the unceasing tumult of human voices which disturbed the hours usually devoted to silence and rest—are vastly relieved and irradiated by the soft and beautiful light that is shed upon them by association with Mr. Wilson Gray. The subject of the democratic institutions of America was one on which he expatiated with an enthusiasm whose glow he made no attempt to subdue; and with a quick and sympathetic eye he watched the drift of political thought in these young colonies, which are half-unconsciously laying foundations on which mighty empires of the future will be built. His death awakened widespread grief among all classes and conditions of men.

In the same year (1875) an important enterprise was launched which practically opened up new markets to the colonists, and gradually absorbed the entire inter-colonial trade. The Harbour Steam Company began its existence in 1861 with the small paddle-steamer *Golden Age*. The increased trade, consequent upon

the discovery of the Otago goldfields, induced the proprietary to purchase five additional steamers, and to extend their operations, hitherto confined to the local trade in the neighbourhood of Dunedin, to the more distant New Zealand Ports. In 1875 the Company, under the energetic management of Mr. James Mills, and guided by the shrewd sagacity of the Honourable George MacLean, developed into what is now the Union Steam Ship Company of New Zealand, with a powerful proprietary, and an influential and wealthy directorate. Three years later the intercolonial fleet of Messrs. McMeekan, Blackwood & Co. was purchased and the entire intercolonial and intercoastal trade thus passed into the Union Company's hands, whose magnificent fleet of 28 steamers now plough these waters in regular communication with the principal New Zealand and Australian ports.

The Otago Agricultural and Pastoral Association, which was formed in 1876, has rendered good service to the Province by its annual shows held formerly at Forbury, and more recently in their new grounds covering some 20 acres of the sand dunes, which they have suitably laid out and called Tahuna Park.

The Lawrence railway was opened in 1877; and in the same year the Waimea Plains railway was formed by a private company. This is the more direct route to Kingston from Dunedin, and traverses a wide agricultural area which is being rapidly occupied by an industrious farming population. The settlers lie at present under at least one disadvantage. They are encumbered with a liability for rates to furnish dividends to the railway owners in the event of the ordinary receipts

being insufficient to yield 7 per cent. on the capital invested. The Act of 1877 prescribed that, in such a case, the settlers, within a certain radius, should pay to the Company 5 per cent., the Government binding itself to furnish the remainder. Such a burden as this falling upon the shoulders of the farmers already overweighted with bad seasons and low prices for their produce, must tell disastrously upon the district. But as the Government have now agreed to purchase the line, this drawback will speedily be removed.

Towards the close of 1878, the valley of the Clutha was devastated by floods caused by the rapid melting of the snow, which, during the preceding winter, had accumulated on the interior mountain-ranges to an extent far surpassing that of former years. The inhabitants of the flooded districts, particularly of Teviot, Balclutha, and Stirling, sustained heavy damage to stock and estate, and some 40 families were stripped of all they possessed. The losses industriously, educationally and religiously entailed by the destruction of the costly bridges, which spanned the river, were serious in the extreme. A meeting of citizens, convened by the mayor, was held in Dunedin, and steps were taken to establish a relief-fund into which liberal contributions flowed from every side.

The traveller to Southland in the early days, encountered difficulties and discomforts on the overland route, which tried his endurance at almost every step. In skirting the Taieri plain he had to hug the lower spurs of the ranges, plunging at times to the girth in swamps which intersected boggy creeks. On reaching the Taieri he got passage in a boat, but had to

swim his horse, guided by a halter, across the river. The accommodation house was nothing more pretentious than a small wattle and daub hut, containing only two apartments, one of which was appropriated to the use of travellers, while the other was the dwelling room of our host and family. On arrival at the Mataura our horse was driven into the river and had to swim across while we made the passage in a long, narrow, crank canoe made of the trunk of a totara tree which had been hollowed by fire, and could carry, in addition to the Maori ferryman, only one person with his saddlery, at a time.

There was some improvement in the mode of travelling when the stage-coach began to run. Passengers then remained all night at Clinton, or Popotunoa, as it was then called. We have a vivid recollection of the discomforts and brawls which rudely broke the quietude of the night. We occupied a room with a travelling companion who, fearing a midnight intrusion, barricaded the boltless and keyless door with an iron bedstead, which we were gratified to find successfully resisted an attempted uproarious invasion of our sleeping apartment.

But in January, 1879, all that was changed. The through railway line was then opened for traffic, and, to celebrate the event, a number of excursionists went down from Dunedin to the Southern Capital. At several of the townships along the route joyful demonstrations were made in which the children of the State Schools took an active part. Paraded under the guidance of their teachers they cheered with enthusiasm the passing train. At Invercargill a royal reception

was accorded to the visitors. They passed from the station along a pathway lined by volunteers, and amid the playing of bands, the firing of guns, the fluttering of flags, and enthusiastic cheering from high and low.

The Southland people had long looked forward to the opening of this line as the means by which their rich plains and fertile valleys would become known to their northern neighbours; and on the 22nd January flags were suspended across the streets at every point of vantage, and, at night, ingenious gas devices on public buildings, and on all the leading commercial houses, blazed forth in bright illumination of the town. Three hundred guests sat down to a bountiful banquet which had been provided for them.

An event happened to mar the joy of the occasion. The Commissioner of Railways while looking towards the end of the train, with his head projecting from the engine, was struck with force by a water-tank crested close to the line. He fell, and on the stopping of the train was picked up insensible, and carried on to Gore, where he was left in the hotel, under the care of two medical men, in whose hands he suffered a slow recovery.

The following month tidings of an appalling disaster were flashed along our telegraph wires. The coal mines at Kaitangata were, on the 21st February, the scene of a heart-rending catastrophe from explosion by fire-damp, by which 34 men lost their lives, leaving 24 widows and 81 children, under 14 years of age, quite unprovided for. No calamity of such magnitude as that had ever flung its dark shadow over the country before. It awakened the keenest sympathy throughout

the land, and opened a wellspring of benevolence in the public heart out of which flowed practical and generous help to the widows and relatives of the deceased.

Otago had frequently given of her abundance to the relief of the poor and needy in other lands. She had contributed to the India Mutiny Relief Fund, to the relief of the Lancashire operatives, to the sufferers from the famine in India, and to many other schemes of benevolence and charity. And now a sum of £15,000 was collected for the sufferers by this colliery accident, nearly two-thirds of the amount being contributed by Otago alone. This gratifying result was largely due to the indefatigable efforts of Mr. J. L. Gillies who acted as one of the honorary secretaries to the Relief Committee. The large amount contributed exceeded the expectations of the promoters of the fund, and was vastly more than sufficient for the purpose contemplated. The capital was, therefore, with the full concurrence of the main body of subscribers, made the nucleus of a permanent fund, the interest accruing from which it was agreed to devote to the relief of distress caused by mining accidents of every kind.

Sunday night, 7th September, of the same year, will long be remembered in Dunedin for the tragic fire which raged in the Octagon, whereby 12 human lives were lost. The harrowing details of the lamentable occurrence, which were furnished by the Press, sent a thrill of horror and pity through the people's hearts. The public grief was intensified by the suspicion of incendiarism which hung around the sorrowful event. The occupant of the house in which the fire originated

was charged with the crime, but the police were unable to sheet it home.

Charles Chiniquy, the somewhat celebrated convert to the Protestant faith, who had visited New South Wales on the invitation of the Rev. G. Sutherland, formerly of Dunedin, early in 1880, at the request of the Young Men's Christian Association, spent a few weeks in Otago preaching, and lecturing, and gathering funds, for the erection of a college for the training of priests who have left the Church of Rome.

The wreck of the *Tararua*, on the reefs just off Otara Point, was an event which caused widespread sorrow in the land. She was on her way to Melbourne with a large number of passengers on board, including the Revs. J. Waterhouse, J. B. Richardson, and J. Armitage—Wesleyan ministers—and other deputies, on their way to Conference. One night, in the first week of May, 1881—night made darker by the thick fogs which enveloped her, the iron ship crashed on the treacherous reefs, and above the angry roar of the breakers rose the shrieks of souls suddenly awakened to all the horrors of their situation. The veil was lifted, here and there, by some survivor's hand, showing us touches of human tenderness, and scenes of unspeakable woe which melted the heart into sympathy and tears. Some faces among them we could see turned up heavenward in speechless agony and prayer. "I never prayed," said one of the survivors, "so much in my life before." The doctor, faithful to his duty to the very last, like the Roman soldier in the appalling ruin that fell upon the living population of the ancient Pompeii, was engaged in binding the engineer's broken

leg, when surgeon and patient were both swept off into the raging and pitiless sea. And there, standing among his fellow-passengers on deck, looking with pale and solemn face on the wild and terrific scene of confusion around him, was one who, humanly speaking, could ill be spared by the Church of Christ on earth—one whom we had learned to venerate and love—the brave and noble, the true-hearted and heroic soldier of the Cross, Missionary Waterhouse, of Fiji, who for over 20 years had fought the battles of the Lord against the heathenism that had polluted that fair portion of God's creation, and who had lived to behold Christianity triumphant there, kindling a flame of purity and love in hearts that were once so dark and hard and full of sin. Out of all who were on board, a very small proportion in battered and exhausted condition reached the shore.

In the following year, the *Rotomahana*, one of the finest vessels of the Union Company's fleet, was nearly wrecked on the same reef and bumped repeatedly on the adjacent rocks. The captain said "it was wonderful how they ever got on, but it was nothing short of a miracle that they got off again." One of the survivors from the *Tararua* was, curiously enough, on board at the time. He was overheard saying, "Oh Lord, I am not prepared to die." To which some one near him replied, "why don't you think of that in fine weather? nobody cares whether you are or not now." The vessel cruised about among the breakers for nearly an hour, and got clear away without sustaining serious damage.

The population of the Province in 1883, was somewhat in excess of 140,000, while that of Dunedin and

suburbs had mounted up to 45,000 souls. Its industrial importance and material wealth had been making a proportionately steady advance. It had been objected by one of the city editors of *The Times* to the Public Works scheme of Sir Julius Vogel, that New Zealand could not grow its own wheat; but for the preceding 15 years the colony had not only supplied its own wants but had also exported millions of bushels of grain to feed the hungry in other lands. One-third of the entire trade of the colony was carried on by Otago merchants, and one-third of its customs duties was collected at Otago ports. There were some signs of progress apparent. The debt per head of the population of the colony had been reduced during the previous four years, until it stood at £54 15s. 11d. During the period embraced between 1880 and 1885, the deposits in Saving Banks had increased by £734,270—some 80 per cent. The export of coal had risen from £5,977 to £51,927; and other articles of export, such as meat and butter and hops, began to find their way in large quantities into foreign markets.

But early in 1886, the tide of prosperity began to ebb. A depression of unprecedented severity afflicted the producing interests, especially of the South Island; and its population began to slip away. An enormous debt of over £30,000,000 had been incurred, chiefly, for railway construction, but only some £12,000,000 of that amount had been so spent; and the great Trunk line projected by Sir Julius Vogel, in his public works scheme, had not been made, the money borrowed for it having been diverted to other and less productive purposes. Sir Julius had gone to London in 1876 to fulfil the

appointment of agent-general. He held the office for four years, and retired from it to join the directorate of a trading enterprise. In 1884 he returned to the Colony to find it, in some measure, demoralised, and without a political leader in whom the people could confide. His decision to re-enter political life gave general satisfaction and inspired hope of a swift return of prosperous times. It was generally believed that he was the one man capable of extricating the Colony from the difficulties that almost overwhelmed it. He was driven to his last resource however and counselled a renewal of his old borrowing policy of 1870. But the country with a large public indebtedness, and a heavy burden of taxation pressing upon it, somewhat impatiently rejected the remedy proposed. The depression deepened, the outlook darkened, failures multiplied, and the opening of the Kimberly goldfield, in Western Australia, threatened to draw away a large proportion of the population who were fretting under the pressure of hard times. Suddenly men's eyes brightened and their hearts were, in some measure, disburdened, when the unexpected news arrived of a large advance in the prices of the staples of the country, and the expectation is fast gaining ground that the dark cloud which so long has overhung the land will now be speedily rolled away. The *Sydney Morning Herald* concludes an article on the progress which the colony has achieved, with the following words:—"With the magnificent resources of soil and climate possessed by the colony, the debt must continue to diminish and its burden be less felt, if the temptation to further borrowing be resisted. The colony has done enough foundation work in the

construction of railways for the next decade. It has a larger mileage of railways per head of population than Australia, or any other country in the world; and if it settles all the country within easy access of land and ocean steam communication before enlarging its debt to open up other lines, its early prosperity will be assured. One of the most hopeful signs is the fact that the Government was but lately defeated on its loan proposals."

The value of land, particularly in the high country, has become much deteriorated by the rabbit-plague which spread with astounding rapidity over large areas, issuing in some parts in utter abandonment of the country so infested. A department of State, maintained at large expense, was specially created to cope with the evil; and the work of destruction, enforced by statute, entails heavy charges on the landed proprietors. The Government has given special attention to the land laws, and has declared itself favourable to the resumption by purchase of the large estates which have passed out of the hands of the Crown. In various districts, village special settlements have been formed with good results. The land, in sections not exceeding 20 acres, is allotted to applicants on perpetual lease for a first term of 30 years, which may be renewed for further terms of 21 years without any right of acquiring the freehold. The annual rent is 5 per cent. on the capital value. An advance of a sum not exceeding £20 is authorised, to assist the selector in the erection of a house on his selection, and a further sum not exceeding £2 10s. an acre is advanced for bush felling, and grassing the land.

We are old fashioned enough to think that Otago, in the splendid career of prosperity which she has been running during the past five and twenty years, has ignored, to some extent, the distinctively Christian principles which the early pioneers of the settlement ever held forth in the forefront of their social and political life—that she has overlooked the truth, that it is righteousness which exalteth a nation, and therefore, in common with the rest of the colony, she has been put under the pressure of evil times. There is a practical Deism which sometimes sits in our Christian pews, and which aims to thrust Christ out from the regions of politics and trade, as if these were departments that lie outside of his kingly concern and rule; as if they were things so full of tricks and crooked ways that it is hopeless to think that the light and the spirit of the Gospel can ever penetrate and inspire them, and make them instruments of righteousness, and means of blessing to the souls of men. But these surely form part of the vast immensity of His great empire, and He will never surrender His purpose to rescue these, as well as all other lines in which human activities run, from the taint of sin which has fastened upon them.



CHAPTER XVI.

Palmerston.—Hampden.—Naseby.—North Dunedin.—Winton and Forest Hill.—Lower Mataura.—Waitahuna.—Caversham.—Papakaio.—Mataura.—Blueskin and Merton.—St. Paul's Church, Invercargill.—Waiareka.—Limestone Plains.

PALMERSTON occupies a somewhat central position on a small plain, which opens out from Pleasant valley on the one side, and extends as far as Horseshoe range on the other. The Shag valley into which it narrows, in a northerly direction, is a fair and fertile tract lying embossomed among the hills. Green hedges and snug farmsteads, sheltered by the dark foliage of the hardy eucalyptus, give variety and interest to the scene. Rising abruptly from the open country stands Puketapu, one of the largest and most prominent of the many conical peaks springing from the ranges around the district; and situate within a few miles of its base, is the growingly important town of Palmerston, at the junction of the Oamaru and Dunstan roads.

The Presbyterian settlers here met for worship, for some time, in the Episcopalian church at Goodwood, and formed part of the ministerial charge of Waikouaiti. As settlement in the Shag valley advanced, steps were taken to build a church at Palmerston. A neat building of wood was accordingly put up, and duly opened for public worship by Dr. Burns. In 1870 the substantial progress which had been made warranted an appli-

cation for disjunction of the district from Waikouaiti, and its erection into an independent charge. The movement issued in the harmonious settlement in June, 1871, of the Rev. James Clark, of Riverton, whose earnest and faithful labours soon gathered a devoted people round about him. In the course of a few years the need of enlarged accommodation was sorely felt by the congregation; and disposing of the old church, they erected, on a commanding site in the town, a handsome, new, commodious place of worship, which was formally opened in 1876.

Hampden is a quiet, charming little parish on the east coast of Otago. It lies to the north of Moeraki Bay, at the mouth of a winding rivulet known as the Little Kuri. The township comes close down to the beach, and is sheltered from the cold south and west winds by the Horse and Kakanui Ranges.

The only natural cement hitherto discovered in Otago is the well-known septaria, or cement boulders, of the Moeraki district, which resemble, in every respect, the English stones from which Roman cement was originally manufactured. They consist of spherical balls varying in diameter from 9 inches to 6 feet, and some of them bear a remarkable resemblance to huge cannon balls. The colour is a bluish grey, and they appear to have been washed by the action of the sea out of the adjacent beds of soft, amorphous blue clay, of which the overhanging cliffs are composed. On leaving the coast the boulder-deposit expands into a belt from 20 to 30 chains wide, and some 5 miles in length.

A few of the original Maori population of the district still survive and reside on the Moeraki headland. In

1836 the Bay on which Hampden now stands became the site of a whaling station. The township came into existence about 1858, and soon after that a steady and industrious class of farmers settled down on the surrounding Waste Lands, or Hundreds, as they were called.

Hampden shared, with the other northern districts, the pastoral attentions of the Rev. W. Johnstone, of Port Chalmers, who conducted divine service, at first, in Mr. Young's accommodation house and afterwards in the store. In 1863 the district was regularly supplied with Ordinances by the Presbytery of Dunedin; and before the end of the year it became a preaching station in connection with Oamaru. It was conjoined with Otepopo on the settlement of a minister in that district; and in 1870 it received sanction, and addressed a unanimous call to the Rev. J. Baird, who was ordained and inducted in 1871.

The congregation having outgrown the seating capacity of the store, assembled stately for some years, by favour of the local committee, in the district school. A neat church was then erected hard by the road side; and the manse occupies a good site with a background of native bush and commanding an extensive prospect of sea and land.

An active Christian worker—John Gillies—who, in his day, had rendered good service to the cause of Christ, passed away into his rest in October, 1873. He was born on the Isle of Sky, and in his early manhood, became identified with some of the great religious movements in his native land. On great sacramental occasions, when thousands of people assembled for public worship

on Scotland's hill and moors, Mr. Gillies took a leading part. In the year 1855 on the occasion of a visit which he made to the South where he was always a welcome guest in the manses of some of the foremost divines, he was told that numbers of his countrymen in Otago were without a Gospel ministry, and he was asked whether he would go out and help to supply that want? Foremost in every good work he gave an affirmative reply, and arrived soon after with his family, holding in his hand the highest credentials, recommending him for the office of Gaelic missionary. But his efforts to establish Gaelic services in connection with the Presbyterian Church of Otago proved unsuccessful, and he therefore purchased a farm at Hampden which he made his head quarters. For many years, as opportunity served, he went out in various directions, holding prayer meetings and preaching to his countrymen with much acceptance. Continually bewailing the spiritual destitution which prevailed, he appealed to the Society for the diffusion of Christianity in the Highlands, and when nothing came of that, he took passage to the Home country and unburdened his soul in the hearing of those whose duty it was to send the Gospel to the poor and scattered families of the land. But he got neither help nor encouragement from them. The convener, Mr. McLachlan informed him that he could not recommend his committee to give assistance to a church like that of Otago, which possessed the finest estate of any church in the world, and which could well enough afford to pay for Gaelic missions within its borders. Mr. Gillies returned to Otago in 1870, and failing health alone hindered him from starting on a

new footing the mission on which his heart was set. Three years later he entered into rest.

In 1879 Mr. Baird closed with a call which came to him from Winton and Forest Hill, and he was succeeded by the Rev. John Summers, who had barely completed two years of service at Hampden, when he was called away with a startling suddenness from labour on earth to reward in heaven.

He was born in Ironbridge, Wilts, England, in 1815, and received a good education and godly upbringing. While yet a youth he came under the power of the Gospel which he thenceforward prized as God's great gift to mankind, and delighted to preach it in season and out of season. So rapid was his progress in the divine life that he was asked to preach when he was in his eighteenth year. For several years he occupied the position of missionary to a congregation in London. In 1842 he became minister of the South Creek Congregational Church, Norfolk, where he laboured in the ministry for fourteen years with great acceptance. In the early part of 1856 he removed to Bridgeford Congregational Church, Nottinghamshire, with every prospect of comfort and prosperity. About this time the Rev. J. L. Poore, so well known in connection with the planting of Congregational Churches in Australia, visited England, at the request of the Colonial Missionary Society. He persuaded Mr. Summers to give himself to the work of the ministry in Victoria. The Bridgeford Church reluctantly parted with him, and gave him a parting token of their esteem. He landed in Victoria, with his family early in 1858, and laboured for some time in Daylesford, Sandhurst, and Inglewood.

On the decease of his wife Mr. Summers, needing change and rest, resigned his charge, and visited his daughter and her husband in Dunedin. In the course of a few months, regaining his wonted vigour, he was pressed, in the straits of our church, to give assistance. For some months he rendered good service in fostering the newly-planted station of Ravensbourne. So acceptable was his ministry that a general desire was expressed for his settlement there; but the district had hardly ripened up to the point required to be reached by the regulations. In the First Church, Invercargill, he laboured with much acceptance during the visit of the Rev. A. H. Stobo to Scotland. He also occupied for a period, with equal satisfaction to the people, the pulpits of the Presbyterian Churches of Oamaru and Port Chalmers; and on his settlement at Hampden he entered upon his work with much ardour and the fullest promise of success. He was called away without a moment's warning, while assisting at a choir practice in the church, on the evening of the 8th September, 1881.

After a prolonged vacancy extending over nearly three years, the Rev. A. Todd was inducted into the pastoral charge of the district. Mr. Todd, for some time, held an appointment in India which the climate forced him to relinquish. For some time after his arrival in Otago he ministered to the North East Valley congregation with so much earnestness and zeal that, on severing his connection with them, the people gave him a valuable token of their attachment and regard; and without noise, but with much efficiency he laboured at Hampden in the Gospel of Jesus Christ, until early in 1887, when amid the lamentations of a deeply

attached people he was called to enter on the rest that remaineth to the people of God.

Naseby, which is about 2,000 feet above the level of the sea, lies within easy reach of the slopes of Mount Ida. Hogburn was the name given to the stream that passed through the gully in which the township is built, and down which the "tailings" run to the Taieri; and that came to be the most generally used designation of the town and district. A curious story is told of the origin of the odd groupings of names in this locality. The surveyor had imposed, where practicable, the soft melodious native names on the creeks or burns which crossed his path, but his subordinates in their official elaboration of his plans, unable to master the Maori nomenclature, affixed to them names of their own devising. Hence we come on Wether burn, Stot burn, Pig burn, Sow burn, Hound burn, Kye burn, and Ewe burn—all indicating that the official thought ran very much on a single line, which was unimaginative and practical enough.

Gold was discovered here in 1863, and in the early days of the "rush" a police sergeant perished on one of the mountain spurs. He held a sort of roving commission, and visited various mining centres in performance of his duty. On this occasion he had been at Clarke's Diggings (situate very high up on one of the spurs of Mount Ida) and in the evening he started, along with two others, on his return home. The weather looked ominous, but no fear of danger troubled them. As they were descending from the uplands a snow-storm swept down upon them, and blinded and bewildered by the drift, they hardly knew which way to take. The

track was soon obliterated and then the dark looming heights above them slowly vanished out of view. In debate on the question of their true direction, the sergeant differed from his companions, and leaving them, pursued his own course. The two men followed what they believed to be the track, and reached the township in safety. When they found the sergeant had not come in, a search-party was speedily organised and went out to seek him. After a long time and careful quest, they found his dead body on one of the spurs leading northward, some 30 miles distant from the spot where he had parted from his companions; and his horse was found grazing hard by, within a few chains of his late master.

At the Kyeburn, about 10 miles from Naseby, coal of good quality is found, which is a great boon to the people, for the country is entirely bare of timber. In the early days the miners suffered greatly from want of fuel, especially during the long and rigorous winters, and the opening up of coal pits set the fire-shadows dancing on many a lowly wall.

The Maniototo Plains are occupied mainly as sheep runs. There is a very limited area under cultivation. Although poor and shingly patches do occur, yet there are, here and there, tracts of good, arable land.

The Rev. C. S. Ross, of Dunstan, the nearest gold-fields minister, occasionally visited the district, and endeavoured to organise the scattered Presbyterian element in the population. He urged the claims of the people in this wide territory upon the attention of the Church; and in January, 1871, the Synod empowered the Dunedin Presbytery to proceed, if practicable, with the settlement of a minister in the district.

The Church Extension Committee took the initiative, and sent up one of their number, the Rev. George Sutherland, to prepare the way for further procedure. As one result of this visit a central local committee was appointed to concern itself officially with Presbyterian interests; preachers were sent up to maintain public ordinances; and in October, 1871, the movement issued in the happy settlement of the Rev. J. McCosh Smith, M.A., B.D., who has laboured earnestly and with a large measure of success among a united and appreciative people.

Two years after Mr. Smith's ordination, a neat church was erected at Naseby, and formally opened for public worship by the Rev. Dr. Stuart, of Dunedin. The first church erected at Kyeburn was opened by the Rev. J. Burchett in September, 1869. It was built as a Union church—open to all evangelical denominations—at the private expense of Mr. D. Farquharson, an old resident in the district, who has put the building under the control of a committee of management. Services are held at Kyeburn, Linnburn, Mount Burster, Hill's Creek, and other centres.

The Session and Church sustained a severe loss in the removal to Scotland of Mr. Adam Rolland who, for many years, had done efficient service as a Christian worker in the district. Elected to the office of elder in 1876 he threw himself with ardour into various forms of church activity, and took such interest in Presbyterial, as well as in congregational work, that his absence caused a blank which, in a remote parish like that, it is always hard to fill.

The church at North Dunedin was the outgrowth of

a movement made to supply religious ordinances to the families resident in North East Valley. It was originally stamped with the character of a mission church, and was intended to embrace the various settlements which slowly formed in the extreme reaches of the valley, and on the slopes of the hills on either hand. But when the cause ripened sufficiently to warrant the erection of a permanent place of worship, surprise and dissatisfaction were expressed by some of the Kirk Sessions at the selection and purchase of a site within the city, and quite outside the bounds marked out for the mission station.

As early as 1859, during the summer months, services were held in the Valley Schoolhouse by Messrs. Dick, Gillies, Murray and Purdie, all of whom rendered important help in furthering the religious interests of the people. The Rev. D. M. Stuart, shortly after his arrival in the province, and Mr. Smith, the chaplain of the Gaol took deep and active concern in the work; and in August, 1862, at a soiree which was held, a number of valuable books and a purse of sovereigns were presented to Mr. Smith, as a mark of the people's appreciation of his labours among them. In 1864 the session of Knox Church undertook to maintain religious ordinances, and a weekly prayer meeting in the district. These were conducted usually by their missionary, Mr. Anderson, who received from the settlers, on retiring from the mission, a substantial acknowledgment of their indebtedness to him. Some 5 years later—in May, 1869, at a public meeting which was held in the schoolhouse, a committee was appointed, charged with the duty of taking measures for the

erection of a church in the district, and instructed, meanwhile, to arrange for the temporary use of the Drill Shed of the North Dunedin Volunteers, for purposes of public worship. Shortly after that, application was made to the Presbytery for regular sanction as a preaching station. In granting the prayer of the petition, the Presbytery recognized with much satisfaction the efforts which had been made by the minister and session of Knox Church to supply ordinances to the district for several years. In October following a soiree was held in the Drill Shed to celebrate the opening of the building as a place of public worship; and two years later a church was erected with sitting accommodation for 350 persons. The site selected for it, however, was much nearer the centre of the town than was originally contemplated by the Knox Church Session at the outset of their mission operations in the Valley. To meet the growing requirements of the congregation the original building was enlarged in 1876.

The Rev. J. M. Thomson supplied the pulpit for some time, and there was a general impression that he would be the pastor-elect of the people. But for some reason which is not apparent they suddenly moved in another direction, and addressed a unanimous call to the Rev. Dr. Copland, of Lawrence, who was inducted in October, 1871. His pastorate extended over a period of nearly ten busy and laborious years. His energy, and sagacity, and knowledge of ecclesiastical law, have been always placed at the service of the Church, and none has done more important work on the Synod's Committees than he. In 1881 he resigned his pastorate into the hands of his Presbytery, in order to devote himself to medical

practice. In loosing him from his charge the Presbytery put on record their "sense of the high value of his services to the Church, and of his public spirit in the cause of religion by commencing, and carrying on for some years, at his own personal risk *The Evangelist*; and they expressed their earnest desire for his success in the profession to which he intended to devote his remaining years."

Dr. Copland's ready pen and ripe scholarship have rendered important service to the cause of truth. His "Testimony Attested" and "Socialism" and other works, have achieved for him a measure of celebrity beyond Provincial bounds. After a vacancy extending over little more than a year the congregation addressed a call to the Rev. A. C. Gillies, who was inducted in 1882.

The town of Winton lies about 20 miles from Invercargill, on the main line of traffic to the lakes. For some years, while it continued the terminus of the railway line, it was a stirring village, closely hugged on all sides by the native bush, which gradually fell before the advance of settlement. When the line was pushed on to Kingston, its extreme point, Winton lost importance to some extent; but it still continues to make slow progress as the centre of a wide farming district. It embraced, ecclesiastically, until some years ago, the valuable pastoral country known as Dipton and Castle Rock Stations, which are now included in the Taringatura charge.

The district, including Forest Hill, was disjoined from Wallacetown in 1869, and in the following year, it received full sanction from the Synod. The Rev. J. M.

Thomson, who had laboured for some time at North Dunedin, was ordained and inducted here in 1872. After a short term of service his health completely broke down, and being physically incapacitated for the work of the ministry, he resigned his office in 1878, upon a retiring allowance from the Aged and Infirm Ministers Fund. He died in 1884, after a prolonged illness. He was succeeded in May, 1879, by the Rev. J. Baird, formerly of Hampden, who continues among the people in labours abundant unto this present day.

The congregation worshipped originally in the school-house, but in 1876 a new church was erected capable of seating 160 persons, and it was formally opened by the Rev. A. H. Stobo, the father of Presbyterianism in the South. The church at Forest Hill, after having served various public interests for many years, was burned to the ground, and replaced by a neat new structure which was opened for public worship by Mr. Stobo in October, 1880. For two years Mr. Baird conducted public worship in the schoolhouse at Centre Bush, which is about 8 miles distant from Winton; and encouraged by the good attendance, and interest manifested, the people set heartily to work, and built a suitable church which was opened early in 1885.

The extensive parish known as the Lower Mataura, was disjoined from Popotunoa, and erected into a separate charge in 1873. In May of the following year the Presbytery of Clutha met in the Tuturau school-house for the ordination and induction of the Rev. James Henry, M.A., into the pastoral charge of the district, which reached from Hokonui, on the one side, to the Toitotois on the eastern coast. The minister's

headquarters were originally fixed at Tuturau, but on a subsequent adjustment of the boundaries of the parish, Wyndham became his base of operations, and from that point he radiated in various directions. The services are held either in the schoolhouses which have been erected in different parts of the district, or at stated periods at the outlying stations.

When it became known that Mr. Henry, who for ten years had been the sole minister of this wide region, intended to resign, a sum of money was readily subscribed, and a valuable watch with appendages was presented to him, as a mark of the people's esteem.

The Rev. Robert Wood, a licentiate of the Church of Otago, and formerly missionary for seven years to the First Church in Dunedin, was unanimously called and settled in the district in January, 1885. The new minister has thrown himself with characteristic energy into his work, and pushes his way regardless of manifold difficulties and discomforts down the Wyndham Valley, along beach and bush on the Otago seaboard, and across to the Waikawa Mills, where a flourishing timber trade has taken root. Six Sabbath Schools have been successfully established in the district, the school at Mokerita being under the superintendence of the Hon. J. A. Menzies, who was the first Superintendent of the Southland Province, and who, for upwards of a quarter of a century, has identified himself with every movement intended to promote the best interests of the people. A church was recently opened at Wyndham, free of debt; and the crowning triumph of the report just issued is, that the congregation have now attained, for the first time in their history, to the honourable

position of being an aid-giving church, the contributions to the Sustentation Fund having reached the sum of £229, being an advance of £73 on the sum contributed in 1883.

Waitahuna is the centre of a considerable mining district, which covers a wide tract of country extending from Manuka Creek to a point beyond Waitahuna Bridge along the line of the main road; and from the banks of the Clutha across country, towards Waipori, and the Canada Reef. The township consists of a long, irregular street which looks down into the gully upon scores of acres of abandoned workings. It is about eight miles distant from Lawrence on the main Dunedin road, and is situate about a mile and a half from the Government township which is officially known by the name of Havelock. The population is scattered over an area of some 3 miles. As the ground became poorer and the mining industry unremunerative, some of the old miners took up land, and many of the lower hills and dales are now under fairly successful cultivation.

This district was originally comprised in the Tuapeka charge, and was visited fortnightly by the Rev. Dr. Copland who held services in the schoolhouse, which were well attended by a large and intelligent congregation.

In 1870 the local Committee purchased an eligible site for a church, and 8 acres for a manse and glebe at Havelock, and steps were taken to have the district erected into a sanctioned charge. The Rev. J. Skinner, M.A., was duly called and ordained early in 1874, and a few months thereafter a suitable church was built, and a commodious manse erected for the accommodation of the minister.

Once a fortnight, during the summer months, one of the elders conducts evening service in the township, thus allowing the minister to preach at Newton and at Table Hill on alternate Sabbaths. A central, and district Sabbath Schools are in successful operation, in the carrying on of which Mr. Skinner has the efficient help of some of the members of his congregation.

Caversham, in 1860, counted hardly six families within its bounds, and now little more than a quarter of a century later, it is a populous borough having a large State School, and Public Halls, and Library, three churches, and two resident ministers; the Benevolent Institution which gives a quiet home to a multitude of inmates; the Immigration Barracks with accommodation for scores of families; and the Industrial School, which is a sort of National parent to three hundred orphaned and neglected children.

When the congregation of St. Andrew's church had decided to erect a more suitable building for themselves, it was resolved by the Presbyterian office-bearers of Dunedin to remove the old Walker Street Church to Caversham, in order that it might become a centre of mission operations in that rapidly increasing suburb. The building was accordingly removed and re-erected on a site donated to the congregation by Mr. Anderson. The opening was celebrated by a soiree at which Mr. J. Sibbald occupied the chair; and it was then announced that service would be held, so far as possible on Sunday afternoon at 3 o'clock. That happened towards the close of 1869; and though a number of friends of the Church went heartily into the movement, and succeeded in gathering a small congregation to-

gether, yet owing to the unsettled and shifting character of the population, hardly any perceptible progress was made during the two following years.

In March, 1872, the congregation went up to the Presbytery with an application for sanction. That, for sufficient reasons, was not then granted, but Caversham was made a preaching station, and placed under the supervision of Mr. Gow. Some twelve months later, Mr. W. C. Johnstone, lately arrived from Scotland, and possessed of valuable evangelistic gifts, was received as a student, and appointed to labour in the district. Mr. Johnstone applied to the Synod in January, 1874, to be taken on trials for license; but his application was refused, and he was instructed to continue his studies under the direction of the Presbytery for another year. This caused sore disappointment to all concerned, for the new cause had abundantly prospered in his hands, and the attendance at the services had greatly increased. Mr. Gow's tact, and wise and skilful handling of the Committee allayed the irritation that was felt, and prepared the way for the settlement which followed. Mr. Johnstone having retired from active work, for a while, in order to secure rest and leisure for the prosecution of his theological studies, ultimately removed to one of the Australian colonies. Caversham received sanction at the following meeting of Synod; and in February, 1875, the Rev. J. N. Russell, B.A., was inducted into the pastoral charge of the district. The congregation, for the next few years made fair progress towards a position of some strength and consolidation. But in 1880 the state of Mr. Russell's health compelled him to resign; and on the recommendation of his medical

advisers he went to Scotland with his wife and family. During his ministry he kept steadily at work on lines of his own, not with the success which he desired to see, but with an earnestness and singleness of purpose which won our sympathy and praise. He took a special interest in the Industrial School, and arranged the weekly Biblical lessons given to the Protestant inmates by the ministers of the city and suburbs. His "New Year's Address" which he issued annually, especially for the young, was a feature of his work during the later years of his ministry in Otago which made his name known beyond the bounds of his own parish. After a period of needed repose, Mr. Russell accepted a call from a congregation at Port Glasgow, where he settled in 1885.

After a short vacancy the Rev. J. M. Fraser, formerly of Hawke's Bay, was inducted, and shortly after that event the old church was consumed by fire. That calamity had the effect of somewhat scattering the congregation, which now worshipped temporarily in the Oddfellows' Hall. Under Mr. Fraser's energetic direction they faced in earnest the question of building a new church. The plans of a large, substantial, and tasteful stone church were chosen, and the foundation stone of the building was laid with masonic honours in October, 1882. But before its completion Mr. Fraser accepted a call which came to him from Lawrence, and he was succeeded in Caversham by the Rev. J. Fraser-Hurst whose induction took place in February, 1883.

The new minister who has had difficulties of no ordinary kind to face, is succeeding admirably in building up a strong and compact church out of the broken

and scattered elements which were lying, without much sympathy or coherence, round about him. He has secured the efficient help of some earnest and energetic office-bearers and Christian workers, and under their united efforts the debt which burdened them is being gradually reduced.

The lower Waitaki district, comprising Papakaio, Awamoko, and Elderslie, received an occasional visit from ministers of the Oamaru Presbytery; and by the Rev. A. B. Todd a communion roll was formed, and sealing ordinances were dispensed. Mr. Andrew Fleming, a student of the Church laboured there for some months with much acceptance, and had he consented to take license from his Presbytery, he would no doubt have received a hearty call from the congregation. But on his acceptance of the Rectorship of the Grammar School at Invercargill, the Presbytery made special efforts to supply ordinances to this important district. A settlement was effected in 1875. In August of that year the Presbytery met at Papakaio and ordained the Rev. John Steven, a licentiate of the Otago Church, and inducted him into the pastoral charge of the united congregations.

The Mataura river drains a rich pastoral and agricultural country, which is now occupied by two rising towns—Mataura and Gore—and by numerous prosperous outlying settlements. When in flood the river pours in one grand volume over a perpendicular rock some twenty feet in height, and then flows through a deep gorge, which a suspension bridge spans from cliff to cliff. Some ten years ago a mill was erected for the manufacture of paper from the esparto grass which

grows abundantly in its vicinity; and hard by are the favourite haunts of the lampreys which hang in clusters from the rocky walls that rise precipitously from the river's bed. This was formerly a resort of the Maoris, traces of whom are still to be found there.

When Dr. Burns was returning to Dunedin from Invercargill in 1860, he remained over a Sabbath at Mataura, and preached to the few families located on the river banks. The Rev. D. M. Stuart also conducted service there in the following year. The Sacrament of the Lord's Supper was dispensed in the district for the first time in November, 1869, in the Mokerita Schoolhouse, by the Rev. C. Connor of Popotunoa. Thirty persons sat down, on that occasion, at the Lord's Table; and about a hundred people were present, many of whom had travelled from 10 to 15 miles.

In 1875, Edendale and Seaward Stations, which had formerly been comprised in the Oteramika district, were disjoined from it and attached to the Mataura parish, while Gore, Hokonui, and Knapdale were detached from Mataura, and formed into an independent charge. Soon after that adjustment of boundaries had been made, the Rev. J. M. Davidson was inducted to the pastorate, and in 1877, a new church was erected and opened for public worship. The section on which it was built was gifted by Mr. Pollock, one of the members of the congregation; and the bell which hangs in the tower was presented by Mr. MacGibbon, one of the fathers of the church and settlement.!

Blueskin is situate on the shallow bay of the same name; and is surrounded on all sides, but that facing the ocean, by a range of lofty hills, which were once

densely covered with almost impenetrable bush, but which now present numerous clearings, and support a fairly numerous population. The main road to the North passes through the town.

In 1862, when Mr. Gilbert was missionary of Knox Church, he visited Blueskin in the summer months. From 1863 till 1865 Mr. W. Morris, missionary, preached to the people with unfailing regularity. He held his first service at Blueskin in the open air, as there was not at that time, a suitable house in the district, in which the people could meet. In the course of time, the congregation met for worship in the barn of Mr. Wilson. Thence they went to the Government school, and as their number steadily increased and the school became too small for them, they decided upon building a church capable of seating 150 persons. The opening services were conducted by Dr. Burns and Mr. Johnstone in 1867. Mr. Morris extended his labours northward to Kilmog and Merton, where services were conducted by him for some time in Mr. James Kay's barn, and afterwards in the Merton schoolhouse. In March, 1876, the Rev. A. M. Finlayson, M.A., was inducted into the office of the ministry in the district. The missionary labours of Mr. Morris were so much appreciated by the people that at a meeting held in the Good Templar's Hall, under the presidency of Mr. Green, M.P.C., Mr. Reid, of Corner Bush, on behalf of the settlers, presented to Mr. Morris, in grateful recognition of his services to them, a number of standard books, and a purse of gold. In 1878 a suitable church was erected at Merton.

In 1875 a movement was made to organise a second

Presbyterian Church in Invercargill. The population had vastly outgrown the capacity of the First Church, and the want of increased accommodation had been felt for some years previously, but nothing very practical had been done to supply it. The matter had been discussed at the meeting of Synod, and powers had been given to the Presbytery of Southland to take such action as circumstances warranted. For some months the Rev. A. B. Arnot conducted Divine service in a building which was rented for that purpose, but hardly any headway was made. At last the Session and Deacon's Court of the First Church moved to some purpose during their minister's absence on furlough in the Home country. At a meeting of office-bearers held on the 6th October, 1875, it was resolved to take an important step forward, and memorialise the Presbytery on the subject. That action issued in the sanction of the court being given to the formation of a second charge. A committee was appointed to aid in carrying into effect the object contemplated, and an application was directed to be made to the Church Extension Committee for a probationer to labour, in the meantime as a missionary, in connection with this new cause.

The first business of the committee was to secure the Exchange Hall in Dee Street, as a temporary place of public worship, and, by special request, the services were inaugurated, on 2nd January, 1876, by the Rev. C. S. Ross, of Riverton. In July following a communion roll was formed, and the Lord's Supper dispensed; and some months later, the Rev. James Paterson accepted a call and was settled as the first minister of the congregation. In 1883 Mr. Paterson accepted a call from the

Napier Church, and he was succeeded in Invercargill by the Rev. D. Gordon, of Temuka, who was inducted in September, 1884.

The foundation stone of the new church, affording some 350 sittings, was laid by the Rev. A. H. Stobo, in March, 1876. The building has been twice enlarged since its erection, and has now accommodation for some 700 persons.

Waiareka covers a large extent of the best agricultural land in northern Otago. Mr. Hassall, who included a portion of the district in his run, flung open his doors in hospitable welcome to every minister who passed that way. This beautiful and fertile district, after the settlement of Mr. Connor at Oamaru, was put under his pastoral oversight. His successor, Mr. Todd, held occasional week-day meetings in Cave Valley House, in the Weston school, and at Elderslie. Sabbath afternoon services were sometimes held at Weston, and later on, at Teaneraki, on the erection of a schoolhouse there. The district was sanctioned in 1876, and in October of the following year the Rev. J. H. Cameron, of Lawrence, was inducted as first minister of the parish.

A suitable church built of stone was erected on a site gifted by Mr. Reid, of Elderslie. On the occasion of its formal opening, in August, 1878, a harmonium was presented to the congregation by Mr. Menlove, of Windsor Park. Mrs. Reid presented a communion service, and Mrs. Menlove a pulpit Bible and Psalm Book. The New Zealand and Australian Land Company presented the Church with a suitable site for a manse at Weston.

After a pastorate extending over six years Mr.

Cameron resigned and carried away with him pleasing memorials of the people's attachment to him. He was succeeded, in December, 1883, by the Rev. James Will, a son of the minister at Taieri.

The old Riverton parish which was once coterminous with the Wallace County, was broken up by the Southland Presbytery in April, 1878, and the upper portion, including Limestone Plains, Otautau, Wrey's Bush, and Waiau, was constituted a new charge, the extreme boundary of which was Blackmount Station, distant some 46 miles from Calcium, the newly-surveyed township, on the Plains.

Calcium is situated near the extreme border of the splendid limestone country which lies twelve to fifteen miles due north of Riverton. Beyond it are the vast Oreti plains which are dotted with farmsteads over all their extensive areas, and bounded, on all sides, by strips of native forest, or by low wooded ranges, while beyond these rise the Takitimos, flashing back the sunlight from their snowy pinnacles, and the sharply defined ridges of the West Coast Mountains.

On the Limestone Plains remarkable progress has been made in church matters during the past ten years. In 1873 the congregation numbering some ten or twelve, used to meet in Mr. W. A. Lyon's kitchen at Isla Bank, and now from 80 to 100 settlers and their wives and families, assemble in a neat and tastefully built church of their own, recently erected on an acre of land generously donated for the purpose by Mr. Ayson, manager of the Monte Christo estate. The manse, which is a rare combination of comfort and tasteful architecture, is built on one of the choicest sites

in Calcium, fronting the Waimatuk stream, with a view of Spar Bush and the Hokonui Mountains in the distance.

In the early days there were no railways and few bridges, and on account of the frequent floods in Jacob's River, services in the remoter parts of the parish were, of necessity, held irregularly. At Otautau there was only one store, and one hotel, and, with the exception of the vast wheat-fields of Strathmore Station, and a few small cultivated patches of land, the country was occupied by sheep. Services were then held in the dining-room at Strathmore Station, the property of Mr. James McIntosh. Later on the congregation met for worship in the dining-room of the Otautau Hotel; and on the erection of a schoolhouse in the township the people stately assembled there. On the completion of the railway line settlement rapidly advanced on the Oreti Plains, at Waicola, and at Heddon Bush. In 1883 there were five schoolhouses planted in growing centres of population. The discovery of coal of good quality at the Nightcaps, has contributed in no small measure, to the substantial progress and prosperity of the district.

The Rev. Robert Ewen, M.A., who was settled as the first minister of the Plains in April, 1878, has discharged with diligence the duties of his holy office. He has received important help, in session and out of it, from elders like Donald Collie and Dugald McPhee, men of incorruptible honesty and of sterling Christian character, pillars of strength to the the Church, and of invaluable service to the community.

CHAPTER XVII.

Commemoration of Constitution of Presbytery.—Ravensbourne.—South Dunedin.—Mornington.—Dunroon and Waitaki.—St. Columba's Church, Oamaru.—Knapdale.—Gore.—North East Valley.—Catlin's.—Lauder.—Taringatura.

THE Synod, in 1879, appointed a committee to make arrangements for holding a public meeting in June, to commemorate the 25th anniversary of the Constitution of the Church. It took the form of a soiree followed by a public meeting which was presided over by the Rev. Dr. Copland, Moderator of the Synod. He was supported by the Revs. W. Will and W. Bannerman, who were the central figures of the assemblage, and a considerable number of ministers and elders. The attendance was large, but it lacked enthusiasm, and the feeling that was manifested was kindly without being demonstrative.

The Rev. Dr. Copland, referring to the Constitution of the Presbytery of Otago on the 17th June, 1854, said:—"On the foundations of our ecclesiastical edifice which were then well and truly laid there has arisen a more massive and imposing fabric than might have been expected within so short a time. The Presbytery of three ministers with three elders, has grown into the Synod of Otago and Southland, comprising 4 Presbyteries and 45 ministers, with their representative elders. The various institutions which are necessary for carrying on the work of a Christian Church in all its departments have been brought into operation.

Provision has been made for the support and extension of the Church throughout Otago and Southland, the propagation of the Gospel among the heathen, and the education of the future ministry of the Church. Twenty-five years, under ordinary circumstances, form a comparatively brief period in the history of a Church, yet measured by the changes which have taken place during that time in this Church the development of its institutions, and the increase of its ministers and members, the first quarter of a century of its history was felt by the Synod to possess such importance that they could not allow it to pass away without directing to it the attention of the members of the Church. A review of the way by which we have been led, and of the measure of success with which our efforts have been crowned demand our grateful recognition of the good hand of God.

“It seemed fitting also to the Synod on this occasion to manifest its desire to do honour to the two ministers—the Rev. W. Will of East Taieri, and the Rev. W. Bannerman of Clutha—who during the whole of this period have laboured zealously and faithfully in the service of the Church, and are still fulfilling their ministerial duties with all the vigour of their earlier years. Beside them, out of the six members of the first Presbytery and the office-bearers—twenty in number—who were associated with them, only eight remain, namely, Mr. George Hepburn, Mr. James Brown, and Mr. Charles Robertson, of Dunedin; Mr. James Adam, Mr. Henry Clark, Mr. George Brown, and Mr. James Elder Brown of Tokomairiro, Mr. Wm. Young of Warepa, and Mr. Wm. Smith of Inchclutha, most of whom are present with us.

“Looking back over the history of our Church during the past 25 years, observing the steady progress which it has made, and the position which it now maintains, we see ample ground of assurance that its principles are adapted to the circumstances of newly settled communities as well as to those more fully established in which it has flourished for centuries. It has held its ground here notwithstanding the manifold shades of doctrine and church organisation which have been introduced among us; and it has withstood the persistent assaults which have in recent years been made upon it by the open enemies of Christianity. It has received the steadfast support of many from the beginning of the province, and their sons and daughters are walking intelligently and devoutly in their father’s footsteps, and carrying forward the work which they began. As we look back over the past, we have reason to thank God and take courage. The Lord hath done great things for us whereof we are glad.”

Other speakers appropriately addressed the meeting, and the interest of the evening’s proceedings culminated in the presentation of brilliantly illuminated addresses to the Revs. W. Will and W. Bannerman, who suitably expressed their thanks.

Ravensbourne and St. Leonards are two small townships occupying the slopes of the hill on the western side of the Harbour. As early as 1875 public worship was conducted occasionally in a private house, but, for the most part, in the open air, either by the missionary, or by one of the elders of Knox Church. A Sabbath School was also established under the superintendence of Mr. Tennant. A site for a church having been

secured a suitable building, capable of accommodating about 150 worshippers, was erected in 1876, mainly through the substantial help rendered by Dr. Stuart and his Session. In that year the Church Extension Committee took the district under its fostering care, and in 1877 the Church Extension Society arranged that the Rev. James Niven, who had recently arrived from New South Wales, should take charge of the station, under its direction and auspices. The district having ripened up to the self-sustaining point was sanctioned by the Synod, and in March, 1879, Mr. Niven was inducted into the pastorate of the congregation. He occupied the field for rather more than two years, and then in consequence of difficulties arising largely from a steady diminution of the population, he resigned. The Deacon's Court of Knox Church again came to the rescue with a vote of £25 a year, while one of the elders of the same congregation agreed to contribute an equal amount towards the maintenance of religious Ordinances. But the district declined to the position of a mission station under the charge of a Student in Divinity. In order to facilitate the effective working of the parish, the Synod authorised, in 1884, a grant of £300 for the purchase of a house and section of land to serve the purpose of a cottage manse. The Rev. Charles Connor, after his retirement from Pembroke, occupied the district for a considerable time, and accomplished an admirable work among the people. On retiring from the mission he was presented with a chaste and costly tea and coffee service in pleasing recognition of his faithful services during the time which he had remained at Ravensbourne. He was succeeded by Mr. Kelly, a student

missionary, through whose labours steady progress, on all the lines of activity, continues to be made. There are now 101 members in full communion, and the Sunday Schools and Bible Classes of the district are in vigorous operation.

The wide tract of flat country lying between Caversham, and Forbury, and the Anderson's Bay Road was, twenty-five years ago, a vast waste, the grazing ground of stray cattle in summer, and the resort of water-fowl in the winter months—the lower part of it being overwashed, at times, by the high spring tides. Now, the wilderness of a few years ago, is covered with the homes of a dense population, composed chiefly of the working class. It comprises several municipalities, three public schools, three churches and resident ministers, and commodious public halls, and it is intersected by tramway lines, along which the thousands of Dunedin pass, either to the Forbury Racecourse, or to the breezy promenade on the Ocean Beach, or to the Agricultural Company's shows at Tahuna Park, which has been wrested from the sandy wastes that skirt the eastern boundary of the Flat.

In that portion of this territory known as St. Kilda, mission operations were begun and fostered by the Session of the First Church. As the first step towards the organisation of a congregation a small building was erected and opened for public worship in November, 1877. At the soiree on the following evening, in celebration of the event, the Rev. Lindsay Mackie, who occupied the chair, stated that in the work of Church Extension in the suburbs which had been recommended by the Presbytery, and undertaken by the several Kirk

Sessions in the city, the oversight of the district of St. Kilda had fallen to the Kirk Session of First Church. For some time Mr. Oscar Michelsen had laboured as missionary among the people, and by means of cottage meetings and house-to-house visitation, he had awakened and kept alive among them interest in religious things. Mr. Michelsen having devoted himself to work on the foreign mission field, was succeeded by Mr. Robert Wood who won his spurs as an energetic Christian worker on this somewhat arduous field. The cause thus planted among the increasing population of the Flat grew, and waxed fairly strong, under the wise and devoted labours of the missionary, who soon succeeded in gathering round him a band of hearty Christian workers.

The district received sanction as a regular charge in 1880, and, soon after that, the Rev. A. G. Boyd, who had laboured for some time, with much acceptance and success among the people, was unanimously called to be their minister. In March, 1882, the congregation met to take farewell of Mr. Boyd, who was constrained to demit his charge in consequence of the infirmity of his wife's health. The congregation, full of sympathy with their minister, and of gratitude to Mrs. Boyd for the Christian work which she had been enabled to do among them, presented to her, through the hands of Mr. Geo. Reid, one of the elders, a handsome gold watch as a token of their esteem and admiration of her sterling Christian character. Mr. Boyd and his family sailed for Oregon, in the United States, where he now labours in connection with the Presbyterian Church.

In the following August the Rev. W. Campbell,

formerly of Carngham, in Victoria, was inducted into the pastorate of the South Dunedin charge, and continues to prosecute his ministry there with fidelity and success.

In the year 1876, when the growing population of the suburbs of Dunedin attracted the attention of the Presbytery, arrangements were made for planting Ordinances in Mornington. The district was put under the fostering care of St. Andrew's Church, but the Session made no advance towards the object contemplated beyond establishing a Sabbath School and, with the concurrence of the Presbytery, selecting a site on which a church might be afterwards built. The First Church Session having given organisation, and a small but suitable local habitation to the South Dunedin congregation, turned their eyes towards Mornington, and with the consent and approbation of all concerned opened a mission station there. Mr. Robert Wood, their able and ardent missionary, began operations with remarkable energy and zeal. That was in 1879. Things dragged on for a while under the direction of a local committee. The missionary was not pleased with the rate of progress, and he met one evening with his ten committee-men and looked the difficulties of their position fairly in the face. "We must rent the Town-hall for our Sabbath service," the missionary said. "But how are we to pay the rent of ten shillings a Sunday?" was the objection urged. Mr. Wood took a sheet of paper and put his own name down for five shillings, and then passed the paper round. A few half-crowns followed. They took the Hall, and counted out a collection of twenty-five shillings from a congre-

gation which put to the proof the utmost capacity of the room in which they met. That was the beginning of the Mornington cause, and if carried forward with a vigour and adventurous faith like that, it can hardly fail to occupy a premier position among the suburban churches which crown the Dunedin hills.

The congregation, under the stimulating leadership of Mr. Wood, took in hand the erection of a brick church, which cost some twelve hundred pounds. It was formally opened in March, 1881, by the Revs. L. Mackie, Dr. Stuart, and M. Watt, of Green Island. In the following year the Rev. H. E. Michie, M.A., was ordained and inducted into the pastoral charge of the district. He resigned early in 1886, and the congregation, after a few months' vacancy, addressed a unanimous call to the Rev. R. J. Porter, of Prebbleton, in the Province of Canterbury. The new minister was duly inducted and has entered with every promise of usefulness upon his work.

The Waitaki river, which constitutes the boundary between Otago and Canterbury, has its sources in three lakes—the Ohau, Putaki, and Tekapo—which all lie within the northern province. It receives also the waters of several considerable confluent on the Otago side. The river is broad, and flows with swift current over vast shingle beds. In its upper course it traverses a rugged mountainous country, but the lower waters bound the splendidly fertile Oamaru plains.

The Rev. C. Connor when minister of the northern capital, used to make periodical visits to the Upper Waitaki. In the intervals the people were not wholly destitute of ordinances. At Livingstone, a small town-

ship, inhabited chiefly by miners, the schoolmaster held a Sunday evening service and conducted a Sabbath school. At Duntroon, also, ten miles further on, the schoolmaster conducted a Sabbath school in the afternoon, and held an evening service at Kurow. A large tract of land having been opened for settlement, was taken up under the deferred payment system, and the Church responded, as soon as possible, to an urgent appeal that was made for regular Ordinances. In 1877 Mr. Gilbert was stationed there as home missionary, and laboured for upwards of two years with acceptance and success. On his removal to Lovell's Flat the Presbytery of Oamaru appointed quarterly services to be held by its ministers in rotation. For the comfort and convenience of the preacher located in the district a glebe was secured at Duntroon, and a cottage manse erected in 1881; and in the following year the Rev. P. S. Hay, formerly of Tauranga, was inducted into the pastoral charge of this wide country, which comprises Omarama, Benmore, and Marawhenua, a small goldfield distant from Oamaru about 30 miles.

St. Columba Church, Oamaru, was the outcome of a conviction which slowly grew in strength, and year after year, found expression in the Synod, that there was ample room in Oamaru for a second ministerial charge. Towards the close of 1879 a meeting of the members and adherents of the Presbyterian Church, residing in High Ward, was convened in the South School, Greta Street. The Rev. A. B. Todd, who presided, stated that St. Paul's Kirk Session considered the time had arrived for establishing a preaching station and a Sabbath school in that quarter of the town; and that

the meeting had been called in order that they might move formally in the direction indicated. Those who were present approved of the steps which the Session had taken, appointed a committee to take charge of the interests of the station, and subscribed £30 in aid of the erection of a suitable building. In August, 1880, a Sabbath school was opened in the South School, Greta street, until the mission-house should be completed; and in the following year the Presbytery declared South Oamaru a preaching station, of which the Rev. James Cameron, of Waiareka, was appointed moderator. The Committee set vigourously about the work in hand. They took immediate steps for the erection of a church, and meanwhile made arrangements for holding public worship in one of the class-rooms of the South State school.

The Rev. James MacGregor, D.D., formerly minister of the Free High Church, Paisley, and more recently Professor of Systematic Theology in the Free Church College, Edinburgh, was inducted into the pastoral charge of the district in March, 1882. A handsome and commodious church was erected of Oamaru stone, and formally opened in July, 1883.

The district of Knapdale was formerly comprised in the extensive Mataura charge. Only here and there on the highways of traffic had human dwellings been erected, and sections fenced off from the wilderness around them. But when the country was opened for settlement on the deferred payment system, the tide of population set in, and the native tussock was rapidly displaced by corn-fields and pasture lands. In the days when this part of the country was included in the

Knapdale station, it received an occasional visit from Mr. Stobo, and later on, from Mr. Morrison, after his settlement in Waikaia. When the Upper Mataura became a sanctioned charge it formed, along with Gore, a part of that parish and shared in the ministrations of Mr. Davidson.

Some years ago a religious movement originated, apart from any known human instrumentality, and spread through that part of the district known as Waikaka. It created a profound impression which issued in endless blessing to some, and awakened in the churches an expectation that a time of gracious revival was at hand. In February, 1883, the Presbytery of Southland met for the ordination of the Rev. William Wright, a licentiate of the Church of Otago. The soiree on the occasion of the induction was held in Mr. McNab's woolshed, which appropriately represented the two great staples of the district—wool and grain. These products, in packs and sacks, furnished suitable platform and seats for the speakers and people who assembled in large numbers to celebrate the glad event.

This charge includes five preaching stations, namely, Pinnacle, Chatton, Otama, Knapdale, and Waikaka, where services were originally held in the schoolhouses; but within a year or two four suitable and commodious churches were erected in the district and all opened free of debt. The church at Waikaka which is capable of seating 150 persons, and cost some £300, is built on a site which was gifted to the congregation by Mr. William Cumming, who, along with his sister, has rendered important services to the cause of Christ in the Waikaka valley.

Gore lies at the eastern base of the Hokonui Range, and on the south bank of the Mataura river. It was formerly included in the Mataura charge, but its rapid growth in population and importance early attracted the attention of the Church, and eventually led to the settlement of a minister in this progressive town.

The Rev. A. B. Arnot, for some time, laboured arduously in the district, putting a Bible into every house, and sowing diligently the seed of life in the people's hearts. Many on the remoter stations have a grateful remembrance of his earnest ministry among them. He made Gore his head-quarters, the old police station serving him for both dwelling-house and church.

An application for sanction was laid on the table of the Southland Presbytery by the people of Gore and Pinnacle in October, 1883. Some six months afterwards the town, with the district naturally lying into it, was sanctioned by the Commission of Synod appointed to determine parochial boundaries, and the Presbytery agreed to relieve the Mataura minister of the ministerial charge of this portion of his district.

In the following September the Rev. A. Mackay, formerly of Stirling, Scotland, was inducted into the pastoral charge of the district, and received a hearty welcome from the people.

Mr. A. McNab, runholder, gifted eleven and a-half acres to the congregation at Gore, as a site for church and manse, and a neat church was erected and opened for public worship in October, 1881.

Pukerau is the name of a new charge recently sanctioned by the Synod. It comprises an extensive tract of country lying between Clinton and Gore, in which

settlement has advanced with some rapidity during the past few years. The Rev. Mr. Finlayson, recently arrived from Scotland, was called and inducted into the pastorate of this district in 1886.

One of the most charming walks in the neighbourhood of Dunedin leads over the old stone bridge that spans the Water of Leith, past the Botanical Gardens, and through the valley which narrows to a mere gorge towards its head. The river comes tumbling and foaming through the rocky ravine whose sides are clothed with the varied foliage of native bush, with, here and there, a stately rimu which has survived the exposure and the woodman's axe. Nicol's Creek with its waterfall and shady retreats—favourite haunts of the tourist, winds to the left towards the Flagstaff hill, whence it has its spring. A fair and extensive view is obtained from the saddle beyond. The virgin forest in all its dark green beauty of foliage covers hill, and gorge and chasm, while the sound of the Waitati stream leaping from its dark recesses falls upon the ear; and yonder to the right rises the Mimihaka hill round whose precipitous cliffs the northern train presses onward, carrying with it the traffic which, in olden days, passed in coach and waggon over the mountain track.

Settlement in the valley proceeded rapidly when regular and swift communication with the city was established by means of the tramcars, and the spiritual needs of the district early attracted the notice of the Presbytery. As far back as 1876, the Church Extension Committee's arrangements embraced the valley, but nothing was done till some five years later, when a committee of the Presbytery was appointed to look out

for a suitable site for a church. In the following year the Rev. Dr. Salmond undertook to carry on a Sabbath evening service for some months. In 1883 a step in advance was taken by an application to the Presbytery for regular ministerial supply, and members of the Court were appointed to preach in rotation for a period of three months. It was reported to the Presbytery that a generous friend of Church Extension—R. Glendining, Esq.—had gifted a sum of £300 towards the purchase of a site; and a few months later, the Church Extension Committee took the district in hand. The Rev. A. Todd, formerly of India, supplied the pulpit for three months, and when he left to take up work at Hampden, the people marked their appreciation of his services among them by presenting him, through the hands of the Rev. A. B. Arnot, with a clock, and a purse of gold.

In 1884 the Rev. D. Borrie, formerly of Waihola, who had spent some time in the Home country in quest of more vigorous health, was inducted to the pastorate of the district. He set to work with heart and energy, and a handsome church capable of seating some 450 worshippers was speedily erected. At the soiree which was held in celebration of the opening of the church, the minister, on behalf of his mother—Mrs. Borrie, of Waihola, presented the congregation with a costly communion service and a baptismal bowl.

South of Puerua, in a district rich in timber, and in black iron-sand which abounds in the ranges in which the Catlins river has its birth, population slowly gathered, partly to work the sawmills, and partly to cultivate the soil. The spiritual necessities of this field

early attracted the attention of Mr. Bannerman, and he visited the people and organised a church, giving such services as he could until sufficient funds for the maintenance of ordinances were guaranteed. A manse was built, and missionaries were appointed, from time to time to labour in the district; but owing to the smallness of the community, and its heterogeneous character, and to the fluctuations in the prosperity of the timber-trade, it slowly matured to the self-sustaining point. The Church Extension Committee supplemented the local contributions by an annual grant; and, some years ago, they sent one of their number down with instructions to rehabilitate the church organisation which had lost, to some extent, vitality, or heart for work. The deputy had letters of commendation to two respectable residents in the village, who both happened to be from home. He was therefore directed to the house of a "pillar of the church" who would tell him what to do. But finding no one there, he addressed himself to the schoolmaster, who pointing to an empty building, bluffly said, "If you've come up to be minister, there's the manse, and you'd better go and take possession of it." At last with the help of a boy the "pillar" was found, whose greeting may have been kindly meant, but enthusiastic welcome it certainly lacked, "I suppose you can stay with me," he said, "there's nowhere else you can go." That gave some indication of the spirit which prevailed, and of the point to which interest in religion in the district had ebbed. In spite, however, of the discouraging reception which he got, good meetings were held at the Upper, and at the Lower Owake, and at Ahuriri, at which two sub-committees, and a strong

central committee were elected, and steps were arranged to be taken for giving a hearty welcome and adequate support to the missionary appointed to labour among them.

A disaster overtook the congregation in the destruction by fire of their new and commodious manse, which by an unfortunate oversight was uninsured, But with praiseworthy energy and zeal another building was speedily erected in its place; and the prosperity of the community, and zeal of the congregation, in the course of a few years, grew to such a head, as warranted the permanent planting of Ordinances in a district which we regard as one of the most charming parts of eastern Otago. On the 26th May, 1885, the Rev. W. G. McLaren was ordained and inducted to the pastoral charge of the district. He brought with him to the colony a reputation for ability and scholarship, and entered upon his work under the happiest auspices.

Sabbath schools under the supervision of efficient teachers have been long established in connection with the congregation. In the absence of a regularly appointed missionary, Mr. Jewitt, a settler, of high Christian character, conducted with much acceptance Divine Service at Ahuriri. And, for some time, before his mortal illness incapacitated him for active duty, Mr. Speid, the State school teacher, rendered a similar service to the people of Lower Owake.

Early in 1855 Dr. Schmidt started on a journey of exploration through the Province taking with him a Maori lad as guide. The Maori, daunted by the hardships of the enterprise, returned after a few days absence, leaving the ill-fated scientist to pursue his

journey alone. And there, in the difficult mazes of this heavily timbered country, he lost his way and died, it was believed, from exposure and want of food. The Provincial Government fitted out a search-expedition which scoured the country without throwing light on the mystery of the fate of the vanished man.

The wide district of Lauder, embracing Blacks, Matakanui, Cambrians, St. Bathans, and Becks, and other outlying points of settlement, was originally comprised in the extensive charge of Alexandra and Clyde. Services were held only intermittently until 1881, when Mr. B. Hutson, an earnest student-missionary was appointed by the Church Extension Committee to labour in the district and to foster it as a mission station. He preached with much acceptance, and so won the sympathies and confidence of the people, that when he took final leave of them they presented him with substantial tokens of their friendly regard. He was succeeded in the following year by Mr. Miller Smith, who after doing admirable work retired to undertake the duties of Secretary to the Young Men's Christian Association in Dunedin. Mr. Norrie, one of the students in the Hall, took up the work on Mr. Smith's retirement from the field, and carried it on with some success. The question of residence for the missionary was set at rest by the generous offer of Mr. Roberts to give the Lauder station-house for the use of the preacher, or settled minister, free of rent, for a term of years.

The district came duly up for sanction, and after some vexatious disappointments and delays, the Rev. James Henry, formerly of Wyndham, accepted a call and was settled here in 1885.

Taringatura extends from Dipton to Kingston in one direction, and from Nokomai to the Manapouri lake, in the other. It covers a large area of good agricultural and pastoral land. The main road to Wakatip passes through the entire length of the parish, intersecting the Plains of the Five Rivers, and winding down a narrow strip of valley to the foot of the Lake. In olden days traffic was at times suspended by deep sullen floods which filled the the river beds. Flint's coach, which is now a vanished institution of the past, has some memories of rough experiences clustering around it. The second day's journey began about 4 o'clock a.m. to enable passengers to reach Winton in time for the morning train; and it was no rare thing in winter travelling, after half an hour's exposure to drifting snow, to find the Oreti turbid, swollen, and impassable, from heavy rains; and we have sometimes been constrained, on our return to the dark and fireless hostelry, to seek what comfort we could find between cold sheets, because firewood was quite too precious a luxury to be included in our travelling-fare! The old coach road, however, has fallen largely into disuse, and the traffic passes now along the Railway line.

In 1879 the Church endeavoured to meet the spiritual requirements of the district by the appointment of a resident minister—the Rev C. Connor—who laboured there with acceptance for some time. In the following year the Rev. Donald Ross of Queenstown, by appointment of his Presbytery, dispensed the Lord's Supper, and formed a communion roll. The difficulty of securing suitable quarters for the preacher was a formidable one, which was at length removed in 1882 by the erection of

a cottage manse. In March, 1885, the Rev. W. Scorgie, a student and licentiate of the Otago Church, was ordained and inducted into the pastoral charge of the district. But after a brief stay among the people, Mr. Scorgie closed with a call which came to him from Tapanui. The congregation then turned their eyes to Mr. Blackie, of Cromwell, to whom they addressed a unanimous call, which Mr. Blackie accepted, and was duly inducted into his new parish.

Mr. Morrison, of Dipton, and Mr. T. L. Barnhill, of Castle Rock, have both rendered important services to the cause of religion by helping materially in the planting of Ordinances, and by the promotion of movements designed to advance the best prosperity of the entire community.

Nokomai lies some 80 miles to the northward from Invercargill, on the eastern side of the main road to Queenstown. The Nokomai creek, which rises in the Nevis range, flows into the Mataura about 8 miles from Athol, and it is on this creek that the gold is found. There is a small number of Europeans at work on the auriferous ground, but the bulk of the miners are Chinese.

A priest of the Roman Catholic Church occasionally finds his way up to these high regions, but visits from Protestant clergymen have been exceedingly rare events. The Rev. A. H. Stobo spent some days in the district in 1874 preaching, and visiting the scattered families along the hill sides.

Mr. Hansen, a miner, officiated for some time as lay reader, and the State school teacher conducted a Sunday school, and endeavoured, so far as he could, to promote the best interests of the people.

The Free Presbyterian Church in Stuart Street, Dunedin, is of schismatic growth. The introduction of hymns, and of instrumental music, into the Presbyterian churches of Dunedin was not acquiesced in by a small minority, who vigourously opposed the proposal from the very outset. Early in 1884, at a meeting of Presbyterians, who had been connected principally with the First Church, a committee was appointed to take steps for the formation of a congregation "in whose worship unscriptural innovations will have no place." Services were accordingly established on these lines, and formal application was made to the Presbyterian Synod of Eastern Australia for a minister of pronounced antipathies to organs and hymn books. After some two years experience of the new connection, however, they were not satisfied, and they made application to be admitted as a congregation of the Presbyterian Church of Otago and Southland, seeking guarantees, however, that they shall be permitted permanently to conduct the public worship of God on their own peculiar lines. A committee of the Presbytery met with the congregation in conference, on the subject of the application; and the whole matter has been passed on to the Synod to be finally dealt with at its meeting in January, 1887.



CHAPTER XVIII.

Presbyterian Church of Otago and Southland.—Presbyterian Church of New Zealand.—Movement in direction of Union.—Conference in Dunedin.—Basis of Union agreed upon.—Convocation at Auckland.—Constitution of the General Assembly.—Rupture between the Churches.—Meeting of Assembly in Dunedin.—Rev. D. Sidey.—New basis agreed upon.—Meeting of Synod *ad hunc effectum*.—Hostile attitude of anti-unionists.—Renewed attempts to unite the churches frustrated.—The Committee on Union discharged.

THERE are two distinct Presbyterian organisations in New Zealand, occupying clearly enough defined geographical limits, within which the operations of each are exclusively confined. The one—the PRESBYTERIAN CHURCH OF OTAGO AND SOUTHLAND—as the name imports is confined to the south half of the South Island, and comes to exist thus apart through the historical circumstances narrated above. The other—called the PRESBYTERIAN CHURCH OF NEW ZEALAND—covers the North Island, and the northern provinces of the South Island. The two churches are bound together by the closest fraternal bonds. Members and ministers pass, with the utmost freedom, from one to the other; they are absolutely at one in forms of worship, and doctrine, and discipline. Both have sprung from the same origin. Ministers and members have been invited and received by both on a perfectly equal footing, whatever branch of the Presbyterian Church they were connected with at Home. The continued separation of these Churches has been regarded by many as

a reproach to our Presbyterianism, and as a curious anomaly in the land.

Inscribed on the face of the earliest legislation of the Presbytery of Otago we find an expression of ardent desire for a speedy union of the Presbyterian Churches throughout the Colony. Among its first Acts, dated 27th June, 1854, we read as follows:—"The Presbytery resolve and enact, That the Moderator be authorised by letters to be addressed to the ministers of the Presbyterian Churches in New Zealand to inform these churches of the erection of this Presbytery; to express the deep interest which the ministers and members of this Church feel in the welfare of the Presbyterian Churches of New Zealand, and that it is the fervent prayer of this Presbytery that the Lord would be pleased greatly to bless the efforts of the ministers, office-bearers and members of these Churches for the advancement of pure and undefiled religion in the portions of these islands with which they are connected; in which hallowed work this Church earnestly desires the fellowship and co-operation of the said Churches as far as may be practicable in present circumstances, hoping and praying that in His own good time, and at no distant period, through the favour of the great Head of the Church a closer union of those Churches and this Church may be consummated."

It was not till seven years after the expression of of that devout aspiration, that a movement was made in the direction indicated. The vast increase of population that poured into the country on every side, and the consequent rapid growth in all directions of the material interests of the entire colony, forced on

the attention of the Church's leaders, both North and South, the desirableness of forming out of the various Presbyteries and congregations scattered hither and thither over all the land, one strong and united Church which might carry on with increased efficiency its own proper work, and exert a potent influence in the discussion and determination of questions of educational and social interest to the public at large. A good deal of correspondence on the subject passed between the Revs. D. Bruce and T. Burns, which issued in the appointment of a committee, of which the Rev. D. M. Stuart was made convener. That committee was instructed to communicate with the several Presbyterian ministers throughout New Zealand, inviting them to attend a conference in the First Church, Dunedin, on 20th November, 1861. This satisfactory result was generally accredited to the wise and energetic efforts of the Rev. D. Bruce, who threw himself heartily into the movement.

The delegates met, and after divine service, the Conference was regularly constituted, Dr. Burns being elected president, and the Rev. J. Moir, of Wellington, and Mr. T. S. Forsaith, of Auckland, being chosen clerks. The following resolution on the motion of Mr. Bruce was unanimously carried,—“That in order to obviate the difficulties that must arise if the different branches of the Presbyterian Church in New Zealand should complete their distinctive organisations, and with a view of rendering the influence of the Presbyterian Church, as a whole, more effective for good throughout the Colony, this Conference, after serious consideration of the subject, regards the union of the

different branches of the Presbyterian Church in New Zealand in one body as both desirable and practicable, and agrees to proceed to consider the basis upon which such union may be effected."

In the course of discussion practical difficulties in the way of union presented themselves to the Conference, arising mainly out of the geographical configuration of the country, but these were got over by the proposed arrangement, that the different Presbyteries and congregations should all be ranged under three Synods which might meet annually, and that the General Assembly should meet not oftener than once in two years. On these terms the various Churches interested saw their way to a practicable union, and proceeded in committee to consider the basis on which that might become an accomplished fact. And such was the harmony and excellent spirit displayed in the Conference that the Rev. John Moir, on the suggestion of the Rev. W. Bannerman, "offered thanks to the great Head of the Church for the spirit of love which had pervaded the meeting, and implored the continued blessing of Almighty God upon the labours which were yet before them."

The following day, a Basis of Union* was unanimously agreed to, and it was then resolved that, as a prospective arrangement, the organisation of the Presbyterian Church of New Zealand should consist of a General Assembly and three Provincial Synods; meetings of the respective Synods to be held annually, if possible, and that the General Assembly should meet biennially, or otherwise, as might be thereafter determined.

*See Appendix.

Synods and Presbyteries were urged to avail themselves of every opening to extend the influence and usefulness of the Church; and for the purpose of promoting the establishment of ministers in sparse and necessitous districts a general Home Mission and Church Extension Fund was originated. In order to foster and develop the principles of an extended Christian sympathy, it was determined to select and occupy some of the Islands of the New Hebrides as a Foreign Mission field, and as soon as possible to undertake the responsibility of the maintenance of one or more missionaries there. It was also resolved to adopt measures to promote the progress of evangelical religion among the native tribes of New Zealand, and the establishment of schools, where necessary, for their instruction in the English language. Ministers were urged to press upon young men fitted for the work the duty of devoting themselves to the Christian ministry; and the necessity of speedily making provision within the Church for their suitable training engaged the attention of the Conference. After the dispatch of some other important business, the Basis of Union and other papers on Questions and Formulæ to be put to ministers and to office-bearers before admission, were ordered to be sent down to presbyteries and kirk sessions which were invited to concur in the same.

It was then agreed, That a Convocation be held at Auckland in or about the month of November, 1862, on such day as the President of the Conference, or the Moderator of the Presbytery of Otago for the time being may appoint, and that it be a recommendation of Conference to the various presbyteries and kirk sessions

to appoint representatives to attend that Convocation, and give in their respective deliverances on the Basis of Union, with power to constitute themselves into a General Assembly of the Presbyterian Church of New Zealand.

Thus terminated, in the view of the Church's friends, of that day, one of the most interesting and important movements which had taken place in the Colony, and which, it was confidently believed, would be fruitful of beneficial results to the church at large.

The Convocation met in Auckland on 21st November, 1862, at which the Revs. W. Will and A. B. Todd were present as Commissioners from Otago. After a very close examination of the returns made, and an exhaustive discussion on points suggested in these, it was resolved, with the full consent of the Otago deputies, to alter the Basis of Union agreed to at the Conference at Dunedin, to this extent: The Directory of public worship, the Form of Presbyterian Church Government, and the Second Book of Discipline are to be the Standards of the Church *only in so far as they are applicable to the circumstances of the Church.*

On the 25th November, the Rev. John Macky, of Otahuhu, conducted Divine Service in St. Andrew's Church, Auckland, and preached an appropriate sermon from Ephesians i. 22, "And hath put all things under His feet." Thereafter, on the motion of the Rev. D. Bruce, which was seconded by the Rev. W. Will, it was unanimously agreed to, "That the ministers and elders now assembled in accordance with the resolution of Convocation at its meeting on 21st November, 1862, and on the Basis of Union adopted by the said Convo-

cation, do now, in the name of the Lord Jesus Christ the Head of the Church constitute themselves the first General Assembly of the Presbyterian Church of New Zealand, and appoint the Rev. J. Macky Moderator." The Moderator took the chair and having constituted the Assembly suitably addressed it. The Revs. A. B. Todd and G. Brown were appointed clerks, and the roll having been made up the Moderator called on the Members of Assembly to stand while the Basis of Union was read. That was then formally adopted by the Assembly as the Basis of Union of the Presbyterian Church of New Zealand.

The Assembly among other things adopted and approved of the report of their own Committee on Psalmody and Aids to Devotion, which recommended the adoption of a Hymn-book, and the introduction of two manuals of Divine Service, and while, in their report, the Committee admitted the propriety of improving the Psalmody of the Church, it deemed it inexpedient to recommend the introduction of instrumental music in aid thereof, but left it to the judgment of each congregation to act in this matter according to its own views and circumstances.

An influential party in the Presbytery of Otago heard of these proceedings with painful suspicion and distrust. The alteration in the Basis of Union was serious enough in itself, because it opened a wide door to innovations of every sort. It was maintained, and with reason enough, that the modification simple as it looked, was an effective bar to immediate progress, and made it incompetent for the convocation to constitute as an Assembly before submitting their amended clause

for concurrence to the parties who had agreed to the original Basis. That was, no doubt, the formal ground of rupture between the Churches. But beneath that technical objection there lurked the fear that the northern brethren aimed at certain departures from the ordinary Form of Presbyterian worship. They read between the lines, and interpreted the alterations in the light of the Assembly's subsequent legislation; and as authoritative documents which they had in hand put them in possession of the whole facts of the case, without calling for the report of their own commissioners, the Presbytery refused to homologate either the action of the convocation or the later proceedings of the General Assembly.

When the Presbytery of Otago met in June, 1863, it was evident that all the members of the court ranged themselves in three parties, according to their views of the important question which they then assembled to discuss. One, including the Revs. D. M. Stuart, A. B. Todd, and others considered that the Auckland basis was a decided improvement on that agreed upon in Dunedin; a second party included the Revs. Dr. Burns, Urie, and others who preferred the Dunedin basis and were opposed to the amendment which had been carried at Auckland; and the third party, consisting of the Revs. W. Bannerman, McNicol and an elder, were even then prepared for a final rupture with the Church in the North. Between the first two parties there was a compromise effected. In order to the consummation of the union on which their hearts were set Messrs. Stuart and Todd were prepared to fall back upon the Dunedin basis on which there was ent're unanimity;

and therefore the amendment, which was in favour of the Auckland basis, was altered in order to secure a harmonious deliverance of the Presbytery. It was hoped that the General Assembly might be thereby induced to return to the basis on which all were fully agreed. The motion of the Rev. D. M. Stuart which was carried, was not transmitted to the Assembly, simply owing to the omission of some such clause as this "that this resolution be transmitted to the Assembly." At a subsequent meeting of the Presbytery held at Tokomairiro from which the Revs. Dr. Burns, Will, Todd, and others were absent, the Rev. D. M. Stuart was denied the liberty of adding to his motion the omitted words; and it was resolved not to send commissioners to the General Assembly indicted to meet at Wellington in November following.

Two communications were laid on the table of that Assembly. One of them was from the Presbytery of Otago addressed to the President of the late Convocation at Auckland, protesting that it was *ultra vires* of the members of Convocation then met to constitute as an Assembly, on any other basis than that adopted by the Conference at Dunedin in 1861. The other communication was a protest against that deliverance of the Otago Presbytery, signed by the Revs. D. M. Stuart and W. Johnstone, and Mr. John Gillies, elder, on the ground that the action of the Presbytery was unconstitutional in refusing to acknowledge the authority of the General Assembly constituted as it had been with the full consent of their own commissioners, specially instructed to concur therein. After a very earnest discussion on the subject, and after such explanations had

been given as it was hoped would clear the way for a reconciliation the following resolutions were unanimously adopted, namely :—

I. Whereas doubts have arisen concerning the intention and meaning of a part of Clause II. of the Basis of Union, the Assembly hereby declares that the object aimed at by that clause was to obviate the inconsistency between the actual usages of the Church and the usages recommended in some of the formulas referred to, and that the Assembly fully recognises all the principles of church government and order laid down in all or any of the subordinate Standards therein referred to, but at the same time considers that in certain of the details a scope for modification is required.

II. That with the view of bringing about a thorough understanding and cordial union with the brethren of the Presbytery of Otago, the Assembly resolves to appoint Commissioners to attend a meeting of that Presbytery, and to take such steps in concert with their brethren there as, by the blessing of God, may be calculated to promote these ends.

Commissioners were accordingly appointed. But before the conference took place the Presbytery of Otago by a formal and official act retired from integral connection with the church in the north. At a meeting held in December, 1863, it was resolved to decline to recognize the union until a return should be made to the original basis, and until all legislation depending upon the altered basis was repealed. The motion carried was as follows :—“ Whereas the Presbytery has protested against the alteration which the Convocation at Auckland had made in the Basis of Union agreed to

by the Conference at Dunedin; and whereas the General Assembly disregarding that protest have refused all redress in the matter complained of, it is resolved that the Presbytery adhere to its protest and decline to proceed further in the prosecution of the Union on the altered basis as interpreted by the legislation of the General Assembly, as in direct opposition to the fundamental principle of the Confession of Faith, namely, that nothing is admissible into the worship of God, but what is appointed in His own Word."

The deputies from the north having addressed the Presbytery of Otago at a meeting held in September, 1864, the following resolution, on the motion of Mr. Bannerman, was unanimously agreed to:—"The Presbytery having heard the Commissioners, and having considered the explanations given by them, resolved that union be consummated between this Church and the Presbyterian Church of the North, on the basis of an independent jurisdiction in the several synods in regard to worship, discipline, and government; and the temporalities of the Church." Commissioners were appointed to the General Assembly indicted to meet at Christchurch in November following.

In 1865, the Assembly met in Dunedin with the hope of consummating the much desired union of the Churches and disappointment was expressed that an extraordinary meeting of the Presbytery had not been convened, in order that there might be a Conference on the points in debate. Commissioners, however, had been appointed to address the Assembly; one of whom—Mr. Bannerman—referred to some legislative acts of the Assembly which, he maintained, justified him and

others in resiling at present from union with the Northern Church. The Assembly had departed from the prospective arrangement made in Dunedin for the constitution of Provincial Synods and had resolved "That in the present circumstances of the Colony the action of the Church should be limited to presbyteries and a General Assembly, and that in the meantime synodical operations should be left in abeyance." And, with regard to the innovation sanctioned by the Psalmody Committee, he reminded them that at the Conference in Dunedin a proposal which was made for the introduction of a Hymn Book met with decided opposition, and was in consequence of that withdrawn. These things and the startling innovation as to instrumental music should not, he maintained, have been considered, except on overture from the Presbytery; and both Mr. Bannerman and his fellow commissioner (Mr. Meiklejohn) urged upon the Assembly a union of co-operation as the only practicable thing at present.

At a subsequent meeting, the Rev. D. Bruce stated in explanation of the objectionable clause which had been added to the Basis, that it was recommended in several of the returns that the Conference should draw a distinction between what they considered doctrinal standards, and the historical books; and the recommendation which commended itself to the Conference was that they should give a prominence to the doctrinal standards which they were not prepared to give to the historical books. That was done; but it so happened that the first book of discipline was left out. Thereupon it was proposed that the first book should be included as well as the second, inasmuch as it was one of the

historical books of the Church. This was done then and there; but as several members stated that there were things in both books to which they could not conscientiously subscribe, the addition was then made to the second article, "in so far as these latter are applicable to the circumstances of the Church." Although, as the words stood, they did appear to have reference to the Presbyterian doctrine and form of government, yet they were meant to refer only to the Books of Discipline. He thought the Presbytery of Otago had made a mistake in not sending commissioners or a deputation to the Assembly at Wellington. Had it been stated that the words were liable to be misunderstood and that they were looked upon with jealousy by Otago, they would have been at once expunged. They regretted that there should be any misunderstanding, and if the Presbytery of Otago would put forward in tangible form what would remove all difficulties and misunderstandings, the Assembly would be quite willing to acquiesce and to put an end to such a state of things as then existed.

But his eloquent pleadings were in vain, and on the motion of the Rev. C. Fraser, the following resolution was unanimously adopted, namely, "The General Assembly record the unanimous expression of their regret at the failure of the negotiations entered into with the view to union with the Presbytery of Otago. The Assembly while they will rejoice in co-operation with all Evangelical Christian churches will have special satisfaction in co-operating with the brethren in Otago in promoting the general cause of the Presbyterian Church throughout New Zealand. The Assembly will

rejoice when the way shall, in God's providence, be opened up for a complete union between this Church and the Presbytery of Otago."

There seemed no reason in point of principle why the union should not then have been effected; but in the course of the discussions and controversies which at that time took place, the practical difficulty had begun to manifest itself; and it had become obvious that no Assembly meeting out of Otago could be got together at that time, which could fully represent, or command the confidence of the whole church north and south. It was on this ground perhaps, mainly, and not on the ground of principle that the Church of Otago closed the negotiations by declaring it best to rest satisfied in the meantime with a union of co-operation.

With the exception of the usual courteous interchange of commissioners, no movement in the direction of union was made until the year 1870, when the desire for closer relations with the Church of Otago was revived in the north, and received accentuated expression in a deliverance of the Assembly in connection with a kindred proposal which went up from the Presbytery of Canterbury. When an overture from that Court anent union with other churches was read in the General Assembly, the following resolution was unanimously agreed to:—
"That the Assembly, while thoroughly sympathising with the object aimed at by the overture are of opinion that it will be more effectually attained by confining their attention in the meantime to the question of union with the Synod of Otago and Southland, and, with the view of furthering this most desirable result, hereby agree to appoint a Committee to consider the practica-

bility of such union, and to confer with any Committee that may be appointed for the same purpose by the Synod of Otago and Southland." In 1871 in response to that action a Committee was appointed to confer with the Union Committee of the Northern Church, and to consider in what way might be best carried out the union of co-operation which had nominally existed between the churches. Three years later a scheme was submitted to the Assembly and generally acquiesced in; though a re-consideration of certain points was suggested to the Otago Church, and though the basis proposed was felt to be a meagre one, yet the Assembly was so persuaded that results of the highest practical value would flow from the contemplated union, that they professed their cordial willingness to accept the basis offered in default of getting one broader and more to their mind; and deputies were accordingly appointed to the Synod of Otago with power as commissioners from the Assembly to complete the Union negotiations on the terms already accepted, and to arrange preliminaries for the confirmation of the union.

"The two churches are one in matters of belief and polity, why not in administration?" says the Rev. D. Sidey, of Napier, in a letter on the subject published in the *Evangelist*. "Does this position of severance, and the rigid attention of each district to its own needs and interests tend to promote that high spiritual life among our people which our polity as a church contemplates? Does it induce that fine public spirit which lies at the root and runs pervasively through the whole course of the Christian life? It does not seem so. Its tendency is to dwarf what we should most cherish and what

would do us most honour, yet public spirit be low in our church, and its power for good is small. Whatever tends to weaken it, becomes a pernicious leaven in the members of the community, and consciously and unconsciously acts as a disintegrating quality. And not only is it hurtful to the members of the church itself, but it produces a most unfavourable impression on those outside our communion who are favourable to the Christian faith. However short-comings these parties themselves may be in this particular, they are sharp enough to discern its want in others, and are unquestionably unfavourably affected to the church where it is found deficient. If there be any two things that a Christian church should care for more assiduously than any others, it is to secure the vigorous life of its own members, and to have the favourable opinion of all outside its pale to its consecration to Christ and His cause. In these respects a union of the whole body of Presbyterians in the colony would very much better serve this purpose than severance."

The Synod generally approved of the basis recommended by its committee and remitted it to kirk sessions through presbyteries for their consideration. The Moderator was also instructed to call an *ad hunc effectum* meeting of Synod in September following to receive returns with a view to the final consideration of the subject. This was agreed to as the Northern Church had arranged for its consummation in January, 1877, in the event of the Church of Otago concurring with the scheme of its own committee. The Rev. A. H. Stobo, confeder, and the Rev. J. B. Elmsley, of Christchurch, used the Press for the diffusion of information, and for the stimulation of interest in the subject.

The Synod, met, *ad hunc effectum*, with a full attendance of members. The Moderator (Mr. Alexander) and the Clerk (Mr. Bannerman) were both absent. On examination of the returns, it was found that 25 kirk sessions were in favour of union and 11 were against it. Such an expression of the mind of the Church in favour of the movement was felt by the majority of members to clear the way for their cordial acceptance of the basis and justified forward action in the direction indicated. But their hopes were disappointed. It was found that the minority of the Synod were resolutely opposed to union and determined by every means in their power to frustrate it. Their efforts were first directed against it on technical grounds. As the scheme had been remitted to kirk sessions through presbyteries, it naturally received fresh consideration on the part of some of the higher courts. It thus came about that one presbytery which the previous year had declared in favour of union came now to a contrary decision by a majority of one, at a very small meeting. The returns from presbyteries—whose votes were now equally divided—were sent up to the Synod along with the returns from kirk sessions, which alone had been asked for.

The anti-unionists vigorously insisted that the Synod should be guided by the *last* returns from presbyteries. The special reason of their laying so much stress on the slight alteration caused by the change of mind on the part of the one presbytery referred to was, to shut up the Synod from proceeding farther in the direction of union on a merely technical ground arising out of a resolution passed at its previous meeting at a sederunt.

subsequent to that at which the question of union had been discussed. The resolution was as follows:—"That the Synod adopt the principle of the Barrier Act, and send down the following as an overture to presbyteries and kirk sessions"—the substance of the overture being that a majority of presbyteries and kirk sessions be required in order to the passing of any new measure.

While some contended that the Synod had bound itself to be guided by the literal terms of the proposed Barrier Act, others held that in agreeing to adopt, in the meantime, its principle, they only declared their intention to act—as the Synod had usually done—in accordance with the declared mind of the Church; and as no Barrier Act in existence in any other church required a majority of both sessions and presbyteries before any measure could be passed, they held that in this case the fair construction of the resolution, as well as their declared understanding of its meaning at the time of agreeing to it was, simply, that the Synod should be guided by the majority of the returns sent in by the kirk sessions, which, in this instance, showed that a majority of these in every presbytery of the Church was in favour of the union.

At the threshold of the discussion the Rev. L. Mackie and others took a decided stand, and threatened the Church with disruption. It was intimated on behalf of the minority that if their objection on this technical ground were over-ruled, and if the motion for union were allowed to be put before the Synod for consideration, they would enter into no discussion in regard to it, but would lay their protest on the table of the House and retire, leaving to those who would remain the whole

responsibility of whatever action they might choose to take. They were prepared further, it was intimated, to take what steps they considered necessary for the purpose of protecting the interests of the Presbyterian Church of Otago and Southland. The objection however was over-ruled by the majority, and after much time had thus been lost, the question of union was entered upon. After a very full and earnest discussion of the whole subject the following motion was carried, namely, "That the Synod approve of and adopt the scheme of union contained in the report of 1875 and resolve as speedily as practicable to form a union with the Presbyterian Church of New Zealand in accordance with the said scheme." From respect to the opinion of the minority, however, it was felt that it would be undesirable to press the matter to its last issue, and accordingly a resolution was unanimously adopted to the effect that it was inexpedient to proceed further in the matter of union, on the proposed basis, at the present time.

It was unfortunate that those opposed to the movement had no more solid ground than the merest technicality to stand upon, and that they resorted to a threat of legal proceedings in order to carry their point. The object of the meeting of Synod as the resolution thereon, passed at the previous meeting, expressly declares, was to receive the deliverances of kirk sessions, no mention being made of presbyteries at all.

At the following meeting of Synod the Union Committee expressed their sorrow at the unexpected issue to which their labours had come, and, at their own request, they were discharged.

Three years later, the subject of union, as was inevitable, was made prominent in the speeches of the Deputies from the north who addressed the Synod. The Rev. Mr. Sidey, of Napier, Moderator of the Assembly, in a speech of considerable merit breathed his aspirations for a full, large, and comprehensive union. "There has been," he said, "no joint action to secure the application of our principles to measures bearing on the legislation of our country, and vitally affecting our position and work within it. There has been no union to mould or guide public opinion on the great questions which go to make a nation. Beyond one or two feeble attempts to promote a federal union between the two bodies which have always landed in the miserable abortion of the first effort—that the Church of Otago preferred a union of co-operation to that of incorporation—there has never been any approximation of the two Churches, so far as I know, for any purpose great or small. When I think of that, and the work given us by God to do for this land, and the vast need there is for that which is peculiar to our organisation within it, my joy in addressing you is vastly modified. I feel it turned to deep and genuine grief. In the very largest place of my soul this joy is turned to sorrow. Will you bear with me while I indicate the grounds of my grief? It proceeds to a great degree from two sources—the effect of our disunion upon the religious thoughts and life of our nation, and its bearing upon its political actions. . . . There has never been one united appeal to the country on any of those great interests with which the Presbyterian Church is entrusted.

There has never been any attempt to carry out for practical purposes the resolution of the Otago Presbytery which preferred a union of co-operation to that of incorporation, and it may safely be said there never will while they remain to each other as they do now. Why, Moderator, what can we do but grieve when he thinks of such a state of things as that, and the consequences which have flowed and are flowing from it? It would require something vastly more or vastly less than human feeling to command any other sentiment from me: constrained to tell this Synod that I can do nothing else, but repine over the fact of our severance, and the miserable consequences it carries with it, to the cause of God. It shows, I fear, that we are still a stubborn and stiff-necked generation, who have been slow to learn wisdom in the very regions where our forefathers failed. We are somewhat like the engagers and proprietors of the covenant, who would spend their strength and energies to settle the grounds of the quarrel, while the men of another faith were robbing them of their heritage. "And what hinders this union," he asked, "if there be so many reasons for it? I believe some of the Otago brethren imagine there would be a loss of prestige and interest and importance in their own borders, if this union were carried forward. A loss of prestige and importance where they are asked to surrender nothing. I confess I know not where, or how. In my way of looking at it there would be nothing but gain, and great gain to all parties, and gain most of all to Otago. But might not something short of this incorporation of the two bodies serve all good purposes? Might not some modification of it suit all pre-

sent necessities, and help on the larger consummation in time? Might there not be union of the Church of Otago and that portion of the New Zealand Presbyterian Church which is situated in Canterbury? Is not such a thing as that practicable? and does it not promise more to Canterbury and Otago than the larger union? Well, I cannot tell whether it will be practicable or not. If my information be correct it would not. The Canterbury people do not wish it. But if it were, what possible difficulty would be overcome that retards the larger question, or what advantage would it bring? Would it act as a hallowed salt on that circle of religious society to which we belong throughout the country? Would it adjust the relationships of our body with our civil institutions? Would it be the means of invoking to a larger extent the blessings of God upon our organisation? I do not believe it. On the other hand I feel persuaded that it would hinder and entangle the whole bearings of the Presbyterian faith in this community, and be a new departure of folly to it, similar to, or more than, those which have already defaced its beauty and marred its work in more than one eventful period of its history. If a thing be worth doing it is worth doing well."

The Synod expressed the hope that at no distant date the obstacles which prevent the incorporation of the Churches might be removed, and a union established on a satisfactory basis.

The following year—1881—the debate on this subject in Synod was marked by a change of front on the part of some of the members. Certain leaders and fathers of the Church who had warmly pleaded, and laboured

energetically for the consummation of union, now vigorously opposed all movement in that direction, while, at least one other member, as the result of an official visit to the sister church, carried over the fervour of his impetuous eloquence to the other side.

At the conclusion of a vigorous debate on the subject, a union committee was appointed which addressed itself with some enthusiasm to its task, and elaborated a scheme which commended itself to a considerable section of the Church. The Assembly in the North with rare magnanimity made every concession that was asked, and agreed to every proposal that was made, and to crown all, consented to allow Dunedin to be made the head-quarters of the united Church. A vigorous controversy was carried on in the columns of both the religious and secular press and a statement, urgently commending the scheme, was signed by some of the city elders, and scattered broadcast over the land. An examination of returns at the meeting of Synod in 1885, showed that while 22 Kirk Sessions and 3 Presbyteries were in favour of the contemplated measure; 14 Sessions and 2 Presbyteries were adverse to it. After an earnest discussion which was carried on in excellent spirit and with abundant vivacity, the following resolution was carried unanimously on the motion of Dr. Salmond, the committee's convener:—
“The vote of the Synod having shown that there is no reasonable prospect of obtaining such measure of unanimity in favour of an incorporating union of the Presbyterian Churches within New Zealand as would justify further prosecution of the enterprise the Synod judges it inexpedient further to implement its

finding (in favour of union) and discharges (the Union Committee) a result which caused widespread dissatisfaction in the North. It will thus be seen from the above narrative that the demand for the unification of the Churches has been deep and persistent. The Synod never faltered in its deliverances in favour of an incorporating union (co-extensive with New Zealand). Its face has ever been turned towards that consummation, and it has been restrained from carrying out its conviction, partly by its respect to the adverse views of a considerable minority, and partly by the knowledge that the advantages of union can be secured only when it is effected with cordiality, and enthusiasm, and substantial unanimity. It does seem as if the minority might, along the line of discussion, had argued their side of the question on narrow and selfish grounds. They seem to have kept their eyes always fixed on Otago, not on the possibilities of a grander, further-reaching Christian force and efficiency in a united national Church. The outcome of that, as the dominant spirit, may be, that the Church may stiffen and crystallise into a hard, narrow, provincial presbyterianism. Under the beneficent influences of union, we believe, the churches in New Zealand would rapidly pass into a new condition of coherence, strength and maturity. Without sacrificing any principle, or surrendering any historic quality, they would assume a new position, and enter upon a grander career, in which they would be in living touch with the great social, educational and political questions of the day.

to be in abundance and independent of the State and of the Government. The Church property.—Application of the revenues.—Bazaars.—Number of Communicants.—Meetings of Synod.—Elders.—Committees of Management.—The Ministers respected by the people.

As early as 1859 the Rev. W. L. Johnston proposed the establishment of a Widows and Orphans' Fund, but it was not till after the lapse of four years that, on the motion of Mr. Morris, a practical movement was made in the direction suggested, by the appointment of a committee to frame a constitution to be submitted to the following meeting of Synod. It was then agreed that every minister of the church should pay into the Fund the sum of £5 annually—these contributions to be supplemented by an annual collection for some years. The latest report shows that the Fund has been making steady progress. With a revenue from all sources of some £750, it has reached a capital of £5,635. There are now 14 beneficiaries dependent upon it—6 widows and 8 orphans—whose annuities in the aggregate amount to £315. In 1873 the Synod inaugurated a scheme for creating an Aged and Infirm Ministers' Fund which secured the sympathy and active assistance of the church at large. The Rev. Dr. Begg preached on its behalf in the First Church, Dunedin, and presbyteries, by instruction of the supreme court, appointed committees to take the matter specially in hand. A considerable sum of

Widows and Orphans' Fund.—Infirm Ministers' Fund.—The Church property.—Application of the revenues.—Bazaars.—Number of Communicants.—Meetings of Synod.—Elders.—Committees of Management.—The Ministers respected by the people.

money was collected throughout the church in aid of the fund; and ministers are required to make an annual contribution to it, at the rate of £2 each per annum. With a total income for the year of £639 (out of which the sum of £225 is paid to two annuitants) the capital is now reported as amounting to £4,358.

The estate acquired by the church for religious and educational uses, according to the Terms of Purchase of sections in the original Otago Block, comprised 22 town, suburban, and rural properties of $60\frac{1}{4}$ acres each, or $1,325\frac{1}{2}$ acres in all. For the first nine years of the settlement the revenue derived from these lands did not exceed an average annual value of £34. But in 1858 it showed an upward tendency, and, a few years later, yielded close on £1,000. Had the Presbytery seen meet it might have appropriated a large proportion of that revenue to aid in the payment of ministers' stipends, without any violation of the terms of the trust; but since the year 1855 no portion of it has ever been used for that purpose. It has been expended mainly on the purchase of sites for churches and manse, and in grants in aid towards the erection of manse in various parts of the province.

Two-thirds of the annual revenue were set apart to form what is called the Ecclesiastical Fund. That is applicable, according to such regulations as the supreme court of the church may prescribe, both to the building, or repairing of manse and churches; and to the endowing, or aiding in the endowment of, any Theological chair or chairs in connection with the church in any college or university in the province. The remaining third forms the Educational Fund,

which is applicable, under the direction of the Synod, for the erection and endowment of a literary chair or chairs in any college or university in Otago.

In addition to that large estate, there are three valuable properties in Dunedin which, as we have seen, were gifted to the Church by the New Zealand Company, and which now materially contribute to the Ecclesiastical Fund. The Church hill is occupied as originally designed; but the manse and college sites acquired so large a mercantile value from the sudden and rapid growth of the Provincial prosperity that the Trustees, empowered by the Provincial Council, leased them for business purposes and after all claims of the First Church congregation upon them had been met, the revenue yielded by them has been expended in the interests of the Church at large.

From these funds a grant of £400 in aid of manse-building is given to every congregation; and £50 every 5 years, or £ for £ locally contributed, is granted for repairs; and £ for £, not exceeding a total of £1,500, is granted, by regulation, to every congregation for the purpose of erecting a church.

But though munificent provision has thus been made for the building of comfortable and commodious churches and manses throughout the province, yet bazaars, and other doubtful means of raising money for the liquidation of debt, are resorted to by some of our people. At the meeting of Synod in January, 1871, when, in the course of discussion on the State of Religion, reference was made to this method of building churches, or extinguishing debt, one of our evangelical ministers warmly denounced the practice,

and most of the members of the court concurred in the remarks which he made. But notwithstanding that public protest made against them, bazaars continued to be held to the serious damage of vital religion in the province. When in June, 1884, one congregation advertised that a soiree and concert and dance would be held in aid of their manse building fund, the Presbytery of Clutha, on the motion of Mr. Bannerman, promptly expressed its disapproval of the means adopted, in so far as the dance was concerned, and consistently directed that the money so received should not be used for the purpose indicated. The employment of such means in spite of all arguments urged to the contrary, was held to be unscriptural, and unwholesome in its ultimate effect. It does not tend to create and foster a habit of dutiful giving to God, but operates rather in an opposite direction. It is apt to lower the tone, and degrade the motives, and paralyse the impulses which keep open an ever-flowing spring of Christian liberality.

There are now in Otago and Southland 57 fully organised charges, exclusive of mission stations, in connection with the Church. The number of communicants enrolled is not much short of 12,000. And that the ministry is not wanting in earnestness, and a vigorous vitality, and in the presence of the Holy Spirit to put the stake of a divine efficiency upon its work, is indicated by the fact that some 800 persons, mainly on the profession of conversion, had their names added to the rolls during the past year.

The meetings of Synod, from the very beginning, have been characterised, not merely by the large attendance of ministers, but also by that of a large

body of elders, manifesting on the part of both alike interest in their work and welfare of the Church. The representative system was early adopted, and the Sessions in remote districts are empowered to elect representatives in Synod from the fellowship of any of the congregations within the bounds. It will not be to these honoured office-bearers have well been called "one of the spiritual powers and glories of our Scriptural system." Their voices are not often heard in the Supreme Court of our Church, but they always watch with keenest interest the progress of debate and to their prudence, piety, and wisdom, under God, the Church owes, in large measure, the purity and prosperity which she enjoys. In the proposed innovations in the conduct of public worship never failed to awaken keen discussion, which sometimes broke into polemic heat. The proposal to introduce hymns and later on, instrumental music into the Churches, awakened controversies which ran their course through press and vestry meetings over all the land. Marriage with a deceased wife's sister having been legalized by the Colonial Parliament, the subject was brought by orators before the Synod, and caused an animated and hot discussion which did not lack a wonderful discord of thoughts and sentiments on the whole question. The Synod by a majority declared its adhesion to the doctrine of the Confession on the Forbidden Degrees. It has since that time been usual to find Committees of management in many of the congregations have taken the place and discharge the functions of Deacons' Courts. It does happen at times that men are elected to office who are lamentably lacking in the

most fundamental qualifications for it. The exhibition of a singular incapacity for managing their own business affairs is curiously held to be no good reason why they should not be entrusted with the control of the secular affairs of the House of God. The admission of men like that to the lower courts has oftener than once threatened disaster to congregational interests. But such instances are happily exceedingly rare, and the great body of the deacons and managers are men of excellent spirit, loyal to duty, and able and wise in the performance of it.

Nowhere out of Scotland, perhaps, do ministers enjoy the respect and confidence of their people more than they do in Otago. Fidelity and earnestness in the discharge of public duty are on all sides honoured and esteemed; and even if a man be wanting in some of the graces, and violate some of the social conventionalities of the position which he fills, let him be only diligent in work, and watchful for souls, his people are often graciously indulgent to him, and hold him in reverence for the sake of the Master whom he serves. Sometimes the minister is credited with qualifications which he doesn't possess, and embarrassed by quite singular demands upon his resources. We have been invited, for instance, to examine the children in a state school, prior to the annual distribution of prizes; and after six hours assiduous attention to that work, we have been marched off to the parade ground, with the request that we would be kind enough to inspect the volunteers! If the stipends do not appear to compare very favourably with those of some of the other colonies; if the dividend looks small when put

alongside of salaries paid in New South Wales and Victoria, there are circumstances of the Otago ministry, out of sight which, brought into relief, put the facts very much the other way. Those who cannot give in gold are often ready to give in kind. The minister's barn is often filled, and his pantry replenished with the first-fruits of the fat of the land. And when furlough is needed for wearied brain or broken health, with bright, kind words of encouragement and love, they pour of their gold into his hands and send him, for a season, into sunnier climes to seek recuperation and repose. That was always our experience, and the experience of many more whom we could name.



CHAPTER XX.

Planting of the churches of other denominations.—Anglican Church.
—Wesleyan Church.—Congregational Church.—Baptist Church.
—Union Church.—Salvation Army.—The Otago Home Mission.
—Ministers' Conference.—Roman Catholic Church.—Jews'
Synagogue.

WHATEVER opinions may have been privately entertained in some quarters, on the subject of the ecclesiastical character of the settlement, our Presbyterian pioneers, as a church, did not formally assert, so far as we know, any claim to an exclusive right of occupancy of the land. Although aspiring to become in the very best sense of the word a national church, and lifting high its blue banner under heaven's broad arch, yet it looked without jealous feeling, or grudge, on the planting of Christian churches around it, which were called by other names than its own, and joined heartily with them in the common work of advancing the Kingdom of our Lord. The existence and multiplication of denominations other than Presbyterian, has been doubtless fruitful of most beneficial results. In the exposition of its theological system, in the administration of its admirable polity, in the spirit and purpose which have animated it, and above all in the remarkable energy and efficiency that, as a rule, have characterised its life and directed its movements, our church is broader, better, stronger, purer, and a more powerful factor for good in the colony, than it would have ever become, had it been free from the stimulating and

expanding influences which, operating on every side, have, in some measure, in the providence of God, softened and modified some of its more rigorous confessional aspects, and the austere simplicity of its ancient directory of public worship.

Soon after the arrival of our pioneers in Otago, Bishop Selwyn visited Dunedin in the course of a tour that he made through his diocese, which was at that time co-terminous with the entire colony. He was then requested by those members of his own communion who had made their homes in the new settlement, to supply them with a clergyman of their own denomination. But he declined to accede to their wish on the ground of their inability to contribute an adequate support, and counselled them to make good use of the privileges which they had and give earnest attendance on the ministry of Mr. Burns.

As early as December, 1850, subscriptions were publicly invited on behalf of building an Anglican church. But slow progress was made with the movement, for on the arrival of the Rev. Mr. Fenton from Auckland, in 1852, the only suitable place available for public worship was the Court-house, where the congregation continued to assemble till they had erected an ecclesiastical home of their own. Mr. Fenton continued in the active service of the ministry first in Dunedin and afterwards at Waikouaiti, till 1863, when he returned to England. He was succeeded by the Rev. Mr. Edwards, the present incumbent of St. Paul's, whose new church in Stuart Street, was opened by the Bishop of Christchurch on 5th April, 1863. In June of the following year the Rev. Mr. Grainger arrived, as

assistant curate at St. Paul's; and in 1865 a new church—All Saints'—was opened in Cumberland Street, of which Mr. Grainger became the incumbent. He was succeeded by the Rev. A. R. Fitchett who had transferred his services to this denomination from the Wesleyan church, of which for many years he had been an able and popular minister. A third congregation—St. Matthew's—was organised for the benefit of those who resided at the southern extremity of the town.

In many of the suburbs and in most of the larger centres of population, congregations, in connection with this denomination, have been successfully formed; and in the absence of a regularly ordained Christian ministry, the Church has ever been under obligation to a large body of educated and intelligent men who as lay readers have rendered cheerful service to those among whom they lived.

The Anglicans of Invercargill opened a place of worship in Tay Street as early as 1861, when, through the settlement of the Rev. Mr. Tanner, the regular ministrations of an ordained clergyman were secured. Before his arrival Mr. T. J. White had officiated with acceptance as lay reader.

Some three years later, St. Paul's Church was opened of which the Rev. Cooper Serle, who was practically a Congregationalist, became incumbent. The Bishop of Christchurch who claimed jurisdiction and control over Mr. Serle, and St. Paul's Church, inhibited him from conducting Divine Service in that or any other building in the town. Mr. Serle, however, repudiated his claims, and publicly announced his separation from the Anglican church.

Early in 1869 public attention was directed, by means of letters in the Press, to a difference of opinion which existed among members of the Anglican church in reference to the appointment of a bishop to the diocese of Dunedin. Dr. Jenner, who had been chosen and consecrated to the high office, was charged with being in sympathy with the ritualistic practices which had created so much anxiety and strife in the Church at Home. Information on the subject was widely diffused, and excited some ferment in the Anglican churches throughout Otago. In February Dr. Jenner arrived in the colony, and gave a dignified public vindication of the position which he held. Some six weeks later, the Diocesan Synod assembled under the presidency of the Bishop of Christchurch. A motion in favour of the confirmation of the appointment of Dr. Jenner, as bishop of the diocese, was submitted to the Church, and negatived by a majority, after a very able, and animated, and long protracted debate. He therefore returned to England; and the Rev. S. T. Nevill who had previously visited Otago as bishop nominate, was consecrated at St. Paul's Church, Dunedin, in June, 1871.

Bishop Nevill has been unwearied in his endeavours to magnify and extend his own denomination. Holding the opinion that a cathedral is an essential requisite to the complete organisation of every diocese, he has, for some years past, with a rare devotion, applied himself to the task of securing a church of cathedral status in which (to use his own words) "he may take his rightful place in his own seat, and address the people with the voice of a father in his own home" At a recent meet-

ing of the parishioners of All Saints' Church the Bishop offered to contribute £2,000 in liquidation of the debt with which the congregation is burdened, on condition that the church, school, and parsonage be conveyed to trustees as a cathedral site. The meeting agreed by a majority of those present to accept the generous offer which was made, and to petition the General Synod to direct that the transfer be made according to the Bishop's wish.

The Rev. Mr. Buller, on the occasion of one of his visits to Dunedin in January, 1862, convened a meeting of members of the Wesleyan church to be held in the Court-house, to consider matters affecting the interests of the denomination in Otago. It was then announced that the Rev. Isaac Harding had been appointed to labour in Dunedin; and it was unanimously resolved to proceed at once with the erection of a church. Mr. Harding arrived in March, and the newly formed congregation met stately in the First Church, the use of which had been kindly accorded to them on Sabbath evenings by the Session. It was there that on the 12th May the first Wesleyan tea-meeting was held at which the Rev. Dr. Burns, on the motion of their own minister, Mr. Harding, presided. Dr. Burns, on that occasion, in the course of a most interesting and genial address, told the meeting that he rejoiced at the planting of a Wesleyan church in Dunedin, and at the advent of a suitable staff of Wesleyan ministers, to assist in meeting the urgent spiritual necessities of the vast tide of population which for nine or ten months had been rolling its broad waves on the shores of Otago.

A site in Dowling Street was gifted to the congrega-

tion by a friend of the church, and there a suitable building was erected, and formally opened for public worship in July. The following year, in consequence of the demand for additional accommodation, it was considerably enlarged. Right earnestly Mr. Harding threw himself into his work, and made good use, in the interests of religion, of the hearty Christian workers whom he found to hand, or in town and hamlet and on lonely hill side. A church and Gospel ministry were soon planted at Invercargill; and at most centres of population along the valley of the Clutha, with praiseworthy energy and zeal, chapels were built, and services with some regularity were held. At Gabriels, Monroes, Lawrence, Wetherstones, Evans Flat, Manuherikia, and later on at Waipori, zealous and able local preachers usually officiated, and helped forward the Kingdom of our Lord. A resident minister was early appointed to labour in the Tuapeka district. At Milton a site was gifted to the congregation, and a place of worship was soon erected there. The first minister who laboured in the Wakatip district was the Rev. Mr. Shaw, who followed the bulk of his congregation to the West Coast on the discovery of gold at Hokitika in 1865. The Rev. Mr. Burchett, for some years occupied the pulpit of the Union Church at Naseby, and for a considerable length of time Mr. Flamanck has rendered good missionary service to the various stations, and mining centres on and around the Maniototo plains.

Meanwhile church interests languished at the centre. Both the site and the building were, in large measure, jointly responsible for that. The former, in consequence of municipal improvements, had been largely

cut off from communication with the rest of the town, and now stood aloft in impressive isolation at the top of some 70 steps; and the latter was cold, and incommo-
dious, and insecure. When the Rev. A. R. Fitchett came to Dunedin in 1867, he found things in a moribund state, and set himself energetically to work to revive them. A section was purchased in Stuart Street, and a soiree was held in June, 1868, in aid of the Building Fund of a new church, the foundation stone of which was laid on 25th August, 1869, by the Rev. T. Buddle, chairman of the southern district of New Zealand. From that date Wesleyanism took a new departure in Dunedin, and has counted as no mean force in the advancement of "pure religion and undefiled" in the land.

Mr. Jeffreys, of Forbury, officiated gratuitously for several years to a small congregation which stately met in the Mechanics' Institute, Dunedin. But after his retirement, on the score of health, from the active duties of the pastorate, the congregation as we have seen above, effectively furthered the Presbyterian movement to organise a second church, and were ultimately merged among those who sat under the ministry of Mr. Stuart. Towards the close of 1862, however, an effort was made to organise a Congregational church in Dunedin, and services in connection with that denomination were begun in the Oddfellows' Hall on the 2nd November in that year. At a meeting which was held in December in Clark's Temperance Hotel, a committee was appointed to concern itself with the interests of the new cause. Services, conducted by Messrs. Jago, Bell and others, were held in the Oddfellows' Hall; and

the Rev. J. L. Poore, of Melbourne, in response to an invitation which was sent to him, arrived in Dunedin, in January, 1863; and on the 14th of that month, he formally constituted the church, when 38 members were enrolled. Mr. Poore remained for only a month. He was succeeded by the Rev. Mr. Laishley, of Onehunga, who laboured among the people for 5 weeks. Mr. Jago then held service regularly till the arrival of the Rev. R. Connebee, of Kew, Melbourne, who entered upon his work on 3rd May, 1863. At the soiree which was held ten days later the sum of £600 was subscribed towards the erection of a church. Mr. Connebee returned to Kew, where he spent some weeks with his old congregation there; and on the 25th October entered formally upon the work of the ministry in Dunedin. In March, 1864, the foundation stone of the church in Moray Place was laid by Mr. J. Hyde Harris, Superintendent of the Province, and was opened formally for public worship in July following. In 1865 Mr. McFie began his work as congregational missionary, and laboured with much earnestness and assiduity until his death which took place a few years ago. In 1868 a public soiree was held to take leave of Mr. Connebee who had endeared himself to a wide circle of friends outside of his own church. On that occasion a costly presentation was made to him in token of the high estimation in which he was held. He returned to Melbourne, and resumed the pastorate of his old congregation at Kew, where after a few years service he died. He was an eloquent preacher, as a pastor he was always welcome in the homes of his people, and he was much respected in the community

at large. He was succeeded in 1869 by the Rev. D. Johnstone, who for some years, had laboured successfully in Glasgow as a city missionary; but he retired after a brief pastorate in Dunedin, and was succeeded by the Rev. T. Roseby, an alumnus of the Sydney University, who, some years later on, took the degree of LL.D.

The Rev. T. S. Forsaith was settled at Port Chalmers in 1865, and on his removal to Newcastle, N.S.W., two years later, he was succeeded by the Rev. J. Fraser. The work at the Port was taken up by the Rev. Mr. Maxwell, who broke connection with his denomination, and is now labouring as a minister of the Presbyterian Church of Canterbury. The Rev. B. Drake who opened the Congregational church in Invercargill, also received the status of a Presbyterian minister, and was inducted, as we have seen above, into the charge of the Cromwell district.

In 1866 Mr. Connebee visited England in consequence of the infirmity of his wife's health, leaving Mr. Alfred Brunton as his *locum tenens* during his absence. Mr. Brunton, who moved off the doctrinal lines of his church, carried away with him, on Mr. Connebee's return, a sympathetic portion of the congregation, and opened in April, 1867, a church of his own in the Provincial Council Hall. This new religious sect has grown to such dimensions as to warrant the renting of the Garrison Hall, where the congregation variously called Plymouthists and Christian Brethren now assemble for worship, and mutual edification in the faith.

Early in the month of June, 1863, an advertisement appeared in the Dunedin papers inviting all members

of the Baptist denomination resident in the town and suburbs, to attend a meeting to be held in the Excelsior Hall, George Street, to consider matters affecting their religious interests. Twelve persons met in response to that invitation, and the meeting having been put under the presidency of Mr. Thomas Dick, it was resolved after some discussion of ways and means, to establish a Baptist church in the city. Early in the following month another meeting was held, and a committee appointed to select a suitable place of meeting for public worship. The congregation assembled for some time in the Supreme Court-house where the first service in connection with this denomination was held on the 19th July, 1863.

In August the Rev. W. Poole, of Victoria, arrived in Dunedin by special invitation, and preached in the Court-house, and in the First Church by permission of the Session. He remained till the following month organizing and consolidating the congregation. For six Sabbaths, after his departure to Melbourne, services continued to be conducted by Messrs. Jago, Bell, Torrance, and Mathieson. On 12th January, 1864, a tea-meeting was held in the Oddfellows' Hall to welcome the Rev. J. L. Parsons, the newly-chosen pastor, and on the 19th April following, the foundation stone of the new church in Hanover Street, was laid by Mr. J. H. Harris, the Superintendent of the Province. In the evening a public meeting was held in the First Church, the proceeds of which were applied towards the liquidation of the debt on the new building. It was opened for public worship on 24th July, 1864, the services on that occasion being conducted by the Revs. Dr. Burns, Parsons, and Connebee.

Mr. Parsons terminated a popular and successful ministry, in December, 1867, when he left Dunedin to take charge of a church in Adelaide. The congregation thereupon appointed a commission, consisting of the Revs. Messrs. Brock, Landels, and Spurgeon, to elect a successor to Mr. Parsons. Their choice fell upon the Rev. John Williams, of Newport, who accepted the appointment to Dunedin, and received from his people many tokens of their esteem and love on severing his connection with them. He arrived in Otago early in 1868; and after a pastorate covering a period of upwards of 4 years he died, in consequence of injuries received through a buggy accident. His pulpit ministrations were characterised by much tenderness and power. He loved souls and longed for their salvation, and his sudden removal was a cause of grief to the entire Christian community. He was succeeded by the Rev. J. Upton Davis, a man of much originality and freshness, who did much to advance the interests of his denomination. Mr. Davis, after a few years service returned to England, and was succeeded by the Rev. A. North.

Baptist churches in process of time were established at Invercargill, Caversham, and other places, and were put under the care either of lay preachers, or of ordained ministers as they became available. Small chapels were also opened here and there, the meeting-places of other varieties of this denomination.

The Union Church in Great King Street was opened in June, 1880, as an Independent church for North Dunedin. Special provision was made for the young people, for whose use 10 separate class-rooms were

erected. About 400 children were enrolled during the first year of the existence of the Sabbath School. The building was projected and erected at the cost of Mr. Benjamin Short, of Sydney, who for some time conducted public worship in it.

Mr. Gordon Forlong then took up the work which he carried on with much earnestness and success for some years. On his removal to Wanganui, in the North Island, Mr. M. W. Green occupied the pulpit for a few years. He had rendered service to the Christian faith by "a detailed and trenchant criticism, in which he exposed the fallacies and evil tendencies of Spiritism, and so-called Freethought; and by his vigorous and public defence of Christ's Divine Sonship, His redeeming sacrifice, and the value of the Bible as the supreme and divine guide of life from sin to holiness and from selfishness to God." Mr. Green received a public recognition of his services in an illuminated address and a purse of gold.

A citizen of Dunedin, ardently sympathetic with the work of the Salvation Army in England, sent to the authorities of that organisation, the sum of £200, with the request that a contingent of the Army might be sent to the colony. The invitation so substantially supported was at once responded to, and in 1882 this new ecclesiastical power planted itself in Dunedin, and set itself earnestly to do the work which was sorely needed to be done. It penetrated to the lapsed and outcast masses, and touched them with the light and power of Gospel truth. And, looking closely at the results we cannot doubt that through this strange agency a divine spark has fallen down into the life of

many poor, dark, miserable and crushed human souls. The first anniversary tea-meeting which was held in the Garrison Hall, was attended by 1,600 persons, while upwards of 2,000 were present at the after meeting. The whole demonstration was marked by enthusiasm, and was crowned with a brilliant success. The work, as in other towns, was not allowed to go quietly forward. It encountered opposition from many sides. A "Skeleton army" was organised to obstruct and thwart it. But the law intervened and its strong arm dispersed the persecutors.

The Otago Home Mission was started on an unsectarian basis as early as 1863. It was the outgrowth of an earnest desire to send the Gospel into the spiritually destitute districts of the interior, and under the direction of this organisation, efforts were made to supply religious ordinances on some of the goldfields. But as it overlapped, to some extent, the work of the churches, it failed to secure public sympathy, or any large measure of Christian support, and it speedily lost vitality, and fell out of sight among the forgotten things of the past.

The Minister's Conference has been promotive of unquestioned good in Dunedin. It consists of pastors of the Evangelical Churches who meet together once a month for prayer, and for the earnest discussion of questions of important social bearing, and of vital interest to religion. Under the auspices of the Conference, as well as by private arrangement, evangelistic meetings were held at various centres in the town, and were largely helpful in the advancement of pure religion, and undefiled. Services in the open air

were for some time held in the Octagon, with the view of reaching with the Gospel message the daily augmenting class of people who had fallen away from attendance at Church. But small encouragement was accorded to those who conducted them, and they were consequently discontinued after a little time.

Priests of the Roman Catholic church were early located in Dunedin, and gave zealous attention to all the requirements of those who submitted to their rule. In July, 1862, a permanent centre of ecclesiastical authority was fixed, in the opening for public worship of St. Joseph's Church. In the country districts, too, vigorous efforts were made to overtake the work among the few families who were out of reach of the populous centres; and on some of the goldfields, chapels were built and the sacraments administered at an early date. In February, 1871, Bishop Moran arrived, and soon began an educational agitation, which ultimately issued in the extrusion of the Bible from the State schools. That was followed by a clamorous and fierce denunciation of our system of National education, as one that was utterly secular and godless. The Roman Catholics thereupon established schools of their own in various districts, and every effort was plied to secure a denominational grant from the public funds.

In order to press his views on this momentous and burning question in the Colony's high places, the Bishop contested, some years ago, an election for a seat in Parliament; but his party was numerically weak and his platform not sufficiently popular, and his candidature was therefore without success. He early set on foot the gigantic enterprise of erecting a

Cathedral on one of the most commanding sites of the city. Its massive walls were slowly upreared, and paid for stone by stone; and at length, early in 1886, the building was formally opened by Cardinal Moran, of Sydney, with solemn rites and magnificent ceremonial. Special Sunday trains were run for the first time, in connection with the opening services, and thus hundreds of people from the country districts were enabled to participate in the celebration of an event which was full of religious importance to them.

The Jews who built a place of worship for themselves as early as 1864, now assemble in a large and commodious synagogue, recently erected for them in Moray Place.



CHAPTER XXI.

Chaplain of gaol.—Patients' and Prisoners' Aid Society.—Bethel Union.—Sailors' Home.—Otago Bible Society.—Young Men's Christian Association.—Young Women's Christian Association.—Benevolent Institution.—Dunedin Female Refuge.—St. Mary's Orphanage, Bishopsgrrove.

THE State early recognized the duty which it owed to convicted criminals whom it held under strong restraint, by the appointment of a chaplain to the gaol. The first who held the office was the Rev. J. Smith who discharged his duties with ability and zeal. But in 1865 the Provincial Council struck out of the estimates the provision that was made for his maintenance; and at a public meeting which was held to consider the subject, a committee was appointed to communicate, and co-operate with the various Protestant churches of the city, and to devise the best means of securing a continuance of the chaplain's services. Mr. Smith continued his labours under the direction of this committee, but the new arrangements failed to work. The public were apparently unsympathetic, and certainly irresponsive to their appeals. For his services, extending over six months, Mr. Smith received a salary of only some £37, and believing that he saw in those figures a sufficiently discouraging indication of the public estimate of the value of his work, he put his resignation of the office into his committee's hands. In 1867 the necessity of resuming the work, and providing religious services and instruction for the inmates of the

Hospital, Lunatic Asylum, and Gaol, was sorely felt by some, and earnestly pressed upon public notice. The Protestant ministers therefore met together in Knox Church to look the matter fairly in the face. They agreed meanwhile to visit these institutions in turn, and to make urgent representations to the Superintendent on the subject as soon as the Provincial Council should meet.

The Superintendent was favourable to the views of the deputation which waited upon him, to solicit the attention of his Government to the case; and Mr. Torrance who was thoroughly qualified for the position, was accordingly appointed to the office of chaplain to the Hospital, Asylum, and Gaol. When, however, the General Government took over the Provincial obligations, the chaplain's services were dispensed with. The public notification of that roused the Christian sentiment of the community, and at a public meeting which was held in the University Hall, under the presidency of the Mayor of Dunedin, a Society was formed, designated the "Patients' and Prisoners' Aid Society;" the objects of which were "to employ an agent to encourage and instruct by means of religious services and otherwise, the inmates of the Dunedin Hospital, Gaol and Lunatic Asylum, and to aid persons discharged from these institutions to make a fresh start in life." Mr. Torrance's services were secured, and he has continued in his office until the present day discharging all its varied duties with fidelity and zeal and tact. The public attitude towards this work is now somewhat changed. The income of the Society for the year ending 1886 was £440, while the expenditure exceeded that amount by only a few pounds.

Through the hands of the Rev. M. Watt, of Green Island, a donation of £20 found its way into the Society's funds. It came from Mrs. Patterson, of Saddle Hill, in token of "her gratitude to God for His great goodness to her during a prolonged affliction."

In 1863, a movement was originated at Port Chalmers to supply religious ordinances to the sailors who frequented the Port. At a public meeting which was convened, a Bethel Union Mission was formed, and the first religious service under its auspices was conducted by the Rev. I. Harding, on board the barge *Helena*, on Sunday, 28th June, in that year. The committee, when casting about for a suitable missionary, had their attention directed to Mr. Gilbert, who was in some respects well qualified for the work. He accepted the appointment which was offered to him, and entered vigourously upon his labours, which comprised religious meetings on board ship, and stated services at Tairaroa Heads for the benefit of the pilots and lighthouse-keepers who were stationed there. Mr. Gilbert visited also, occasionally, the up-country districts, where he preached and lectured in aid of the Society's funds. Special collections were also made in many of the churches, on the recommendation of the Synod, in furtherance of this important work.

Although the mission was carried on under the direction of a Society representing various religious denominations, yet it had been chiefly maintained by members of the Presbyterian Church. Public interest in its operations however gradually waned; its income rapidly diminished; and on Mr. Gilbert tendering his resignation of office the mission virtually collapsed.

That was in June, 1873. The matter was fully discussed at a meeting which was held in the First Church, Dunedin; and the opinion was generally expressed that as vessels were now enabled to lie alongside the piers, services on board were hardly required. It was therefore proposed that a room should be secured which would offer to sea-faring men in port some of the conveniences and comforts of a Sailors' Home. A committee was appointed to mature a plan for carrying into effect the meeting's views. Mr. A. R. Falconer took the work in hand, and carried it on for some years with Christian fervour and zeal. He projected a Sailors' Rest, which he successfully established in 1880, and which has become an abiding centre of wholesome influence to those who frequent the Port, and a source of priceless blessing to many whose homes are upon the deep. Mr. Falconer has received many glad and spontaneous testimonies to the good results which have flowed from his work.

The Otago Bible Society may fairly claim an important place among the religious institutions of Otago. Like the kindred societies in England and Scotland it is thoroughly unsectarian in its constitution; and occupies the position of an independent organisation subject to no extraneous control. From the public contributions which are given in aid of its operations, annual donations of sums ranging from £20 to £50 are given to the British and Foreign Bible Society, and to the National Bible Society of Scotland.

The first movement in the direction of organising this institution was made by the office-bearers of Knox Church. In August, 1863, that body of Christian men,

“taking into consideration the state of the population in respect to the want of a sufficient supply of copies of the Word of God, were of opinion that a Bible Society should be formed, and with that view recommended the minister to arrange with the other clergymen of the town for the formation of such a society.”

The matter was, in due course, submitted to the Presbytery, which, in June, 1864, appointed a committee, to arrange for holding a public meeting early in September to carry into practical effect the suggestion which was made. The outcome of that was the establishment of the Otago Bible Society. But its operations lacked vitality, and it was hastening on to dissolution, when, in September, 1867, a general meeting was convened in the Hall of the Congregational Church for the purpose of reviving it. Two years later, arrangements were made for extending the benefits of the organisation, by the establishment of depôts in convenient centres for the sale of copies of Holy Scripture at a price which would place it within reach of all. The depot in Dunedin was then put under the charge of Messrs. Reith & Nicholson, the former of whom held the appointment of Honorary Secretary to the institution.

In 1872 interest in the work of the Society was stimulated and deepened by the visit of the Rev. B. Backhouse, the Australian Agent of the British and Foreign Bible Society, who visited the churches throughout the colony, and collected a large sum of money in aid of his Society's funds. That year was also marked by the formation in Dunedin of a ladies' committee, which charged itself with the duty of solici-

ting contributions in furtherance of the local work. The duties pertaining to the office of secretary were now discharged by Mr. H. P. Morse; and the progress which was achieved was indicated by the announcement made that 2 colporteurs were now engaged in connection with the institution.

In February of the following year an important modification of its constitution was made. The Dépôt then passed over into the hands of a Society which aimed to promote the circulation of a healthy religious literature, as well as to promote the circulation of Holy Scripture. The funds necessary for starting the enterprise were subscribed by a few gentlemen, not with a view to carry on business for purposes of profit, but, in addition to the primary design of the institution, to supply a long-felt want, namely, a dépôt where trustworthy works only of a sound evangelical character would be sold. As the object which the promoters had in view was entirely of a Christian and benevolent character—the advancement of the Redeemer's cause, they decided to make the scale of prices as low as possible; and announced that, so far as the funds of the institution would permit, liberal discounts and free grants would be made to helpers in the work of distribution of the Divine Word. Subscriptions and donations were invited to aid in the laudable object which the Society had in view.

The Rev. A. Blake succeeded Mr. Morse as secretary, and for some years rendered important services to the Society. On his removal to Canterbury the Rev. J. D. Niven was appointed to fill the vacant office, and has discharged its duties with ability and zeal. The visits

of the representatives of the British and Foreign Bible Society—the Revs. Messrs. Evans and Baker—have contributed in no small measure to quicken public interest in the local institution and its work. During its existence it has either directly or indirectly been the means of circulating over 35,000 copies of the Word of God.

In 1864, a meeting was held in the Wesleyan Church, Invercargill, for the purpose of forming an auxiliary Bible Society in that city. The Superintendent of the Province then occupied the chair, and a committee was appointed to carry out the resolution of the meeting.

In 1882 a Bible Society was formed in Southland for the distribution among the people of the Word of God.

So far back as November, 1861, a meeting was held in the Oddfellow's Hall, under the presidency of Mr. C. H. Kettle, for the purpose of taking steps to organize a Young Men's Christian Association. A temporary committee with Mr. Kettle as president was formed, and instructed to collect information, and frame a set of rules for the Association's guidance. The meetings were held at first in the vestry of First Church which was put at their service by the Session. But in August, 1863, their new rooms in Stuart Street were opened with a successful soiree, at which Mr. Thomas Dick, who took a warm interest in the movement, presided. Little was done by the Association however beyond arranging for courses of public lectures to be delivered by some of the leading men of the town; and after a brief and uneventful existence it vanished out of sight.

The existing Association, which bulks largely in

view as an important element in the Christian life of the city, was formed in 1874, when Mr. James Fulton held the office of president and Mr. A. S. Paterson that of secretary. The fundamental requirement which it made of all its members was, a profession of personal faith in our Lord Jesus Christ, and acknowledgment of the Divine inspiration and authority of Holy Scripture. The definite object which it had in view was to gather in young men for Christ; and such means were employed for the accomplishment of that end as commended themselves to the practical wisdom of the Board of Management. The secretary visited the immigrant ships on their arrival, in order to give young men who happened to be on board a Christian welcome to the Association's Rooms. Addresses on practical and religious subjects were given statedly at the Barracks. The Queen's Theatre was rented on Sunday nights for religious services; popular lectures were given, and classes for instruction in various branches of knowledge were conducted by properly qualified men.

On the invitation of the committee Mr. Marsh, Secretary of the kindred association in Melbourne, visited Dunedin, and rendered effective service to the institution, of which Mr. W. Inglis was appointed Secretary.

Towards the close of the year 1876 the Association was subjected to some adverse criticism in consequence of the attitude which it assumed towards the doctrine of evolution, which was then engrossing public attention, and seriously exercising the thoughts of intelligent Christian men. According to the bye-laws in force,

nominations of applicants for admission were submitted first to the devotional committee, and came up with their report at the first subsequent meeting of the Board of Management. Two black balls then cast availed to exclude the applicant. The Board now, in effect, constituted itself a tribunal for the trial of heresy, and blackballed, in October, a clergyman of the Wesleyan church, because he openly avowed his acceptance of the new doctrine, which he held to be quite compatible with loyalty to the Christian faith. This action of the Association unfortunately alienated from it the countenance and sympathy of a considerable section of the community.

On the expiration of Mr. Inglis' term of engagement in 1876, Mr. Duncan Wright was appointed to the vacant office and entered upon his new duties in January following. Some 5 years later—in 1882—he severed his official connection with the Association, in order to devote himself to evangelistic work. He was succeeded by Mr. J. Millar Smith, who held the office of secretary for little more than a year, and then retired to occupy a similar position in the sister institution at Wellington. The duties of the office are now efficiently fulfilled by the Rev. Mr. White who resigned the pastorate of one of the Methodist churches in the city, in order to devote himself to this work.

Dr. Somerville, on the occasion of his visit to Dunedin, took a warm interest in the Association, and at the close of a lecture which he delivered in the Princess' Theatre, spoke in such earnest advocacy of its interests that he received from a touched and sympathetic audience promises of upwards of £1,100 in aid of the

Association's building fund. The foundation stone of the new rooms in Moray Place was laid in 1880 by Mr. James Fulton, M.H.R.; and the building which is centrally situated and attractively furnished, was formally opened with a public demonstration, the proceeds of which were applied to the liquidation of the debt. But progress was slow. In 1885 the number of members did not exceed 250 while those who held the position of associates numbered 125.

In 1864 a similar association was formed in Invercargill, through the instrumentality of which series of public lectures were arranged for, which enlivened the long winter evenings in the Southern town. In many other centres throughout the Province Associations were formed on similar lines.

The organisation of the Dunedin Young Women's Christian Association, was the outcome of a suggestion that fell from Dr. Somerville. A provisional committee was formed and a meeting convened to consider the subject, in July, 1878. It was then agreed to submit the proposal to start an Association in Dunedin, to a public tea-meeting, to be held in the Temperance Hall, on the 24th July. That meeting, which was under the presidency of Mr. Fulton, was largely attended, and a constitution for the projected association was then adopted.

The head-quarters of the new society were established at Dagmar Hall, in Moray Place, where coffee rooms were opened for the special use of young women who are engaged in business in town. There, when needful, they receive wise counsel and encouragement, and are always kept within range of wholesome influences.

Mission-schools have also been opened in connection with the Association, and Union prayer-meetings for women are held. A flower mission is also in successful operation, and immigrants are visited on their arrival at the Port. Not only on these lines does this Association serve important ends, it also does a useful work in promoting union among Christians of various denominations, in fostering a spirit of devotion among its members, and in directing and encouraging Christian effort in other fields of human labour.

The late Rev. L. Mackie took a most active interest in the formation of the Association; and the late Miss Ramsay—whose genial disposition and warm practical sympathy with its multiplied Christian activities greatly endeared her to all her fellow-workers—was one of its most active and benevolent founders.

The Benevolent Institution at Caversham has been the means of relieving a vast amount of distress during the period covered by its existence. Founded to afford home and shelter to the aged and infirm, the widow and orphan, the disabled and destitute of all creeds and nations, it has quietly and unobtrusively progressed in its mission of mercy for now nearly five and twenty years. Not only is ample provision made for the supply of the temporal wants of the inmates, but they are also brought within reach of the abiding consolation of our holy faith.

The institution had its origin in April, 1862, when a number of gentlemen met together in Dunedin, and formed themselves into an interim committee for the purpose of organising a public charity for the relief of the existing distress. On the 22nd May, a general

meeting of the subscribers to the fund was held, and the committee's first report was then submitted for their approval. They explained that "the necessity for forming a Benevolent Asylum had long been so apparent as to induce them to associate for the purpose of supplying the want." In rendering an account of their proceedings up to that date, and resigning into the hands of the permanent officers the direction of the affairs of the Institution, the committee acknowledged the liberal manner in which they had been supported by the general public.

The liberality of the subscribers, supplemented by a grant from the Provincial Government, enabled the committee to fulfil the ends of the institution. In response to an urgent application to the Superintendent, the sum of £1,250 was placed on the estimates towards the erection and maintenance of a suitable building for the purposes of an Asylum; and the foundation stone of the first part of the erection was laid on 22nd July, 1865, by Mr. Justice Richmond. The annual expenditure of the committee, in those early years, amounted to some £1,700. A great deal of the distress and destitution which appealed for help at the committee's doors, was directly due, then as now, to intemperance, extravagance, idleness, and wife-desertion.

But, in course of time, it was found that the streams of public benevolence were neither so full nor steady in their flow as could be desired, the revenue was inadequate to satisfy the annually multiplying cries for aid; and although the committee deprecated the raising of money for their purpose, by means of carnivals, yet

they were constrained to have recourse to that method of replenishing their exhausted treasury. In 1876, and in subsequent alternate years, these seductive entertainments were provided for the public with good financial results—the proceeds varying from £1,500 to £2,304. A committee-in-aid was formed in 1884, and under the vigorous direction of Mr. Vincent Pyke, who was appointed chairman, interest in the institution was excited and stimulated in the various churches, and new channels were opened up along which the contributions of the benevolent flowed into the general fund.

The total cost of the establishment for the year 1884 amounted to £7,868, while the entire contributions from all sources reached the sum of £8,070. There were then 2,215 persons receiving out-door relief, which cost the committee in round figures £100 per week. The institution is admirably managed by Mr. Titchener who by long and efficient service has won the entire confidence of the public. The late Mr. McFie, Congregational missionary, undertook the religious instruction of the Protestant inmates until the settlement of a local ministry at Caversham, when the Presbyterian and Episcopalian clergymen jointly took in hand that work.

Quite recently the Hospitals and Charitable Aid Act which had passed through Parliament, came into force. It has introduced another principle into the practical working of the public charities, and has been described as a poor-law in embryo. No doubt it recognises voluntary contributions and Government subsidies, but it clothes the Boards which it creates with the power to levy rates; and, in fact, contributions in aid of all the

public charities are now levied from local municipal and other bodies.

Mr. A. Rennie, who has been connected with the institution since 1869, has been indefatigable in his efforts to promote its usefulness, and to reduce the misery and distress which are too apparent round about him.

On 5th February, 1864, a meeting was held in Invercargill for the purpose of establishing a Benevolent Asylum in that town. The sum of £100 was collected, and a committee appointed to take cognizance of cases of distress and to administer needful relief.

The Dunedin Female Refuge was founded in 1873. Previous to that time surprise had been expressed that in a Christian community, where institutions of various kinds flung wide open their doors to the sick and destitute of all ages, and where criminal and neglected children were brought under wholesome educational influences and control, no facilities were offered for the recovery of vicious and degraded women from the abandoned courses into which they had fallen. The Rev. Dr. Copland was the first, we believe, who formally called the attention of the Synod's committee on the state of religion to the want of a Refuge in Dunedin. A number of ladies connected with the various churches took the matter very earnestly up. A building suitable for the purpose of a Refuge was purchased and enlarged to accommodate 20 inmates. It was put under the direction of a committee, and opened to receive applicants for admission in June, 1873. The founders did not expect to be able to make the institution self-supporting; their primary object

was to restore to self-respect, and to lead back into the paths of virtue, those who had wandered far astray. At the same time they aimed to make the institution a house of industry, as well as a home, where under gracious and religious influences the inmates might be freed from the moral taint of a vicious life. They endeavoured to make it as much as possible independent of public support; and in this they succeeded beyond their expectations. During the first year the average expenditure was £20 per month, while the average monthly earnings by the labour of the inmates has been only £5 less than that amount. During the year 19 women availed themselves of the shelter afforded for longer or shorter periods. While there has not been the measure of good accomplished which the promoters desired to see, yet there have been sufficiently marked results to encourage them to go on with the work of mercy to which they have put their hand.

St. Mary's Orphanage, Bishopsgrove, is deserving of mention among the Christian institutions of Otago. It was opened some years ago at the private expense of the Anglican Bishop and Mrs. Nevill. According to the last report which has reached us, there are now 12 regular inmates. The institution is under the management of Miss Cox; and Miss Ethel Nevill is indefatigable in instructing the orphan girls who have been placed under her care. The burden of the support of this institution rests on the shoulders of Bishop Nevill; and the management, while acknowledging gratefully donations received, appeals to the liberality of the public on behalf of an enterprise which seeks the Christian and industrial training of children who, bereft of parents, are gathered into this Christian home.

APPENDIX.

BASIS OF UNION AGREED UPON BY THE CONFERENCE IN DUNEDIN, NOVEMBER, 1861.

PREAMBLE.—We the undersigned ministers and elders of the Presbyterian Church of Otago, of the Presbyterian Church of Auckland, and of the Presbyterian Church of Wellington, and the several other undersigned Presbyterian ministers and elders in New Zealand, believing that it would be for the glory of God, and the advancement of the cause of Christ that we should unite and form one church, do hereby agree so to unite in one ecclesiastical body under the designation of The Presbyterian Church of New Zealand, and resolve that the following be adopted as the basis of union, namely:—

I. That the Word of God as contained in the Scriptures of the Old and New Testaments, is the only infallible rule of faith and practice, and the only certain standard by which all matters of doctrine, worship, government and discipline in the Church of Christ are to be tried and decided.

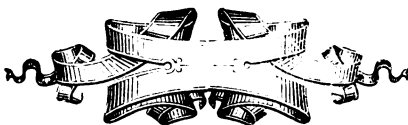
II. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Directory for Public Worship, the form of Presbyterian Church Government, and the Second Book of Discipline, are adopted by this Church as her Subordinate Standards.

III. That while adopting the Confession of Faith in its entirety, this Church thinks it right to declare—

1. That inasmuch as the doctrines contained in the said Confession of Faith, and the Second Book of Discipline, relative to the powers of the civil magistrate are liable to a difference of interpretation, the office-bearers of the Presbyterian Church of New Zealand, in subscri-

bing her Standards, are not to be held as countenancing persecuting or intolerant principles, or as professing any views inconsistent with liberty of conscience and the right of private judgment.

2. That this Church while recognising the authority of the civil magistrate in his own province, and the great principle of the responsibility of nations and rulers to God, asserts for herself a distinct and independent character and position, claims, as vested in her superior courts, supreme and exclusive jurisdiction in matters spiritual over all her office-bearers, congregations, and people; and declares that all spiritual privileges enjoyed by her office-bearers and members, are not subject to the control or interference of any body foreign to herself.



Will Shortly be Published.

BY THE SAME AUTHOR.

EDUCATION AND EDUCATIONISTS

IN OTAGO.

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