

CONTENTS	i
ACKNOWLEDGEMENTS	ii
FOREWORD/INTRODUCTION	iv
CHAPTER 1 - PRE-EMIGRATION	1
CHAPTER 2 – THE JOURNEY OUT	10
CHAPTER 3 – LIVING IN EARLY CANTERBURY	16
CHAPTER 4 – PLANTING AND CHURCH GROWTH	28
CHAPTER 5 – FURTHER DEVELOPMENT	38
CHAPTER 6 – THE DORMANT YEARS – PART ONE 1910-1948	59
CHAPTER 7 – THE DORMANT YEARS – PART TWO 1949-1978	74
CHAPTER 8 – THE MACKENZIE YEARS 1978-1989	84
CHAPTER 9 – THE POST MACKENZIE YEARS: REBUILDING, EARTHQUAKES AND THE PETERS’ PERIOD 1990-2018	109
CHAPTER 10 – THE FUTURE IN A RAPIDLY GROWING LINCOLN IN THE 21st. CENTURY	135

ACKNOWLEDGEMENTS

Kim Peter's encouragement for a historical component for the 125th anniversary of Lincoln Baptist Church set me off on a very enjoyable journey into Baptist Church History and the history of some of the earliest European settlers in the Lincoln district of Canterbury, New Zealand. That journey started in 2001 when I had but a few weeks to make sense of 125 years of the church. Now after 140 years I have gathered a lot more material, especially photographs, but also firsthand accounts of what happened. I have put these together in 'A History'. I do not claim it is the last word as I am regularly discovering other things that I did not previously know or had forgotten. Also, I have written this from an Anglican evangelical cultural perspective, although we have been members of the church since 1980, benefitting from the 'open' membership clause of the church's constitution. So the church has been observed from something of an outsider's perspective and seen 'warts and all'. Although quite a lot of this research benefitted from my academic position at Lincoln University, looking back I am surprised how much.

My first acknowledgment must be to Lincoln University for the encouragement to research, which has come naturally to me since I was about 11. Lincoln University gave me good basic research resources – encouragement, a good library, access to the internet, the chance to travel. In 2004 I received an anonymous email about a conference at the University of Avignon in France about the history and commerce in wine. This provided an opportunity to showcase my work on the history of wine in Canterbury, but it also provided a chance to visit my recently widowed father in Kent, across the Channel. While there we also had chance to visit the Lewes area in neighbouring Sussex, the home of the Pannett family who were critical to developments at Lincoln. I did a strange trade with John Lay, my manager, at that point. I agreed to examine ECON 211 Land Economics, my original Cambridge degree subject, if he helped fund my trip to the conference where I would present a paper. Some of the research for that eventually became a case study of land development in the Lincoln area in the nineteenth century for ECON 211 focused on the Pannetts' farms, which Cedric Croft asked me to explain to the class in later years. Henry Pannett's land eventually became the main part of Lincoln's extensive campus.

I must also thank Bryan Pannett of Wellington who gave me full access to his Pannett family history. From my farming knowledge I was able to make sense of agricultural matters he did not understand. We had many profitable exchanges. Then I must also thank the many archivists and librarians who have contributed to this research, in particular those of the George Forbes Library, Lincoln University, especially Shiona McCartin for help with interloans; also the staff of the Document Centre, Canterbury Museum; Baptist Union Archives, Carey College, Auckland; the Sussex Record Office, Lewes; and of the New Zealand Centre, Christchurch Public Library.

Neville Moar, a friend and fellow local historian of over 35 years, unfortunately died before this work came close to completion, but his *Fitzgerald's Town* was an inspiration. He encouraged me in what can be a lonely field. I must also acknowledge Lincoln & Districts' Historical Society for their photographic archive of early Lincoln and its people.

Another valuable source was the Richards family of Ohio, U.S.A., descendants of the Reverend Edward Richards and Mary Pannett Richards, who furnished me with a copy of their ancestor's memories of growing up in the Lincoln area in the third quarter of the nineteenth century. That is one of the few firsthand accounts of family and Baptist church life in that period. Similarly, Alec Woodward recalled his family's involvement with the church, the Foote family, and he provided previously unseen interwar photographs.

Alistair and Alison Mackenzie shared with me their memories of their call to Lincoln and how what they were looking for and what Lincoln wanted were so clearly matched they believed it was God's plan for them. They also lent me their documentary and photographic resources for the period 1980-1989, 'The Mackenzie Years' and gave me further encouragement.

Finally, I want to thank Rita, my wife, who accompanied and fed me throughout this research journey, and who has experienced with me the ups and downs of normal Baptist church life in New Zealand over the last 36 years. Our joint memories of this time have been triangulated with other sources to ensure that this account is not just a Tipples' view of what happened.

Rupert Tipples,
Springston,
25 September 2016.

Postscript to final 2019 Edition

This final edition took account of the many new photos and pieces of information revealed by the 140th Anniversary in 2016 and made several corrections to the original text. It has taken a further two years to complete, which has taken it to the end of Kim Peters ministry at Easter 2018. Any mistakes or misattributions in this history are the sole responsibility of the author.

Rupert Tipples,
Springston,
28 February 2019.

FOREWORD/INTRODUCTION

New Zealand's past since European settlement may be presented as passing through three eras (Belich, 2001). The first was the period of *Progressive Colonisation*. Belich describes it as: "...the fastest form of societal reproduction the world has seen". The neo-British population of New Zealand grew from 2000 in 1840 to about half-a-million in 1882. They were "...optimistic, robust and dynamic, as well as ruthless", but the rapid growth had bubble characteristics and in the 1880s it burst so that the pace of change slowed dramatically¹.

The second era was one of *Recolonisation*. Increasing independence of Britain was replaced by closer links, particularly of the protein industry built on exporting huge quantities of frozen meat, cheese and butter to Britain. Economic benefits ensued but were balanced by casualties in two world wars. Being collectively subordinate to Britain was balanced with individual superiority at rugby and in war. This second era lasted from the 1880s to 1973 when as Belich puts it: "...Mother Britain ran off and joined a Franco-German commune".

The third era Belich describes as *Decolonisation*, which began in the 1970s and continues to the present. This era has been facilitated by modern developments, such as the Jumbo jet, television, faxes, email, the internet and most recently social media, which have overcome the tyranny of distance and its consequence, isolation. Now Belich says is the epicentre of one of the greatest systemic changes in New Zealand history.

The history of Lincoln Baptist Church follows these eras. At the end of the era of *Progressive Colonisation* the church is established and goes through rapid growth and relative influence up to about 1910. Then follows a period of marking time which corresponds to the second era, which I have called the dormant years. That ends slightly later than Belich's second era, when the third phase begins with a renewal of the dynamism of the early church at Lincoln around 1980. The history which follows is organized around these three eras. It begins by setting the township of Lincoln in its colonial and migratory context, provincial Canterbury in Victorian New Zealand.

Then the focus shifts to the role individuals can have in furthering God's plans. The life of Thomas Avis Pannett, one of the first Baptists in Canterbury is recounted. His family's story is closely associated with the founding and development of the Baptist church in Canterbury and more specifically at Lincoln. Writing the history around one individual and his family is to give readers "...an easy to follow narrative thread"², using original writings and recollections of the period whenever possible. The second era picks up the story after these initial years of the church. After an initial flurry of activity and growth, the second era is one of relative stagnation. Then the third era is marked by a relaunching of the church in 1980 from its near moribund situation.

Much of the initial period can be described from contemporary archive sources. The second era is not as well served by archive sources. No Minute books exist for the period and secondary sources have to be relied upon. It was also a period with only intermittent ministers and a lot of temporary preaching arrangements. During this period of dormancy the church was kept going by a small number of dedicated adherents. Then when the third era begins the structures are all in place for the revitalised church to be re-launched in a rapidly growing Lincoln community, with its own university, research institutions, and a potential world-wide impact. Sources for the third era are more complete, with surviving minute books, written accounts from former members of the church at the time of the 125th anniversary celebrations, and oral accounts from current members. The author and his wife joined the church just after the re-launching and have lived through most of the current era. Throughout a social science strategy of triangulation is used. Explained simply this means that one mention or piece of evidence of something is only a possibility, two mentions or sources is a probability, and three mentions or sources is a relative certainty.

-
1. Belich, James (2001) "Presenting a Past". Paper presented to the *Catching the Knowledge Wave Conference*, 1-3 August 2001, Auckland, p. 1.
 2. McAllister, Janet (2004) "The perils of Cornish church-going", *Listener*, 21 August 2004, pp. 44-45.