

## CHAPTER 6 – THE DORMANT YEARS - PART ONE 1910 – 1948

**Table 2: Pastors of Lincoln Baptist Church 1902-1999.**

Pastor	Started	Left	Destination	Reason
R.H. Farland	1910	1910	Cambridge, Waikato, Home Missionary	From Sydenham, very keen. Apathy of the membership
J. Pratt	1913	1917		Pastor Pratt died in the ‘flu epidemic in 1918 after a short illness – <i>NZB</i> ‘a very devout man’
Charles Wolfe	1917	1923	Retirement	Kept church going when it was going to be closed. Age and infirmity
R. Twose	1923 (July)	1924 (June)	Other Christchurch churches	Filling in with the help of trainee students: L Barbour, L. Crampton & B. Eade e.g when sick, as for Greendale.
Clifford Reay (student)	1928 (Nov)	1929 (Feb)	Summer pastorate	Baptisms resulted
A.L. Silcock	1929 (Nov)	1930 (Feb)	Summer pastorate	Good preaching.
W. Flett	1931 (Nov)	1932 (Jan)	Summer pastorate	Baptist College, Auckland
F. Reddell	1935 (Nov)	1936 (Feb)	Summer pastorate	Baptist College, Auckland
E Hobern	1936	1937	Solomon Islands	Mission field
W. Marsden	1941 (June)	1941 (Nov)	Invercargill North	
J. S. Winder	1941 (Dec)	1945 (Mar)		Had to give up on grounds of ill-health
W. Marsden	1944 (Sept)	1946 (Dec)		Resignation

The period between 1910 and 1980 roughly coincides with the second half of Belich’s ‘Re-colonisation’ era (1880s – 1973), but is slightly later. During this period numbers of church members fell from a then apparent peak of 52 in 1910, if it really was as many as that, to a low of 9 in 1928. There were long periods without pastors, when the Auxiliary was requested to provide assistance in ‘furnishing the pulpit’, as it was described. At the beginning of the period most of the founders of the church either had died or moved out of the district. Only the Wolfe family provided a vestige of the foundation era. Charles Storey had moved to Greendale in 1881, and then returned to Lincoln in 1902 and resumed membership. He died in 1911. John Wolfe fell out with the then pastor in 1884 and resigned all his offices, but lived to 1916, although taking no further part in church governance. Thomas Avis Pannett had died in 1889. William Pannett moved to Waddington in 1900. The then senior deacon James Osborne left the district in 1907 and died in 1908. William’s older brother, John Avis Pannett, and his family, left the district in 1910, although no dismissal was sought. At that time it was proving difficult to sustain a pastor financially. After the Reverend George Cox’s wife had died in 1908 his stipend was reduced. When further financial difficulties were being experienced in early 1909 he proffered his resignation and offered to go on ‘on supply’ for other churches<sup>1</sup>. A subsequent church meeting reported the deficit for 1908 as £88-10-9d, which had been paid off by a loan for £100 taken against the manse.

Short term assistance was provided by Pastor Blackie from Sydenham and Pastor R H Harland. Blackie and Cox had known each other for forty years and were both alumni of the Pastor's College. Cox welcomed Blackie, who had spent time in India as a missionary<sup>2</sup>, to Sydenham just as he was leaving the ministry after forty years and he claimed it was his last official act<sup>3</sup>. Mr Cox did not appear to bear any grudge against Lincoln as he participated in the Anniversary weekend with Pastor Harland in 1911<sup>4</sup>

Harland's name first appeared in the *Baptist* as part of a Young Men's Bible Class taking the evening service at Sydenham on 4 August 1907. He gave a most inspiring address, and the reporter said there was a sense of '...deep earnestness, and a feeling that God was in our midst'<sup>5</sup>. Harland worked 'on supply' at Lincoln for 6 months initially and was much appreciated by the young people of the Bible Class and Church. Then he was offered and accepted a new role as Home Missioner to Maori based in Cambridge and Kihikihi, where he was officially welcomed on June 9<sup>th</sup>. Later that year he was back at Lincoln, who gave him a 12 month appointment. He commenced at Lincoln on 1 December 1910. His remuneration was given a £20 grant from the Baptist Union and he was given an extra £10 and free use of the manse<sup>6</sup>. But in April 1913 he resigned from 31 July. He had found the apathy of the church discouraging. "There were too few to form a committee"<sup>7</sup>. He was succeeded by Pastor J. Pratt, who took a stipend of £100. The financial balance for the period 1 December 1912 to 30 November 1914 was £24-4-8½d from an income of £259-16-5½d and costs of £231-11-9d. It was further agreed that meetings would only take place 6 monthly from 28 January 1915<sup>8</sup>,

Pastor Pratt was a baptized believer who had been working amongst Methodist brethren. He had been recognized by the Baptist Union as a pastor. After preaching at Lincoln for ten consecutive Sundays, by a unanimous vote at a church meeting, he was secured for 12 months beginning 2 November 1913<sup>9</sup>. When Alfred North visited as Organizer for the Baptist Union he was made very welcome and observed:

"I greatly appreciate the importance of the maintenance of the work in these smaller towns, and the fidelity of ministers and people in rendering service in them, often under depressing circumstances"<sup>10</sup>.

Pastor Pratt observed in the same issue that it was unfortunate that North's visit occurred so close to the Anniversary as country members were unable to attend twice the same week. He added:

"...We are famous for our Good Friday teas. This year was no exception to the rule. After an enjoyable and successful tea, our Sydenham friends, who rolled up with a full Choir, entertained a full church."<sup>11</sup>

After a year's service Pastor Pratt was asked to continue his services indefinitely, which he agreed to do. His daughter, Mrs. McFarlane, was expressly thanked for her able management of the Sunday School. The enrolment of the Sunday School had more than doubled to 20, which led to some eighty attending the Sunday School Anniversary Picnic celebrations at Isaac Andrew's farm at Ellesmere, which had been reached by train, and then motor, traps and spring dray<sup>12</sup>. The last reference to Pastor Pratt at Lincoln is for the Church Anniversary at Easter 1916<sup>13</sup>. After that he writes to the Editor of the *Baptist*:

"[TO THE EDITOR.]  
Dear Sir,—Will you kindly accept this donation on behalf of the Indian Mission, as a thankoffering to Almighty God, and also to the members of the Lincoln Baptist Church, for the many blessings I received when I was their Pastor? These have placed me in the position of a debtor, so that I shall never be able to repay to the uttermost farthing. This offering is to stiffen my prayers for the prosperity of the Mission,

which I offer every morning and evening.—I remain.  
Yours sincerely, THOMAS PRATT.” (*NZ Baptist*, November, 1918, p.168)

The following month this sad note appeared:

“We published last month a letter from Pastor Pratt, who served our Lincoln Church for two years. He called on us to give a donation for the Indian Mission, and to express his veneration for those of our missionaries whom he had met. We regret to report that Mr. Pratt fell a victim to influenza, and died in the Christchurch Hospital, after a brief illness. He was a good man. and very devout.” (*NZ Baptist*, December, 1918, p. 179)

During the period 1917-1928 the church was held together by Charles Wolfe, but by then he was in failing health due to his age. Lincoln has few references in the *Baptist* in the 1920s. One highlights his role:

“...It will be well for the Baptist denomination to know that Mr Wolfe had, for at least five years prior to the coming of Mr Twose, acted as pastor of our church. Without any remuneration, he has toiled with preaching appointments, social arrangements etc., and has in no small degree been a successful prophet among his own.” (*NZ Baptist*, June, 1924, p. 132)

That would have largely been the period between Pastors Pratt and Twose. Twose was at Lincoln between July 1923 and June 1924. During that period there were three students involved in student pastorships as part of their training. They were Lesley Barbour, Lesley Crampton and B. Eade. After the Twose pastorship there were regular Summer Student Pastorships: Clifford Reay 1928-9, A. L. Silcock 1929-30, and W. Flett 1931-2<sup>14</sup>

In his obituary further reference is made to the crucial role Charles Wolf played during this period keeping a Baptist Church going in Lincoln:

“...Throughout his whole life he...zealously served the cause which he loved with all his heart. Many times he substituted for preachers, and during vacancies in the ministry filled the pulpit himself with much acceptance. One who knew him well has described him as a " hot gospeller." As deacon, Sunday School teacher, and Bible Class leader he gave of his best to the Church, and his home was always open in hospitality for visiting preacher;-A great Christian, a lover of the Bible, a man of prayer, living a consistent life, which was a testimony to the whole district.” (*NZ Baptist*, December, 1938, p. 365)



**31. Lincoln Primary School and Miss Wolfe's house c.1920. Note the undeveloped state of Lincoln township. (Source: L&DHS no. and Kete Selwyn, 103)**

In 1927 the Church reached its Jubilee. It had been opened by the Reverend Charles Dallaston on 25 February 1877, one of his first official duties after he arrived from England. The celebrations were well attended with three hundred attending the public meeting and two hundred people sat down to tea. Friends and old members came from far and wide. The Oxford Terrace connection was maintained with their choir singing and their minister, the Reverend J. Robertson, B.A., preaching the Anniversary sermon. The Sunday School was described as the church's chief source of hope, with "...over thirty eager, intelligent scholars under Miss M. Taylor. If a young man of courage and initiative were installed, success is reasonably assured."<sup>15</sup>

On 14 May 1927 Charles Wolfe appealed to the Auxiliary for help filling the pulpit, then on 2 February 1928 there was a further appeal. The membership had reduced to 9 members but about 20 people were attending services. Then in March there was a deputation to Lincoln, which reported 9 members and 15-20 at services, but still 30-40 children attending Sunday School. A private and confidential note was attached to the deputation's report from Charles Wolfe. He



### **32. Charles Wolfe and Freddie Foot, 1932 (Source: Alec Woodward)**

had advised that adjacent to the church there was a half-acre section owned by Mrs Ann Storey, former wife of Charles, who was by then back in England. The section was to pass to the Church on her death "...provided that services are maintained"<sup>16</sup>. The Auxiliary responded that a Reverend Takle should be paid to conduct services and that economies be practiced. Then on 3 September 1928 Charles Wolfe wrote to Reverend A. W. Stuart, Secretary to the Canterbury Baptist Auxiliary, that the following motion had been passed: "That the Canterbury Baptist Auxiliary be asked to take charge of Lincoln Baptist Church. The church and property in connection with it are free of debt and vested in the Baptist Union of New Zealand"<sup>17</sup>.

The Auxiliary's arrangements were not entirely to Lincoln's satisfaction as evidenced by a letter sent by 6 members protesting at the cost of sending out a student to conduct services<sup>18</sup>. However, they must have continued because subsequent services were supplied by the Combined Bible Classes of the 'Young Men's Bible Class Union' of which the Secretary was then J. Pannett<sup>19</sup>. Further, the deeds for Mrs Storey's section were reported as having been transferred to Messrs J H Pannett and Pratt, presumably the nominated trustees. The church was obtaining a



**33. View of Gerald Street 12 March 1922 showing roof of Baptist Chapel on the right behind the power pole (Source: Smithers, LDHSA no. )**

small rental of £2-10-0d from the section, but wanted to sell it to renovate the church building. A recommendation was made that this should happen.

Then in 1933 the Honorary Secretary of the Home Mission Committee of the Auxiliary suggested, in a letter to Charles Wolfe, that Lincoln should recombine with Spreydon, the successor church to Lincoln Road<sup>20</sup>. Nothing appears to have happened. A year later a further letter from E. P. Y. Simpson about the Canterbury District of the Young Men's Bible Class Union, described how the Baptist activity had aroused the jealousy of the Anglican and Presbyterian ministers in Lincoln because of the young men attending the Baptist meetings<sup>21</sup>. The provision of Lincoln Services was discussed by the Union (13 February 1934), which indicated that the Auxiliary had left the responsibility for Lincoln to the Union, who had to arrange the speakers in conjunction with the Home Missions Committee, endeavouring to send only experienced speakers. So Junior classes were asked to send only senior trained men when it came to their turn to be responsible for the service<sup>22</sup>. On the following 13 March, a Mr Robins, a Lay Preacher, had agreed to conduct services if Lincoln was agreeable, with Bible Class Union arranging transport. The Minute Book also indicates a serious attention to the training of Preachers and to a competitive Preacher's Cup competition<sup>23</sup>.

One of the ways in which the Auxiliary supported churches without pastors was to provide students from the Baptist Theological College undergoing pastoral training as short term pastors over their summer vacation. Over the summer vacation 1935-6 Frank G Reddell was such a pastor at Lincoln. He reported the outcome of the mission work he had led during his student pastorate (See Fig. ). He had not managed to make satisfactory progress with students at Lincoln Agricultural College owing to

“...the exam period and the long vacation. They have now returned and Mr Hobern who is now in charge is taking steps to organise a class there. There should be no difficulty about this...”<sup>24</sup>

Mr Hobern was also the subject of an enquiry to Mrs Mary Wolfe, Charles' second wife, enquiring as to the nature of the relationship between them, because there was a concern if he moved on as to the future supply of students. She replied to the Reverend E. Goring, Auxiliary Secretary, that he was employed for 6 months from January 1936, renewed the following July for a further 6 months<sup>25</sup>.

Prior to the 1930s there appears to have been little contact between Lincoln Baptist Church and the tertiary education institution on its doorstep, the former School of Agriculture, more commonly known as Lincoln College. Incidents had been reported in the mid 1890s when students disrupted church meetings sufficiently to merit a newspaper report in the *Ellesmere Guardian*<sup>26</sup>. Few students seemd to have had a Baptist orientation or desire to worship. For the last twenty years of the nineteenth century nearly two thirds of students were listed as Church of England. Only seven were Baptists<sup>27</sup>.

Lange also reports the foundation of an evangelical group at Lincoln College by 1936, following the visit of Dr Howard Guinness in 1930, to establish an evangelical New Zealand *Intervarsity Fellowship*<sup>28</sup>. Davey attributes this to the efforts of Tasmanian student Ken Hamilton, supported by a local encourager, Mr Russell Fountain of Christchurch. A College History describes Mr Jack Hobern, the local Baptist Pastor, as being very encouraging, and there is seen to be a low key but very supportive attitude from then on between the Lincoln Baptist Church and the evangelical student fellowship<sup>29</sup>. Hobern did not stay long at Lincoln. In December 1937 he is reported in the Auxiliary news that he was giving up the Lincoln pastorate to head for the mission field in the Solomon Islands. After World War II he returns to Lincoln to tell of what had happened in the Solomons during the war, the trials and triumphs of the gospel during the Japannese occupation<sup>30</sup>.

Mary Wolfe, Charles' second wife, had taken over from her husband as the spokesman for Lincoln Baptist Church as he declined. He died in November 1938. He had farmed at Lincoln, Greenpark and Burnham. In his obituary in *The Press* his service on many community orgaisations is noted: Springs County Council, Selwyn Plantation Board, Springston South and Lincoln Domain Boards, Lincoln Cemetery Board, and various school committees. Besdes being a Justice of the Peace, his membership and office holding at Lincoln Baptist Church for 56 yearr was also noted. He continued the tradition set by the founders of the church of maintaning a high level of public involvement in community organistions. The pall bearers at his funeral were C. Adams, H. Howell, G. Gillett, F. Foote and S. Nichol<sup>31</sup>. Freddie Foote provides a connection to the next stage of this account.

Freddie Foote had moved to Lincoln about 1935-6, just after getting married. He was an uneducated man, but keen to become a missionary, which his lack of education prevented. Alec Woodward, who remembered him well, has said he had a stutter, but never when he got in the pulpit!<sup>32</sup> The Footes participation in Lincoln Baptist Church provides a critical link between the first half of the quiescent years up to about 1948 and the second half from then until 1980, from Mrs Mary Wolfe to the arrival of the Mackenzies in 1980.

Mrs Foote (née Condon) picked up some of the administrative roles for Lincoln Baptist Church of writing to correspondents, paying bills and generally keeping the church running, while the Canterbury and Westland Auxiliary attended to more critical issues like supplying the pulpit, with their preaching plan. Also, she took a Sunday School class, continuing the long tradition of the church. In Alec Woodward's words: "She was a bit of a live wire"<sup>33</sup>.



**34. Mission to Lincoln led by Frank Reddell (1935-6), when a student pastor at Baptist Theological College, Auckland. (Source: Lois Irving, who reports that the poster is in her father's characteristic sign writing.)**

In Minutes of 23 May 1938 under the heading 'Lincoln Services' the Secretary of the Young Men's Bible Class Union is instructed to again draw up a preaching plan and advise classes accordingly. However, two years later in April 1940 Mrs Foote is writing intimating that "...on three consecutive Sundays Lincoln had been left without a preacher and the Church members were getting discouraged"<sup>34</sup>. Petrol rationing had be introduced in wartime conditions. In the ensuing discussion it was pointed out that "...Mr Smart had a special license for 10 gallons per month, and the class taking the service should make an early application for petrol"<sup>35</sup>. Nearly a year later a further disruption in services occurred after a student left and Lincoln protested that they were just expected to carry on. Another preaching plan for the year was issued by a Mr Nuttall.

Freddie Foote worked for Button's Poultry Farm in Lincoln initially, and then was a medical orderly in World War II. He was a keen gardener and after the war worked in the grounds at Lincoln College. In the post war rehabilitation era he became entitled to a 10 acre rehabilitation block at Temuka, where the family eventually moved in 1948.

After Charles Wolfe's period there were some six Pastors formally appointed in the period from the mid 1930s to 1960s. They were Pastors Marsden, Winder, Marsden, Jones, Wilson, and Goodchild. There were also several student pastorships. Two names stand out – Les Armstrong, who is listed for both 1941 and 1948, perhaps reflecting intervening war service; and Ray Falla (1951)<sup>36</sup> Besides student pastorships there was also the ongoing relationship with the Bible Class Union and Coloumbo Street Baptist Church





**35. Mrs Foote's Sunday School class in front of the church about 1940. From top Mrs. M. Foote, left to right: Bill Foote, Malcolm Greaves, Mervyn Brown, Nola Jackson, Judy Geddes, Cliffe Foote, David Geddes; kneeling, Billy Geddes, Alistair Moorland, Valery Jackson, ?, ?, Brian Greaves (Source: L&DHS no. ).**

(formerly Sydenham), which went back to the beginning of the twentieth century. That was reinforced by a visit of the Bible Class to Lincoln on its way home from camping at Southbridge in November 1947<sup>37</sup>. That was followed by a 'social' organised for Lincoln by Colombo Street, which was very lively and much appreciated, which led to a service taken by the Young Men's class that December<sup>38</sup>. The Minister of Colombo Street from 1947, the Reverend F.G. Reddell, who had served as a student pastor at Lincoln in 1936-7, was singled out in several issues of the *Baptist*, for his assistance in voluntarily filling the Lincoln pulpit on Sunday evenings from Colombo Street's young people. That fulfilled both a vital role for Lincoln, but also gave valuable training to Colombo's young aspiring preachers<sup>39</sup>. It also illustrated the importance of the on-going role for a major town church to continue to support a small country church.

As there is no Minute book for the period from 1915-1950, the timing of Pastorates and their duration is uncertain. Where possible dates known have been triangulated with pastoral moves reported in the *Baptist*. So where the correspondence suggests there were two Marsden pastorates, before and after the Winders' pastorate, this has been confirmed from the *Baptist*.



**36. Lincoln Baptist Church Sunday School c. mid 1940s. Back row: Mrs Foote, pupils, Pastor W. Marsden. Middle row: Mrs Marsden, pupils, - Marsden. Front row pupils (Source: Alec Woodward).**

The Marsdens were called to Lincoln about June 1941. They were called away from Lincoln to Invercargill North in time to be welcomed in Invercargill on 30 October 1941, when Marsden's honorary ministry was progressing well at Lincoln. The Marsdens were replaced by the Winders. Pastor Stan and Maris Winder had helped with Sunday School, which during the 1940s had about 30 children. Stan also preached in the evenings<sup>40</sup>. One item reported in a note in the Auxiliary file relates to Mr Marsden, the former minister, who had proposed coming to Lincoln again, to take Mr Winders place during his three to five months absent on sick leave. However, on 18 December 1944 Mrs Foote wrote to the Canterbury Auxiliary on behalf of Lincoln. Mr Winders, the Pastor, had tendered his resignation for reasons of ill health. Mr and Mrs Marsden had been asked to continue the work at Lincoln and had agreed to do so. The Church condition at the time seemed much more positive and good attendances were reported but no numbers were provided<sup>41</sup>.

About this time the Woodward family moved over to the Baptist Church from the Anglican Church, which as Alec Woodward described it '...was a bit stuck up'. He believed the Baptists were more friendly and welcoming and less judgemental following his great uncle's suicide and their refusal to allow him to be buried in the Anglican churchyard at Springston. They became significant participants in the church, and James and Mary Woodward were baptised by Pastor Marsden in October 1941. At the 125<sup>th</sup> Anniversary in 2001 the following prayer by James Woodward, written in September 1945 for a weekly prayer meeting in Lincoln Baptist Church, was read by his grandson, James Beck:

“Our loving heavenly Father, we thank thee that we can come here in this thy house and to bring everything to thee in prayer, and to bless and praise thy holy name. and to give thee thanks for all thy love and goodness for thou art (our) heavenly Father and we are thy children.

O God, help us to acknowledge (thee) in all our ways, and to direct us in our paths, keep us pure in heart and in thought, and give us strength day by day to do thy will.

I pray thee that more will get to know our Lord and may they realise that the mercy of the Lord is from everlasting to everlasting upon them that fear Him. Let us remember his great love for us, and for his promises of life eternal, for all those ones who have faith and believe. For the Lord has said, blessed are they that have not seen and yet have believed.

God bless our prayer meetings. We are but a few, but may thy word come to us in power and be received in love for God is love. God bless all thy servants, next Sunday’s service, all our homes and friends, and the sick and to pour out thy blessing upon this thy Church.”<sup>42</sup>



**37. The Foote boys in front of the original manse. c. mid 1940s (Source: Alec Woodward).**

Alec and Shirley, his wife, were baptised respectively in 1957 and 1958 during the Wilson pastorate and became members subsequently<sup>43</sup>.

During World War II and immediately afterwards life was quiet at Lincoln Baptist Church. As Alec Woodward recalls”...nothing much happened...in those days.”<sup>44</sup>

Cliff Foote recalls those days:

“We as a family of six lived in the church manse on the west side of the church grounds. I was privileged to have been brought up in a Christian home. As I reminisced with my Mum in Christchurch last Friday we had some good laughs together. Mum is over 91 years old now and sends her greetings to you all.



**38. Jim and Alec Woodward standing outside the Church in the mid 1940s (Source: L&DHS no. ).**

My vivid memories go back to the time when Dad had to go as a soldier to World War 2. During the war to hold church at 7 p.m. all the windows had to be covered on the inside with a black building paper with only a few lights on inside no lights on in the streets – fear of the Japanese planes invasion. Search lights all through the skies we children thought it was all fun.

The preachers often came from Christchurch or we would have student pastors, I am not sure who preached during the war time in the evenings. Sunday School help would also come from the City. Names like Mr and Mrs Marsden the milkman from Linwood he played his small accordion Mr and Mrs Stan Winder from Christchurch Mr Ross Beadle Mr Les Armstrong and others assisted.

The Sunday School concerts and Anniversaries also went well with many laughs and crowds filled the little church. My Mum was good at getting up concerts and singing groups. Along with my Mum and Dad I remember people like Mr and Mrs Woodward Mr and Mrs Gillett Dear old Mrs Wolfe Mrs Pratt Mr and Mrs Banks. Dear old Mr Greaves with his little Austin 7 and others that put a lot of effort into the work.

I well remember Sunday School days with my two brothers and sister Graham, Bill and Freda. Alec and Jimmy were close friends, Jean, Malcolm and Bryan Greaves Maree Birch and her sisters Merv Brown and Beverley were close friends. The Morland family the Geddes girls and even Donald Cameron came sometimes.

My brothers and I along with Dad would mow the church lawns and keep the grounds very tidy. Us boys would even clean up the Port wine out in the Vestry after the communion services while the church fellowship were out the front we would be out the back cleaning up the wine. Naughty little boys we were. After the war the old ladies would come to church with kerosene lanterns and leave them going in the porch, we would come along and blow their lanterns out. The singing of the old hymns still ring clearly in my mind and heart these along with the Sunday School lessons and the many memory verses left a permanent impact on my life .

I well remember the night January 28<sup>th</sup> 1948 it was a really wet night the rain was pelting down on the church roof. Dear old Mr Rogers from Christchurch was the guest speaker he talked about Heaven and Hell and stamping his fist on the pulpit above the sound of the rain he cried out “If the Lord Jesus comes back again tonight and you do not know him as your Saviour you are going to hell.” Well I certainly had the hell frieghten out of me that night as an 11 yr old boy and my brother Bill 9½ yrs old both of us gave our lives over to Jesus as Saviour. Too wet and uncomfortable to go down the shoot that night. I thank my God because that was my first encounter with Him and down through the years I thank Him for His grace and mercy to include even me.”<sup>45</sup>

Freddie Foote’s ‘pastorate’ is only documented in the Centennial Thanksgiving Service programme<sup>46</sup>, so it may have been rather informal, but would have ended when he took up his rehabilitation block at Temuka in 1948. In October 1948 the Canterbury and Westland Baptist Association, which Freddie Foote had been attending on Lincoln’s behalf, placed on record their appreciation of Mr and Mrs Foote’s long and faithful service in the church, as they formally farewelled them. The Footes become members at Timaru Baptist Church in November 1949<sup>47</sup>.

During this period Lincoln Baptist Church continued to have an operating Sunday School, which often had more pupils than there were adults attending services. Mrs Foote had been a valued teacher. The annual programees did not change much from year to year in structure although the venues for anniversaries and prize givings changed. Another change was the combination with othre Sunday Schools for outings, such as with North New Brighton Baptist Sunday School to Coes Ford in 1949<sup>48</sup>.

One final point should be made about this period in Lincoln’s history. In the *Baptist* for March 1948 there is a somewhat enigmatic comment about Lincoln’s young people –

“...We miss our young people from the services and look forward to the restrictions being lifted, then we can re-open the Sunday School and have the young people worshipping with us again...”  
(p. 74)

This appears to be a reference to the Polio Epidemic of the year 1948, when schools were shut to arrest the spread of the paralysing disease<sup>49</sup>. A Sumner excursion for the Lincoln Sunday School Classes and their parents, which followed almost immediately early in March was allowed to proceed, suggesting that the major fears of the epidemic were over<sup>50</sup>. There were two busloads of children and parents who experienced a most enjoyable day at the beach.

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1. Lincoln Baptist Church Minute Book 1776-1915, Church Meeting, 17 March 1909.
  2. *Otago Daily Times*, 8 September, 1908, p.3. Lecture on India by H.G. Blackie, who had spent eight years there as a Baptist missionary.
  3. *New Zealand Baptist*, August, 1909, p. 399. While Cox said it was his last official act in the ministry he had offered himself ‘on supply’ to help out with churches without ministers. Riccarton was first to take him up, but he then took time off to get married again to Roanna Lambert, a widow of Dunedin. He continues his supply work and also sets up in business in his previous occupation providing artificial limbs and was Anatomical Mechnician to the New Zealand Government, as well as New Zealand representative of A.A. Marks of New York, the world’s largest manufacturer (*NZ Baptist*, February 1911, p. 42; January, 1913, p. 15). Cox outlived his second wife and lived until 1929.
  4. *New Zealand Baptist*, May, 1912, p.96.

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5. *New Zealand Baptist*, September, 1907, p. 240.
  6. *Ibid.*, Minutes of Church Meeting of 13 November 1910.
  7. *Ibid.*, Minutes of Church Meetings of 23 November 1911 and 27 August 1912.
  8. *Ibid.*, Minutes of Church Meetings of October, 1913, and 28 January 1915.
  9. *New Zealand Baptist*, January 1914, p. 19.
  10. *New Zealand Baptist*, Organiser's Notes, Alfred North, May 1914, p. 93.
  11. *Ibid.*, p.96.
  12. *Ibid.*, January, 1915, p. 16.
  13. *Ibid.*, June, 1916, p.120.
  14. *Ibid.*, February, 1929, p. 60; March, 1929, p. 90; April, 1930, p. 130; December, 1931, p. 389.
  15. *Ibid.*, July 1927, p. 207.
  16. Canterbury Westland Auxiliary, Correspondence re Lincoln 1919-1944, found in archives of Oxford Terrace Baptist Church, held in Christchurch Public Library. File Z Arch 63.
  17. *Ibid.*
  18. *Ibid.*, Letter dated 7 October 1928.
  19. *Ibid.*, Report of a further deputation to Lincoln, 15 May 1930.
  20. *Ibid.*, Letter dated 8 December 1932.
  21. *Ibid.*, Letter dated 28 December 1932.
  22. *Canterbury Young Men's Bible Class Union*, Minute Book 1933-1947. Archives of Oxford Terrace Baptist Church, Z Arch 63, New Zealand Research Centre, Christchurch Public Library.
  23. *Ibid.*
  24. *Ibid.*, Report dated 17 February 1935.
  25. *Ibid.*, Letters dated 19 September 1936 and 21 September 1936 respectively.
  26. *Ellesmere Guardian*, vol. XVII, Issue 1737, p.2. 11 April 1896. *Papers Past* .
  27. Davey, Sally (1995) *History of Lincoln College*. The College, Lincoln, Canterbury, New Zealand. Manuscript held by Lincoln College Library, p. D13.
  28. Lange, Stuart M. (2013) *A Rising Tide – Evangelical Christianity in New Zealand 1930-1965*. Dunedin: Otago University Press, p. 46.
  29. Davey, Sally (1995) *History of Lincoln College*. The College, Lincoln, Canterbury, New Zealand. Manuscript held by Lincoln College Library.

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30. *New Zealand Baptist*, December 1937 and August 1946.
  31. Obituary, *The Press*, 10 November 1938
  32. Taped interview with Alec Woodward, 1 November 2005.
  33. *Ibid.*
  34. *Ibid.*
  35. *Canterbury Young Men's Bible Class Union*, Minute Book 1933-1947. *Ibid.*
  36. *New Zealand Baptist*, December, 1941, p. 369; March, 1948, p. 74; February, 1951, p. 58.
  37. *New Zealand Baptist*, March, 1948, p. 74.
  38. *Ibid.*
  39. *New Zealand Baptist*, 1948: May, p. 166; June, p. 167 & 169; December, 361.
  40. *Ibid.*
  41. Letter of 18 December 1944, Mrs Foote to Canterbury Auxiliary. Canterbury Westland Auxiliary, Correspondence re Lincoln 1919-1944, found in archives of Oxford Terrace Baptist Church, held in Christchurch Public Library. File Z Arch 63.
  42. *Lincoln Baptist Church Newsletter* for 125th Anniversary, 30 September 2001.
  43. *Ibid.*
  44. *Ibid.* confirmed by list of members in LBC Minute Book, 1950-1972.
  45. Letter from Cliff Foote to Shirley Woodward at the time of the church's 125th Anniversary in 2001, part of *Welcome to Lincoln Baptist Church - Celebrating 125 years 1876-2001*. September 30th 2001.
  46. *1876-1976 THE LINCOLN BAPTIST CHURCH – Centennial Thanksgiving Service*, Sunday, 24 October 1976.
  47. *New Zealand Baptist*, November, 1949, p. 347.
  48. *Ibid.*, April, 1949, p. 118.
  49. 'Epidemics', *Te Ara – the Encyclopedia of New Zealand*, downloaded 25 July 2016 from: <http://www.teara.govt.nz/en/speech/27773/home-schooling-1948>; and [Home schooling, 1948 – Epidemics – Te Ara Encyclopedia of New ...](#), downloaded from [www.teara.govt.nz/en/speech/27773/home-schooling-1948](http://www.teara.govt.nz/en/speech/27773/home-schooling-1948).
  50. *New Zealand Baptist*, June, 1948, p. 169.