

Mr. Fuller, and eventually went Home with him, to the grief of his native wife, who had no children. Wilsher, notwithstanding the failure of the first attempt, introduced the first cattle to Otago, going back and forwards to Sydney several times.

WILSON, ALEXANDER, the present rector of the Otago Boys' High School, is a native of the north of Scotland and a graduate of Aberdeen University. He came to the colony in 1874, and a few months after his arrival in Auckland was appointed English master of the school. (See High Schools.)

WILSON, DAVID, came out in the *Lady Nugent* 1851; worked at his trade of mason, afterwards settling at Anderson's Bay; paid a visit to the Old Country, and on his return went prospecting; tried his luck at Gabriel's and did very well there. Married Mrs R. Gillies, who came out in *Philip Laing*.

WILSON, WILLIAM, who may be called the father of the iron industry in Otago, was born in Kirkcaldy, Fifeshire, on March 20th, 1819. He served his apprenticeship as a millwright and afterwards worked in Glasgow, and then was engineer on the West India Co.'s and P. and O. Co.'s boats. He was at Malta on board the *Indus* when the Crimean War broke out, and the steamer took a thousand troops to the front. When he returned to England he joined his cousin, George Ross, and James Kilgour and sailed for New Zealand in the barque *Clutha*, which arrived in Otago on January 20th, 1856. Mr Wilson at first was a building contractor, but in 1859 he erected a foundry in Cumberland-street, in which he did an extensive business until he unfortunately met with an accident to one of his legs, which laid him up for several months. This led to his selling the foundry, but on recovering he entered into the building trade again and finally retired about 18 years ago to St. Clair.

WILSON, ROBERT, many years in business in

Bond-street as a wholesale merchant, has done good service to the city of his adoption. During the whole time he was in active business he took the greatest interest in every movement made for the benefit of the community at large, and his purse was ever at the command of any deserving object, whether charitable or social. He has been a useful member of different local bodies, and was for a number of years engaged in pastoral pursuits in the Taieri district. Although he has now retired from an active part in the business, which is carried on by his son and Mr. Thos. Culling, junior, Mr. Wilson is still in good health and is as keen a bowler as ever.

WILSON, ROBERT, Caversham, born at Pittenwee, came out by the *Mariner*, 1849. After working in the settlement for a few years he returned to the Old Country, and thence to Victoria, but came back to Otago in 1863, opening a bakery and grocery business in Caversham, which he carried on for 20 years, and then retired.

WINTON, WILLIAM, arrived with his wife and family by the *Philip Laing*, and settled in the North East Harbour district. He shipped a bull and a cow at Glasgow, but the cow died on the voyage. Mrs. Winton gave birth to a girl on arrival at Port Chalmers, this being one of the first children of the immigrants born in N.Z. She is still alive—Mrs. Evans, Brunswick Hotel, Wellington. The township of Winton, Southland, is called after a son, William Winton, who was stockriding there at the time it was laid out. John Winton helped to rescue four from the boat accident in which Mr. Kempthorne was drowned.

WOOD, JOHN NUGENT, came from South Australia to New Zealand, and was appointed R.M. and Judge of the Warden's Court in 1862. Retired after 30 years' active service. Mrs. Wood, who was a

woman of considerable talent, died young; but previous to her death she published a charming little volume of poems entitled "Bush Flowers." Mrs Wood occasionally contributed to the columns of the *Witness*, and her brother, Mr. Henry Latham, was a regular contributor for many years, and universal regret was expressed at his early death. Mr. Wood's sons are engaged in mining.

WOOLLEY, SAMUEL, born at Melton Mowbray, 1808, and arrived, accompanied by his wife and family, in the *Ajax*, 1849. With his son commenced splitting shingles at 6s. a hundred; Mrs. Woolley being an expert dairywoman, her services were secured by Mr. John Jones, and the family consequently removed to Mr. Jones' property. The first ton of cheese was so satisfactory, that Mr. Jones made Mrs. Woolley a handsome present. The family finally settled down in an hotel at Waikouaiti, remaining there till Mr. Woolley's death, having been 4½ years in Otago at that date, Mrs. Woolley having predeceased him. He left a sufficient number of children and grandchildren to entitle him to claim the position of one of the fathers of the settlement.

WRIGHT, JOHN, came out in *Strathmore*, and was appointed master of the Green Island school; afterwards opened a school for young men in Dunedin, teaching the higher branches till the High School was started, dying shortly afterwards. His son, Mr. J. Wright, is engaged in farming at Brighton.

YOUNG, WILLIAM, arrived by ship *Mary* 1849, accompanied by his wife and two children, one of whom was Mr. Samuel Young, Owaka. Was an elder of First Church for many years.

YOUNG, WILLIAM CAIR, came out at the instigation of his friend Captain Bellairs, in the *Pridsey Dawson* in 1854. Started as auctioneer, etc., in partnership with Mr. Edward McGlashan; was

elected M.P.C. for Green Island, and became member of the Executive; retiring from political life he devoted himself to forwarding church interests, and to his exertions the Church of England is indebted for the building of St. Paul's. Finally settled in the Old Country.

ADDITIONS AND CORRECTIONS.—One or two changes are necessary in the *John Wickliffe's* and *Philip Laing's* passenger lists, and in the preceding pages generally. Page 2.—Dunedin 1848 should read 1849. Page 11.—Provincial Hotel 1860 should be 1861. Page 12.—*John Wickliffe's* passenger list some of the names should read:—Mr. and Mrs. Mosely, son and daughter; Mr. and Mrs. Brebner and two sons, not Bradley; Mr. and Mrs. H. F. Blatch, two sons and three daughters—Thomas, Alfred, Ann Caroline, Mary Eliza, Emma Elizabeth; Mr. Fry not Foy, and Mrs. Fry; Mr. Delator not Delata; Mr. Chrystal not Christie; Catherine Carbury not Camberrie. Add Edward Webb, Robert Sidey, Charles Webb and—Gibson. Delete Mrs. Monson and add Miss Elizabeth Batchelor. In the *Philip Laing's* list Mr. and Mrs. Hugh McDiarmid should be McDermid; Callender should be Callander; Street should be deleted; Mrs. Anne Evans, Mrs. Arthur Brown, Mrs. William Allen were children, and their names should not have appeared as having been married; Wm. McKay, Hugh Braikie, John Humphries, John Mills, Mrs. Mills, Dugald Niven, Christina Niven, jun., Dr. Ramsay (ship's surgeon), James Ure should be added; Jane Stobo and Gavin Park were married on board, therefore Mrs. Park and Jane Stobo are the same person; for David Gillies read Robert Gillies, jun.; and the names of John, Mary, and Margaret Gillies (children) should be added, also John and Elizabeth McDowall and their son James. Delete Fanny Robertson and also the "Miss" from Miss E. Robertson. In Presbyterian Church the artist has misspelt the names Gualter, Copland, and Johnstone.



RISE AND PROGRESS

OF THE

Presbyterian Church of Otago.

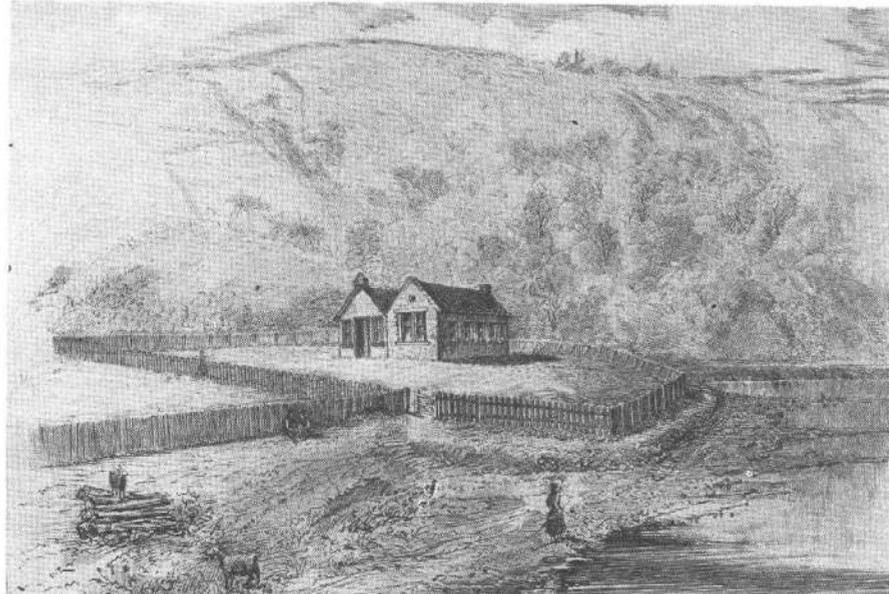
BY THE REV. W. BANNERMAN.

THE Jubilee of the Presbyterian Church of Otago is contemporaneous with that of the Otago Province. They had a common origin. The earliest settlers were members of the Presbyterian Church, and laid the foundation of their Church in the colony immediately on their arrival. They brought their minister with them, also a schoolmaster, the purpose being to found a settlement characterised ecclesiastically and educationally in accordance with the order of things in Scotland, where and when church and school were linked together and had been so since the days of John Knox. Some provision was made with the view of having a church and primary school attached for every settled district, and of having in course of time a Grammar or High School in the leading towns, and these to be crowned with a University. The noble scheme was initiated with indeed a small beginning—one minister of the Gospel, one teacher, and one congregation, the record of whose work in laying the foundation of the present Church and the educational system that has reached its present development was worthy of the character they bore with them from their home to their adopted country. The Rev. Thomas Burns, the first minister, was a noble specimen of the Scottish pastor—scholarly, courteous, sympathetic, diligent in the discharge of duty, interested in all that concerned the welfare of young and old, wise in counsel, and, above all, a faithful minister of the Gospel of Jesus Christ, the one Saviour of men. The individuals and families composing the first settlers of Otago proved themselves of a stamp well fitted to start the noble enterprise of pioneering a new branch of the ever-growing British Empire. The progress of this new settlement owes much to the undaunted courage and practical sagacity of those who in remote Otago sought to make a home for themselves and their families, and opened up the way for others doing likewise. In this respect such progress was made that ere six years had passed since the arrival of the first minister and the formation of the first and only congregation, several other congregations had arisen, and more ministers were needed. To meet this need, the result of increasing population and advancing settlement in the rural districts of the new colony, application was made to the Mother Church of the great body of the Otago settlers—the Free Church of Scotland—in 1853, for two ministers. In answer to that application, the Rev. Wm. Bannerman and the Rev. W. Will received appointments to Otago, where they arrived by the good ship *Statley*, in command of Captain Ginder, early in February, 1854. They received a hearty welcome from the venerable founder of the Church, who felt a great relief through the arrival of these brethren to share with him the responsibilities that had hitherto rested on him alone. In the following June, the Presbytery of Otago was erected, consisting of the three ministers (this number being necessary to the constitution of a Presbytery) with Captain Cargill, elder representing the Session of First Church, and Mr. J. Allan, elder representing the Session of Taieri congregation. To these were added Mr. John McGlashan, as procurator of the Church. Other elders were associated with the Presbytery, who, though they could not vote, were able from their experience to counsel and advise with the constituent members of the court. Important business was transacted by the Presbytery on the occasion of its first meeting, such as the institution of a Sustentation Fund, to be supplied by all the congregations according to their respective strength and means, in order to supply the means of grace throughout the land.

Immediately on arrival, Mr. Will proceeded to the field allotted to him, extending from Green Island to Waiholia, both included. Mr. Bannerman occupied all the settled territory south of Waiholia Lake, including Tokomairiro, Inchclutha, South Clutha, Warepa and Kaihiku. Two years after, extending settlements southward necessitated his visiting these, which he did at first on foot, journeying as far as Riverton, visiting the scattered settlers in their houses, holding public services where people could come together, celebrating marriages and administering the ordinance of baptism. Prior to this enlargement of his field of operation southward, Mr. Bannerman made a ministerial visit, by appointment of the Presbytery and accompanied by Mr. J. McGlashan, to the several districts north of Dunedin, from which resulted

arrangements for the erection of congregations and requests for ministerial supply. In 1858, help in this direction was to some extent secured by the settlement of Rev. Wm. Johnston in Port Chalmers, whereby Dr. Burns was relieved from that portion of his charge, while Mr. Johnston was able to give some attention to the requirements of the districts northwards. In the same year Mr. Will was relieved of Waiholia and adjacent districts by the settlement of Rev. John McNicol. In the following year Rev. A. B. Todd was inducted into Tokomairiro as a pastoral charge, disjoined from Mr. Bannerman's original charge. This enabled the latter to give more frequent service to the other districts under his settlement. In 1860 Mr. Bannerman received further relief by the settlement of Rev. A. H. Stobo over First Church, Invercargill, who undertook the oversight of the extensive territory between the Mataura and Riverton, visited till then by Mr. Bannerman. While the Church was thus extending itself and meeting the requirements of increasing settlements in their several directions, it had become manifest that Dunedin, from the increase of its Presbyterian citizens, required that an addition should be made to the ministry and the church accommodation there. With the consent of the Presbytery, a second congregation was organised, and steps were taken to secure a suitable minister. These resulted in the selection of the Rev. D. M. Stuart, of Falmstone, in the North of England, who arrived in Dunedin in January, 1860, and was inducted into the new pastoral charge designated by the name of Scotland's great reformer Knox. Gradually the suburban districts around Dunedin also received ministers. These and other districts had ministers supplied to them partly through the efforts of Rev. W. Will, who had been commissioned to the Mother Church to secure more ministers, and partly on his return to Otago by communications addressed to the Colonial committee of the Free Church of Scotland. The Presbytery guaranteed to those ministers who came from the Home Church a share in the Sustentation Fund, which in those days was so attended to as to yield an ever increasing dividend to each minister as their number increased. Interest in those days was more directed to the maintenance and increase of this Fund than to obtain funds from seat rents and church door or church plate collections, as these were for local objects while the Sustentation Fund stood related to all the congregations and ministers as having a common interest in the fund. Besides guaranteeing to the ministers received into the Church a suitable maintenance and a manse, the Church provided what was required for their outfit and passage from Home. The amount required for these was duly remitted to the Home Church, from which its Otago daughter sought nothing but suitable men, and to which it has been no otherwise indebted, being the only colonial church that has not been pecuniarily assisted by the Mother Church. While the Church in Otago was actively engaged in extending itself within its own bounds, a movement originated to unite all the Presbyteries, and Presbyterian congregations throughout New Zealand into one Church, which resulted in a Conference being held in Dunedin on November 20th, 1861, for the attainment of this object. The Conference lasted three days. It was resolved to form a united Church in New Zealand. The Conference agreed upon a basis and other matters affecting the interest of the Church at large. These were ordered to be sent to Presbyteries and Kirk Sessions for consideration, with instructions to report their conclusions to a second Conference appointed to be held in Auckland in November, 1862. This Conference was duly held and was attended by two ministers from Otago, Messrs. Will and Todd, and by ten ministers and seven elders from various parts north of the Waitaki. The several returns from the remit of the previous Conference, having been received and considered, a basis of union somewhat altered from that adopted by the Dunedin Conference was agreed to by the Conference, and a resolution passed to consummate the union on the basis there and then adopted. This was done by the members of the Conference constituting themselves into a General Assembly and proceeding to legislate for the Church throughout New Zealand. When the report

of these proceedings reached Otago much dissatisfaction was felt with them, especially on the ground that the union had been consummated on a basis to which in its altered form the consent of the Presbyteries and Sessions had not been sought, and which indeed they had never seen, and on the ground also that the assumed Assembly had set aside the arrangement made by the Conferences at Dunedin and Auckland for the government of the Church by Synods as well as by Sessions, Presbyteries, and a General Assembly, and had made the meeting of the latter annual instead of biennial as agreed to by the Dunedin Conference, and embodied in the formula adopted by the Auckland Conference. That dissatisfaction was manifested at a meeting of the Otago Presbytery, and led to the passing of a resolution that refused recognition of the proceedings of the General Assembly as other than those of a Conference, and also sanction of the action of the Auckland Conference in completing the union on an altered basis without the approval of Presbyteries and Sessions. This action of the Otago Presbytery prevented the union taking effect, and to this day the Presbyterian Church of Otago has continued a separate Church, though frequent proposals for union have been made since these Conferences had failed to effect it. At the same time it is to be noted that the Otago Church, considering the territory occupied by it, has steadily continued to make greater progress in increasing its ministry and the number of its congregations than has been the case with what is now mostly called the Northern Church, embracing as it does all New Zealand from the Waitaki to the North Cape. The progress in Otago was such that in 1865 it was found to be necessary for the proper government of the Church to divide the then Presbytery of Otago into several Presbyteries, and to constitute a Synod as the Supreme Court of the Church. Three Presbyteries were instituted. These have since increased to six, being only one less than the number of Presbyteries existing in the larger field occupied by the sister Church north of Otago. The Synod was formally constituted January 16th, 1866, under the Moderatorship of Dr. Burns, who conducted divine service, preaching from Romans ii. 18, 23, and afterwards delivered an inaugural address, dealing with the original settlement of the Church in Otago, the formation of the original Presbytery, and the progress made by the Church and the colony during the previous eighteen years of their existence. The first meeting of Synod consisted of twenty-one ministers and ten elders. Of these ministers thirteen still survive, but of the elders only three remain to this day. All the others have gone the way of all the living and the places that knew them have only the memory of them. Each returning Synod has witnessed an increase of membership, significant of an increasing number of congregations, and fresh territory occupied by Presbyterian settlers. What that increase has been during the intervening years is indicated by the number of ministers and elders on the roll of the last meeting of Synod in 1897. That roll bore the name of seventy-five ministers, all of whom were present save three, one being on furlough and the other two on a sick bed; also the names of seventy-one elders, in all one hundred and forty-six, compared with the thirty-one members of the first Synod in 1866. At the institution of the Church it was contemplated that the education of the youth of the colony should be conducted in connection with the Presbyterian Church, and some provision was made for this purpose, in connection with the system of land purchase that prevailed when first Otago began to be colonised. A landed estate was to be purchased after meeting preliminary expenses for church and school purposes, towards which the rents of the estate were to be devoted. The estate was to be purchased by one-eighth of the price of each property paid to the New Zealand Company being so expended. The arrangement was but partially carried out, necessitating others to be made both for church and for school purposes. For the former the Sustentation Fund and other funds were instituted, for the latter the Provincial, and more lately the General Government made provision. The Presbyterian Church, however, recognising that the landed estate secured to her had justly claims upon it on behalf of education, applied to the New Zealand Legislature for leave to make available the proportion of revenue due to education for the establishment and maintenance of chairs in the University of Otago. This was granted by an Act passed in 1866, in giving effect to which the Church has endowed the following Professors



ORIGINAL FIRST CHURCH, SHOWING BELL HILL.