

Souvenir Booklet

St. Paul's Presbyterian
Church

Kaikoura



Seventy-fifth Anniversary

1877

-

1952

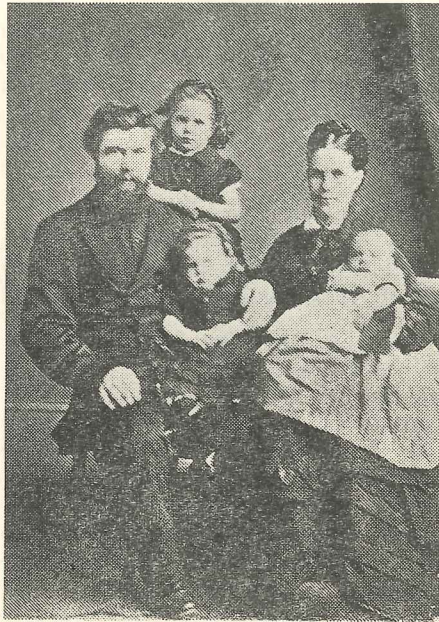


“How amiable are thy tabernacles, O Lord of hosts.”—Ps. 84:1.

INTERIOR VIEW OF ST. PAUL'S.

Meanwhile, it is for us to ensure, by faithfulness to our fathers' God, that there will be something about our story to cause those who follow us to give thanks to the same God and Father of us all.

E. J. MELVILLE,
Minister.



MR AND MRS McARA with their children "Tina" (late Mrs Gerrand), Annie (Mrs Manson), and William, just before leaving Scotland for New Zealand in 1877.

Early History of St. Paul's Presbyterian Church

—o—

The Maoris and Christianity:

Seventy-five years ago men of vision selected the site of the Church, a site commanding a vista of beauty unequalled in New Zealand. As the Committee examined the lie of the land and cast their eyes towards the pathetic cluster of whares, huddled on what is now Takahanga Domain, did they remember that the once invincible Ngaitahu tribe had headquarters there only fifty years before? Did they see any significance in the erection of a Christian Church just above the old canoe-landing where Te Rauparaha's warriors had stormed ashore to slaughter 1,400 unsuspecting Kaikoura Maoris one sunny morning in 1828? And did they know that close by, fifteen years after the Battle of Nihomango, Tamihana, the son of the treacherous Te Rauparaha, stepped ashore from a whaleboat, bringing messages of Christianity to the few surviving natives of Takahanga Pa.

It is almost certain that at the time Tamihana made his tour south, other native preachers, instructed by the Rev. Ironsides, the pioneer Marlborough missionary, passed through Kaikoura on their way to Watkin's mission station at Wai-kouaiti. How deep the teachings of these early preachers penetrated into the hearts of the Kaikoura Maoris it is impossible to gauge, but, when the first run-holders were bringing their flocks into the district, the local natives had their little raupo-thatched Church at the mouth of the Hapuku River.

First Visits by Clergymen:

The seasonal visits of whaling gangs and the establishment of a mere half dozen widely scattered sheep runs did not necessitate the building of a Church, although such Clergymen as the Rev. H. F. Butt, of the Wairau Anglican parish, and Father Garin, who tended to the needs of the Roman Catholic population between Farewell Spit and Kaikoura, made regular, if infrequent, trips after 1858. George Fyffe's house at the original whaling station—where the Old Wharf stands today—was the meeting place for the district, and here Clergy of any denomination were welcome to hold services.

Presbyterian Activity:

Statistics for 1861 gave the Pakeha population of the Amuri and Kaikoura as 459 persons, of whom 290 were Church of England, and the additional information that a native Minister lived in the Kaikoura district. It might be thought that such would not prove a fertile field for development by the Presbyterian Church. Nevertheless, in January of 1863 the Rev. David Bruce, appointed by the Church Extension Committee of the General Assembly, travelled on foot through Marlborough and Amuri seeking out Presbyterians. As a result of his visit a call was made out for a Minister for "the Amuri, including Kaikoura and Clarence," and sent to the Assembly's Commissioners in Scotland. In the next year Amuri was linked with all the Canterbury land between the Ashley and Hurunui Rivers, under the charge of the Rev. William Hogg, while Kaikoura was left in the care of the Rev. A. Russell, of the Wairau charge. That gentleman made regular visits to Kaikoura until his death in 1868, his duties being entrusted in 1870 to the Rev. William Shirriffs, who continued to travel south from Blenheim three or four times a year until the end of 1877.

First Protestant Church:

Meanwhile great changes had occurred at Kaikoura. The whaling community had been replaced or absorbed by the growing number of hands on the big sheep runs, the small farmers on the Suburban land—opened for sale in 1864, and the storekeepers, tradesmen, and hotel-keepers in the township. The need for a resident Clergyman was keenly realised by the more responsible settlers, many of whom had enjoyed unusually good educational and cultural training. Records dating from the early 1860's tell of attempts to raise funds to provide an adequate stipend and suitable residence for a Protestant Clergyman. Approaches made to the Bishop of Nelson led to the arrival of the Rev. T. Porritt in 1870. He remained as Church of England Minister until 1874, when lack of financial support, and the need for better opportunities to educate his family, caused him to leave for Wellington. The family name has since become well known in medical and athletic circles.

Efforts to Secure a Presbyterian Minister:

The presence of the Rev. Porritt had not deterred the Presbyterians from paving the way for a Church of their

own in the future, though they gave substantial contributions to aid the building of the first two Protestant Churches—St. Peter's and St. James's. In 1872 local subscriptions enabled the Rev. W. Shirriffs to negotiate the purchase of one acre of land in the township and twenty acres in the Suburban for Presbyterian extension.

With the departure of the Rev. Porritt, the Presbyterians renewed their efforts to secure a Minister. Hitherto their desire had been frustrated by lack of money and the shortage of men able and willing to undertake the work. In 1875 they offered to find £150 per year, the Church Extension Committee agreed to subsidise that with another £50, and a Rev. A. Murray was on the point of settling at Kaikoura when his health forced him to abandon the idea. Hopes were dashed and not likely to be revived until more preachers and Ministers could be brought from Britain. To overcome the shortage the Church Extension Committee decided to go further than appealing for fully trained Ministers. The new scheme involved the recruiting of suitable young men as Student Evangelists, who would be placed in unserved areas where they could conduct services, and, at the same time, continue their studies. Kaikoura was listed to receive such a man.

On 22nd October, 1877, at a meeting held in the home of Captain Davidson, the Rev. Shirriffs told those present that a Minister was available if the people of the district could guarantee £100 a year, to which the Church Extension Committee would add another £50. The local Presbyterians would also be expected to provide a house. Those present at this first recorded meeting of the Kaikoura Presbyterian Church Committee were the Rev. Wm. Shirriffs, Blenheim, in the chair, Messrs. Bullen, G. Rorrison, J. Rorrison, McInnes, Davidson, Gray, McDonald, D. Boyd, and W. Wallace. It was agreed to make a trial of the proposed scheme and Captain Davidson and Mr. Bullen were appointed to explain matters to Captain Keene, who had been acting as lay reader in the Church of England for several years.

William McAra Arrives:

The Student Evangelist available was William McAra who had arrived at Auckland, just a day or two before, with his wife and three young children. A joiner and wheelwright before deciding to train as a missionary for an African field, he had been attached as a missionary to the Wynd Free

Church, Glasgow, and had worked among the miners of Braehead, as well as attending Glasgow University as a student for two years. Medical instruction he received there was to stand him in good stead in later years.

Declared medically unfit for tropical work, he was advised to seek a post in New Zealand and sailed in June, 1877, on the "City of Auckland." At Auckland, William McAra was shown a list of vacant charges and immediately declared he would accept the one at the head—Kaikoura. Soon he had reached Blenheim, only to be halted for ten days because of floods. The Rev. Shirriffs gave him full details of the difficulties ahead and warned him that the temperature of his welcome to his first parish was almost certain to be tepid at best. Leaving Mrs. McAra and the children to the care of the Rev. Riddle, of Picton, he set out for Kaikoura. To a town-reared man the thought of a hundred mile ride on horseback must have seemed formidable. Add to that the knowledge that there was no formed road, and that all rivers and streams had to be forded, and that his reception at his journey's end would probably be extremely disheartening, it will be understood that William McAra's first trip to Kaikoura was no pleasure ride.

The introduction to Kaikoura justified the Rev. Shirriff's warnings. After finding his way along the coast to the Hapuku River, and riding along the beach from there to the township, he was directed to the home of George Rorrison. That fine character welcomed him warmly enough but remarked, as he turned out the horse and led his guest to the house, "Well, I've been down to the township, and have seen a few people, and there is nobody here wants you." His first service on the second Sunday of November was only slightly more encouraging, for at the Church he found a congregation of thirteen persons, young and old, while on the way there he had passed a hotel with fifteen horses tied to the rails about the door.

Within a few weeks Mrs. McAra and the children arrived by ship, and as her husband drove her in a borrowed gig from the jetty, along the foot of the Peninsula and past the Maori pa, she remarked, "How much further have we to go before we reach the town, Father?" To which the reply was, "Woman, you've been driving through it." "Well, Father, there's one thing about it. We won't be here long," was Mrs. McAra's response.

The couple were to remain just forty-one and a-half years.

As no manse had been built the family was given the use of a house on Robb's Farm, on the south bank of the Kowhai River, a mile along the present Waiiau Road from South Bay. No road existed there in those days, though a winding bullock wagon track guided the traveller round the worst obstacles. The nearest neighbours were the Schroeders, who lived a good distance away, near "The Lakes." At the new home every evening swarms of rabbits scuttled round the wooden piles which supported the house, and there, when her husband was absent on trips to outlying runs, Mrs. McAra sat up in the late hours of the night listening in terror to the strange noises of the wilderness outside.

The Establishment of the Presbyterian Church:

With the approval of the Bishop of Nelson the Presbyterians made use of the Churches in the township and the Kowhai on alternate Sundays, but it was obvious that such could not be a permanent arrangement. At the time, the total population of Kaikoura County was 782, of which 431 were classed as Church of England folk and 154 Presbyterian. So the continued requests by the Anglicans for a Minister of their own denomination would be successful and the Presbyterians would have to supply Churches for themselves. Even more important than the erection of a Church was the provision of a manse on a convenient site. Prospects seemed bleak, for the number of enthusiastic supporters just then was small, and very few were in a position to contribute substantial monetary gifts.

One morning the new Minister received a message from Mr. George Bullen asking him to call at "The Elms." Knowing that George Bullen, and his brother Frank, were the wealthiest and the most successful of the squatters, and, remembering that both had assisted in the building of the first Protestant Churches, William McAra supposed he was to be told that, as the Bishop of Nelson would be sending another Clergyman in the near future, the Bullens could not continue to support the Presbyterian cause. To his great astonishment and delight George Bullen expressed appreciation of the work already done since his arrival and agreed to guarantee the erection of a manse and Church if the young Student Evangelist would remain in Kaikoura. With an active committee and the promise of financial backing, the way was clear for

the founding of a Church. On 8th January, 1878, William McAra was ordained as a missionary at a service conducted by the Rev. Shirriffs, of Blenheim, and the Rev. W. Campbell, who had already been stationed at Waiau for two years.

Church Buildings:

On the same evening a committee comprising Messrs. Davidson, Rorrison, Gray, Robb, McInnes, Bullen, and the Rev. Shirriffs and Rev. McAra resolved to spend £300 on building a manse, and appointed a sub-committee to select a site. George Rorrison had offered to give an acre, on the Mt. Fyffe Road, while Captain Davidson was willing to exchange his two sections beside the Māori pa for the two which the Church already owned further east in the township. On 21st January the sub-committee gave its judgment in favour of the site adjacent to the pa, and tenders were called for the construction of a five-room manse, which was completed by W. Robb in August of the same year, at a cost of a little over £450.

At a meeting held in the newly-opened manse the committee agreed, on the motion of Mr James Gray, that the Church should be built on the spur of the hill on the west corner of the section. Various plans were discussed and a request was sent to Blenheim for plans and specifications of a Church 36 feet by 24 feet, with seating for one hundred persons. Five tenders were received at the closing date in December. These ranged from £357 to £695, the former, Mr. Wm. Houl's, being accepted. Preparation of the site and fencing brought the final cost to £500. Mr Frank Bullen, who was visiting England at the time, bought an organ in London for presentation to the new Church. The Rev. J. Paterson, of Wellington, and the Rev. Shirriffs, who had done so much to make Kaikoura a settled charge, conducted the opening service at St. Paul's on 2nd November, 1879.

Meanwhile, a number of Presbyterians living at the Kowhai, found that the little Church of England there could not accommodate all who attended the services. They met in October, 1878, to consider the possibility of having their own Presbyterian Church. A farmer, Mr. John Joseph Paap, gave an acre of land as a site and £60 was promised at the meeting. When the matter was brought to the managing committee it was decided to build a Church to seat a congregation of 120. The contract was let to Wm. Houl at a cost

of £148/10/-. When it was opened in June, 1879, the Church was unlined, though the lining and varnishing was finished within a few months, bringing the total cost of the Kowhai Church to £240. Services were held here every Sunday afternoon after the children had completed their hour at Sunday School.

First Communion Service:

Heartening progress was maintained when William McAra attained full ministerial status in October, 1880, and the Nelson Presbytery authorised him to make up Communion rolls and to take the procedure necessary to the election and ordination of elders. Forty-five became members and the first Communion in St. Paul's Church was dispensed to 41 Communicants on 28th November, 1880. On the same day William Jamieson, George Rorrison, and Roderick McDonald were ordained to the office of elders.

Progress of the Church:

Assembly statistics for 1880 shed some interesting light on the rate of advance made in the short space of three years. Two Churches and a manse had been built; 230 services had been held during the last year; there were three elders; five members on the Financial Committee, and 45 Communicant members; there were 160 adherents, exclusive of those on the Communion roll; eight teachers worked in two Sunday Schools at which 60 children received instruction; and ten attended a Bible class. The town children attended Sunday School in the Public School rooms, where the church had also started a library. The congregation had raised £376 for all purposes during the year and had increased its share of the Minister's stipend to £175, leaving £25 to be paid by the Church Extension Committee. Church buildings had cost £1190 and the congregation's debt had been reduced to £700.

Three rooms were added to the manse in 1881 at a cost of £140, and steady work was carried on in all the Church organisations until the Commissioners of the Nelson Presbytery, paying their first visit to Kaikoura in November, 1885, reported, "... speaking generally, and considering the many difficulties incident to the formation of a young charge, your commissioners consider the Church to be in a remarkably healthy condition, a result largely owing to the devotion and wisely directed efforts of the Minister and the hearty support rendered by the office bearers and others. ..."

There appears to have been no outstanding event for the next five years. William Jamieson, one of the original elders, does not figure in any records after 1882, while Rod-erick McDonald, a deeply respected founder of the Church, died in 1886. For many years after George Rorrison remained the sole elder, though the Rev. W. McGregor, who came to Kaikoura in 1902, gave much assistance in spiritual affairs.

By 1891 the membership had increased to 82 and the debt had been reduced to £200. The Sunday School had grown so much that it was apparent the accommodation problem was urgently in need of solution. But times were difficult for both farmers and townspeople.

Few members of the congregation had ready cash. At this juncture George Bullen again came to the rescue by offering to build at his own expense a concrete Sunday School capable of seating 200 people. Another stalwart, George Rorrison, purchased sufficient crockery for the social events of the Church. In those days when entertainments were rare the tea-meeting was inseparable from anniversary celebrations. Supper was also served at the conclusion of magic-lantern shows or after Dr. Gunn had been prevailed upon to talk of his experiences on the north-west of Greenland, in India, Burma, or the barren isle, Perim, at the entrance to the Red Sea. Other members of the congregation dipped into their small resources to assist in the purchase of furnishings. The sacrifices of many were amply rewarded in August, 1892, by the completion of the Sunday School, used for prayer meetings, Bible classes, choir practices, a Young Men's Mutual Fellowship Association, a Mutual Improvement Society, and a library.

The Organ:

Before many years had passed St. Paul's was becoming too small to accommodate the congregation. George Bullen declared that he should accept the responsibility for the necessary additions to the Church if the people would undertake to buy a good pipe organ, the need of which had been stressed by the organist, Mrs. Sandford. At the Congregational meeting held on 24th March, 1899, his offer was gratefully accepted, and that same evening the sum of £80 was subscribed towards the organ fund. By the middle of the following year the organ had been installed by G. M. Sandford at a cost of £156/10/- and the renovations and additions to the Church completed for a little under £300.

Early Office Bearers:

All these advances in the work of St. Paul's had not come easily but had meant hard, conscientious, and faithful effort by the original band of Presbyterians whose influence lives on in the Church to-day. It is not possible to pay tribute to each and every individual worker for the Church, but it would not be right to omit reference to the three laymen who exerted the greatest influence in Church matters.

First there was George Rorrison. He had been a leader in appealing for Presbyterian extension to Kaikoura; he it was who welcomed the Rev. McAra to the district; and it was he who introduced the new Minister to his fellow Presbyterians, and made him feel that he was not to work alone in the new field. From 1886 until his death in 1903, George Rorrison was the sole elder of the Church, and was ever at hand to give a lead both in spiritual and financial problems. In his later years he became the patriarch of St. Paul's, a man esteemed for his character and judgment, as well as for his generosity to Presbyterian causes.

Captain Davidson toiled as treasurer from the beginning of the Church until his death in 1893, when his son, James Davidson, stepped into his place and carried out the duties of the office with meticulous care until he resigned in 1917 and later became Session clerk. Captain Davidson probably gave more time to Church work than any other member of the committee and his work on the Church accounts had much to do with the financial stability of the congregation.

In 1912 St. Paul's lost a great benefactor, George Bullen, who had been secretary of the Board of Managers for thirty-two years. He had resigned in 1910 when he left to live in Christchurch. His son, W. R. Bullen, carried on the Bullen connection with the Church, however, and remained as secretary until 1930. Besides helping to establish St. Paul's, George Bullen was interested in Church activity beyond the confines of the Kaikoura area. When plans were being considered for the building of Knox College in Dunedin, Mr. Bullen promptly offered £500 if nine others would do the same. His offer did not result in the full £5000 being raised, but he more than kept his promise by handing over the £500, and £500 more for the College Endowment Fund. At a later date he provided another £1,000 for additions to the college. George Bullen had been outstandingly successful as

a business man and run-holder but his success in these spheres failed to deter him from believing that it was his duty and privilege to assist his Church wherever and whenever possible.

Rev. W. McAra — Moderator of the General Assembly:

Apart from seeing either the Rev. J. Paterson of Wellington, or the Rev. W. Robb of Blenheim, in their pulpit at anniversary celebrations, the Kaikoura congregation had little personal contact with other Presbyterian workers. For many years tracks and roads connecting with the outside world were notoriously bad, and few steamers of any size called at the little port. Consequently there were relatively few visitors. But in 1913 the congregation had good cause to realise that the work of St. Paul's and of its Minister had not passed unrecognised by the Church of New Zealand when the Rev. W. McAra was elected Moderator of the General Assembly for the year. This was indeed an honour for a Church, the membership of which was still below 90, and whose representatives had little opportunity to impress their opinions and personalities on meetings of Presbytery or Assembly committees.

Closing of a Chapter in the History of St. Paul's:

The end of the First World War and the more rapid changes in the way of life soon affected the Church at Kaikoura. For many years the Rev. McAra held regular Sunday services in the town and at the Kowhai as well as making monthly trips to Greenhills, 25 miles to the south, Clarence Bridge, 25 miles, and Keekerangu, 45 miles to the north. He was a familiar figure at all the runs where he was welcomed by adherents of all denominations. By 1919 he was 72 years of age and could not expect to carry out the duties of his widely spread parish without considerable strain on his health. Motor transport was becoming more common and he found it hard to adjust himself to the new conditions of traffic. Above all, he realised that his wife, who had nobly supported him in all his work, deserved some respite from the labour of the manse. The time had come for him to make way for a younger man. Reluctantly, the Rev. McAra and his wife took leave of the Church they had done so much to establish and guide through the days of its youth. Unable to abandon all active work William McAra accepted the Home Mission charge of Sumner for the next eleven years, retiring

only a few weeks before his death at the age of 83. Mrs McAra survived him one year more.

With their departure the work of the first generation of Kaikoura Presbyterians came to an end. St. Paul's had been set on a solid foundation. A second generation faced the problems of new conditions, aware that the founders of St. Paul's had overcome what had originally appeared to be obstacles of unsurmountable difficulty. In the same faith which had guided their predecessors, they stepped forward.



A Survey of the More Recent St. Paul's

—o—

When members of the first generation of St. Paul's moved away they did not forget those who remained. Symbolical of this were two visits paid by the Rev. W. McAra. The first was to officiate at the ordination and induction of the second Minister of St. Paul's, the Rev. R. Miller, M.A. (Minister of Manaia since 1927). The second visit was undertaken to conduct the Jubilee Services during the Ministry of the Rev. J. G. S. Dunn. On this occasion there was a congregational re-union in which Mrs McAra was able to share.

Mr. Miller began his ministry in difficult times and the task before him was no easy one, but it was lightened somewhat by the supersedence of horse and gig by a parish car, while the congregation and manse folk were further heartened by the installation of electric lighting in Church, hall, and manse.

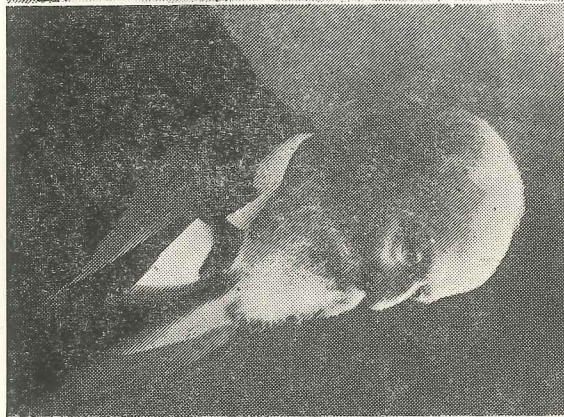
Symptomatic of the changing way of life referred to in Mr Sherrard's narrative is the subsequent history of the Church centre at Kowhai. No other part of the parish appears to have been so severely affected by the removal of Presbyterian families and the advent of modern transport.

Apart from the closing of the Kowhai and the transference of Kekerangu to the Awatere-Flaxbourne Charge, the general lay-out of the parish has remained the same.

However, improved transport and closer contacts with other parts of the country have caused people to come and go more frequently. The effect of this on tenure of office is reflected in the lists of those who have been Ministers, office-bearers and Church-workers in the Charge. Generally speaking, the later years have been marked by shorter terms of office than was the case in the early ones. At the same time St. Paul's has found itself ministering more and more to people of only temporary association with Kaikoura and less and less to the descendents of the foundation members. Nevertheless the influence of the congregation on the life of the country and its place in the Church are greater than the paucity of lifelong members is apt to suggest. A congregation which is continually welcoming and farewelling men and women of several professions, occupations, and denominations is surely a strategic congregation, especially when many of



Captain J. Davidson.



Mr. G. F. Bullen.



Mr. Geo. Morrison.

THREE FOUNDATION MEMBERS.

these non-permanent members and adherents are at the beginning of their careers.* It is from the ranks of these people and their families that most of the congregation's keenest workers come. As in the early days, a number of our most valued workers have been, and are, members of the teaching profession.

Other effects of short associations with the congregation have tended to unsettle faith in the future. There has been a reluctance to undertake added responsibilities and finance has been affected, since not all who stop a short while become fully committed to the life and work of the congregation. This situation is in marked contrast with the early years. Then, amongst the loyal folk who supported the Minister, were men who, having faith in God, and desiring that the work which they were inaugurating should endure, were moved to liberally endow St. Paul's. G. F. Bullen and George and John Rorrison were such men. The yearly income from this source is considerable and has proved of great assistance in difficult times. The value of the land asset depends on faithful stewardship and thorough farming. For some years the most valuable leasable land has been in the capable hands of descendants of Theo. H. Schroeder.

The probability is that the replacement of a floating population (Public Works)[†] by a more permanent Railway community will result in a more stable congregational life. The most difficult period for the congregation in later years was during the depression. The Minister (Rev. F. Robertson, B.A., now in Scotland) and people were then hard pressed to make ends meet.

The commencement of the next ministry, that of the Rev. W. J. Bevis, coincided with more favourable opportunities for consolidating work in the charge. These were followed up, and the cause has been in better heart ever since, so much so that building programmes envisaged as far back as the ministry of the Rev. R. Miller, and to the fore at the

* Several of these are now "ladies of the manse." The present Director of Home Ministry, Rev. A. D. Horwell, B.A., became a communicant member of the Church at St. Paul's.

† The Rev. F. Robertson endeavoured to have an assistant appointed so that better attention could be given to the needs of people in the big Public Works camps. Two short appointments were made: Mr. K. Watson, Student Assistant, summer of 1931-32; and Mr. Crawford Madill, Student Assistant, summer of 1936-37.

time of the Jubilee, were brought almost within the realm of practicability.

The ministry of the Rev. J. Mann (who is now at Brighton, Otago) was to feel the effects of the declining Public Works population and the arrival of the Railway families. Again St. Paul's was experiencing a period of transition. But it was now possible to give more attention to the care of property. Among other things, arrangements were made to paint the Church and to electrify the organ. Organ-blowing as a "vocation" in St. Paul's came to an end.

It was inevitable that on the departure of the Rev. J. Mann, and with the calling of a successor in view, there should be pre-occupation with manse matters. Plans to build a new one were drawn up. But the scheme had to be dropped owing to a number of unfavourable circumstances common to our day. As an alternative a house on a commanding and useful section was purchased in 1951 and taken over as the new manse on the 1st of October of that year.

The former manse, of happy memories for many people, and once described by a speaker as being an "elastic manse"[¶] still serves the congregation by providing income, and is being well cared for by the present tenant.

At the present time the congregation is endeavouring to consolidate the progress sketched above and to become strong enough to take its place in the New Life Movement. Its members are also looking forward to the Seventy-fifth Anniversary and Re-union as a time of blessing and re-dedication. And as they review the events and experiences which have marked the later years of congregational life, they will realise how much more difficult things would have been had the early foundations been less well laid.

¶ There is reason to believe that the "elastic manse" was a reference to the hospitality of the McAra family, in a speech on the occasion of their farewell. It is also fitting to record that in 1931 St. Paul's heard that the late Mrs. Jessie McAra had made a bequest towards the building of a new manse at Kaikoura, this "in memory of the many happy years which had been spent in the old manse."

If any readers of this Booklet notice inaccuracies or are moved to recall matters worthy of being put on record, the compilers would like to hear from them so that the information can be of future use.

MINISTERS.

1877-1919	*Rev. W. McAra.	1937-1944	Rev. W. J. Bevis.
1920-1923	Rev. R. Miller, M.A.	1944-1948	Rev. J. Mann.
1925-1928	†Rev. J. G. S. Dunn.	1948-	Rev. E. J. Melville.
1929-1937	Rev. F. Robertson, B.A.		

* The Rev. W. McAra was Moderator of the General Assembly of the Presbyterian Church of New Zealand in 1913.

† The Rev. J. G. S. Dunn became Clerk of the Assembly in 1944, a position which he still holds. He is also Minister of Wadestown Presbyterian Church. During his Ministry at Kaikoura the congregation was in close touch with community affairs. Mr. Dunn was himself a foundation member of the Hundalee Scenic Board. Within the congregation a number of organisations flourished and attracted the interest of a wide circle of people.

SESSION CLERKS.

1880-1908	Mr. Geo. Rorrison.	1944-	Mr. Robert P. McLoughlin.
1910-1919	Mr. Neil McGregor.		
1919-1944	Mr. Jas. Davidson.		



ST. PAUL'S SESSION, 1952.

From left.—Messrs R. P. McLoughlin (Session Clerk), T. J. C. Schroder, Rev. E. J. Melville, Messrs A. Brown, E. C. Brown, V. J. Corbett, H. R. Staines, and W. D. Banks. Absent: Mr A. C. Middleton (Clarence Bridge).

SECRETARIES OF BOARD OF MANAGERS.

1877-1910	Mr. G. F. Bullen.	1938-1947	Mr. W. McD. Baker.
1910-1930	Mr. Wm. Bullen (son of G. F.).	1947-1951	Mr. R. P. McLoughlin.
1930-1936	Mr. E. W. Flower.	1951-	Mr. W. D. Banks.
1936-1938	Miss D. Coombes.		

BOARD OF MANAGERS, 1952-53.

Messrs. W. D. Banks (Secretary), H. F. Crow, A. H. Grant (Treasurer), E. J. E. Lawson, A. G. Leslie, L. J. Kennedy, and D. G. Middleton, and Mesdames V. J. Corbett, J. A. Reid, and N. W. Stokes.

CONGREGATIONAL TREASURERS.

1877-1898	Captain James Davidson.		and Mr. L. S. Shannon (co-jointly).
1898-1916	Mr. James Davidson.	1938-1940	Mr. W. D. Sabiston.
1916-1923	Mr. F. H. Flower.	1940-1947	Mr. W. McD. Baker.
1923-1924	Mr. W. Wilson.	1947-1948	Mr. S. N. Inglis.
1926-1934	Mr. F. H. Flower.	1948-1950	Mr. W. A. Stephens.
		1950-1951	Mr. H. R. Staines.
1936-1938	Mr. W. D. Sabiston	1951-	Mr. A. H. Grant.

SUNDAY SCHOOL SUPERINTENDENTS

1880	Mr. Wm. Jamieson.	1916-1917	Rev. W. McAra (acting Superintendent)
1881	Mr. — King.	1917-1918	Rev. W. McAra.
1882-1890	Mr. Oscar Palmer.		
1891	Mr. James Hogan.		
1892	Mr. Robert Haswell.	1920-1922	Miss Stevenson.
1893-1902	Mr. Cumming Haswell.	1922-1925	Miss Stanlake.
		1925-1947	*Miss R. Gibson.
1903-1908	Mr. S. Mayson.	1948-1950	Mrs. E. M. Paton.
1909-1916	Mr. M. Spence.	1950-	Mr. H. R. Staines

* Miss Gibson was also a teacher in the Sunday School for more than forty years.

ORGANISTS.

1879	Mrs. Knowles.	1917-1918	Miss A. Flower and Miss P. Harris.
1880-1900	Mrs. B. Sandford.	1918-1935	Miss A. Flower.
1900-1902	Mr. B. King.	1935-1936	Mrs. R. E. Clark (nee Harris).
1903-1910	Mr. S. Mayson.		
1910-1911	Mr. Harrow.	1936	Mr. A. Hewson.
1911-1914	Mrs. Valentine.	1936-1940	Mrs. H. C. Harrison.
1915-1917	Miss M. Richardson.	1940-	Mrs. J. Carter.

KOWHAI CHURCH AND SUNDAY SCHOOL

—o—

The records which we have do not give full details of Sunday School Superintendents and other workers at the Kowhai. The first superintendent was Mr. Wm. Houll.

Prominent among early teachers were members of the family of Roderick McDonald and of the Kennedy family, while Mrs. Sayers acted as the first organist.

Later people associated with the work of the Sunday School were Miss I. Goodwin, Mrs. Wm. Sherrard, and Mr. M. Campbell. More recently, during the Ministry of the Rev. W. J. Bevis, the Sunday School was in the care of Mrs. R. P. McLoughlin, assisted by Miss Gwenda Lawson.

The usefulness of the Kowhai Church declined as several Presbyterian families left the district and others found that modern means of transport enabled them to attend the Church in the town. Consequently it was judged expedient to sell the Kowhai Church building, and, at a later date, the section on which it had been erected. The proceeds from these sales were put to the New Manse Fund.

To-day some Kowhai and Mt. Fyffe families cross the river to worship with Fernleigh families at the monthly service in the Glen Kowhai School.

BIBLE CLASSES

—o—

The records are not such that a complete picture of young people's activities can be given. Mr. D. Haswell, an early member, recalls that it was customary in his day for members to lead the Class in turn and papers were allotted week by week.

From the minutes and reports available it would appear that Classes have fluctuated in strength and numbers of members, and that there have been times of recess and inactivity to which many small and isolated congregations are subject.

At the turn of the century the methods of modern Bible Class Movement were welcomed and applied to St. Paul's youth work.

A report dated 1917 states that a mixed junior Class under the leadership of Miss Stevenson, was drawing near the close of its second year, and that it was affiliated to the B.C. Union and had had a visit from the Travelling Secretary

and had hopes of sending delegates to Napier Conference.

At the present time Bible Class work is thriving under the leadership of Mrs. A. A. Vaughan (young women) and Mr. H. Cameron (young men).

WOMEN'S WORK

—o—

The records of the congregation show that fine and sacrificial service has been rendered by women of St. Paul's.

Seldom has an annual meeting passed without a warm tribute to the work of individual ladies, and never without a hearty vote of thanks to the women's organisations.

For some years, besides raising money for general purposes, the Guild kept the new manse project alive and was custodian of generous donations to that Fund.*

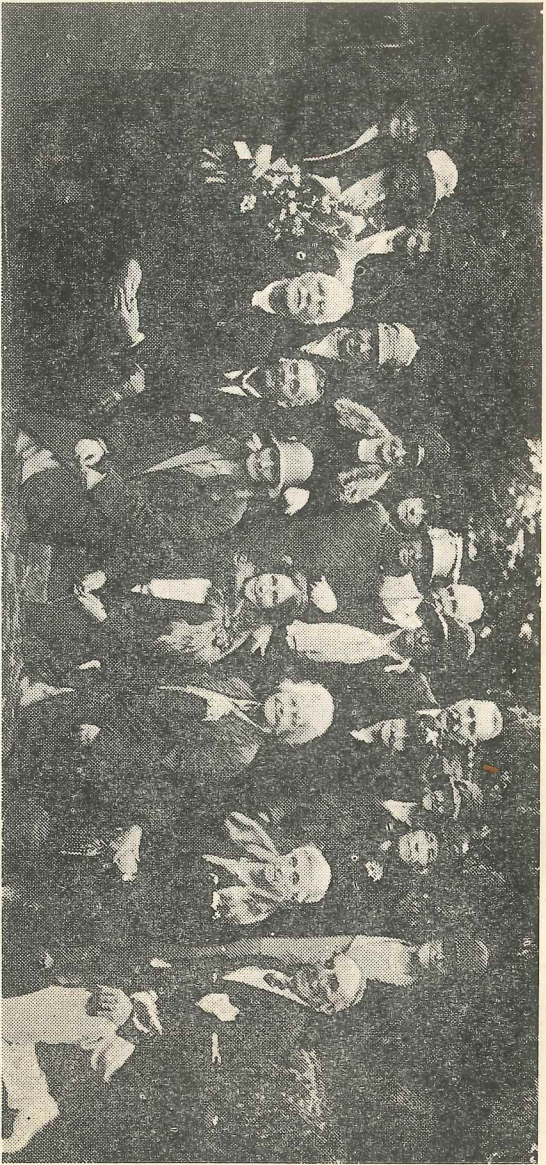
All the Ministers of St. Paul's have been ably supported in their work by their wives, each of whom has made her distinctive contribution to the work of the charge.

The President and the Secretary of the present Guild are Mrs. V. J. Corbett and Mrs. A. A. Vaughan.

The present P.W.M.U. has for its President Mrs. E. J. Melville, and, for Secretary, Mrs. T. G. Drabble.

* In recent years the late Mrs. Archibald Brown, with her husband and members of their family, did much to augment this Fund. Another generous gift held in trust by the ladies for the purpose was made a few years ago by Mr. Alex. McDonald, of Kowhai. Mr. McDonald is a son of Roderick McDonald, a foundation member of St. Paul's Session. Mr. Alex. McDonald was himself ordained to the Eldership in 1910.





A GROUP TAKEN AT ST. PAUL'S JUBILEE, 1927.

Standing.—Mesdames McAra, M. Leitch, T. Adair, J. H. Walter, M. McLeod, Mounsey, J. Davidson, P. Morris, Mr F. Bullen, Mrs T. Evans, M. J. Davidson, Mesdames Gibson, C. Prince, J. Prince, Harris.
Front row.—Rev. W. McAra, Mr Stanford, Miss R. Gibson, Mrs Wm. Sherrard, Mrs Stanford, sen., Mrs Gunn, Mr W. Bullen.