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# OTAGO Seventieth Anniversary. 1848-1918.

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*Edited by the*  
*REV. ALEX. WHYTE*  
*Naval Chaplain and Chaplain to the Forces,*  
*Port Chalmers.*

1st Edition—1000, August, 1918.  
2nd " 1000, September.  
3rd " 3000, November.

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1918

Otago Early Settlers' Association, Dunedin  
Old Identities' Association, Port Chalmers.

Price 1/-

At a meeting of the Committee of the Otago Early Settlers' Association, held on September 10, the following resolution was passed:—

Resolved that the Committee of the Otago Early Settlers' Association place upon record their satisfaction with the booklet "Otago Seventieth Anniversary" duly submitted to them, and heartily recommend it to the consideration of the people of Otago and Southland.

They are glad to hear that a number of the churches are sending copies of the booklet to all soldiers on their roll of honour, and trust that this precedent may be followed by other churches and towns in Otago and Southland.

It may be noted that the booklet is being prepared entirely in the public interest. The first thousand copies are being sold at two-thirds of the price of the cost of production. If any profits emerge from the sale of succeeding thousands, they will be administered in the public interest by the Treasurers of the Otago Early Settlers and the Port Chalmers Old Identities' Associations.

9 DEC 1986



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OTAGO EARLY SETTLERS' ASSOCIATION.  
DUNEDIN.

OLD IDENTITIES' ASSOCIATION  
PORT CHALMERS.

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RELIGIOUS COMMEMORATION

OF THE

SEVENTIETH ANNIVERSARY  
OF OTAGO.

MARCH 23-24, 1918.

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*Records Edited by*

*The Rev. ALEX. WHYTE, M.A., B.D., B.Sc., F.L.S.,*

*Minister at Port Chalmers.*

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EARLY SETTLERS' HALL, DUNEDIN.

1918.



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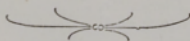
From picture by D. O. Robertson.

**THE FIRST SHIPS AT PORT CHALMERS.**

—De Maus, photo.

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The Old Identities' Association, of Port Chalmers, had in the press a booklet commemorative of the 70th Anniversary of Otago, when it was found that the Early Settlers' Association, of Dunedin, had in contemplation a larger scheme of publication. The parent Association, however, heartily agreed to adopt the venture of the daughter. In conference with the Editor it was suggested that this was a matter in which the authorities of the Presbyterian Church might be expected to take an interest, the Colony having been planted by the (Presbyterian) Free Church of Scotland in alliance with the New Zealand Company, and the 70th Anniversary of the Colony being therefore at the same time the 70th Anniversary of the Church of Otago. The Presbytery of Dunedin, being approached, readily resolved thus:—"The Presbytery having considered the proofs of a booklet edited by the Rev. A. Whyte, under the auspices of the Otago Early Settlers' Association and the Port Chalmers Old Identities' Association, in Religious Commemoration of the 70th Anniversary of the Otago Province, expresses general approval of the same, and commends it to the attention of Sessions, Deacons' Courts, and Heads of Colleges and Schools, that the Youth of the Church, having better information of the Otago Fathers, may consider the issue of their life and imitate their faith. The Presbytery further, at the request of the Rev. A. Whyte, associates with him the Clerk (the Rev. John Kilpatrick) and the Rev. G. H. Balfour, in the revision of proofs."





—De Maus, photo

**THE REV. THOMAS BURNS, D.D.**

"Minster of the Settlement," 1847. Son of Gilbert and nephew of Robert Burns, the Poet; pre-Disruption parish Minister of Monkton, Ayrshire; loosed therefrom in December, 1843, to be Minister of Otago; head of the Philip Laing's party.

# INTRODUCTION.

*"A seed shall serve Him."*

The man who goes prospecting in Otago finds gold. The man who explores the origins of the Otago Settlement finds religion. Let us see it in several scenes.

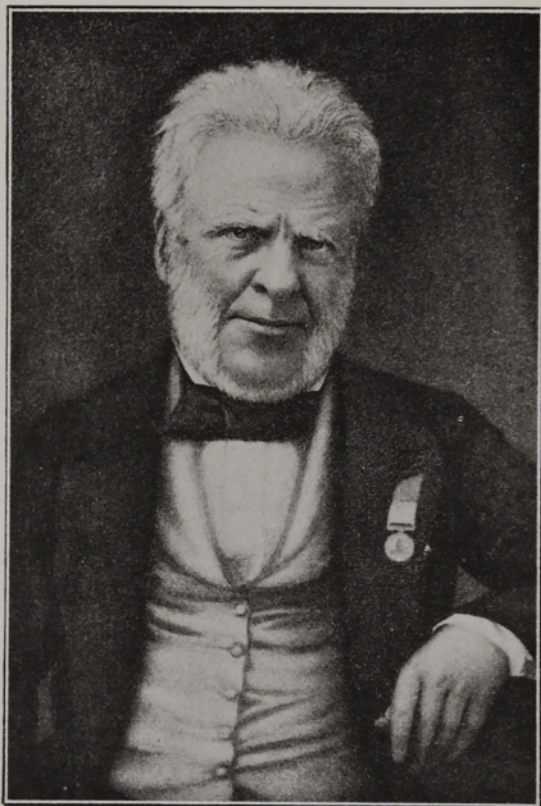
The first is at Koputai Bay, Port Chalmers. This day of June, 1844, 18 canoes are drawn up on the beach. They have brought 150 Maoris to confer with the surveyor, Frederick Tuckett, the Godly Quaker, about the sale of their land to the Pakeha. Elsewhere in New Zealand land sales have been peculiar. For guns and hatchets and beads, broad acres have been bartered, and massacres and wars have ensued. These natives have assembled in the fear of God. Are they not "Mihanere," missionary, the mats and albatross feathers notwithstanding? So morning and night they meet together to worship God and seek His blessing on their conference. When Colonel Wakefield paid the money in gold, silver, and bank notes, he wrote home that he had never seen a New Zealand bargain like this. From that time Otago has been consecrated ground.

Two years pass, and in the Surveyor's Brick House on this same Koputai Beach Charles Henry Kettle, in June, 1846, is finishing the plan of Port Chalmers, the first town plan in Otago. The Company have given orders that the surveyors are to reserve in every principal town sites for public purposes, particularly for Church and School and Children's Playground. So he selects sections 8, 9, and 402, alongside one another. Across 8 and 9 he draws skilfully, evidently with care and heart, the ground plan of a church. On the first official copy of that map, the copy prepared to receive into the sections the names of their several purchasers, these particular sections are painted red and marked "Reserved for Church and School." Six months later, in December, 1846, Mr Kettle finishes the plan of Dunedin. He has not been sure which section to choose for the church, but he remembers the features of Edinburgh, and he is sure that he has here in New Edinburgh a suitable site for a Castle. It is the hill afterwards called "Bell Hill," and lowered to receive the First Church of Otago. On

this large section he prints in large letters the word "Castle" and encircles it with battlements. The Port Chalmers Church site remains the first fruits of Otago unto God.

The next scene, in the year 1844, is in Scotland. George Rennie is holding high debate with Thomas Burns. Rennie, the head of the New Edinburgh Expedition, has 200 people waiting to sail when land titles are adjusted. Thomas Burns a year before gave up, like 400 others, his home and parish for the sake of the Headship of Christ. Six months later he accepted the call which Rennie had procured from the Free Church Colonial Committee for the new New Zealand Settlement. It is now clear that while Rennie looked to the martyrs to supply him with the men who should bring his scheme through fire and water to a wealthy place, he does not want too much religion. He will have no religion in the school. The schoolmaster must not teach religion. He may march his children twice a week to church to get a scripture lesson from the minister. But the schools must be secular, and controlled by settlers' committees. Burns answers: "You have come to the Free Church for grit. You must accept its godliness. You have asked for a minister and a schoolmaster: you must accept Free Church religion and education. There must be a daily Bible Class. The teacher must teach the Shorter Catechism, the schools must be controlled by the church—all as in the brave martyr days of old." And now a strange thing happens. The New Zealand Company see that if the scheme is to be carried through countless difficulties, they must rely, not on the craft of the man of the world, but on the unquenchable endurance of the man of God. They bow George Rennie out of the lay leadership, and bow in William Cargill, the soldier heir of the martyrs, who has upheld the minister in his demand for Church Schools and Church Colleges. Henceforward the colony is to be a Free Church colony, and Thomas Burns its founder, and the church school its sure foundation.





**CAPTAIN WILLIAM CARGILL.**

"The Company's Agent for the Settlement of Otago," 1847.  
Captain, 74th Highlanders, Peninsular Medal, with 7 clasps;  
head of the John Wickliffe's party; first Superintendent of the  
Province.

Yet another scene. It is now May, 1845, and 11 men are met in a Glasgow tavern. Some one is called to the chair and the minister utters one of his fiery speeches. He has gone from parish to parish, and spoken in pulpit after pulpit, of a great Lay Mission to plant in the South Seas a branch of the Free Church of Scotland, and James Begg has bidden his rich parishioners take up New Zealand land. And now the minister has gathered a handful of laymen to help him to form a "Lay Association of the Free Church of Scotland." They hear his story. They hear Captain Cargill who has come from London to attend the meeting. They form the Association, and "take steps." And then they thank Captain Cargill "for his persevering labours in this interesting cause, and his support of the excellent minister, the Rev. Thomas Burns." That day History is made. Two more years will yet elapse before the third of the effectual triumvirate is gathered in, and John M'Glashan adds his herculean labours to those of Thomas Burns and William Cargill, really to send out the first ships, and forward the Settlement. More pulpit work will be necessary, and the minister's children will suffer poverty while their father pursues his forlorn hope. But that day the deed has been done which has secured the end. That day Thomas Burns has touched, through the Lay Association, the British Government and the New Zealand Constitution—which the Lay Association ultimately, through John M'Glashan, framed—and has laid his hand upon every New Zealander still unborn. And the Association, in the presence of both the men concerned, has for ever registered the place of the minister. We have heard Dr Burns called the "Aaron of the Settlement," as if he could ever have been a man to make the golden calf. He was the Soul of the Settlement. All others, Captain Cargill included, had to be thanked according as they had helped "the excellent minister." Thomas Burns was the John Knox of Otago, and Captain Cargill the Regent Moray, "The Good Regent."

Two more years pass, and on the 10th of August, 1847, the Lay Association is holding its first public meeting in the Trades Hall, Glasgow, and asking Scotland for Emigrants. But the invitation is only for the godly, for "those who can subscribe to or participate in the religious and educational institutions of Otago." Strangely limited an advertisement this! The hand of John M'Glashan, the Soli-

ditor, is in the address adopted, with its catalogue of Acts and Charters. The very deeds are religious. The "Terms of Purchase" fix the price of land at 40 shillings an acre, twice the price of land elsewhere, that five shillings may pay for Kirk and fifteen shillings for Market. John M'Glashan's own copy of the Deed for Churches and Schools is by us, inscribed "Institutes for Otago Free Church, 1847." This is his day. Henceforth he is the salaried Secretary to the Lay Association. He showers leaflets like snowflakes on the land, to gather those whose "common object is the production of a soundly educated, religious, and thriving community." And his ships do sail.

And yet another scene. The Philip Laing has been two months out, and on January 30, 1848, after the Sabbath Service, the assistant-superintendent hands the minister a list of 42 adult males who have formed a voluntary association to improve their knowledge of the Shorter Catechism. Forty-two males out of about 250 emigrants! Study the matter out and you find that these are the young men of the party.

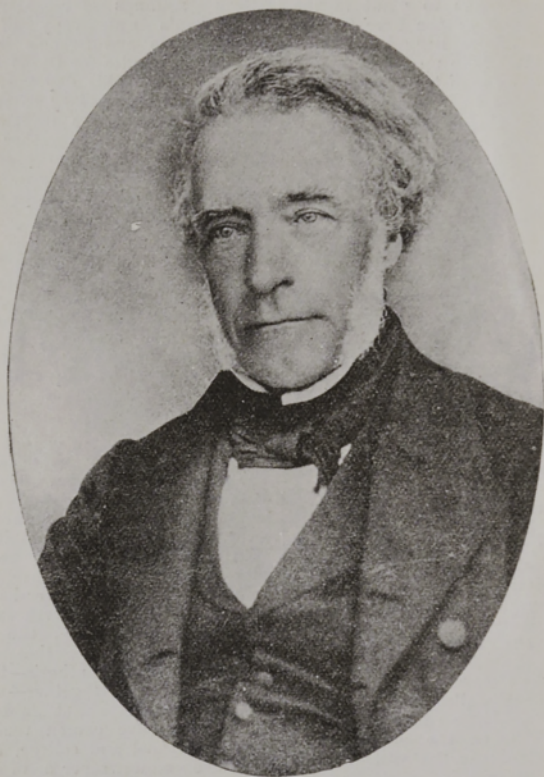
The minister intimates that he will hold on board weekly communicants' classes. For the next few weeks, therefore, till the arrival at Port Chalmers, the whole ship is getting ready to celebrate the Sacrament. The Diary in its detail shows what clearing of themselves they had. Did this ever happen on any other ship in the South Seas? Could it ever have happened in any other ship on earth save the New England Pilgrim ship, the Mayflower? Our scholars tell us that the Shorter Catechism like Luther's—the English and the German together—will last till the end of time. That Sabbath day the Otago lads have chosen their mark for ever. In school and college, at home and abroad, on minesweeper or in dugout, they will be known as "adult males who band themselves together to perfect their knowledge of the Shorter Catechism," to glorify God, and enjoy Him for ever.

But we have forgotten the name of the Lord. Every Otago editor to-day has become a preacher of repentance. The youngest and humblest of the brotherhood will lift up his testimony too, and send out these pages to utter again the mighty words of the Otago fathers, that their children's children may observe to do them.

ALEX. WHYTE,

The Manse, Port Chalmers, July, 1918.

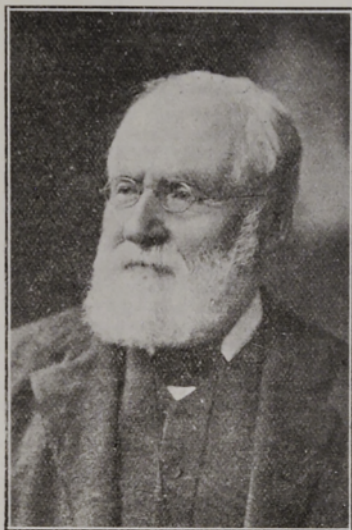




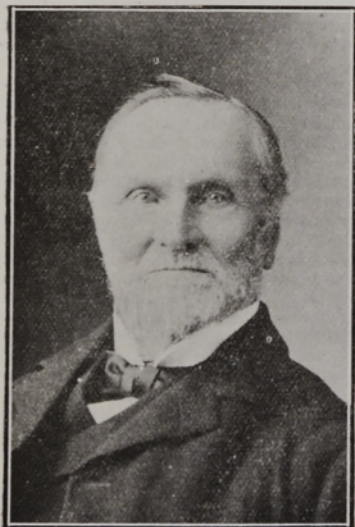
**MR. JOHN McGLASHAN, S.S.C. (Edinburgh).**

Secretary of the "Lay Association of the Free Church of Scotland for promoting the Settlement of a Scotch Colony at Otago, New Zealand," 1847; afterwards Provincial Treasurer and Solicitor and Secretary of Education Board, Dunedin.

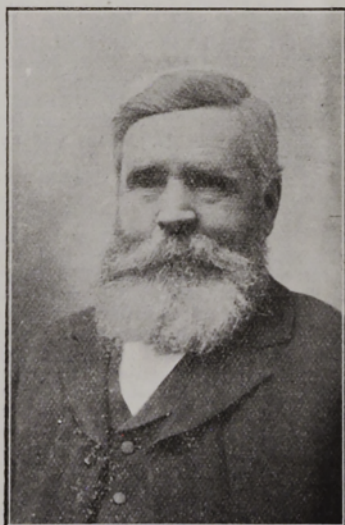
# Presidents of Otago Early Settlers' Association.



MR E. B. CARGILL, First President.



MR. JOHN REID, Second President.



MR. DONALD REID, Third President.

# OTAGO EARLY SETTLERS' ASSOCIATION.

In the year 1898 the Jubilee of Otago excited great interest and enthusiasm, many pioneers and old settlers congregating in Dunedin to take part in the religious services, thanksgivings, and public processions, etc. So stirred up by the old memories evoked by those functions were the original settlers and their descendants that on the 28th March, a few days after the Anniversary Day, a meeting was called by Mr R. N. Adams, for the purpose of forming a Natives' Association. At this first meeting, which was held in the new Education Board's Offices, in Jetty street, about 50 gentlemen were present, and the question was discussed as to whether it was thought advisable to form an Association open to any native born New Zealander; finally it was decided that a Society be formed to be called the Otago Early Settlers' Association, and a Provisional Committee was appointed to draw up rules, frame a constitution, and report to a future meeting. The following were the names of this, the first, Committee, who actually initiated the Association:—D. Reid, jun., R. N. Adams, P. Duncan, F. A. Joseph, G. C. Proudfoot, F. H. Campbell, O. J. Hodge, T. Begg, P. Barr, W. G. Somerville, F. J. Monson, T. K. Sidey, and Drs Will and Fulton; R. N. Adams was appointed convener. On April 27, 1898, a meeting was held in the Chamber of Commerce, D. Reid, jun., being in the chair. There were about 40 gentlemen present. It was moved by Peter Duncan and seconded by T. K. Sidey that the name of the Association be "The Otago Early Settlers' Association," and that those now present resolve to become members. Carried. It was moved by Dr Will and seconded by G. C. Proudfoot and carried—"That the Association shall consist of Early Settlers and their male descendants who are not less than 21 years of age, and that an Early Settler shall be taken to mean any person who arrived in Otago up to the 31st December, 1861." (The word male was struck out at the annual meeting held on 30th May, 1899, thus allowing women descendants to become members, and at a later date the time limit

was extended to 31st December, 1864, and this year (1918) it was further extended to 31st December, 1868. It was moved by Dr Fulton and seconded by Mr H. Mercer and carried—"That the 'objects' of the Association be: (1) To promote a spirit of brotherhood and friendship among the Early Settlers of Otago and their descendants by means of Social intercourse; (2) to inspire a feeling of veneration for our forefathers who laid the foundations of our first institutions; (3) to hold regular meetings devoted amongst other objects, to social entertainments, and to literary and historic matters dealing with pioneer adventure and endeavour in Otago; (4) to gather together annually as many of the Early Settlers as possible to entertain them socially; (5) to collect and place on record anecdotes and reminiscences of early years; (6) to keep a careful record of the Early Settlers and their descendants; (7) to discuss and debate matters of interest other than questions of religion and party politics; and finally to encourage love of country and to strengthen the patriotic bonds which unite us with the Homeland." Mr E. B. Cargill was elected President and the following gentlemen Vice-Presidents:—Messrs A. J. Burns, John Reid, D. Reid, sen., J. W. Bain, Rev. Wm. Will, and Dr Hocken. G. C. Proudfoot (who has held the same office ever since) was elected Hon. Treasurer, and the following members of Committee:—Dr Fulton, Dr Will, D. Reid, jun., T. K. Sidey, P. Barr, P. Duncan, H. Mercer, F. J. Monson, and R. N. Adams; Mr Adams agreeing to act as interim Hon. Secretary until first meeting of Committee, which took place on 12th May, when Mr P. Duncan was appointed Hon. Secretary, and the following were added to the Committee:—W. G. Somerville, R. Knox, J. Wood, and James Smeaton. Messrs Monkman and Monson were appointed Hon. Auditors. At a Committee meeting held on 16th May, 1898, the following motto was adopted:

"Reanimate Otago's Pioneers to fame undying through the dying years."—R. N. Adams.



It was also decided that the badge of the Association should be flax bush with Korari in bloom and the letters O.E.S.A. in relief, and the following extract from Mark Twain's "More Tramps Abroad," be printed on the back sheet of the rules. "The people . . . stopped here on their way from home to Heaven thinking they had arrived." At the first annual meeting, held on 30th May, 1899, Mr John Reid was elected President, and the balance sheet then submitted showed a debit of £20, but at the next Committee meeting this was reduced to £10 by subscription from the Committee. At a Committee meeting on 12th June, 1899, Mr L. Langlands and Mr H. Mercer were appointed joint Secretaries. Mr Langlands, who was afterwards elected sole Secretary, went into matters heart and soul, and soon all liabilities were wiped out, and the membership increased to a large extent. Mr Donald Reid, sen., was elected President in May, 1900, and he has filled the position ever since in deference to the wish of the members, and it is owing to his persistence that the Association was enabled to secure from the Government the site where the building now stands. During the month of June, 1903, a bazaar was held in the Garrison Hall, and the sum of £1172 was realised. The building, which cost £4332, was officially opened on 23rd March, 1908. Addresses were given by the President, the Mayor (J. Loudon), Revs W. Will, and J. Chisholm, Sir Jas. Mills, Dr Hocken, W. B. Scandrett (Mayor of Invercargill), G. Fenwick, J. Blair, and James Adam, of Bon. Accord, Milton. Mr Adam, who came out in the Philip Laing, and was first precentor of the Otago Presbyterian Church, led the singing of the old 100th Psalm. Since the building has been erected the ladies of the Association have twice held bazaars and raised large sums, which have been expended in furnishing the Hall and Museum. A very generous response was made by the members of the Association and the public to circulars which were sent out to enable the Association to put up the present building, which is now (it is gratifying to state) entirely free of debt. There is nothing approaching the

Association's Museum and Portrait Gallery south of the line, and it is visited by people from all parts of the world. Mr Langlands, owing to increasing years, resigned the secretaryship on 30th April, 1909, and Mr John Wood was appointed in his place. Mr Langlands was a most enthusiastic Secretary. He knew all the early history of Otago, and was no doubt the builder up of the Association. Mr Wood resigned in October, 1915, and during his term of office he never spared himself, and did great work for the Association. On Mr Wood's resignation Mr W. Paterson, late of Puerua, was appointed Secretary, and has proved himself to be a capable officer, and very keen on all matters making for the good of the Association. Having now given a short and succinct history of the Association it might be opportune to conclude by giving a resume of its present position. The Association was originally registered in 1903 under "The Unclassified Societies Act, 1895," which was afterwards repealed by "The Incorporated Societies Act, 1908." There are now 1410 members on the roll. The Association has been holding two reunions every year, but since the war only a reunion on Anniversary Day, 23rd March, has been held.

Since the beginning of the war the Hall has continually been occupied by the Otago and Southland Women's Patriotic Association, who make regular use of it for send-off teas, and for packing soldiers parcels and kits. The following are the present office bearers:—President, Mr D. Reid, sen.; Vice-Presidents—J. Duthie, W. H. Ferens, Dr Fulton, W. Crawley, G. L. Denniston, and D. Reid, jun.; Committee—G. Calder, J. J. Clark, O.B.E., E. C. Hazlett, J. Hope, J. Loudon, G. S. M. McDermid, W. Nicholson, W. D. Stewart, M.P., A. McKinnon, James Brown, Mrs C. H. Hayward, and Mrs M. Barnes; Hon. Treasurer, G. C. Proudfoot; Hon. Auditors, H. F. M. Mercer and R. A. Duthie; Secretary, W. Paterson.

The annual subscription is 5/- per annum and the address is Otago Early Settlers' Association, Lower High street, Dunedin.



EARLY SETTLERS' HALL, DUNEDIN.

—Guy, photo.



## THE SERVICE.

Saturday, March 23, 1918, marked the seventieth anniversary of the foundation of the Church and Province of Otago by the arrival at Port Chalmers of the emigrant ship John Wickliffe on March 23, 1848. The day was observed as a general holiday in town, and a number of flags were flown. The Mayor (Mr J. J. Clark) received the following message from the Chief Justice (Sir Robert Stout):—"May I, through you, congratulate the citizens of my old town on the seventieth anniversary. Wishing all happiness and prosperity in future, and that during the next 70 years Otago may show still further advancement than it has made in the past."

Special anniversary services were held in First Church on Sabbath, 24th, and very large congregations assembled. The presence of office-bearers and members of the Early Settlers' Association, together with his Worship the Mayor and city councillors, again gave an added interest. A very large number of the genuine old band of pioneers found it possible to be present, many of them coming long distances. Mr Blair, of Green Island, who is now 80 years of age, walked in all the way in order to attend the service. The large and efficient choir of over 60 voices rendered the following music at the morning service:—Jackson's "Te Deum" and Handel's "And the Glory of God"; at the evening service—Woodward's "The Radiant Morn," Handel's "Lift Up Your Heads," and "The Hallelujah Chorus." Mr Jesse Timson, who has completed 30 years' service as organist and conductor at First Church, directed the music, and on the splendid organ played the following voluntaries:—"Intermezzo" (Hollins), "Land of Hope and Glory" (Elgar), "Cantilene" (D'Evry), and "Tocata" (Halsey). The whole of the musical part of the service was most admirably and effectively carried through.

The following early settlers attended:—Miss Agnes Burns (Philip Laing, 1848), Mr Charles Findlay (Philip Laing, 1848), Mrs Ann Welsh (Philip Laing, 1848), Mrs W. Churchill (Philip Laing, 1848), C. R. Chapman (Blundell, 1848), James Strain (Ajax, 1849), Mrs W. Kennard (Ajax, 1849), Donald Reid (Mary, 1849), Mrs R. Chisholm (Mariner, 1849), E. L. Peterson (Mooltan, 1849), Mrs R. Walter, (Mooltan, 1849), Thomas MacGibbon, M.L.C. (Mool-

tan, 1849), Mrs Pollock (Mooltan, 1849), Mrs James F. Ayson (Columbus, 1852), James F. Ayson (Royal Albert, 1853), Wm. Pinkerton (Amherst, 1854), John Blair (Dunedin, 1856), H. L. Nicol (Strathmore 1856), George Fenwick (Challenger, 1856), Mrs J. Carson (Maori, 1857), James Raitt (Maori, 1857), John Blair (George Canning, 1857), Watson Shennan (Thomas and Henry, 1857), John Allan (Strathallan, 1858), D. L. Hutton (Strathallan, 1858), Mrs E. Broadfoot (Strathallan, 1858), W. Paterson (Jura, 1858), Miss Paterson (Jura, 1858), George Clark (Jura, 1858), Thomas Moodie (Jura, 1858), John Duthie (Jura, 1858), Mrs Keith Ramsay (Jura, 1858), Mrs D. L. Hutton (Jura, 1858), James Mathieson (Jura, 1858), Miss Allan (Robert Henderson, 1858), Miss E. Ford (Robert Henderson, 1858), John Mitchell (Robert Henderson, 1858), James Edmond (Three Bells, 1858), W. J. Pricor (Lord Worsley, 1858), Mrs John Sidey (Palmyra, 1858), Mrs John Duthie (Alpine, 1859), Alexander M'Millan (Alpine, 1859), W. Martin (Lord Worsley, 1859), Mrs F. S. Shaw (Sevilla, 1859), James Carson (Sevilla, 1859), Mrs M'Morran (Henrietta, 1860), Geo. Smith (Henrietta, 1860), Mrs T. Glass (Henrietta, 1860), Mrs Jane Mackenzie (Silistria, 1860), Mrs James Paterson (Mariner, 1860), Thomas Douglas (Chili, 1860), R. Crawford (Storm Cloud, 1860), Mrs Cuthbertson (Storm Cloud, 1860), F. Nicoll (Gala, 1860), Mrs C. M'Lay (Gala, 1860), Mrs E. Foord (Pladda, 1860), John M'Robert (Alma, 1861), James Fleming (Storm Cloud, 1861), D. Carruthers (Storm Cloud, 1861), W. T. Glasgow (Derwent Water, 1861), D. Scott (Pladda, 1861), G. Brown (Pladda, 1861), Captain L. Mathieson (Lady Egidia, 1861), S. N. Brown (Lady Egidia, 1861), Mrs S. N. Brown (Lady Egidia, 1861), Mrs J. W. Cunningham (Pladda, 1862), Mrs J. M'Cabe (Pladda, 1862), Mrs E. A. Eton (Sevilla, 1862), Mrs Permin (Nelson, 1862), David Clark (Nelson, 1862), William Patrick (Lady Egidia, 1862), Mrs James Raitt (Jura, 1862), Mrs Davidson (Robert Henderson, 1862), Thomas Scott (Aboukir, 1862), J. W. Cunningham (Austri, 1862), Mrs M. M'Donald (Sarah M., 1862), F. Bastings (Greyhound, 1862), James B. Gilmore (Aldinga, 1862), R. Wilson (Bombay, 1862), J. I. H. M'Lean (Victory, 1863), J. G. M'Lean (Victory, 1863), Mrs Glenn (Victory, 1863), Mrs James Patton (Mataura, 1863), Mrs I. Irvine (Mataura, 1863),





**"MUSEUM OF EARLY SETTLER'S HALL IN WAR TIME—WOMEN'S WORK."**

President, Miss Downie Stewart. Hon. Treasurer, Mrs. Theomin. Hon. Secretary, Miss Jean Burt.

Mrs John Mitchell (City of Dunedin, 1863), Mrs Nelson (Hydra, 1863), Thomas Morris (Stormbird, 1863), Mrs Melville (Hamilla Mitchell, 1864), Mrs James Duff (Alhambra, 1864), William Brown (Resolute, 1864), Jas. Brown (Resolute, 1864), Rev. M. Watt, D.D. (Resolute, 1864), A. McKinnon (Andrew Jackson, 1864), William Robertson (Resolute, 1864).

## DESCENDANTS.

W. H. Ferens (John Wickliffe, 1848), D. Reid, jun. (Philip Laing, 1848), Miss F. Reid (Mary, 1849), Mrs W. Shand (Mooltan, 1849), Mrs W. Reid (Mariner, 1849), W. E. Adam (Strathmore, 1856), Mrs George Smith (Henrietta, 1860), Miss Prain (Silistria, 1860).

## THE SERMON.

BY THE REV. G. H. BALFOUR, M.A., B.D.

"And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. Now therefore fear the Lord and serve Him in sincerity and truth." (Joshua xxiv: 13, 14). "Freely ye have received, freely give." (Matthew x: 8).

Joshua was approaching the end of his life, and so he gathered all the tribes of Israel together and called for the Elders of Israel and for their heads and for their judges and for their officers. And then beginning with the words, "Thus saith the Lord God of Israel," he summarises the history of Israel.

Our text is part of this summary: "I gave you a land whereon ye did not labour, and cities which ye built not, vineyards and oliveyards which ye planted not; now, therefore, fear the Lord."

It has been pointed out in a sermon on which mine is based to-day that of almost all the most valuable things which we own and enjoy, two things can be said. First, they do not cost us much, second, to some others they cost a great price. In the realm of religion these things are spoken of under the name of "free grace" and "vicarious sacrifice." The same thing is traceable, to a large extent, in the realm of nature, as well as in the realm of grace.

1. This great truth is illustrated in the history of Israel. The Hebrew people came into the possession of what they had not worked for. They "came up out of the desert, crossed the Jordan, defeated the Canaanites, and served themselves heirs to their valuable and their hard-won possession." The land which they conquered was an old land, the seat of an industrious and fairly civilised people. The earlier inhabitants had made it a country of flocks and herds and fertile fields; they had their

towns and cities stored with the treasures of the past. Suddenly it became the possession of another people; it was appropriated by the Hebrews. They came to possess a land for which they did not labour.

2. The same kind of thing has been happening more or less at all times, one generation has been inheriting the products of another's labour and toil. This could be illustrated all the world over. The generation of to-day inherits as a free gift the roads and the railways, the cultivated field, the villages and towns and buildings; and in addition, "the vast accumulation of knowledge and experience, of inventions and skill, which constitute the foundation and the machinery of well-being."

We would emphasise this thought in connection with our own land, and our own Province; we are the heirs of those who came here 70 years ago; they sowed and we reap, they built houses and we inhabit them; they cleared the bush and we have the pasture land; they made roads and we use them; they laid the foundations of Government and we enjoy freedom and protection; they founded the Church, we find it ready for our use and enjoyment. These blessings have been handed on without money and without price by those to whom we can now make no acknowledgment and make no return.

3. In a large sense we enjoy to-day what our ancestors in the old land have won for us. Our national independence, our free and liberal institutions, the privileges that belong to citizenship in the British Empire have come to us largely as a free gift of grace. But they have been bought with a price. Men have toiled and suffered and died to obtain these blessings; blessings which we are apt not to value



From Rev. James Chisholm's "Fifty Years Syne," by permission  
of Messrs J. Wilkie and Co.



sufficiently because we do not realise what they have cost. We take for granted what we have no right to take for granted. Our privileges have not come by chance or by a mere mechanical evolution.

We remember, also, that we are enjoying to-day our national and social blessings because others have been willing to stand in the breach and bear the brunt of our enemies' onslaught. Our young men have gone forth to be our protection; they have placed their bodies as a shield between us and the sword of the enemy. They are suffering and dying that we might enjoy safety and comfort for ourselves and our children. The principles of free grace, and vicarious sacrifice are being exhibited before our very eyes.

4. This great truth is illustrated supremely in the deepest and most precious things of our religion. On the one hand we have the free gift of God's mercy and grace. The blessings that God offers us are the greatest conceivable. So the sacrifice was the greatest conceivable—the condition of possession is free grace. God offers to us forgiveness of sins, mercy, peace, life, eternal salvation. But these things have been purchased by the precious blood of the Son of God.

5. The very practical inference for us is that we must seek to be worthy of those who have served so faithfully and suffered on our behalf. We must make good use of the blessings that we have inherited; we must prize them; we must value them at their true worth; we must be worthy successors of those who have, through faith and patience, have toiled and who now inherit the promises.

We must beware of self-complacency; we must not trust to past ideals. Each generation has to work out its own salvation. We again must take over a part of the vicarious sacrifice; we, too, must be prepared to do our share for those who shall come afterwards; for though we may not have the same work given us that was given to our forefathers, we certainly have something to do; and it is our bounden duty to hand on the blessings to our children which have been won at the cost of sacrifice of those who have gone before. We must, as a nation, do our part, so as individuals, too, must we share the sacrifice and offer ourselves for service.

The same spirit must be exhibited in our Church life; we have received a great inheritance from the pioneers of this Church; we must be worthy of them; we must seek to carry on faithfully the work that

they handed to us; we must seek to be in the true spiritual succession. Are we as faithful and loyal as they were? Do we attend the Church services as regularly as they did? Is the Sabbath kept as God's Day? Are we workers in the Church, and do we as gladly give our services to the kingdom of God? Are our children as carefully brought up? Is there family worship in every home? Unless we are very careful, I am afraid we shall not have the same blessings to bequeath to our children that our fathers bequeathed to us; and it may be that our children will not rise up to call us blessed.

In the sphere of personal religion the obligation is similar, "Freely ye have received, freely give." When God offers to us the Gospel of free grace, when He gives us the greatest gifts that a human being can enjoy, absolutely without money and without price, He puts us on our honour and leaves it to ourselves to make the only return that is possible to a soul overwhelmed with the mercy and love of God in Christ.

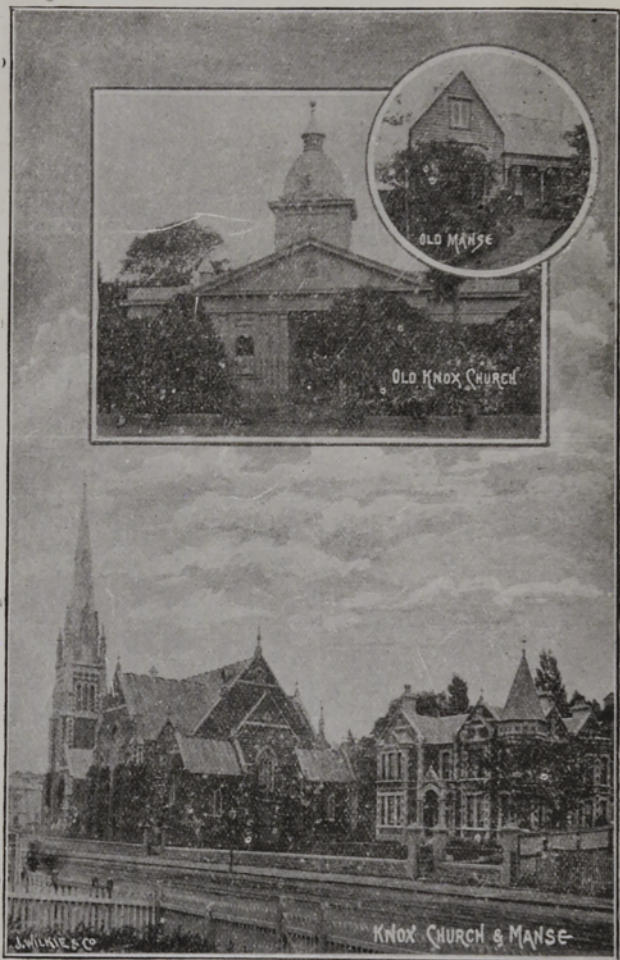
We must give back that which we owe; we must love Him Who first loved us; we can do no less than give to God our devotion, our service, ourselves. "Ye are not your own, for ye are bought with a price."

And our devotion to God must be expressed in the service of our fellow men. If God so loved us we ought also to love one another. "In as much as Ye have done it unto one of the least of these My brethren, Ye have done it unto Me."

In the evening Mr Balfour took his text from 1 Thessalonians v. 6 and 8, specially dealing with the apostle's exhortation to "be sober." The word in the original has been translated: "Be calm and collected in spirit." The day of the Lord was at hand. A day of the Lord had come for us—a critical, epoch-making time. We must be awake and live as "sons of the day." We must keep ourselves in hand. We were to be calm and collected in spirit by having faith in our cause, by our faith in God, and by seeing that we were right with God. A Holy God must have a clean instrument to work with. Our nation must be a sober and clean nation. As individuals we must purify ourselves as He is pure.

#### KNOX CHURCH.

At Knox Church in the morning the Rev. R. Evan Davies preached on the following words from Jeremiah vi, 16: "Stand ye in the ways, and see; and ask



From Rev. James Chisholm's "Fifty Years Syne," by permission  
of Messrs J. Wilkie and Co.



days with the conditions under which commercial competition and activity is carried on to-day, asking if the nation now was as strong in commercial uprightness and integrity as it was in the early years of its national life. He also touched on the home life of the early settlers, and, confor the old paths where is the good way, and walk therein." The nation, said the preacher, had lost the well-trodden paths and had chosen instead, in a spirit of self-will, a new path which led to destruction. They preferred the morals and religion of Egypt to the faith and morals which had made their fathers great. We should not reverence anything merely because of its age, neither should we despise the new because of its youth. -All things should stand or fall before the test of God's eternal principles. It should also be remembered that there could be no true development which was out of sympathy with the past. In referring to the anniversary of the province, Mr Davies drew a graphic picture of the coming of the John Wickliffe 70 years ago, with the first Scottish settlers, who had been specially selected to found the new colony. They were, he said, not ordinary men in that they were homogeneous in aim and sentiment, their purpose being to found a Christian state where Christian principles would permeate the whole life of the community. They were earnest, courageous men and women, who met great difficulties with strong arms and stout hearts. They were men of large faith and strong religious convictions, well educated, and industrious. The discovery of gold in a measure changed the character of the colony, giving a new impetus to its industry and a wider outlook to its political life, but the strong characteristics of the early settlers still remained even to the present day. The preacher pro-

ceeded to compare the business life of these trasting their primitive homes with the more pretentious dwellings of the modern man, drew strong attention to the vital need of keeping the home life of the people as pure as that of their Scottish fathers.

A large choir assisted with the singing, and the service concluded with the hymn "O God of Bethel by whose hand."

At the close of the evening service Mr Davies made reference to the grave news received from the seat of war, and requested the Rev. F. G. Bowie to offer special intercessory prayer.

### MAORI HILL.

The fourteenth anniversary of the Maori Hill Presbyterian Church and the seventieth anniversary of the province were celebrated on March 24. The Rev. A. W. Kinmont, of East Taieri, occupied the pulpit at both morning and evening services. On both occasions there were large congregations, and the services were exceedingly hearty in spirit.

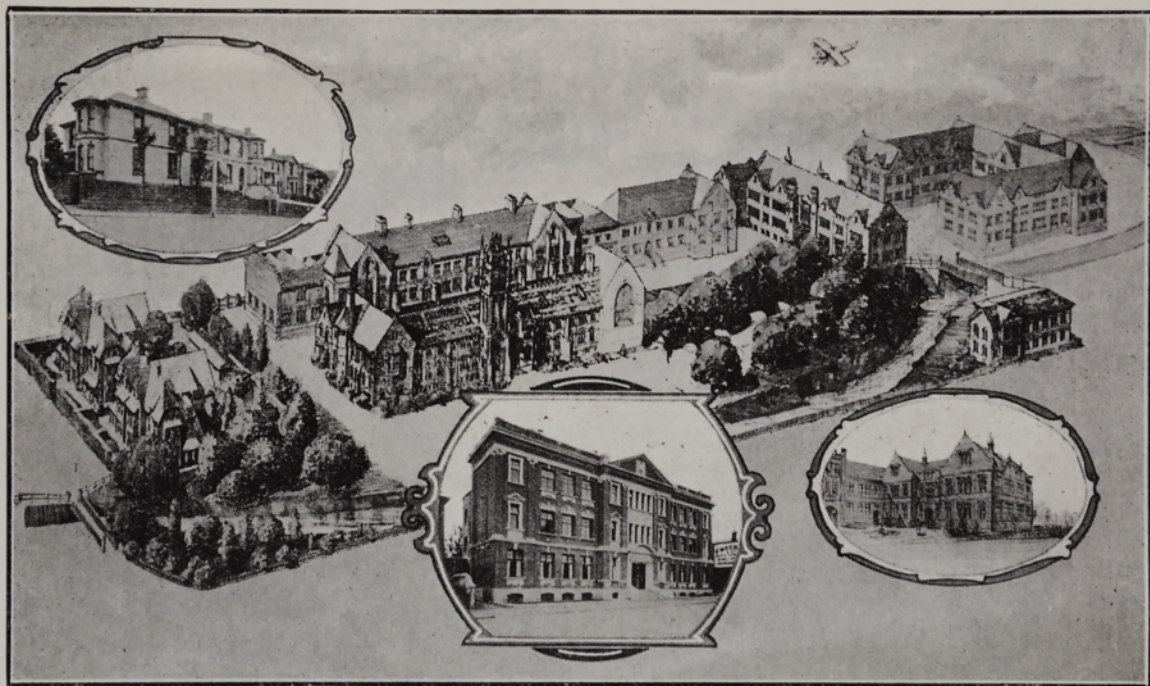
Mr Kinmont congratulated the congregation on the good work done among the young in Maori Hill and district, and for Foreign Missions, they being one of the first congregations to support a missionary in the field. He also referred to their future prospects in connection with the purchasing of a site and the building of a new church. In the morning the preacher spoke from 1 Corinthians xvi, 13: "Watch ye, stand fast in the faith; quit you like men, be strong." At the evening service his text was in Jeremiah xlix, 7, along with a few verses of Psalm 91.

A large choir made the singing a bright feature of the services.

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Knox Church arose in 1858, when there were 2600 Presbyterians in Dunedin. On the one hand a small congregation of various evangelicals, meeting in the Mechanics' Institute, losing their Minister, Mr Jeffreys, through failing health, readily fell in with a proposal to secure a second Presbyterian Minister for Dunedin. On the other hand a deputation consisting of Messrs John Gillies, James Macandrew, John Mollison, and James Wilkie on 20th December, 1858, presented a memorial from the First Church asking for assistance for the Minister. The Presbytery took steps. On January 27th, 1860, the Rev. Donald McNaughton Stuart arrived, and by appointment of Presbytery took the services in First Church to let Dr Burns organise the Church in Southland. On May 16th he was inducted to Knox Church. "From that date he filled the foremost place in the affection and life of the community till another 16th of May, 1894, when, worn out with ceaseless toil, his emaciated body was laid to rest amid the wail of a stricken people." Rev. James Chisholm's "Fifty Years Syne," pages 142-144.





### THE UNIVERSITY, DUNEDIN.

Of which the Rev. Dr Burns was the first Chancellor. Three chairs are maintained from Presbyterian Church funds which go back to the "Terms of Purchase," the original Otago deed of 1847. The insets are the new Medical School and the "Stuholme House" Domestic Science Hostel.

# THE ORIGIN OF OTAGO.

From the original MS. by the Rev. Dr Burns, in the John M'Glashan College collection.

The following is a brief narrative of the origin and early history of the Church and Colony of Otago:—

The scheme of a Scottish Presbyterian Settlement in New Zealand was projected by the New Zealand Company early in 1843, but it was only in 1847 that it may be said to have reached maturity, for it was towards the close of that year that the first party of settlers embarked for their newly adopted country.

The Rev. Thomas Burns, Free Church Minister of Monkton, Ayrshire, was applied to on the 17th day of June, 1843, by the Colonial Committee of the Free Church of Scotland to become the first minister of the Colony. To this application Mr Burns replied that after the most careful consideration of the projected scheme and of the proposal connected with it, he felt favourably disposed towards it; but being at the time completely engrossed in common with all the other Disruption Ministers with the indispensable and urgent work thrown upon them at so very peculiar a crisis, it was impossible for him to relinquish that work till such time as his own individual share of it should be completed, and a successor to himself should be provided. With this answer the projectors of the scheme, as well as the Colonial Committee, were satisfied. Within six months matters were so well advanced that on the 24th of December, 1843, Mr Burns was loosed from his charge at Monkton, and from that period gave his services to the Free Church at large in supplying vacant congregations. By this means he was enabled with greater freedom to co-operate with Captain Cargill and the other promoters of the scheme in taking the necessary steps for carrying it into execution.

Towards the end of 1843, however, circumstances occurred which led to misunderstandings between the British Government and the New Zealand Company, and to the suspension for a time of the Company's colonising operations.

Whilst things were in this state, the founders of the Settlement steadily persevered in ripening measures for carrying their scheme into execution, whenever the ravelled skein of affairs between the Government and the New Zealand Company should be so far disentangled as

to enable the latter to recommence the work of colonising. They had, in the meantime, been joined by many patriotic and influential members of the Free Church and the whole formed themselves into a Lay Association for promoting a Scottish Settlement in New Zealand.

In May, 1845, whilst the General Assembly of the Free Church was holding its annual meeting, a memorial was laid before the Assembly setting forth the peculiar features of the scheme both in its secular and religious aspect. On the 29th of that month the annual report of the Colonial Committee of the Free Church, in which the scheme was favourably noticed, was read to the Assembly; and on the 3rd of June, in their resolution approving of the report, the General Assembly gave the following deliverance on the subject of that memorial:—  
"Further, the General Assembly have very great pleasure in 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 becoming provided with the ordinances of religion and the means of education in connection with their Church. Without expressing any opinion regarding the secular advantages or prospects of the proposed undertaking, the General Assembly highly approve of the principles of which the settlement is proposed to be conducted, in so far as the religious and educational interests of the Colonists are concerned, and the Assembly desire to countenance and encourage the Association in these respects."

Beyond the passing allusion already made, it is not necessary to notice the quarrel between the Government and the New Zealand Company. The result in retarding for four years the formation of this Settlement, so adverse in the estimation at the time of the promoters of it, was in the Good Providence of God fraught with lasting benefits. During the four years that elapsed from its conception in 1843 to the sailing of the first party in 1847, New Zealand had become better known, one consequence of which was that the site of the Settlement, which was at first intended to have been at Port Cooper, was fixed at Otago as in every respect





**KNOX COLLEGE, DUNEDIN.**

—From Rev. Leonard Hunt's Booklet.

Men's University Residential College, which houses the Presbyterian Theological College. Certain theological chairs are maintained from funds which originated from the "Terms of Purchase," the original Otago deed of 1847.



more eligible, upon which the name of Otago was retained as that of the Settlement instead of New Edinburgh; and it was also resolved to call its capital "Dunedin," and its seaport "Port Chalmers." By this delay time also had been afforded to the Company's surveyors to complete their surveys and send home maps of the territory. Moreover, the promoters of the scheme passed through an ordeal which tried the sincerity and steadfastness of the principles on which they professed to proceed. The scheme likewise was improved by reflection, and by the communicated experience acquired by forerunners in the colonising of New Zealand. And finally, accessions were made of new friends who helped to advance the progress of the scheme, and whose cordial adoption of it was evinced by their personally engaging in it, and risking upon its success their property and their children's prospects.

The enlightened views of the promoters of the scheme were, so far as regarded in its secular advantages set forth in "Terms of Purchase," agreed to between the New Zealand Company and the "Lay Association of the Free Church of Scotland for promoting the Settlement of Otago" on the 14th of May, 1847; and contemporaneously a document was published in which both the secular and the religious and the educational provisions of the scheme are dwelt upon at some length. (See letter from Captain Cargill to Dr Aldcorn.)

On the 10th of August, 1847, the first public meeting of the Association was held within the Trades Hall of Glasgow, and was presided over by the Right Honourable Fox Maule, now Lord Panmure. On that occasion it was announced that a minister and a schoolmaster would accompany the first party of Settlers.

On the 21st of October, the Rev. Thomas Burns, who had accepted a call from the Free Church in Portobello, and been inducted to that charge on the 25th June, 1846, was loosed from said charge by the Presbytery of Edinburgh, and solemnly set apart by prayer to the work of the ministry in this Settlement.

On the 27th of November, 1847, the pioneers of the Settlement left the shores of Great Britain in two bands, one on board the ship "Philip Laing" from Greenock, headed by the Rev. Thomas Burns, and consisting of 97 married persons, 40 single men, 15 single women, 41 boys, and 55 girls, in all 248; the other on board the ship "John Wickliffe" from

London, headed by Captain Cargill, and consisting of 25 married persons, 19 single men, 8 single women, 10 boys, and 14 girls, in all 76—making the total number of the pioneers of the Settlement 324.

Both ships arrived without accident in the harbour of Otago, the "John Wickliffe" on the 23rd of March, and the "Philip Laing" on the 15th of April, 1848. The pioneer settlers forthwith proceeded amid many difficulties peculiar to their situation, but with dauntless hearts, to the business of locating themselves, not forgetful whilst erecting houses for their own shelter to rear also a fabric for the worship of God, humble indeed in its materials and architecture, but such nevertheless as showed their desire that they should prove to be a church-going, a religious community.

The history of the Settlement since that time is a history of successive arrivals of immigrants for the most part imbued with kindred feelings—a history of war with the wilderness, subduing it and rendering it subservient to the sustenance of man and beast. In spite of untoward events, the narration of which belongs to the annals of its secular affairs, and which therefore are omitted, the Settlement has made much hopeful progress.

The Pilgrim Fathers, to whom the Otago Settlers have been in some respects likened, when mustered on board the "Mayflower," numbered only 40, and, with their families, in all 100 souls. At the end of 10 years 300 only constituted their Colony, and yet this small number and this small progress in population constitute the original germ, the first elementary facts in the history of the now mighty State of New England. In six years the population of Otago, as nearly as can be reckoned, has reached 2400, and its progress in all respects, although not so great as its most sanguine promoters anticipated, has been in such measure as to have improved the condition of all its members, and laid a solid foundation for future and increasing prosperity.

The only remaining incident to be recorded is the arrival, on the 6th of February last, of the Rev. Messrs William Will and William Bannerman, dispatched by the Colonial Committee of the Free Church of Scotland, whose arrival, much longed for, ardently desired and joyfully welcomed by the Settlers, has proved the enabling cause of the auspicious proceedings of this day in the solemn inauguration of the Presbytery of Otago.—(June 27, 1854.)

# DEPARTURE OF THE FIRST PARTY OF SETTLERS TO OTAGO.

*From "Greenock Advertiser" of 23rd November, 1847, quoted in the  
First Number of the Otago Journal, January, 1848.  
In the John M'Glashan College Collection.*

On Saturday, a very interesting service was held on board the fine ship Philip Laing, 550 tons register, Captain Ellis, the vessel about to proceed with emigrants to the new colony of Otago.

Our readers, we believe, are generally aware that the ship has been chartered by the Court of Directors of the New Zealand Company to sail from Greenock with these passengers, who have been each selected with great caution, after careful scrutiny, and production of the most satisfactory testimonials as to character and blameless life. Ample and suitable arrangements for their safety and comfort during the passage have been made by the Directors, who dispatched here Mr Alston, one of their officers, who has spared no pains to render the ship in all respects suited for the important business on which she is employed, and his attention has been studiously devoted to the proper fitting up of the vessel, and to the sufficiency and quality of the provisions. An able and experienced surgeon, Dr Ramsay, has also been appointed, whose character and qualifications are highly guaranteed, the latter by the certificate of the President of the Royal College of Surgeons. Care has also been taken of the moral and religious interests of the emigrants. The very valuable services of the Rev. Thomas Burns, formerly of Monkton, late of Portobello, have been secured, and we have no doubt he will be found not only an able and wise instructor, but a judicious adviser, and a friend; the energy of whose character and example will render his counsels doubly valuable. The Rev. gentleman is a nephew of our national bard and son of Gilbert Burns. The fact of the relationship can scarce fail to form a constant and pleasing tie between the new settlement and the land to which one section of its population cannot fail to look back with feelings of affectionate interest. The only other official to whom we may allude is the schoolmaster, and we are glad to hear that the emigrants are to have the useful and important assistance in the work of training the young, and instructing the less informed, of a gentleman in every way qualified for his work. Mr Blackie takes with him high certificates of his ability and success.

With all these inducements, provisions, and care, it can scarce be doubted that the passengers themselves would be a people of a class very superior to what are generally to be found in emigrant vessels. And this is the case. About 250 proceed in the Philip Laing, and they generally, we may say entirely, present a cleanly, comfortable, and well-provided appearance, so much so, indeed, as almost to make one regret that our own country should lose the benefits of the industry and energies of so many of her children; but we must console ourselves with the hope that they are about to lay the foundation on the other side of the globe of a great empire, destined, in the hands of Providence, to assist the mother country and her other off-shoots in spreading over the whole world the blessings of civilisation and Christianity.

The ship being now nearly ready for sea, a large party assembled on board on Saturday at mid-day, for the purpose of offering up prayers to God for the success of the voyage, their safe arrival at their destination, and for their comfort, prosperity, and happiness in the land of their adoption, as well as to give them a few advices for their guidance on the voyage and in the settlement. The services were begun by the Rev. Mr Smith, who read a portion of the 72nd Psalm, verses 8, 9, 16, 17, a passage very appropriate in the circumstances, which being sung he offered up a touching and impressive prayer. The Rev. Dr M'Farlane addressed the passengers at some length on the duties that would devolve on them, careful attention to which would promote their own happiness as well as that of those around them, and would secure, as far as human means could, the success of the colony. Mr M'Glashan, the secretary in Edinburgh of the Lay Association of the Free Church of Scotland for promoting the Otago Settlement, then narrated at considerable length the various arrangements that had been made to secure the comfort and success of the colonists, and these seemed to have been made with considerate and intelligent forethought and liberality. He alluded specially to the care that had been exercised in the appointment of the various officers connected with the undertaking, and to the liberal spirit that had been



displayed by many who wished well to the colony. He mentioned particularly the handsome present to the library of the settlement of a copy of the Encyclopædia Britannica by Lord Provost Black of Edinburgh.

We most cordially join in the wishes expressed for the welfare of the settlers, and for the success of the novel and interesting experiment now being made. If we may judge by the appearance of the emigrants, we should say that it cannot fail from want of energy on the part of those who are the pioneers of the great work, as a more hopeful body of passengers we have never seen on board any vessel. They go out also well provided with the most perfect implements which this country affords for carrying on agricultural and handicraft operations, and altogether ready and prepared to do their part in the arduous work they have undertaken.

The John Wickliffe of Greenock sails this week from London for the same settlement, also under the charge of the New Zealand Company, and may be expected to arrive about the same time. Captain Cargill, the leader of the colony, goes out in that vessel. He is a descendant of Donald Cargill, well-known to the readers of the Scotch Worthies. This gentleman is deeply imbued with the same spirit that actuated his ancestor. We believe that the ship carries with her a printing press, that important engine of civilisation.

It is expected that the Philip Laing will sail early this week.

### EDUCATION IN OTAGO.

From the first number of the Otago Journal (John M'Glashan, editor), of January, 1848, when the First Ships were at sea. From the John M'Glashan College collection.

One of the most painful feelings that a respectable emigrant endures, on leaving his native country, arises from the reflection that his children will be deprived of the means of a good education. It is certain that in all colonies planted in recent times the population has for many years exhibited a continual retrogression in the path of civilisation.

In the settlement of Otago vigorous measures have been taken to ensure the formation of a well-constituted, religious, and enlightened community. A minister and schoolmaster have been already ap-

pointed, and in order the more effectually to carry out the great principles upon which the colony is being established, and to afford a complete course of instruction to the children of the higher class of emigrants it is proposed, in addition, to institute a seminary for boarders and day pupils, in which ample provision will be made for teaching every branch of a liberal education. The institution will be under the auspices of the municipal and ecclesiastical authorities of Otago, and will be conducted by a head master of high attainments and respectability.

The course of instruction will not only comprehend all that is given in all the best institutions of the kind in this country, but will embrace many of the higher branches of literature and philosophy which are usually taught in the universities. A thorough English education will be made the basis of a sound knowledge of the classics, mathematics, and mental and physical science, while the modern languages, drawing, and other accomplishments will not be neglected.

Great efforts will be made to render the instruction solid and substantial, such as befits a colony which aspires to become the centre of civilisation in the Southern Hemisphere. The whole institution will be conducted on Christian principles, and the doctrines and duties of religion will be carefully inculcated. In the house every care will be taken to provide for the health and comfort of the pupils, who will be taught to regard themselves as members of a well-regulated Christian family. The domestic arrangements will be managed by a lady of respectability and piety. Out of doors the pupils will be continually under the superintendence of a master. In pursuance of this scheme, it is proposed that the head master, with two assistants, should embark for Otago at an early date, and that more assistants should follow as pupils increase in number.

It is believed that the establishment of the projected academy will afford the greatest satisfaction to the settlers in Otago, and also to many of high respectability in India, Australia, and Van Diemen's Land, since it will assure them that, though far from their native land, they can still obtain for their children the blessing of a sound and liberal education.

A detailed prospectus will shortly be issued.

AND. ALCORN,  
J. M'GLASHAN,  
Secretaries of the Lay Association for  
Promoting the Settlement.  
Edinburgh, December, 1847.





**ST. MARGARET'S COLLEGE, DUNEDIN.**

—Guy, photo.

Women's University Residential College, originally opened in the Presbyterian Theological Professor's old manse, one of the products of the early Church arrangements under the "Terms of Purchase," 1847.

# ADDRESS TO OTAGO IMMIGRANTS

On the Arrival of the *Philip Laing*.

(APRIL 15th, 1848.)

By CAPTAIN CARGILL.

Transcribed from the original manuscript in the Hocken Collection.

Port Chalmers,  
Otakou Harbour,  
15th April, 1848.

To the Immigrants at Otakou.

Friends and Fellow-passengers,—I have now the happiness to congratulate you on the safe arrival of our whole preliminary party, the ships John Wickliffe, from London (having entered the harbour on the 22nd ult.), and the Philip Laing, from Greenock, on the present date. The passage has been made by the former in 93 days from land to land, or 99 days from port to port, and by the latter in 115 and 117 days respectively. No death has occurred on the John Wickliffe, whilst on the Philip Laing, of 87 children, four died and three were born; and with one exception (a case originated at Home) there is not a sickly person amongst us, our numbers being 278 souls in all, exclusive of 19 who go on to Wellington.

Our first duty is to return thanks to Almighty God, and I am happy to observe that our minister and Church members have determined to hold a convocation for that purpose, which all are invited to attend.

We are indebted under God for the safety and comfort of our passages to the arrangements of the New Zealand Company; and it will now be seen that the directors have been no less careful, by the adoption of every means which experience had suggested, to provide for our immediate application to the objects of our enterprise, without distraction and without privations.

A temporary barrack for the women and children has been provided; the lands are staked out and ready for immediate choice and occupation; and we have three months' provisions and groceries in store, to be issued at cost price, and kept up by additional imports, until those of our community who are so purposed, together with the competition of neighbouring settlements, shall have supplied our markets in the usual course of trade.

Your beautiful and commodious harbour is now before you. Its enclosing and rounded hills, wooded from the summit to the water's edge, you have partially explored, together with the sites of Port Chalmers and Dunedin, and the adjacent lands laid out for suburban sections; and some of you have also glanced at the series of rich valleys, comprising the rural sections extending to the Clutha and its banks. In the cultivations of the few squatters, mostly from Ross and Sutherland, who have been waiting to join you, you have seen and have partaken of the wheat, barley, oats, and garden stuffs they have been in the habit of raising, together with the sheep and cattle depastured on the hills you are to graze. The climate also, in this the month of April, which corresponds with October at home, you can at once perceive; whilst the vigorous health of the surveyors, exposed as they have been in the wilderness for two years past, and of other Europeans of all ages who have squatted for various periods during the last 20 years, together with their unvarying testimony as to open winters and temperate summers; and the prosperous circumstances in which you find them, notwithstanding their want of combination, and distance from each other, must enable you to satisfy your friends at home that the movement you have made is in all respects as to things temporal, judicious, and advantageous; even as our provision for education and religious ordinances is to the contentment of our spiritual fathers, as recorded by the General Assembly of the Free Church of Scotland.

Our advantages are great, and it behoves us to mark and acknowledge them. In the case of the Pilgrim Fathers, they left their homes not as we do, but by compulsion, and as the hunted partridge for a place of rest. The ships they sailed in, the sterile soil and frightful winters, together with the lack of food and implements in the country which received them, were enough to have quailed the stoutest





**COLUMBA GIRLS' COLLEGE, DUNEDIN.**

Opened in 1915 as a revival of Dr Burns's Church School of 1848-1856.

—Guy, photo.



heart; but they were men who feared God, and nothing else. They persevered, and the issue, as now seen, is perhaps the most pregnant for the cause of truth and the progress of mankind that exists in the world. Again, had our destination been to British America, a voyage so greatly more trying than that we have experienced, the close of that voyage must have been the commencement of a long and tedious journey, which could only have ended by the setting in of a six-months' rigorous and profitless winter. But still nearer, when we look to the difficulties of this fine country with which others have had to contend, and to the long endurance and waste of means to which they were exposed, we ought to be deeply impressed with the contrast of our own position.

My friends, it is a fact that the eyes of the British Empire, and I may say, of Europe and America, are upon us. The rulers of our great country have struck out a system of colonisation, on liberal and enlightened principles, and small as we now are, we are the precursors of the first settlement which is to put that system to the test. Our individual interests are, therefore, bound up with a great public cause; and passing over in this place the higher objects which Free Churchmen must affect, we should first adopt the sentiment of our British race—"England expects that every man will do his duty."

Our duties as pioneers may be somewhat arduous, but as compared with all that have gone before us they are light and transitory. We no doubt encounter a wilderness, but we do so in a climate at least equal to the South of England, and with appliances altogether new. The cargo of the John Wickliffe is nearly on shore. A storehouse is roofed in, and similar matters are being proceeded with, which give work for all until the choice

of town allotments shall have been made, when all hands will be required and engaged by the owners of the lands to erect their houses and those of their engaged servants ere the approaching winter, such as it is, shall arrive. Meanwhile I have established the wages for public works in progress at 3s a day for common labour, and 5s for craftsmen; but when such works, after the houses referred to are up, shall be resumed, public works will then be executed by contract, and so as to give continuous employment for all. In fixing the rate of wages until the hands of our industrial classes are sufficiently initiated for the taking of contracts, it was necessary to take care that the rate should not be such as to overtax the capitalist; and on the other hand that the labourer should have such increased pay as the new and profitable field for both parties should appear to warrant, such pay at the same time being altogether in money, to be laid out by the labourer as he pleases, and on the food he prefers. The result is, as regards the foregoing rate, that the man who for common labour had 12s a week at Home, subject to house rent, is now receiving 18s, with a free house and fuel, and grazing for his cow.

You now land, with all your implements and effects, on the spot which is to be your home; and the man who has only his hands to depend upon must see by all that is around him that with industry and economy he can maintain a family in comfort, and achieve his independence ere the infirmity of years can overtake him.

Still, however, we are but a body of pioneers and as such must encounter some roughness until our homes are up; but with willing minds and cheerful hearts we shall soon be prepared to receive our brethren from Home with a hearty welcome and an approving conscience.

(Signed) W. CARGILL.



**THE REV. D. M. STUART, D.D.,**

Minister of Knox Church, 1860 to 1894; Chan-celloer of University, 1879 to 1894.



**JOHN M'GLASHAN BOYS' COLLEGE, DUNEDIN.**

—From the plan.

New wing being erected. The College opened in 1918 in John M'Glashan's house, gifted by the Misses M'Glashan as an embodiment of the vision of 1848. (See page 25.)

# THE LAST SACRAMENT IN THE OLD CHURCH.

DECEMBER, 1864.

Table Addresses by the REV. DR. BURNS, from the original MSS. in the Collection of the Otago Early Settlers' Association.

## ADDRESS BEFORE THE TABLE.

Communicants,—You have come to remember Christ at His own table. The effort is not an arduous or difficult one. Your present circumstances all combine to facilitate your remembrance of Him at this moment. At that table you sit as His guests. He Himself presides there. Look at Him as you sit there. Behold His hands, His feet, His side, the print of the nails, the wound at which the spear of the Roman soldier made blood and water to come out. You see the blood from His temples when they were pierced by the crown of thorns. You see Him, how He was wounded for our transgressions; You see Him, how He was bruised for our iniquities; you see how the chastisement of our peace was laid upon Him. All we like sheep had gone astray, and the Lord lay on Him the iniquity of us all. He was oppressed, He was afflicted, yet He made no complaint. He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. Communicants, do you not at this moment clearly remember all that? Well, but look at Him as He presides at that table. That countenance, it is true, was once marred more than any man's—now it is all over radiant with the glory of that inner sanctuary on high, out of which He had come to welcome you to His table. Look on Him well. He was once indeed poor and despised, rejected and insulted, condemned as a common felon, and crucified between two thieves. But now a royal crown encircles that kingly brow. A regal majesty sits enthroned upon that Godlike face. The sceptre of universal dominion fills these sacred hands; and all the Principalities and powers in heaven above and in the earth beneath bow themselves in profound admiration before the august presence of your Divine Lord, even the Man, Christ Jesus. No man loved Him when He was on the earth. All men and

all angels love Him in heaven. In that place of brightness and glory every eye looks on Him, and every knee bows to Him, every tongue extols Him, every heart yearns towards Him. Every soul rejoices in Him, and every celestial intelligence glorifies Him, and enjoys Him for all eternity. In those bright regions He Himself is so bright and so radiant with light that, bright as the angels and the spirits of the just are, their brightness cannot be seen for His. So says John, and he could tell for he saw it. "And," says he, "the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."

Well then may you remember Him, Communicants, as you sit there and see Him presiding at His own table. You have every facility for recalling Him to memory. And indeed no man that ever obtained a steady believing look of Christ and His cross can ever forget Him. But now at this very moment He takes very special pains to bring an image of Himself before your mind's eye. He puts bread and wine before you, the bread broken and the wine poured out, all ready and prepared as food for your body. And He says, "Take, eat, and as you eat realise to your own hearts that the bread broken is intended by Me to be a sign representing My body broken on the cross for you." Yes, Communicants, that Royal Redeemer who sits enthroned in majesty on the right hand of God, at this moment bends down to you, and bids you feed by faith upon His own body and blood, till your souls are fully satisfied with that Divine food. Listen to His very words:—"Eat," says He, "Eat, O friends, drink, yea drink abundantly, O beloved." What words are here, Communicants. Is it possible, each of you may well say at this moment, is it possible, can it be that I, a poor trembling communicant, am indeed the beloved of the High and Holy King of



Heaven? Does the eternal Jehovah call me His beloved? Does He invite and press me now to feed upon His own body and blood? Yes. Here is the great mystery of Godliness, that the Son of God died for me, and I live by faith in His blood. Bless the Lord, then, O my soul, and all that is within me, bless His holy name. "He that is mighty hath done for me great things, holy and revered is His name."

The Lord Jesus, the same night in which He was betrayed, etc.

#### AFTER THE TABLE.

Communicants, you have witnessed a good confession. You have confessed Christ. Before God, before the angels, before all spirits who may be looking down upon you as you sit there, before the Church Triumphant in heaven, and before the Church Militant on earth, you have confessed Christ. You have said before that inconceivable cloud of witnesses not only that Christ is yours, but also that ye are Christ's, that with an unreserved surrender of your own will to the will of Christ, you are His to serve and honour Him, to love and obey Him, to follow Christ and Christ's cause no matter though it should lead you through all danger and sorrow and death. Most sincerely then do I congratulate you on the confession you have made. It is the only course that was open to you. Every other course leads straight to destruction. Every other course puts you into direct hostility with God and Christ. You cannot pursue any other course without turning your back upon heaven, and setting your face for hell. There is then no other course open for you than the one you have this day avouched to be the only course you are henceforward determined through grace to pursue. Much, very much, let me now say to you, depends upon the temper and spirit in which you set yourselves to follow out this course. Take great care that on your part there may be a very humble distrust of your own strength, and a very serious cleaving to God and to Christ for constant supplies of mercy and grace. Without such supplies you will not only not make the smallest progress, but to a certainty you will run off the course, you will lose the path, and so far from being distressed by that or alarmed at finding yourselves in a different path, you will not be troubled at it at all. Satan takes good care of all his followers that they shall have plenty of suitable and pleasant

company as they go along the way he wants them, that they shall be well amused, that their fears shall be well hushed and quieted. Sin and Satan never leave their followers time to reflect on the dangers and destruction they are hastening them forward to. The house of God is a place they will allow them to frequent as little as they can. The Bible is a book that they take good care to make as distasteful to them as possible. And the society of true Christians they will most carefully keep them out of the way of, and by the most skilful means will continue to make the road to destruction as agreeable and pleasant as possible. Trust in the Lord then, and not in your own strength. Watch and pray that ye enter not into temptation.

#### CONCLUDING ADDRESS.

The Communion Service being now over, and having come down from the mount where you have been with Christ, allow me in a very few sentences to recall to your minds the import and meaning of that very holy transaction which has just been completed. The character in which each of you professed this day to approach that Communion Table was that of a ruined sinner, penitent and broken hearted, grasping by the strong hand of faith and appropriating the righteousness of Christ for your salvation. That was the spirit and meaning of this day's solemn profession of yours at the Lord's table. Did you assume such an attitude and profession as that merely for the occasion to be put off and forgotten as soon as the solemnity was over? When you return to the world will you forget and renounce the profession made this day—your profession of obligation to Christ of your desire to be like Him, of your purpose to serve Him and honour Him all the days of your life? Will you let the world drive all this solemn profession of yours from your recollection? Will you let the world persuade you to violate that profession? Is it not conceivable that any communicant should at this moment be prepared to say yes to these questions? On the contrary there is not one who at this moment can contemplate such a thing with any feeling but horror and abhorrence. Sin, any sin, only requires the idea of committing it to be made familiar to the mind, and the horror and abhorrence will speedily disappear. Yes, but remember how promptly Hazeael replied to the prophet when he had foretold to him that the strongholds of his own country he would set on fire, that her

young men he would slay with the sword, that he would dash their little children to pieces—"But what," said the amazed and horror-stricken man, "Is thy servant a dog that he should do this thing?" And yet he did it. Well, be not ye too confident in your present good resolution, nor imagine that because you feel at this moment how great a crime it would be to break your sacramental vows, that there is little danger of your doing so. I tell you that the risk of your doing it is so sure and certain that there is absolutely nothing but God's preventing grace to oppose it. Let God withdraw the restraints of His grace, and just as certainly as Hazael did the deed which he thought was too utterly dreadful for him to do, so will you. Sin and Satan leagued together are too strong for your unassisted strength to contend with. This is the reason why I put this, the foremost of all that I have to say to you in this, my concluding address—viz., put your trust in the Lord and in the power of His grace, and place no dependence on your own strength. Realise your own danger and act accordingly.

The next thing I would say is this, next to watchful jealousy and distrust of yourselves, be diligent, steady, and persevering in seeking God's grace to accompany you all through life. I say be diligent, steady, and persevering in seeking it, for it is a thing we may not expect to obtain without seeking it. Seek it by a regular, earnest, prayerful waiting on God on Sabbath, and particular in the public ordinances of that day. It is here in your public and private duties on Sabbath that sin will first shew itself. You will be sorely tempted to stay at home and take your ease, instead of going to church. The temptation will come in a smooth shape, and the traitor within your own heart will insinuate some such excuse as this :—"I can get just as much good by reading my Bible at home" as if it were a legitimate scriptural truth that private reading and public reading were not both equally indispensable, that if one of them, either of them, be attended to, it does not matter whether the other is attended to or not. I repeat that it is just here that sin begins, and the Christian professor's character begins to break down. It is when a man can allow himself to worship God or not worship God, according to the humour he happens to be in, it is then that sin and Satan have that man at an advantage which they will not fail to follow up. And the course of sin ever yet only requires a beginning, no matter

though that beginning be ever so small. Look at the largest river that rolls its waters into the sea; if you trace it high enough up you will come at last to an almost imperceptible little rill, which the hand of a very little child might stem or turn out of its course. Even so the most headlong course that sin ever ran in human action may be traced back to some single act, to some small beginning, to a curse of neglect or indulgence that appears to the individual himself to be at the moment a very venial and harmless thing. I repeat then, as the second thing I would now say to you, next to a watchful jealousy and distrust of yourselves, be diligent, steady, and persevering in seeking God's presence and God's grace to accompany you all through life. And I place foremost of all the ways of doing this a faithful attendance upon the worship of God on Sabbath. And if you ask the reason why, take these two reasons:—First, God has been pleased ever since Christ, at His leave-taking of this world, commanded that the Gospel should be publicly preached. God, I say, from that hour to this has been pleased to own the preaching of the word by conversion and edification of souls more than all the other means of grace put together. Second, in point of practice, all my experience as a minister leads me to believe that when I see a man regularly in his place in God's house on Sabbath, I have perhaps the best security I can get that that man is equally careful of the use of the other means, the private reading of the word and meditation and prayer; whilst, on the other hand, when I see a man without any sufficient reason irregular and neglectful of public ordinances, I have no security at all that he is not still more neglectful, and regardless of all domestic and personal religion. And this is the main reason why ministers and all who take the oversight in Christ's house feel themselves entitled to regard attendance upon the public worship of God as the principal public test or criterion of the reality and sincerity of a man's Christianity. With all that, let it not be forgotten that there may be a most unflinching kind of regularity in a man's church-going habits that will warrant no favourable conclusion as to the man's religious state, and that because all that unflinching regularity is a service on his part that is purely formal, outward and bodily—the soul is not concerned in the whole matter. Still, let even that man persevere in coming to church, for he comes where



God has promised to confer a blessing. And in my heart I believe it hardly ever happens that a life-long bodily attendance on a faithful ministry in God's house on Sabbath does not end in the favour of God at the last, and in the worshipper's own salvation.

One word to the young communicants. The path on which you have this day professed to plant your foot is a path

which, while it terminates in glory, honour, immortality, eternal life, its present course lies all through an enemy's country, an enemy powerful enough to arrest your progress, and stop you from walking in that path at all, an enemy cruel and without pity, malignant and without remorse. But be not dismayed. Put your trust in God. He that is for you is more than all that are against you. (Read Colossians iii.)

## THE TABERNACLE IN THE WILDERNESS.

### A REVIEW OF THE FIRST SERVICES.

Being the conclusion of Dr BURNS'S last sermon in the old church, Dunedin,  
December 25, 1864.

I have now preached my last sermon in this our old familiar place of public worship. For upwards of 16 years crowds have gathered at stated seasons at this our Bethesda, waiting for the angel of God to come down and trouble the waters of life for the healing of their souls. But now no such crowds shall henceforth be seen repairing thither. The pool is to be shut up, and the healing virtues of the waters must be sought for elsewhere. Still, the old place will be long remembered by many. As long as any of the first party of settlers shall survive, they never can look back upon the times and circumstances in which this church was first built but with feelings of a peculiar and never-to-be-forgotten interest. On their first arrival they felt themselves placed in circumstances that were new and strange, untried and uncertain, with the homes they had left now far—very far—behind them, and the homes they had come to still to be sought out, prepared, and provided for. More especially they were realising to their own feelings and to their experience what a bold and hardy enterprise they had pledged themselves to when in their native land they had made up their minds to break asunder, all the fond ties of home, to cast country, and kindred, and acquaintance, and friendships, and employments, their hearths and firesides, all behind them, and to commit themselves and their children to

all the trials of a long, long passage over the bosom of the tempestuous waters; and all this with the single purpose of locating themselves among the wilderness thickets of an uninhabited country. They had by this time crossed the wide ocean; they had come to close quarters with their great undertaking, and were grappling with its toils, and battling with its difficulties. And then it was that the blessedness of the Sabbath refreshed the spirit of the toil-worn settler, and the house of prayer with its open doors stood ready to receive him. And when the worshippers had all entered in and the house was filled, and the song of praise arose, and the word in season fell on the listening ear and edified the understanding heart—oh, then it was that we thought of our Scottish fatherland as the land we would never cease to love, and we felt that we could never be thankful enough that, whilst we had left behind us so much that was very dear to us, a gracious God had taken sufficient care that in coming so far we should bring along with us the Christian Sabbath, a house of prayer, and a Gospel ministry. Yes, those peaceful Sabbaths of our infant colony, our still and noiseless streets—nobody to be seen, for all were in church;—everything betokened such perfect, unbroken repose that a Dunedin Sabbath might have stood a favourable comparison with the most attractive rural village Sabbath in all



broad Scotland. It is no great wonder then that this afternoon, when we are taking farewell of this old fabric, some such recollections as these should come back upon us with a peculiar lively interest. There is, moreover, a feeling of sadness, and regret forces itself upon us when we reflect that the Dunedin Sabbaths that I have been referring to are altogether things of the past, and can never return again. Two days have not gone by since the daily papers of this town emitted their unsavoury exultation over the discovery that the Divine law of the Christian Sabbath could not be maintained here, because it stands opposed to the constitutional law of this colony. This has been exultingly affirmed by the public press of Dunedin, and not one word of rebuke has been heard. So true is it that the Christian Sabbaths which we can all remember in Dunedin are things of the past—things that we cannot expect will ever return again; and we shall be compelled to see the hard-toiled working man deprived of his one day of rest, and constrained to perform seven days' work for six days' wages, and to feel that the only rest that remains for him is the long rest of the grave. It certainly looks as if the law of our God and all public regard for sacred things are about to be borne down, and that prevailing ungodliness and abounding iniquity will soon level every barrier and carry all before them. Yes, it is not improbable that very trying times are in store for the Christian people of Otago; and the feeling of despondency may arise, and Christian courage may begin to falter, and we may begin to think that the battle is lost, that the enemy is coming in like a flood, and that the blessing of heaven and the favour of God have left the place, never to return to it any more. But let us beware of any such thought as that. If

we lost heart, we lose all. Never forget that the Lord reigneth. Let it be the last thought we ever admit that God by any possibility, or in any imaginable extremity, ever can desert His own cause. No, no. Wait for God, and He will bring it to pass. Trust in God, and we shall yet have good cause to praise Him. Yes—

Trust in the Lord, for ever trust,  
And banish all your fears;  
Strength in the Lord Jehovah dwells,  
Eternal as His years.

Whatever fortune may befall our adopted country; whatever clouds or darkness may hereafter be permitted to overspread our Zion, let us never be tempted to surrender our trust and confidence in God, or to lose sight of the grand truth made known to us in every page of the Bible—that the glory of God will ultimately overspread the whole earth, and that from the rising of the sun to the going down of the same all enmity to God's people and all opposition to God's law will ultimately be put down, and Christ's cause and crown shall stand forth in the eyes of a gazing world fair as the moon, clear as the sun, and terrible as an army with banners. In conclusion, let me address a single sentence to each true-hearted Christian: Be not afraid if your lot should fall on evil times; do not let your spirit be down-cast if you should see God's Bible despised, God's Sabbaths neglected, and God's house deserted. Take most especial care of thyself. Take no part with evil-doers. Be thou thyself steadfast, immovable, always abounding in the work of the Lord.

Then bright as morning shall come forth  
In peace and joy thy days.  
And glory from the Lord above  
Shall shine on all thy ways.



**DUNEDIN ANGLICAN CATHEDRAL AND TOWN HALL.**

The former is unfinished (August, 1918). For its early history see pages 67-69.

**THE CHIEF JUSTICE ON THE REV. DR. BURNS.**

While the third edition is in the press the editor has received the following letter from the Honourable Sir Robert Stout, K.C.M.G., Chief Justice of the Dominion:

"The Rev. Alex. Whyte,  
The Manse, Port Chalmers.

"Chief Justice's Chamber,  
Wellington,

21st October, 1918.

"DEAR MR WHYTE,—

"I received your pamphlet called 'Otago Seventieth Anniversary, 1848-1918.' I should have written you before, but I have been laid up for nearly a fortnight with influenza, and before that I had rather strenuous Court of Appeal work to do.

"I have to thank you very much for sending me a copy of your pamphlet. I have read it with great interest and care, and it is very valuable as a record of the early days. I knew the Rev. Dr Burns very well, as I arrived just about the sixteenth anniversary of the coming of the first settlers—namely, early in 1864. I remember hearing the Rev. Dr Burns preach in the old church in, I think, the first Sunday of April, 1864. I remember the sermon very well—it was on the Baptistal question. What struck me most about his sermon was its beautiful English. It was ready for publication and that could be said about all his sermons—they were couched in beautiful English, and every word was carefully weighed. The literary style was excellent.

"I had a letter of introduction to the Rev. Dr Burns, and also letters to two other old settlers—Mr John Gillies and Mr James Brown. I always look back with pleasure to the early days of Otago, and the descendants of the old Otago early settlers have much to be proud of, for the early settlers were valiant and true people.

"With kind regards, believe me,

"Yours very truly,

"ROBERT STOUT."

"I enclose you copy of the obituary notice on the Rev. Dr. Burns, which appeared in the 'Echo' of the 28th January, 1871, and which was written by me.—R. S."

**THE "ECHO," 28th JANUARY, 1871.**

"The most startling event of this week has been the decease of the Reverend Thomas Burns, D.D. It was known to many that he was in failing health, but few believed that he would soon be removed from our midst. He was *par excellence* the founder of the settlement, though he was ably assisted by the late Captain Cargill and Mr John McGlashan. But he was revered, and his memory will long be cherished, not only on account of his active exertions in the founding of the settlement, but for the discharge of his pastoral duties. Though middle-aged when he came to the colony, and while keeping true to his religious creed, he adapted himself to Colonial life. He took a lively interest not only in the spiritual, but also in the temporal prosperity of all the Colonists. In the early days of the Settlement he visited the what were then termed outlying districts, and gave to all the benefit of his friendly advice and ripe knowledge. And when newspapers were scarce and mails uncertain, he used to give Dunedin people a 'bird's-eye' view of all that was going on, in what was to them the outer world. His pulpit utterances were always chaste, dignified, and earnest; indeed, it was remarked by many who listened to him that his sermons were ready for publication. He was no ranter, no obtruder of his religious opinions on others; and while his conduct at the 'Disruption' showed he was prepared to sacrifice all for his belief, he never indulged in hot denunciation of those who may have differed from him in religious opinions. Through the death of Dr Burns the Presbyterian Church of Otago has lost one of its brightest ornaments. We need not to contrast his conduct with that of his reverend brethren, but we may be permitted to say that his conduct as the first Moderator of the Synod showed that we had still alive in our midst one of those old Scottish clergymen who have done so much to foster Presbyterianism in Scotland. There was a quiet dignity, a solemnity and an awe in all his doings that to an onlooker showed that he at all events held fast to his faith. His family and friends in their bereavement deserve sympathy, and the large number of citizens of all creeds and of all classes that followed his remains to their resting place shows that the community not only honoured him who is no longer in our midst, but that they deeply sympathise with those who will more keenly miss him."





**WAITAKI BOYS' HIGH SCHOOL, OAMARU.**

Founded 1883.



**WAITAKI GIRLS' HIGH SCHOOL, OAMARU.**

Founded 1887.

## NORTH OTAGO.

### The Search.

Mr Tuckett (see page 42), the surveyor at Nelson, stopped at Wairau by the massacre, was leaving for England in 1844, when he was asked by the New Zealand Company's agent to survey the land at Port Cooper for Mr Rennie's new Scotch settlement (see page 5). He would consent only if he had leave to seek out the best land on the coast, and buy it. He landed from the Deborah at Port Cooper on April 6, viewed the great plains, "so unwonted, but much wanted in New Zealand," judged the raupo swamps hard to drain, and the gravelly land too poor for subdivision into less than 100 square mile blocks, and passed on.

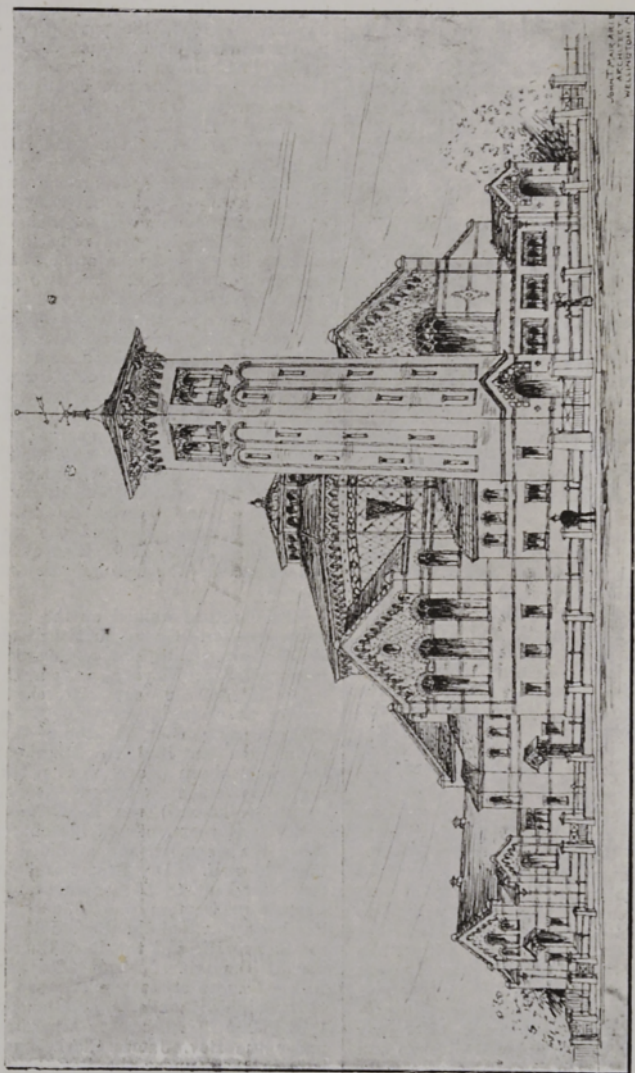
On April 18 he landed at Moeraki; found the "growth, chiefly grass and bush, the most luxuriant I have yet seen in New Zealand, perfectly rank." The land was good, the coal plentiful, and the boulders on the beach curious. He would have been satisfied to choose here had the bay been suitable for emigrant ships. He walked to Waikouaiti and met his schooner on April 21. The land was uncertain, but the whaling station, bought in 1858 by Mr John Jones, of Sydney, with lands annexed, made one of the most thriving settlements in New Zealand. There were 100 white people. Ten families, with the Rev. James Watkin, Wesleyan missionary, had come in the Magnet from Sydney in 1840. There were 100 horses, 2000 sheep, and 200 cattle, with whale oil plentiful. Mr Watkin had taught his 120 local natives, and evangelised the coast from 30 miles north of Moeraki to Bluff. He now received from the Deborah his successor, the Rev. Charles Creed, with his wife and child, saying: "Welcome, brother Creed, to purgatory."

### The Settlement.

The settlers from the "first ships" were occupied for the first few years in subdividing their own Otago block. By 1852 they began to go afield. In May of that year Mr Henry Valpy, jun., with two snepherds, made a journey in 12 hard days to Christchurch. They came back with a good report of the land, now mostly purchased from the natives. That year also came the news that the British Government had prepared and passed, after long consultation with Mr John M'Glashan and others, a constitution for all New Zealand. Under that constitution Provincial Government was established, and Otago was extended as one province to the Waitaki on the north and the Bluff on the south. The "waste lands" were opened at a cheap rate for settlement. Mr Edward M'Glashan, the brother of John, settled at Otepopo.

He was one of the trustees of the Church Property under the "Terms of Purchase" of 1847, his colleagues being Dr Burns, Captain Cargill, and Mr Edward Lee. By January 1, 1854, the population of the province was 2400, of whom 2000 were in the original Otago block. As only 400 remained for all the rest of the province, it is clear that the North Otago settlers were few. Yet the Presbytery, erected on January 27, 1854, sent out the Rev. William Bannerman and Mr John M'Glashan to visit them. The deputation held services on two successive Sabbaths at Waikouaiti. Mr John Jones offered sites for church and manse, with sums for church building and for Sustentation Fund, if a minister could be got. The two delegates went everywhere, preaching and baptising, wherever two or three could be gathered together. They presented their report to Presbytery in March, 1855, and the Presbytery agreed to send Home for a minister. It was three years before one arrived, the Rev. William Johnstone, who was inducted into the charge of "Port Chalmers and the North" on June 23, 1858. In that year also the Rev. James Fenton, the first Anglican incumbent in Otago, after six years' service in St. Paul's Church, Oamaru, accepted the invitation of Mr John Jones, and settled at Waikouaiti to labour throughout the northern district.

Mr Johnstone walked up the coast once every quarter. On his first visit the Rev. W. Will went with him, and services were held as far as Filleul's station, at Papanakaio. In 1860 Mr Johnstone held the first service at Oamaru, preaching in a woolshed to some 20 or 30 people—the whole population. In 1862 Dr Stuart and Mr George Hepburn (elder) went north, holding communion services. At Hawkesbury (Waikouaiti) the Rev. Mr Fenton entertained them, offered his church, provided the elements, and attended the service himself. Dr Stuart administered the Sacrament to 50 communicants. The number at Oamaru was 40. In 1863 the Presbytery settled the Rev. John Christie at Waikouaiti, and the Rev. Charles Conner at Oamaru. About 1864 Mr John Ryley became student missionary, and in 1867 ordained minister at Otepopo. In 1872 Palmerston became a separate charge under the Rev. James Clark, and Papanakaio in 1875, under the Rev. T. Stevens. Waiareka was erected into a separate charge under the Rev. Mr Cameron in 1877; Duntroon and the Upper Waitaki district, under the Rev. Mr Hay in 1882. The Rev. Dr MacGregor was settled at Columba Church, Oamaru, in 1882, and the Rev. Mr Todd at Hampden in 1884.



FIRST CHURCH, INVERCARGILL.



## SOUTHLAND.

### The Names.

The original Otago block extended from Hayward's Point to the Nuggets. North of that was "North Otago," south of that might be "South Otago." To the latter, however, the Maori name Murihiku was applied—"the end of the tail," till Governor Browne called it "Southland." But just as the names Dunedin and Port Chalmers show the Otago settlement to have its origin in Edinburgh and the Free Church of Scotland, so the name Invercargill shows that Southland is the extension southwards of the heritage of the first ships. Governor Browne, visiting Otago for the first time early in 1856, and entertained, with his wife and daughter, by Captain Cargill, took the occasion to give the name Invercargill to the town that was about to be located and surveyed in the south. Every Southland man, therefore, may trace his lineage through the Rev. Dr Burns and Captain Cargill and Mr John M'Glashan. To every Southland boy the words and deeds of these fathers here recorded are family affairs.

### The Examination, 1844. (See page 42.)

On May 17, Mr Tuckett, in the Deborah, landed the Lutheran missionary, the Rev. J. F. H. Wöhlers, on the island of Roebuki, the home of 200 natives. On the 18th he entered the New River, set his assistants (Messrs Barnicoat and Davison) to start the survey, with the consent of the natives, walked to Bluff (eight miles off), explored the New River, and "returned, discouraged with what I had seen this day," and went to the Aparima. "The land appeared to be one continued prairie. All the land for the settlement might be here obtained in one continuous block. . . . The prairie affords scarcely any food for cattle. . . . I regret that I could not form here the settlement, where there are so many facilities, and beauties to recommend it for selection; but my duty was clear to me. I had seen far better land with a better climate."

### The Survey, 1856.

In April, 1852, Mr Alexander M'Donald left Dunedin, and in four months explored as far as Bluff. Settlers followed until it was possible for travellers from Dunedin, going on foot after the custom of the time, to find a welcome in a settler's hut every evening, with the sound of a psalm and the voice of prayer.

In 1856 Mr Peter Proudfoot, first Commissioner of Lands and Provincial Surveyor in succession to Mr Kettle, laid out Invercargill with the help of Mr Alex-

ander Garvie, on the high ground above the river. This done, Mr Proudfoot gave up the office of surveyor to a new arrival, Mr John Turnbull Thomson, and died in 1857, leaving a widow and infant son. Mr Thomson, whose great work in Otago brought him 20 years later the honour of selection as first Surveyor-general of the Dominion, was an Indian surveyor, who, in 1856 reached Auckland, seeking health. He was secured by Captain Cargill, then in Auckland attending Parliament, and sent south. In September he visited Invercargill and removed the site to the low ground by the river, where the town stands to-day. In January, 1858, he set out on a four months' journey of 1500 miles, surveying for the first time two and a-half millions of acres. The records of these journeys made his office in Dunedin famous in the land. He retired in later life to his estate near Invercargill.

### The Settlers.

On March 20, 1857, the first sale of town lands of Invercargill was held. The town was only a week old, consisting of but two or three houses and tents, when it sent a petition to the Governor "from the settlers in Murihiku," praying for Separation from Otago. There were quarrels over sheep ordinances and state appointments. Dr Menzies, of Mataura, fought the fight, and won the separation in 1861. The result was unhappy, and nine years later reunion was effected.

The settlers were under the pastoral care of the Rev. W. Bannerman, who lived at the Clutha, 90 miles away. Their first schoolmaster, the Rev. Alexander Bethune, a Free Church of Scotland clergyman, began regular services. By 1859 the settlers felt ready for a settled minister. In 1860 Dr Burns, relieved for a time by the arrival of the Rev. D. M. Stuart, preached for seven consecutive Sabbaths at Invercargill, visiting the homes of the settlers, and dispensed the Sacrament of the Lord's Supper to 83 persons from a communion roll of 105. On June 29, 1860, the Rev. Alexander Stobo, having "passed his trials" at Dunedin, was inducted minister of First Church, Invercargill, by the Rev. Messrs Bannerman and Will. The service was held in the Court House. The church was opened in 1863. In 1861 the Rev. Lachlan M'Gilvray was settled at Riverton, and in 1864 the Rev. Thomas Alexander, at Woodlands. Of the early Southland ministers the Rev. James Baird, of Winton, survives. Residing in Invercargill he still abounds on good works.



ST. JOHN'S CHURCH, (ANGLICAN), INVERCARGILL.



SUPPLEMENT.



SOUTHLAND BOYS' HIGH SCHOOL, INVERCARGILL.



SOUTHLAND GIRLS' HIGH SCHOOL, INVERCARGILL.





MELROSE COLLEGE, INVERCARGILL. Founded 1917.



HIGH SCHOOL, CORE. Founded 1908.



**BOYS' HIGH SCHOOL**, Founded by Ordinance of Provincial Council of Otago 1863.

**GIRLS' HIGH SCHOOL**, Established by Provincial Council of Otago, 1863.

**KING EDWARD TECHNICAL COLLEGE**, Founded in 1889.

**KOPUTAI BAY**



**MRS. WOOLSEY**  
PRESIDENT 1898



**MRS. J. R. MONSON**  
MEMBER OF HELLOID 1898  
BY BRANCH 1898  
DIED SEPT 27 1913



**MRS. BASIRE**  
JAMES PORT CHAIRMAN



**D. A. DEMARA**  
VICE PRESIDENT  
CANTON 1897-1898



**G. L. ASHER**  
VICE PRESIDENT  
MEMBER OF HELLOID  
DIED 1898

**FIRST OFFICE BEARERS OF  
PORT CHALMERS**



**W. G. FALL** 1898-1899  
"LIGHTNING"  
FROM PLYMOUTH  
1893



**J. M. MACLEAN**  
PRESIDENT  
"SPRINGFIELD" 1898



**J. MILL**  
PRESIDENT  
"SARAH M"  
DIED DEC 1898



**D. M. MANSON**  
VICE PRESIDENT  
1898

**OLD IDENTITIES ASSOCIATION.**

SEPT 26<sup>TH</sup> 1913.



**J. R. MONSON**  
"JOHN NICKOLSON" 1898  
DIED MAR 20 1913



**A. BECK**  
SECRETARY  
"SEVILLA" 1892



**E. KNEWSTUBB**  
BORN 1898



**J. PICKARD**  
VICE PRESIDENT  
1898



# OLD IDENTITIES' ASSOCIATION, PORT CHALMERS.

The Association owes its origin to a private meeting convened on August 27, 1913, by Mr John MacLachlan at the house of the late Mr J. R. Monson. Mr Monson was one of the passengers by the "First Ship," John Wickliffe, in 1848. His wife had preceded him by five years, having arrived by the Henry from Nelson in 1843. The chair was taken by his Worship the Mayor (Mr David Millar Mawson), whose mother and grandparents (Millar) arrived by the Philip Laing, the second of the two "First Ships," in 1848. There were present Mr and Mrs Monson, the Misses Monson (2), Mr and Mrs T. Basire, Mr and Mrs G. L. Asher, and Messrs William Sutton, Alex. Leck, W. G. Fail, David A. De Maus, Edward Knewstubb and James Pickard. It was resolved to call a public meeting to inaugurate the Association.

This public meeting was held in the town hall on September 26. The Mayor again presided. On the platform were Mrs Mary Wolsey, who arrived at Waikouaiti by the Magnet in 1840, Mr and Mrs Monson, Mr and Mrs T. Basire, with Messrs Asher, Fail, De Maus, Knewstubb, and MacLachlan. It was resolved to institute an "Old Identities' Association," to bring together the old settlers up to 1870 and their descendants, and to gather the records of the early days of the town. The following office bearers were appointed, viz:—President, Mr John Mill; Vice-Presidents, Messrs Monson, Fail, Asher, and De Maus; Secretary, Mr John MacLachlan; Assistant Secretary, Mr A. Leck; Treasurer, Mr Fail; Committee, Mesdames Monson, Basire, Wolsey, with Messrs Pickard, D. M. Mawson, and Knewstubb. Mrs Monson gave an address upon her experiences, extending to a time previous to the coming of the first ships. Songs were contributed by Messrs David Russell, R. Pollock, D. De Maus, and Louis Booth. Mr Leonard Booth acted as accompanist.

During the five years of its existence the Association has grown to possess a roll of about 300 names. Besides Mr Mill, Mr Asher has occupied the president's chair. The Town Council have granted the Association the use of one of the rooms in the Town Hall buildings. Here the records and mementoes of the past are carefully preserved. The Association holds quarterly general meetings in the Town Hall. The committee meets in the Association's room on the first Tuesday of every month.

The present office-bearers are:—

President, Mr D. A. De Maus.

Vice Presidents, W. G. Fail, D. M. Mawson, Irvine C. Isbister, J. MacDonald Stevenson.

Secretary, John MacLachlan

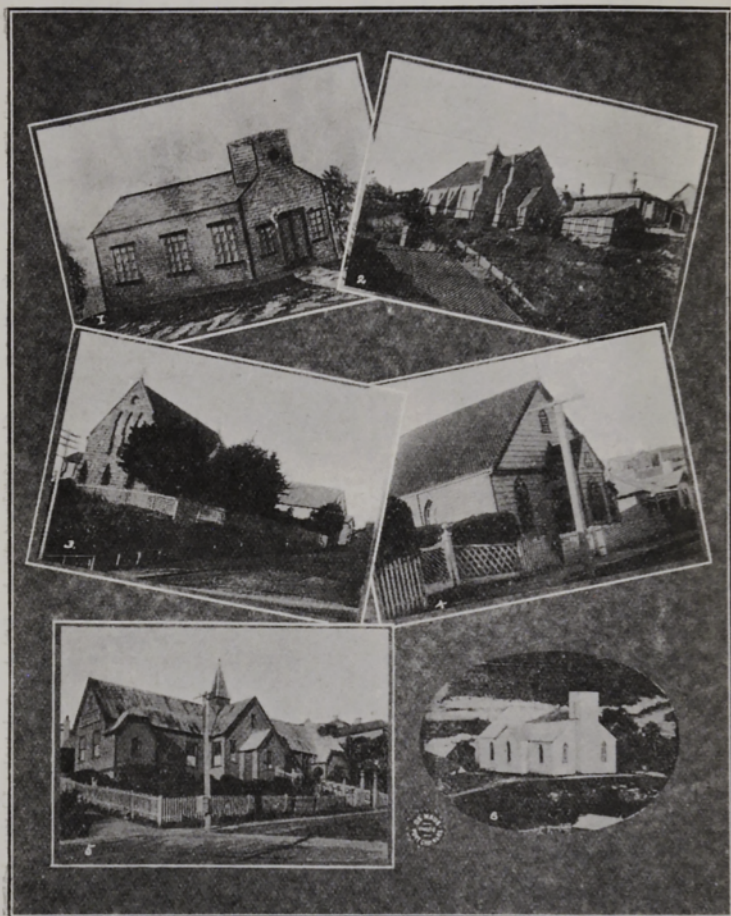
Assistant Secretary, Alexander Leck.

Treasurer, Edward Knewstubb.

Committee, Mesdames T. Basire, George Thomson, Wm. Love, sen., Miss Pickard, Messrs James Pickard, William Love, sen., Archibald Fullerton, James Osborn, John M. Harland, John Jackson, William Jones.

## LIST OF MEMBERS DECEASED.

- 1843—Ship Henry from Nelson: Mrs Mary Ann Monson.  
 1848—John Wickliffe: John Robert Monson.  
 1855—Macclesfield: Mrs Matilda Asher.  
 1856—Gil Blas: Mrs Ann Scott Paton.  
 1858—Jura: James and Mrs Farquharson.  
 1859—Alpine: Mrs Jane Cochrane.  
 1861—Star of Tasmania: William Shadforth. Omeo: David Burt and George William Mason. Empress of the Seas: William Martin Innes. Aldinga: Mrs Jane Goldie.  
 1862—Chile: Daniel McKay.  
 1863—Norwood: James Allen. Sarah Ann: Mrs Flynn. Alhambra: Mrs Sarah McKay.



**THE OLD CHURCHES.**

De Maus, Photo.

- |                                        |                                                     |
|----------------------------------------|-----------------------------------------------------|
| 1. First Methodist Church, 1855.       | 2. Second Methodist Church, 1864.                   |
| 3. Anglican Church, 1872.              | 4. Congregational Church, 1864.                     |
| 5. Old School, 1861 (central portion). | 6. Presbyterian Church, the Mother Church,<br>1852. |

- 1864—E. P. Bouverie : Dugald MacLachlan.  
 1865—St. Vincent : Mrs Elizabeth Jackson. Peter Denny : Mrs Mary Ann Innes.  
 1869—William Davie : William Sutton.

—  
 LIST OF MEMBERS FROM  
 OVERSEAS.

- 1840—Magnet : Mrs Mary Wolsey.  
 1848—Blundell : Thomas Thomson.  
 1855—Macclesfield : John Robbins.  
 1856—Gil Blas : Edward Page, Mrs Johanna Stephens, Mrs Euphemia M'Donald.  
 1857—Kate Kearney : Samuel Thomson.  
 1858—Jura : Mrs Matilda Ritchie, James Fairley, William Paterson ; Strathfieldsaye : Mrs Mary Moir, John Hempseed, Janet Hempseed, Mrs Christina Clark, Mrs Matilda Jacobsen, Mrs Jane Willmott, David Marr, Mrs Elizabeth Groves, sen. Robert Henderson : Robt. Millar, Mrs Mary Perry. Nourmahal : Mr E. Morris.  
 1859—Ocean Queen : Shadrach Perry.  
 1860—Silistria : Mrs Jessie Kelly, Mrs James West.  
 1861—Pladda : Mrs Catherine Omond. Lady Egidia : Mrs Margaret Johnstone. Chariot of Fame : Samuel Voisey. Omeo : John Watson, George William Mason. Aldinga : Mrs Jane East. Star of Tasmania : Samuel Gill.  
 1862—Sarah M. : John Mill. Daniel Watson : Mrs Martha Osborn. Silistria : Mrs Margt. Sutton. Omeo : John E. Robertson. Zealandia : Mrs Charlotte Elizabeth Voisey. Eureka : Mrs Margaret Shields, William Heir. Nelson : Mrs Christina Densem. Sevilla : Alex. Leck, Alex. Farquharson, Mrs Joan White, Mrs Euphemia Chisholm, Mrs Jane Robertson.  
 Aldinga : Ernest William Isbister, Irvine C. Isbister. General Jessop : Thomas Thornton. Thane of Fife : Peter Macaulay. Lightning : William Gowan Fail. Hydra : Mrs Mary Macqueen (nee Laing).  
 1863—Highland Lassie : George Leyon Asher. Alhambra : Edward Shields, J. M. Dickson, M.P. Ben Lomond : Mrs Margaret Shadforth. Hydra : Mrs Margaret Nelson. Gothenburg : Mrs Mary Smith. Edina : Mrs Eliz. Jane Love. Nelson : Alex. Sutherland, James Purdie. Pladda : Mrs Annie Brown. Aldinga : Mrs Alice Young. E. C. Felter : Christopher Harry Welch. John Duncan : Mrs Mary Sheriff. Herald of Light : Clifford Williams. Viola : James Keillor Holden.  
 1864—Andrew Jackson : Mrs Geo. Thomson ; And. MacKinnon. E. P. Bouverie : John McLachlan, Christina McLachlan. Storm Cloud : Wm. Love, Mrs Helen Kemp. Pararie : John Murray. John Duncan : John Middleditch. Ramsay : Chas. Jacobsen. Lahore : John Maxwell Harland.  
 1865—Peter Denny : Cap. John McDonald. Kedar : Charles Gustaf Victor Leijon. Robert Henderson : Mrs Catherine Purdie. Claud Hamilton : Hugh Cameron. Aboukir : Mrs Donald McCallum.  
 1866—Countess of Kintore : Mrs Eliz. Mathewson.  
 1867—Vicksburg : Mrs Janey Miller. Chile : Geo. B. Neale. Caribou : Mrs Geo Taylor, sen., David Alexander De Maus, Mrs Ross, sen.  
 1868—Rose of Australia : Rob. Bell.  
 1869 (about)—Airedale from Auckland : Mrs Susanah Cashman.  
 1870—William Davie : Mrs Jane Kirkpatrick, Mrs Leijon. Corona : Richard Douglas. E. P. Bouverie : James Greig.





De Maus Photo.

### THE TOWN AND THE TAIL OF THE BANK (ABOUT 1868).

At this "Koputai" Beach, on July 31, 1844, an assembly of 150 Natives sold to Colonel Wakefield, for £2400 paid in cash, the Otago Block, of 400,000 acres. Boundaries:—Hayward's Point, Mihiwaka, Flagstaff, Maunga Atua, Kaihiku, Nuggets. Wakefield's dispatch says:—"I have never seen a more satisfactory termination of any New Zealand bargain."

"The Deborah lay quietly at anchor a short distance from the shore. On the beach were two wharves and two tents, and a rude temporary jetty had been erected for landing the vessel's cargo. The bricks and timber, brought down from Nelson for the erection of Mr Tuckett's little house, were lying close by. All this was to be seen on the narrow head of Koputai, or Port Chalmers, on the spot now occupied by the foot of George street and the road leading to the dry dock. 'Koputai' means the high or full tide. The ground was white with snow. . . . Altogether there were 18 boats drawn up on the beach and not less than 150 Natives, who, according to their custom, being 'mihanere,' or Christianised, assembled twice a day for religious service. Some were wild-looking fellows, decked with albatross down and feathers stuck in their nostrils. . . . This agreement was signed on the 20th of June, and Mr Tuckett engaged that payment should be made a month from that date. . . . Colonel Wakefield decided to go down himself to Otago. . . . The perambulation occupied a week, and on the 26th of July the party returned to Koputai. Messrs Symonds and Clarke at once prepared the deed of conveyance. By this time the Natives had again arrived in full force, and a remarkable sight it must have been to see them, 160 in number, men, women, and children, mustered on the present site of Port Chalmers for the purpose of alienating their lands to the pakeha for ever. The whole matter was carefully explained, and sufficient time allowed them for their usual 'korero.' They consented to the terms, and on the 31st July the deed was read to them. . . . Tuawaiki first signed the deed, followed by Karetai, Taiaroa, and 22 others of the Ngaitahu tribe, of New Zealand. It was witnessed by Messrs Symonds, Tuckett, Clarke, and Scott. . . . The final act was that of payment, and this was accomplished in the most satisfactory manner. This time no blankets, no pipes, no tomahawks formed any part of the quid pro quo; it consisted of bank notes, gold, and silver only. An eyewitness told the author that Colonel Wakefield penetrated the bustling crowd in every direction, freely distributing half-crowns, and shillings, and even sixpences among the women and children. All were perfectly satisfied and in high good humour."—Dr Hocken's History, chapter X.

The site was selected by Mr Frederick Tuckett, surveyor, who was sent by Colonel Wakefield, of the New Zealand Company, from Nelson, with power to choose the location for the New Edinburgh Settlement on the East Coast of the Middle Island. Port Cooper (Canterbury) was thought of, but Mr Tuckett, after exploring right to the Aparima, decided upon "Otago," the chief town to be at the head of the harbour, and the port at "Hoputai . . . a small bay near the islands, and about midway between the entrance of the harbour and its head." Mr Tuckett's diary says:—"Friday morning, 26th April (1844). Descended to the waterside exactly opposite to the schooner Deborah (121 tons), which was anchored, as I had desired, nearly at the head of the outer or lower harbour. I am satisfied that a cart road is practicable from Waikanuwaikē (Waikouaiti)." He had cut his way through the Mihiwaka Bush against the advice of the Maori guides.

In the corner of the picture the old church of the town appears, Dr Burns's Church, with the old entrance in front.

## THE SERVICE.

On March 23, 1848, the ship John Wickliff arrived at Port Chalmers, bringing 76 Otago emigrants under the leadership of Captain Cargill, with about 20 passengers besides for Wellington. Three weeks later, on April 15, the ship Philip Laing arrived at Port Chalmers with 248 emigrants under the leadership of the Rev. Thomas Burns. These, the "First Ships" of the Otago Settlement, had been despatched by the New Zealand Company and the "Lay Association of the Free Church of Scotland for promoting the settlement of a Scotch colony at Otago, in New Zealand." The Edinburgh secretary of that association was Mr John McGlashan, solicitor, afterwards of Dunedin, whose accession secured the success of the earlier efforts of Captain Cargill and the Rev. Dr Burns, and who despatched a whole series of similar ships to Otago. Therefore on Sabbath, March 24, 1918, a united service in commemoration of the seventieth anniversary of the founding of the Otago colony was held in the Presbyterian Church, Port Chalmers. The president (Mr D. A. De Maus) and the officers and members of the Old Identities' Association were present. The attendance, which was over 200, was affected by the fact that the funerals of two old settlers—Mr James Allen and Mr David Hutchison Carey—were being held during the time of service. At the latter

the Rev. W. M. Grant (president of the Ministers' Association) officiated. About 300 men were present to pay the last token of respect to one who had been born at Otakou 70 years before, of parents who were settlers at Waikouaiti by the Magnet in 1840, eight years before the arrival of the "First Ships." Mr Carey's life just coincided with the life of the Otago colony. Mr Grant addressed the assembly on the virtues of the early settlers and the Heavenly Home to which all were called. The service in the church was conducted, in the absence of the Rev. Mr Grant, by the Rev. A. Whyte. The lessons read were from the Prayer of Ezra on the day of Humiliation (Nehemiah, chapter ix), and from Paul's letter to Timothy, urging him to remember the teachings of his grandmother, Lois, and his mother, Eunice (II Timothy, chapter i). A united choir under Mr Walter MacEwan led the praise, Miss Peryman officiating at the organ. The congregation sang the "Marseillaise" of the Scottish Reformation, Psalm Old one hundred and twenty-fourth, "Now Israel may say"; the Second Paraphrase, "O God of Bethel" (sung by the Philip Laing's party before leaving Scotland in 1847); "Just as I am," "Hail to the Lord's anointed," and "God save the King." The choir rendered the anthem "Cry out and shout."

## THE SERMON.

By the REV. S. H. D. PERYSMAN.

Say not thou, "What is the cause that the former days were better than these?" For thou dost not inquire wisely concerning this.—Ecclesiastes vii, 10.

And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.—Hebrew xi, 39, 40.

It is no ordinary occasion that brings us together to-day. We meet here to celebrate the seventieth landing of our district's Pilgrim Fathers. A traditional life-span has passed since the ships that bore them out from the Old Land to the new touched these shores. During that period most of that gallant pioneer band have journeyed out again and crossed that bourne whence no traveller returns. But a remnant is with us to-day. It may not be easy to enter into the feelings of such

as these. But most certainly **we who boast that we are sons and daughters and friends of the early pioneers** should out of full hearts speak of the noble heritage that has been left us. Others have laboured, and we have entered into the fruits of their labours. It would be passing strange if no feeling of gratitude moved us to sing a doxology this day.

I. I have chosen two texts, or, rather, taken two texts as mottoes to guide our thoughts whilst we worship. One is from





**PORT CHALMERS IN THE SIXTIES,**

De Maus Photo.

Showing the old Church, a branch of the Free Church of Scotland, under the control of its Colonial Committee in Edinburgh, built of wood and opened by the Rev. Dr Burns on October 17, 1852.



Ecclesiastes—the book of the old-time Preacher. What a man that Preacher was! Original, fearless, and forceful, now carrying us with him, and again compelling our criticism, not to say our incredulity. Sometimes his words carry conviction at once, and sometimes there is a seeming and bafflingly seeming contradiction in his statements. Dr Joseph Parker said: "There is a mournful tone in this seventh chapter. It is full of dyspeptic and disagreeable remarks. Cypress shadows lie over it, with hardly a breeze to disturb them, and to let the light twinkle and sparkle between the dark bars. Coheleth is in a bilious mood to-day; his curtains are drawn, his lamp is lit early; all relish has gone out of his mouth, and he listens with a kind of grim joy, as if he heard Death clambering up the stair. . . ."

What the exact thought was in the mind of the Preacher as He uttered the words of this tenth verse it would be difficult to say. Let us put our own interpretation upon these words and paraphrase them thus: Don't spend all your time in looking back and glorying in what has been. The man who is constantly looking back will make as little progress as Lot's wife. If the past held good things the future has even better for those who will look up and press forward. "Speak unto the children of Israel that they go forward."

I don't want the old identities present to think that we would bar them from all retrospect. It is as natural as breathing for an old person to dwell largely in the past—natural, I say; but thank God there are many among our old friends who have youthful hearts. Theirs is the forward look, and they will never be really old. Such as these will never indulge in reminiscence until it becomes wearisome; and the reminiscent person can become very wearisome at times. But to-day we should fail to learn the lesson for the day were we not to look back for a few moments over the mist of the past 70 years. We should be ingrates were we not to glance at what has been—the has been that has made the present possible.

So we send our thoughts back to those early days of trial and triumph—trials such as we of the present generation know little of by experience. Shall I say thank God or not? Triumphs that must have sweetened toil and tribulation. "There were giants in those days." We say this with pride and gratitude. Some of Britain's choicest sons and daughters sought

liberty in a new land. When will the bard arise able to sing to one clear harp in divers tones concerning the worth and work of our early settlers? They were afflicted, destitute, tormented. In loneliness oft, in weariness oft, in perils from the heathen, in perils from their own countrymen. We remember how they planted their potatoes, and because the supply-ships tarried they had to dig before waiting for harvest. When we drink our afternoon tea and say that we feel so faint without it, let us call to mind the fact that China and Indian blends often ran out in those old days, and leaves from the native titree were used as a substitute. Doubtless they often found that hunger is a good sauce, and that to the empty soul every bitter thing is sweet. These were great days—days of comradeship, days of sociability, strenuous days withal. And we are reaping to-day what our fathers sowed amid much discouragement and discomfort. We thank God for such days and such things. But whilst doing this let us remember that even then there were spots in the feast of charity. Nothing human is perfect, and our forbears were not all angels. Distance—the distance of 70 years—may throw a glamour over some few things that did not advance the Kingdom of God nor the honour of the British name. But it is always a thankless task to criticise, and this is not a time for the probing of old sores.

Let us turn to ourselves and our day. If charity begins at home, then criticism should certainly commence there also. We have much to be proud of to-day. We have also much to deplore. It is a difficult task to hold the scales and weigh one's own merits and demerits. Perspective is necessary to a correct judgment. Posterity will be better able to appraise us than our contemporaries. History may be kinder to our faults and more laudatory concerning our virtues than the present. But, again, we say: We have much to mourn over; at the same time we have much that should kindle gratitude within us. We find cause for thankfulness in the progress made during the past seven decades. Progress! May we say material, moral, and spiritual?

Were one who entered the spirit realm, say, 50 years ago to rise Phoenix-like among us, how astonished he would be! Supposing him to have come originally from one of the older lands, he would mark vast changes in the methods of locomotion, in the distribution of news, and in the system of education. Perhaps

Port Chalmers 28 May 1861  
 The undersigned  
 Mrs M. Ritchie, Deans & Deans  
 I having Currie Street according  
 to contract  
 £ 10/-

There are ten contributors to the above  
 which amounts to 15/- each

Mrs Ritchie, Paid 15/-  
 James Fairley Paid 15/-  
 Andrew Wilson 15/- Paid  
 A. Deans, Paid 15/-  
 Peter Williams 15/- Paid  
 John Williamson Paid 15/-  
 John Petersea Paid 15/-  
 John Pugherson " 15/-  
 George Daylor " 15/-  
 This money collected  
 by Mrs M. Ritchie.

#### CURRIE STREET FORMATION.

Account for clearing bush from it, 1861, collected by Mrs Matilda Ritchie. Mrs Ritchie, who died on June 16, 1918, was one of the builders of the town, and one of its chief philanthropists.

Port Chalmers became a Municipality in 1866, the second in New Zealand, Dunedin being the first. The first Mayor was Daniel Rolfe, and the first Town Clerk, G. I. Asher.



you may feel like exclaiming, "But he wouldn't find the churches as full to-day as they were in his time." Possibly not. But is that not a temporary phase? We must not judge a people's religion simply by one standard. "Pure religion and undefiled before God and the Father is this," said the Apostle James: "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Not that James would have advocated the forsaking of the assembling of Christians together; nor would we.

"But it is the spirit that quickeneth." It was the spirit within the wheels of Ezekiel's vision that meant most. And may we not thank God for the spirit of the Christ operating to-day? Who built our hospitals? Who has led us to care for the poor? Who has sent our doctors and nurses to the scenes of battle as they were never sent before? The Spirit of Jesus has done this—the spirit of love, of brotherliness, and of pity. If never before in the history of the world the worst side of human nature was apparent in Hunnish atrocities and diabolical crimes, then never before has the spirit of self-sacrifice and devotion to the cause of humanity shone out more clearly than to-day. To how many thousands, some of whom the Church might hesitate to recognise, have the words of the Master come. "Inasmuch as ye do it unto my disciples, even the least, ye do it unto Me"?

The noble army of pioneers need not be jealous of modern improvements, of material and moral advancement. It is theirs to be primarily and pre-eminently grateful. Let them say in humility and yet with thanksgiving, By God's grace we planted the tree, dug the well, laid the foundation of the building. We will rejoice greatly that the sapling has grown and borne abundant fruit; that the well is so full of health-giving water, and that the building has risen with such noble proportions. Herein is that saying true: One soweth and another reapeth. Brethren, let sower and reaper rejoice with great joy to-day, and let our joy be as the joy of harvest; yea greater than the joy of those whose wine and oil are increased.

II. As we think of our debt to those who preceded us we are led to the second passage of Scripture that we read, "And these all . . . received not the promise."

There is an idea that we have lately made much of, and that idea we express

in the word "solidarity." The idea is not new. It is as old as Abraham, who said, "For we are brethren." Jesus gave it supreme enunciation and illustration when He said, "One is your Master, and all ye are brethren." And Paul voiced it in his strong, tender way when he wrote, "And whether one member suffereth, all the members suffer with it; or one member is honoured, all the members rejoice with it." We speak to-day of the solidarity of the British Empire. And we have to thank God for the fact of which we speak. More thankful should we be for the solidarity of the English-speaking peoples, and still more for the wider union of liberty-loving nations who have risen against Prussianism. There is also a certain solidarity amongst the followers of Christ expressed in the ideal that we sing:

We are not divided, all one body we;  
One in hope and doctrine, one in charity.

More of ideal and less of fact than we could desire, and yet more a fact than is believed in some quarters. And the writer of the Epistle to the Hebrews in this text projected the idea of solidarity into the future. He describes the great heroes of faith as waiting for our perfection, and waiting for their perfection through us.

It is true of all who trust in God that He will not leave their souls in Hades; neither will He suffer His own to see corruption. He will show them the path of life. In His presence they shall find fullness of joy, and at His right hand pleasures for evermore. But theirs is not the perfect consummation of body and soul in bliss. Without us their state is not perfect. Nor shall ours be the ideal state apart from those who shall follow us. We must all wait with patience for the day when they shall have come from the east and the west, and from the north and the south, to sit down with the early heroes of faith—with Abraham, and Isaac, and Jacob, in the Kingdom of God.

From earth's wide bounds, from ocean's  
farthest coast;  
Through gates of pearl stream in the count-  
less host,  
Singing to Father, Son, and Holy Ghost!  
Alleluia.

In this hope let the remnant of the early settlers rejoice. With this assurance let us be grateful for the past and bend ourselves afresh to our work, knowing that others in their turn will bless us for our toil. With some life may be strenuous; the way may be long, the fight





De Maus Photo.



De Maus Photo.

### PORT CHALMERS IN THE SEVENTIES.

At the head of the wharf is Dodson's Bond, in which Frank Bullen, when a young sailor, was converted by the preaching and singing of Mr Alfred Brunton, at one of Mr A. R. Falconer's meetings, which were attended by 500 people. On March 9, 1876, Bullen wrote his testimony in Mr Falconer's room, "the original Sailor's Rest, we believe, in New Zealand":—"I came to Port Chalmers in March, 1875, without a hope, without a future; but I left in two months with the name of Jesus stamped upon my heart in letters of gold."

sharp, and the outlook at times dark, yet let us hear the cheering voice that says:

Faint not for sorrow, falter not for sin,  
But onward, upward till the goal ye win.

And listen to another optimist who sings:

God's in His heaven; all's right with the world.

Grow old along with me!  
The best is yet to be.

God has always "some better thing" for us. The door of the earthly Eden closes, but the gate of a heavenly paradise is opened. Moses dies, but Joshua takes up his work. The Old Testament closes with threat of judgment, but the New Testament opens with the promise of life eternal. The

Son of God is slain by the sin of man on Calvary, but His death is the gate of life. From Olivet He soars into the heavens, and is lost to the sight of His tear-dimmed disciples; but after the "little while" has passed He comes to them and to us more fully and universally in the presence and power of the Spirit. Heaven and earth may pass away, but God's promise will shine brighter than than ever before. Life here for us must end, "the life that knows no ending, the tearless life, is there." Much that we have valued here God will cast as rubbish to the void when He has made the pile complete; but God and love will remain. The God of love, the love of God, our love to God and others, and others' love to us can never pass away. All this may we share together in God's perfect day.

## THE OTAGO FATHERS AND THE OTAGO WITNESS.

By the REV. A. WHYTE.

On Sunday evening, March 24, the Rev. A. Whyte, preaching in Port Chalmers Presbyterian Church on the seventieth anniversary of the settlement of Otago, said that one could not turn over the first file of the Otago Witness without realising that the first Otago settlers had chosen the good part. They had just seen the greatest act of self-sacrifice Scotland had known for two centuries, when at the "Disruption" nearly 500 ministers left all for conscience sake, to found the Free Church of Scotland. The New Zealand Company believed that the followers of these leaders would make good settlers, so they applied to Dr Burns and his friends. Dr Burns had given up one of the richest livings in his country. In the first number of the Witness, on February 8, 1851, the editor stated the policy of his paper. Its principles would be those of the original scheme of the settlement, as expressed in the "Terms of Purchase" and the "Institutes." In religion it would be evangelical, suffering nothing derogatory to the sacredness of the Holy Scriptures. In politics it would be constitutional. That number gave an account of the religious census taken by Dr Burns, showing a total of 1149 souls, including 883 Presbyterians and 266

Anglicans. The minister told how all denominations, so to speak, attended his services and sacraments; and how the Sabbaths were perfectly still, not a person appearing on the street at the time of service. There were two significant references to education. The church officials, being disturbed by the withdrawal of the New Zealand Company, were setting themselves to secure that their church schools should be maintained everywhere in efficiency, and that a higher grade grammar school should be kept steadily in view. On the other hand, a private secondary school for boys was advertised, offering all the usual classical, scientific, commercial, and aesthetic courses, but asserting that the teaching would be religious, moral, and intellectual. There was no hint then of secularism in education. Turning over the pages of the file, one came on a tribute by Mr Macandrew, a recent arrival, to the Herculean powers of work shown in Edinburgh by the secretary of the Otago Association, Mr John M'Glashan; and presently, after Mr M'Glashan's own arrival, appeared accounts of his public lectures, one dealing specially with the place of religion and religious education in colonisation, showing how those who did not embrace religion wholly gained great economic benefit even from their partial adherence. The Witness gave a vivid account of the opening of the church at Port Chalmers, on October 17, 1852; of the voyage in boats of Dr Burns and the office-bearers and congregation of the First Church (the First Church being closed that day); of the scene that could never be forgotten when the boats were tacking into the landing place, past





### THE PASSING OF THE BUSH.

De Maus Photo.

Showing the Rev. Wm. Johnstone's stone church. Foundation stone laid by the Hon. James Macandrew, Superintendent of the Province, August 13, 1871. Church opened by the Revs. Dr Stuart and W. Will, January 7, 1872.



the beflagged ship *Persia*, the "handsome church looking full down upon the scene"; while parties came from all parts along the bush tracks to bless "this second structure." The whole atmosphere of that first file was worthy of the best traditions of the New England Pilgrim Fathers, whom the Otago fathers endeavoured to follow.

Mr Whyte added a corroboration that had just been placed in his hand from Sir Thomas Mackenzie, High Commissioner for New Zealand in London. Sir Thomas, on receiving from a senior member of the congregation the two pamphlets issued by the session setting out the history of the Port Chalmers Church from 1848 to the present time, had sat down immediately, evidently with a full heart, and had sent his greetings to the survivors of his old friends in the church and his tribute to the heroes who were dead, whose portraits appeared in the booklets. He said he had come to Port Chalmers when 15 years old, and had remained there for three years. He spoke especially of the minister (the Rev. William Johnstone, M.A., the first and for five years the only resident minister of the town, who came in the "Strathfieldsay" in 1858 and died there in 1881), whose widow he rejoiced to see so active still in the church, and of the venerable elder Mr W. Reid, whose instruction he had enjoyed in the evenings. He had been present at the opening, in 1872, of Mr Johnstone's stone church. The preacher appealed to the younger members of the congregation to hold fast traditions which old Port Chalmers boys like Sir Thomas so delighted to honour.

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## HOW THEY BROUGHT US UP.

BY AN OTAGO OLD IDENTITY'S DAUGHTER.

Reported by the REV. A. WHYTE.

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### I.

My parents were married in Dunedin about 60 years ago, and over 50 years ago they settled in our present home. I was the third of four children, and their only girl. I was baptised by the first minister of the district.

Home.—The most important part of my religious training I received in the home. My father was not musical, and we sang little; but morning and evening we had family worship. The exercise was never hurried. We read the Scriptures in order, only we read more of the New

Testament than of the Old. In the morning father read the chapter by himself; in the evening we all read verse about. His prayers were not short. The whole worship was deliberate and adequate.

My father laid much stress upon memorising. Through the week we had to prepare for him set portions of Psalms and paraphrases and of the Catechism. It was more than we could prepare on the Sabbath—it took up our spare moments through the week. About six or eight verses of Psalms or paraphrases were set. At first we had one new answer of the Catechism; but to that others were added as a revisal exercise, till we knew all the answers of the Catechism. Then we had to turn up and study the proof texts, and have them ready for Sabbath. We did not learn other Scriptures for father, but the sum of the proof texts made a significant acquisition. All these things we repeated on Sabbath evening. That evening was as busy as a school time. My father was not hard or severe, but he got the work done. This repetition went on whether any of us went to church or not. It was the great business of the Sabbath evening. I have noticed that since musical instruments have become common in the homes people have been content to sing a few hymns rather than trouble themselves with my father's exercise. In my judgment the change does not result in developing either the religious intelligence or the religious emotion of the older system. My father's practice was the common practice of the church people of good standing in our district. I know that some homes were careless; but all the best people did as my father did.

Then my father was a great reader of the best books. He read aloud while mother and I were sewing. Of the religious books he read to us I remember Bunyan's "Pilgrim's Progress" and "Holy War," Fox's "Book of Martyrs," Milton's "Paradise Lost," and Josephus' "Wars of the Jews." "The Scots' Worthies" I read for myself from my father's library when I was a very little child.

Church.—We lived two miles from church, and walked to and fro twice each Sabbath all the year round, save that evening church was omitted on the darkest of the winter evenings. Till I was 11 I went only once a day. The service lasted almost two hours. There was nothing in it specially for the children, and we had to sit demurely, while a strict eye now



**PORT CHALMERS IN THE EIGHTIES,**

De Maus Photo.

Showing the Rev. John Ryley's church. Foundation stone laid by Captain William Thomson, November 23, 1882. Church opened by Rev. Professor Salmond, D.D., November 25, 1883.

Shewing also ships beflagged for wedding of Captain Goldie's daughter, 1883, the first wedding in the new church.

and then flashed up the seat. When we got home we had to give the text and an outline of the sermon. Whatever part had interested my father we had to give in detail, to make sure that we had got it all. This exercise my brothers did not like, and I got more than my share of it. The evening service was shorter than that of the morning. I have often regretted that there was no element in the service to appeal to the children. When I grew older I loved to hear the old minister preach, for he was a grand preacher. But the pulpit did not attract us when we were children.

Once a year the minister announced that he would visit us. He had his season for congregational visitation, and he visited in order according to pulpit intimation. He prescribed us Psalms and Catechism for repetition when he called. As his visit sometimes occurred when we were at school, we gladly missed this exercise. We had far less personal contact with the minister than young people have now. We missed the trustful intercourse that many young people now enjoy.

Sunday School.—We attended a Sunday School close at hand. It met for one hour in the afternoon. The teacher asked each of us to repeat a text, then a hymn, then an answer of the Catechism. We read a chapter verse about, and then we got the exhortation. I used to think we got too much exhortation. We were preached to far too much. If we lacked a children's address at the morning church we got it with interest in the afternoon from our Sabbath School teacher. There was no question of the earnestness of our teacher. But the best thing that school did for me was to give me an exact knowledge of all the great hymns of our language. I have yet a tin canister surviv-

ing from these days, and containing perhaps 50 of the old hymn cards. Each contained a whole hymn—"Jesus, lover of my soul," "Rock of Ages," or such like. We had to repeat all the verses of the hymn, or as many as we could master, one every Sabbath.

Day School.—When I was in the infant class religion was taught by the teacher as part of the day's work. I can remember none of the Bible lessons save the paraphrase with which we infants—infants, mind you!—closed the day:

O may we stand before the Lamb,  
When earth and seas are fled,  
And hear the Judge pronounce our name  
With blessings on our head!

My elder brothers, however, received from the schoolmaster instruction in the Bible and the Catechism. Every Monday they had, in addition, the repetition of Psalms. We have still at home a trophy my brother won for the repetition of Scripture. It bears the names of many boys, my brother's name being the most frequent. It must have finally been won by him. It indicates that the amount of Scripture memorised at that school was considerable.

For my standard work I attended another school. By this time the New Act was in operation, and religion was excluded. Nevertheless the head master persisted for years in opening the school with prayers, as formerly. When we girls were doing our sewing with the mistress we used to sing hymns. Sankey's hymns were popular then. But this was stopped by the inspector. Once a week a minister came to the school and taught us the Bible and the Catechism.

At 14 years of age I began Sabbath School teaching.





De Maus Photo.

### THE PRESBYTERIAN CHURCH, INTERIOR.

With mural tablet in memory of the Rev. William Johnstone, M.A., first resident minister of the town (minister from 1858 to 1881), showing his last text:—"Prepare to meet thy God." (Amos. iv: 12). On the other side of the Church is a similar tablet in memory of Mr William Reid, for half a century an elder of the Church and for many years Master of the Old School.

# PORT CHALMERS CHURCH AND DR. BURNS' DIARY.

BY THE REV. ALEX. WHYTE.

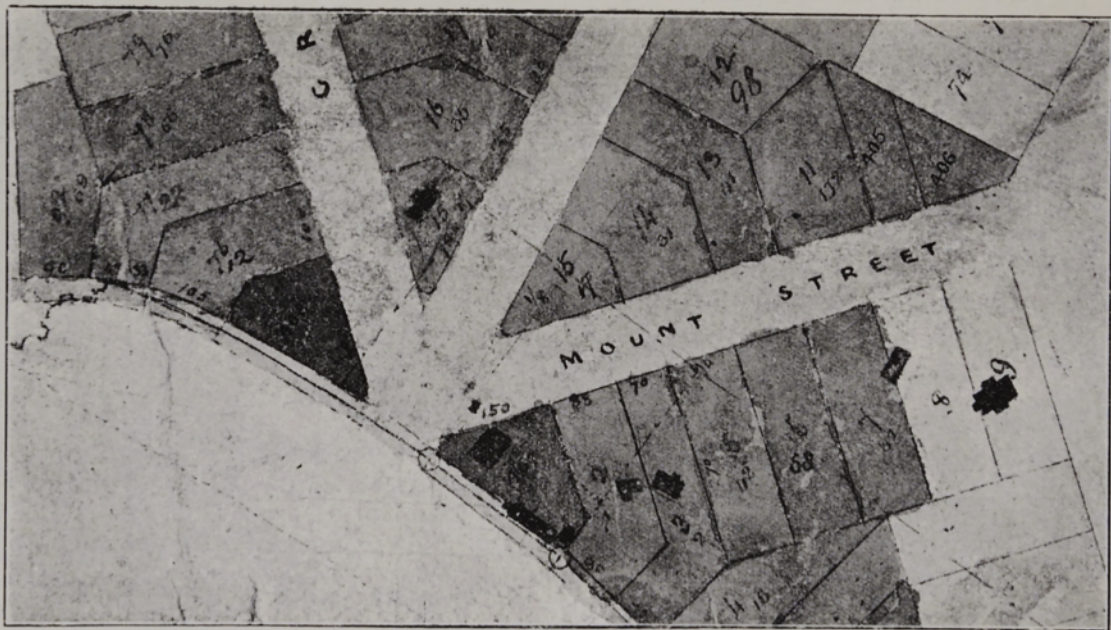
Being a Report, with additions, of an Address delivered before the Old Identities' Association, Port Chalmers, on June 27, 1918.

At the quarterly general meeting of the Port Chalmers Old Identities' Association, held on June 27, 1918, in the Town Hall, Port Chalmers, the Rev. Alex. Whyte, on behalf of the Deacons' Court of the Presbyterian Church, presented to the association a framed enlargement of an early photograph by Mr De Maus of the first building erected by the congregation.

## The Site.—1846.

It would appear that the site of Port Chalmers Church was the first piece of land in the Otago Block to be reserved for religious uses. It was chosen by the surveyor, Mr Charles Kettle, who completed the Port Chalmers Surveys in June 1846. He then proceeded to the survey of Dunedin which was completed in the following December. Behind this significant fact of reservation is the other fact that Otago differed from previous South Sea settlements in being a church colony. Suggested by the New Zealand Company, it was carried out by the Free (Presbyterian) Church of Scotland, as that of Canterbury was afterwards carried out by the (Episcopal) Church of England. The town of Port Chalmers was called after the greatest man in the Free Church, the Rev. Dr Thomas Chalmers of Edinburgh. The land was purchased from the Natives for the New Zealand Company by Colonel Wakefield on July 31st, 1844. The agreement between the Company and the "Lay Association of the Free Church of Scotland for promoting the Settlement of a Scotch Colony at Otago, in New Zealand," usually called "Terms of Purchase," and dated 14th May, 1847, stated in clause 12:—"In laying out the chief town of the Settle-

ment, named Dunedin, due provision to be made for public purposes, as fortifications, public buildings, sites for places of public worship and instruction, baths, wharves, quays, cemeteries, squares, a park, and other places for health and recreation, for all of which instructions have already been given to the Company's principal agent." These "instructions" had been "already" conveyed in a letter from the Secretary of the Company to Colonel Wakefield, dated 21st October, 1844, to the following effect:—"That Colonel Wakefield assisted by his surveyors, be requested to appropriate sites for all the other purposes referred to in clause 12, not omitting in each principal town, and under the head of 'Public Buildings,' a site for one church with school and playground for the children; and also, in the case of Dunedin, a site for a College." Accordingly the survey maps prepared from March to June, 1846, reserved sections 8, 9, and 402, Port Chalmers, for a church. The site is usually admired. It commands the town and the harbour. The church is a landmark for ships at sea. The honour of the selection falls to Mr Kettle, two years before the "First Ships" arrived. One cannot look on his first map without emotion. He has traced across those two sections the ground plan of a cathedral, looking out over the waters of the harbour to the Pacific Ocean. His sketch is exquisitely done. It is the confession of his faith and hope, of his sense of present lofty action, and of entirely accurate vision of the future. He knew he was setting aside for the first time a piece of Otago land for Divine Service, and he saw there then the noble church which to-day rises,



**FIRST MAP OF PORT CHALMERS,**

Which bears the inscription in Mr Kettle's handwriting, "Charles H. Kettle, chief surveyor; Robt. Park and Wm. Davidson, assistant surveyors. March to June, 1846." The first church building was opened on the site, Sections 8, 9, and 402, on October 17, 1852.



set as he set it, from that sacred piece of land. His church plan placed so nobly on his first town map will speak of his piety for years to come. When six months later he proceeded to reserve sites in Dunedin, he seems to have been certain only about one, that which now contains The First Church of Otago. But he wrote on it "Castle," and surrounded the word with battlements. It was to be the counterpart of Edinburgh Castle, with Moray place at its foot.

### Two Towns and their Churches, 1848.

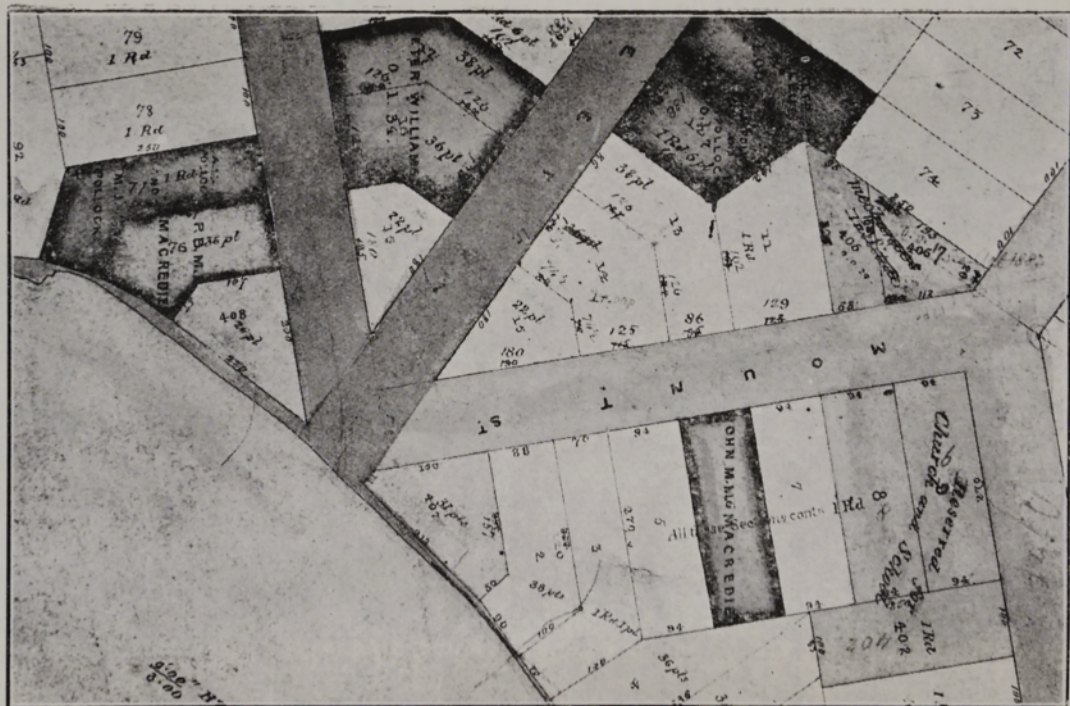
Immediately the ships arrived no time was lost in founding together the towns and the churches of Dunedin and Port Chalmers. Dr Burns had a passion for founding. When asked on board the Philip Laing why he had given up great prospects for himself and his family to come to an unknown land, he replied:—"I had a great wish to be instrumental under God in founding a branch of our Church in Otago, which I hope will leave a Christian impress on the settlement long after I am called away." As, however, the John Wickliffe arrived at Port Chalmers on March 23rd, the Rev. Thomas Dickson Nicholson, a passenger to Nelson, where he was to be first Scotch Minister, preached the first sermons in Dunedin. The services were held on April 9th, 1848, in the Emigration Barracks. The morning sermon was from Acts 4: 12.—"Neither is there Salvation in any other," etc., and the evening sermon from Psalm 119: 9.—"Wherewithal shall a young man cleanse his way," etc.

The towns might be said to have been formally founded on the day on which the first settlers made public selection of their sections. Mr Whyte submitted the MS. diary of Dr Burns from the sailing of the Philip Laing in 1847 until the end of September, 1851, hitherto unpublished. The Diary says:—"Wednesday, 19th April, 1848. On Saturday evening went up to Dunedin where I preached on Sabbath at 11 a.m. in the Barrack erected for the married people of the John Wickliffe from Psalm 130: 4. 'There is forgiveness with Thee that Thou mayest be feared.' In the evening Mr Creed, the Wesleyan missionary at

Waikouaiti preached from 'Strive to enter in at the strait gate,' etc. On Monday I walked over the Town Sections in order to make up my mind against the day of selection, which for the town allotments only is fixed for Friday next. Yesterday morning came down to the Philip Laing, went ashore and walked over the Town Sections at Port Chalmers." The entry for Monday, 24th April, 1848, says:—"Monday, 24th (April, 1848), Port Chalmers, on board the Philip Laing. On Thursday evening last I went to Dunedin, and on Friday the town lands were made choice of by the different proprietors and their agents, when the properties which I was requested to select along with my own were in the order of their numbers of choice as follows:—viz. (29 properties specified, of which eight were at Port Chalmers, which Dr Burns himself chose for his own family and for other helpers in Scotland, as well as for the Otago Free Church Property Trustees. One of the last was No. 5, Port Chalmers, on which the Young Men's Bible Class Rooms are now built. Dr Hocken relates that Mr Julius Jeffreys had won in the home ballot the first choice, and considering that the seaport had a great future, he chose a water frontage at Port Chalmers, close to the present dock). I returned to the ship on Friday evening. On Saturday finished my letter to my brother Gilbert and began one to Mr ——. On Sunday conducted morning and evening worship on board. Mr Nicholson, of Nelson, preached at 12.30 from Haggai i, 7, 'Thus saith the Lord of Hosts, consider your ways.' I myself preached on board the John Wickliffe at 3.30 from 2 Kings v, 13, 'If the prophet had bid thee do some great thing,' etc., etc., and baptised Mr Nicholson's infant son by the name of John Wickliffe M'Whir Daly."

### More Ship Services at Port Chalmers, 1848.

The services the following Sabbath were also held at Port Chalmers. The Diary states:—"Monday, 1st May, 1848. On board the Philip Laing. I finished most of my letters to the old country . . . According to promise I pro-



From first office copy of Mr Kettle's first map of Port Chalmers, prepared to receive the names of first purchasers of sections. The church site, Sections 8, 9, and 402, is "Reserved for church and school."



ceeded on Saturday in the captain's gig at 10 a.m., but by the time we got a little more than halfway up, the wind blew so strong against us that we were driven into a little bay, and attempted to make our way to Dunedin through the bush and up the steep hill and then along the beach; but were baffled in both and obliged to return. Yesterday I conducted service three times on board. At noon I preached from Romans 9, 1-4, privileges of God's ancient people typical of the true believer's privileges. After sermon visited Alexander Livingstone and Thomas Cuddie's wife in the brick house at Port Chalmers, the former dying of consumption, and the latter having lost her eldest child on Friday, the 28th April. This morning I sent Thomas Cuddie with his child's body up to Dunedin, and gave him a letter to Captain Cargill to get the child interred in the cemetery. I also pressed on the Captain's notice the necessity of sending Livingstone on the Wickliffe to Wellington, where his wife has a sister." The following Sabbath Dr Burns is still at Port Chalmers:—"Sabbath, 7th May (1848). Worship three times as usual. Preached from Isaiah 53, 1, 'Who hath believed our report,' etc., and baptised William Winton's child by the name of Ann. Weather cold and boisterous." On Saturday, 13th May, he writes:—"Hesitated about going to Dunedin—weather very wet and windy—besides, the bulk of the people is still here, and Thomas Cuddie's child is to be baptised. Resolved to remain here. This is the third day of strong N.E. wind—wet—wet." Accordingly we have the record:—"Sunday, 14th May (1848). This is the fourth day of N.E. strong wind, with constant heavy rain and fogs on the hills. So uncomfortably wet between decks, and the people all so busy with their clearing that we had morning worship in the cuddy and sermon there also at 12.30, when I preached from Job 9, 30-31, and baptised Thomas Cuddie's child by the name of 'Alexander Thomas Burns.' We had only a small audience." Similarly the entry for Sunday, 21st May, is:—"The morning foggy. The sun after eight offered to break through, but the fog prevailed, and then immediately after the rain

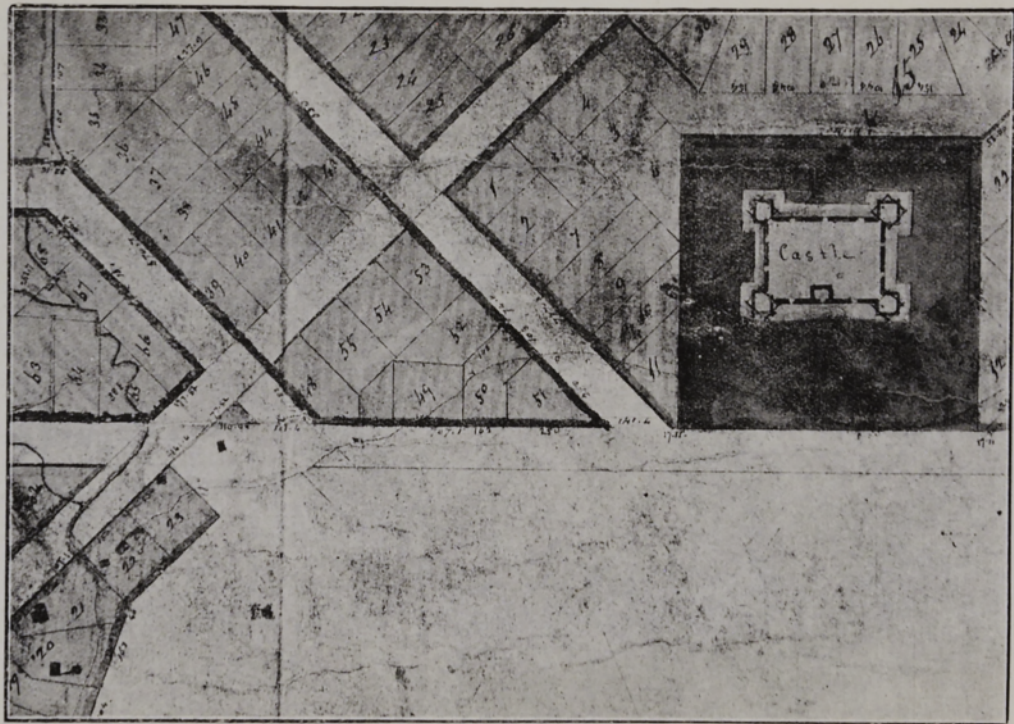
came, which continued all day, but calm. Birds in myriads singing in the woods. Worship three times, morning and evening in the steerage, public worship at 12.30 in the cabin. Better attendance than last Sabbath. Preached from 2 Kings v, 13, 'If the prophet had bid thee do some great thing,' etc. Baptised the child of James Hair and Margaret Spiers by the name of 'Emma Sarah Carnegie.' The child was born on the morning of Tuesday last, the 16th inst." The following Sabbath regular services began in Dunedin—and the Dunedin church was fully founded:—"Sunday, 28th May (1848). Preached in Mr Cutten's, lately Mr Garrick's, house. Audience not large but very select. Preached from Isaiah 1, 18, 'Come now and let us reason together,' etc. Preached in the young men's barracks, grass warry, on the beach, on repentance. Very dark and uncomfortable. Captain Cargill, Mr Kettle, and Mr MacDonald amongst others were present. Ate and slept in the manse." Dr Burns left the Philip Laing on June 2.

#### Shore Services and Founding of Church at Port Chalmers, 1848.

At last in the following October (1848) Dr Burns began regular services at Port Chalmers, and the Church was formally founded there. The entry for Saturday, October 14, reads: "Accompanied with Mr Blackie went to Sawyers' Bay," and for the following day, Sunday, October 15, "Pd. No. 167, Is. lv, 8, 9, 'My thoughts not your thoughts,' etc. In the afternoon preached at Port Chalmers in Mackay's house—room full—same sermon." (Alexander Mackay, with his wife Janet, arrived from Nelson on December 30, 1844. He opened the first inn at Port Chalmers, "The Surveyors' Arms," afterwards "The Port Chalmers Hotel.")

Then follow the entries of monthly services held at Port Chalmers during the summer:—"Sun. 12th Nov.—Pd. No. 53, 'Redeeming the time.' At Port Chalmers afternoon, Captain Cargill with me; brot. Miss Aitken, Mercer, and Allan, also the mail brot. by the Dolphin schooner, 35 tons, Hutt,





### FIRST MAP OF DUNEDIN,

With inscription in Mr Kettle's handwriting, "Charles H. Kettle, chief surveyor; Robt. Park, assistant surveyor; 1846." The site of the present first church of Otago is inscribed with the battlements of "New Edinburgh" Castle. In the present Dunedin City Arms the "Castle" is still a constituent.

from Wellington; accounts of terrible earthquakes there and at Nelson. Sunday, 10th Decr.—Intimated Sact. of Lord's Supper to be dispensed 14th Jany., also two diets of worship henceforth. At Port Chalmers afternoon. Sun. 7th (Jany., 1849).—Preparation Sabbath, small attendance, wet morning. Afternoon at Port Chalmers with Mr Kettle (surveyor); baptd. Mackay's child. Sunday, 4th (February).—Pd. at Port Chalmers; rode Sally; she stuck at Sawyers' Bay, refusing to cross the stream; left her there and walked to Port C.; found a number of tents pitched belonging to Chalmers's, etc., etc. Ajax got away yesterday. In returning reach Dunedin in 1½ hours from Sawyer's Bay. Sun., 4th (March).—Beautiful day, church quite full. Afternoon at Port Chalmers, Mr Kettle with me. His horse stuck up coming home—was left. Sunday, 1st (April).—At Port Chalmers for the last time this season; roads very bad; got home in one hour and forty minutes; had I been any later would have been benighted in the swamps."

Next season, there being now a greater demand for the Doctor's services in Dunedin, on account of the coming of several more ships, indication is given of the establishment of lay services at Port Chalmers. The entry for Sabbath, April 7, 1850, is: (Dunedin) "Full attendance. Baptised James Adam's child John. Dr Purdie had a meeting at Port Chalmers—viz., his first fortnightly meeting." The following summer the arrival of the Rev. Mr Nicolson from London Wall on a visit on his way to Hobart Town, allowed Dr Burns to get a Sunday himself in Port Chalmers. The entry for Sunday, 2nd February, 1851, is: "Preached at Port Chalmers; Mr Nicholson all day at Dunedin."

These churches at Dunedin and Port Chalmers were originally very simple in character. They resembled the churches founded by Paul and Barnabas as they went out on their first missionary journey, recorded in Acts, chapters xiii and xiv. The Apostles on their way back returned and visited these new churches in order, and as we read (Acts xiv, 23) they "ordained them elders in

every church." The church at Dunedin received its elders in 1849; that of Port Chalmers, for some unknown reason, not till 1857.

#### The Communion Token, 1848.



The Rev. Dr. Burns' First Port Chalmers Communion Token.

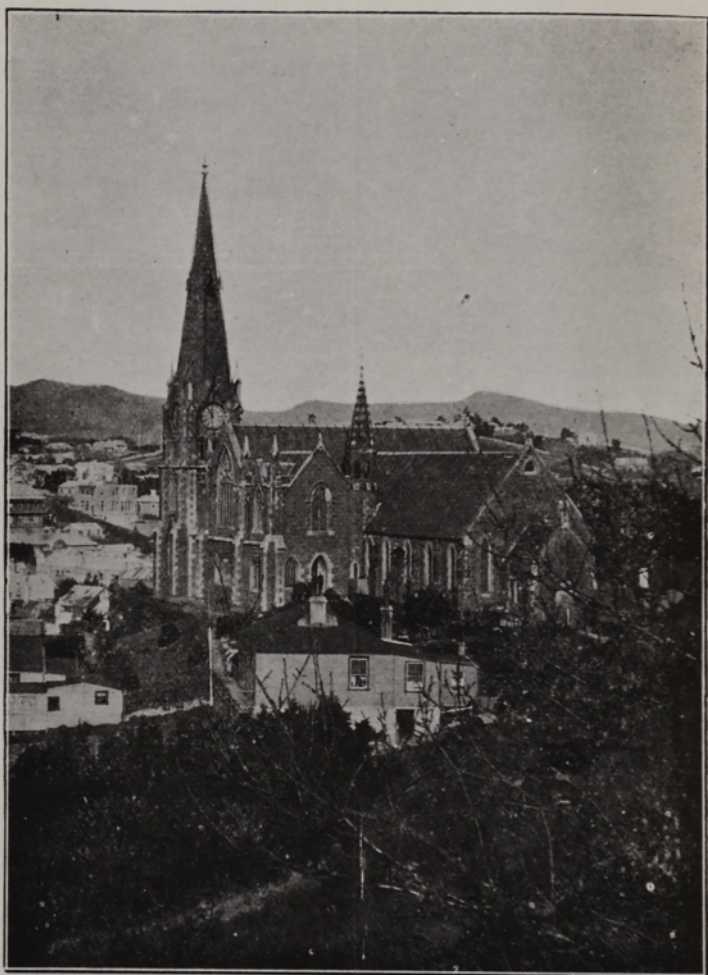
Mr Whyte submitted to the meeting Dr Burns's first Port Chalmers Communion token, well worn by use at many communions, bearing the inscription "Presbyterian Church, Port Chalmers, 1848," and on the other side, "Do this in remembrance of me." For comparison he submitted Dr Burns's first Dunedin Communion token, inscribed "First Church, Otago, 1848," and on the other side, "I Cor. xi, 23-29," with the figure of a cup.



Reverse of above token.

#### John M'Glashan's Report, 1852.

Mr Whyte submitted further, from the John M'Glashan College collection, a report submitted in 1852 to the British Government by Mr John M'Glashan in his capacity of secretary to the "Lay Association of the Free Church of Scotland, for promoting the settlement of a Scotch colony at Otago, New Zealand." The report stated: "There is a church at Dunedin, where worship has been regularly performed since the arrival of the first settlers. Religious worship is also conducted at Port Chalmers, and funds are being raised for the erection of a church in the Taieri district, as well as for one at Port Chalmers." The last clause referred to a previous article in the report: "There was voluntarily contri-



**PRESBYTERIAN CHURCH, PORT CHALMERS.**

The first wooden building is represented by timbers worked into the beadle's house, placed in the foreground on Section 402. The second and third buildings, of stone, are seen joined together on Sections 8 and 9.



buted by the settlers during 1851, for religious and educational purposes, more than £500, exclusive of £120 for the erection of a church at Port Chalmers, and a like sum of £120 for a Mechanics' Institute at Dunedin, to cost about £300."

#### "This Second Structure," 1852.

Four days before John M'Glashan's report was posted to London, on October 17, 1852, the church was opened at Port Chalmers by Dr Burns. The Otago Witness of October 23, 1852, gave a full account of the occasion. The church at Dunedin was closed for the day, Dr Burns and his office-bearers and people, to the number of about 65, being conveyed to Port Chalmers in boats. The scene at the anchorage could never be forgotten. "Between the emigrant ship Persia, at anchor and decorated with flags (as sailors are wont to express their respect), and the port town, with its few houses and handsome church looking full down upon the scene, the sailing boats were crossing and recrossing between the bold and beautiful sides of the harbour with the most animated and picturesque effect, and which strikingly contrasted with the earnest and serious deportment and the decorous silence of all. The movement also was so well timed that the people had hardly landed when the church bell commenced, and other parties began to emerge from the woods, some having walked over the hill from North-East Valley in order to testify to the brethren of the Port Chalmers district and unite with them in supplicating a blessing upon the objects of this second structure." It was the second church building in Otago, and the third Presbyterian Church in the South Island. The other was at Nelson, where the Rev. T. D. Nicholson, the clerical passenger by the John Wickliffe, had opened a church in December, 1849.

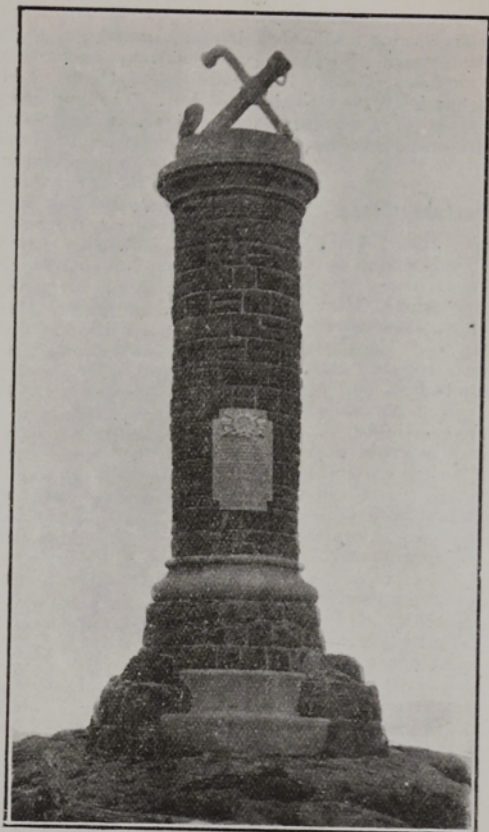
#### Never a Schoolhouse.

Dr Burns and his office-bearers might well rejoice in that day's work. On the one hand Dunedin people had contributed a large part of the cost; on the other hand this church was really the first ecclesiastical

building in Otago, of design and proportions reminiscent of the great stone buildings of the Scottish parishes they had left. The building at Dunedin in which worship was then conducted was a schoolhouse. Dr Burns had written thus of it on September 28, 1848, in a letter to the Rev. John Sym, of Free Greyfriars', Edinburgh (Otago Journal, June, 1849): "We have got up a very neat schoolhouse, constructed of wood, in a very convenient situation, and it is used both for public worship on Sabbath and school through the week. It was opened for public worship on the 3rd September, and last Sabbath it was nearly full. It is not yet seated, but will be, I hope, in the course of a week or 10 days, when our recently-arrived countrymen who have come in the Blundell will find themselves well accommodated. Before this we worshipped in the surveyor's office, which, although the largest place that was to be had, and comfortable enough, yet did not hold one-third of the congregation. A Sabbath School has been opened, and is well attended. I have just completed my first ministerial visitation of my new parish, and we are looking forward to an early season, when the emigrants from the Blundell shall have been located on shore, and the church properly seated for the enjoyment of the precious privilege of the Communion." Port Chalmers Church was never a schoolhouse. It was ever and only a sanctuary. It was reserved for ecclesiastical as distinguished from educational purposes. It was taken down in 1871 to make room for the Rev. William Johnstone's beautiful stone church. Some of its timbers were used in the erection of the present beadle's house. One section of it, Gothic latticed windows and all, has long survived in the garden of the late Mrs Goldie, to let the folks of to-day realise the devout imagination of their fathers. Compared with the houses of the settlers in the town that church was a veritable "Solomon's temple."

#### The Historian's Judgment.

To this church, therefore, according to the testimony of witnesses now living, Dr Burns on appropriate occasions used to bring his Dunedin



De Maus Photo.

## HEROES OF PEACE.

IN MEMORIAM.

Captain ROBERT FALCON SCOTT, C.V.O., R.N.,

Dr EDWARD ADRIAN WILSON, F.Z.S.,

Captain LAWRENCE E. G. OATES, Inniskilling Dragoons,

Lieutenant H. R. BOWERS, R.I.M.,

Petty Officer EDGAR EVANS, R.N.,

Who sailed in the Terra Nova from this port on November 19, 1910, and reached the South Pole on January 17, 1912, but lost their lives on the homeward journey. Captain Scott's last message: "I do not regret this journey which has shown us that Englishmen can endure hardship, help one another, and meet death with as great fortitude as ever in the past. We took risks—we knew we took them—things have gone against us, and therefore we have no cause for complaint, but bow to the will of Providence, determined still to do our best to the last. Had we lived I should have had a tale to tell of the hardihood, endurance, and courage of my companions which would have stirred the heart of every Englishman. We have been willing to give our lives to this enterprise."

Your children shall ask their fathers in time to come, saying: "What mean these stones?"

Unveiled by the Prime Minister, the Rt. Hon. W. F. Massey, and the Minister of Defence, the Hon James Allen, May 30, 1914, Mr T. Scollay (Mayor) presiding.



elders to dispense the Communion. The impression made on the congregation that opening day of October 17, 1852, was so deep as almost to obliterate the impression of the earlier first regular service on October 15, 1848. The congregation reckoned its anniversary, and ultimately its jubilee, from October, 1852. When the jubilee was celebrated in 1902 the distinguished preacher for the day, the Rev. James Chisholm, the historian of the Church of Otago, told the Session clerk, Mr John Tait, that the jubilee should have been celebrated four years earlier, immediately after the jubilee of the First Church in Dunedin.

#### **A Branch of the Free Church of Scotland.**

Mr Whyte explained further to the Old Identities' Association the meaning of the latter part of the inscription attached to the photograph, "a branch of the Free Church of Scotland, under its Colonial Committee in Edinburgh." He submitted from the John M'Glashan College Collection a lawyer's manuscript copy of one of the original Otago deeds, the "Institutes." It was believed to be one of the copies belonging to the office in Edinburgh of the Otago Lay Association, of which, as already said, Mr M'Glashan was secretary. It was dated 1847. It stated (Par. I): "The Church of this settlement, with the Schools attached thereto, shall be formed upon the model of the Free Church of Scotland and in connection therewith, declare that the same is planted as a branch of the said Free Church, to be governed according to the doctrines, polity, and discipline thereof, etc." It added (Par. II): "The several Churches to be established, with the minister and office-bearers, shall be subject to the Supreme Judicatory of the Free Church of Scotland." Par. IV added: "Respecting the appointment of ministers to particular churches . . . reliance shall be had upon the Colonial Committee of the Free Church of Scotland."

#### **Its Earliest Offshoot, 1853, the Methodist Church.**

Dr Burns reports with pride that at Dunedin people of all denominations

attended his services and sacraments. The Port Chalmers Church similarly received all denominations. When he could not preach in the Port Chalmers Church himself he welcomed the preachers of all Protestant denominations. The Anglican liturgy was read many a time in the church. By and by the Wesleyans felt strong enough to found a church of their own. Their lay leader was Mr W. H. Mansford, whose wife they called the mother of the Wesleyan Church. He and Mr J. R. Monson had been active in promoting the erection of the Presbyterian Church. Their preacher was Mr William Morris, a Wesleyan local preacher, who arrived at the end of 1852, and who was afterwards an elder and home missionary in the Presbyterian Church under the Rev. William Johnstone. On February 12, 1855, a committee was appointed to carry through the erection of a church. They were Messrs Mansford, Bailey, Tayler, Logie, Perry, Morris, Monson, Lean, and Williams. The present church site was secured, and on October 21, 1855, as the Jubilee Souvenir states, "the first Methodist Church in the town and in the province of Otago was opened for Divine worship" by the Rev. W. Kirk, from Waikouaiti. Their first resident minister was the Rev. R. S. Bunn, who came in 1863. The cordiality of their relations with the mother church on the opposite hill was evident from several events. A frequent preacher in their building was the Presbyterian schoolmaster and Session clerk, Mr Colin Allan. When in 1855 the Wesleyans held their first social meeting they obtained the use of the Presbyterian Church; and when in 1858 the first resident Presbyterian minister arrived, the Rev. William Johnstone, the Waikouaiti Wesleyan missionary, the Rev. G. Stannard, who, to be nearer Dunedin, had taken up his residence at Port Chalmers, removed to the Otago Heads, and at his request the Wesleyans attended Mr Johnstone's services. The present Wesleyan Church was opened in 1864. It was fitting therefore that, while the seventieth anniversary service should be held in the Presbyterian Church, the sermon should be preached by the Wesleyan minister.





De Maus Photo.



De Maus Photo.

### HEROES OF WAR.

1. Port Chalmers boys at the Boer War, 1903.
2. Colonel Bauchop and Port Chalmers boys at Cairo, just before landing at Gallipoli, April, 1915.

### Its First Resident Minister, 1858, the Rev. William Johnstone.

Mr Whyte further drew the attention of the Old Identities' Association to the remarkable fact that, although Port Chalmers Church was founded so early as 1848, it did not receive a resident minister till the settlement of the Rev. Wm. Johnstone in 1858. Mr Tait, their Mayor, had suggested as a reason for this the fact that on the north side of Dunedin Christian ordinances were open to settlers, from the presence at Waikouaiti of the Wesleyan missionary to the Natives. As there was no minister at all south of Dunedin it was but Christian charity that the new settlers who were moving southwards should have placed among them the earliest ministers who arrived to assist Dr Burns. When the Rev. W. Will and the Rev. W. Bannerman arrived in February, 1854, the former was settled at East Taieri and the latter at Clutha, his parish extending from Milton to the Bluff. Therefore when the First Presbytery of Otago was formed on June 27, 1854, there was no separate minister, apart from Dr Burns, to represent Port Chalmers.

### Dr Burns and the Taieri.

It was 1849 before Dr Burns first visited Taieri. On Wednesday, 21st February of that year, he writes: "Rode to Native village at Taieri." On the 22nd: "Sailed to mouth of the Taieri, and rode to the Waihola." On the 23rd: "Returned from Taieri." On the 24th he adds: "Returned from the Waihola last (night) highly gratified with my journey and with all that I saw. Good riding road all the way, on either side the Kaikorai. Going up by the cattle market very steep for a cart. Much pleased with the look from Anderson's Station, and the spur of the hill in descending, of the big bush in the middle of the valley, and of my sections, also of the church sections 22, 23, 24. Went up to see the coal. The swamp N. and N.W. from the Native village appears to me to be all capable of draining, and a magnificent flat of fine land it will then be. Greatly pleased with the situation of Dr Williams's house, and with the house and

section. The Native village is peculiarly beautiful. The Taieri for six miles down to the ocean of very striking and romantic beauty. The river sounded gave two and three fathoms all the way down, and 10ft on the bar at dead low water. The Waihola a beautiful lake, with well defined banks all to the south, and so far as we could perceive on the opposite side also. Land reserved for the village very fine. Saw a fine patch of wheat belonging to Te Raki, very large and plump in the ear. Preached to the population of the village on Friday forenoon and baptised three children, two of them belonging to John Low and Edwin Palmer, and the third to Te Raki, the chief of the Taieri. This day I chose for the church the following rural sections"—(eight sections specified). (Full details of this pastoral visitation, occupying three pages of Dr Burns's notebook, in the hands of the Otago Early Settlers' Association.) In January, 1851, details are recorded of a diet of visitation throughout the settlement. The entry for Taieri is: "Monday, 13th (January, 1851).—Visited Taieri. Slept comfortably at James M'Kenzie's. Very wet." And for the next day: "Tuesday, 14th.—Visited Waihola, and came home at night. Very wet." (Details in notebook.)

### Bishop Selwyn's Arrival.

The Church of England and the Roman Catholic Church had eyed the settlement from the first, and had claimed their own. Dr Burns's diary for Wednesday, 14th June, 1848, says: "Bishop Selwyn arrived to visit the representatives of this settlement. Slept at Mr Kettle's last night. I dined at Captain Cargill's with the Bishop, Messrs Lee, Garrick, and Cutten. Good Christian man. A good deal of discussion as to the New Zealand Company, the Church Missionary Society, and the Wesleyan. Gentlemanly, mild, and reasonable." Next day: "The Bishop called and sat two hours—extremely friendly." On Sunday, 18th June, the entry is: "Forgot to notice that on my return last night from Anderson's Bay I found a parcel which Bishop Selwyn sent me from the





De Maus, Photo.



FORT CHAMBERS FROM THE ROCK.

De Maus, Photo.



H Heads, containing a quantity of metallic mercury for my barometer, a copy of the Pentateuch in the Maori, and three copies of dialogue, in the same language—all extremely obliging in the Bishop."

#### Mr Creed's Separation.

Six months later, however, there is an unhappy entry: "Sunday, 28th January, 1849.—Full church to the door in the forenoon. Mr Creed read the Episcopal service in the gaol to a few, forenoon and evening. Mr C. has also baptised some children, without any communication from me." The Otago News contained very soon the account of a controversy arising out of this—a protest from Captain Cargill and a reply by Mr Creed, who was the Wesleyan missionary at Waikouaiti. The effect was to emphasise the separation of the Anglican element in the community. For Sunday, March 17, 1850, the dairy reads: "Fair attendance, several of our people hearing Mr Creed." And for Sunday, 13th October, following:—"Good attendance. Mr Creed preached to-day and last Sabbath at the gaol."

#### A Roman Catholic Visit.

The Roman Catholic Church also remembered the settlement. Dr Burns's diary of Friday, 1st November, 1850, says: "Mr Digby Mackworth informed me that a French R.C. Archbishop, eight or 10 priests, and nine nuns had arrived at Wellington, and that they told him a portion of them were intended for Otago." On Friday, 29th November, we read: "R.C. arrived from Wellington"; and on Sunday, 1st December: "Full attendance; intimated collection plate at church door in future; caution as to R.C. priest." The first resident priest was Father Moreau, who came in 1861.

#### The Second Minister of Otago—An Anglican.

The following month, on Sunday, 19th January, 1851, the entry appears: "Full attendance. Announced Sacrament to be second Sabbath of February if the addition to the church is ready. Bishop Selwyn preached at gaol and dispensed Sacrament. Preached at Port Chalmers in evening." The Bishop

followed up his Communion service. "In September, 1851, Dr Frederick Richardson, of Cheltenham, arrived in the 'Dominion.' Prior to leaving England he collected from his friends for English Church purposes in Dunedin a sum of £270, together with Communion plate, a barrel organ, and a stone font, the last being presented by Mr Beresford Hope, M.P., and now in St. Paul's Cathedral. Active steps were at once taken to organise the 420 members of the church, who, it was ascertained, dwelt in the district. Bishop Selwyn accordingly accredited the Rev. John Albert Fenton, who had recently arrived in the adjoining settlement of Canterbury, to the new cure at Dunedin. This gentleman, formerly curate of Norton, near Sheffield, continued to hold charge until 1858." (Hocken, History, p. 133.)

Mr Fenton had to wait several years before possessing a church building he could call his own. His turn came in 1854. The Dunedin Courthouse, in which the Anglican services were now being held, was, with the property on which it stood, purchased for £260, to become, after alterations, the Anglican parish church till 1863.

#### Church and School.

It may be permitted, in conclusion, to observe that, while the Port Chalmers Church was never a schoolhouse, its minister and people never neglected the school. The tombstone of the Rev. Wm. Johnstone in the old cemetery tells of his good works as a "minister, educationist, and neighbour." The paragraph in the "Institutes" which immediately follows that on the calling of ministers stipulates: "Schoolmasters (the first having been duly appointed), after due examination and approval, shall be nominated by the minister, elders, and deacons of the congregation to which the school is attached." The Church of these days was a comprehensive institution. For eight years, from 1848 until the initiation of the Provincial Government education system in 1856, the Church provided education in the settlement, giving daily the religious teaching of the Bible as set forth in the Shorter Catechism" (Hocken's phrase). Through all the

vicissitudes of the early years, the inadequacy of land sales, the frailty of funds, the collapse of the New Zealand Company, the struggle for a charter, the Church and colony kept their heavenly vision of higher education, as set forth by John M'Glashan in the first number of the Otago Journal in January, 1848. That vision, referred to again and again in the early Otago papers, was of a college, "a seminary for boarders and day pupils, in which ample provision will be made for teaching every branch of a liberal education," . . . embracing "many of the higher branches of literature and philosophy which are usually taught in the universities." "The whole Institution," added Mr M'Glashan, "will be conducted on Christian principles, and the doctrines and duties of religion will be carefully inculcated." In the confusion of politics the secular part of this programme was ultimately embodied in the Otago University, established and maintained in considerable part with Presbyterian Church money, and of which Dr Burns was the first Chancellor. The religious part of the vision is to-day embodied in Dunedin in Knox Residential Men's University College, Deaconesses' Training Institute, St. Margaret's Residential Women's University College, Columba Girls' College, and John M'Glashan Boys' College. The first provincial embodiment of this crowning idea of religious education, after the manner of the "Institutes" and the "Otago Journal," has arisen in Invercargill, the second largest town of Otago, in the recent establishment of Melrose Girls' College. The vine from afar has taken deep root and has filled the land. (See page 25.)

#### CONGREGATIONAL CHURCH, PORT CHALMERS.

During the closing days of 1863 the barque Japan, 497 tons, from Boston, reached Port Chalmers, bringing as her only passengers the Rev. John and Mrs Fraser. Mr Fraser had laboured as a Congregational minister both in America and Canada, and he came to New Zealand with the intention of settling in the North Island, but he was prevented by the Maori war then raging. Finding several

ardent Congregationalists residing in the Port, at their request he conducted services, and soon gathered around him a large congregation. The first preaching service was held in the present Mechanic's Institute in January, 1864. The church was formed in the Masonic Hall, Wickliffe Terrace, on March 1, 1864, and the present building was opened for worship on October 28 of the same year.

The ministers have been:—(1) Rev. John Fraser; (2) Rev. Stephen Smith, who after a short pastorate died (he is buried in the old cemetery); (3) Rev. Thomas Spencer Forsaith, who was formerly a politician, and Premier of the historic "Clean Shirt" Ministry; (4) Rev. James Maxwell; (5) Rev. Wm. M. Grant; (6) Rev. D. Keay Fisher; (7) Rev. E. Taylor; (8) Rev. Wm. Grant (second pastorate).

#### HOLY TRINITY CHURCH, PORT CHALMERS.

At Port Chalmers there was no place of worship for members of the Church of England before 1870. That year a meeting was held at which the late Mr T. A. Mansford presided. It was attended by Mesdames Mansford, Dench, Guys, Peterson, Downes, Fail, Neave, Peacock, and Messrs Peterson, Dench, Crickmore, Jewiss, Fail, Guys, Downes, Neave, Barton, Peacock, Nicholls, Hudson, and others, and it was decided to obtain a suitable building to hold regular services in. A committee was formed for that object, and also to arrange for a clergyman to officiate. The committee worked very energetically, and subscriptions were taken up and arrangements made for the use of the Masonic Hall, and for the Rev. T. L. Stanley to hold service every alternate Sunday. Mr Downes was appointed Lay Reader.

The Rev. T. L. Stanley also held services at the Kaik and at Portobello. A Sunday School was also established at the Port, Mr Guy being Superintendent. The services in the Masonic Hall were well attended.

About six months afterwards it was decided to form a Building Committee with power to obtain a suitable site for the erection of a church. It was decided to purchase a section at the corner of Grey and Scotia streets as being the most central. In March, 1871, the Building Committee having sufficient funds, a tender for the erection of the present church was accepted. It was a red letter day at the



Port on the 7th June, 1871, when the foundation stone was laid with due ceremony by the Bishop of Dunedin, Bishop Nevill, our Reverend Primate.

The manuscript under the stone says:—  
 "The foundation stone of Holy Trinity Church, Port Chalmers, was solmenly laid on this the 7th day of June in the year of our Lord, 1871, by the right Reverend Samuel Tarratt Nevill, M.A., Lord Bishop of the Diocese of Dunedin, in the presence of the Revs. E. G. Edwards, E. H. Granger, T. L. Stanley," etc., etc.

The clergy-roll of Incumbents is as follows:—

1870 to 1873, the Rev. T. L. Stanley.  
 1873 to 1876, the Rev. W. Deacon.  
 1876 to 1878, the Rev. L. Moore.  
 1878 to 1880, the Rev. J. Southam.  
 1880 to 1898, the Rev. F. C. Platts.  
 1898 to 1905, the Rev. T. W. Kewley.  
 1905 to 1910, the Rev. G. W. Christian.

1910 to 1912, the Rev. G. C. Blathwayte.  
 1912 to 1918, the Rev. H. B. Goertz.  
 The present vicar, the Rev. H. S. Bishop.

### THE OLD SCHOOL.

The first Government schoolmaster was Mr Colin Allan, who came in 1856 in the Strathmore, and held school in the Wesleyan Church. In 1861 the first part, the central part, of the old school was opened. In 1862 Mr Allan became a Government immigration agent. He was succeeded in the school by Mr Wm. Reid, who held office for many years, and lived in the town till his death in 1910. The first addition to the old school was the right wing, the second addition was the left wing, and when the new school was built on the opposite hill, the old school became the Mechanics' Institute.

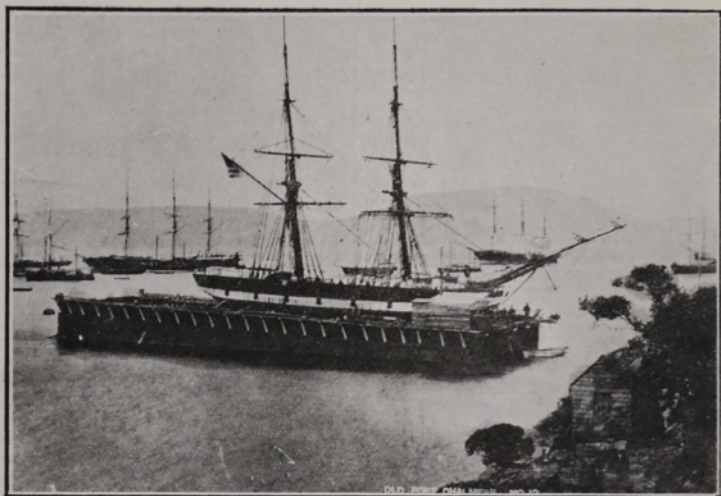
The committee of the Old Identities' Association, in this their first publication, desire to express their indebtedness to the editor, Mr A. H. Grinling, and the manager, Mr W. H. Adams, of the Outlook for permission to reprint articles that have appeared in that journal, and to the officers of the Town Council (the Mayor, Mr John Tait, and the Town Clerk, Mr J. W. Fraser), and to those of the Deacons' Court of the Presbyterian Church (the Moderator, the Rev. A. Whyte, and the clerk, Mr G. F. Booth), for arranging the loan of blocks for illustration belonging to these bodies respectively.



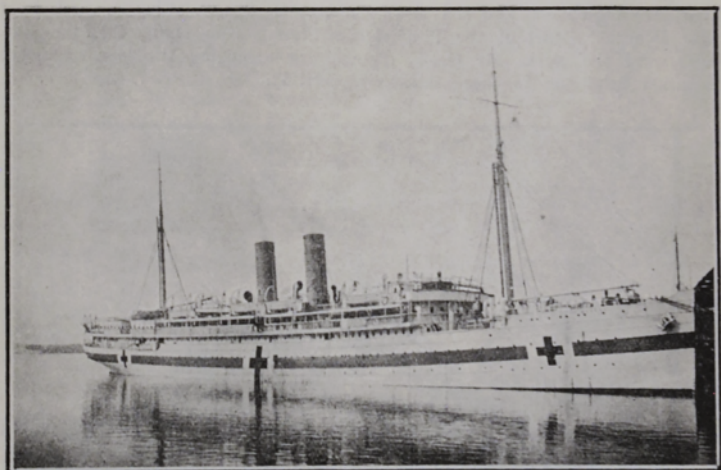
**SAWYERS' BAY PRESBYTERIAN CHURCH.**

The Rev. Dr. Burns held his first service at Sawyers' Bay on October 15, 1848.





THE FLOATING DOCK OF 1868.



THE "MAHENO," THE FIRST NEW ZEALAND HOSPITAL SHIP.

PORT CHALMERS SHIPPING, OLD AND NEW.

NZC Religious  
285 commemoration of  
REL the seventieth  
1918 anniversary of  
Otago, March 23-  
24, 1918, Early  
Settler's Hall,

RIERS.

The Editor, the Rev. A. Whyte, will be happy to receive subscriptions for the purpose of sending copies of this Booklet to Otago and Southland Soldiers at the Front. The Lady Officials of the Otago and Southland Women's Patriotic Association, who, since the outbreak of the war, and the election of their Committee on Monday, August 9, 1914, have met weekly in the Early Settlers' Hall, Dunedin (illustration on page 14), have already received the first parcel of 150 copies, subscribed for by Dunedin gentlemen. These will be sent along with their gifts. The Association send over 8000 parcels every month to their share of the Dominion Gift P.

Altogether, more than the amount outlined on page 2 of the booklet about 1000 copies are being sent to the Front. As the third edition of 3000 is being exhausted on the day of issue, an attempt is thereby being made to reach a fourth edition, to supply the balance of the men who receive parcels sent out by the Women's Association.

Subscriptions may be sent to Mr W. Waterson, Secretary of the Otago Early Settlers' Association, Early Settlers' Hall, Dunedin, or to Rev. A. Whyte.

The Manse, Port Chalmers,  
31st October, 1918.

# Booklets for Schools and Colleges.

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A copy of this Booklet, through the kindness of a friend, is being given to each student of the Otago University and its allied Colleges. The Editor, the Rev. Alex. Whyte, is now advised by the Head Masters of some of the most prominent High Schools and Primary Schools in Otago and Southland that this Booklet should be put also into the hands of every child, at least from Standard V upwards. He considers that this may be accomplished by the voluntary subscriptions of the parents and friends of the children. Subscriptions for this purpose may be sent either to himself, or to Mr William Paterson, Secretary of the Otago Early Settlers' Association, Early Settlers' Hall, Dunedin.

The Manse, Port Chalmers,  
November 6, 1918.