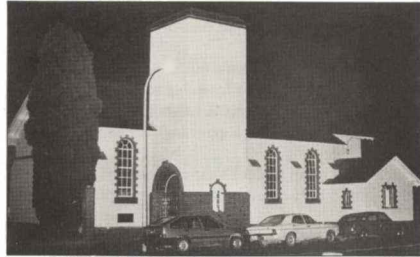




*Dannevirke
Presbyterian
Parish*

1887—1987

Dannevirke Presbyterian Parish 1887—1987



By Anne Martin BA Dip Tchg

Research by Merle and Vic Cammock

Published by The Parish Council, Knox Presbyterian Church, Dannevirke, 1987

Foreword

Reading this centennial history is in many ways like reading the Bible. It is a history of God's people who have strived to live out God's way of life in this community and its districts. Like the Bible's honesty, we read of their trials and achievements, their failures and successes.

We read of the patriarchs and matriarchs who founded the church in a wilderness, albeit dense bush. We hear of those who, like the prophets of old, challenged the church and community, but became unpopular for doing so. Throughout its history, the ministers and congregation have sought to bear witness to the reality of Jesus Christ in their lives. They contributed willingly to their communities, opposing that which they saw as harmful and supporting that which was good.

Like the Apostles of the early church, they have sought to pass on the Christian faith to their children and future generations. That there is still an active Presbyterian Church here in Dannevirke, is a testimony to their faithfulness.

In 1970, Rev. Popko van der Velde wrote—

It has been said that 'Christianity is only one generation from extinction.' This is true. The Church as we know it and understand it, must teach Christ to each generation, or the consequences will be disastrous. The faith must first be alive in the hearts of this generation before it can be passed on to the next.

The Church cannot simply rely on the biological growth of its members, as the statistics clearly show. Only a small proportion of our community now expresses any Christian commitment. There is a continuing urgency to relate the Christian message to those around us. In both word and action we must challenge and encourage the people of our community to commit their lives to Jesus Christ. Without doing so effectively, there may be no Presbyterian Church here to celebrate the second hundred years.

Let us move into our second century with a deepening commitment to Jesus Christ, an increasing openness to the leading of the Holy Spirit, and a growing trust in the continuing faithfulness of God.

Steve Jourdain

Lent, 1987.



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We would like to thank

Alan Stevens (Harmony Portraits) for help with the photographs,
and also

Jean Tolmie and Janet McKenzie for typing

Charlie Vaughan for some research material

Rhettia Millar and Steve Jourdain for checking the text

Bridget Appleton for artwork

Carol Ellis and Rowena Patterson as members of the Publication Committee

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COVER PHOTO: The original Presbyterian Church built 1887—1888

TITLE PAGE PHOTO: Knox Presbyterian Church Dannevirke 1987

The Wider Presbyterian Church

The Presbyterian Church of New Zealand has grown from the Scottish Presbyterian Church. It is therefore worthwhile to take a very brief look at how the Presbyterian Church began in Scotland and what it stood for.

The first known Christian Church in Scotland was established in the fourth century by the pioneer missionary St Ninian. In the sixth century, St Columba, who worked at Iona, was a similar focus for Christian missionary work. The Ionic cross, which is a symbol of Scottish Presbyterianism, dates from this time. For many centuries, however, the Church in Scotland was the Catholic Church.



Then in the sixteenth century came a great split in the Church — not just in Scotland, but in England, Germany, Switzerland, Scandinavia and the Low countries. Many people had become disillusioned with the Roman Catholic Church, and so men such as Luther and Calvin had begun preaching new principles. During what is called the Reformation, many Churches broke off their ties with Rome and adopted these new Protestant principles.

In England, Henry VIII broke with Rome to form the Church of England. They exchanged the Pope for the King. In Scotland, John Knox was leader of the Church. He had worked with John Calvin in Geneva and was determined to introduce Calvin's Protestant system of church government. Scottish Churches broke with Rome in 1560 in what is called the Scottish Reformation. There, unlike in England, the majority of people had become determined to have a fundamental change of doctrine, discipline and worship. The new principles that they adopted were to give the Scottish Church its different character.

The new principles laid great importance on the individual — the individual was directly responsible to God rather than to the Church. The individual could, by having faith, gain salvation and everlasting life. The new principles also stressed that the Word of God, as contained in the Scriptures of the Old and New Testaments, was the supreme rule of faith and life. The Presbyterian tradition also stressed the value of a highly trained ministry. This gave the Church of Scotland a fine reputation for scholarship and in turn influenced the standard of education in Scotland.



*Hawke's Bay Presbytery About 1889
The Moderator, the Rev Alexander Grant is seated in the centre, and the Clerk, Dr D. Sidey, is seated to his left.*

One other very important difference was that the Church was to be governed democratically by a hierarchy of courts rather than a hierarchy of bishops. Starting at the lowest level and working up were

1. The local Kirk Session, which was made up of the Minister (elected by the flock) and popularly elected elders (laymen);
2. Presbytery, which had jurisdiction over a number of Kirks;
3. Synod; and
4. The General Assembly, which was the Supreme Court of the Church with the Moderator presiding over it.

The New Zealand Presbyterian Church is therefore one of a worldwide family of Presbyterian Churches. The first Presbyterian Church in New Zealand was established by the Rev John McFarlane. As in Scotland, however, two Presbyterian forces developed — the Presbyterian Church of Otago and the New Zealand Presbyterian Church. Both were distinct bodies, each with their own General Assembly. In Hawke's Bay, the early Presbyterian Church was actually linked with Auckland, even though Hawke's Bay had much closer ties with Wellington.



The Burning Bush. See Exodus Chapter 3, Verse 2. This window in the west end of Knox Church is a memorial to the Rev Grant. The burning bush is a symbol of New Zealand Presbyterianism.

The Rev William Comrie conducted the first Presbyterian services in Auckland in 1844. Eight years later, the Rev David Bruce arrived from Aberdeen and became the second minister to the first Presbyterian Church in Auckland. The Rev Bruce was the prime mover in establishing a Presbytery in Auckland in 1856 and later in Hawke's Bay. He was also responsible for establishing the first Presbyterian minister in Hawke's Bay in 1859. The first General Assembly of the New Zealand Presbyterian Church was held in 1862.

In the wider story of New Zealand Presbyterianism, a most significant event was the union of the Northern and Southern Churches in 1901. However, this union made little difference in Hawke's Bay because the Hawke's Bay Presbytery had drawn its ministers from both the Church of Scotland and the Free Church from the earliest days. It had also received financial aid from both sources and had lay people who had worked on Sessions for both Churches at different times.



The Rev Peter Barclay who was the first Presbyterian Minister stationed in Hawke's Bay and the first Moderator of the Hawke's Bay Presbytery

Early Southern Hawke's Bay

Dannevirke was once part of the 40 Mile Bush, an almost unbroken expanse of dense forest that lay between the Taranaki and Ruahine ranges on one side and the Puketoi range on the other. It stretched from Eketahuna in the south to the Takapau plains in the north and was part of the domain of the great Rangitane tribe.

Early European travellers were overawed by the beauty of the bush. One person's account of a journey south from Napier in 1875 included the following description:

Leaving it (Takapau) we enter the 'primeval forest' and thence forward our road becomes for the most part a long avenue enclosed on each side by lofty rows of kahikatea, tawa, totara, rimu and other species of forest trees.

The aspect of the New Zealand bush has often been described but never so as to do it justice. Nothing indeed could be more beautiful than the tall smooth stem festooned with creepers, bearing all manner of brilliant coloured blossoms and undergrowth. The effect too is heightened by the songs of numerous birds which have not yet retreated before the advance of mankind though, no doubt, their retreat is now only a matter of a very short time.

The first known European to venture into Southern Hawke's Bay was a trader named Jack Duff who was based at Foxton. Sometime just before 1840, he came up through the Manawatu Gorge with a party of native guides and canoes and went as far as the canoes could proceed



Anton Bernsten's home in the early 1880s. Knox Church now stands on this site.

(The Bernsten family)

(probably Oringi). However, the area remained largely a no man's land for many years.

Missionaries came through the area from very early on. As early as 1842, Bishop Selwyn, the first Bishop of New Zealand, had left Northland and Auckland on a visitation of the North Island. On this trip, he had poled his way through the Manawatu Gorge on his way to Te Aute.

The following account is from Selwyn's Journals:

November 7th we began the ascent of the Manawatu with six canoes, each having eight polemen, a most pleasant and easy conveyance. Spent from 8th to 11th November in ascending the Manawatu. At Kaiwitiitiki the chief brought us out a present of twenty-five baskets of potatoes, which I acknowledged by a present of books. At all the places we found a hearty welcome and a great eagerness for instruction. On the 11th, having reached the highest navigable point of the river, we began our land journey and having crossed a long wood, which occupied the whole of the 12th, we encamped on a small plain and Mr Hadfield returned to Waikanae. Sunday 13th I conducted service to my native party and spent a most happy Sunday.

Another well-known missionary of the time was William Colenso. He also came up through the dense and all-but impassable forest of Southern Hawke's Bay in 1846. Although an Anglican clergyman, he took a great interest in the building of the first Presbyterian Church in Dannevirke years later.

Surveyors were really the only other Europeans to pass through the area at this time. Rochfort, for example, passed through in 1852. He came up the Manawatu, crossed the Ruahines in the area of the Saddle Road but, soon after leaving Oringi, he lost his way following the Maori trail north. He survived, but he walked from Oringi to Patangata without food, which was quite some feat.

During the 1860s, the Hawkes Bay Provincial Government began spending money on developing a roadline south through the 70 Mile Bush to the proposed settlements of Dannevirke and Norsewood.

By 1871, the Government had negotiated a sale with the Maori owners and bought the larger part of the 40 Mile Bush. This purchase meant that roads could be built to link Napier with the Manawatu and the Wairarapa. The land could be opened up to Pakeha settlement. In the course of time, Norsewood, Dannevirke, Woodville, Pahiatua and Eketahuna came into being.

The 1870s saw big changes for areas like Southern Hawkes Bay. Julius Vogel, as Treasurer of Central Government, realised that the development of the colony was held up and settlement was largely confined to coastal areas because of inadequate transport. The Government borrowed large sums of money to build miles of railway lines, roads, and telegraph lines. Many immigrants were brought to New Zealand to provide labour for these ambitious works. The population of New Zealand doubled. As a result, the Napier to Wellington railway was begun in 1872 and moved progressively southward over the next few years.

In 1872, the Government brought two shiploads of Seandinavians to Napier, and many went south in groups to form the townships of Dannevirke and Norsewood. The Government arranged transport to the bush and free rations for a week or fortnight while the settlers organised sections and got a hut together. After that, the government provided



From Takapau to Woodville, wooden tramlines snaked into the bush. Logs were brought out on the tramline to the sawmills and the railway line.

work for 3-4 days a week building roads and splitting sleepers for the railway. Woodville was laid out in 1875, but it became a predominantly English settlement.

The original Dannevirke pioneers consisted of 13 Danish and 6 Norwegian families. Conditions were harsh and primitive, with the settlement walled in by solid bush. A number of families could not stand the conditions, but they were replaced by some of the many immigrants surging into the country, including Scots, Irish, English and Swedes.

In these early days, Dannevirke was a hardworking pioneer town. Those developing the land felled the large trees and then "burned off" in the autumn to win patches of land to turn into pasture. From the late 1880s until the early 1900s, large bush fires were common. Most notable was the great Norsewood fire of 1888. The settlers' long-term survival depended on their ability to tear down trees and get the land into grass. Conservation was not a consideration, and so vast tracts of majestic forest, together with the wide range of bird and insect life that they supported, were destroyed in a few short years.

The sawmills likewise worked steadily. Mr McKinnon recalls the heydays of sawmilling around Dannevirke;

The sawmillers were a hard working crew. It was common knowledge that the Masonic Hotel licensee was in the habit of obtaining cash to the value £1000 on pay days so that he could cash the worker's cheques. Men packed the bars six or eight deep and latecomers had either to force their way through the pack to the bar or get their drinks on the relay system. Pig's trotters were the counter-lunch delicacy. They were consumed in vast quantities and the litter of 'bones on the floor made a painful trap for the unwary and unsteady.

Such was the community in which the Churches began services in Dannevirke in the 1880s. The first Lutheran services were held in 1881, Anglican in 1881, Methodist 1883, Presbyterian 1885, Roman Catholic 1890 and Salvation Army 1892. The Brethren established strong followings in some areas in the late 1890s in a series of revivals.

Establishing the Dannevirke Parish

At the time the Hawke's Bay Presbytery was established in 1865, it consisted of only three ministers — at Napier, Meeanee and Waipukurau. From then on, the Church spread gradually through Hawke's Bay. However, it was not until 1883 that it was drawn to Presbytery's attention *that there is now a considerable number of Presbyterian families at Woodville and that it is desirable that our Church should do something for them.* The Hawke's Bay Presbytery had hoped that Wellington Presbytery might take responsibility for the area. However, that didn't happen and so, in 1885, it fell to the Rev Alexander Grant to begin services. At that stage, he was based in Waipukurau.

Shortly afterwards, the first student missionary was appointed to serve Woodville and Dannevirke, but he stayed only a few weeks. In fact, this short-lived first appointment was a sign of things to come.



High Street, Dannevirke in 1888. The first Presbyterian Church was opened in 1888.

(Dannevirke Public Library)

The first 14 years of the Presbyterian Church in Dannevirke were to be characterised by a succession of Ministers, Assistants or Students-in-Charge. There were to be 14 such people in 14 years and several periods of a few months to be bridged before a new person could take over — hardly an easy beginning.

What stands out about these early appointments is that these men were highly educated. At a time when most people in the community had little or no education and were often illiterate, these men had or were receiving a university education. Certainly few migrants to the colony would have had this distinction. The importance that the Church placed on education was clear, and so it was hardly surprising that the Presbyterian Church was to play an important role in the community, particularly in the field of education, in the years that followed.

The appointment of Mr Smaill in late 1885 is seen as the first real start to the Presbyterian Church in Southern Hawke's Bay. He lived in Woodville and used that as his base. There, the school was the only building available for services, and so the Presbyterian and Anglican Churches used it on alternate Sundays. On the alternate Sundays, Mr Smaill travelled through to Dannevirke to conduct services. These were held in the Town Hall, which was then on the site of the present National Bank building. The Town Hall was used for just over a year until the first Presbyterian Church was finished in February 1888. Mr Smaill, however, had left after just 8 months to return to Scotland for further study.

PRESBYTERIAN CHURCH OF NZ

Rev^d J. Millar Smith
will conduct Divine service in
Dannevirke Church

Sabbath ^{on} 23rd Jan^y 1887

MORNING SERVICE AT 11 "How to get Rich"
EVENING SERVICE AT 7 Address for Young Men

All are invited to attend

Announcements of all interested in the above will be held on Monday at 8 p.m. to arrange for regular services and elect a committee for year 1887.

An advertisement for the Rev J. Millar Smith's church service

Next came Mr J. Millar Smith from 1886-1888. He was a student evangelist who stayed 2 years before moving on to Meeanee and then back to Australia to complete his studies. Mr Millar Smith opted to make Dannevirke his base after a time and so lived in Dannevirke from mid 1888.

It was during Mr J. Millar Smith's ministry that the first Church was built. He had the help of a strong committee consisting of:

Messrs	Angus Mackay (White Mackay)	Secretary
	Duncan Mackay (Red Mackay)	Treasurer
	John Mackay (Black Mackay)	
	Thomas Millar	
	Charles Baddeley	

James Gilmour
Duncan McCallum
James Martin

By the time the committee had received a substantial donation of timber and the ladies had held a very successful bazaar to raise money, the church fund stood at over £439. The Church was opened on February 8th, 1888 by the Rev J.G. Paterson of Napier. The Rev W. Colenso, an early missionary and distinguished Anglican clergyman, came through for the opening. At the close of the ceremony, he offered to contribute £20 to clear off the debt on the building if the congregation could raise a further £40 in 3 months.



The first Presbyterian Church the day after it was opened in 1888.

(Dannevirke Public Library)

Mr Stewart, a student, took over after Mr Millar Smith. However, Dannevirke was under the charge of Mr Stewart for just a few months before being separated from the Woodville Charge from the beginning of 1889.

Three weeks after this separation, the Dannevirke congregation held a meeting to take steps towards getting a minister.

The Rev Sam Douglas MA, who had recently returned from Scotland, stood in for several months before Mr W.G. Wallace was appointed permanently. Mr Wallace stayed from 1889-1892, which was longer than most. A student then stood in from November 1892 until university opened again in March.

After that Dannevirke was without a minister for some months. By July, the Rev Grant had agreed to find someone to take services fortnightly, and more often if possible.

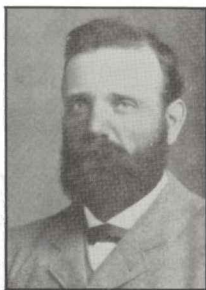
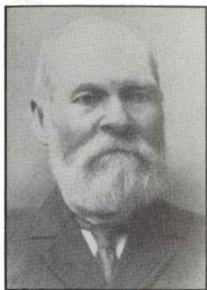
Later in 1893, Mr Sim took charge, but he was a teacher and left 3 months later when he was appointed Principal of the Rangiora High School.

Mr Alexander Doull MA, another student, took charge for a year before leaving for Scotland for further study. During his time, the first Session was held in 1894.

Mr J. Webster, who followed immediately, had 5 months of very successful Ministry.

Mr D. West, who was appointed his successor, remained longer than most. During the 19 months that he was in charge, several noteworthy events happened. Early in 1895, the Church bought the section on which the Sunday School now stands. That same year, they also decided to use unfermented wine in future at Communion services.

In September 1896, Mr W.H. Judkins took over for 10 months. He was a probationer with the Methodist Church. During his time, the congregation at the evening service had grown so much that they decided to enlarge the Church. This was done by cutting the building in half, pulling it apart, and putting two bays in the middle to cater for an additional 75 people. The enlarged Church was reopened in December 1896.



The First Session
Mr Angus Mackay (Clerk)
Mr G.W. Grainger

Mr W.M. Haliburton
Mr H.E. Grainger

The annual statement presented at the congregational meeting on 22 January 1897 included the following extracts:

The attendance at the services has been very good.

There has been a decided improvement in the mornings, and in the evenings the attendance was so great that it was difficult to find seating accommodation for all who attended. Consequently the question of enlarging the Church had to be faced. It was decided to open a subscription list for that

purpose and the committee are gratified to say that their friends when called upon responded so willingly that the enlargement was made free of debt. The Church was opened in December with an additional seating accommodation of 75. In passing, the Committee would urge upon the congregation the necessity of making attendance at morning as well as evening services a matter of duty.

The Committee would urge upon members the Christian duty of contributing to the Church funds in a systematic way. They would suggest that a certain amount of the income be set aside for the Lord. In this way all would subscribe liberally. The Church funds would not suffer through the absence of any member as the amount set aside for the Lord would be handed in as a portion rightly His due. It is our Christian duty to give systematically, and not in the haphazard fashion generally adopted. If this were done there would be no lack of funds for spiritual work and members would find their prosperity in the best way assured as promised in Malachi 3.10.

Church activities took up all of Sunday for many people. In 1896

- Public worship began at 11 a.m. and 7 p.m. on Sunday. (You were expected to attend both sessions.)
- Sabbath School classes met at 2.30 each Sunday.
- The choir met for practice every Friday at 7.30 p.m.
- The Society of Christian Endeavour met every Tuesday at 7.30 p.m.
- The Band of Hope met every Friday at 7.00 p.m. from February to October.
- Public worship was also held in the school rooms at Maharahara and Matamau every alternate Sunday at 3 p.m.

By mid 1897, the congregation had decided to try and secure a settled minister. This proved to be a longer task than anticipated. Mr R.J. Wright BA supplied the pulpit for a few months, followed by Mr J.M. Thompson MA.

In August 1898, they extended a call to the Rev Eldridge, and he accepted. He was offered a stipend of £175 p.a. plus



Choir group 1895

an allowance of £25 p.a. towards housing until the manse was built. The congregation bought the present manse site in Victoria Avenue at this stage, and they raised a Government loan of £300 to build a manse, which was completed in August 1900. The Dannevirke parish now had both a Church and a manse, but its new Minister stayed only a year. Despite the considerable improvements, the succession of ministers had been less than satisfactory.

At the end of 1899, the Presbytery of Hawke's Bay had requested an inquiry into the moral and spiritual status of the Dannevirke parish, given the succession of ministers and the fact that the pulpit was vacant again. A report dated December 31, 1899 and written to the secretary of the Hawke's Bay Presbytery reported that the moral and spiritual status prevailing in the Dannevirke parish was *very low indeed*. It went on to say that Sabbath breaking was rampant and

indifferences to the injunctions of Holy Scripture and neglect of the divine ordinances of public worship are notoriously manifest with too many people who really should know better and act up to a better state of things.

Still, those in charge of the welfare of local Presbyterians did not have such worries on their own. At the turn of the century, the well-known Anglican Minister in Dannevirke, the Rev Robertshawe, was moved to write a long letter to the newspaper on what he saw to be the sad state of society. This letter gives us considerable insight into the social attitudes of the time.

The Downward Grade (to the Editor)

Sir, — With your kind permission I desire to bring under the notice of your readers the following statistics taken from the New Zealand Official Year Book for 1902. Having a deep interest in the land of our adoption and believing that others have the same, these statistics are of a nature to cause any patriotic person to be seriously disturbed for the welfare of the body politic. The statement needs no comment of mine to show the unfortunate condition of affairs.

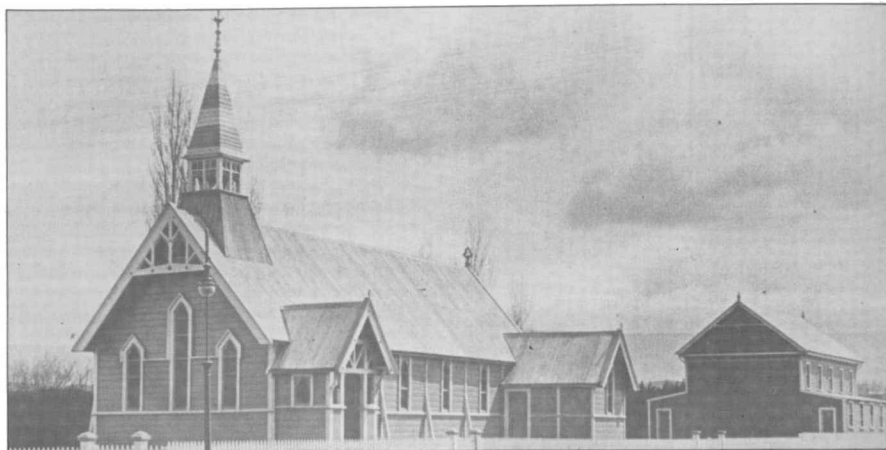
(a) Public morality — Divorces have increased from 25 in 1893 to 85 in 1902 in a steady ascending ratio to the population.

Offences against person and property .35 per thousand in 1891, .47 per thousand in 1900. This is remarkable as poverty is supposed to be the chief cause of such offences, and of late years the country has been decidedly prosperous, and in consequence a steady rise per head in consumption of intoxicants.

(b) Vital Statistics — The birth-rate per thousand in 1882 was 37.32, in 1901 26.34, although the marriages per thousand have risen in number during that time. This is the most serious item in the whole. What will the Boer with his fat old vrow and nine or ten strong children say to the New Zealander with his two or three children, spoiled with indulgence, and wife a bundle of nerves.

Illegitimate children have . . . I will not trouble you with more statistics. The terrible side of the matter is that every year shows a steady move on the downward grade. More crime, more immorality, more lunacy and fewer children to take up the work and all this in spite of great material prosperity. Can any thinking man read this and not be troubled? The remedy lies in the individual. Each one must put his own house in order. If not, the cry of the future will be Icabod. I am, etc

E. Robertshawe



The enlarged first Church and the new Sunday School hall (Dannevirke Public Library)

A Pioneering Community

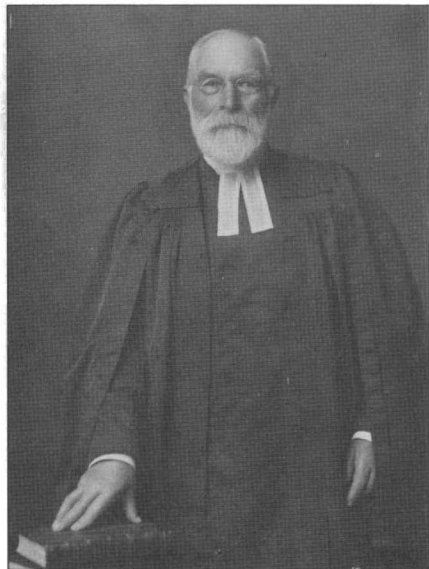
Many of the settlers who had come to Dannevirke in the 1870s and 1880s had left their homelands on the other side of the world in the hope of gaining a better life and often a piece of land of their own. At home, they had been at the mercy of the demands of a landlord, and the future offered little hope of escaping from the hardships of the class system. They were prepared to work hard and endure hardship. By the 1880s, however, New Zealand itself was going through a period of depression, which is sometimes called the *hungry eighties*. The towns contained considerable numbers of unemployed people. Those who could get on the land and find work considered themselves lucky — providing they had not been caught by being compelled to resort to money lenders at high rates of interest.

There was ill feeling between the bush settlers and large

runholders in Hawke's Bay who, in earlier years, had claimed much of the easier open country and held it in large runs. These wealthy people tended to dominate local politics, for example, the Education Board, the Lands Board, and Road Boards. The settlers' grievances came to a head over unfair railway tariffs, roading, and the way in which land was offered for sale, often at high prices. These prices enabled speculators to buy, but not the "small" men who were genuinely wanting a piece of land of their own.

The settlers had to be admired for their tenacity. They became adept at banding together and lobbying for improvements, as seemed to be the case when the Dannevirke High School was established in 1903. Local representatives lobbied for a school, but once having got agreement for it, they had it under way almost immediately in the Knox Sunday school rooms rather than waiting for proper buildings to be built.

The Rev Grant Era 1900—1922



The Rev A. Grant had a long and distinguished ministry to the Dannevirke Parish from 1900—1922.

By 1900, the congregation had decided to extend a call to the Rev Alexander Grant of Waipukurau. He accepted the call and was inducted on March 7, 1900. This day marked the beginning of a long and distinguished ministry of 22 years in the Dannevirke parish. In that time, Mr Grant even served as Moderator for the Presbyterian Church of New Zealand. The parish could look forward to a period of stability and growth.

The Rev A. Grant — An Insight into the Man

The Rev Grant came to Dannevirke at a particularly critical time. He came from Waipukurau, which had been the centre of Presbyterianism in Central and Southern Hawke's Bay. The Waipukurau Church had, in a sense, been the mother Church of the surrounding parishes. Having already spent 20 years in Waipukurau, the Rev Grant was quite familiar with the problems facing the settlers, and he had already become well known and highly respected throughout Southern Hawke's Bay.

Alexander Grant had been born in North Scotland in 1846, the son of a farmer. He was educated at the village school where the dominie encouraged his pupils to work to their maximum ability. When he had completed his education, Alexander worked at the local timber yard and gained further education by private tuition. At 21, he began a 5-year course at Aberdeen University, combining his study with teaching for some of the time.

After completing his theological training, he went to the

Island of Ronaldshay, the most northerly island in the Orkney group, to his first parish as assistant Minister.

He came to New Zealand in 1880 and became Minister of the Waipukurau Presbyterian Parish in 1884. Other members of the Grant family also came to New Zealand about this time.

The Rev Grant never married. However, his sister (Mrs Burdett) had been widowed, and so she moved with her daughter to Dannevirke where she became 'lady of the manse'. When Mrs Burdett died in October 1916, her daughter Jean took her place. Jean was organist at Knox Church from February 1902 to February 1916.



High Street Dannevirke, looking south from the Gordon Street intersection in 1902. The old Post Office is on the right. The next building on the right is the old Town Hall where the first Presbyterian services were held.

(Dannevirke Public Library)

Knox Church's 50th Jubilee booklet had this to say about the Rev Grant:

To the rising generation the Rev Alexander Grant is known only by repute but to those whose memories go back for 25 years and more, his name today is still held in the greatest reverence and esteem. He was a type that has made Presbyterianism in New Zealand a force for good in the community — a man of forceful character, of sound judgement, high education, interested in his fellow men and devoted to his Lord and to his Church, he drew to him a body of helpful men and women. A photograph of a Men's Bible Class in 1911 of which the late Sir Alfred Ransom was the leader comprises thirty men of all ages, in all walks of life.



Mens Bible Class 1911

*Top row: N.W. Simpson, P.L. Brady, A. Calder, R. Martin
 Second row: F.S. Varnham, W.G. Sommerville, J. Martin, J. Matheson, J.M. Simmers, H.A. Morison, S. Ashcroft.
 Third row: A. McNicol, G.L. Clark, R.B. Varton, E.H. Lawford, S.T. Paviour-Smith, F.G. Magnusson, H.S.M. Quigley, R.C. Black, W.G. Frame.
 Sitting: T. Bain, Dr F Reid MacKay, A.J.C. Runciman, Rev A. Grant, E.A. Ransom (Leader), G. Harvey, A. Anderson, G. Cooper.*

In July 1921, the Rev Grant was granted 3 months leave because of illness. His health later improved for a time, but he was to retire the following year on June 30, 1922.

He sent the following letter to the Board of Managers at this time.

*The Manse,
 Dannevirke
 May 9 1922*

*The Board of Managers,
 Knox Church,
 Dannevirke.*

Dear Brethren and fellow labourers,

I duly received your kind letter and I desire to thank you very cordially for your expression of sympathy with me in my illness — of appreciation of my work — and of good wishes for my future. My work has always been to me a labour of love. And I thank God for giving me plenty of work and a large measure of health and strength for doing it.

My present illness I regard as a definite intimation that the day's work is done. And that has afforded me relief and satisfaction.

I need scarcely remind you, office bearers, that at a time like this especially, you should draw as close together in the bonds of Christian Fellowship as possible, and try to get a similar spirit infused into the Congregation.

That the Great Head of the Church may, in His providence, send to the Congregation that we all love so well, a minister that will be the means of lifting it to a higher level than it has reached is the earnest prayer of

*Yours sincerely,
 A. Grant.*

The Rev Grant died on May 17, 1924 aged 78.

The two stained glass windows in the present Church commemorate his long and faithful service. At one end of the Church is a full-length stained-glass window entitled *I am the Good Shepherd*. At the other end of the Church, over the pulpit, is the second glass window entitled *The*

Burning Bush with the words *It is not consumed*. The Burning Bush is also the symbol of New Zealand Presbyterianism. Today a stylised form of it is used on the top of letters written on behalf of the Church.



"I am the Good Shepherd". See John Chapter 10. This window in the east end of Knox Church is a memorial to the Rev Grant.



The Wedding of James and Bessie (Walker) Miller on September 4, 1900

Prosperity and Growth

Within the Community

By the time the Rev Grant came to Dannevirke, the character of the town had changed, and its citizens were becoming quite established. Life was more varied and much more comfortable. From 1900 — 1914, in fact, New Zealanders were amongst some of the most prosperous in

the world. For the Church too, it was to be a period of advance, reflecting the increasing prosperity of the Hawke's Bay area.

On the surrounding countryside, farms were taking shape. Amidst the stumps and logs, grass was growing well in the fertile soil left after the burning-off of the bush. The Government, through taxation legislation and by offering cheap loans, was making it easier for 'small' farmers to take up land and develop it. Rising prices after 1895 had helped add to a new prosperity. With refrigeration, farmers could now send butter, cheese and meat as well as wool and tallow to large markets overseas.

The sawmills had reached a peak about 1900 but then declined rapidly over the next 10 years, as did the bush fires. The rail was through; the main roads constructed.

People were now in a position to build substantial homes to replace the basic structures of earlier years or to carry out improvements. Running water, hot water, gas, built-in coppers and telephones were welcomed.

School concerts and picnics, church concerts and picnics, bazaars, balls, dances and weddings all proved to be major social occasions. Tennis, croquet, football, hockey and other such pastimes were becoming popular. Children, even in country areas, had access to education, and Dannevirke gained its own hospital and high school.

Until 1914, it was a time of progress, and everyone was optimistic. The Queen and the great British Empire had great authority — as did the Church. Iron steamships had replaced sailing ships, and great iron railways stretched the length of the country. Science had provided the marvels of gas for lighting and the electric telegraph for transmitting messages from one end of the world to the other.

The local Church reflected these changes too.

Within the Church

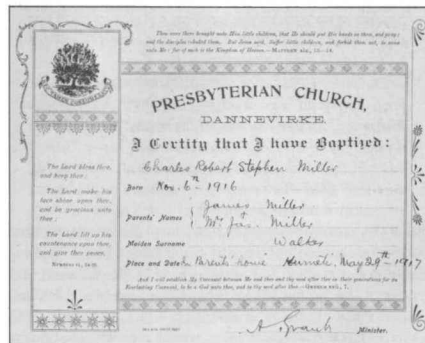
By April 1900, the church roll stood at 147. In that August, the Board of Managers considered plans and estimates for a Sabbath School — 10 classrooms and a hall to seat 200. In fact, the new hall was built promptly and opened on April 10, 1901.

In April 1900, the envelope system was introduced, with the result that the collections for 1900 were about 50% better than they had been. Session added three new members.

On May 5, 1902, the name of *Knox* was adopted by the Dannevirke Presbyterian Church. The annual meeting in 1902 reported satisfactory progress at Maharahara, Umutaoroa, Matamau and Weber as well as Dannevirke. In April of that year, Norsewood people requested monthly services be started at Norsewood.

In June 1904, Presbytery sent the Rev George King to Norsewood, Ormondville and Makotuku, and the Knox session minutes recorded that *he is labouring with much acceptance. Relieved of these districts our minister has been able to give more time and attention to Weber, Waitahora and Ngawapurua.*

In 1905, Mr Grant had hired a brake to carry up to 24 choir members and several elders out to Norsewood for a Sunday service. A brake is a four-wheeled iron-tired vehicle drawn by horses.



Robert Miller's baptism certificate. He was baptized by the Rev Grant in 1916.

1907 saw the purchase of a new organ, which was *giving every satisfaction*: The Rev Grant's annual report to the session in 1907 contained the following extract:

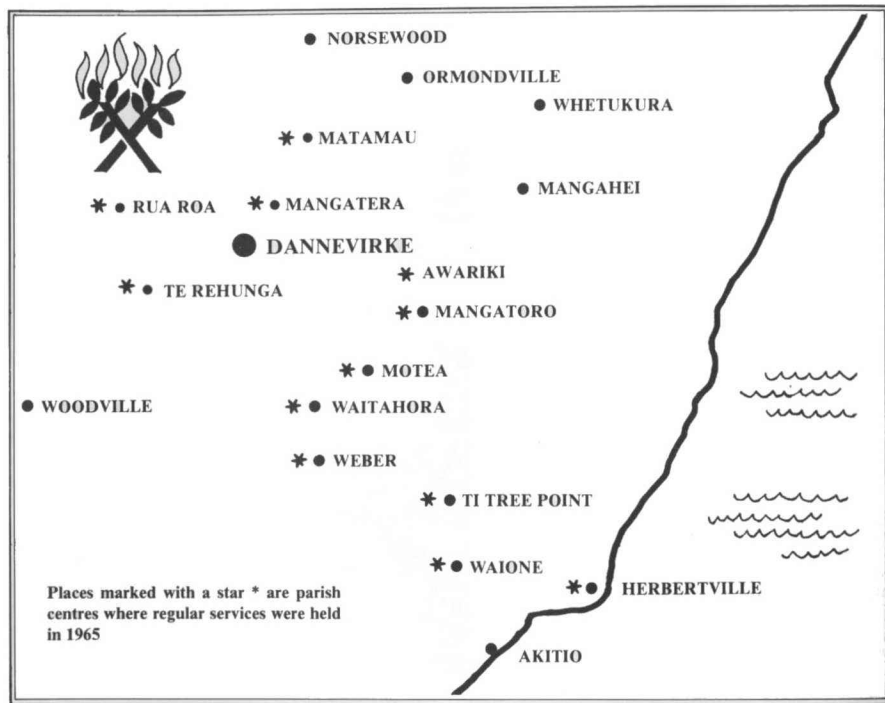
Our devoted staff of Sabbath School Teachers continue to carry on with efficiency a very important department of church work.

The service rendered by the Choir in leading the praise of the Congregation is efficient and much appreciated. The amount of preparation required for this entails considerable work. We regret that owing to pressure of business Mr Bull found it necessary to resign the conductorship of the choir, but we are very pleased at having been able to get such a worthy successor in Mr W. Lawson. The Choir has recently rendered in a very capable manner the contata "Esther".

During the year, the Ladies' Association has been very active and of great help in fostering an increased interest in the mission schemes of the Church, and in collecting for these laudable objects. This work fully organised has been handed over by them to the members of the Young Women's Bible Class. And the Session is very pleased to see that the Association has transferred its activity to the important work of collecting for the Sustentation Fund.

During the past year, the following members have been removed by death:— Mr W. Haliburton, Matamau, an elder of the Church, and a man of the deepest piety; Mrs Alf Henderson, a devoted Church worker; and Mrs Lionel Vicary, removed early in her married life. We wish to express our deepest sympathy with the bereaved.

In the summer of 1906-1907, two bible classes were formed as the result of the visit of the Bible Class Travelling Secretary, the Rev J.C. Jamieson. Mr W. Lawson was leader of the Young Men's Bible Class and Miss McClure leader of the Young Women's Bible Class. In March 1907, shortly after these classes were formed, the cottage opposite the Sunday School hall was bought by five trustees for bible class use. The Church took it over in January 1910.



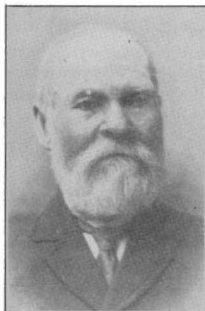
In 1909, the congregation suffered the loss of its first session clerk, Mr Angus MacKay, who *after a long and faithful service was called home*. Angus MacKay had been born in Nova Scotia of Scottish parents in 1820, and he had come to New Zealand with his wife Jane in 1865. Railway construction work brought him to Dannevirke in 1883 to supervise bridge building. He was elected the first Mayor of

Dannevirke in 1892. Two years later, he became Clerk of Dannevirke's first Kirk Session. When Angus died, his wife donated a silver jug and bread plate for communion use. Two years later when she died, the congregation showed its appreciation of their long years of service by erecting a marble tablet in the Church. This marble tablet is now in the present Church.

Various general improvements were made to church buildings, such as drainage to the manse in 1909, water laid on to the Sunday School hall in 1910, gas laid on to the manse in 1913, a porch added to the Church in 1915, and a telephone put on to the manse in 1918.

In 1911, Presbyterians at Matamau constructed and opened their own Church. Until then, they had held services in settler's homes and the Matamau school. Mrs Haliburton donated the land, and the ladies of the district worked hard for several years to raise money. The congregation was congratulated on having finished the building almost debt free.

In 1913, a Church was built at Mangatera after donations of land from Mrs Gregg, a large amount of timber from the Tiratu Timber Company, and blocks from another donor. A weekly service was begun in the new Church, and a Sunday School was started. This increase in the number of services made it more necessary than ever that the Rev Grant had assistance. Mr Kidd and Mr F.E. McKenzie helped regularly with services and were given a small remuneration.



Session Clerks
Mr Angus Mackay (1894—1905)
Mr Thomas Bain (1910—1933)

Sunday School Balance Sheet 1907

Receipts	£	s	d	£	s	d	Expenditure	£	s	d	£	s	d			
<i>Balance from last year</i>				19	14	4	<i>Mission cot</i>									
<i>Mission boxes</i>	18	11	6				<i>(New Hebrides)</i>	6	0	0						
<i>Anniversary collection</i>	1	2	5				<i>New Hebrides mission</i>	3	0	0						
<i>Social proceeds</i>	7	13	0				<i>Madras mission</i>	2	0	0						
							<i>Maori mission</i>	2	0	0						
						27	6	11								
							<i>Canton mission</i>	5	11	6						
											18	11	6			
							<i>Prizes</i>	7	17	0						
							<i>Registers</i>	12	6							
							<i>Lesson books, award cards, leaflets, etc.</i>	11	16	6						
													20	6	0	
							<i>Social expenses</i>				1	13	0			
							<i>Balance in hands of S.S. Treasurer</i>							6	10	9
						<u>47</u>	<u>1</u>	<u>3</u>						<u>47</u>	<u>1</u>	<u>3</u>

Sunday — A Sacred Day

Recalling their childhood years, Florrie Omundsen (nee Davidson) and Ruby McMillan said that Sundays were a day to look forward to. At that stage, the late shopping night was Saturday, and there was a half-day holiday on Wednesday.

Most families walked to Church to morning service at 11 a.m. and then home for lunch before going back to Sunday School at 2 p.m. There was possibly a visit to friends for tea before going back to the evening service at 7 p.m. During the evening service, the church was lit by gas lights. At Sunday School, the children had small white attendance cards which were punched. Prizes were given for good attendance, and there were picture cards to collect or use as hymn book markers.

Once the motor car arrived, parents wanted to go for a drive on Sunday afternoons, and so they would be anxious to pick up the children from the 2 p.m. Sunday School. This problem was resolved by shifting the Sunday School to 10

a.m. Sometimes after Sunday School, there would be a picnic in the Domain.

Rowena Patterson has the following recollection:
DO YOU REMEMBER?

*'Hear the pennies dropping,
Listen while they fall,
Everyone for Jesus, He ...'*

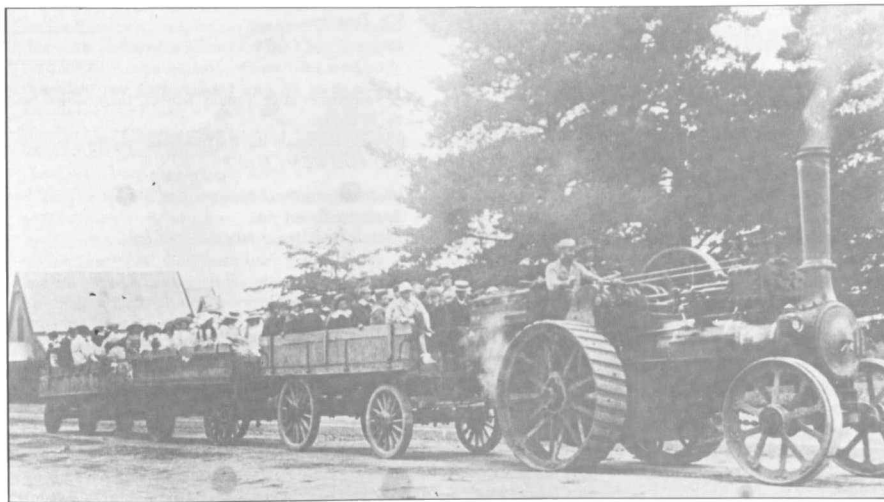
A penny was the customary Sunday School collection. A threepence was for the wealthy kids. The money was put in a bag while the hymn was sung.

Ruby McMillan recalls that the fire station was originally at the south end of the town where Country Toyota is now. Her father was the Fire Chief, and so the family lived near the station. To go to Sunday School meant a walk down High Street past the shops. In front of Rossiter's shop, which is where Brian Nash's shop is now, was a slot machine for lollies — what a treat it was for them to put a penny in the slot and receive lollies in return. However, the church

authorities did not see it in the same light. At their A.G.M. in August 1912, Session moved that a *Committee consisting of Dr Reid MacKay, Mr Paton and Rev Grant take whatever steps are necessary to have the lolly machine at Mr Rossiter's shop closed on Sundays as the Sunday School collections are suffering in consequence of it being open.*

An interesting indication of Presbytery's attitude to Sabbath observance is to be seen in a letter sent to the secretary of the Haumoana (Clive Grange) Presbyterian Church in 1918. A public life-saving demonstration on the beach had been planned for a Sunday afternoon. Presbytery sent a letter strongly protesting against *such flagrant desecration of the Christian Sabbath.*

All aboard for a Sunday School picnic



Picnics and Concerts

Church and Sunday School picnics were social highlights of the year. Florrie Omundsen recalls that these were held on properties within reach by train, dray or bus. People remember taking the train (a Special) to Oringi and picnicking on Gaisford's property or taking the train to the Gorge Station and walking over the old Ballance bridge for a picnic by the Manawatu river. Other picnic spots were by the Makotuku viaduct or the golf links. In more recent years, the beautiful local domain and the grounds of country schools have been used.

Remember the Grace that was sung before the meal?

*All people that on earth do dwell,
Sing to the Lord with cheerful voice . . .*

In 1913, picnic organisers arranged for a traction engine and wagon to take the children to Kaitoke. During the First

World War, the managers approved of the Sunday School teachers using motor lorries to convey the children to the picnic.

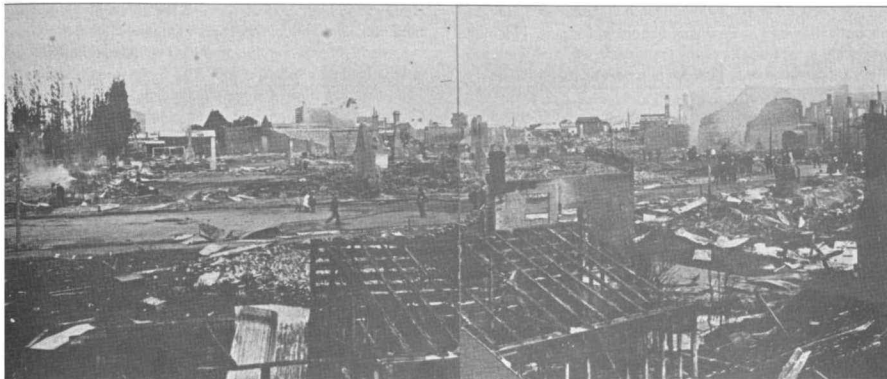
In 1906, the Sunday School had a roll of 200, and so the picnic at Gaisfords on New Year's Day took some planning. A meeting beforehand made the arrangements. The picnic was to be well advertised in both papers, and the secretary and two other men were to catch the 8 o'clock train out to the grounds to set up such things as the swings. Others were to get the children away by the 10 o'clock train. The teachers were to meet at 6.30 a.m. that morning to cut up the ham and make the sandwiches. Mr Scrymgeour was to take out the boiler and anything else required in his trap. Milk cans, jugs, teapots, ropes for swings, balls for rounders were all needed. They decided to buy 2 hams, 12 lbs sugar and 8 lbs of butter. If the day was wet, they would abandon the whole thing rather than try to get the Drill Hall.

Ruby McMillan and Florrie Omundsen fondly remember the church concerts:

The lovely concerts of yesteryear consisted of singing groups, musical monologues, pianoforte duets, plays, humorous (witty but not vulgar!) skits, dancing groups, fashion displays and singalongs. The Sunday School hall was always full, and sometimes the concerts ran for two nights.



The Labour Day fire 1917



The Labour Day fire in Dannevirke in 1917. A large part of the centre of the town, including 30 businesses, was destroyed.

The War

Large numbers of New Zealanders fought in the First World War from 1914-1918. In fact, many more men out of those sent overseas were to be killed in the First World War than were to be killed in the Second World War. Every family in the Church was touched by this war.

In 1915, for example, we read in the church reports: *... in the past few months a prayer meeting has been conducted in the Church on Friday evenings. It is mainly in connection with the war.*

By 1917, the work of the Church was confined more to the town and less to the outfields. On the farms and in the towns, labour was short as many young men were being drafted into the army and sent overseas.

In 1918, they wrote

The terrible war is still raging. Truly the Lord is calling on all men everywhere to repent and turn to him by faith.

and then in 1919:

Following on the war came by the severest epidemic of influenza that has been experienced in this country. These two scourges have brought bereavement and sorrow to many families in our district.



Senior Young Women's Bible Class 1916



*High Street Dannevirke in the early 1920s.
(S.C. Smith Collection Alexander Turnbull Library)*

The Church and Education

Besides his work in the Church, the Rev Grant made a strong mark on education. Along with consolidating the Church, he also set about establishing the groundwork of higher education in the town — something with which Scottish Presbyterianism has always been associated. Post-primary education became a reality on April 21, 1903 when, through the influence of the Rev Grant, the secondary department of the Dannevirke South District High School opened in the Knox Sunday School Hall.

These premises behind the Church were to be temporary. Thirteen children attended on the first morning and, by the end of the year, 52 pupils were attending regularly. It was a case of removing all the desks on Friday and then replacing them on Monday. The playing fields were the adjoining streets. In fact, they even put netting over the windows facing the road so that the boys could play football.

The establishment of the school is a good example of self help. In February 1903, local people had managed to get the Education Board to agree to the establishment of a high school. Just 2 months later, they had the school open in the church buildings rather than waiting for proper buildings.

At the June 1903 meeting of the Hawke's Bay Education Board came allegations that the High School had been opened under false pretences. The Board had been assured that 46 pupils were available to attend — and yet they found only 18. However, the number of pupils did increase, and there were no further problems with the Board over paying the teacher. In 1907, however, the church secretary did have to write to ask for the gas account to be paid. The Church had offered the building rent free, and so classes had been

held for several years without rent being charged. The gas account, however, was owing for about 2 years. This was probably symptomatic of the great drain on the Education Board's funds at this time as it struggled to build many schools.

The Rev Grant was the first secretary of the Dannevirke High School Board of Governors from 1906-1908 and the Board's chairman from 1908-1914, although he remained on the Board until 1921. As a tribute to his memory and as a

show of the high esteem in which the Board of Governors held him, the name of the street facing the High School was renamed *Grant Street*. For many years, other Presbyterians gave a lead in education too. The Rev Grant's interest in education led him to work for the establishment of Iona College, the Presbyterian school for girls at Havelock North. This school was opened in 1914.

NEW ZEALAND.

COPY OF REGISTER OF MARRIAGE BY OFFICIATING MINISTER.

[R.G.—12.]

1916. Marriage in the District of *Dannevirke*

No.	When and where married. [Date, Description of Building, and Locality.]	Names and Surnames of the Parties.	Ages.	Rank or Profession.	Condition of Parties— 1. Bachelor or Spinster (or as soon only 5th. If Widow or Widower, 2. Date of Decree of former Widow Husband.	Birthplace.	Residence. 1. Present. 2. Usual.	PARENTS.	
								(1) Father's Name and Surname. (2) His Rank or Profession.	(1) Mother's Name. (2) Her Maiden Surname.
112	6th. 26 th 1916 Dwelling of Mrs Harrigan High St Dannevirke	Carl Frederik Mollgaard Jessie Elizabeth Harrigan	24 22	Carpenter Home Duties	1. Bachelor 2. — 1. Spinster 2. —	Denmark Dannevirke	Dannevirke Dannevirke Dannevirke	1. Rudolph Bernhard Mollgaard 2. Army Captain Harrigan 2. Machinist	1. Augusta Petra Mollgaard 2. Schubert 1. Mrs Mary Harrigan 2. Austen

MARRIED, after the delivery to me of the Certificate required by the Marriage Act, 1908, by

Alexander Grant, Officiating Minister.

This Marriage was solemnized between us,

In the presence of us,

Carl Frederik Mollgaard
Jessie Elizabeth Harrigan

Rudolf Bernhard Mollgaard *Dannevirke* *Bookkeeper*
Selen Austen *Dannevirke* *Knifer*

I CERTIFY that the above is a true copy of the entry in the Register-book of Marriages kept by me at *Dannevirke*

A. Grant
Officiating Minister.
Denomination: *Presb. Terian*

The marriage certificate of Carl and Jessie Mollgaard, 1916. The Rev Grant officiated.

Hard Times

Rev J.T. Macky 1922—1933

Life in the Church

On December 11, 1922, the Rev J. Thomson Macky from Masterton was inducted.

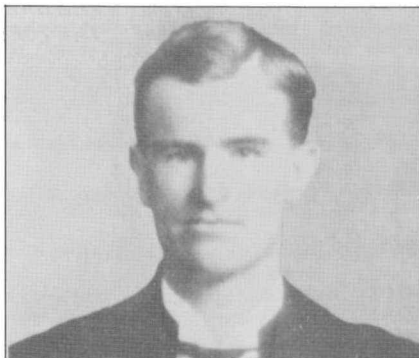
Mr Macky had earned a reputation as a youth leader and, being a relatively young person, appealed to the younger people. Florrie Omundsen remembers the time she and her brother Max went to evening Bible Class and were about to return because there was no light in the Church, Sunday School or cottage, but as they rounded the corner, they were met by a barrage of snowballs. Instead of Bible Class that night, there was a snowball fight led by the minister!

She also has memories of the Sunday School at the time:

The large Sunday School used all of the siderooms in the hall. Attendance sheets were marked, collections counted, catechism and verses from the Bible memorised, exams set and prizes awarded.

The Sunday School library was a great feature, and many a girl and boy loved the books lent out after Sunday School. There was no public library then, but the Sunday school let its pupils enter the World of the 'Little Women' series, 'Elsie Dinismore', 'Treasure Island', and Boys Own.

On Sunday School anniversaries and breakups, the children sat in the church choir stalls and sang for the congregation.



The Rev J. Thomson Macky

The infant department of the Sunday School moved across the road to the cottage in 1929. The charming little chairs that they used there are still used today in the primer department.

The winter of 1923 saw the establishment of the Knox Winter Club, which continued for a number of years as the highlight of the winter months from May to September.

Ruby McMillan recalls the club:

The Rev Macky felt there was a need for social life in the Church, and the Club was enjoyed and appreciated by young and old. Subscriptions were 2/6

p.a. and open to all. The weekly meetings were varied, and entertainment consisted of lantern slides — an early crossing to Milford Sound was a highlight — newspaper discussion and articles, musicals, competitions (these ran for two days because there were so many items to present) plays, both humorous and dramatic, talks and demonstrations.

Each year finished on a high note, some of the memorable ones being a mock wedding breakfast, complete with all participants and their speeches, a mock council meeting, and a mock court. The Winter Club night was a highlight of the week, and there one met one's friends, neighbours and future husband or wife.

Music played an important part in many people's lives. The town could boast many music teachers at this time, and a two-day musical competition was held each year. The church choir was strong with 40 or so members and a paid choirmaster.

Florrie Omundsen recalls:

Our church galas are now centred around the Knox Church area, but the garden parties of old were in the large gardens of church members.

Many people will remember the garden parties in Lady Ransom's extensive garden, which stretched from Albert Street to Grant Street, with Mrs Bingham's string orchestra providing musical entertainment to the garden backdrop.

Dr Beedie's garden with its huge trees ran from

Victoria Avenue to Chamberlain Street and was another venue, as was Mrs Webber's garden in High Street.

But such accounts of good times can be deceptive for, in fact, the 1920s were uncertain years. People's lives were changing very fast, but many old ways of thinking persisted. The 1920s were not easy times to live through.

Picnicking at the Ballance bridge picnic spot near the Manawatu Gorge in 1926. Muriel Martin, Kath Martin, Ian Cameron, Mona Pickard, Florrie Davidson, Norman Davidson



**CHURCH RALLY MONTH
UNITED SERVICES
TOMORROW, SUNDAY
NOVEMBER 24
IN THE**

**TOWN HALL
At 11 am & 7 pm**

**TOWN HALL
At 11 am & 7 pm**

11 am "THE HIGH COST OF LIVING"

7 pm "THE TOPMOST NICHE"

**Preacher, Rev J.R. Blanchard, BA of St. John's Wellington
Bright Services. Good singing led by Combined Choirs**

MORNING ANTHEM: "Arise and Shine" (Elvy)

EVENING ANTHEM: "And the Glory" (Handel)

Hard Times in New Zealand

For a while after the First World War ended in 1918, New Zealanders were relieved and optimistic. The Great War and then the influenza epidemic were over, and they could look ahead to good times. Half the nation were still farmers and, with high wartime prices for primary products continuing, the future looked good. The Government spent large sums of money to resettle servicemen on ballot farms, such as those at Tiratu. Farms changed hands rapidly. People took on large burdens of debt, prices were rising, and experienced farmers were replaced by inexperienced ones. When prices suddenly fell in 1921, it meant hard times for many. Prices later rallied for a while and then fell again. On farms in some areas, these problems were compounded by the fact that the natural fertility of the soil had run out. Farmers were starting to adopt a more scientific approach to farming and were being urged to learn about the soil and begin using fertilisers.

The 1920s also saw several advances in technology that were to have far-reaching effects on everyday life. Electric lights and electric household gadgets, motorcars, tele-

phones, radios and movies all made life more exciting. The radio was "just like magic". Instead of going outside their homes for amusement, amusement came to them if they had a radio. Uncle Tom, Aunt Daisy and Uncle Scrim became household names. Movie theatres were built. Aeroplanes arrived.

Part of the mood of the 1920s was optimistic. Machinery was making life easier for people, and inventions and gadgets were making it more exciting. But along with this progress, there were worries and problems. Many New Zealanders were worse off than they had been before the war. The prices for primary products also affected businesses in the towns. The Government's answer was to borrow money and try to produce more.

Many people were out of work, especially after 1926, and food prices kept going up. People's health, especially that of children, was affected by poverty. Children caught diseases such as TB and diphtheria and passed them on. The plight of families and especially children was bad enough for the first family allowances, though very small, to be paid in 1926. Health camps were started.

Hard Times in the Church

The Church, likewise, reflected these times. In 1920, Session reported that:

It has been a year of steady progress, although at a time of great unrest owing to the problems confronting the Church following the end of the great war causing entirely new conditions in the social life of the community which calls for greater effort in helping to bring in the kingdom of our Lord and Saviour Jesus Christ upon earth.

In 1921, Session reported:

The year has been marked by great and widespread industrial unrest and financial depression. The urgent need of the day is a spiritual revival. There has been a falling off in the contributions by the envelope system and this is to be regretted.

Evangelistic services were held in August 1921, and the Assembly evangelist conducted a mission in Knox Church.

The local newspaper reported:

The Mission was largely attended and was a wonderful success and greatly blessed by God. Night after night the interest grew. Meetings were held in the Town Hall on two Sunday evenings when the building was filled with people anxious to hear the "old, old story". A feature of the mission was the Methodist, Salvation Army and Lutheran Churches joining in the services, which will long be remembered. We thank God that our Church has such an evangelist in its service.

Considerable concern was expressed at attendance figures throughout the 1920s. By 1925, Session had become quite concerned about declining numbers. That year the Young Men's Bible Class had a roll of just 18, with an average attendance of 11. The two Senior Bible Classes were combined to give a roll of just 21. Considering the size of the town, 21 was certainly not a very large number.

That same year, Communion membership was 262, with an average attendance of 121. Session reported that *This is less than half the membership and is very discouraging.*

In 1925, Dannevirke was chosen as the site for the annual Bible Class summer conference and, over New Year, 300 Bible Class members from all parts of New Zealand assembled. The gathering entailed a good deal of extra work for local enthusiasts, but they felt that the meetings were a help and an inspiration to all who attended.

In 1926, Session reported that:

... The services at the eight outstations have been regularly sustained. We regret, however, that the attendance at some of them has not been more satisfactory.

Church rallies were held in an attempt to draw people in. In October 1926, Knox Church combined with the

Anglican Church and the Methodist Church in holding a Church Rally Month. Leaflets inviting people to the services were printed and delivered to every house in town. At the same time, church members conducted a religious survey, which they felt was a great help in putting them in touch with families who were not attending Church. The attendance at the special services was good, and so it seems that they were held each year until about 1932.

At the beginning of 1927, a troop of Girl Guides and a Brownie Pack were started in connection with the Church. A few months later, a troop of Boy Scouts began, followed by a Cub pack. All four received splendid support. Church parades were held quarterly, and the attendance of the Guides and Scouts was clearly pleasing.



Local Conference Committee Dannevirke 1924

Back row: J. Firman, G.L. Shaw, O. Omundsen, N. Webley, K. Morrison, Ian Bain.

Centre row: Miss J. McPherson, Miss J. Thorburn, V. French, Miss E. McPherson, I. Cameron.

Front row: A. MacNicol, Mrs L. Harvey, Rev J.T. Macky, Mrs Morrison, Mr T. Bain.



Knox Presbyterian Church Office Bearers 1928

Back row: J.T. Channon, A. Wright, O. Omundsen, J.C. Carston, G.L. Shaw.

Middle row: A. MacNicol, A.G. Tait, W. Monteith, J.E. Tyler, J. Donaldson, J. Johnston, A.J.C. Runciman.

Front row: W. Stevenson, G. Harvey, T. Bain, Rev. J.T. Macky, N. Webley, Sir Alfred Ransom, A. Calder.

Of the 1929 prayer meetings, Session reported:

The attendance this year has been smaller than ever. The session recognises the difficulty of getting an attendance at any week night meeting these days . . . The Bible Class is satisfactory . . . but it is a matter of very deep regret that there should be such a falling away in the attendance of the children at the Sunday schools. The session desires to call the attention of parents to this disquieting fact for it believes the responsibility rests very largely on them.

The choir also had to actively seek members. By 1930, the Sunday School roll had fallen to 112.

However, despite these problems, the Church did extend its work in the outlying areas by having the services of an assistant minister for a time. In April 1924, Presbytery had taken Matamau from the Norsewood Charge and attached it again to the Dannevirke charge. This increased the workload of the minister to the point where a student for the ministry, Mr Ian Cameron, was appointed to help the Rev Macky. Mr Cameron stayed for 2 years before resigning and returning to university. In the year that followed, Mr

W.A. Carmichael was appointed in his place, but he had trouble with his throat and had to resign. Mr S. Bickerstaff then took over, but he was soon appointed to Pongaroa, and the Church decided to carry on without the services of an assistant. Session reported.

Owing to the financial position and unwillingness of most of the outstations to accept any responsibility, it was decided not to appoint another assistant in the meantime.

In 1927, besides the services at Knox at 11 am and 7 pm, services were conducted fortnightly at Mangatera and bimonthly at Te Rehunga, Raumati, Awariki, Waitahora and Mangatoro.

A New Church

By the time the Rev Macky had taken over at the end of 1922, the old Church built in 1888 was proving too small to hold the congregation, despite fears about falling numbers. The communion roll was 250, although the average attendance in Dannevirke was 120. Even more pressing was the fact that the old building was full of borer and quite rotten. A new Church had become a necessity.

There had been moves to build a new Church way back in 1905. A committee had considered plans for a Church to



The wedding of Ossie and Florrie (Davidson) Omundsen in 1928

Bestman: Adolf Omundsen, Bridesmaid: Cathie Davidson, Bride's father: J.C. Davidson

cost £1500, but the cost was considered too high, and so the project lapsed. However, a New Church Fund was begun, and about £100 was raised. At the same time, the Church bought a strip of land alongside so that they could have a wider section to build the new Church on.

The matter was raised again in 1917 — this time with the view that the new Church should be a memorial Church to the men who were being killed in the First World War. In 1918, a start was made on raising funds. But it was not until 1923 that the issue could no longer be ignored. The old Church was becoming unsafe, and if they didn't soon get the new Church, the memory of the war would have completely faded.

The town was canvassed for funds in 1924, but the country districts were not approached. They had £848 in hand. Plans for a new Church were drawn up by the architect, William Gray Young, who designed some notable buildings including Wellington Railway Station, Knox College, (Dunedin), Nelson College and Scots College, (Wellington).

In 1925, a contract was let to Mr Gillespie to build the present Church. It was to cost over £5,000 and have seating for 300 people. The foundation stone was laid in February 1926, and the Church was ready for its official opening later that year on August 6, 1926. The old Church had been pulled down so that the new Church could be built on the same site, and the congregation had used the hall for services in the meantime.

The church building, with its combination of roughest concrete and brick on the outside and rimu panelling on the inside, was striking at the time. It was dominated by the church tower, which rose higher above the Church than it does now.

Ruby McMillan recalls the illuminated top of the church tower as it was then.

This was a focal point for many night travellers because it was a local landmark. With its curved latticelike ornamentation, it reminded people of a Spanish mosque (unusual for a Presbyterian church!) and was a really beautiful beacon.



The earthquake made it a hazard and it had to be removed, but folk around before that date regret its passing.

The Napier earthquake of 1931 weakened the tower. However, a severe earthquake in March 1934 further damaged it so much that the top had to be taken down. Services were held in Knox Hall until the tower was made safe. The tower was lowered to the flat roof of solid masonry

Knox Church resplendent with its tower. Alas, the tower was in place for only 7 years from 1926—1933.

until money was available to do otherwise, but any such plans lapsed, probably partly due to the economic conditions of the time. Despite plans to equip the new Church with a bell, this has never come about either.

The old wooden Church had had a bell and a bellringer. The bell in the old Church seems to have been a bell once

used at the fire station. Certainly, in 1902, the Church had asked the Borough Council for first refusal of the old firebell if it was sold. Although there is no record of the Church buying the firebell, it seems reasonable to assume they did so because it was always their intention to replace the bell they had with "a proper one". In fact, the Church actually ordered a larger bell in September 1912 and, in the December, the manufacturers were wanting instructions on the key tone. Messrs Channon and Brown were asked to check whether the tower was strong enough for a bell of 350lb, which they said it was. By October 1913, however, the bell had not arrived, and Mr Bain was given the job of getting one at once. The matter wasn't raised again for years until 1932 when Mr Bain wanted the surplus money from the Grant Memorial Fund put aside for a bell. The matter has been raised on a number of occasions since, but it has not gone any further.

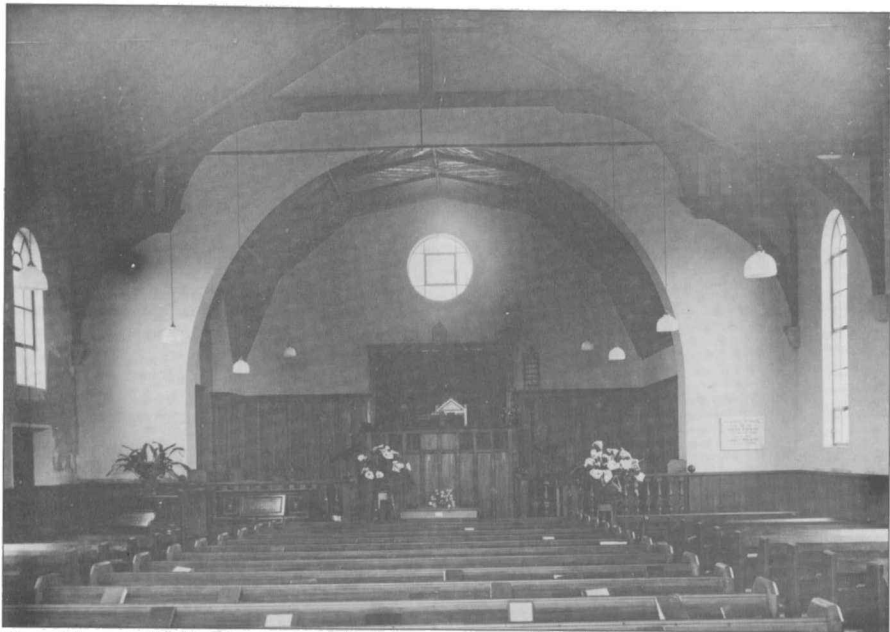
Despite economic constraints, gas heaters were installed in the new Church in 1927. Management soon acknowledged that *while the system is not perfect, it has been an improvement.*

Florrie Omundson recalls the gas heating system:

This was situated in the choir room at the right of the Church, and a fan blew the heated air into the main church area.

It was temperamental, and Mr Alec Calder was always being sent an SOS to come and be Mr Fixit. He had the magic touch and could usually have it going in time for service. One particular Sunday it was more difficult to make the adjustments, and he was still working as people filed into Church. Suddenly there was a blowback, and poor Mr Calder was minus his eyebrows and some of his hair.

By 1926, hard times in the community, falling numbers of churchgoers, and a new Church to pay for meant that the Management Committee had become very concerned about the Church's financial position. The Moderator pointed out that the financial position was serious. Many members felt that the solution lay in trying to get increased numbers at Church.



The pulpit soon after the new church was built. The "burning-bush" window was installed later.

The new Church had been built for just over £5,000, of which £2,800 was still owing when it was opened. The congregation had been approached to pledge money towards the building fund, and it had been hoped that half of this debt would be met by the promises. However, because of the slump, money was very slow coming in, and some promises were never redeemed. In 1928, some of the ladies formed a Bright Ideas Club, which managed to raise enough money to paint the hall.

In 1931, Session reported:

The condition of the bank overdraft prior to the taking up of the Golden Offering was the cause of much anxiety.

Returns from the collection envelopes and sustentation fund both declined. Church reports were reduced from four pages to two pages.

The financial position of the church at the close of the year cannot be considered satisfactory. It seems to be the common lot of most bodies to be concerned with how to make "ends meet" and the Management

Committee at Knox is no exception to the general rule . . . There are still a number of friends whose promises are waiting fulfillment and some which will probably have to be written off.

The Sunday School roll was down to 103, and the attendance was disappointing.

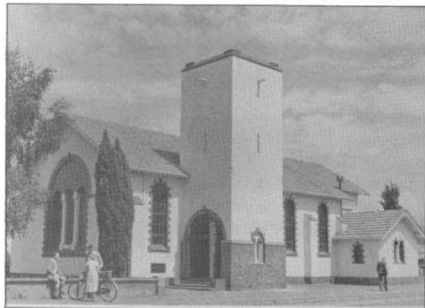
In 1932, many necessary repairs were not carried out because management was concerned with being as economical as possible. By 1933, the Management Committee reported that they were unable to pay their dues to the Beneficiary Fund and Assembly expenses — in fact, both were in arrears for 2 years.

However, this was to be their lowest point, and it was also the time when the Rev Macky received a call to Knox Church, Lower Hutt. He left Dannevirke in May 1933. By 1934 the Management Committee could report:

We are pleased to report that our financial position shows considerable improvement.

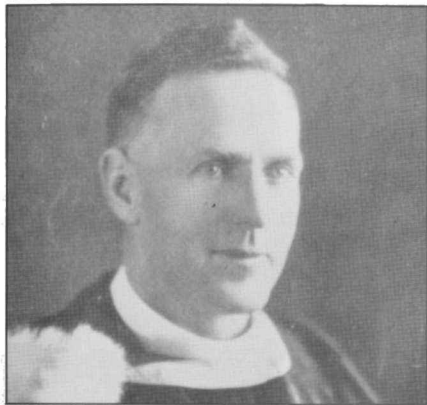
The future was looking up.

The Rev Stevenson came to Dannevirke as a resident supply for 6 months, but he ended up acting in this capacity until the beginning of 1935. By this time, Knox Church had extended a call to the Rev Starnes BA of Morrinsville.



Knox Church as most will remember it. More recently, the tower has gained a new roof, and the ramp has been installed.

Rev Starnes BA 1935—1940



The Rev J.H. Starnes who was the Minister at Knox from 1935—1940

The Rev Starnes was inducted in February 1935, and he was to remain for 5 years. Mr Starnes had been a missionary in South America, and so he stimulated people's interest in the Church's foreign missions. Collections were taken at the quarterly communion services, and the amount of money given to the mission schemes of the Church increased.

A Women's Guild had been formed in 1934 with two aims — one was to bring women in the congregation into closer touch with each other, and the other was to reduce the church debt. With a membership of around 40, the Guild proved most successful in both respects. Concerts were great social events and an effective way of fundraising. An account of one of their Scottish concerts follows:

Knox Hall was not nearly large enough to accommodate the large number which attended for the Scottish concert presented there last night. Though this meant disappointment to many, the crowded hall encouraged the performers to give of

their best and from the opening overture by the orchestra everything went with a swing and verve that made it one of the most successful concerts held in Dannevirke for many years.

In keeping with the national character of the performance, the first number was a sword dance by the youthful but expert Freda Payne. Douglas Carlyle, after an enthusiastic encore of the diminutive dancer, had two amusing pieces to recite and the ability to make the most of them. Later in the programme, he showed that he was equally capable with more serious themes. Miss E. Ross sang a Jacobite song to the complete approval of the audience and was enthusiastically encored. The tap dancing troupe, with Miss A. Connell as soloist, though providing entertainment of a different and more modern type, was equally appreciated. Perhaps the most popular items of the evening were the comic recitations of Miss M. Alexander, who made her first local appearance. As a solo entertainer she gripped her audience and kept it constantly amused with an ease and perfection reminiscent of Sir Harry Lauder at his best. Four pipers of the Ruahine Pipe Band gave a typical item and Misses B. Peters and E. McLean, with Messrs J. MacKenzie and A. Sturrock, danced the Reel of Tulloch, in national dress and to the accompaniment of the pipes. A solo tap dance by Miss June Orange, and a song in costume by Miss A. Connell items by the orchestra and a song by Mr D.L. Crooks, were also popular contributions. Accompaniments were played by Miss J. Thorburn, Mrs Connell and Miss Connell.

The performance of the one-act play, "The Inmates of Balmire" by the Knox Players was equally as successful as the concert numbers in the first half. Though she received good support from the other members of the cast, the honours of the performance went to Mrs K. MacDonald, the producer, who acted in the chief comedy role as the servant girl, Gaby. In a more restrained role, Mrs J. Calder was almost

equally successful, while Mrs D.L. Crooks handled a difficult part capably. Miss J. Thorburn, Mrs W. Dobson and Mrs S. MacKenzie played their parts very convincingly and Mesdames G.C. Garriock, J. Farquhar and Earle gave consistently good support in the lesser roles.

At the conclusion of the performance, the Rev. J.H. Starnes in a brief speech, thanked all who had assisted in making the concert such a success. He was particularly grateful to Miss Alexander, who had come from Napier to take part in the concert, to Mrs Bingham's orchestra and to Mr C. Thorstensen for assistance with the stage arrangements.

The Women's Guild was to receive credit for relieving much of the debt on the Church and, from 1934 on, the general financial position of the Church improved steadily. The Rehunga Guild combined with the Town Guild to finally work off the church debt. In 1938, the average attendance at the Town Guild was 45. They held 9 ordinary meetings, 2 concerts, helped at the Garden Party, decorated the church with flowers and took a concert party to the Waipukurau Sanitorium, which had been built for TB patients.

1937 was a momentous year in that it saw Knox Church celebrate its Golden Jubilee. It also saw the last of the debt repaid on the new Church. In fact, a sum of £9-14-3 was set aside in a fund for a new organ. By 1938, the total number attending Sunday School had risen to 180, and those attending Bible Class numbered 80. The communion roll stood at 296, with an average attendance of 126.

This turnaround was a reflection of the economic and social changes that had begun to take place.

In 1935, the Government of the country had changed hands and Michael Savage was Prime Minister. World economic conditions were improving. The Government began to change the lives of ordinary families to such an extent that New Zealanders changed their ideas about what an average level of comfort and security should be. Large numbers of State houses were built to house those in inadequate conditions.

As the economy improved, life grew much more comfortable. Wooden and linoleum floors were covered by carpet squares. Radios, refrigerators, electric stoves, and water heaters went into new houses. Secondary education became free and open to all children until they were 15. Wages were fixed at a level considered enough to keep a man, wife and three children. A social security system was begun to help the sick and unemployed and improve the pensions for the elderly. Health care improved. Free medicines and free hospital care were now available to all, whereas many had been unable to pay for these before. The changes were dramatic. In Dannevirke, for example, in 1900-1904, almost 50% of the funerals were for children aged 5 and under. By 1956-1960, only 9% of the funerals were for such children. Such changes could not, however, have been possible without the good prices that New Zealand received for its export goods from the late 1930s until well into the 1950s.

Times had improved in the community and in the Church. In 1940, Session reported that:

We feel that there are aspects in the spiritual life of the congregation during the past year that give cause for sincere satisfaction. The opportunities provided for our people to attend public worship have been availed of to a greater extent than for some time past, and gives reason for the belief that, in the ultimate, man's faith is centred in Jesus Christ, the Redeemer of the pattern for mankind.

The Rev Starnes left in April 1940 to go to Rangitaiki. The Church roll was 245, and the average attendance had increased to 170.



Knox Presbyterian Church Dannevirke Office Bearers 1937

Back row: L. Shaw, S.I. Hunter, J. McL. Davidson, P. Channon, S. MacKenzie, H.R. Dingle, A. Thomson

Middle row: J.C. Carston, J. Channon, W. Stevenson, L.F. Cresswell, C. Harris, S.T. Paviour-Smith, R.A. Nichol, H.F. Carston

Front row: N. Webley, T. Bain, J. Martin, Rev. J. Starnes, E.A. Ransom, O. Omundsen, A. Calder

The War Years



The Rev Spence who was Minister at Knox from 1940—1948 but served overseas as a chaplain during the war.

Session now extended a call to the **Rev R.B. Spence MA.**, of Matawhero, Gisborne. He accepted and was inducted in August 1940. In 1941, he reported:

Your session feels that they are justified in regarding an improved spiritual tone in the congregation, and the hope is expressed that this may not only be maintained but that the coming year may

be a season of greater spiritual zeal and service. The average attendance at communion that year was 180.

Session was also gratified to report:

Considerable improvement in the number of young people receiving spiritual instruction in the Sunday school and Bible Class. Sunday schools have been commenced at Te Rehunga, Tiratu and Tahoraiti and Bible Classes at Kiritaki and Junior Boys and Girls Bible Classes at Knox.

The number belonging to Bible Classes had almost doubled to 99.

With the more outlying areas, the Minister would travel out, hold a morning service in one location, be given lunch at the home of one of the parishioners, and then move on to conduct an afternoon service in another area. He would then be given tea by another parishioner before taking an evening service in a third area. Often, he took a Sunday School teacher with him too. Such services were usually held monthly in the local schoolrooms. Church members in these areas looked forward to the service and the opportunity to get together.

But dark times were just around the corner.

Session pointed this out in 1941:

Your session would respectfully draw the attention of our people to the tragic condition of world affairs. We are faced with a world that is racked by wars and rumours of wars, with all its horror and suffering; a world that to all outward appearance has forgotten

the existence of God whose name is love and whose laws are immutable.

Large numbers of New Zealanders had already fought in the First World War. Now there was to be another worldwide war from 1939-1945 as Britain, France, the USA and the Soviet Union fought the Nazis. A New Zealand division fought heroically in the deserts of North Africa against the Germans and Italians. They also fought unsuccessfully to save Greece and Crete, but they later joined in the battle for Italy. New Zealanders also fought as troops in the Pacific and in the air force in Britain.

Shortly after he came to Dannevirke, the Rev Spence volunteered to go overseas as a chaplain. Session granted him leave of absence from September 1941 for the duration of the war. The Rev Spence served in the New Zealand Army for 6 months before going to the Middle East.

Mr Spence wrote a pastoral message from there in 1943:
Dear Christian Friend,

Since I wrote to you a year ago circumstances have altered amazingly here. Then Egypt and indeed all Africa was endangered; now Africa is secure after the long arduous campaigns across North Africa. However on the very day Tunis fell, I took ill and was evacuated back to Egypt by ambulance and hospital ship. I am quite fit again, this beastly savagery sweeps on like a forest fire leaving its trail of ruin and death. The flower of man, young, stately, strong like forest giants lies scarred and dead in wild confusion . . .

During his absence, the Church was to be served first by

Mr Len Jones, a divinity student, who stayed for 3 months.

The **Rev Patterson** then spent the next 3 years in Dannevirke and endeared himself to all. He stayed in Dannevirke from October 1941 until March 1945.

The **Rev H.A. Melville**, who had recently come from Denver, Colorado then took up duties for a few months as a temporary supply.

The war brought many casualties, and it took over the lives of women and children too. This war seemed less distant with modern communication, and every adult was expected to help with the war effort. Those without children and not in the forces were manpowered to work in essential industries. Many women took on jobs that had traditionally been done by men. Other women and the elderly helped with fundraising, as they had done 20 years earlier. The women knitted hats and scarves and made up food parcels. Many items couldn't be bought in the shops, and some essentials, such as petrol, meat, sugar and butter, were rationed with coupons.

With the number on the communion roll at 281 and an average attendance of 137, Session again became concerned at the general apathy of the community towards observing the Sabbath:

The session respectfully asks that our people shall have prayerful and conscientious consideration to the commandment of our Lord. Remember the Sabbath day to keep it holy.

In July 1943, a deputation of women had asked Session to consider allowing dancing at church socials. Session discussed it at considerable length, but refused. But, at the same time, Session gave permission to start the Sunshine Club. Every Wednesday, 24 girls from 10-16 enjoyed a happy evening by taking part in prayers, bright singing, skipping games and drill.

Church reports in October 1943 include those from the Young Mens and Womens Bible Class, the Kiritaki Bible Class, the Busy Bees group and the Overseas Parcel Committee.

Mrs Law of Mangatoro has memories of these years:
I think it was during Mr Spence's ministry that we

took the children to the periodic services begun at Motea school where Mrs Alice Stevenson played the hymns. One well attended service that stands out was a day of prayer for peace during our darkest time during the war.

Later services were held monthly at Mangatoro school where family attendances were good with a good percentage of men present. I have no doubt that Mrs Ina Lambert at the piano found out as I did later that one had to choose well known hymns and those with a range to suit mens' voices. Those men sang well. When I chose too high a hymn, I heard about it on the way home. Our men fought the good fight with gusto but had no desire to languish "By cool Siloam's shady pool".

The thanksgiving service for the end of the war was Mangatoro's big service when all denominations joined in.

In September 1945, The Rev Spence returned to Knox. Almost immediately, he put forward a scheme for extending the pastoral care by engaging an assistant and for raising funds for a new organ. In the November, a troop of the Boys Brigade was started with 15 members. Monthly services began again at Waitahora, and Bible Classes had



Weber School where Presbyterian services were held. Now Anglican—Presbyterian combined services are held in the Anglican Church.

been started at Te Rehunga and Mangatera. An assistant, **Mr Rex Lange** was appointed in the December to help extend the work of the Church in the district. Management were soon to begin discussing the possibility of renting or buying a house for the Assistant Minister.

The Knox Church Diamond Jubilee booklet said:

Mr Spence is a forceful and earnest preacher, an untiring and enthusiastic worker whose whole life is bound up in the work of the charge. With the help of a missionary assistant, Mr R. Lange, it is his intention not only to stimulate the work of Knox Church but to give greater service to the outdistricts than has hitherto been felt possible.

During 1946, the Rev Spence was elected as Moderator of Presbytery. Arrangements were made to hold communion services at Te Rehunga and Awariki. A Bible Class was started at the High School Rectory and a Junior combined Bible Class at Mangatera. Dannevirke assumed spiritual responsibility for Waione, Weber, Herberville, TīTree Point and a portion of the Pongaroa Home Mission Station. A monthly service was begun at Awariki, but services at Motea were stopped because of lack of support. Session commended Mr Calder, a member of the Borough Council, on taking a stand against the screening of pictures on Sunday evenings. A manse fund for the Assistant Minister was started. The Rev Spence delayed his summer holidays at the beginning of 1948 because of a polio epidemic. Schools and Sunday School were late starting back after the summer holidays because of the epidemic.

In January 1948 came signs of what appears to have been a build up in differences between the Ministers and sections of the congregation. One issue was whether advertisements for church services should carry the name of the minister conducting the service. The Rev Spence refused to insert his name on conscientious grounds. Another issue at the meeting in January 1948 was whether dancing should be allowed at Bible Class socials in Knox Hall. The Rev Spence, it appears, had objected to this question being raised, not because he was against dancing, but because the question threatened to split the congregation and that



Matamau Church had a special place in the hearts of many people.

wasn't in accord with his vows of ordination "to seek the united peace of this church".

There appear to have been other issues, but these will never be given officially because the minutes of the next two meetings for February and March 1948 have been formally deleted and sealed by order of Presbytery. An appeal was made to Presbytery to resolve the issues. By April, the question of dancing had been deferred until after July. On June 20 the Church extended a call to the Rev West. On the same date, they also advised Presbytery that they wanted to replace Mr Lange. Records show that the Rev Spence officially ended his duties on July 28, 1948. The newspaper carried this report of the Rev Spence's farewell:

Leaving the Church — to enter Business

Rev. R.B. Spence entertained — and presented with Monetary gift — by his well-wishers.

A statement that he was leaving the service of the Presbyterian Church and entering business at Mangere but that he would probably return to Christian work at a later date, was made by Rev. R.B. Spence, M.A. at a well attended complimentary social in his honour in the Coronation Hall at Dannevirke last night.

"I have had a hard decision to make but I am discontented with the Presbyterian Church," said Mr



Spence. He alleged that the Presbytery of the Church in Hawkes Bay had become moribund and that he and Mr R.W. Lange (his former assistant) had been sacrificed for public opinion.

Mr Spence said he retained faith in his fellow-men and considered that if the dispute which had caused him to leave the Church stimulated Christian interest, whether in the Presbyterian or in any other church, it would be for the benefit of the Christian way of life:

Drift from the Church

"In our day in New Zealand there has been a definite drift away from God," said Mr Spence. "That

drift is going on in the Church," he added, referring to present day civilisation's rush towards another way. Of all the powers, only one could avert a recurrence of past history — the power of God.

"To preach today is not easy if a man is to live consistently with his preaching" said Mr Spence.

"If the Church taught that outside of God there was no hope in the grave and then gave a Christian burial to those outside the word of God, that burial was a living lie and not consistent with the preaching of Jesus Christ. One of the weaknesses of the Church today was its inconsistency".

Mr Spence referred to criticism that had been levelled at him for an address he had delivered on Anzac Day, 1947. "The men who died surely died for a world in which our children could have every chance," he said. "They did not want a world in which liquor and gambling would flourish. Who is going to make it a better place for them to live in if it is not you and I?" he queried.

Mr Spence considered that Church Union was merely a device to get away from the work of winning souls. Whatever course his audience took, he urged that they remain faithful to God.

Mr Spence said he had always worked hard in the interests of Protestantism. If protestants were to retain the reforms of Luther, Knox and Calvin they must work. There was no room for "luke-warm" effort. A great deal of work had been "torpedoed" by half-hearted effort.

Mr Spence also referred to his work in the interests of temperance and to the able assistance given him by Mr Lange during his service in the Dannevirke district.

Amongst those present in the audience — the gathering was well attended — were representatives of the Salvation Army, Orange Lodge, Methodist Church, Women's Christian Temperance Union and town and country representatives of the Presbyterian Church.



Te Rehunga Guild garden party



Te Rehunga Guild garden party

The evening opened with the reading of the first verse of the 100th Psalm, after which Mrs Spence was presented with a bouquet by Mrs Paviour Smith. Much appreciated vocal items were given by Madame Mercer (Napier), Mrs Pratt and by the Salvation Army Songsters. Mr R.W. Lange presided and Mr Ernest Watts was the accompanist.

Eulogistic reference to the work of Mr Spence in the Dannevirke district and regret at his leaving was made by Mrs Calcott (W.O.T.U.), Miss Z. Fergus (Mangatera Bible Class) and by Messrs R.W. Lange, G.A. Cammock (country Presbyterians) and on behalf of well-wishers, Mr Paviour Smith presented the guest of the evening with a well filled envelope.

References to Mr Spence being a fearless speaker and a man whose work would have a lasting effect in

the Dannevirke district, were made by Messrs Cammock and Paviour Smith. Eulogistic references were also made by the speakers to the work of Mrs Spence in the district.

The evening concluded with games and with supper provided by the ladies present.

Minister at Knox Since 1940

Mr Spence has been Minister of the Knox Church since 1940. He served as chaplain for three years with the New Zealand Expeditionary Force in the Middle East and as a result his health became temporarily impaired.

Cause of the Trouble

No official statement has been made by the Church authorities or the Hawkes Bay Presbytery as to the cause of the friction between the Minister and congregation. We have

endeavoured to obtain such a statement so that our readers could be accurately informed and in the absence of such have refrained hitherto from referring to the subject, although it has been one of rumour and gossip in many circles.

(Editor Evening News)

Session's only comment on what had clearly been an upsetting set of differences between them and the ministers was one sentence in the Annual Report for the year ended 30th June, 1948:

The Session expresses sincere regret of the accumulated circumstances which ultimately led to the severance of the pastoral tie of the Minister and the Missionary Assistant.

A Time of Prosperity 1949—1966

Rev H.W. West BA PhD 1949—1953

The arrival of Dr West in February 1949 marked the beginning of quite a new era for Knox. It was to be a time of growth, new hope and prosperity in the Church and in the community.

The Rev West, or Dr West as he was usually called, came with considerable educational qualifications, but his sermons and newsletters showed quite a different style from those of the past. He was direct, and he used plain language to convey his ideas about current issues. He stressed the need for personal sanctification and greater vision. Attendances at communion services reached a new peak. In 1950, the church roll stood at 356 with 272 on the Sunday School roll and 107 on the Bible Class roll.

In 1952, Session had this to say:

Your session feels that it should comment upon the very high standard of our Minister's pulpit orations. These are marked by the fruits of deep thought, clear vision, and proclaimed with conviction and sincerity.

He set a pace and direction for the Church. Dr West had this to say about the importance of leadership:

What impact has the Church made on the community over the years? The Church is the soul of the community, and a live, active, zealous, evangelical Church can determine the tone and character of a community. The kind of Church that can do that is the Church that knows how to suffer, that gives no timorous leadership, that is not content to amble



Knox Presbyterian Church Dannevirke Office Bearers 1951

Back row — Managers: W. Thompson, J.V. Carlson, M. Millar, W. Hargreaves, B. Potts, A. Law, L.C. McLaughlan, R. MacKenzie.

Second row — Managers: J. Torrance, R. Müller, S. MacKenzie, R. Nicol, P.H. Colbourne, R. Johnson, L.V. Jensen, L.T. Bond.

Third row — Elders: W.G. Cuthbert, S. Speedy, A.B. Calder, T.D. Scott, A.P. Whetton, L.B. Galbraith, S. Burley, A.G. Cammock.

Front row — Elders: A. Thomson, H.F. Carston, G.L. Shaw, O. Omundsen, Rev. H.W. West, Rev W.C.A. Kitto, A. Calder, N. Webley, P.J. Channon.

Inset — B.B.P. Stevenson

quietly along at the sort of pace the community may choose to set.

He had an ability to get alongside people, giving counsel, guidance, inspiration, and encouragement while also instilling a feeling of belonging to the wider Church.

His considerable organisational ability combined with outstanding tact, hard work, and sincerity drew a scattered parish into a united congregation. In just 4 years, a spirit of goodwill, harmony and fellowship grew up under his leadership.

The Minister's report in 1952 referred to this:

There is evidence throughout the parish of real christian fellowship which expresses itself in the cordiality, hospitality, and fine spirit that mark all our relationships.

Dr West stressed that the Church must not stand still — *a living congregation is one that is on the move*. The Rev Spence's earlier efforts to extend the work of the Church in the rural areas were built on by the **Rev O.E. Ransom** as Missionary Assistant. When the Ransoms retired in 1950, they were replaced by **Mr and Mrs Kitto** whose strengths were in youth work and the choir. The Kittos stayed until 1953. These Assistant Ministers were largely responsible for the country services in what was a large and spread-out parish.

Kittos wrote of their first impressions in the church newsletter:

In moving to a new place and settling there, one's first impressions are important not only to the person or persons concerned, but also to the folk amongst whom one has come to reside and work. The warm-hearted welcome that has been extended to my wife and family and myself has left a glow within us which we are sure time will not quench. . . . My first trip to the Coast, was truly inspiring. Travelling through the country one could feel the challenge of the hills and vast tracts of territory which are producing a goodly share of New Zealand's wealth. I feel also the great privilege of worshipping with the good folk at Herbertville, Ti Tree Point and Weber. The

congregations were inspiring, and I was especially pleased to see the numbers of children at each service. The whole trip was most enjoyable and would have ended quite happily but for the failure of the headlights in Motea, resulting in the last 14 miles being covered at snail's pace. But all's well that ends well, and no harm was done.



St Alban's Church Te Rehunga in 1987. This was an Anglican Church, but it now has a combined Anglican-Presbyterian congregation.

This is their account of the monthly Sunday trip out to the Coast in April 1951. Parishioners hosted them for lunch and tea:

Herbertville: The school-room was filled for the ordinations of Mr Spencer Speedy to the eldership. An impressive service included the anthem "Lead Me, Lord" by members of the Knox Choir, and the solo "My Task" by Mr A. Goodall. Communion was held at the close. Ten members attended from Knox, of whom six were elders. For one or two it was their first visit to the Coast. The lovely morning made the long drive out very pleasant, and the sight of the sea was something in itself for people who don't often see it. All enjoyed meeting with the Herbertville folk. The visitors would like to thank their hosts for their kindness: Mr and Mrs Gavin Speedy, Mr and Mrs Spencer Speedy, Mr and Mrs B. Gilbertson, Mr and

Mrs A.J. Goodall, and Mr and Mrs McG. Fergus. Ti Tree Point: Soon after lunch, alas the beautiful morning had turned into a pouring afternoon, but the Knox visitors appreciated the service with its social hour that always follows. The Knox choir members rendered the anthem, and Mrs G.L. Shaw sang the solo "Take My Life, and let it be". Hospitality was given to the visitors by Mr and Mrs R. Nichol, Mr and Mrs Palmer, and Mr and Mrs H. Campbell.

Weber: The rain continued steadily, but did not dampen the enthusiasm of the visitors. At Weber the anthem and solo were rendered, and as at Ti Tree Point, communion was held at the close of the service. Attendance did suffer at times though, as the October 1952 service showed:

Herbertville: Something must have happened to take people away on Sunday October 12th, for our numbers were reduced to four. Illness and seasonal work both make demands on the smaller districts at times.

Parishioners at TeRehunga held services in the Public Hall. Before the services, they made a quick whip around with the broom, three or four rows of seats were pulled into the centre of the hall, and a table and chair were placed out in front for the Minister. The Football Club mascot from his position on the stage looked benignly over the congregation. The church newsletter reported '*Much could be done to improve the atmosphere of worship in the Hall*'. Earlier, TeRehunga Women's Guild had helped with repaying the Knox Church debt. Once that was done, their funds were set aside to build a church hall. However, in Mr Spence's time, the objective had been to have their own Church rather than just a hall.

In April 1950, the church newsletter said:

Though no meeting of the congregation has yet been called, preliminary action is under way with regard to the New Church, St. Andrew's, Te Rehunga. The site given by Mr Jacques near the school awaits our action. Though no official style of building has yet been approved, one suggestion is that



Above and right: The congregation of Mangatera Church in 1963, which was the Church's 50th year.

St. Andrews should be built of river boulders, and possibly have a large end window looking on to the Ruahines, in the manner of the well-known Franz Josef Church and the Lake Tekapo Church. A report has been received from the builder of the river-boulder church at Woodbury, Canterbury, and inquiries as to small church designs have been made from our Church Worship and Architecture Committee. As soon as enough preliminary ideas are to hand, the meeting will be called, and decisions can be taken. We seem to have every chance of erecting in the district a small church that will be an object of inspiration and beauty, and a sanctuary that will enhance the dignity and reality of our worship.

However this was not to be and, in April 1951, the congregation moved to the more congenial surroundings of

St Alban's Anglican Church. Again the church newsletter reported:

The granting by the Vicar and vestry of St. Alban's Church for our services at Te Rehunga is greatly appreciated. It is a gesture that will consolidate the already cordial relations existing between the two Communion.

Anglicans used the Church on the first and third Sundays of the month, and Presbyterians on the second and fourth Sundays.



Matamau saw the end of an era in 1954 when Mr Carston and his family left the district. An accomplished sportsman in his youth, Fee Carston had thrown himself energetically into a lifetime of service to Church and community. He was a school teacher who, after terms at a number of rural Hawke's Bay schools, was posted as headmaster at Matamau. This began an association with the district that lasted almost 25 years. While at Matamau, he became increasingly involved in serving the Church — as a Sunday School teacher, Bible class leader, organist, lay preacher, and elder. At times, he took services as far afield as Waipawa and Terrace End, Palmerston North. He began his lay preaching duties at Mangatera in 1929.

On his retirement, he answered the call to further service by entering full-time service in the Home Ministry. He

served as the Assistant Minister at Orewa before retiring to Dannevirke. Even in his second retirement, he continued as a lay preacher and as a relieving high school teacher. "I have much to be thankful for" was a comment he often made, and it came through in his services of worship — no pontification or stirring sermons, but just down-to-earth chat delivered in warm resonant tones. He loved life, he loved people, he was devoted to his family and they to him.

Rowena Patterson remembers the Mangatera Church:

Mangatera Church had a warmth all of its own. Maybe it was the strong community spirit engendered by the pioneers who established it around the local timber mill and farming community.

The Church, flanked by two large trees, stood near the corner of Smith and Ruahine Streets. It seemed a long way from its parent Knox Church. Even in 1950, there were more paddocks than houses on that long walk to town when Mangatera still had its own railway station and Graham's local country store provided boiled sweets for the lolly scramble at the annual Mangatera church picnic.

Mrs I Feierabend was a lifelong member of the strong Guild which gathered the ladies of the district



"Of the people, by the people, for the people". Fee (later Rev) and Jessie Carston

for work, prayer and fellowship, followed by a country afternoon tea. The urn was boiled on a gas ring in the small foyer of the church, and this was used for years for the socials, picnics (often behind the Church when lively children replaced the sheep) and barbeques (picnic bonfires in those days).

The Sunday School was established in 1915 by Mr & Mrs Lucas (he kept a stick handy for unruly members) and Mary Christopherson (Tacon) was taught how to play the organ for the services... all the lovely old hymns.

Bonnie Wall taught Sunday School from the age of 12 until the Church was closed when the roll stood at 53. Wherever they are now, these folk — now middle-aged — remember Miss Wall with love. She has other memories of it too:

The many men and their wives who ministered to, and worshipped with, the Mangatera congregation are well remembered, but one man, possibly because of the lifelong involvement he had with this district, stands supreme... the Rev Fee Carston.

Longstanding members remember Mr. Carston biking or, in very boisterous weather, walking in from Matamau to take the services at Mangatera in his capacity as elder and layreader. He was later our



Dr West (with the white hat) competes in a sack race.

Home Missionary and finally our much loved ordained minister.

Mr Carston took a personal interest in each member of the Church, from the babes he christened to the folk heavy with the weight of years, and to each individual he brought his humour, wisdom and courage.

The Knox Minister's duties began to include conducting bible lessons in schools — at Waitahora, Mangatoro, Awariki, Motea, North and South school, Te Rehunga, Rua Roa and Umutaoro:

Though many of the town children have Sunday School opportunities, there are far too many who don't bother about them, or whose parents don't give them the opportunity — hence the continuing need for instruction in the schools. In the rural areas where there are no Sunday Schools, the public school instruction is even more useful as supplementing what is given by parents.

A school was the scene of one of the lighter moments of Dr West's time, as he recounted:

Where did I leave my cincture?" your minister asked himself the other day. For those who don't know, a cincture is the cloth band that is fastened round the cassock as a belt, and forms part of the Presbyterian minister's ecclesiastical dress at public worship. "Well, I must have dropped it in the dark the other night after that service in the country," he said to himself. So he asked his assistant minister to pick it up when he passed that way next. The assistant asked the school-teacher, and described the "garment." "Is that what that was," said the school-teacher. "No one claimed it so I gave it to one of the senior girls. I'll get it back", No such luck. "Please, sir, I made it into a pair of boxing shorts for my young brother, she explained. A versatile garment, the cincture.

The New Life Movement

The Dannevirke Church was fortunate in being fully staffed in the early 1950s. The population of the country was

growing rapidly for two reasons — there was the post-war baby boom, and there were large numbers of immigrants from Europe and Britain settling in the country.

New housing areas were growing apace in the cities. Hydroworks and afforestation schemes brought towns into being in a few months. Rural areas were being more closely settled. The New Zealand Presbyterian Church found itself needing to supply more Ministers and build new parishes. Because of the increased population, most Ministers were unable to tackle all the work demanded of them. In an attempt to provide the new manses, churches, halls, ministers and lay staff needed in these new areas, the New Zealand Presbyterian Church launched an appeal to raise £500,000 in 5 years. The Marewa church hall, Napier, was the first such New Life project in Hawke's Bay in 1952.

The Church was also keen to draw more people into attending Church regularly. The 1945 census had shown that the Presbyterian Church was still expanding, but not as fast as the population. Of those who called themselves Presbyterian, 3 out of 9 were unknown to the Church. Of the remaining 6, only 2 went to Church.

Thus we still have to present the Gospel to 7 out of 9 Presbyterians; they really do not know it at all. Here is the challenge to our parish. Our New Life Committee, acting for us all, will examine the situation.

The new advance was to be firstly spiritual and secondly financial. The objectives for all Presbyterian Churches for 1951 were:

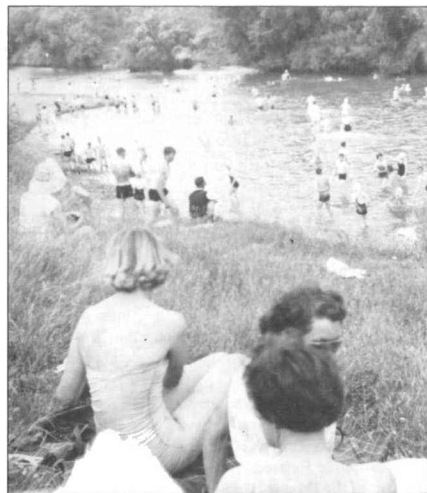
1. To conduct a parish survey so as to locate the unknown Presbyterians;
2. To conduct an appeal for ministers, youth workers, and so on;
3. To visit nominal members by July 31st;
4. To meet a financial objective; and
5. To bring the Church to life by calling people to Bible study and prayer.

This New Life Movement was to be most successful. The Church benefited from the new spirit it created for a number of years, and by 1955, 60 new parishes had been built.

During Dr West's time, lay people began to take a greater

part in services. The Church, generally, was looking to the congregation to help with the workload. Sessions were called on to take up their full task as overseers of the spiritual life of the congregation and to ease the burden on the Minister. At Knox, eight new elders had already been appointed to help with the Church's work in 1949, and a further two were added in 1951. In 1952, for the first time in Dannevirke, two women became members of the Board of Managers. They were Mrs O. Hawley and Mrs M. Webber. Dr West restarted the church newsletter with the aim of keeping parish members well informed and involving them more.

Though Dr West's personal qualities were important, the New Life Movement under way in all Presbyterian Churches had given impetus to the local Church as well.



A Bible Class Conference picnic at Timber Bay in January, 1953

Social Activities

Parish activities reached a new peak. Knox Bible Classes and Sunday School continued, as did the Boys' Brigade. The Ladies Guild met in the afternoons, and the Knox Womens' Evening Club was held for those unable to go to Guild in the afternoon. A dream of 25 years was realised when the new pipe organ was dedicated in April 1951. The choir seats were again filled to capacity, and a junior choir was formed. The Friday Night Club for young people and a Senior Study Group were held. The Busy Bees continued their work for the missions. Women attended the annual Womens' World Day of Prayer and the occasional cradle roll party. People collected used stamps to earn money for the missions.

The annual Chrysanthemum Flower Show drew many participants, not just Presbyterian. It was a major event in the year and earned valuable funds. The Drill Hall was the venue in those days because Knox Hall was not large enough.

The annual Garden Party continued to be a social highlight and a major source of funds. This is an account of one:

Favoured by a splendid day, the Annual Garden Party held at Mr A. Webber's, High Street was a success from the start. The Hon K.J. Holyoake



Where's it gone?

declared the party open, saying that he had cancelled another engagement rather than be absent, looking forward to the occasion as he did each year in his own congregation of Knox. Competitions, amusements, and stalls were soon in full swing, and the spacious lawn provided a perfect setting for Miss Irvine's pupils, who gave a delightful exhibition of ballet and maypole dancing; and for the High School Pipe Band, which played two or three times during the afternoon. The contents of the stalls reflected a great deal of work on the part of the women, and willing help was given by the men in running the amusements. The Guild thanks all who helped, and particularly Mr and Mrs Webber for generously placing their grounds at the disposal of the Guild. The receipts were over £156.

Bible Class picnics continued:

The Knox Bible Classes finished the year with a most successful picnic at Timber Bay. From 3 o'clock onwards on Saturday 9 December, about thirty young people assembled, having arrived by car, by bike, and even by Shank's pony! A treasure hunt yielded up some bars of chocolate and other things not so valuable; swimming tempted not a few; and a spirited game of rounders saw the keen out-field flinging himself into a lawyer bush in his single-minded pursuit of the ball! Round the camp fire sausages were cooked and tales recounted. A most enjoyable day, which will surely become an annual fixture.

Months of planning went into the large Dominion Summer Conference, which Knox hosted at the end of 1952. Dannevirke rose to the occasion with the weather and the arrangements. The 500 Presbyterians who attended from all over New Zealand were certainly noticed in a town the size of Dannevirke. The women were accommodated at the High School, the men at South School, and everyone had meals at the Drill Hall. The mornings of the conference were devoted to discussion groups on particular topics, such as worship, music, teaching methods and Sunday School,

and the afternoons to recreation. In the evenings, everyone gathered at the Town Hall for an address, and this was followed by square dancing and supper.



Local Conference Committee 1952—1953

Back row: R.D. Johnson, L.B. Galbraith, O. Omundsen, W.G. Cuthbert, T.H. Pickard.

Centre row: W.C.A. Kitto, A.B. Calder, H.W. West, H.F. Carston, R.F. Galyer.

Front row: Mrs L.B. Galbraith, Mrs A. McLeod, Miss M. Omundsen, Mrs O. Hawley, Mrs A. Brown.

The fifties and sixties

During the 1950s and 1960s, the lives of New Zealanders began changing rapidly. From the end of the 1940s until the late 1960s, New Zealand became one of the wealthiest countries in the world. During these years, the world was eager to buy our meat, butter and wool and pay good prices. Rural people and rural towns, such as Dannevirke, enjoyed the results. Most people found that they had a better standard of living and that they owned more than earlier generations — more money, pensions, sheep, cows, vehicles, telephones, toasters, vacuum cleaners, washing machines, and so on. New Zealand was a happier, healthier, more prosperous nation.

These good years continued until 1967-68. In fact, they were to coincide with the years that the Rev Harry Haigh spent in the Dannevirke parish during what was to be a long and stable ministry.

Rev Harry Haigh 1953—1966



The Rev Harry Haigh holds Kirsty McGregor after her baptism. Bruce (left) and Donald McGregor stand with them.

The Rev Haigh was one of the last of the men who received their real training for the ministry through the hard knocks of the home missionary service. Born in Dunedin where he was educated and served two apprenticeships, he worked for 13 years as a carpenter before offering himself for service as a home missionary. He served in Frasertown, Ratahi, Tokomaru Bay, Wairakei and North Taieri as a home missionary. Whilst serving near Dunedin, he completed his university and Theological Hall work and was ordained in 1931. He then served in Spreydon and Winton before coming to Dannevirke.

A tribute to him in the local newspaper at the time of his death in 1968 said:

Harry Haigh was a big man in physique; a big man in spirit; a serviceman in war; a trusty and true soldier of the church in peace. He will be remembered with love and respect.

Mr Haigh had a great knowledge of Church and procedure and was a fine preacher. In 1953, Session reported:

The Session feels it is incumbent upon them to make reference to the pulpit work of our minister. The preaching of Mr Haigh is marked by great sincerity and is couched in terms which are simple, and at the same time, contain the profound truths of the Gospel presented with deep appeal. The childrens talks of our minister are outstanding and are listened to by the adults with as great interest as the children.

He had a love of children of all denominations, and he used to stop in the street and talk to them. He loved them, and they loved him. His help and consideration for others became almost legend in their time.

Harry Haigh was a forthright person. His calm reasoning — or stern admonition when required — helped provide solutions to problems. He was also a perfectionist in all he tackled. He liked things to be done properly and in order. For many, he was a leader well suited to his times. His wide knowledge of the Church and his shrewd grasp of human nature made him a sound and steady leader at a time of transition. His firm conduct of meetings often kept committees from straying into attractive but arid bypaths, and this helped them get through a considerable amount of work in reasonable time.

He was also involved in local affairs. The Rev Haigh was a keen football administrator, having played representative football for Otago in his younger days. He was Chairman of the Dannevirke Referees' Association and was made a life member of the Dannevirke Sub Union. This helped him to relate to people from all walks of life. He was also a member of the High School Board of Governors from 1955-1966.



Another happy wedding breakfast. Mr and Mrs Haigh and daughter Ella

Mrs Haigh and their daughter Ella were a great help and inspiration, and the manse was a fine centre for hospitality and fellowship.

When Mr Haigh took over, the Church was still benefiting from the results of the New Life Movement. By 1955, the number of Presbyterian parishes in New Zealand stood at 343. This was an increase of 60 since 1948. There had been a 5% increase in attenders at worship, although only a quarter of known Presbyterians were Church attenders. However, the New Zealand Church was optimistic.

At the end of 1955, the New Zealand Presbyterian Church reported:

The number of youth workers we have in many places cannot adequately deal with the large company of young life which floods into our Church.

And Mr Haigh also commented in December 1955:

Because New Life has gripped the Church, there is a deep sense of Mission in the hearts of our Ministers today, and a resolute endeavour to present the Gospel of hope and life to every Community. How good it is to be alive today and to be associated with such a task.

Session also remarked in 1956:

The Session is sincerely grateful for the evidence within the congregation of an increased spiritual awakening to the call of the Gospel as evidenced by

the greater and sustained attendance at public worship.

The Rev Haigh felt that the best way to have a strong parish was to keep people well informed. This he did with the newsletters, in which it was notable that he gave news of Presbytery's activities as well. This he thought was important because Presbytery was, after all, the governing body. School scripture lessons took up a good deal of his time, but he also thought that these were important because *young minds are most receptive of good.*

In 1957, Stewardship swept through the Presbyterian Church of New Zealand. It was a campaign to bring in new

people to the Church and to raise funds. In Dannevirke, it was an outstanding success with over 1000 people attending a parish dinner at the Sports Centre. Mr Haigh reported:

Our stewardship campaign stirred the enthusiasm of many people and the whole tone of our church life was enriched and deepened. Many will not soon forget the warm fellowship and excitement of sitting down with over a thousand people at the parish dinner — so evident is this response to christian stewardship in our midst that there are problems rising therefrom. Our Sunday School numbers have kept ahead and we now have 230 children on the roll and we urgently need more accommodation for them.

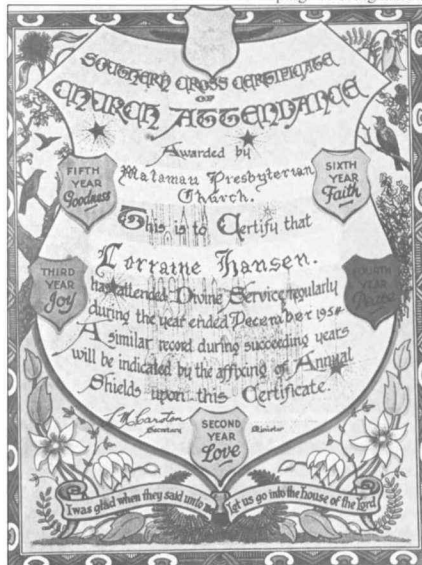
In that year, the Dannevirke offering increased from £1089 to £1526, an increase of almost 40%! Mr Calder resigned the next year after 45 years as treasurer.

In 1962, the year of the Knox 75th Anniversary, the Church roll stood at 474 and that of the Sunday School at 221. There were 80 baptisms, 25 weddings and 39 funerals that year.

By 1960, there were signs that some of the changes in society were affecting the Church. There were comments from the Minister that generosity was lacking on the part of some people and comments to the effect that some people



Sunday School children from Matamau give a boat swing to the children of the Hillsbrook Home, Hastings. A happy occasion for the givers and receivers.



Lorraine Hansen's (now Lorraine Scott) Sunday School attendance certificate

were not pulling their weight. There was concern over TV, which was about to start in New Zealand. The Church began a campaign to get people reading the Bible with the help of Bible reading cards:

In the chaotic state of international affairs today, when so many voices are heard in so many clashing ideas, the ordinary person (which means the majority of mankind) tries to find some authoritative and satisfactory opinion upon the living questions of the day. It is the convinced belief of our Church that such an opinion can be found with finality in only one place, and that is in the Bible, the Word of God.

A newly formed Department of Information was formed by the New Zealand Church. Its aim was to send out printed material, slides and tapes as a basis for discussions.

The day-to-day problems also remained. In 1960, the Rev Haigh wrote:

The longer a minister stays in a parish, the more difficult it becomes to find and prepare fresh material for preaching and teaching work, and I find it increasingly difficult to find sufficient time to keep the mental and spiritual reservoir full.

By the time he had finished his ministry in Dannevirke, he



Knox Club (Evening Group)

Carols by Candlelight 1962

• *Flora Monteith, Janet Armstrong, Heather Ward, Molly Thom, Margaret Knapp, Nancy Thomsen, Nancy Ingpen, Kath Mill, Margaret Swenson, Margaret Thorby, May Young, Lexie Martin.*

Girls in Front: Janet McKinnon, Christine Swenson, Heather Knapp, Mary E. Thom.

Leader: Joan Morrison



The Wedding of John and Carrol (Charmley) Ellis in 1955

Groomsmen: Allan Charmley, Gordon Phillipson

Best man: Rob Ellis

Bridesmaids: Beth Charmley, Marie Galloway, Cathy Ellis

had conducted 1530 services. These had involved 1150 sermons, 2700 readings, 5100 prayers, 5900 hymns and 450 children's talks. In addition, he performed 605 baptisms and officiated at 285 weddings and 295 funerals.

After 1961, the church building was left open through the day so that it could be used as a place of solitude and house of prayer. In 1961, considerable discussion took place over a document that proposed a basis for Church Union between the Methodist, Presbyterian and Anglican parishes in the town.

Through this time, the Church continued to hold many of the same social events as before. Two additions were Scottish country dancing in the hall, with Joan Irvine and Roland McKenzie there to inspire and instruct, and the



Mrs Miller and Mrs Nymand cutting the 75th Anniversary cake



"Ommie" Omundsen in May 1962 at the Knox 75th Anniversary



The Manse at 2 Victoria Avenue in 1956

Knox Bowling Club, which began in 1966. The women also visited the hospital on a regular basis.

New Buildings

The Church benefited from several new buildings, projects no doubt helped by the economic times. In the 1950s, a major project was the building of a new manse on the Victoria Avenue site. The old manse was at the stage where it needed a large sum of money spent on it to make it comfortable, and the large section took a lot of upkeep. The Church therefore decided to subdivide the section and build a new manse. The old manse later became and still is the St John's Ambulance rooms. Though builders were employed to work on the house, a lot of voluntary labour went into putting the house and section in order. Mr Haigh, with his carpentry skills, helped. Lawns, paths and gardens were laid out. Many people donated specific items for furnishing the house, and scores of people donated money. As a result, the manse was completed virtually free of debt and consecrated in September 1955. Around the same time, a study was added to the Assistant's manse at 72 Allardie Street.



Knox Presbyterian Church Dannevirke Office Bearers 1965

Back row: L. Wills, A. Evans, B. Lawn, N. Bernsten, J. Bernsten, B. Brown, D. McNair, C. Jacques, R. Stephenson, R. MacKenzie.

Second row: J.A. Edgar, H. Campbell, G. Paton, Mrs L. Law, Mrs A. Torrance, Mrs R. Payne, Mrs E. Pickard, C. Elmore, J. Sturm.

Third row: L.C. McLaughlan, W.J. Treadwell, C. Kilgour, J. Aplin, M. Millar, R. Trotter, T.D. Scott, J. Egan, G.A. Cammock, D. Ward, S. McAulay, S. Speedy.

Front row: S. MacKenzie, A. Calder, H.F. Carston, O. Omundsen, Rev H. Haigh, Rev J. Crawford, N. Webley, V. Carlson, N. Jensen, R. Johnson, J. Hampton

The McLeod room was built in 1957 with a legacy from Mr and Mrs McLeod. It was a memorial to the McPherson family who were staunch supporters of early Knox. It was to be used by the three groups that worked for the missions — the Presbyterian Women's Missionary Union (PWMU), the Girls' Auxiliary, and the Busy Bees. Now all of these groups are combined under the APW. Today all church finance is together. In the PWMU days, money for the missions (at home and overseas) was raised separately. People were offered small square envelopes into which they put a half crown or folded bank note. These were handed in each communion Sunday.

Knox Church benefited from the addition of two communion chairs for elders, which were donated as memorials to Sir Alfred and Lady Ransom. The Ladies Guild also provided blue velvet curtains behind the pulpit and a blue velvet drape around the pulpit reading desk.

Rahiri

The major project of the early 1960s was the building of Rahiri Home for the Aged. A planning committee was formed in 1960 after suggestions that a home for the aged should be established in Dannevirke. Though this committee was to work through the Presbyterian Social Service Association (PSSA) and was headed by the Presbyterian Minister, the Rev Haigh, it was notable in that it was an interdenominational committee. Mr Bill Holloway, a Methodist leader and local accountant, was to play an important role for many years. The project had widespread support in the community.

A local committee initiated a fund-raising scheme, which eventually raised about £15,000. Under the sponsorship of the PSSA, they prepared and gained approval for plans for a 20-bed home. The government agreed to provide a subsidy

of £48,000. A feature of the planning was that cottage and hospital accommodation could be built at a later date. Following Mr Haigh's retirement, Mr George Cammock became chairman. Dudley Ward an original committee member, has been chairman since 1976.

An additional wing to accommodate 11 residents was completed in 1973. Recently two cottage units for married couples were added to increase the range of care provided. The whole project has been a fine example of Christian unity and practical charity. Although it was the brainchild of Knox Presbyterian Church, it had the whole-hearted support of other organisations, regardless of creed.

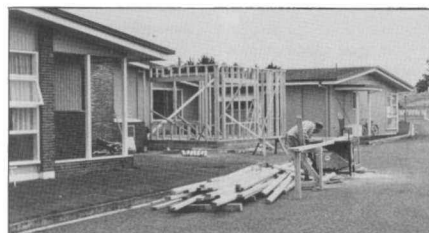
Rahiri — Home for the Aged



The cottage units



The 1987 extensions to the dining room at Rahiri to allow for extra residents in the future



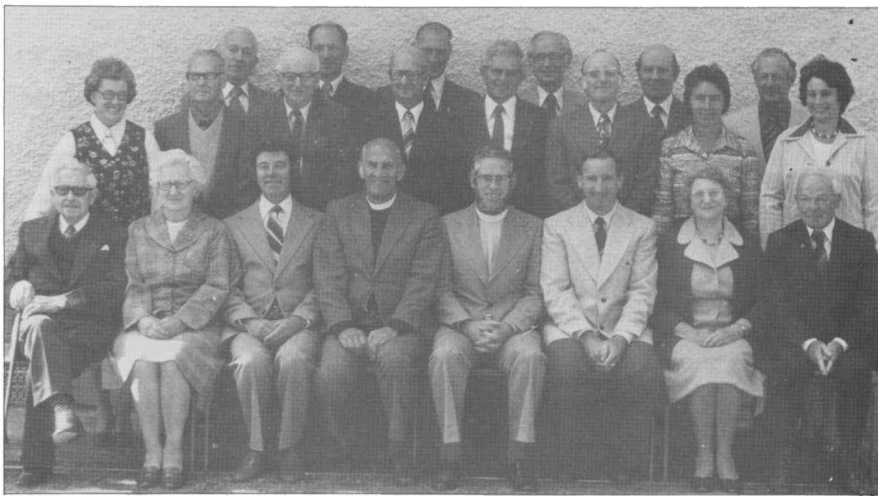
The Search for Direction 1966—1987

Rev Popko van der Velde BEconBD (1966—1978)

The Rev Popko van der Velde was inducted at Knox in March 1966 after having been the Minister for the Porirua East parish. There he had been involved with helping new settlers overcome language difficulties as well as spiritual, employment and housing problems. During his time in Dannevirke, he worked mainly with the Rev John Crawford (1966-1972) and the Rev David Clark (1972-1976).

An article in the church news at the time Mr van der Velde left Dannevirke summed up his ministry well:

Popko's period of ministry occurred at a time of considerable change both in the community and in the life of the Christian church. It included a period of intense theological debate and reevaluation of Christian dogma, prolonged discussions over Church union and the rise of the charismatic movement. In the wider scene, it included a radical change in New Zealand social attitudes and standards. During this time, Popko sought to help his parishioners face up to the queries and doubts which inevitably assailed many and to seek for the solid basis of their faith. Increasingly in his preaching he turned towards the Old Testament prophets and heroes as models of frail humanity made strong and resolute through commitment to their God. Popko's conduct of public worship was marked particularly by the reality, relevance and freshness of his prayers and by the



Dannevirke Presbyterian Parish — Session 1978

Back row: C.J. Vaughan, E.G. Day, J.C. Hampton, S.E. Mead, D.K. Millar, D.L. Ward.

Middle row: Mrs L. Day, H.L. Campbell, J.C. Kilgour, J.W. Bennett, T.K. McKean, E.F. Aplin, Mrs J. Caswill, Mrs Mitchell

Front row: Rev H.F. Carston, Mrs Massie, M.G. Millar, Rev P.C. van der Velde, Rev L.W. Simpson, B.M. Spencer, Mrs Omundsen, N.L. Jensen

warm and flexible relationship between minister and congregation.

During these years when social change placed increasing strains on individuals and on families, Popko became a confidant and counsellor for many people with a wide variety of backgrounds. Through his association with the Rotary, the High School Board of Governors, the Bridge Club and his general friendliness and approachability he was able to help a very wide range of people during periods of suffering, bereavement or family upset. The regard with which he was held in the community was made very clear at the time of his retirement.

Popko had a very vigorous enquiring mind enhanced by his unusually varied background. As a lad he lived through World War II in occupied Holland, later gaining a Bachelor of Economics degree and serving with the Dutch army in Indonesia during the latter days of Dutch Colonial rule. After immigrating to New Zealand he worked as a self-trained carpenter prior to his decision to train for the Presbyterian ministry. He continued to read very widely and loved the cut and thrust of debate either in private discussion or in committee meetings.

People rather than organisation or ritual were always Popko's greatest concern. He enjoyed moving widely in the community and had a penetrating insight into personalities and an ability to analyse character. This interest in people led him to undertake a special chaplaincy-training course during his later ministry at Knox when the continuing effects of a heart condition made it advisable for him to leave the full parish ministry. During the last two years of his ministry in the parish, although his physical condition called for a lessening of his workload, he successfully disguised this from most people and continued to express his loyalty to his people and his commitment to the work of the parish apparently as tirelessly as before.



Gladys Mead and her Sunday School pupils
Back row: Marion Boswell, Louise Millar, Helen Day, Julie Francis, Elaine Watson
Front row: Elizabeth McCullough, Sheryl Gilbert, Janice Perry, Cathy Trotter, Stephanie Ellis

Throughout his ministry at Knox, Popko was more than adequately supported in his work by his wife Mattie. Gracious, patient, friendly, immensely loyal and practical, Mattie served the women's groups in a wide variety of ways, stimulated the life of the prayer and study groups, frequently served as organist, opened the manse to the people of the parish and provided a very solid, predictable background for her sometimes mercurial husband. Mattie, in her quiet unostentatious way, displayed outstanding organisational ability and careful attention to detail which greatly benefited the life of the parish.

Developments in the Church

The numbers of people attending Church, not just at Knox, but throughout New Zealand, declined greatly. In just 7 years from 1969-1976, Knox was to experience a 70% decline in church attendance, a 72% decline in Sunday School attendance, and a 58% decline in youth membership. The numbers attending Church declined from 405 to 120, and the number of children at Sunday School dropped from 222 to 62. The numbers of those attending

Church seemed to fall most in the early 1970s, and then this trend seemed to level off.

Church newsletters of the time were marked by pleas for people to get back into the habit of attending Church regularly. By 1970, Knox was trying different times for services. Study groups and house meetings were other attempts to get people involved and thinking about the challenge facing the Church. Discussion groups on practical matters dealing with the Church met with a lukewarm response. Members began holding retreats so that they could review their work. There was conflict in the wider Church about whether elders should be taking on more of the work to help the Ministers. Many elders felt the ministers should be doing more visiting, and many ministers felt that the elders should be visiting more. By 1972, the number on Session had risen to 37, but attendances at meetings were poor.

People had begun criticising the structure and activities of the Church. In response, the Church began trying to make worship more flexible and to make people more important than the organisation.

The Rev van der Velde had this to say in 1970:

My fear, at times, is that we may get into a rut so that we take our worship, fellowship and service for granted and expect nothing new and exciting to happen in our time. There is a danger that we keep the organisational wheels going for no real purpose and that we blame waning interest for a certain stagnation.

Women began to take on leadership roles. In 1968, Luenda Scott and Florrie Omundsen were the first two women to be ordained as elders in Dannevirke.

Moves to centralise and amalgamate affected the Church in the rural areas, just as it did the schools, factories, and sports clubs. In 1970, the ageing Mangatera Church was closed after management decided that two Churches within 2.5 km of each other in a town the size of Dannevirke was a luxury.

1970 was also marked by the death of Mr O. Omundsen. He had been a member of Knox since 1915, an elder since

1926, and Session Clerk for 33 years. He had also exercised his talents through the Sunday School, Bible Class, choir, and as a Lay Preacher. In 1973, Mr Norman Webley died. He had been a senior elder in the Church for 55 years and secretary for 21 years. In 1973, Mr and Mrs T.D. Scott resigned. Mr Scott had been Principal of the High School for many years, and both were active in the Church. Their successors, the Meads, also became very involved in the Church during their time in Dannevirke.



John and Pam Crawford at the Knox 75th Anniversary in May 1962. The Rev Crawford was Associate Minister at Knox from 1961 — 1972 and assumed much of the responsibility for the country areas.

In society, standards of behaviour were changing. Conduct at Knox dances for young people caused such concern that rules were laid down. People were dismayed to find that the interdenominational youth group had caused wanton damage to St John's Hall one Friday night. The Church was also to be drawn into political issues, such as taking a stand on apartheid.

Society had begun questioning far more of what the Church stood for. Issues of faith became less black and white as people became more educated and science widened their knowledge. Ideas about heaven and hell and the nature

of God were debated. Nothing was certain any more. Despite great material prosperity, many felt an emptiness in their lives. Professor Geering, then Principal of the Theological Hall, Knox College, was tried for heresy in a much publicised trial. He had argued that Jesus rose from the tomb spiritually rather than physically. This idea challenged some of the traditional ways of thinking and upset many older people in particular.

The Church began to face greater financial problems, which have continued until today. For example, in 1966, giving at Knox totalled £4995, a figure that was considerably down on the 1958 figure of £6288. By 1970, the finances were in a critical state. The New Zealand Presbyterian Church launched a campaign called Commitment Challenge in an attempt to raise the level of giving. Figures for the 10 years up to 1973 showed that the average wage had risen 87%, but giving to the Church had risen only 23%.

Nevertheless, Knox Church continued to enjoy the benefits of two full-time ministers until 1976. A substantial new manse had also been built to replace the older Allardice Street property, which had been used since 1950. The new manse in Burns Street was opened in 1968, again after many people had given time, money, and materials to finish it off.

In July 1972, the Rev A.J. Crawford MA BD formally announced to Session that he would be accepting a call to the charge of Cheviot. This brought to an end 11 years of sincere and devoted ministry to the people of the parish. At the Crawford's farewell function, parishioners expressed their gratitude for the work the Crawfords had done and presented them with a television set as a show of their appreciation. In October, the church news reported:

The vacancy of the Rev J. Crawford is noticed in many homes and your minister cannot adequately replace his absence.

Even today, many people remember John Crawford with very warm affection. They appreciated his diligence and his sincerity and humility. His age and background meant that he had seen life and had a understanding of human frailties. He was always a very welcome house visitor.

In 1971, John Crawford wrote:

It is not always easy to tell how the parish is faring by analysing figures and comparing the current year's returns with those of last year.

By 1973, David Clark saw things more clearly:

If our reports and statistics and meetings do not point us towards the future, then we might as well not bother doing all this. It is my hope that in reading the reports, which follow, we may be drawn to see more clearly what we can do in the future. It is my hope that the reports do not become a tomb for our dreams and aspirations, but a pin that pricks our bubble and urges us on to work even harder for the Kingdom of God In Dannevirke.

John Crawford, as an Associate Minister to the country areas, had a particularly hard role to fill alongside Harry Haigh and Popko van der Velde who were both dominant Ministers with their own particular style. His ministry also extended through into the times when the Church began facing a major reassessment of its role. It was a real tribute to him that the fields he tended lay free of divisions and

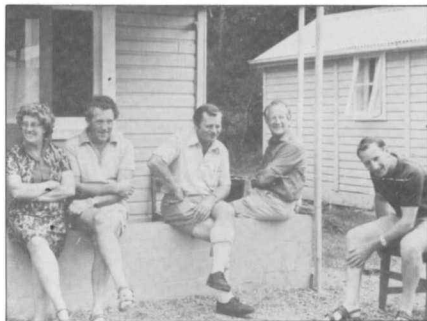


Jenny Clark, Fee Carston, David Clark

ready to face the challenges of the future. The Crawfords will face a very warm welcome at the forthcoming Centennial celebrations.

The Rev David Clark BA arrived in 1973 to begin work as Associate Minister. As a young minister, he and his wife Jenny gave considerable impetus to the young people's groups. With her musical ability, Jenny made her own valuable contribution, and many enjoyed listening to her playing the organ. David took an interest in social issues. Marriage enrichment workshops and creative listening courses were two examples of how he widened the work of the Church. He also began the annual Family Camps, which continue today. The first camp was held at Riverbend in Hastings, but many were held at Pohangina. At these camps, discussion groups, bible study and family activities were interspersed with bush walks, concerts, canoeing, swimming, cricket, square dancing, and barbecue teas. Those attending felt such camps were of great benefit. They built up a spirit of friendship between people, who gained in their faith and understanding of Christian truths.

At Knox, several moves were made to make the Church more informal and relevant. In 1973, the form of marriage



Relaxing at a family camp. Lois and Alec Day, Derek Caswill, Dudley Ward and Bruce Spencer

service was left to the Minister's discretion. Couples could select something quite formal or quite informal, depending on what held meaning for them. Plans were made towards changing the pulpit after a £1000 donation was made towards this.

In 1974, Knox Church disbanded its traditional structure of Kirk Session and Board of Managers in favour of a Parish Council. The first Parish council had some 58 members. It was to be a one-court system of government elected by the congregation, and it was to work through committees drawn from its own membership plus the congregation. Session became the Pastoral Oversight Committee, but it later reverted to the name of Session. The Council certainly involved more people, but it too had major problems with getting people to attend meetings. In 1976, they reduced the size of the Council to 24 members.

1977 saw changes in the architecture of the Church. The timber work was removed from the sanctuary, the back wall was plastered, and a cross was placed on it. A simple pulpit was built, and a larger communion table was added. The Minister was now down closer to the people.

Church Union

Today's greater interaction between different denominations goes back to the 1960s, although moves towards union were begun much earlier. In 1968, Knox and St Johns began working more as a unit at Matamau and Te Rehunga when services on any fifth Sunday were combined. At Matamau, they combined the Sunday Schools, and they were considering amalgamating the church properties. The ageing Presbyterian Church at Matamau had been pulled down. In 1969, the Bible classes and Sunday schools combined at Te Rehunga. In 1971, Knox Bible Class combined with the Anglican and Methodist young people's groups, and for a time, some 70 young folk met in Knox Hall each Friday night. In 1972, declining attendances at evening services prompted the three denominations to combine evening services, and this was to prove a very

happy arrangement. A poll showed that the *1971 Plan for Union* of the Anglican, Methodist, and Presbyterian Churches in Dannevirke had strong support from Dannevirke Presbyterians, who held off making many decisions until church union occurred. Local Presbyterians also eagerly anticipated new possibilities within the union. Union was a real goal for many and, in 1976, when it failed to occur, there was widespread disappointment and disillusionment. For some it left a real void, and they severed all church connections. For others, it meant setting a new direction all over again.

One negative experience with other Churches came with the establishment of the Pentecostal Fellowship in the early 1970s. This drew away some Presbyterian young people and caused ill feeling, which was not confined to Knox alone.

New Zealand From 1967—1987

A look at what has happened in New Zealand in the last 20 years will add to our understanding. The many good years that New Zealand had experienced through the 1950s and early 1960s ended about 1967-68 when overseas prices for our products dropped suddenly. Unemployment reappeared for the first time since the war, and inflation emerged as a problem in many countries, including New Zealand. High inflation has continued from 1973 on into the 1980s. Primary producers have found it hard to get an economic price for their goods. Since 1974, our exports have not earned enough to pay for our imports, and so governments have borrowed to maintain our standard of living. In the last 2 years, there has been a great upheaval as New Zealand has tried to get back to a more market-based economy. In this respect, rural areas and rural towns have been particularly hard hit.

Many changes in New Zealand life have resulted from the increased use of machinery. Many traditional labour-intensive jobs have disappeared. Dairy factories, schools, and other rural services have amalgamated into larger more economic units. Mechanisation on farms has meant that one person can now manage a much larger area of land.

Now only 11% of the population is still involved in agriculture, and this rural depopulation has undermined the sense of community in country areas.

Many women now work outside the home. In 1936, fewer than 4% of married women had paid work (either part-time or full-time). In 1981, 35% of married women were in paid employment. The idea that there should be equal pay for equal work is now accepted, although discrepancies exist. The high levels of unemployment, especially among young people, cause concern. Our concept of a family has changed. Families are often smaller, and remarriage and one-parent families are now commonplace.

The benefits provided by the welfare system have been widened and increased. As a society, we are now having to grapple with the questions of how much the State can afford to pay out on education, health care, and social welfare payments, such as superannuation, the domestic purposes benefit and unemployment benefit. Medical science, for example, has an insatiable demand for money as it now extends life to the point where moral questions are raised.



Allison and Jim Soper. *Theirs was a unique 1/3 Anglican, 2/3 Presbyterian Lay Assistant ministry.*

Rev Lester Simpson, BA BD (1978—1984)



The Rev Lester Simpson baptises the children of Neil and Elizabeth Murley from the Kitty Paviour-Smith memorial font.

The Rev Lester Simpson came from Kohimarama Auckland to be inducted into Knox on September 14, 1978. Lester Simpson's approach to his work was thorough and conscientious. From the outset, he made it clear that it would not be *his* ministry, but more of a team effort. He looked to the New Testament principles of ministry, which drew little distinction between clergy and laity. In the future, he saw the Church having fewer ordained ministers and many more lay people involved in teaching. He felt he was responsible for training people for this work and so set up pastoral care programmes, house groups, and a lay preaching team. Nothing was undertaken without prayer, careful planning and evaluation.

The period of soul searching for the Church continued. Attendance figures appear to have stabilised in the late 1970s after the dramatic drop earlier. In 1981 the Sunday School roll stood at 72, the Bible Class at 8, and figures showed an average attendance at Church of 103. Regular attenders at Church were now largely from active Christian homes. Services were often lively and different, and the new

Church hymn book included many modern songs alongside traditional hymns. Services were an invitation to learn, to get involved, and to be challenged. When the numbers attending evening services dropped to around 8 in 1979-1980, they began holding the evening services in members' homes. The Young Worshipers' League was begun with the aim of encouraging children to keep coming to Church. Children received an attendance award after 10 services, a certificate after 30, and a Bible after 50. Every 25 attendances earned another star for this certificate. The interdenominational bookshop was started in a strategic position in the town. Presbyterians have actively supported it, and it has grown steadily.

Lester Simpson made considerable efforts to make the Church relevant to present-day problems. Social issues, rather than just religious issues, were dealt with. He confronted issues such as unemployment and suggested how to deal with it. He wrote about how he considered many children were being sold short by their parents because they were not given love and spiritual guidance.

Lester Simpson strongly believed in the need for church growth and outreach. He encouraged people to take an interest in the wider work of the Church, both in New Zealand and overseas. Knox Church kept in contact with



Sunday School activities.

The donkey has helped out on a number of occasions, even to the extent of helping himself to the hay from the church nativity scene.

several missionaries. Lester's wife Rae set up displays at the back of the Church to inform people and encourage them to support projects. Rae and the children helped with music and singing groups.

The Parish Council prepared a document entitled *Moving into the Eighties*, which tried to outline many of the issues that the Church should come to terms with. They analysed church membership and how the minister was



*The Wedding of Ron and Cathie (Trotter) Scott in 1984
Best Man: Alan Scott, Bridesmaid: Cheryll Murray,
Flower Girl: Kathryn O'Connor, Parents: Bob and Janet
Trotter, Janet and Rob Scott*

spending his time. The greatest difficulty seemed to be that of setting goals. When it came to moral and political issues, the diversity of opinion within the group made it impossible to get a consensus. The quinquennial visitation by representatives of Presbytery raised questions about the role and responsibilities of the Parish Council and how it was functioning.

The move to a Parish Council was a milestone in the structure of the Church, but the Council is still to reach its full potential. Questions remain about how it can operate most effectively. The concept of having the Church's most experienced, active members as an elected nucleus should preserve the vitality of the Church, whilst allowing older, committed members to fulfil less active roles. The Parish Council working in unity with its Minister should surely accomplish more than any individual effort.

A unique 1/3 Anglican 2/3 Presbyterian partnership operated from 1981-1984 when Jim Soper worked as a lay assistant Minister. Jim was appreciated by both Churches for his warm, friendly approach, genuine concern for people, and depth of his spiritual counsel, especially in his work with the bereaved. Together with his wife Alison, who had her own gifts of music and spiritual insight, he worked with the youth fellowship, young adults, and adult study groups. They left after 3 years so that Jim could complete his training for ordination.



Knox Presbyterian Church as it is today — March 1987

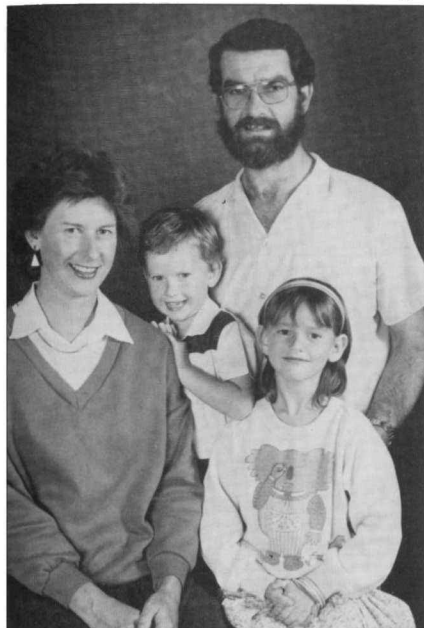
Lester Simpson left Dannevirke in December 1984 to go to the Rangitai Parish in Edgecumbe. The **Rev H.A. (Tank) Tankersley** then stood in for 3 months, followed by the **Rev David Spencer** for 5 months. Two students, Bob Te Whaiti and Malcom Wall, filled in over the summer holidays.

Jack Aplin built the tower roof on the ground and then had help from above to lift it into place. The McLeod room is in the background.

(Dannevirke Evening News)



Rev Stephen Jourdain B Sc B Theol Dip Tchg



The Rev Steve Jourdain, his wife Shirley, and their two children

In January 1986, the Rev Stephen Jourdain was ordained and inducted into his first parish at Knox Church.

Steve Jourdain came with a wide experience among other denominations, including 3 years as a part-time lay assistant/youth worker in an Anglican Parish. His wife, Shirley, was from a Methodist background, and both had been high school teachers. They have two young children.



Above: Leaving a Knox Church Service for Sunday School, March 1987

Steve Jourdain has continued many of the same emphases and directions of Lester Simpson. These include the development of lay ministry and contemporary worship, fostering housegroups, and emphasising outreach into the community with the Christian message, through personal faith — sharing and a regularly repeated four-week course entitled 'Why bother with Jesus?' Those seeking marriage in our Church, baptism for their children, and other interested enquirers are invited to these video presentations and discussions about Christian faith. The Church needs to offer such opportunities to increasing numbers of young people who have no background of Christian faith.

Below: The seed time and the harvest — Lent 1987



Church Activities 1987



The Opportunity shop fills a need. The service is provided by a small band of dedicated workers.

The Church Banner Group



Nan Scott at the organ, March 1987

Right: The Dannevirke Combined Presbyterian Methodist Bible Class Camp at Foxton, March 1987



Left: A well earned rest

Conclusions

Like many other Churches, Knox Church has seen unprecedented falls in the numbers attending Church in the last 20 years. From 1969-1976, Knox saw a fall of 70% in church attendance figures in just 7 years. After this, attendance figures have appeared to remain relatively stable, but it has meant that the Church has been left largely with people actively committed to it.

It is understandable that the Church developed something of a survival complex through this period when we consider the impact that such a large decline had on manpower, finances, and morale. Some other figures are also worth recording. From 1969-1986 at Knox, the number of communicant members has fallen by 46%, the number of children attending Sunday School has fallen by 77%, and those attending the youth group by 81%. During the same years, there has been a 33% decline in the number of preaching places in the Hawke's Bay Presbytery, although the number of full-time ministers has stayed virtually the same.

Although these are very significant changes by any standards, we should perhaps remember other information that our research has revealed. The Church, like society, has gone through good times and bad times. Even in the days of growth and strength during the early 1950s, only 2 out of 9 Presbyterians were actually regular church goers. Granted, church leadership was more authoritative and respected, and the Church was more of a focus for social activities for the community as well. Today many other activities compete for our leisure time.

Another serious concern is the age structure of the Church. With 40% of the Congregation at Knox older than 60 and only 9% younger than 30, the Church cannot help but ask *Where will we be in 20 years time?* Many Churches are failing to communicate the Gospel to younger people. Without young people coming through to continue the work, the Church will face serious difficulties.

The Rev van der Velde expressed this fear in 1971:

It has been said that "Christianity is only one generation from extinction". This is true. The Church, as we know it and understand it, must teach Christ to each generation or the consequences will be disastrous. The faith must first be alive in the hearts of this generation before it can be passed on to the next.

The Presbyterian Church in New Zealand is in the grip of a deep crisis of faith. Increased education has caused us to question many previously held beliefs. Nothing is certain any more.

The '72 for 86' programme of dialogue touched 300 Presbyterian, union and co-operating parishes in 1986. It sought to discover God's mission for the Church as we head towards the year 2000. A survey conducted as part of it revealed that there is a feeling in many congregations that things aren't going right, but also acknowledgement that there's not much agreement on some of the directions that might be taken. Diversity has led to disagreement, not enrichment. There is a feeling now that the Presbyterian Church was set up for an era that is gone and that reform is overdue. Presbyteries and Assembly therefore had to



The Dannevirke Ministers' Association 1987
Front row from left: Father K. Rice (Roman Catholic), Mr N. Graham (Brethren), Lt Peter Christensen (Salvation Army), Rev S. Bowring (Methodist).
Back row from left: Pastor R. Horn (Baptist), P. Halvorson (Dannevirke Christian Fellowship), Rev S. Jourdain (Presbyterian)

change. Perhaps Popko van der Velde summed it up in 1976 when he said *The search for God today is as vivid as it ever was — but the emphasis has changed.*

With greater social pressures, the Minister has been called on increasingly in a counselling role to deal with psychiatric problems and complex marriage and family conflicts. This has placed considerable demands on Ministers, particularly in small towns such as Dannevirke, which don't have a range of specialised social services. The Church has had to wrestle with questions of racism,

unemployment, and morality. The rights of the unborn child is just one such issue. Many have tried hard to adapt and relate the faith to life's realities and current issues, whereas others have felt that the Church should concentrate on religious matters and limit its involvement in more political matters.

The Church locally and nationally is faced with the continuing frustration of trying to make ends meet financially. It is faced with the dilemma of trying to provide services and keep up commitment when giving to the Church has not kept up with increases in wages. The realities of the Church operating in a material world means that it needs large sums of money. For example, in the year to July 31, 1987, the New Zealand Presbyterian Church has a spending programme of \$4.25 million on the wider work of the Church. By the end of January, it had an overdraft of \$750,000 and so was having to cut back on its budget.

Dannevirke Presbyterian Parish Council 1987

Back row from left: Les Wills, Tilden McKean, Len Gardiner, Jim Hampton, Graeme Galloway, Charlie Vaughan, Brian Willis, Robert Miller, Dudley Ward, Bob Trotter, Maurice Miller

Middle row: Mike Sturm, Lola McKean, Dulcie Mitchell, Flora Johnson, Glenys Sowry, Lois Day

Front row: John Ellis (Parish Council Clerk), Rev Steve Jourdain (Parish Council Chairman), Frances Massie



Meeting financial targets at the local level is a continuing problem.

These are the issues facing the Presbyterian Church today. And yet, through all the soul searching and discussion of the last 20 years, some very noticeable changes have been put in place.

The Parish Council has outlined these changes and developments as follows:

*The greatest single change has been in **the character and nature of ministry** — a change from the traditional role of ministry centred on the Minister alone to a much greater emphasis on shared ministry between minister and lay people.*

This change is reflected in the visible aspects of church architecture and worship. The imposing sanctuary, robed minister, congregation in their 'Sunday best' with the women wearing hats has all

given way to a greater informality, and an easier relationship between the minister and people.

*The most visible change in worship is the **increased participation and leadership** by the congregation — leading prayers and 'The Grace', reading the Bible, making comments within the sermon.*

*There is also a greater involvement of **children and families** who are made to feel more relaxed and at home in less formal worship. In the past, children were more 'seen but not heard'. There is also a greater variety of musical instruments and type of music in worship.*

Within the Session/Parish Council, there is a greater discussion and active participation in decision making by all elders, whereas in the past, this was dominated by the Minister, Session Clerk and a few senior elders. There is a greater openness and questioning of Christian faith among the elders. Women are much more prominent in the eldership.

Within the general life of the Church, there have been new developments like housegroup meetings and family camps, with a greater emphasis on fellowship and learning together.

Overseas Missions had a much higher profile in the past, but this emphasis has waned. Financial support for missions and the wider work of the church was raised by special appeals and groups like the 'Busy Bees'. Now the wider work of financial support is shared among all Churches through the budget allocation.

Many of these changes in the Church reflect the social changes in our community and world.

There is now a greater interaction between different denominations than in the past, and a greater similarity in forms of worship. Some of the distinctive aspects of Presbyterianism have been lost, perhaps leading to an uncertainty of identity.

The greatest benefit from the moves towards Union was the vastly improved denominational acceptance. In the surrounding rural areas, this improved



denominational acceptance, together with rural depopulation, led to combined worship on a permanent basis.

Perhaps all of this comes down to the idea that our basic Christian values and principles will not change. They are relevant whatever the era. The problem today is to find suitable structures for the Church and, more importantly, to find spiritual direction in a fast-changing society.

The Rev Lester Simpson summed up the current challenge to the Church in his 1981 Annual Report:

We are people with a past. But we are also people with a future if we will grasp the opportunities that lie before us. To do so will not be easy or without cost. It will require

— That we sharpen our understanding of what it means to be a Christian,

— That we deepen our commitment to Christ and his Church, and

— That we be prepared to move in new directions in both attitude and action.

I am convinced that the God of the Bible is the living God and is active in the world today. I am convinced that the Gospel is relevant to the needs and aspirations of people of the world. But I have one question — will we take God and his truth seriously enough for people to take us seriously?



The Tuesday morning women's study group at The Manse, 36 Burns Street

Left: One of the 1987 Lenten Studies groups discussing the video "Jesus the Man"

Appendix

Ministers and Students in Charge from 1886 to 1986

While part of the Woodville-Dannevirke Charge

Mr T. Small	1886
Mr J. Millar Smith	1886—1888
Mr R. Stewart	1888

After Dannevirke became a Separate Charge

Rev Sam Douglas	1889
Mr W.G. Wallace	1889—1892
Mr R. McCully	1892—1893
Mr S.I. Sim	1893
Mr A. Doull MA	1893—1894
Mr J.D. Webster	1894—1895
Mr Donald West	1895—1896
Mr W.H. Judkins	1896—1897
Mr R.J. Wright BA	1897
Mr J.M. Thompson	1897—1898
Rev E. Eldridge	1898—1899
Rev A. Grant	1900—1922
Rev J.T. Macky	1922—1933
Rev A. Stevenson	1933—1935
Rev J.H. Starnes BA	1935—1940
Rev R.B. Spence MA	1941—1948

(on active service 1942—1944)

Rev J. Pattison (relieving)	1942—1944
Rev H.A. Melville (relieving)	1945—1946
Rev H.W. West BA PhD	1949—1953
Rev H.W. Haigh	1953—1966
Rev A.J. Crawford MA BD (Associate)	1961—1972
Rev P.C. Van der Velde	
B Econ BD	1967—1979
Rev D. Clark BA L.th (Associate)	1973—1976
Rev L.W. Simpson BA BD	1979—1985
Rev H. Tankersley (relieving)	1985
Rev D. Spencer (relieving)	1985
Rev S. Jourdain B Sc B Theo	
Dip Tchg	1986—

Assistants since 1937

Missionary Assistant	
Mr R.W. Lange	1947
Missionary Assistant	
Rev O.E. Ransom	1948—1950
Assistant to Minister	
Rev W.C.A. Kitto	1951—1954
Assistant to Minister	
Mr H.F. Carston	1954—1957
Assistant to Minister	
Mr I.G. Bishop	1957—1958
Assistant to Minister	
Mr J.H. Clark	1958—1960
Part-time Assistant	
Mr J.M. Soper, Dip. BCNZ	1981—1984

Sunday School Superintendents

Mr E.A. Ransom	1888—1903
Mr S.T. Paviour Smith	1903—1909
Mr A.H. Bull	1909—1917
Mr W. Stevenson	1917—1933
Mr A. Thomson	1933—1941
Mr O. Omundsen	1941—1945
Mr G.H. Maxwell	1946—1947
Mrs F. Omundsen	1947—1959
Mr B. McCarty	1959—1964
Mr B.B. Hawley	1964—1973

Organists

Mr J. Martin	
Miss Jacobi	
Mr H. Northe	1894—1899
Miss Parker	1899—1902
Miss Burdett	1902—1916
Miss A. McPherson	1916—1921
Mr W.H. Hood	1921—1923
Miss J. Thorburn	1923—1939
Mr E.H. Watts	1940—1957
Miss M. Omunsen	1958—1961
Mrs F. Edwards	1962—1966

Mrs M. Ayres	1966—1970
Mrs H. Martin)	
Miss A. McNabb)	1970—1973
Mrs H. Martin	1973—1975

Choirmasters

Mr S.T. Paviour Smith	1894—1895
Mr E.A. Ransom	1895—1897
Mr T. Bain	1897—1898
Mr A.H. Bull	1896—1907: 1909—1917
Mr W. Lawson	1907—1909
Mr W.H. Hood	1917—1923
Mr J. Harris	1923
Mr D.T. Venables	1923—1925
Mr E.H. Watts	1925—1927:

1928—1929: 1935—1936

Mr A.G. Tait	1927—1928: 1932—1935
Mr C. Lidington	1930—1932
Mr J.S. Donaldson	1936—1937
Mr G.C. Garriock	1938—1944

Session

Session Clerks

Mr Angus Mackay	1894—1905
Mr D. McLennan	1905—1910
Mr T. Bain	1910—1933
Mr O. Omundsen	1933—1968
Mr M. Millar	1968—1973

Members of Session

Mackay, Angus	1894—1909
Grainger, G.W.	1894—1912
Grainger, H.E.	1894—1904
Haliburton, Wm.	1894—1898
Ransom, E.A.	1900—1942
Harvey, Geo.	1900—1915: 1924—1934
McLennan, D.	1900—1911
Black, R.C.	1905—1915

Paviour Smith, S.T.	1905—1926: 1935—1950
Bain, T.	1905—1941
Spence, A.	1906—1910
Davidson, J.C.	1912—1920
Lawson, W.	1912—1918
Matheson, J.	1912—1926
Mackay, Dr Reid	1912—1916
Haliburton, B.	1913—1917
Morison, H.A.	1918—1920: 1924—1928
Stevenson, W.	1918—1940
Shaw, G.L.	1918—1952
MacGibbon, C.	1924—1928
Calder, A.	1926—1963
Omundsen, O.	1926—1969
Tait, A.G.	1926—1935
Rev. Carston, H.F.	1930—1973
Harris, C.	1934—1944
Thomson, A.	1934—1941

NOTE: There were a total of only 26 members of Session in the first 50 years.

Truman, H.A.	1941—1948
Scott, G.F.	1941—1942
Lange, R.W.	1945—1947
Turner, H.P.	1946—1948
Channon, P.J.	1949—1964
Whetton, A.P.	1949—1952
Cammock, G.A.	1949—1973
Dingle, H.R.	1949—1950
Scott, T.D.	1949—1973
Webley, N.	1949—1973
Calder, A.W.	1951—1973
Cuthbert, W.B.	1951—1956
Galbraith, L.B.	1951—1955
Campbell, H.F.	1951—1969
Speedy, S.	1951—1973
Jensen, N.L.	1951—1973
Johnson, R.D.	1952—1973
Jensen, L.V.	1952—1953

McLauchlan, L.C. 1952—1969
 McAulay, R.S. 1956—1966
 MacKenzie, S. 1956—1973
 Treadwell, W.J. 1956—1973
 Carlson, J.V. 1957—1969
 Crawford, J.R.M. 1958—1960
 Egan, J. 1959—1973
 Kilgour, J.C. 1958—1973
 De'Ath, P.R. 1959—1965
 McCarty, B.V. 1959—1965
 Stein, J. 1959—1965
 Martin, R.C. 1959—1973
 Aplin, E.F. 1961—1973
 Day, E.G. 1961—1973
 Hampton, J.C. 1961—1973
 Millar, M.A. 1961—1973
 Trotter, R.J. 1961—1973
 Ward, D.L. 1961—1973
 McCulloch, R. 1961—1964
 Wills, L. 1966—1973
 Bernsten, J. 1966—1973
 Sutherland, G.S. 1966—1969
 George, B.R. 1966—1968
 Edgar, J.A. 1967—1968
 Brogden, R. 1968—1969
 Millar, D. 1968—1973
 Mead, S. 1968—1973
 Omundsen, Mrs O. 1968—1973
 Paton, G. 1968—1973
 Scott, Mrs T.D. 1968—1973
 Spencer, B. 1968—1973
 Kirton, J. 1968—1971
 Bennett, J.W. 1969—1973
 Campbell, H.L. 1969—1973
 Ellingham, Mrs H.H. 1969—1973
 McNair, D. 1969—1973
 Caswill, Mrs J. 1972—1973
 Ellis, J. 1973—1973
 Gault, P. 1972
 Massie, Mrs F. 1972—1973
 McKean, T. 1972—1973
 Perry, H. 1972—1973
 Galloway, G.V. 1969—1973
 Day, Mrs L. 1973—1977
 Mitchell, Mrs D. 1973—1977
 Gardiner, L. 1973—1977
 Herrington, G. Sen. 1973—1977
 McGregor, B. 1973

Management Committee

Secretaries

Mr Duncan Mackay 1889—1892
 Mr H. French 1892—1894
 Mr J. Martin 1894—1895
 Mr R. Hislop 1895—1897
 Mr T. Bain 1897—1910
 Mr A.J.C. Runciman 1910—1913
 Mr J.T. Channon 1913—1918
 Mr C. MacGibbon 1918—1924
 Mr N. Webley 1924—1946
 Mr H.R. Dingle 1946—1951
 Mr L. Bond 1951—1952
 Mr P.H. Colborne 1952—1953
 Mr D. McCartney 1954
 Mr A.L. Evans 1955—1965
 Mr D. Simm 1966—1967
 Mrs J.C. Vincent 1968—1973

Treasurers

Mr C. Baddeley 1889—1892
 Mr J. McPherson 1892—1895
 Mr E.A. Ransom 1895—1906
 Mr A. Spence 1906—1910
 Mr S.T. Paviour Smith 1910—1913
 Mr A. Calder 1913—1959
 Mr N.L. Ingpen 1959—1964
 Mr B. Lawn 1963—1968
 Mr R.C. Martin 1969—1974

Members of Management Committee

Mackay, Angus 1889—1894
 Mackayu, D. 1889—1898
 McLeod, D. 1889—1891
 Gilmour, J. 1889
 Baddeley, C. 1889—1892
 Thorburn, J. 1889—1896
 1900—1908
 1889—1949
 1889
 1889
 Ransom, E.A. 1890—1900
 Collinge, J. 1891
 1898—1900
 Gibb, J. 1891—1896
 Christiansen, C.H. 1891—1896
 1897

Gordon, A.L. 1891—1894
 Grainger, H.E. 1891—1894
 McPherson, J. 1892—1896
 North, H. 1892—1899
 Drummond, J. 1892
 French, H. 1892—1894
 Hislop, R. 1895—1900
 Paviour Smith, S.T. 1895:
 1903—1905
 1895—1903
 Bain, T. 1896—1905
 Reid, I. 1896—1897
 Wallace, W.G. 1896—1897
 Harvey, G. 1897—?
 1923—1924
 1898—1915
 1900—1903
 1900—1903
 Dales, R.J. 1900—1914
 Gibb, W. 1900—1903
 Paton, T. 1902—?
 1911—1914
 1902—1903
 Clayton, H.J. 1903—1907
 Clark, J. 1903—1906
 Pond, H. 1904—1907
 Johnston, W. 1905—1911
 Simmers, J.M. 1905—1907
 Bull, A.H. 1906—1917
 Matheson, J. 1907—1912
 Anderson, A.J. 1907—1910
 Davidson, J.C. 1909—1912
 Strymgeour, R. 1909—1917
 1920—1922
 1910—1911:
 1912—1914
 1910—1914:
 1919—1921:
 1926—1930
 1910—1912
 1910—1911
 1911—1912
 1912—1923
 1912—1943
 1912—1920
 1913—1926
 1914—1916:
 1923—1929

Shaw, G.L. 1915—1919
 Watson, A. 1915—1916
 MacKenzie, F.E. 1915—1923
 Donaldson, J.C. 1916—1931
 MacGibbon, C. 1918—1924
 Hood, W.H. 1918—1923
 McDonald, N. 1919—1920
 Rushbrook, A.H. 1920—1923
 Carston, J.C. 1922
 Glover, F. 1922—1925
 Omundsen, O. 1923—1926
 Brown, A.W. 1923—1924
 Webley, N. 1924
 Monteith, W.H. 1924
 1924—1936
 Bissell, E. 1924—1925
 McNicol, A. 1926—1934
 Canning, A.E. 1926—1927
 Harris, C. 1926—1934
 Johnston, J.A. 1927—1930
 Poole, H.J. 1929—1931
 Anderson, Goldie 1930—1935
 Martin, H.J.C. 1930—1933
 Nicol, R.A. 1931—1945
 Cresswell, L.F. 1931—1939
 Hutchings, A.E. 1933—1934
 Marshall, J.G. 1933—1936
 MacKenzie, D. 1934—1936
 MacKenzie, S. 1934—1956
 Davidson, J. McL. 1934—1939
 Hogg, D. 1935—1942
 Anderson, L. 1935—1936
 Leach, E.W. 1935
 Hunter, S.I. 1935
 Peters, J. 1935
 Dingle, H.R. 1936—1948
 Channon, P.J. 1936—1948
 Garriock, G.C. 1938—1944
 McCallum, D. 1939—1940
 Johnson, C.L. 1943—1950
 Whetton, A.P. 1943—1948
 Hunter, H.C. 1944—1947
 Johnston, R.D. 1944—1952
 Welsh, W. 1945—1962
 Carston, G.H. 1945—1947
 Calder, A.B. 1945—1951
 Cammock, G.A. 1946—1948
 Carlson, J.V. 1946—1957

Bond, L.	1946—1952	Sturm, J.	1961—1967				
Scott, T.D.	1945—1948	Berntsen, J.	1961—1966	Parish Council		Ken Knight	1978—1981
Torrance, J.W.	1948—1952	Brown, A.V.	1962—1968	A council of 58 members (former Session and		Craig Johnson	1979—1981
Cuthbert, W.G.	1949—1951	Edgar, J.	1962—1967	Management Committee members) under the		Alison McNabb	1979—1983
Larsen, H.G.	1949—1950	Ferguson, B.E.	1962—1964	Chairmanship of Bob Trotter took over the		Jeanette Watson	1979—1983
Law, A.D.	1949—1962	McNair, D.	1962—1964	management of the Parish in January 1975.		Frank Groube	1980
McKenzie, R.	1950—1968	Scott, J.	1962—1969	Eighteen months later, it was decided to elect a		Ron Johnson	1980—1982
Potts, B.	1950—1951	Wills, L.	1962—1966	Parish Council of 24.		Jim Ryburn	1980
Colbourne, P.H.	1951—1952	Campbell, E.	1962—1969	As a result, the following people were elected		Lola McKean	1981—
Hargreaves, W.	1951—1953	Law, Mrs L.	1964—1967	in July 1976.		Rev Lester Simpson	1981—1984
Thompson, W.	1949—1955	Bromby, A.	1965—1972	Jock Aplin	1976—	Jim Soper	1981—1982
McLauchlan, L.C.	1950—1952	George, B.	1965—1966	Lois Day	1976—1979	Millicent Wiggins	1982—1983
Millar, M.	1950—1961	Law, B.	1965—1969	Graeme Galloway	1976—1979;	Gladys Mead	1981
Nicol, R.	1951—1973	Simms, D.	1965—1967		1981—1984;	Brian Willis	1982—
Jensen, L.V.	1950—1952	Millar, D.	1965—1968		1986—	Flora Johnson	1984—
McAulay, R.S.	1952—1956	Welsh, D.	1966—1972				
Weber, I.	1952—1959	Law, A.	1967—1970	Eva Hansen	1976—1981		
Naile, J.	1952	Hansen, Mrs E.	1967—1976	Tilden McKean	1976—		
Hawley, Mrs O.	1952—1955	Hansen, A.	1967—1973	Peter Noble-Campbell	1976—1981		
Webber, Mrs M.	1952—1955	Vincent, Mrs J.C.	1967—1973	Dulcie Mitchell	1976—1978;		
Benge, A.	1953—1958	Bennett, J.	1967—1969		1986—		
Harrington, E.G.	1953—1956	Grant, J.	1967—1970	Harry Perry	1976—1984		
Crawford, J.R.M.	1953—1958	Patterson, Mrs S.R.	1968—1973	Gordon R. Herrington	1976—1978		
Evans, A.L.	1954—1969	Ellis, J.W.	1968—1972	Jessie (Bay) Vincent	1976—1979		
Aplin, E.F.	1955—1961	Powell, D.	1968	Derek Caswill	1976—1979		
Payne, Mrs R.	1955—1973	Ayson, E.	1968—1973	John Ellis	1976—		
Pickard, Mrs T.H.	1955—1967	Smith, L.	1968—1969	Len Gardiner	1976—		
Welsh, D.	1955—1962	Perry, H.	1968—1972	Terry Hynes	1976—1979		
Irvine, Miss N.	1955	Hart, D.	1968	Frances Massie	1976—1981;		
Omundsen, Miss M.	1955	Gardiner, L.G.	1968—1973		1986—		
Elmore, C.P.	1954—1969	Brady, A.R.	1969—1973	Maurice Millar	1976—1984;		
Galloway	1955—1969	Gault, R.P.	1970—1972	Bruce Spencer	1986—		
James, E.	1956—1965	Hales, P.J.	1969—1973				
Trotter, R.	1956—1961	Watson, A.	1970—1973	Dudley Ward	1976—1982;		
Ward, D.L.	1956—1961	Ross, J.	1969—1973	Graeme Day	1984—		
Day, G.	1957—1961	Weber, I.G.	1969—1973		1976—		
Dyer, E.	1957—1959	Ward, Mrs H.	1969—1971	Jack Egan	1976—		
Rodgers, P.	1957—1959	Brenton Rule, I.	1972—1973	Jim Hampton	1976—		
Hagpton, J.	1958—1961	Caswill, D.	1970—1973	Ron Johnson	1976—1981		
Ingpen, N.	1958—1965	Conway, D.J.	1970—1973	Ted Mead	1976—1981		
Paton, G.	1958—1968	Noble-Campbell, P.	1970—1973	David Millar	1976—1981;		
Martin, W.	1959—1962	Herrington, G.	1972—1973	Bob Trotter	1983—		
Yates, H.	1959—1962	Sinclair, G.	1972—1973		1976—1981;		
Torrance, Mrs A.	1959—1968	Hynes, T.	1972—1973	Gordon E. Herrington	1976—1978;		
Davidson, J.	1960—1962	Morris, R.	1972—1973		1986—		
Berntsen, N.	1961—1972	Herrington, D.	1973	The following people were elected later:			
Jacques, C.	1961—1967	Hansen, A.	1973	David Herrington	1978—1981		
Stephenson, R.	1961—1973		1973	Dr Robin Kirk	1978—1981		

During 1986, the Parish Council was reconstituted. All elders became Parish councillors, and all Parish councillors were required to be ordained as elders. In addition to the people still serving from earlier, the following people became councillors.

Norman Jensen	1986—
Rev Steve Jourdain	1985—
Duncan McNair	1986—
Robert Miller	1985—
Florie Omundsen	1986—
Dawn Reeves	1985—
Glenys Sowry	1985—
Mike Sturm	1985—
Charlie Vaughan	1986—
Les Wills	1986—

Parish Council Chairmen

Bob Trotter	1975—1980
Ted Mead	1980—1981
Rev Lester Simpson	1981—1984
Jim Hampton	1984—1985
Rev Steve Jourdain	1985—

Parish Council Clerks

Maurice Millar	1975—1978
Bruce Spencer	1978—1984
John Ellis	1984—