

JUBILEE MEMORIAL VOLUME

OR

FIFTY YEARS

OF

PRIMITIVE METHODISM

IN NEW ZEALAND.

A Series of Historical and Biographical Sketches,

FROM THE ESTABLISHMENT OF PRIMITIVE METHODISM IN THIS
COLONY TO ITS JUBILEE YEAR, 1888-4.

COMPILED BY INSTRUCTION OF THE CONFERENCE.

NEW ZEALAND:

PUBLISHED FOR THE PRIMITIVE METHODIST BOOK DEPOT,
WELLINGTON.

MDCCLXXXIII.

FIFTY YEARS Of Primitive Methodism in New Zealand.

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PREFACE

This book owes its existence to a desire to perpetuate the memory of those pioneer ministers and laymen who founded the Primitive Methodist Connexion in different parts of this Colony. The Conference of 1893 showed its approval of the desire by authorising the publication of a Memorial Volume in connection with our Jubilee Celebrations.

In compiling the work the lives of those pioneers were found to be so interwoven with the growth of the Church that the book naturally grew into a history. The Editors have spared no reasonable pains to secure reliable information; but, owing to the limited time at their disposal, and the fact that for so many years no Connexional periodical was published, omissions may have occurred. These can easily be remedied, however, in a second edition.

While the book has been going through the press a new Electoral Act has been passed by the Colonial Legislature, which has conferred the franchise upon the women of New Zealand. This Act received the Governor's signature on September 19th.

The Editors desire to acknowledge the kindness of the Circuit ministers and many friends in this Colony, also the courtesy of Miss Ward, of Sydney, and the Revs. Joshua Smith and C. Waters, of Australia, for valuable information supplied.

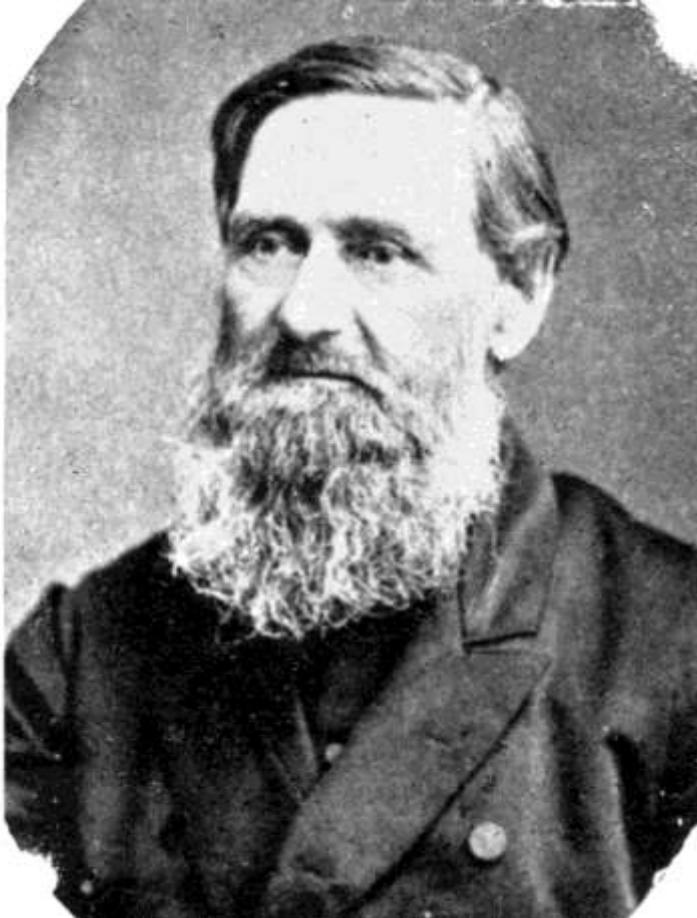
Reference has been made for information to the following works: The Connexional Histories, by Petty and Kendall; Rev. J. Buller's "Forty Years in New Zealand;" Rev. R. Ward's "Life Among the Maoris;" Mr. B. Wells' "History of Taranaki;" Moss's "History of New Zealand;" the "New Zealand Official Handbook, 1892;" Willis's "New Zealand Illustrated," etc.

The work has been somewhat hurriedly prepared, amidst the constant and varied "claims of busy city pastorates, with a view to place it in the reader's hands at the commencement of the Jubilee Year. The Editors send it forth in the hope that it may stimulate personal piety and Christian enterprise, and still further extend the interests of our Church in this Britain of the South.

The profits arising from the sale of the book will be devoted to the Church Loan and Extension Fund.

In condensing the table on page 25 from the Government statistics, 1,416 Catholics undefined, 56 Greek Church, and 150 Catholic Apostolic have been included under the general term "Catholics."

JAMES GUY.
WILLIAM S. POTTER.
AUCKLAND,
November, 1893.



OUR PIONEER MISSIONARY
(Rev. ROBERT WARD)

PART I - INTRODUCTION.

CHAPTER I — NEW ZEALAND.

I. DISCOVERY.

A century and a-half ago New Zealand was practically unknown to the civilised world. Before that time hardy voyagers had sailed into the great Pacific, and reported that in its southern latitudes there was a strange land, with lofty mountains and rugged coast line, inhabited by a fierce and stalwart race. Of these early voyagers little is known. They were in all probability either Spaniards or Portuguese: the two great naval powers of the period. Their acquaintance with the islands appears to have been very slight. One William Bleau, a Dutchman, who died in 1638, published an atlas, in which he showed an indistinct coastline, with the name against it, "Zealandia Nova"—a significant hint of the limited knowledge which those early navigators had of these fair isles.

The first visit of which we have an authentic record is that of a Dutchman, named Tasman, who, under a commission from Van Diemen, the Governor of the Dutch East India Company, sailed on a voyage of discovery, from Batavia, in 1642. Tasman had command of two small vessels, the "Heemskirk" and the "Zeehaen". He appears to have made the coast of New Zealand at Cape Foulwind, on the west coast of Nelson. Coasting to the northward, he entered Tai Tapu, in Cook Strait, and dropped anchor at sunset on the 18th of December of that year. In the dusk of the evening two Maori canoes came towards the ships. Tasman's journal says, that the natives "called to us in a loud, strong, rough voice; what they said we did not understand; however, we called to them again in place of an answer. They repeated their cries several times, but did not come near us;" and the careful sailor goes on to say: "Guns were ready prepared, and small arms for an emergency, and strict watch kept." The weapons were not wanted that night. On the following day seven canoes, well filled with natives, pushed off from the shore and surrounded the "Heemskirk" Tasman, apprehensive of danger, sent a boat from his own ship to warn the captain of the "Heemskirk". As the boat was passing between the vessels the Maoris suddenly paddled towards her, killing several of the crew and wounding another. They dragged the dead body of one of the sailors into their canoe, and carried it in triumph to the shore. Tasman wanted provisions, but, fearing attack, weighed anchor and put out to sea, whereupon a crowd of canoes pushed off from the shore, with war songs and shouts of defiance. The ships turned upon them, and fired a volley from their guns. A number of the Maoris were killed, and the rest fled terror-stricken to the shore. The scene of this bloodshed was called by Tasman Massacre Bay. Leaving the Middle Island, Tasman sailed northwards, sighting Mount Egmont, and a cape, which he called Maria Van Diemen, after the daughter of the Governor of Batavia. He also sighted some islands, which he named the "Three Kings." To the largest of these a boat was sent for provisions; but the sight of "thirty-five natives, of large size, taking prodigious long strides, with clubs in their hands," recalled their previous experience, and the boat's crew returned to their ship

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without landing. Tasman left the new land with an unfavourable impression of its inhabitants; and, with his departure from its hostile shores, New Zealand, for a century and a-half, was lost sight of.

There are accounts of other voyagers after Tasman, some of which are doubtful. To Captain Cook belongs the honour of having brought New Zealand fully under the notice of the civilised world. His first visit was paid in the ship "Endeavour", which he anchored in what we now call Poverty Bay, on the 8th of October, 1769. Cook landed at the Turanganui River, close to the present town of Gisborne. The natives rejected all attempts at peaceful intercourse, and in a melee which occurred one of them was shot. Wishing to avoid further hostilities, Cook sailed away, calling the place Poverty Bay, on account of the churlishness of the natives. Nothing daunted, he communicated with the shore at a place further north. There he found the natives friendly, and was able to obtain abundant supplies. This fact he duly notified to the world, by calling the place the Bay of Plenty. He has also left other traces of his visit, whilst his name has been given to the waterway between the North and the Middle Islands. Mercury Bay was so called because he landed there for the purpose of observing the transit of Mercury. Queen Charlotte's Sound he named after the consort of King George III. On the 30th of January, 1770, Cook erected a flagstaff on a hill overlooking the sound, and, after hoisting the Union Jack, took formal possession of the country in the name of the King of England. Between 1769 and 1777 Cook paid five visits to New Zealand, and thoroughly surveyed its coasts, and opened up friendly communications with the natives. He fully appreciated the value of the islands as a future colony of Great Britain, and published complete accounts of his discoveries, which awakened a great interest in the new country amongst men of science and merchants in England. Schemes of colonisation were formed, but they came to nothing". In 1788 the islands were spoken of in the British Parliament as suitable for a penal settlement; but the idea was given up because of the savage character of the natives.

Cook's intercourse with the Maoris was usually of a friendly character; although, on the occasion of his second voyage, nine men belonging to the "Adventure" were killed and eaten by the natives of Cook Strait. Other voyagers were not so fortunate as he, and the islands soon gained an unenviable notoriety on account of the ferocity and bloodthirstiness of the inhabitants.

In May, 1772, Marion du Fresne, a French navigator, anchored his two ships at the Bay of Islands. The natives gave their visitors a cordial welcome, and treated them very kindly for about five weeks; but on the 12th of June they attacked the French, and Du Fresne and twenty-eight of the party were killed and eaten. It seems that a boat's crew had violated the sacred places of the tribe, and the sacrilege had to be atoned for by the lives of the strangers. Similar atrocities, around the coast, inspired other voyagers with such a dread of these cannibals that they kept a respectful distance from the shore. Dr. Thompson says: "It is difficult to convey an idea of the terror in which the New Zealanders were held about this period. Sailors groaning under scurvy, and in

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sight of a country covered with vegetables, the specific for that dire disease, preferred toothless gums to contact with cannibals."

II. PIONEERS.

The British Government constituted the Colony of New South Wales in 1787. The first use to which the new Dependency of the Crown was put was that of a penal settlement; and steps were speedily taken to relieve the congested condition of the English prisons. The first party of convicts arrived in Botany Bay on the 18th of January, 1788, under the command of Governor Phillip; whence they afterwards removed to the magnificent harbour which we now call Sydney. This was the commencement of settlement in New South Wales. As the country became better known, enterprising citizens of good repute also came out from the Old Country to try their fortune under sunnier skies; and, as population increased, commerce developed. The chaplain of the settlement was the Rev. Samuel Marsden, of whom we shall hear more further on.

Intercourse between New South Wales and New Zealand was established in 1792. A Sydney sealing vessel, the "Britannia," left a party of Europeans at Dusky Bay to get seal skins, while she went on to the Cape of Good Hope. These were the first Europeans who were located in the country. The "Britannia" returned for them at the end of a year, during which time the sealers had fared well at the hands of the natives. Other sealers and whalers followed, and an occasional vessel called for spars, and in this way New Zealand was opened up to intercourse with other nations.

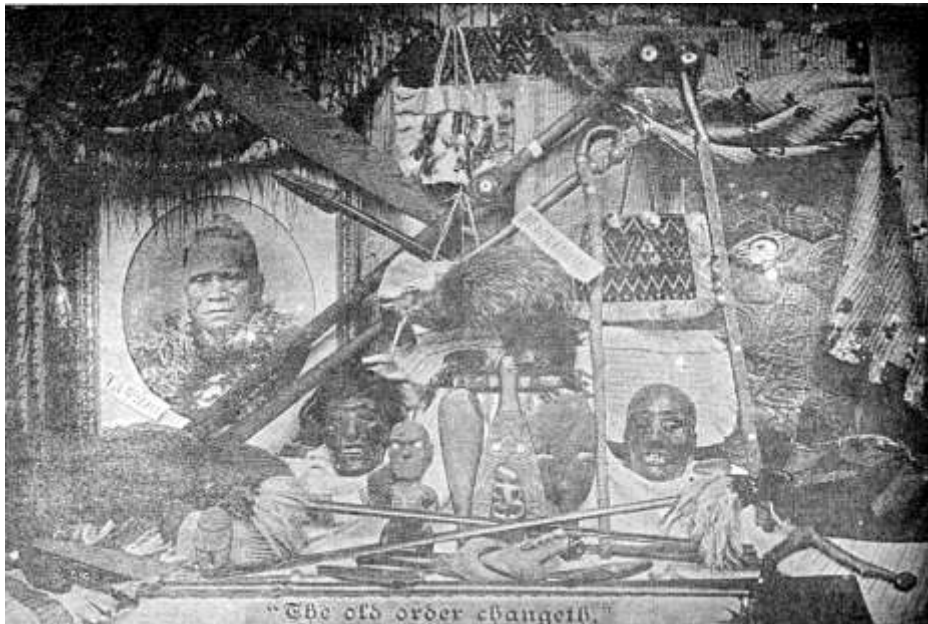
Free from the restraints of government—though formally a portion of the Colony of New South Wales—New Zealand offered a refuge to those who loved a wild, reckless life; and in course of time sailors left their ships and took Maori wives, built their huts, and hunted the whale or caught the seal, in readiness for the ships which came to take their oil and skins to Sydney. The settlement of Kororareka, at the Bay of Islands, became the favourite resort of the whalships, and in 1838 there were several hundreds of white men residing there.

III. THE MAORIS.

These first European settlers found themselves surrounded by social conditions which presented many novel features, and a few words about their Maori neighbours may not be out of place here. New Zealand is not the original home of the Maoris, like ourselves, they are emigrants. According to their traditions, their ancestors came from Hawaiki, between five and six hundred years ago, in thirteen large canoes, at different times. The names of these canoes, of the chiefs by whom they were commanded, and the places where their crews landed, are all carefully preserved, and from these ancestors different chiefs and tribes trace their descent. In cases of dispute about their tribal rights to land, there are three sources of title—conquest, transfer, and descent. The best title by descent is that which the claimants can trace up to one of the original canoes, and this has often been done.

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The new arrivals found the country inhabited by a less warlike race, called the Moriori, of whom a small remnant is now to be found at the Chatham Islands. These they speedily conquered. Whence the Maoris came is not absolutely certain, but their language, from its similarity to that of the Sandwich Islanders, points out that locality as their probable home. They brought with them the kumara, the hue, and the dog.



MAORIDOM

The Maoris had a fine physique. As a rule, the men were tall, well formed, and muscular, and the chiefs were of imperial bearing. The practice of tattoo was universal in the early times, but it is now going out of fashion. They had no written language until it was given to them by the missionaries. The nearest approach to it was a notched stick, called the "generation board", by which the Tohungas, or wise men, transmitted the names of successive chiefs, etc. They were, nevertheless, great orators, and their orations were embellished with poetry, and legend, and myth, of which they possessed a great wealth. Their moral sense was grossly perverted, and their religious ideas were superstitious. What forms of worship they had is not very clear, but on certain occasions propitiatory sacrifices—sometimes human—were offered to their gods. The law of tapu was enforced with rigour, and no one could evade its authority. To tapu means to set apart, or to make sacred. There is no doubt that ignorance of this law of tapu, as well as wanton violation of it, on the part of the earlier visitors to these islands, led to some of those fearful atrocities which stain the early annals of New Zealand. The Maoris were not destitute of strong domestic feelings; but polygamy was common, and infanticide was frequent in the case of female infants. The male children

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were generally saved, because they would become the future warriors. Slavery was an institution of long standing. The slave was the absolute property of his master, who could take his life at his pleasure, which he often did. In the olden times, when a chief died, his slaves were killed, that they might attend his spirit in the world of the dead.

Births, marriages, and deaths were great events with the Maoris, as with ourselves. At the birth of a child there was great rejoicing, particularly if it was of high rank in the tribe. In connection with birth there was a custom of tapu which bore a striking resemblance to Levitical usage. The place of birth, and every person and thing connected with it, was tapu, and for the time separate from all things common. "When the child was eight days old the parents and friends gathered together, by some running stream, for the ceremony of Tohi". A priest dipped the child in the stream, or sprinkled water over it with a branch of a tree, and gave its name, at the same time using some form of invocation, in which he dedicated him to the god of war. Marriage was consummated without ceremony, and personal inclination often had to give way to tribal considerations. If betrothal did not take place in childhood, a marriage between two young persons was not an easy thing. Every one of the girl's relations had their say in the matter, and frequently the young people, chafing under delay, would elope to the bush, and hide there until time had softened the anger of their friends. The Maori maiden had the advantage of her white sister, inasmuch as she could commence the courtship without any loss of propriety. The token was *ropa*, or squeezing the hand. "Adultery was punished with death." Death was a thing of gloom to the Maori; but he met it bravely, whether it came by sickness, or accident, or amid the horrid din of the battlefield. A corpse was tapu, and all that had anything to do with it were brought under the same ban. Before burial, a *tangi* was held over the remains, and in case of the death of a chief this was a most important function. A great feast would be prepared for the entertainment of visitors, and the time would be occupied alternately in rehearsing the deeds of valour of the dead and in bewailing his death. There were various modes of burial, but in each case, after decomposition was completed, the bones were exhumed, and scraped, and painted red; they were then deposited with great ceremony in some lone cave or other appointed place of sepulchre.

Maori life was not all stern fighting; it was relieved at times by various expressions of goodwill, such as friendly visits, feasting, and the exchange of presents. In all these cases there were customs which were strictly observed. When they came near to a village, on a journey, they sounded a note of warning on a shell, that they might not take the people by surprise. They spent days in social festivities. There were games for the young, whilst those of riper years indulged in oratorical display, and formed their schemes for hunting or for war.

The old Maoris were not lazy. Much work was left to the women; but the men cultivated the *kumara* and other foods, made their weapons, fished, and carved in bone and wood those works of art whose grotesque beauty, and hideous ugliness, still excite our astonishment, when we remember the rude nature of their implements. At the present time the Maoris are not to be found in large numbers together; Christian

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civilisation has made life more sacred; but in the early times they congregated within or near their paha. Their best houses were well and strongly built, and were frequently ornamented with a great profusion of carved woodwork. The native flax furnished abundant material for their clothing and fishing nets, and some of their cloaks and mats are marvels of skill and patience. New Zealand is not rich in native fruit—there are a few edible berries but the fern root formed, with the kumara, a staple article of food. Captain Cook conferred a lasting benefit by introducing the pig and the potato.

The form of government under which the Maoris lived was patriarchal. The tribes were subject to their own chiefs, and, under ordinary circumstances, each tribe managed its own affairs; but when some great crisis arose the whole of the tribes combined to make common cause. Chieftainship was hereditary; the highest in rank were the eldest sons descending in a direct line from the chiefs who came from Hawaiki. Mighty though the chiefs were, they could not declare peace or war without the consent of the tribe. Their land laws anticipated the suggestions of some of the agrarian reformers of our own day. "Rights in landed estates were vested in the chief, but not in him alone." "Every one had a right to cultivate some soil for himself, provided he did so in agreement with public opinion, and the law of tapu." Not a foot of land was without a claimant. The eldest son of a chief inherited his title and estate, and the divisions of land were carefully maintained. There was a rough administration of justice according to the principle of retaliation, "an eye for an eye, a tooth for a tooth," and in the council everyone had a right to give his opinion. A wrong done to one person by a member of another tribe was resented as an injury to the whole tribe; and utu, or satisfaction, could be demanded of any member of the offending tribe whom the offended might choose to select.

The war customs of the Maoris were marked by savage ferocity. With them war was a life-long passion. They were trained to it from childhood, and in the earlier times they were seldom without a pretext for strife. Blood feuds were common, and were handed down from father to son. They had a proverb, "Land and women are the roots of war." Before engaging in combat they danced the war dance. With hideous veils they worked themselves up into a frenzy of passion, and, maddened with rage, rushed on each other to mortal conflict. The most horrible cruelties were inflicted on the vanquished. They drank their blood while it was warm; they cooked their bodies and ate them; and they preserved their heads as trophies of their fiendish carnage. The greatest degradation which a Maori could inflict upon his enemy was to eat him. A victor, who had a musical turn, would sometimes hack off a portion of his dead foe's leg bone, which he would fashion into a flute, with which to beguile his leisure hours, while he recalled with savage delight the scenes of the battle.

Degraded as the Maoris were in the old heathen days, they were not wanting in mental acuteness. They had tenacious memories, were shrewd observers, and quickly imitated the white man. They had been so isolated from other people that it was easy to impose upon them, but they have become wiser since, and can now very well hold their own. In the construction of their paha they displayed an amount of skill which astonished

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our military engineers. They were independent in spirit, and of then-bravery on the battle-field they have given ample proof.

Such, then, was the heathendom which surrounded those first settlers; and such was the New Zealand of the close of the last century, which the Christian missionary, and the British trader, undertook to Christianise, and to bring into touch with Western civilisation. Truly they had a gigantic task.

IV. MISSION WORK.

As we have already seen, Sydney formed the first link of communication between New Zealand and the outside world, and early in the present century a series of events transpired which made that communication more extensive. Some of the Maoris shipped as sailors on vessels trading to Sydney and to England. Maori visits to Sydney also became frequent, and the natives found a kind, genial host in the Rev. Samuel Marsden, who entertained them at his home. Two of the most notable of these were Te Pahi and Ruatara. Marsden succeeded in inducing the Church of England Missionary Society to establish a Mission in New Zealand, and a grant of £500 a year was placed at his disposal for the work. Ruatara had received much ill-treatment at the hands of British seamen, under whom he had shipped as a sailor; but Mr. Marsden treated him with great kindness, for which he afterwards made generous return on the establishment of the Mission. Mr. Marsden and his mission party landed in New Zealand on December 22nd, 1814, at the Bay of Islands. The first Sabbath they spent upon shore was Christmas Day. Divine worship was conducted by Mr. Marsden. The natives were interested spectators, and, though they did not understand it, the text of the missionary was most appropriate—"Behold, I bring you glad tidings of great joy." Ruatara undertook to explain the service to the natives as well as he could. Thus happily was founded the first Christian Mission in New Zealand. In 1842 Bishop Selwyn came out to take charge, and with his advent a new phase of mission work commenced.

Before the Mission had been established at the Bay of Islands, which was to undermine heathenism, the Maoris had learned the use of firearms, and the introduction of these into warfare was destined to lend a powerful hand in overthrowing the old order of things. The tribe that had the greatest number of muskets could easily subject the others to its dominion, and the natives on all hands now showed an absorbing desire to become possessed of arms and gunpowder. At the time the Mission was founded, four great leaders were acknowledged by the Maoris—Te Wharoa, Te Whero Whero, Te Rauparaha, and Hongi, each of whom played a prominent part in the early days. Hongi visited England in 1820. He was well received, and had an interview with George IV., who gave him a helmet and a suit of chain armour. Hongi returned home by way of Sydney, loaded with presents. These he sold on his arrival there, and purchased guns and powder enough to arm 300 men. His first act, after his arrival in New Zealand, was to attack Hinaki, with whom he had an old feud. Hongi's firearms gave him the advantage. About a thousand of Hinaki's

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warriors were slain, and three hundred of them were cooked and eaten. Hongi had said to Mr. Marsden, "There is but one king in England, and there shall be only one king in New Zealand." This ambitious project he now endeavoured to carry out by a series of raids, which crushed the tribes of the Waikato, the Ngatimaru, and the Arawa. In 1827 he made war on the tribes at Whangaroa, and was shot in the back. This put an end to his ambition. He lived some months after his wound, and died on the 7th of March, 1828.

The first Wesleyan Methodist Mission was established at Kaeo Valley, in 1822, by Rev. Samuel Leigh. In this good work he received no small degree of encouragement and assistance from the Church of England missionaries. It was Leigh's intention to form a station at Mercury Bay, but Hongi prevented this. He said, "I will sweep that people from off the earth." With much difficulty the Mission held on its way, and the missionaries had to endure a great amount of insolence at the hands of the natives. Other stations were subsequently established at different places along the coast. A German Mission was commenced in 1846, first at the Chatham Islands, and later at different points in New Zealand. The Roman Catholic Mission was commenced in 1838, by Bishop Pompalier and two priests. These divisions of Christian men were a perplexity to the Maoris. When Bishop Selwyn asked one New Zealand chief why he refused to become a Christian, he stretched out three fingers and said, "I have come to the cross road, and I see three ways—the English, the Wesleyan, and the Roman. Each teacher says his own way is the best. I am sitting down, and doubting which guide I shall follow."

We have seen what the Maoris were when the missionaries first came to them to preach the Gospel, and we can form some idea of the experience of the missionaries as they laboured on, year after year, without any visible result. Eleven years passed before they could count a single convert. The first Maori was baptised into the Christian faith on the 14th of September, 1825. He was an old chief whose name was Rangi, and he adorned his Christian profession by a consistent life. The Maoris were slow to give up their heathenism; but though the process of change was slow, it was thorough, and in later years in many a Maori village, where formerly might have been heard the hideous yells of the war dance, might be heard, at sunrise, the bell calling to morning prayer; and at sunset, the Christian hymn, the reading of the Scriptures, and the evening prayer. It took many years to bring about that change, but in God's providence it was done. Then came the war, the strong drink, and the Hauhau apostacy, which dashed the missionaries' work to the ground. Hauhauism originated in 1864, during the last native war. On several occasions before that time attempts had been made to revive old superstitions, which, fortunately, had been confined to a few fanatics, and had soon died out. But during the war the old passions had revived, and a Taranaki native named Te Ua formulated a new faith, which was a compound of Judaism, Mormonism, and Spiritualism. Te Ua had been a slave amongst the Waikatos, and had received Christian baptism at the hands of Rev. J. Whiteley, Wesleyan Missionary at Kawhia. He professed to have received a revelation from the

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Angel Gabriel, the main points of which were that homage was to be paid to the Virgin Mary, that Gabriel would protect them in fight, that the Holy Scriptures were to be destroyed, and that the Europeans were to be driven out of the country. The form of worship was peculiar. They erected a pole, and danced round it, shouting aloud, "Pai Marire, Pai Marire." The followers of Te Ua were called Haus Haus (to deal blows to), and in many a deadly fight they did their best to carry out the atrocious articles of their creed. It is a humiliation to us that the growth of our settlement should have been so regulated as to produce this disastrous reaction. With a brief review of the course of European settlement, this introductory chapter must be brought to a close.

V. SETTLEMENT OF THE COUNTRY.

"It has often been said," says the Rev. R. Ward, "and with some justice, too, that the Missions established here won the country for the British Crown. But other influences—and some of them much to be deplored when considered by themselves—contributed not a little to the erection of the Colony." Some of the first settlers who lived among the natives were escaped convicts, and sailors who had deserted their ships. A few were young men of better principle, who wished a free life. As might be supposed, the immoral practices of many of these men had an injurious effect upon the Maoris, and counteracted in some measure the good work of the missionaries. Nevertheless, they gave the natives some idea of civilised life, and thus prepared the way for the settlement of the country.

The year 1827 was a memorable one in the history of New Zealand. During that year the agents of one Missionary Society left the country—the Wesleyan, and those of the Church Mission held themselves in readiness to go. During Hongi's war the savage ferocity of the natives had broken out in a shocking manner. The Mission at Whangaroa had been under the protection of an old chief named George, who was now dead. In 1827 Hongi invaded the district, and conquered it. With the fall of the tribe the protection of the missionaries was gone. The station was burned, and the plundering victors ordered the Mission party away, saying: "Your chief has fled, and your people are gone, and you must instantly be gone also." It was in this invasion that Hongi received the wound from which he ultimately died. After his death the natives were in a state of great excitement and confusion—the fate of the Church Mission at the Bay of Islands trembled in the balance. It seemed to many as if the influence of the white man would be entirely swept away, and that New Zealand would lapse back into heathenism. A council of the Maoris was held, and it was decided that, as Hongi had removed his residence to Whangaroa, the missionaries at the Bay were no longer his people, but belonged to no tribe in particular. That decision saved the Mission. Whatever tribal disputes there were after that, the Mission was not involved in them, as it occupied a neutral position.

The Wesleyan missionaries returned later in the year, and a brighter day appeared to be dawning. Missionaries were desired by other tribes, and Christian worship was established in many places. The Maoris now began also to appreciate the advantages

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of trade, and, with a view to improve their commercial relations with the traders of the neighbouring colonies, sold them land at a very nominal price. In this way large tracts of country passed into the hands of the Europeans, and it is stated that "before the formation of the Colony no less than twenty millions of acres were claimed by white men as having been purchased from the natives." It is not likely that the Maoris understood the importance of these transactions; and this ignorance of the value of their patrimony was taken advantage of by the trader. Although New Zealand was nominally a portion of the colony of New South Wales, no form of government had been established, and every man did that which was good in his own eyes. It is evident much evil must have resulted from this condition of things.

The first step in the direction of government was taken in 1831. It was rumoured that the French were about to annex the Colony, and thirteen chiefs of the Bay of Islands were induced to write to William IV., asking his protection. In response to their petition, Mr. James Busby, of New South Wales, was appointed British Resident. That gentleman took up his official residence in 1833. The appointment was of little value in restoring order, as the Resident had no power to enforce obedience to his commands, and he was sarcastically compared to a man-of-war without guns. The commerce of the country increased with astonishing rapidity. In 1837 no less than one hundred and thirty-one vessels of various nationalities, and many of them ships of large size, entered the Bay of Islands for purposes of trade. This growth of commerce had, however, its darker side of vice and lawlessness, and a state of things prevailed which could not long continue. The Government of Great Britain seemed unwilling to undertake the responsibility of another colony, and the Colonial Office would not move in the matter.

Two events happened about this time, however, which forced the authorities to take action: the first was the settlement of Port Nicholson by the New Zealand Company; the second was the proposal to colonise the South Island of New Zealand by the French. The New Zealand Company despatched Colonel Wakefield as their advance agent, by the ship "Tory", in May, 1839. The British Government now saw that emigration to New Zealand would go on, whether the Colonial Office wished it or not. There was good reason to fear that the French would take possession of the country; the Church Mission urged that New Zealand should be made into a colony; and the outcome of it all was that on the 14th of August, 1839, just three months after the first ship had been despatched by the New Zealand Company, the Home authorities commissioned Captain Hobson, of the Royal Navy, as Consul and Lieutenant-Governor, "providing that he could obtain the cession of some part of the country to the British Crown." He arrived in the Bay of Islands early in 1840, and with his arrival New Zealand started on a new career as a Dependency of New South Wales. In the instructions furnished to Captain Hobson New Zealand was acknowledged as an "Independent State," and he was authorised to treat with the natives for the recognition of Her Majesty's sovereign authority over the whole or any part of the island, which they might be willing to place under Her Majesty's dominion. He was further

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instructed to induce the chiefs, if possible, to agree that henceforth no lands should "be ceded, either gratuitously or otherwise, except to the Crown of Great Britain."

In carrying out his instructions, Captain Hobson availed himself of the assistance of the missionaries, and the natives of the Bay of Islands were the first to be invited to transfer the sovereignty of the country to the Crown of Great Britain. A meeting was held at Waitangi a few weeks after the arrival of Captain Hobson, and a treaty was placed before the chiefs for their consideration and acceptance. This document, known as the Treaty of Waitangi, contained three articles: the first, ceding to the Queen all the rights and powers of sovereignty possessed by the chiefs; the second, guaranteeing to the chiefs and their tribes all rights of territory, subject to the exclusive right of the Crown to purchase all lands which they might wish to sell; the third, binding Her Majesty the Queen of England to extend to them her royal protection, and to give them all the rights and privileges of British subjects. Hone Heke and five other chiefs strongly opposed the treaty, and, after an excited debate, the consideration of its provisions was adjourned. The next day forty-six chiefs signed the treaty, and within six months five hundred and twelve names were attached to it. A Royal Proclamation was issued in the North Island on May 21st, 1840, and in the South Island on June 17th. In the South Island, formal possession was not taken a week too soon. During the early part of the year two French vessels, out on an exploring expedition, held called at Sydney, and their officers had spoken freely of the proposed settlement of Banks' Peninsula by the French. Governor Gipps without delay reported this to Captain Hobson, and urged him to establish Her Majesty's sovereignty over the South and Stewart Islands. Captain Hobson at once despatched Captain Stanley in H.M.S. "Britomart" to take the necessary steps, and British Courts of Justice were opened in every European settlement. Just five days after Captain Stanley arrived at Akaroa, the French frigate "L'Aube" sailed into the harbour, followed the next day by a French emigrant ship, with fifty-seven emigrants on board. The captain of the French war vessel had some pieces of field artillery on board; but Captain Stanley protested against their being landed. British authority was asserted, and the captain of the French war ship admitted that his fellow-countrymen were French settlers in an English country. This prompt action saved the South Island from passing under French rule, and firmly established British dominion throughout the whole of New Zealand.

The Treaty of Waitangi bears the date of February 5th, 1840. It is a remarkable fact that a nation of such independent, fierce, and warlike people, as the Maoris of that day were, should have so readily acknowledged the supremacy of our Queen. For this we are indebted to the missionaries, who used all their influence over the natives to bring about that result. Most of these heroic men have passed away; a few only are left as links of connection between the peaceful days of the present and those earlier days of peril and heathenism.

Up to this time New Zealand had been a Dependency of New South Wales; but in November, 1840, it was declared an Independent Colony, and Captain Hobson was appointed its first Governor. He fixed his seat of government at Russell, in the Bay of

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Islands; but, finding the place unsuitable, afterwards transferred it to Auckland. Governor Hobson died on the 10th of September, 1842, after a short, stormy career, at the age of forty-nine. He was much respected by the natives, and when they asked for a new Governor, they said, "Let him be a good man—like this one who has just died." The vacant office was held by the Colonial Secretary, Mr. W. Shortland, until the arrival of Governor Fitzroy, in December, 1843.

While these political changes were taking place, the settlement of the country was proceeding at two different centres. In April, 1841, the New Zealand Company despatched an expedition, which resulted in the establishment of Nelson. On March 30th of the same year, a body of emigrants landed in Taranaki, sent out by the New Plymouth Company, to establish the settlement of New Plymouth. The early settlers had much to occupy them in clearing the ground, building their houses, and cultivating their crops; and what was most wanted, for the successful development of the various settlements, was the friendliness and goodwill of the natives. In some districts the relations between the two races were somewhat strained, and strife was not improbable. At length the dreaded struggle came. To raise revenue, the Colonial (government had imposed Customs duties upon the vessels trading to the Bay of Islands. Not unnaturally, this had the effect of reducing commerce, masters of sailing ships preferring to trade to other lands where there were no such restrictions. The Maoris had derived a good income from supplying the ships with potatoes, pigs, and other articles of food, and when they saw their income curtailed there was much dissatisfaction. The chief of that district was named Hone Heke. He appeared to think that the flagstaff had something to do with keeping the vessels away, and cut it down. It was replaced, and he cut it down again. This was done several times. A reward was offered for his apprehension. This only exasperated him the more, and on Tuesday morning, March 11th, 1845, he attacked the town. The small body of troops made a gallant defence, but the Maoris out-numbered them; and the troops and the inhabitants took to their vessels and left the town in the hands of the natives. After plundering the houses, the Maoris set fire to them and reduced the town to ashes, the church and the residences of the missionaries alone being allowed to stand. This disaster destroyed the prestige of the British arms, and Heke carried on his war of defiance, until he was wounded in battle, and driven from his strongholds, whereupon he sued for peace.

The settlement of Nelson received a terrible blow, in 1843 by the Wairau massacre. Among the lands alleged to have been purchased from the natives on the establishment of the settlement were the Wairau Plains. When the colonists sent out surveyors to cut up the block into sections, Te Rauparaha and Rangihaeata, the principal chiefs of their tribes, and the former owners of the land, disputed the validity of the purchase. A warrant was issued by the Nelson magistrate for the apprehension of Rauparaha, and nearly fifty settlers volunteered to execute the warrant, amongst whom were several of the principal gentlemen of the settlement. The settlers and the Maoris met on the disputed land, and an attempt was made. to come to an understanding, during which a shot was fired. This was the signal for strife, and before

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the end of the fray twenty-two of the settlers were lying dead upon the ground, and five others were wounded.

In Taranaki the settlers had scarcely got upon their lands before they had signs of coming trouble. In 1830 the Waikatos, under Te Whero Whero, overran that district, and captured many prisoners, whom they carried back as slaves. Those natives who escaped this murderous onslaught fled to the forest or to the southern part of the island. The teaching of the missionaries amongst the Waikatos was beginning to bear fruit, and as one result, during the early days of the settlement, the Waikatos liberated their slaves, who immediately returned to settle on their land. It is not at all strange that when they found their lands occupied by others, they should deny the right of those who sold them. At first the settlers succeeded in driving the natives off their farms, but after the Wairau massacre they returned in greater numbers, joined also by those who, were hiding in the south, and who had heard of their emancipation, and with insolence took possession of the lands in dispute. Commissioner Spain was sent out from England to inquire into the purchases made by the New Zealand Company, and after careful inquiries he decided that the agents had fairly bought from the natives the following areas of lands: At Wellington, seventy-one thousand acres; at Nelson, one hundred and fifty-one thousand; at New Plymouth, sixty thousand. Governor Fitzroy reversed Mr. Spain's verdict, and declared that only three thousand five hundred acres had been fairly purchased at New Plymouth. This decision was very galling to many of the settlers, who had for some time been prevented from settling on land which they had paid for in England, and who had just got their farms under cultivation. They were compelled to relinquish them, and take up the land which the Governor decided had been fairly purchased, sections of which were given them in compensation for those they had just vacated. This decision, which not only caused much dissatisfaction and inconvenience at the time, also sowed the seeds of dispute and quarrel, which eventuated in the Taranaki war.

The Wellington settlers came into conflict with the natives of that district over the Hutt Valley, whose fertility made it a desirable centre for agricultural purposes. The natives denied that it had been sold to the agents of the New Zealand Company, and made up their minds that the white man should not possess it. The leader of the Maoris was Rangihaeata. After much ill-will, hostilities broke out in 1846, and the disputed valley became the scene of cruel bloodshed. Te Rauparaha played the risky game of siding with both parties. Clear proof of his duplicity having been furnished, he was captured by surprise, and imprisoned on board a ship of war, by order of Governor Grey. With his capture the war came to an end, and the settlers once more were free to follow the arts of peace.

On the capture of Ruaparaha, his friend Rangihaeata escaped, with some of his followers, and wandered among the Wanganui and Taupo tribes, and aroused hostile feelings against the settlers. The war spirit revived, and on May 19th, 1847, the Maoris attacked the town of Wanganui. Hostilities were kept up, with occasional bloodshed, until February, 1848, when the natives sued for peace. This unfortunate

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war retarded settlement, and for many years the fertile lands of that district were unoccupied.

With the return of peace the Colony made steady progress. In the South Island there had been no native difficulty to contend with, and settlements were formed in Canterbury, Otago, and other parts of the island. As some of these will be referred to in succeeding chapters, further mention of them is not necessary here.

So far New Zealand had been governed as a Crown Colony. There was, however, on many sides a growing dissatisfaction, both on the part of the Europeans and the natives, and a desire for a more popular form of government. Each race took steps to remedy the defect in their own way. The European settlers held meetings in different parts of the country, and claimed a right to take part in the management of their own affairs. To meet this growing desire, Sir George Grey recommended to the Colonial Office the passage of a Constitution Act which contained the following provisions:— There were to be distinct Municipal and Provincial Governments, with a General Government over all. The Colony was to be divided into five Provinces, each with its own Council to deal with provincial business. The General Assembly was to consist of a Legislative Council (to be elected by the several Provincial Councils) and a House of Representatives (to be elected by the people). The Bill to grant a Constitution to New Zealand was laid before the Imperial Parliament in 1852, and passed with some modifications. These, unfortunately, made the Act weak in two important points. There was no provision made for a definite Executive, and the Legislative Council was to be nominated by the Crown. "The powers of the Governor thus became very great. He was the chief of the Executive, the head of the Provincial Governments, and the nominator of the Legislative Councillors." On the 17th of January, 1853, Sir George Grey notified the people of New Zealand that the Constitution Act of 1852 had received the approval of the British Parliament. The announcement was received with great satisfaction. The Act was brought into operation at once, six Provinces were created, and the Colony started on its new career with high spirits. It had not got far with its new Act, however, before discriminating minds detected its weakness as a popular measure, and the demand arose for a "Responsible Ministry." This fresh demand was granted by the Imperial authorities, and on the 10th of May, 1856, the first Responsible Ministry was formed. The power of government was now in the hands of the House of Representatives. The seat of government was transferred to Wellington in 1864. There remained another step to be taken in order to bring the General Government into the form in which it exists to-day—the abolition of the Provincial Governments. This was passed in 1874 and given effect to in the following year. During successive years other changes have followed the abolition of the Provinces. The duration of Parliament has been limited to three years. The payment of members, to secure to constituencies a free choice of representatives, has also been secured by Act of Parliament. The electorates have been re-arranged more equally; every male resident of full age has been given a vote; and no elector is allowed to vote in more than one district at any general election. Success has crowned the efforts of

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the political reformers "who fought so eagerly for freedom, and the colonists now feel at last that they are to be masters in their own house." The final step has not yet been taken, however, in the march of political reform. The women of New Zealand are asking for the franchise, and each year serves to bring their request more within the range of practical politics.

While the Europeans were thus securing more power in their own government, the Maoris were also taking steps to improve their position, and their efforts culminated in the Land League and the King movement. The restrictions which were imposed upon the sale of land on the part of the Maoris by the Treaty of Waitangi were at first a source of great irritation to the natives. Formerly they wished to sell land more rapidly than the Government could purchase, but during later years a change had come over them. They ignored the benefits which European settlement had conferred upon them, and looked only at the vices and evils which it had introduced. They felt themselves to be sinking into an inferior position, and determined to prevent further settlement by selling no more land. A great meeting of the tribes was held in 1854, at Manawapou, Taranaki Province, and they agreed that no more land should be sold to Europeans except with the general consent of the tribes; the boundaries between the Taranaki natives and the settlers were clearly defined; and, further, they resolved that no European magistrate should have jurisdiction within native boundaries, but that all disputes should be settled by the *rumanga*, or native Council. The League soon bore fruit in bloodshed. A chief named Rawiri, with six of his men, was shot dead for proceeding to mark out the boundaries of some land which he had agreed to sell. Other murders followed, and for a long period the League was a source of strife amongst the natives.

An idea also took possession of the minds of the Maoris that they were British subjects in name only. Several circumstances contributed to this. For many years there had been loud complaints, occasioned by the changes which our settlement had caused, and there had been no adequate authority to put down the evils which were increasingly felt. The chiefs were no longer venerated and feared as in the early days. They had lost their *mana*, or authority, and the lower orders had been brought more on an equality. The *tapu* had been destroyed. Vice and murder had increased, and British authority had not interposed to take up the lost *mana* of the chiefs and compel obedience to law. "It must be confessed," says the Rev. R. Ward, "that it were impossible to provide a remedy for all their serious complaints. If we could have arranged a code of laws adapted to their condition, with proper courts for their execution; if we could have given them a sound, attractive education; and if we could have provided them a wholesome literature, we might have conferred upon them lasting benefits." We neglected them, and they took the law into their own hands. Is it any wonder that they did? Appeals "from their Councils to the Government were taken no notice of. Memorials from the Waikato tribes against the sale of spirits were left unanswered for years. There was no authority for the settlement of disputes, and no protection from foreign vices. To the better-minded chiefs this was a source of

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deep dissatisfaction. In 1857, Wiremu Tamihana went to Auckland to see if something could be done to improve their position. He was refused permission to see the Governor, whereupon he returned to his people with the resolve that if the British Government would not assist them, and administer law, the Maoris should have a king of their own. A great meeting of the natives to consider the appointment of a king was held at Taupo, in December, 1856. That meeting determined that a king should be appointed, and that no public prayers should be offered for the Queen. The choice fell upon the old chief, Te Whero Whero, who was duly installed as king, on June 2nd, 1858, with the title of Potatau. The installation was accompanied with some ceremony. Wiremu Tamihana asked the assembled natives, in the presence of Potatau, "Will you have this man for a king?" They replied, "Yes." "Will you give all the power and all the land to the king?" Again they replied, "Yes." He then asked Potatau, "Will you be a father to us?" And the old man answered, "Yes." And in that simple manner the Maori king became a fact in the political life of the Colony. The objects aimed at in this assertion of Maori independence were set forth in the terms of the following document, which was submitted to the king the next day:—"The laws for the king are these: The power he is to exercise over men and land, is the power of protecting them against quarrels, wars, and murders—a power which shall extend to all the chiefs and councils of all the tribes. Every man is to live upon his own land, and the king is to defend him against all aggressions against his land or person."

To us, at this distance of time, it seems a matter for profound regret, that our Government should have been so administered, that the Maoris felt it necessary to break away from our rule in order to secure such equitable reforms. They wanted law and government, but they did not get them until too late. In 1865 Native Land Courts were created, and the "Native Rights Act" gave them the tenure of the land according to their ancient customs. It forms no part of the purpose of this story to relate the strife, and the war in the Waikato, which followed the appointment of the Maori king. The old man enjoyed his honours for five years, and died in 1861, when the vacant throne was mounted by his son, Tawhiao, the present king, whose portrait appears earlier in this book. The King Maoris did not reap all the advantages which they desired from their separation. A very heroic attempt was made to improve their position. They established a printing press of their own, and published a newspaper. Native magistrates were appointed, who administered their laws and enforced the payment of debts. But many of them forsook Christianity and joined the Hauhaus; others lost their lives in the war, and much of their land has been taken from them as a punishment for their revolt. For a long time after the war was over they remained sullenly apart, but of later years they have become more friendly, and their country has been opened up to the European settler. Efforts are being made by various Churches to Christianise them; and we devoutly hope that they may find in the better provisions which the Government has made for their welfare, and in the Gospel of our Lord Jesus Christ, a solution of their difficulties.

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This brief sketch of the settlement of the Colony would be incomplete without some reference to the religious development of the people, since what may be regarded as the mission stage. To the Church of England belongs the honour of having first established Christianity in New Zealand. The missionaries of that Church were quickly followed by the Wesleyan Methodists and the Roman Catholics; and the three Churches grappled with the heathenism around them, each in its own way. In after years, as colonisation proceeded, other Churches were established amongst the European population, until, at the present time, almost every shade of Christian belief has its representatives in the land.

The religious census of the Colony in 1891, according to the "Official Handbook" published by the Government last year, was as follows:—

RELIGIOUS DENOMINATIONS.	MEMBERS AND ADHERENTS.	CHURCHES AND CHAPELS.	OFFICIATING MINISTERS.
Church of England	253,331	345	265
Presbyterian	141,477	246	188
Wesleyan Methodist	53,061	213	102
Other Methodists	10,354	69	48
Baptists	14,825	32	18
Congregationalists	6,683	21	19
Lutherans	5,616	13	10
Salvation Army	9,383	34	8
Other Protestants	11,918	19	10
Catholics	87,272	182	127
Hebrews	1,463	5	7
Other Sects	4,831
Freethinkers	4,475
No Denomination	21,691	18	...
	626,658	1,107	802

In addition to the number of churches and chapels here given, there are about 400 schoolhouses, dwellings, or public buildings, used for public worship, besides 20 buildings open to more than one Protestant denomination. Accommodation is provided for 278,114 worshippers, and 177,055 persons are reported as attending services.

The Maoris number 22,861 males and 19,132 females—a total of 41,993.

CHAPTER II.—PRIMITIVE METHODISM.

The nineteenth century has witnessed the rise and development of many social and religious movements which have beneficially influenced the life of the British nation, among which, not the least in importance, is the Primitive Methodist Connexion. The history of our Church has been written by Petty and Kendall, and biographies of its leading workers have been published by various authors; but, as this book may fall into the hands of many who have not read those works, it seems necessary to give a brief outline of the origin and growth of the Connexion as an introduction to the story of its work in this Colony.

I. ORIGIN.

It has sometimes been said, in an off-hand way, that Primitive Methodism is a split from the Wesleyan Methodist Church. This statement is inaccurate. Primitive Methodism is not the outgrowth of strife and division in the old Methodist body, but is a younger Church—the same in doctrine, but more democratic in polity, and generally more in touch with the liberal and aggressive spirit of the age. This characteristic is owing, in part, to the fact that the founders of our Church were laymen, and also to the circumstances which combined to bring it into existence.

For the origin of Primitive Methodism we shall require to go back to the Midland counties of England, at the beginning of the present century. The scene lies on the borders of Cheshire, Staffordshire, and Shropshire. The ground there, which is the highest in that part of England, swells up into a range of hills, called the Penine range, which forms one of the watersheds of the country. Mow Cop, which has been called the Mount Carmel of Primitive Methodism, is one of the heights of this range, and rises, a rough, craggy mountain, to the height of 1091 feet above the sea level. Nearly two miles from its southern end lies the Kidsgrove Colliery, in Staffordshire; about three miles from its northern end is the town of Congleton, in Cheshire; while about three miles to the east lies the town of Bemersley, and, in the same direction, about half-a-mile distant, the village of Harriseahead. Let the reader who wishes to understand Primitive Methodism mark well that craggy mount, and those towns and villages clustering around its base, for there, under God's providence, a religious revival commenced which broke forth in missions on every side, carrying spiritual life and blessing to many a neglected district of our fatherland. At the commencement of the century the religious condition of many of the inhabitants of the neighbourhood was deplorable. Harriseahead "had no means of grace, and the inhabitants, chiefly colliers, appeared to be entirely destitute of religion, and much addicted to ungodliness. It was, indeed, reckoned a profane place above most others." The condition of Harriseahead, in 1801, may be taken as representing the condition of many other districts in England during the first quarter of the century. Pugilism, drunkenness, smuggling, and poaching were rife, and the common amusements lent themselves all too readily to the degradation of the people. The Methodists were at Tunstall and Burslem, about four miles distant, but as yet they had not taken up these

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neglected places; and, as they did not carry on out-door mission work, the prospects of a change for the better seemed very remote. It was here, however, amidst such unpromising surroundings, that an earnest, Evangelical Mission commenced, which ultimately resulted in the formation of our Church, and the leading spirit of the movement was Hugh Bourne, a young timber merchant, who had been trained up in the Church of England, and who, in the spring of 1799, through reading one of John Wesley's sermons, and some letters of the saintly Fletcher, Vicar of Madeley, had been converted to God, and had shortly afterwards joined the Methodist Church.

Bourne was naturally of a reserved disposition, but, by a series of circumstances into which he was providentially led, that reserve was broken down, and he was prepared for a wide sphere of public usefulness. In the year 1800 he was instrumental in the conversion of a relative, named Daniel Shubotham. About the same time a man named Matthias Bailey was converted, and between the trio a strong religious friendship was formed. These godly men spoke to their ungodly neighbours about religion, and established prayer meetings in the neighbourhood, which resulted in a great revival, during the course of which many sinners were converted to God. The week-evening prayer meetings were necessarily limited to time, so as not to interfere with the work at the mines: and, as converts increased, it frequently happened that those who wished to pray had no opportunity. On one occasion, when complaints of this kind were being made, Daniel Shubotham said, "You shall have a meeting on Mow some Sunday, and have a whole day's praying, and then you'll be satisfied." This fervid utterance suggested an idea which, though not immediately carried out, was not forgotten. A day of prayer! If a few hours of prayer on a week night were such a hallowed season, what would a whole day be? The thought took hold of the people; and in after years, when the work of God seemed to ebb and flow, a day of prayer on Mow became the frequent subject of earnest conversation and desire. As yet, however, there seemed no way of carrying it into effect; open-air meetings were not popular with the Methodists of the adjoining Circuits. The desire for a day of prayer was, however, encouraged by glowing accounts of the success of American Camp Meetings, which were published in the Methodist magazines of the time; and a visit from Lorenzo Dow, an eccentric American Methodist Evangelist, in the spring of 1807, paved the way for its realisation. After Dow's departure for America, Bourne and his fellow workers, at Harriseahead, consulted their Circuit Plan, and found that the preacher who was planned at their church on the 31st of May was in sympathy with the Camp Meeting movement; whereupon they decided to hold a Camp Meeting that day, on Mow Cop. Arrangements were made with some misgivings, for it was known that many of their friends at Tunstall and Burslem were opposed to open-air worship. The news spread rapidly far and wide, and much prayer was offered for the success of the meeting. The auspicious day at length arrived. The morning was gloomy, but as the day wore on the weather cleared up, and thousands of people came from the neighbouring towns and villages to the place of meeting. The exercises commenced at six o'clock in the morning, and continued until about half-past eight at night. Powerful exhortations were given during the day; and the praying men formed themselves into praying rings,

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and pleaded with God for the outpouring of His Spirit. Godless and profane men were convinced of sin, and cried aloud for mercy; and before the close of the day some scores of persons had passed from death unto life. On that memorable day English Camp Meetings were born and the conversion of sinners was God's mark of approval upon the work.

At that first Camp Meeting there was present a man who was afterwards destined to take a prominent part in the formation of our Church; that man was William Clowes. He had come from Tunstall to take part in the services, and had laboured incessantly all day. God abundantly rewarded him for his courage and zeal, for, when speaking of the services afterwards, he said, "The glory that filled my soul on that day far exceeds my powers of description." William Clowes was a potter, and a nephew of Aaron Wedgwood, one of the first manufacturers of chinaware in England. Clowes, like Bourne, had been trained up in the Church of England; but, unlike Bourne, he had drifted far into sin and folly. On January 25th, 1805, he was converted at a prayer meeting in a private house in Tunstall, and at once joined the Methodist Church in that town, and became a zealous worker in its ranks.

Successful though the first Camp Meeting had been, and productive of much good, it was regarded with prejudice by the Methodist preachers of the Macclesfield and Burslem Circuits, who, before leaving for Conference that year, issued handbills disclaiming all connection with such meetings. This opposition caused Bourne much regret; a weaker man would have given way, and the movement would in all probability have been crushed at its commencement; but Bourne's determination and force of character stood him in good stead, and he refused to be turned aside from what he believed to be the way of Providence. Arrangements were made to hold a second meeting on Mow Cop, on Sunday, July 19th. The meeting lasted three days, and much good was done. This was followed by another at Brown Edge, on August 16th, and a fourth was held at Norton-in-the-Moors, on the Sunday following.

Opposition to the good work was now, however, to come from a more formidable quarter. Between the first and fourth Camp Meetings the Methodist Conference was held, and the question of Camp Meetings came up for consideration. The Conference sustained the action of those preachers who had disclaimed them, by passing the following resolution: —

Q.: "What is the judgment of the Conference concerning what are called Camp Meetings?"

A.: "It is our judgment that, even supposing such meetings to be allowable in America, they are highly improper in England, and likely to be productive of considerable mischief; and we disclaim all connection with them."

John Wesley had only been dead sixteen years when the Conference of the Church which he had founded, largely as the result of his open-air preaching, passed that resolution! The Camp Meeting which it disclaimed was an institution of American

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Methodism. Armed with this resolution, the Superintendent Minister, on his return from Conference, required the class leaders and local preachers to stand aloof from the movement. Many of the early sympathisers withdrew their support, and even William Clowes did not attend another for thirteen months; but Bourne held on his way, believing the work to be of God. Other Camp Meetings were held, and Missions were opened in fresh places, the spiritual results of which were gathered up by the Methodist Circuits adjoining. Bourne's zeal in the new movement was putting a strain upon the relations between himself and his Circuit authorities, of which he could not be unaware. The crisis came at length. On Monday, June 27th, 1808, the Burslem Quarterly Meeting expelled Hugh Bourne from the Methodist Church, in his absence, without notice, without opportunity of explanation, because of his zeal in holding Camp Meetings. Keenly as Bourne felt this injustice, he cherished no resentment, but paid up his class money, and then turned in the true spirit of a Christian hero to fight the common enemy, sin. In this work William Clowes was frequently associated with him, and during the year 1809 several others also united with Bourne to preach the Gospel in neglected districts. In November, 1809, an important step was taken. Hugh Bourne found a godly man named James Crawfoot, who, like himself, was smarting from official intolerance, and he agreed to give him ten shillings a week, till Lady Day, if he would devote himself to missionary work. Bourne's brother James agreed to pay half the amount. The missionary entered heartily into his work, and was instrumental in leading many to Christ.

So far, all the zeal and earnestness of Hugh Bourne had helped to strengthen the Church from which he had been expelled. Like John Wesley, he had no intention of founding another church. His labours and prayers were for the success of Methodism, from whose fellowship it was his grief to be shut out. But, as in the case of Wesley, who found the pulpits of his own Church closed against him, so Bourne was given to understand that his exhortations would not be tolerated, even to the people whom he had gathered for Christ.

The second crisis in his Christian life came about in this way: At Standley, four miles from Bemersley, lived a Mr. Joseph Slater, who wished to have Methodist preaching established in the village, and arranged with Hugh Bourne for services to be held in his house. The first meeting was held on Wednesday evening, March 14th, 1810, and resulted in the formation of a class of ten members, not one of whom, it is said, was then a member of any church. This society was offered to the Burslem Circuit of the Methodist Connexion; but, as the minister would only consent to supply the place with preaching on condition that the Bournes should not preach there at all, the people refused to become members of the Methodist Church, and Hugh Bourne and his brother James agreed, from a sense of duty, "to take charge of the class as a separate society. This small class at Standley thus became the nucleus of our Church.

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The year 1810, memorable as that during which the Standley class was formed as a separate society, marked the crisis in the life of William Clowes. He had by this time become a class leader and a local preacher in the Methodist Church. As opportunity offered he had assisted the Bournes in their mission work and camp meetings, and for the latter he was expelled in September. It was impossible for a man of such zeal and gifts to remain silent. A Mr. Smith, of Tunstall, offered him the use of his kitchen for preaching services, which he accepted. A number of his old class members refused to leave him, and he unexpectedly found himself at the head of a separate society, about six months after the Standley class was formed. Clowes' fitness for mission work so impressed two men, named Thomas Woodnorth and James Nixon, that they offered to give him ten shillings per week if he would give up his business and devote himself to the preaching of the Gospel. This meant a great pecuniary sacrifice, as Clowes had good prospects in business, but, after prayer, he accepted the offer. He missioned Derbyshire, assisted Hugh Bourne, and, in company with James Crawfoot, made a missionary tour into Cheshire and Lancashire. The earnest missionary met with very indifferent treatment. At one place they threw water upon him as he was preaching; at another he was waylaid and mobbed; at another, they put him into a bedroom to sleep with only half the window in, and when he awoke in the morning he found a snowdrift on his bed. He, however, laboured on most zealously, and God gave him much success.

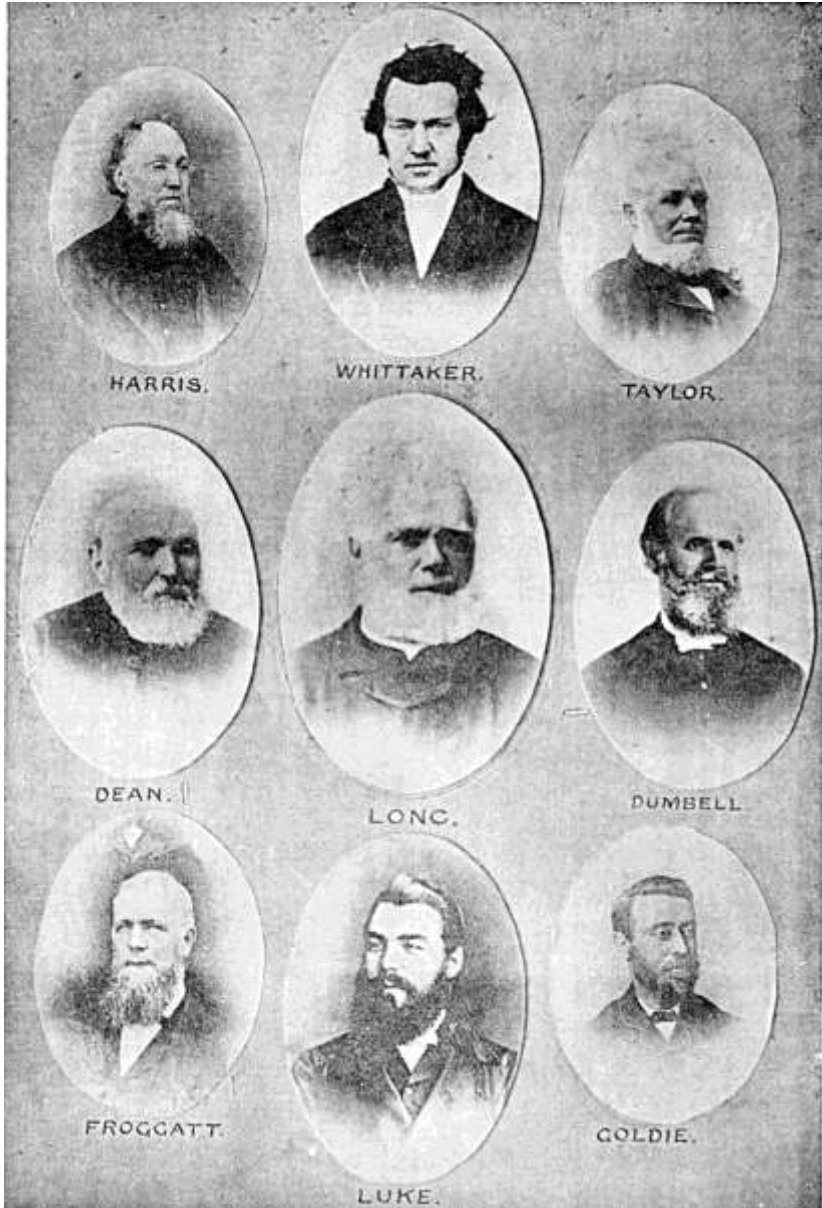
So far the Missions of Bourne and Clowes had worked side by side. Sympathy with one another in their isolation, and zeal for the salvation of men, made the relations between the two movements most cordial. An event, however, now occurred which brought about their organic union. It has been a usage of Methodism, from very early times, to give its members in good standing a quarterly ticket, recognising their fellowship with the Church. The converts of the Missions had not yet enjoyed that privilege. A Mr. Horobin, of Ramsor, offered to pay for the printing of Society Tickets, and the offer was accepted. The tickets bore the date May 30th, 1811, and, on account of the peculiar situation of the Mission, this text was printed on them: "But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against."

The introduction of Society Tickets brought about a change in the financial support of the Mission. Hitherto the expense of supporting the two missionaries had been borne by four men. Some of the converts had already expressed a desire to contribute also; and, as the Mission could not be extended without additional workers and money, a general meeting was held at Tunstall, on July 26th, 1811, when it was agreed that in future the money should be regularly collected from the societies.

The work in Tunstall prospered, and a church was built during the year. This first Connexional church was a plain building, so constructed that it could be easily turned into cottages. This precaution was adopted because many persons had doubts about the stability of the Mission. Many discouragements were met with, both by preachers and people, but the work prospered; and at another general meeting, held at Tunstall,

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on February 13th, 1812, it was reported that there were twenty-three preachers, and that thirty-four places were supplied with preaching services.



PIONEER MINISTERS AND LAYMEN

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This second general meeting is memorable as having chosen the name for the growing Mission. At Tunstall, the members had already been called "Clowesites"; and workers in Bourne's Mission had been known as the Camp Meeting Methodists. Now, however, it was agreed to adopt the name of Primitive Methodists. This name was in all probability agreed upon because the members present at the meeting wished to be called Methodists of some kind; and as Wesley and the early Methodists had preached much in the open-air, which practice had largely dropped out of use among his followers, but had been revived by Bourne and Clowes, it was considered that the name of Primitive, or early, Methodists, would be most appropriate.

In this simple manner the various elements of the earnest movement were drawn together into one organic whole, and the Primitive Methodist Connexion fronted the world, to take its share in the great strife against ignorance and sin, side by side with the other Nonconformist Churches of Great Britain.

II. GROWTH AND DIFFICULTIES.

Already the missionaries had entered several counties, and after the consolidation of the Mission they continued to push farther afield. Nottingham was entered on Christmas Day, 1815, and Leicester shortly afterwards. During the years 1817 and 1818 remarkable progress was made in these two counties. "In about one year and nine months not less than seventy-five towns and villages were missioned, and had regular worship established at them on Lord's Day; and not less than seventy-five local preachers and exhorters were raised up; " among whom were men who afterwards did yeoman service in extending the Connexion, such as Garner, Bonser, Moss, Charlton, Oscroft, and Herod. Hull was missioned in 1819, and became the centre of a vigorous evangelistic campaign, which resulted, in the space of seven years, in the formation of twenty-one circuits, with a membership of 8,455, besides 3,541 who remained in fellowship with the parent Circuit. "So mightily grew the word of God, and prevailed." Similar advances were being made in other parts of England, and at the fifth Conference of the Connexion, which was held in 1824, it was found that the membership of the Church numbered 33,507. Fourteen years before it was only 10 — the members of the Standley class.

These marvellous successes were secured at a terrible cost of hardship and suffering. The earnest missionaries soon had a verification of Christ's own words, "The servant is not greater than his Lord. If they have persecuted me, they will persecute you also." Even magistrates and clergymen so far forgot the dignity and fairness of the law, and the charity of the Gospel, as to join the roughs in heaping ridicule and persecution upon the devoted men. While Clowes was preaching in a house at Warrington, in Lancashire, a magistrate entered and demanded his license, and with oaths and curses ordered the congregation to disperse. At Bottesford, as soon as the preacher, John Benton, began to preach in the open air, the church bells began to ring to drown his voice, and the persecutors pelted him with rotten eggs, stones, and filth. But the preacher stood unmoved at his post, and his message convinced many of the error of

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their way. Their reception at Newark was not more cordial. When the preacher a Mr. Lockwood, a man of property, stood up in his gig in the market place to preach, the clergyman ordered the barber to take the fire-engine and throw water upon him. The preacher was drenched to the skin, but, nothing daunted, said to his persecutors, "You cannot quench the fire within." At Shelford a man named Vickerstaff opened his house for preaching services. He was ordered to turn the preachers out, but he paid no regard, and his family and furniture were thrown into the road, and his cottage was pulled down. Another man took the preachers in; and he also was ordered to turn them out. One evening as he returned from his labour in the fields, tired and hungry, he found his cottage a heap of ruins, and his wife and furniture upon the high road. The preaching was next removed to a "parish house," whose tenant was taken before the magistrate. When they threatened him, he replied that if they turned him out they would have to find him another house, and "as soon as I get into that I shall have the preaching there." His exasperated judges dismissed him, and are reported to have said, "It is of no use tormenting ourselves with these incorrigible ranters - we may pull half the village down, and not get them out at last." We have heard a great deal lately about the evictions in Ireland. The English landlords had learnt that art seventy years ago, only the tenants they ejected were not men who would not pay their rent, but honest, godly men, who dared to worship God according to the dictates of their own consciences.

Ridicule and persecution broke helplessly upon people of that stamp. They only served to rouse that spirit of determination which, on the battlefield, has carried the British flag to so many glorious victories. Only, in this case it was a bloodless victory over the prejudice, and wrath, and godlessness of men. Those early Primitive Methodists could suffer without flinching, and it is to their firmness that the Church owes so much of its success.

Occasionally they met with encouragement, even in the darkest hours. At Grantham, in Lincolnshire, Sir William Manners took their part, and ordered a stone pulpit to be erected on his ground, near the Market Cross, where they might without interruption preach the Gospel of God's grace. At Belper, Strutt, the proprietor of several large cotton factories, noticed such a change for the better in his workpeople, that he became friendly to the persecuted cause, and offered land for a church on very easy terms. At Newlyn, Cornwall, a great revival took place. Many who had been wont to steal, stole no more. A gentleman said to one of the members, "I am glad that the Primitive Methodists have come to Newlyn, for I have no need now to be at the expense of paying men to watch my fish." At Ashbury, where people were being converted under the labours of the zealous missionary, the church clergyman looked with favour upon the work, and said, "My curate is come." The Rev. Robert Hall, of pulpit fame, also championed the cause of the persecuted preachers. He had frequently heard John Benton preach, and admired his earnestness, and the command he had over his congregation; and, though at the height of his popularity, he was not ashamed to acknowledge him as a brother labourer in the Gospel.

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These occasional gleams of encouragement cheered them greatly, but the storm of persecution still rolled on, and the record of missionary aggression becomes a dark story of outrage. At the village of Sow, near Coventry, the missionary, John Garner, was received with a volley of stones. The mob surrounded the house in which he was preaching, broke the windows, and drove the missionary from the village. Some of the men seized him, and propped his mouth open with stones, while others attempted to pour filth down his throat. The cry was raised, "Kill him," and a man knocked him down. They pounded the prostrate man with their hands, they kicked him with their feet, they beat him with sticks, and dragged him to a pond to throw him in. But one of the fiercest of the mob thought they had gone far enough, and rescued him from the fury of his companions. The wounded man managed to get to the house of a friend, two or three miles distant, where he was carefully nursed for a few days; and when his strength was restored he went—back to the peace and quiet of his comfortable home? No; those early preachers were made of more heroic material than that—he went back to his work, to endure more "hardness, as a good soldier of Jesus Christ."

The hardships of the people were greatly increased because in many places they were refused the protection of the law. In the city of Chester, their persecutors not only annoyed them in the room in which they worshipped, but even laid violent hands on them in the streets, knocking them down and doing them grievous bodily harm. And when the persecutors were brought up before the magistrates of those days, they were let go with impunity, and the persecuted people were told that they deserved all that they suffered. On one occasion, when the preacher, Mr. John Ride, entered the room to conduct worship, he found it almost crowded with persecutors. While he sang the first hymn they sang profane songs, and when he began to pray, they derisively shouted "Amen," so as to drown his voice. The law had refused them protection, and the preacher felt that unless God came to their help the Mission would have to be closed. In agony of soul he prayed. Like Jacob, he wrestled; and like Israel, he prevailed. Several of the persecutors were convinced of sin, and cried aloud for mercy; others fled terror-stricken from the place. When the missionaries went to Stourbridge they were taken into custody by the constable, and the magistrates committed them to Winchester gaol. There they preached to the prisoners every night, and many who had been accustomed to curse and swear began to sing and pray. Like Paul and Silas, in the Philippian gaol, those men of God found a work to do, and they laboured and suffered joyfully.

Imprisonment did not daunt, neither could it degrade, them. One of the early missionaries, a Mr. Gilbert, says: "Within the last fifteen months I have been taken before the magistrates, for preaching the Gospel, six or seven times; but I have never lost anything but pride, shame, unbelief, hardness of heart, the fear of man, love of the world, and prejudice of mind. I have always come out of prison more pure than I went in." Whilst the missionaries were meeting with this cruel treatment, the Church was making rapid growth, and in many counties of England the moral reformation which had been brought about was great and striking. Mr. Batty, who was labouring among

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the lead-miners and colliers of Durham, says: "We had many enemies of one kind at first, but now their mouths are stopped, and we have enemies of another kind—the publicans, because their custom is lessened. On the other hand, we are, getting a few friends among the tailors, some persons who formerly went in rags being able now to get new clothes; and we have many friends among the women, whose husbands were drunkards, spending much of their time and money in public-houses, but who, having become sober, they have now the comfort of their company at home, and the pleasure of going with them to the house of God." In that district intemperance and its kindred evils were well nigh abolished; a drunken man could scarcely be met with, where formerly drunkards had swarmed in great numbers, and industry and virtue generally prevailed. This is only one illustration of the striking changes which had been effected in many parts of the land.

A Church which could bring about such beneficial reforms deserved better treatment at the hands of the nation than scorn, ridicule, and persecution; so candid-minded men began to think, on the bench of justice and among the higher classes, and somewhat tardily justice began to be dealt out to the people. It was many years, however, before that liberty of action was conceded to the missionaries which they claimed as their birth-right, and that protection was afforded to the worshippers from the cruelty of their persecutors, which as British citizens they should have enjoyed.

Primitive Methodism has always been proud of its Local Preachers, and justly so. Their self-denying labours, cheerfully given, without pecuniary reward, have contributed largely to its success. Mr. S. Waller, a cotton spinner, of Manchester, was committed to prison for three months for preaching in the open air at Ashton, and ordered to give security to keep the peace for two years. Others have also suffered socially and in other ways, in order to promote the interests of the Connexion, and to-day they fill positions of honour in our Church.

The first Primitive Methodist missionaries entered London in 1822; Scotland was entered in 1826, and Ireland in 1832. A Mission to the United States of America was commenced in 1829, but the Churches soon followed the example of the Republic, and declared themselves independent of the English Conference. A Mission to Canada in 1830, and another to the Western States in 1843, resulted more satisfactorily; the former retaining its connection with the mother Church until the union of the Canadian Methodist Churches in 1884; and the latter, though independent, still retains a cordial attachment. About the year 1840 the Connexion manifested great interest in mission work. Not only did it establish itself in America, but its attention was also turned to the Southern Hemisphere, and in the year 1844 three missionaries left its shores to unfurl the flag in these Southern lands. Rev. R. Ward came to New Zealand, and Revs. J. Long and J. Wilson went to South Australia. The colony of New South Wales was entered in 1849 by Rev. J. Wilson, and Victoria in 1849 by Rev. John Ride. Tasmania followed in 1858, and Queensland in 1860. As yet Primitive Methodism had done nothing for the heathen; but in the year 1870 two Missions were established in Africa—one on the island of Fernando Po, on the west coast, and the

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other at Aliwal North, in South Africa. The Connexion has recently sent a Mission expedition to the Zambesi, which after much difficulty and hardship has secured a place of settlement, and it is hoped will do good work for Christ in that dark land.

Primitive Methodism celebrated its Jubilee in 1860, when it was found that, as the result of fifty years' work, there were 675 ministers, 11,384 local preachers, 132,114 members, 167,533 Sabbath scholars, and 2,267 churches.

These were marvellous results, and they were brought about at a cost of devotion, self-sacrifice, and suffering, which makes a thrilling chapter in the history of the Christian Church. In the cold winter, one of the first missionaries to London frequently went without his dinner in order to keep down the expenses of the Mission. The missionary who went to Cambridgeshire was knocked down, trampled upon, and robbed of his money. Penniless and friendless, he kept at his post. One day he travelled thirty miles, and had only a penny bun to eat, but he preached at night to two thousand people. After the service he slept under a hay-stack. He was a stranger, and no one took him in; he was without money, and could not pay for a bed. One day he was glad to eat the pea husks as he walked along the road, for no one gave unto him. At Chaddleworth, Thomas Russell was arrested and taken before the magistrate, who committed him to Wantage prison for three months, with hard labour on the treadmill. At Andover. the missionaries and their sympathisers were pelted with rotten eggs, and the town beadle pulled them down. The infuriated mob cried, "Away with them!" "Throw them into the river!" When the missionaries found refuge in a friend's house, the mob turned upon their helpless followers, and drove them out of the town, cruelly beating both men and women, and tearing their clothes in pieces. This happened in Christian England, on the Lord's day, and in the nineteenth century! And what shall we more say? for the time would fail us to tell of the many who suffered persecution and imprisonment for the sake of Christ. They are gone now, that heroic band; but they have left us a rich and noble heritage of religious freedom.

Our fathers felt keenly the injustice they suffered. Like Paul, they could say, "In labours more abundant, in prisons more frequent, ... in journeyings often, in perils by mine own countrymen, in perils in the city, in perils in the wilderness, in perils among false brethren; in weariness, in painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." But they "rejoiced that they were counted worthy to suffer reproach for the name of Christ." Their self-denials, their earnest prayers, their untiring labours, and their undaunted faith, under God's blessing, were not in vain. Hugh Bourne and William Clowes lived long enough to witness some of the glorious fruits of their labours, and then passed away, the former at Bemersley, on October 11th, 1852, aged 80 years; the latter, on March 2nd, 1851, aged 71. They rest from their labours, but their works follow them; and the Church which eighty-three years ago had only one missionary and 10 members, now numbers 1,112 ministers, 16,619 local preachers, 195,027 members, and owns property valued at three and a-half millions sterling.

III. CHURCH POLITY AND DOCTRINES.

This rapid extension of the Connexion was accompanied all along by an inner growth of law and organisation, which rendered it more stable and effective. Class tickets were issued to the members, as we have seen, in 1811, and regular Quarterly Meetings were appointed for the orderly transaction of business in 1812. A simple code of rules was drawn up for the use of members and officials in 1814. This has since been altered and enlarged, from time to time, until it has grown into our "Consolidated Minutes," the statute law of the Church. In the same year the office of Superintendent Preacher was created, and a distinction was thus made between the preacher who gave his whole life to the preaching of the Gospel, and the local preacher, who still followed his secular calling. Circuit Committees, to act during the interval between the Quarterly Meetings, became part of our Church machinery in 1818. Branch Stations were formed in 1819, owing to the unwieldy dimensions to which the Nottingham Circuit had grown. It may be well here to explain that the members of a Church are called a society. Where there are one or more societies under the care of a minister, these form a Station, or Circuit, whose local preachers and officials, with the minister, constitute the Quarterly Meeting. As early as 1819 it was felt that annual meetings of the representatives of the circuits were necessary to give unity to the Connexion, and the Conference was constituted at Hull, in 1820, as a central court of management. The basis of representation was one minister to two laymen, and this has since remained the legal constitution of our higher Connexional courts. In 1824 the Connexion was divided into Districts. This was at first an economic arrangement, made to determine the number of delegates that should be sent to Conference, and each district was allotted nine; but in after years the powers of the District Meetings grew, until each became a kind of a smaller Conference, with power to ordain and station its ministers, as well as carry on the work of administration, subject to the control of the Conference.

The governing courts of Primitive Methodism are all elective. The Quarterly Meetings send their delegates to the District Meetings, and these in turn elect delegates to represent them at the Conference. There are only twelve permanent members of Conference, who are called "Deed Poll Members," and are elected from those ministers and laymen who have served the Church long and well.

In 1825 the General Missionary Committee was appointed, to take oversight of the new Missions which were in course of construction; and in 1843, in order to make it more effective, a salaried officer was appointed as secretary, to devote the whole of his time to the work of this department. At the present time the committee has fifty Missions under its care in Great Britain and Ireland, besides those in Africa; and still renders assistance to the Missions in the Australasian colonies.

The first Conference practically created our Connexional literature. It issued instructions that a monthly magazine should be published, and appointed Hugh Bourne editor, and his brother James book steward. The second Conference

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established a Book Room and printing press, which were located at Bemersley, whence magazines and Church literature were distributed throughout the country, until the removal of the Book Depot to London, in 1843. The chief agent in the distribution of the magazines was the travelling preacher, whose monthly visits to the smaller towns and villages, with his satchel well filled with periodicals, were hailed with delight. The preachers of those days not only cared for the souls of the people; in many instances they taught them how to read and write, and the first steps to knowledge for thousands were found in the perusal of the books which the preacher left in their homes. They are fast passing away, those old days of ignorance. The Board schoolmaster has taught the younger generations the three "R's," but a debt of gratitude is owing to the early preachers, who sat down beside the new convert, who had reached manhood but could not read, and taught him how to read his Bible and hymn book. A hymnal was published for the use of the infant community in 1817. It was a modest collection of one hundred and fifty-four hymns, the first of which was the famous song of the early days, "Christ, He sits on Zion's hill." In 1825 a larger book was introduced, to be in turn superseded by a still larger hymnal in 1854. Our present hymnal was published in 1887, and is in every way worthy to take its place beside the finest collections of hymns in our language.

The Preachers' Friendly Society, for the support of sick and infirm ministers, and their widows and orphans, was formed upon the recommendation of the Conference of 1823, and a Beneficent Fund, to supplement the above, was created in later years.

The practice of ministerial probation was introduced in 1828. Certain evils had crept into the Church through the pulpits being occupied by untried and inexperienced preachers, and the Conference of that year was called upon to face the difficulty. The "Conference Minutes" state: "It was therefore found necessary for all the preachers to be put on beginning, to make proof of their ministry." The term of probation for young ministers is four years, during each of which they have to pass examinations in the curriculum appointed by the Conference, prior to ordination into the approved ministry.

Higher education has been provided for in the institution of the colleges at York and Birmingham, both of which have gained a high reputation amongst the scholastic institutions of the country. The training of candidates for the ministry, which was carried on first at York College, and afterwards at the Theological Institute, Sunderland, has been transferred to our new college at Manchester, where the students now enjoy the privilege of tuition under Mr. A. S. Peake, M.A., a young Primitive Methodist, who has gained brilliant distinction in that great seat of learning, Oxford.

Amongst many other Connexional institutions, the Children's Orphanage, at Aylresford, is worthy of mention; also the aggressive evangelistic work, which has its head-quarters at Birmingham; and the Social Christian Mission, in East London.

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It will be seen from this brief outline that the constitution of Primitive Methodism is a gradual growth; not a manufacture. Our forefathers had the polity of the Methodist Connexion before them, but they did not draw up a paper constitution. As the Connexion developed, the constitution developed also, and in this way the younger Church was enabled to adapt itself to the changing conditions of society, and to embody the best principles of the growing democratic spirit of the nation.

The fathers of Primitive Methodism were stern disciplinarians, as the documents which they have left behind them show. Preachers who forgot their appointments, or neglected to send a supply, were not allowed to escape reproof. The first resolution on the "Journal of the Quarterly Meeting of Hull Circuit," for September 13th, 1819, reads: "John Oxtoby to be reprov'd by J. Woodhouse, for neglecting his appointments, and to have only two appointments on the next plan." The offender in this case was the redoubtable "Praying Johnny," but his earnest piety could not cause his brethren to overlook his neglect of duty. Nothing but the pure Gospel must be preached. Resolution No. 3 of the same meeting reads: "W. Rickateson to be spoken to by W. Clowes, for long preaching and praying, and for talking about philosophy and astronomy, etc." "Be short, and to the point," was an exhortation frequently given in those days. Heterodoxy they would not tolerate. The March Quarterly Meeting of the Norwich Station, in the year 1826, dealt with the heresy of one of its ministers in the terms of the following resolution, which is inscribed upon its journal:—"Agreed that Bro. Richardson be no longer our preacher, as he does not believe in the Trinity of the Godhead; he does not believe in the general judgment, or denies it; and that he be no longer a preacher of the Primitive Methodist Connexion." Our fathers got their creed ready-made from "Wesley's Sermons" and "Notes on the New Testament," and they expected every preacher to believe it, and to preach it with all his soul.

Methodists are said to have the longest creed in Christendom. This would certainly be the case if the four volumes of "Wesley's Sermons" and his "Notes on the New Testament" were regarded as containing the text of our doctrinal standards. A Primitive Methodist, however, who is asked to rehearse the articles of his belief, is not under the necessity of repeating the contents of those bulky volumes; for, in addition to the Apostles' Creed—which he holds in common with every Christian throughout the world—he is able to repeat a short statement of articles of belief which has been prepared by the Connexional authorities and is embodied in the "Deed Poll"—the Magna Charta of Primitive Methodism. Clause 3 of that venerable document which was enrolled in His Majesty's High Court of Chancery on the 10th day of February, 1830, reads as follows —

3. "And whereas the doctrines believed and taught by the Primitive Methodist Connexion, were and are that system of religious doctrine which was laid down and established by the said John Wesley, and which doctrines the said John Wesley believed to be none other but the doctrines of the Church of England, as by law established: and which were set forth by him in certain 'Notes on the New Testament,' commonly called or reputed to be the notes of the said John Wesley on

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the New Testament, and in the first four volumes of sermons commonly called his sermons, and reputed to be written and published by him."

Very careful and guarded were those pioneers to make their general position clear, and their ground secure; and, that being accomplished, in Clause 12 they present the Creed of Primitive Methodism in the following terms:

12. "Secondly, that the religious tenets or doctrines, professed and believed by the members of the said Connexion have been and shall be, the Innocency of man in his first state, the Fall of man, General Redemption by Jesus Christ, Repentance, Justification of the ungodly by faith, the Witness of the Spirit, Sanctification by the Holy Spirit, producing inward and outward Holiness, the doctrine of the Trinity, the proper Divinity of Jesus Christ, the Resurrection of the Dead, the General Judgment, and Eternal Rewards and Punishments:—These being the same doctrines as were believed and taught, as aforesaid, by the said John Wesley deceased, and which are set forth in the said notes on the New Testament, and the first four volumes of his sermons."

Very quaint are the forms of expression in this legal document, and its repetitions are somewhat wearisome; but the early preachers were required to know it by heart, and with its provisions as a part of their mental constitution, they preached a full, free, and present salvation, and had the joy of seeing hundreds and thousands of sinners converted.

Whilst recognising distinctly the importance of its mission to reclaim men from irreligion to a sincere faith in the Lord Jesus Christ, Primitive Methodism has also, from its commencement, thrown itself heartily into every movement which has aimed at the overthrow of wrong, and the advancement of the best interests of humanity. Primitive Methodists were early in the field side by side with those heroes who commenced the great battle against the drink curse. As early as 1832, when the question was asked in the Bradford Conference, "What is the opinion of Conference in regard to temperance societies?" the answer was given, "We highly approve of them, and recommend them to the attention of our people in general." Total abstinence was not popular in those days, even amongst the Churches, but the Connexion saw its duty, and faithfully took it up. In 1854 the Conference received a deputation from the United Kingdom Alliance, and passed a resolution in favour of its programme. "This was probably the first endorsement of the kind given by a powerful religious body in its highest official assembly," and for many years it was the proud boast of the members that the Primitive Methodist ministry contained a greater proportion, of total abstainers than that of any other Church.

When the agricultural labourers of England sought the redress of their wrongs, they found a champion in Joseph Arch a Primitive Methodist local preacher. The farm labourer was little better than a serf; his wages, of eight or ten shillings a week, barely kept the wolf from the door, and he had no vote to give in the election of those who made the laws under which he had to live. In Warwickshire, a meeting was held, in the

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spring of 1872, under a great chestnut tree. A thousand labourers came together, and were addressed by Joseph Arch. His rugged eloquence and strong common sense carried them with him, and his great idea—the formation of a labourers' union, like the trades' unions in the city—was taken up with enthusiasm. The union spread with astonishing rapidity, and in many a hamlet and village the class leader and the local preacher of the Primitive Methodist Society helped the good work along.

To every good work of late years our Church has lent a helping hand. The hungry dock labourer of London has not looked to our people for bread in vain, and the East London Mission is working side by side with General Booth to raise the submerged tenth. Wickedness in high places has not gone unrebuked, and against the vices of gambling and social impurity the Church has spoken in no equivocal tones. In every right effort to heal the open sores of the world Primitive Methodism is ready to take its share of the labour.

It has been said that the Methodist revival helped to save England from the horrors of the French Revolution, and it may be said with truth that during the days of Chartism, and the labour riots of the early part of the century, the Primitive Methodist preacher, by his earnest words, stilled the passions of men, and prevented many a contemplated outrage; whilst the men and women whom he was instrumental in saving went as a leaven of righteousness throughout the country.

The relations between Primitive Methodism and the other Nonconformist Churches have been most cordial, and many of them have profited largely from its labours. In the early days much encouragement was rendered to the preachers by the Quakers, who stood by them in their persecution, and assisted them to carry on their heroic work. The relations with the Old Methodist Connexion, now called the Wesleyan Methodists, have all along been most friendly, a fact which the *Methodist*, of March, 1874, one of the organs of the English Wesleyan Methodist Church, in its review of our "Deed Poll," was not slow to recognise, in the following words: "Standing as we do to-day much further down the avenue of time, we wonder why such men—men who held with a tight grip to Wesley's doctrines—should ever have been compelled to leave Wesley's own community for following both his example and that of Whitfield in holding services in the open air. The story of their expulsion from the Old Connexion is not a pleasant one, but it is not told in this Deed. All those who were disputants in the case have passed on. Most of them have met in a serener clime. They have no animosities, and perhaps they look down on the many tents of the different tribes, but joyously see only the one Israel. We, too, may humbly accept the logic of facts, and believe that, whatever mistakes were made, even these have been overruled' and that more real work has been done for the Master by the separate action than would have been accomplished if the division had not taken place. Such a thought, though not fully satisfactory, is almost our only consolation. The 'Deed Poll' contains no harsh word, puts no uncharitable construction on events that occurred in Methodism, was not written with gall. It is reticent; it is dignified; it is a Christian document. In these characteristics it reflects the attitude of the Connexion towards the

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parent body in all its later history. There has never been rejoicing in the camp of the former when battle and trouble have assailed the latter. It has fired no shot; it has encouraged no foes against its mother Church. In the days when its polity would have been an excuse for its people to have sided against Wesleyan Methodism, Primitive Methodism kept to its own proper work, opened none of its chapels for agitation, and supplied no platforms with opponents. It showed a daughter's sympathy, and has always stood aloof from interference with the affairs of other Churches."

Of late a project has been set on foot for the re-union of Methodism. The leaders of our Connexion in England believe that this will surely be accomplished, though not just yet; meanwhile, we can confidently assert that the Connexion will be true to its traditions, and that its relations with the Wesleyan Methodist Connexion, and the other evangelical Churches, will be characterised by that goodwill which has been exhibited towards them all along the line of our history.

PART II.-PRIMITIVE METHODISM IN NEW ZEALAND.

CHAPTER I—TARANAKI.



DEVON STREET NEW PLYMOUTH

The Province of Taranaki has been well called "the garden of New Zealand." Situated on the West Coast of the North Island, between the Province of Auckland in the north, and that of Wellington in the south, it enjoys a genial climate, with abundance of rain; and its fertile lands afford magnificent pasture for sheep and cattle. From its northern boundary, at the Mokau river, the coast line sweeps out into the ocean, forming a rounded promontory, whose extreme point is named Cape Egmont, whence it recedes in a south-easterly direction to the Patea river. Mount Egmont a noble mountain, which rears its snow-clad cone 8,280 feet above the level of the sea, stands in the centre of this promontory, and forms the backbone of the country. Its symmetrical sides slope gradually all around to the level of the adjacent land, in graceful sweep, broken only by two ranges, which extend in a north-westerly direction, and terminate near Oakura. For many miles the sea beach is covered with a deposit of black sand—the famous Taranaki iron sand, a mine of wealth to the man who shall learn the secret of working it up cheaply into marketable iron and steel. The land along the coast is now mostly under cultivation; but, in the old Maori days, there was a strip covered with fern, toi toi, and native scrub, about a mile in width, fringing the coast, and behind that the heavy timbers of the native forest, which covered nearly the whole of the country, and swept well up the slopes of the mountain.

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At a distance of about three miles from the town of New Plymouth, the coast line is broken by a group of rocks, called the Sugar Loaves, some of which stand out a considerable distance from the shore. The largest of these is named Moturoa, and was used, in the old heathen days, by the Taranaki natives, as a place of refuge from the terrible onslaughts of their fierce and blood-thirsty neighbours, the Waikatos. The loftiest sugar loaf on the main land is Paritutu, from whose summit, 504 feet above the sea, a fine view can be obtained of the surrounding district and the mountain.

Nature, which has been so generous to this fine tract of country, in soil, forest, rivers, and climate, has denied it the advantages of a good harbour. Its line of coast is exposed to the roll of the ocean, and possesses no shelter for ocean-going vessels. Of late years a breakwater has been erected at the Sugar Loaves, but a considerable sum of money is still required to make it a safe shelter for vessels in rough weather. In the early days the ships anchored out in the roadstead, and passengers and cargo were landed by means of surf boats; for which method of landing the smooth, sandy beach fortunately offered great advantages.

This splendid country was the home of the Ngatiawa, from which they were driven by their ferocious neighbours, the "Waikatos, by a succession of devastating raids, the last of which occurred in the summer of 1831-2. About four thousand Waikatos appeared at Waitara, in December, 1831. The terrified Ngatiawas fled to their stronghold, Pukerangiora Pah, which overlooked the river, with such haste that they had no time to procure stores of provisions. Hunger fought on the side of the Waikatos, and as the half famished Ngatiawas stole away out of their pah, they were struck down by their enemies, who glutted themselves with the flesh of the slain. The carnage was dreadful, and the most horrible cruelties were practised upon the wretched captives. Mothers threw their tender children over the precipice, and themselves leaped into the river below, to avoid a worse fate at the hands of their sanguinary foes. The victors swept on to attack the Ngamotu Pah, at the Sugar Loaves, which was garrisoned by eleven Europeans and three hundred and fifty Maoris. Here, however, British arms and heroism prevailed, and the Waikatos beat a retreat, leaving three hundred and fifty mutilated tribesmen lying around the pah. This was the last Waikato raid. The remnant of the Ngatiawa, finding themselves too weak to repel any further attacks from the Waikatos, migrated, with their women and children, to the south, to join their relatives, who had previously gone to Otaki, Wellington, and other places. Only a few forlorn wretches clung to the land of their fathers, and kept themselves alive by stealthily cultivating small patches of land in the depth of the forest. The land was desolate, and so it remained for about nine years; for the terror of the Waikatos was over it. The story .of its desolation is told in the pathetic language of two of the Ngatiawa chiefs: "All was quite deserted; the land, the sea, the streams, the lakes, the forest, the rocks were deserted; the food, the property, the works were deserted; the dead, the sick were deserted; and the landmarks were deserted."

It was during this period of terror and desolation that Colonel Wakefield, the agent of the New Zealand Company, arrived at Port Nicholson, to purchase land for the

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purpose of colonisation. And to him the Ngatiawas, who were settled there, sold their land in Taranaki and Wellington, reserving portions for themselves and their European allies, hoping, under the protection of the white man, to be able to settle once more upon the land of their ancestors, safe from the dreaded Waikatos. The work of settlement proceeded at Port Nicholson, but it was two years before colonisation was commenced at Taranaki.

The leading spirits in the establishment of the settlement of New Plymouth were some gentlemen in the West of England. In the month of January, in the year 1840, a company was formed, in the town of Plymouth, for the purpose of colonising New Zealand with west country people. This company, which was called the New Plymouth Company, purchased sixty thousand acres of land from the New Zealand Company, and its agents selected Taranaki as the location of the new settlement. On the 30th day of March, 1841, the barque "William Bryan" arrived in the roadstead, with the first party of emigrants, and was followed soon after by the "Amelia Thompson." The New Plymouth Company, which had commenced the work so auspiciously, was not destined to a long and prosperous career.

Almost as soon as it commenced operations it got into financial difficulties, through the failure of its bankers, and was merged into the New Zealand Company. The work of colonisation, however, proceeded; other vessels followed, and in twelve months the population of the settlement numbered one thousand persons.

"The emigrants landed near the present breakwater, and erected raupo whares for themselves near the beach. As most of them had come from Cornwall and Devonshire, and were naturally wishful to perpetuate names which were associated with their earliest recollections, they called the town they were about to establish New Plymouth, and the place where they erected their temporary dwellings Devonport, which name is still given to that part of the town lying to the south-west of the railway station.

While it may be safely assumed that the whole of these pioneer settlers came out to New Zealand to find freer scope for their energies under brighter skies, and unhindered by the restrictions of life in the old land, it must not be supposed that they brought no other capital with them than their own industry. Some of them had purchased land from the company before setting sail from England, and others brought out sums of money with them. It has been estimated that the possessions in cash of the passengers by the "Amelia Thompson" amounted to something like £10,000. These first settlers were, on the whole, a most desirable class: they were an honest, upright, industrious, and law-abiding people. They respected each other's rights, and were courteous and neighbourly in their bearing. Coming from the same places in the old land, companions in travel, and having to meet the same difficulties, there was a spirit of hearty goodwill throughout the community. Such was the good understanding between them, that in business transactions their word was considered a sufficient bond, without the additional safeguards of written documents; and tins mutual

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exercise of confidence was invariably rewarded by having every promise and agreement carried out to the very letter. Little trouble was given to the guardians of the public peace, and the law courts were seldom occupied with litigation between the settlers. When a case did come before the bench, in those early days, it was usually some old whaler, or an escapee from Botany Bay or Van Diemen's Land, who was the leading actor in the scene.



MAORI VILLAGE OF PARIHAKA, MOUNT EGMONT IN THE DISTANCE

It was some months after the arrival of these early settlers before those who had purchased land were able to go out and cultivate it. The first settlements were formed in the districts lying between New Plymouth and Waitara, bearing the names of Te Henui, Waiwakaiho Bell Block, and Mangarakei. The land at Te Henui was cut up into small sections, to suit those of slender means, and at an early date a considerable population settled in that locality. In addition to the difficulty of clearing the land, there was the further difficulty, during the first two years, of procuring adequate provisions. Food became so scarce that, at the commencement of the year 1844, musty biscuits, which had lain a long time in store, were in request, and some of the poorer people had little else but small potatoes to eat. The prolific character of the soil, however, soon relieved them of this difficulty, some of the land yielding as much as sixty bushels of wheat per acre. While the farmers were busy cultivating their land, unexpected trouble and disappointment befell them. Just about this time the liberated slaves returned from the Waikato to their, own land. On their return to their native district they viewed with jealousy the settlement of the white man within their territory. They complained that they had neither potato grounds nor “utu,” in money or

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recompense. As a matter of fact, however, the native reserves were amply sufficient for their use. Being told that they must not expect any "utu," they became violent and abusive. Some of them entered a section on the Mangarakei, belonging to a settler named Pearce, and burned down his cottage. They then proceeded to the next section, where some brothers named Bayly had erected a tent, and were commencing farming operations, and in an excited manner brandished their tomahawks, and attempted to tear down the tent. The Barleys, who were strong, resolute men, resisted, and a scuffle ensued between one of the brothers and a native. Twice Bayly threw the Maori, but was thrown himself the third time. The natives crowded round him, and one was about to cleave his head with a tomahawk, when a bystander levelled his gun at the native, who then stayed his hand. In other places they entered the homesteads while the men were away at work, and so intimidated the farmers' wives that they gave them anything they asked for: The distressed settlers applied to the Government for a settlement of the dispute, and Governor Fitzroy ordered them to vacate their farms, and settle on small holdings on the outskirts of the town. This they did reluctantly, as they only received in compensation one third of the value they left behind them. They remained on these farms until the year 1860, when new trouble arose in connection with the Maori war.

Busy and eventful as were those early days, it must not be supposed that religion was neglected. There is a Methodist body called Bible Christians, whose founder was one William O'Bryan, a Wesleyan local preacher, of north Cornwall, who left that body in 1815, and began to form societies after the Methodist pattern, throughout Cornwall and the adjacent counties. Many of the early settlers in Taranaki came from north Devon and Cornwall, and were members of the Bible Christian Church. Among them were several local preachers. Before leaving England, they promised that as soon as they landed in New Zealand they would conduct religious meetings similar to those to which they had been accustomed. This promise was faithfully kept. At first their meetings were held in cottages. Shortly after the establishment of New Plymouth, Mr. Veale, Senr., offered them a site of land in the centre of the town for a place of worship. The offer was accepted, and very soon a small church was erected capable of seating about one hundred persons. There they regularly met for worship, and established a Sunday School. In accordance with a promise made to their Church authorities, they wrote home, and requested that a minister should be sent out to take charge of the mission, and in reply received a number of questions as to the means they possessed to support one. About this time an event happened which threw this society into the hands of the Primitive Methodists.

I. NEW PLYMOUTH STATION.

One spring day, in the year 1844, news was passed round the little settlement that there was a sail in sight. The arrival of a ship was not an event of such frequent occurrence, in those days, as to be passed over without notice. The Union Steamship Company, with its regular weekly boats, had not been dreamed of. Those who had leisure quickly made their way to the higher ground to catch a glimpse of the vessel

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from over the sea. What wonder if the tradesman left his store and joined the group gathered round the flagstaff, looking seaward! What wonder too, if the farmer rested from his toil, as he caught sight of the white sails in the distance, and thought tenderly of Home. Only three short years before the people had parted from their friends to cross the mighty ocean, and that white-winged messenger was bringing news from loved ones far away; or, it might even be bringing some old neighbour to settle side by side with them in the new land. The vessel proved to be the good ship "Raymond," from England, with emigrants, and amongst her passengers was one whose advent was destined to materially affect the life of the young community—that one was the Rev Robert Ward, the pioneer Primitive Methodist minister to New Zealand.

The attention of the Primitive Methodist Church of Great Britain was first turned to the Australasian Colonies in the year 1841, by a request which had been received from some Primitive Methodists in South Australia for a missionary. The Missionary Committee took the matter in hand, and in due course the Revs Joseph Long and John Wilson were appointed. Whilst preparations were being made for the departure of these ministers a desire was cherished, in several parts of the Connexion, for a missionary to be sent to New Zealand. The Rev. W. Harland who was speaking at an enthusiastic missionary meeting at Old Cramlington Colliery, in the North Shields Circuit, in November 1843, suggested the practicability of missionaries being sent to New Zealand, and sustained there by the yearly contributions of the Sabbath School teachers. The suggestion was heartily received by the meeting, and a resolution was passed that each Sunday School teacher should contribute a shilling during the year, and recommending the teachers throughout the Connexion to do the same. Other schools took up the idea with equal heartiness, and the Missionary Committee soon found itself in a position to carry out the cherished wish. The Rev. Robert Ward, who was then superintendent of the Mattishall Circuit, a man in every way fitted for pioneer work, was selected for this honourable position. On May 24th, 1844, he, with his family, sailed for New Zealand, where he landed at the end of August following. The earnest missionary commenced his work on Sunday, Sept. 1st, by a house to house visitation. At two o'clock in the afternoon he took his stand on the Huatoki bridge in the centre of the town, with a chair for his pulpit, and preached from the grand old text, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." The service was still proceeding when the afternoon worship in the Bible Christian church concluded. Several of the Bible Christians made their way to the bridge, and gathered round the preacher. They soon learned that he taught doctrines in harmony with their own, and at once felt themselves to be in hearty accord with his work.

Amongst those who still survive that first service is Mr. Thomas Veale, Senr., who, possessing a good voice, assisted materially in the singing. Mr. Ward conducted service in the same place in the evening, and had a very attentive audience. Several persons, who had been members of the Connexion in England, gave him a hearty welcome, and a week later he formed the first Primitive Methodist Society Class south

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of the Equator. This class commenced with four members. The missionary soon visited the country districts, and supplied the scattered settlers with religious services.

It seems clear that it was Mr. Ward's intention to preach the Gospel to the Maoris, as well as to the European settlers; but on his arrival in the Colony he found the natives scattered about in small paha, while the settlers were residing within a very limited area. Having to acquire a knowledge of the native language, and believing that it was necessary to have the moral support of the white population before commencing to evangelise the Maoris, he threw himself into a mighty effort to rouse the settlers to a sense of their religious privileges and duties. So great was this effort, that for the first few months it absorbed nearly the whole of his time and thought. Unfortunately, for the purposes of this book, the record of his work for the first three weeks was sent to the Missionary Committee in London, and no copy was kept. Through the kindness of his daughter, Miss Ward, however, we are able to present our readers with the following extracts from his private journal, commencing Sept. 22nd 1844, in which Mr. Ward tells the story of his work during those early weeks:—

Sept 22nd (Sunday) - Class in the morning; one joined society. Too wet to preach out of doors, but I requested the members to go round and inform the people that I should preach in a cottage. In a few minutes the house was filled. God was present, and His word was searching. Wet all day. Went among the people after the afternoon service, and in the evening preached with no great liberty in a chapel. Mr. Tuffin preached for me at the Henui to an overflowing congregation, not in vain.

Sept 24th - After visiting several families at the Henui conducted a meeting as follows: Introduced by singing and prayer, then read extracts from our magazine on a revival of religion, also from the journal of B. Abbott. Singing and prayer were interspersed, and the Divine presence was amongst us.

Sept 25th -Walked through a drenching rain to Mangarakei. Preached with comfort in the evening.

Sept 26th - Returnng from Mangarakei, I visited many families in the bush and then preached in the bush near the Waiwakaiho river. God was indeed present and gracious.

Sept 29th (Sunday). - Visited many families while class was being led, after which preached to an attentive people. At half-past 1 open-air service. At half-past 5 Mr. Tuffin preached in the open air, and in the evening we held a watch meeting Speakers were Bros. Gilbert, Bassett, Tuffin, and Ward.

Oct 3rd -Went visiting where I had not been before. Found the sick, the religious professor, the profane, the backslider, some distance from a place of worship, and glad to kneel with me in prayer.

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Oct 4th - Prayed with several families in the town sections between the Huatoki and Moturoa. Found some who had been members of our Connexion in England, but now awfully fallen. I appointed to preach in this neglected neighbourhood next Sunday afternoon.

Oct 6th (Sunday) - A day of great privileges. Prayer meeting at 7 o'clock a.m.; well attended. Class meeting at 9.30; preached at 10.30. These services were quickening. Preached in a hamlet outside the town to most of the guilty and neglected inhabitants at 2.30, for the first time. In the evening preached in the Henui; God was powerfully present. A little girl wept before the Lord; may His saving hand be upon her.

Oct 7th - Visited some families in the town. Learned that the Governor has proclaimed every port in New Zealand a free port.

Oct 8th - Commenced our monthly missionary prayer meetings.

Oct 9th - Visited and preached at Mangarakei to nearly all the people in the place.

Oct 10th - Preached with heavenly help in the Waiwakaiho bush.

Oct 11th - Prayer meeting at the Henui. Visited at the town, and appointed a visiting round in company with a friend next Sunday morning.

Oct 13th (Sunday) - A day of glad tidings. The prayer meeting at 7 a.m. well attended; house full. Class meeting profitable. Went with a friend to most of the families inhabiting the town sections. Shame covered the faces, vain excuses fell, and Sabbath breakers kneeled before God in prayer. Then preached to an attentive assembly in this place, and obtained a house in which I am to preach next Wednesday evening. In the afternoon an interested assembly met at the opposite part of the sections. In the evening, preached to a crowded congregation at the Henui. God came down in His glory, conviction ran through the house, tears flowed on every hand, and cries for mercy went up to heaven. Two backsliders obtained liberty, and publicly attested the same, with countenances lit up with heavenly joy.

Oct 14th - A. house full of persons, met to endeavour to learn to sing together in harmony.

Oct 15th - Preached at the Henui to an overflowing congregation. Much Divine influence rested upon the meeting. One of the backsliders restored on Sunday evening told me that he was some years ago a Wesleyan local preacher, but fell through drink; that on Sunday morning he was awakened under the Word, and in the evening he found liberty. Glory be to God! The neighbours are all astonished at the great change.

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Oct 16th - Found a woman on the verge of death, but happy in God. Others in a penitent state, and some without the knowledge of God, or any desire after it. In the evening preached to a house full of people.

Oct 17th - Visiting, and prayer meeting in the bush.

Oct 20th (Sunday) - The prayer meeting commenced at 6.30, and at 9 o'clock, instead of the class meeting, we held a thanksgiving service for the mercies already received. God was truly present, and at the close seven persons joined society. Two of them were the backsliders reclaimed the previous Sunday; the others were penitents seeking salvation. After this service I preached, while heaven flowed among us. Some, who scarcely ever attended a place of worship, wept, and promised to come again. A goodly company went with me, about two miles, to the afternoon preaching, when we processioned and prayed in the open air, and then preached to a house full of people, and gave out to preach there again tomorrow. In the evening preached to a noble congregation at the Henui. God was mightily present; believers rejoiced with joy unspeakable. Several told me they were determined God's people should be their people. For the blessings of this day let glory be attributed to God the Father, Son, and Holy Ghost. Amen.

Oct 21st - Preached in the town sections. When I came back, learned that a young girl (who has regularly attended our meetings) came to my house entreating me to visit her father, who is a very wicked man, and to do all I can towards getting him to the meetings, that he may be saved.

Oct 22nd - Spent many hours in family visiting. Several persons who have scarcely attended religious worship since they left England begin to think seriously. God deepen the wound, and then heal. The house in the evening was crowded to excess. Divine power attended the preaching. Closed the meeting with sorrowful heart, that so many should go away unsaved.

Oct 24th - Preached in the Waiwakaiho bush.

Oct 25th - Visiting several homes; prayer meeting in the evening.

Oct 27th (Sunday) - A day of much toil. At the morning prayer meeting, at 7 o'clock, the house was filled, and God was gracious. At the class the Spirit moved upon the face of the waters, and three joined society. I preached in the town sections. Spent the noon hours in visiting on the Belt Line; I trust not without good effect. Preached in a chapel in the town in the afternoon; and in the evening to a noble congregation—every room in the house was crowded. Held a prayer meeting after. We long to see all pressing into the kingdom of God.

Oct 28th - Preached to a large congregation on the Belt Line.

Oct 29th - I visited a good many people. The evening service was so well attended that all could not get in. The Word went with power. We held a prayer meeting at the close. There was a noise, and behold, a trembling, bone coming to its bone \

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Several went away deeply wounded. As I was going to bed I was sent for to pray with a woman who had been at the service. Two or three others went with me, and in less than an hour we left her rejoicing in the Lord.

Oct 30th - Visited a good many families, and preached in the town sections in the evening.

Oct 31st - Prayer meeting in the Waiwakaiho bush.

Nov 1st - Prayer meeting at the Henui, when arrangement was made for holding a protracted meeting.

Nov 3rd (Sunday) - A day of the Son of Man. Prayer meeting before breakfast was well attended. At the class meeting the house was full. I read the rules of the society, and the rules printed in the class books. Five joined the society. Preached at 11 o'clock. In the afternoon preached at Mangarakei, and returned for the evening service. Had liberty in preaching, but the prayer meeting was dull and hard; we were just about to conclude, when some began to cry for mercy. A great struggle ensued, several were saved, and others went home with a heavy heart. One man and his wife went home, but could find no rest, for God had laid His hand upon them. Their neighbours (some of whom were newly converted) were sent for, and prayed with them; they believed, and after midnight were able to praise God for pardoning grace.

Nov 7th - (Mangarakei).—To-day the quarterly accounts of the Bible Christians were settled. They have resolved, as a body, to come over to the Primitive Methodist Connexion, and they offer me the full use of their chapel, so long as evangelical doctrines are preached and wholesome discipline is maintained. I have accepted them. There are five local preachers and eight members. May God make this step promotive of much good. We held a watch meeting in the evening; good congregation, and good attention. Mr. Whiteley helped us; he gave us the right hand of fellowship, and wished us success.

Nov 10th (Sunday) - A dull day; unwell in body. Led class in the morning; in the afternoon preached in the chapel to a large congregation; afterwards formed a new class. In the evening preached at the Henui.

Nov 17th (Sunday) - Prayer meeting before breakfast was well attended; good class meeting. Preached to a small congregation at the town section at 11; at half-past 2, to a full house at the Belt Line; and in the evening to a small assembly in the chapel.

Nov 24th (Sunday) - Administered the Lord's Supper this morning; it was good to be there. Heard preaching at the Henui, and spoke in the afternoon and evening with good liberty in the town.

Nov 29th - First Quarterly Meeting. God was present. We trust all was light."

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The foregoing extracts show that our pioneer missionary was in labours more abundant. Whilst keeping before himself the main purpose of his life work—the salvation of men—he was also attentive to discipline, and was careful to establish Connexional usages. It was doubtless the earnestness and self-sacrifice of Mr. Ward's work that won the sympathy and co-operation of the Bible Christians from the first, and led them to offer themselves for membership in our Church.

This building, which thus passed into our hands, was the first place of worship erected in the town with sawn timber.

The accession of the members of the Bible Christian Mission greatly strengthened the hands of Mr. Ward. Not only had he a church of his own in which to preach, he had also a band of earnest local preachers, by means of whose labours services were also established in the adjacent settlements. Their friendship and sympathy with Mr. Ward were dearly valued by him, and ever remembered. They all entered heartily into the work, and remained loyal and useful members of the Connexion.

In the year 1844 a small church was built at Henui. Soon afterwards a parsonage was erected at the same place, and Mr. Ward and his family went to reside in that district. The first Sunday School treat was given in 1845, and the journal gives the following account:—

"May 14th - This has been a high day among us. Our Henui children assembled at Mr. S. James's, and walked in pro-cession to Mr. R.'s barn, where they were joined by the town school. They had a treat of buns and tea, with not a little joy. Afterward several recited pieces in the open air, and we then kneeled down and prayed God to bless them; and dismissed them. After this nearly a hundred persons partook of a good tea. At 7 o'clock the public meeting commenced. The chair was taken by Mr. Gledhill, a gentleman who had exerted himself not a little in Sunday School work in Halifax, England. Several speeches were made, and six children recited pieces. The crowded congregation was greatly pleased. To God be all the glory!"

In true missionary spirit, Mr. Ward not only preached the Gospel to the Europeans, but applied himself to the study of the Maori language. As soon as he had mastered it sufficiently to converse with the natives, he began to preach the Gospel to them. He also established a day school for native children, the only one in New Plymouth.

Very little cash was forthcoming during the early days of the settlement. Most of the money the colonists brought out with them was invested in land, and business was largely carried on by a system of barter, hence the money contributed towards the working expenses of the Mission was small. For many years the minister's salary was remitted from the missionary treasurer in England. The high prices of provisions, and a numerous family gathering at the mission house, laid upon both the missionary and his worthy wife the necessity of practising the most rigid economy. These difficulties were cheerfully and courageously met by the pioneer mission family. As soon as the

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Home authorities were made aware of the cost of living they readily increased the missionary's salary.

In the year 1846, the Rev. Henry Green and his wife were sent out from England to strengthen the mission. This important event is duly chronicled in Mr. Ward's journal, as follows:—

"Sept. 1st - Two years ago to-day I commenced my labours in New Zealand. For all the mercies bestowed since then may God be praised. This morning the Rev. Henry Green and his wife arrived by the 'Madras,' from London. They are both in good health, and their goods are landed in safety. The day was stormy and the sea rough, therefore landing was uncomfortable; but, thank God, all was safe!"

Mr. Green spent eight months in New Plymouth, and largely relieved Mr. Ward of the European work. This gave Mr. Ward an opportunity to carry out his long cherished purpose, and test the practicability of establishing a Primitive Methodist Mission amongst the Maoris. The following extracts from his journal show how much his heart was set upon this work, and how persevering he was in trying to establish it:—

"Sept. 25th - Walked to the Omata Pah, a few miles to the southward. It is situate on a high cliff, about which the rocks lie in grand confusion. When I entered I was immediately accosted, 'How do you do, Mr. Ward?' by a woman who knew me. Being cold and wet, I requested a fire, which was at once kindled, and an old man spread a mat for me to recline on. Within a few minutes I was surrounded by natives, to whom I read the 15th chapter of St. John, and then preached. They seemed very attentive, and wished me to come again. They brought me some food, which I ate with my fingers in their own fashion. I thanked God and took courage. My whole soul desires to be useful to these people.

"Sept 26th - Visited the Waiwakaiho Pah. There the natives are proud of the Christian profession. Some are Churchmen others Wesleyans: I entered a whare, wherein several natives were trying to read a letter they had just received. I read it for them, at which they were pleased; but they positively refused me permission to read the Scriptures and pray with them. After-conversing awhile about my not being a member of either the Church of England or the Wesleyan Church, one of them read the fifth verse of the 6th chapter of Matthew: 'And when thou prayest thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.' They had seen me preaching in the open air, and as the verse was read a look of satisfaction passed over the faces of the whole group! I showed them from the New Testament that Jesus Christ and His apostles preached in the open air, and reminded them that John Wesley followed the same practice. They were nonplussed, and admitted that my korero (speech) was good, but wound up by saying that it might be good to preach to white people in the open air, but it was wrong to follow the same custom with the Maoris!

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"*Oct. 7th* - Visited the Hua Pah. Went from whare to whare conversing on religion and praying with the inmates. In the evening I addressed them very pointedly on the necessity of personal salvation. One asked if the white people were converted, and said if they were they would give them money! I besought them all to be less anxious for money, and more in earnest for salvation. At the close several shook hands and said, 'It is good'; but as I left the pah I heard the voice of a woman crying out, mockingly, 'Repent ye.' At this same village a few days afterwards, I found the natives eating a dog, which they had killed and roasted in revenge for his having torn a pig!

"*Nov. 1st* - Entered a pah to-day in which I found a ring of men reading a New Testament in rotation. The system of 'taking up' places was adopted. I joined the ring, taking the bottom place. In a few minutes I was head scholar, and then monitor. After the reading they wished me to catechise them, and I gladly complied. Then I availed myself of the opportunity to preach salvation through faith in Jesus Christ. They wished me to visit them on another Sabbath.

"*Nov 17th* - On entering a village to-day, a man who was lying down, wanted to know my business. I told him I was come to preach to the natives. He said I should not be allowed. I made repeated attempts to preach, or converse or pray with them, but in every instance was foiled. On my homeward journey I found myself yielding to despondency, when I saw a fire in the bush, and heard voices. On approaching I found a party of natives, who had come from Mokau. They pronounced me to be a missionary, and I proposed to preach, to which they assented. The subject was our Lord's conversation with Nicodemus. The scene was novel. Stars gleamed through the foliage of the trees, the fire lighted up the swarthy countenances of my hearers, and at a few yards distance the darkness wrapped us around. After this interesting service, I went through the rest of my journey with a thankful heart.

"*Dec. 6th* - Visited the Hua Pah early this morning. I told the natives I intended to preach, whereupon two persons wanted to conduct me out of the pah, under the pretence of showing me a good place whereon to officiate. I said: 'No; I shall preach on this ground.' About a score of Maoris attended the service. At the close I went round and shook hands with them, but when I offered my hand to an old man, he aimed a blow at me, which struck me on the arm. I wrote down his name. The other natives said he was the only man in the pah who would do such a thing." (This was the only occasion on which the Maoris used any personal violence towards Mr. Ward.)

To facilitate his Maori work, Mr. Ward prepared a plan of services for eleven pahs, the whole of which were within ten miles of his home. His journeys were wearisome, and were performed on foot. He frequently slept on the bare ground, wrapped in his blanket or cloak, which he carried with him, and was not infrequently without food. After four months of patient self-denying effort, Mr. Ward came to the conclusion that

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it was impracticable to carry on the work of a double mission, and the Maori work was relinquished.

Mr. Ward then decided to open a Mission in Port Nicholson (Wellington), and in January, 1847, paid a visit to the young settlement, and paved the way for the Rev. H. Green, who, with his wife, removed thither in the May following. After nearly six years of faithful and unremitting toil, during which he gained universal respect for his sterling Christian character, ability and zeal as a minister, and also laid a good foundation for future work, the Home authorities arranged for Mr. Ward to remove to Auckland, to commence missionary operations there, and the Rev. Joseph Long was appointed to take charge of the Taranaki Mission.

The arrival of Mr. Long is duly noted by Mr. Ward in his journal, as well as his parting from the friends of his first New Zealand Station:

"April 8th (1850) - To-day the Rev. Joseph Long and family arrived here, after going about from Adelaide to Sydney, then to Wellington, and from Wellington here. Thus twelve weeks have been taken up; but they are here in safety. Thanks to our God for all His mercies!

April 18th - Chartered the 'William and James,' cutter, to Manukau, for £20, for the purpose of taking my family to Auckland.

April 28th (Sunday) - Preached my farewell sermon in our town church to a full congregation, in the afternoon; and in the evening I preached to the Wesleyans in their church, at the request of their minister.

May 11th (Saturday) - My dear family and myself left New Plymouth, where we have spent nearly five years and nine months. On that Station we have founded a Church, and left many friends. May Jesus be our Saviour till all the partings of earth are over! We came on board the 'William and James,' cutter, about nine tons. Weighed anchor about 3 o'clock, and stood for Manukau before a fair wind."

As the shades of night gathered round the little craft, tossed upon the ocean, the mission party realised that the first chapter in their colonial life-work was closed. What the new one would be God only could tell.

Mr. Long's ministry of nine years was characterised by great activity in the erection of churches in the country districts. In 1848 the Omata Block was opened for settlement. Many of the Henui villagers removed there, amongst whom were some Primitive Methodists, and a church was built in 1852.

A small church was also erected at Hurdon in 1853, which was replaced by a larger structure five years afterwards; the opening sermons being preached on New Year's Day, 1859. The services which were held in this church were not of a permanent character. Vigorous attempts were made for a number of years to sustain them, but they were eventually discontinued, partly owing to changes in population.

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Shortly after Mr. Long's arrival, Bell Block district was re opened for settlement, and the missionary, with his local preachers, held services in the rush-built houses of the settlers until the year 1855, when a church was erected, and opened for worship in March. It is also said that a small Connexional church was built at Tataraimaka in the earlier years, which was destroyed during the Maori war, and was afterwards replaced by a small undenominational church. Mr. Long's gentlemanly and amiable deportment soon won him the goodwill of the people and endeared him to them. This was demonstrated in later years, for when he returned to New Zealand, and was appointed to New Plymouth Station, the older residents hailed his return to their midst with genuine delight. When it is remembered that Mr. Long had been amongst them for nine years, and left behind him a name that remained fresh in the memories of the people for twenty-three years, it will be evident to everyone that his ministry was one of abiding usefulness. The membership of the Church kept up well during his term, and the financial condition of the Mission showed a decided improvement.

The Rev. R. Ward returned to the scene of his former labours early in 1859. His second pastorate was very eventful. During this period the Taranaki war broke out, and the country settlements—which were extending on every side, with smiling homesteads dotted over the farm lands, occupied by an industrious thriving, and hopeful people—became a scene of desolation and death. The work of years was swept away in a few months, and the dispirited settlers were compelled to take refuge in the town. This unfortunate strife was brought about in the following manner: The Land League, which the Maoris had established in 1854, was felt to be working in opposition to the interests of the Colony; and the Governor, with his Council, had come to the conclusion that it was necessary that the League should be broken up. A test case soon arose. A native chief named Teira offered for sale about 600 acres of land for the purpose of settlement at Waitara. Wi Kingi, a Waikato chief, who had settled nearby, opposed the sale, saying: "Although the canoe is floated, it shall never go out to sea." At a meeting of natives, on March 7th, 1859, at which Governor Gore Browne was present, Teira offered the land to the Governor, at the same time placing a Maori mat at his feet, which his Excellency accepted. This ceremony, according to Maori custom, was a confirmation of the sale, and virtually placed the land in the hands of the Governor. Hereupon Wi Kingi, who was present at the interview, rose, and turning to his people, said: "I will only say a few words, and then we will depart." Turning to the Governor he cried out: "Listen O Governor! Notwithstanding Teira's offer, I will not permit the sale of Waitara to the pakeha. Waitara is in my hands. I will not give it up. Ekore! ekore! ekore!" (Never! never! never!) Turning again to his tribe, he added, "Arise, let us go!" and, with his followers, at once withdrew. Ten days after hostilities broke out. Almost simultaneously the southern natives appeared on the scene in warlike attitude, and the famous Waireka engagement took place. The Europeans were sadly outnumbered, and were surrounded by savage, bloodthirsty Maoris. Their lives were in imminent peril, and it was only under the cover of night that they were able to escape from what threatened to be a veritable valley of death. In this engagement the settlers fought bravely side by side with the British troops, and

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they were not a little indignant that at nightfall the soldiers should be ordered to return to town, while they themselves were still engaged in conflict with the foe. Many were wounded, and green mounds still mark the graves of those who fell in the strife. After this battle hostilities became general, and in many country districts settlers were massacred and their homesteads burnt, and for a period of four or five years the work of destruction and death went on. The exigencies of war made it necessary for many homes to be broken up. The women and children were sent away to Nelson and other places for safety, and every able-bodied colonist was compelled to carry arms, and hold himself in readiness to take part in the conflict. The Maori method of warfare differed from that of the Europeans. They did not face the enemy in open field, but lay in ambush and dealt out sudden and fatal surprises, and it was not until Major Atkinson (the late lamented Sir Harry Atkinson), Colonel Stapp, Captain Webster, and a contingent of officers and volunteers under their command, adopted similar tactics, that they were able to success-fully put an end to the war. The Rev. J. Whiteley, Wesleyan missionary, was cruelly murdered at the White Cliffs, in 1869, and with his death hostilities ceased. During this time of strife and bloodshed, gloom, suspense, and grief were the common lot of the people, and in these experiences the Rev. R. Ward took his share. Not infrequently he had to administer consolation to those whose relatives had fallen beneath the Maori bullet, and to stand beside the open graves of those who had died in defence of home and country. Those of his own sons who were old enough carried arms as volunteers, and marched to the front at the call of the bugle. His son John was wounded in the battle of Mahoetahi, and Charles so won the admiration of Major Atkinson that he offered him a commission as an officer. The excitement consequent upon the war disorganised the Church, and made the minister's work extremely difficult. He was, however, cheered by a very gracious revival, during which about sixty persons professed conversion. The accession of so many new converts greatly quickened the Church, and frequently as many as a hundred people were to be found gathered round the Lord's table. Another event also occurred to brighten this dark period—the erection of the Queen Street Church. Up to this time worship in the town had been conducted in the small church handed over to Mr. Ward by the Bible Christians; but, as this had now become too small for the congregation, a new section of land was secured and a commodious church erected. The opening sermons of the new church were preached by the Rev. J. Long, on May 18th, 1862. The collections amounted, according to the account book, to £63 7s. 3½d. Mr. Long's many friends subscribed the amount necessary to bring him from Auckland for the occasion, and some idea of the cost of travelling at that time may be gathered from the fact that the expenses of the journey amounted to about £10. The population of New Plymouth had been greatly increased by the influx of country settlers, who were driven in owing to the war. Many of the troops were also located in the town. Mr. Ward was highly appreciated as a preacher, and as increasing congregations of settlers, townspeople, and soldiers waited upon his ministry, the new church soon became too small to hold the worshippers. It was enlarged at a cost of £300, and even then proved too small to accommodate the people. At the end of nine years Mr. Ward

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closed his second ministry in New Plymouth, and left for Wellington, followed by the heartiest good wishes of all classes of the community, and the blessings of many whom he had been the means of leading to Christ.

The Rev. Charles Waters succeeded Mr. Ward, in 1868. About the time of his advent the population of the town went back to its normal condition, the settlers commenced to return to their farms, and the troops were withdrawn. As a consequence of this the congregations at Queen Street Church shrank considerably, but the cessation of hostilities, which brought this difficulty to his work in the town, enabled him to resume services in the country places. The first visits to these districts were not calculated to give the preacher much encouragement. The church at Omata had been in the hands of the Maoris during the war, and, although they had not destroyed it, was considerably out of repair. At Bell Block bullet holes through the walls of the church told the story of the strife that had raged nearby; while fields covered with rank weeds and dilapidated cottages were to be seen everywhere.

The Station Plan of 1870 shows that services were conducted at the following places: New Plymouth, Henui, Bell Block, Tataraimaka, Oakura, Omata, Hurdon, Mangorei, Waitara, and Tikorangi. The preachers, besides the minister and his wife, were T. Bayly, H. Gilbert, W. Bassett, E. Moyle, T. Penwarden, and F. Rawson. The June Quarterly Meeting of that year was held in the residence of Mr. Dingle. The station steward was Mr. J. W. Hawken; and the Station Committee consisted of Messrs. R. Rundle and J. Dingle, in addition to the preachers. Mr. Waters gained the reputation of being a humble-minded and devoted minister of Christ. He was remarkable for his generosity, and was of a meek and peace-loving disposition; but he knew how to be firm and fearless in the discharge of his duties. He was ably assisted by Mrs. Waters, who was a real heroine for Christian work. She not only taught a Bible class and led class meetings, but frequently occupied the pulpit, and preached thoughtful and heart-stirring discourses. After enjoying the hearty co-operation of the Church for three years, Mr. Waters removed to Auckland in 1871.

About this time representations were made to the English Missionary Committee, requesting additional ministerial help, and in response the committee sent out the Rev. John Dumbell, who had already spent about nineteen years in the ministry in England. Mr. Dumbell arrived, with his family, in Wellington on October 9th, 1870, and proceeded to Taranaki in the January following. A great deal of interest centred in Mr. Dumbell's ministry from the first, on account of his having come so recently from England. His preaching also attracted a considerable number of people to the church, and for three or four years he had the pleasure of ministering to large congregations; but towards the end of his pastorate another large migration took place from the town to the country, and the congregations were again reduced. During Mr. Dumbell's second year upon the Station the present parsonage was erected. The minister's house at Henui was considered very inconvenient, as it was nearly two miles distant from the town church. A site of nearly two acres was purchased in Devon Street, and a parsonage containing nine rooms built there. The entire cost of the undertaking was

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£695, towards which the sum of £209 was raised. The sale of the old parsonage at Henui, and a successful bazaar, reduced the liability to £100. During the latter part of Mr. Dumbell's ministry the settlement of Inglewood, about twelve miles from New Plymouth, was missioned, and the church was removed from Hurdon to that township. After some years of varied fortune, the services were discontinued, and the church was ultimately sold to the Wesleyans. The removal of the church from Hurdon was a grief to some of the people who had assisted in its erection, especially those who had relatives buried in the little graveyard in which it stood. It is only right to say that the church had been closed for some years, and it was thought that it would be useful at Inglewood. With a view of following up the work in the country, the Station applied for the appointment of a second minister, and the Rev. James Clover (a minister on his third year of probation) was sent out by the British authorities. Mr. Clover arrived in New Plymouth in February, 1877, about a month prior to Mr. Dumbell's departure for Wellington.

The Rev. John Standrin followed Mr. Dumbell as superintendent of the Station. He and his colleague had a happy and successful year. The membership of the Churches showed an increase of twenty-seven, the finances also improved, and the services were well attended. Unfortunately, Mr. Standrin's second year, spent with his new colleague, the Rev. A. G. Jevnes, was neither happy nor successful. The two ministers disagreed, the Church was unhappily divided, and an injury was inflicted from which it took many years to recover. With the details of this unfortunate circumstance, which led to the resignation of Mr. Jevnes, we have no present concern. Fidelity, however, demands that it be briefly referred to, and, in passing, we may express regret that Mr. Standrin's endeavour to heal the breach was unsuccessful. After this the appointment of a second minister was discontinued. Mr. Standrin expressed a desire to return to Australia, and an exchange was arranged with the Rev. Joseph Long, who came to Auckland.

The Rev. Joseph Sharp was appointed to the Station in 1879. His work was necessarily difficult, as he had to cover the same ground that two preachers had previously occupied, as well as heal the breaches caused by the unhappy disagreement of the previous year. Nevertheless, the report presented at his first Quarterly Meeting showed that several persons had been converted, and that finances were considerably improved. This was great encouragement for the minister and people, especially in face of the restlessness of the Maoris, who were again beginning to annoy and intimidate the settlers. Early in Mr. Sharp's pastorate the Bell Block Church, which had suffered much at the hands of the Maoris during the war, was repaired, and a Sabbath School was established there in 1881.

During Mr. Sharp's superintendency the Church lost several of its members and adherents. The first of these was Mr. Thomas Bayly, who was one of the original settlers in Taranaki, and for thirty-four years served the Church in the capacity of a local preacher. Mr. Bayly was born in Devonshire in 1804, and died August 19th, 1879. He was converted at the age of twenty-six, and became a member of the Bible

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Christian Church, in whose service he also exercised his gifts as a class leader and local preacher. He was one of the little band of Bible Christians who offered themselves to Rev. R. Ward, for membership in our Connexion, in 1844. Mr. Benjamin Wells, an early settler in Taranaki, passed away on the 7th of June, 1881, aged fifty-seven. He joined our Church early in 1854, during Mr. Long's ministry, and served us well as a local preacher for about ten years; he was also one of the original trustees of the Queen Street Church. Mr. Wells was a man of great perseverance, and a laborious student. For many years he edited the Taranaki News, and took his full share of public work as chairman of the Education Board and treasurer of the Harbour Board. These numerous and onerous duties notwithstanding, he invariably preached once or twice on the Sabbath for different Churches. He laboured too hard, and paralysis of the brain came on, which carried him off. His end was peace. Although not in membership with our Church at the time of his death, this mention is made in recognition of the many services he rendered to it. Towards the close of the same year, Mrs. Beale, a very useful member of the Queen Street Church, also died. Dorcas like, she was greatly missed for her good deeds. Her husband survived her for several years, and then died suddenly of heart disease.

The Rev. J. Long returned to the Station in 1882. It was hoped by some of the old members that the good old times associated with his memory would return. Many old friends gathered around him, and gave him a most hearty reception, but to the young people he was a stranger. He toiled assiduously, considering his age, and met with considerable success. Omata Church was renovated, and, through the efforts of Mr. J. Bellringer, the church at Henui was put into repair. The Station was too extensive for Mr. Long's physical strength, and at the close of the second year his health gave way. The Rev. J. Guy succeeded Mr. Long, and during the year the congregations steadily increased, and the Station enjoyed a period of quiet prosperity. Mr. Guy was removed to Christchurch by the District Meeting of 1883, and the Rev. Thomas Sadler was appointed to take charge of the Station. Unfortunately his health broke down completely, after a short period, and he was unable successfully to overtake the work of the Station. After two years' stay, Mr. Sadler and his family returned to England, where he has had better health, and a fair measure of prosperity in his work. The Rev. James Clover was appointed his successor in 1887. With characteristic missionary zeal, he commenced his labours, and was soon rewarded by seeing a decided improvement in the congregations. On July 4th, 1889, "Father Gilbert," another of the old local preachers, passed into rest. Henry Gilbert was a native of Devonshire, and was one of the party that formed the first ship-load of pioneer settlers to Taranaki. He was converted in 1836, in connection with the Bible Christian Church, and soon became a local preacher. This position he filled until his decease, at the ripe old age of seventy-six. His kindly manner and original style made him acceptable in the pulpits of both town and country.

Mr. Clover added to the work of this already wide Station, during his last year, a Mission to Stratford. This aggressive work, undertaken in the winter, exposed him to

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many hardships, under which his health broke down. The Rev. J. Nixon, with the consent of the Wellington I. Station, went to New Plymouth to supply during Mr. Clover's illness, and at the next District Meeting was appointed his successor, Mr. Clover being sent to Stratford to develop the Mission there. Mr. Nixon's appointment has proved to be a fortunate one for the Station. Under his pastoral care the Churches have steadily increased in numbers and efficiency. About two years ago the experiment of appointing a second minister to the Station, with a view to mission work, was repeated. After a few months, however, the preacher was removed to Manawatu.

On December 26th, 1891, another link connecting with the early days was broken. Mrs. Bassett, wife of Mr. William Bassett, and mother of Mrs. Clover, fell asleep in Jesus. She was associated with the Church from its commencement, and took the deepest interest in its welfare.

Mr. Nixon is finishing his fourth year upon the Station, and there is no sign of weariness on the part of the preacher or people. Most of those who aided in forming the New Plymouth Station have passed away. The first missionaries have joined hands before the throne; very few of the old members are left. William Bassett and Edward Moyle are the only original officials and local preachers remaining. They have followed, of late, the remains of many of their brothers and sisters in Christ to their last resting place, and they only wait, while the shades of evening gather round them, for the call home.

II. STRATFORD MISSION.

Of recent years the forest lands of Taranaki have been opened up for settlement. Farmers from various parts of the Colony, wishing to provide for their growing families, have acquired larger holdings, and settled in the district. Stratford is the principal town in a belt of settlement to the east of Mount Egmont, stretching from Inglewood in the north to Hawera in the south, a distance of about thirty-two miles. It is the centre of a large dairy-farming district, which is extending farther back on both sides, and at no distant date will break through, in a westerly direction, to the strip of settlement along the coast; and eastward it will open up into the Auckland province. The central position of Stratford is its surest guarantee of continued prosperity, and during the last three years it has grown at a phenomenal rate. Its principal street—Broadway—is a fine thoroughfare, and is rapidly being filled with shops and dwelling houses. Total abstinence, unfortunately, was not a strong point with the early settlers at Stratford. Amongst the first and largest buildings erected was the Stratford Hotel. This was soon followed by two more hotels, and now, as though the work of demoralisation and death were not going on fast enough, the liquor party are trying to thrust two more upon the people. An effort was made by the friends of total abstinence to prevent an increase of licenses at the last election, but they were outvoted, and their opponents put in a so-called moderate committee; the nature of whose moderation will be understood when it is pointed out that they found Stratford with one public-house,

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and will, in all probability, leave it with five, to supply a population of about one thousand people.

During the early part of 1889, the minister and officials of the New Plymouth Station had occasional talk about Stratford and adjacent townships, as presenting a good opening for Church extension, no minister of any kind then being resident between New Plymouth and Hawera. A visit was paid to Stratford by the Rev. James Clover, and, as the result, arrangements were made for holding three services in that district on the Sunday immediately preceding the June Quarterly Meeting. The distance of thirty-two miles, between New Plymouth and Eltham, was traversed by the preacher on horseback on the Saturday. He was kindly entertained at Mr. R. Bassett's, and the next morning preached to a large congregation in the undenominational church at Eltham. As the people had been much neglected, the presence of the preacher amongst them was hailed with pleasure. The service being over, they gathered round Mr. Clover, and expressed their appreciation by urging him to come again. He proceeded to Ngairi for an afternoon service, in the face of a steady rain. At this place, as at Eltham, the people had erected a church open to all Protestant denominations. Here he found a congregation of about twenty persons gathered, to whom he preached the Gospel. After partaking of the hospitality of Mr. Blizzard, the preacher proceeded to Stratford. The journey was slow and uncomfortable, as the road for a great distance was a veritable river of mud. The rain, too, continued to fall with increasing copiousness, and by the time Stratford was reached darkness was rapidly setting in. The night was so stormy that no one ventured out to the service, and after waiting for about an hour Mr. Clover remounted, and made his way towards Waipuku, a distance of seven miles, to the home of an old Feilding friend, Mr. Lacey, who had already proffered hospitality. It is almost impossible to describe what difficulties the missionary must have experienced on a night so dark and stormy. The sound of the horse's hoofs striking the metal on the road was the only assurance the rider had that he was on the road at all. The stumps of forest trees by the roadside, and in the paddocks leading to the homestead, added to the danger and discomfort of the journey, and surely if ever heart beat with true thankfulness the preacher's heart did that night when he reached his friend's house in safety. As the outcome of this visit, the New Plymouth Quarterly Meeting decided to put Stratford, Ngairi, and Etham on the Plan, and hold monthly services. A fortnight afterwards Mr. Clover again visited the district, and conducted services in each of the places. On this occasion Mr. and Mrs. Marchant, of Cardiff Road, invited the preacher to conduct services in their neighbourhood, and kindly offered him their hospitality. This he accordingly did on his third visit, and the service, held in the schoolroom, has the distinction of being the first conducted in the district by any minister. The addition of these services to the regular work of the Station entailed a great amount of extra labour, in which Mr. C. E. Bellringer and Mr. G. Collingwood took a cheerful part. The heavy and continuous rains, so prevalent during the winter months, presented serious drawbacks to carrying on pastoral work in the settlements. The preacher could not brook restraint. He was too venturesome, and through exposure on horseback brought on what proved to be a very long and painful

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affliction. For two weeks his life was despaired of, but, through God's blessing, at the end of three months he was so far restored that he was able to resume his work. While the Rev. J. Nixon was kindly supplying Mr. Clover's place, during his illness, he visited Stratford, and a large and successful tea meeting was held, the proceeds of which assisted in the purchase of a church site.

It was never intended to retain these new places as an integral part of New Plymouth Station, hence a recommendation was made to the District Meeting held in Dunedin, in 1890, to make Stratford, Eltham, Ngaire, and Cardiff into a Mission Station. This was accordingly done, and the Rev. James Clover was placed in charge. Owing to the youthfulness of the district, suitable houses were scarce, and the preacher and his family had to put up with many discomforts. The first few weeks were largely occupied in laying plans for the future. By the time for holding the June Quarterly Meeting, the Station was fairly organised. Mr. A. Jamieson, formerly of our Church at Inglewood, was appointed steward at Stratford; Mr. C. J. Maslin, a Primitive Methodist from Geraldine, was appointed steward for Eltham; Mr. G. Sparks, from Canterbury Station, in the county of Kent, England, was appointed station steward, and society steward for Ngaire; and Mr. W. Richards steward for Cardiff. The Mission was soon able to report progress. In the month of April a Sabbath School was established in Stratford, with Mr. E. Burgess as superintendent. Te Roti, a sparsely-populated farming district, about twelve miles from Stratford, in course of time appeared upon the Plan; and Bird Road, three miles distant, with a considerable population, followed soon afterwards. Some of the residents at Midhurst, a township three miles from Stratford, asked the minister why he did not extend his labours to that township. As there was a Methodist Church there, the Rev. J. Clover was reluctant to visit the place; but as the population increased, and Primitive Methodists settled in the district, and there was only one church to meet the wants of the community, it was eventually decided to establish a service. Since then a section of land has been purchased, on which a church will in due course be erected. In 1891, Mangatoki, a district ten miles from Stratford, having a large number of settlers, was missioned, and there is a good prospect of the establishment of a country church, a section of land having been given by Mr. Linn, Senr. To Ko, six miles east of Stratford, has since been visited, and services commenced with encouraging results. This is an inviting district for Church extension, being the first township on what is known as the East Road, a highway running some sixty miles through splendid country, destined to have a numerous population, audit its terminus to connect with the railway to Auckland. A new church was opened at Stratford on the first Sunday in January, 1891, which has since been enlarged. It is situated at the back of the section, with the view to the erection of a larger church in the front. From the commencement of the Mission there has been a steady increase of members and hearers; the finances have also shown a marked improvement; and at the present time about three hundred and fifty persons are in attendance upon the means of grace. Mr. Clover's otherwise happy pastorate on the Mission has been clouded by severe domestic bereavement. In 1891, a little girl of two years, and a boy of five, passed away within eleven days of each other, and were

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followed five months afterwards by their infant sister' Early in 1890 terrible bush fires swept through the forests of Taranaki, which rendered scores of settlers homeless. Much sympathy was expressed by the people throughout the Colony who generously came to their assistance. An entertainment was held, in aid of the relief fund, by our people at Stratford, and a respectable sum was raised.

A distinct movement of a forward character was made this year by the appointment of the Rev. W. C. Wood, as second minister to the Mission. Since the commencement of his labours a manifest improvement has taken place at Eltham, where he resides, and the adjoining places. At Ngairi the Government has recently purchased seven thousand five hundred acres of land from the Maoris for settlement. The geographical positions of the places preached at are such that, with two preachers, as at present, the Mission can be conveniently worked. Its prospects are bright. The minister and his worthy helpers have done nobly in supplying the settlers with religious services, in the face of numerous difficulties, and in extending our Connexional interests in that part of the Colony.

CHAPTER II.—WELLINGTON



WELLINGTON

The commencement of European settlement in the province of Wellington dates back to the year 1839, when the "Tory," the pioneer ship sent out by the New Zealand Company, with Colonel William Wakefield on board, dropped anchor in the harbour of Port Nicholson. Colonel Wakefield had been instructed to purchase land from the Maoris, and to prepare for the emigrants who were to follow shortly afterwards. Amongst the Europeans who assisted in the gallant defence of the Ngamotu Pah, in Taranaki, in February, 1832, was a man named Barrett, who was engaged by the Colonel as his agent to treat with the natives. With Barrett's assistance, Colonel Wakefield bought land from every Maori chief who pretended to be an owner. These purchases were made without the formalities of a survey. "From the ship's deck he inquired, through Barrett (an old whaler), the names of such and such points; and then asked the natives if they would sell all their headlands, rivers, coasts, etc; to which question they said, 'Yes.' In this summary way he bought, as he supposed, a tract of country extending from Port Nicholson to Taranaki on the one coast, and to Hawke's Bay on the other, comprising about twenty million acres; for which he gave in goods the value of £9,000. The purchase of Port Nicholson was effected on the 30th September, 1839. The Colonel took formal possession with due pomp and display. The New Zealand flag was hoisted, a royal salute was fired, and the Maoris entertained their new neighbours with a war dance. Many of the chiefs from whom the land was purchased had no rights at all, and none of them could legally sell without

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consulting their tribe, to whom, according to Maori custom, the land belonged. This was not known at the time, but soon after became a source of ill-will, and eventually of bloodshed.

In the year 1840 the Rev. James Buller, Wesleyan minister, who visited the port, found it "a wild waste." A great part of what is now the flourishing Empire City was then covered by the sea. A woody flat stretched inland from Te Aro, which is now covered with shops and dwellings, and is the most densely populated part of the city. The only white man living on shore was an Australian, named Todd, whose home was a wattle-and-dab hut. There was a Maori pah by the water side, and not far off a large native-built store. With the exception of small flats at Te Aro and Petone, the harbour is surrounded by precipitous hills, which in those days were covered with dense bush down to the water's edge. Such was the scene that greeted the surveyors and the first settlers, who arrived by the ships "Cuba" and "Aurora," in January, 1840.

The original settlement, named "Britannia," was laid out at what is now Petone, but owing to the damage caused by floods in the Hutt river, and the fact that the vessels could not anchor near the shore, it was transferred to the present site, and its name was changed to Wellington. Since those early days, owing to its central position and splendid harbour, Wellington has risen to great importance as a commercial city. It has a population of about 33,000, and has been the seat of Government for the last twenty-eight years.

I.—WELLINGTON STATION.

Primitive Methodism was established in Wellington in the year 1847. The Rev. R. Ward had been labouring single-handed, at New Plymouth, for about two years, when the Rev. H. Green arrived from England, to assist in the work of the Mission. Four months after, Mr. Ward visited the rising settlement at Port Nicholson. The story of this visit shall be told in Mr. Ward's own words:

"Jan. 23rd - On Jan. 16th (Saturday), about noon, I bade farewell to my dear family and friends, and went on board the Government brig 'Victoria,' bound for Wellington. After much tossing about, we got into Port Nicholson just before sundown on Friday evening, Jan. 22nd. Praise God for all his mercies! After trying in vain to procure private lodgings, I had some tea, a bed, and breakfast at a public-house. The next morning I called on Rev J. Watkins, Wesleyan minister, and was very kindly received. After I had been at Mr. Watkins' a few minutes, Mr. Ironside came to see me, and breathed the same Christian spirit. They kindly interested themselves in assisting me to procure lodgings. My thoughts and feelings on my entrance into this settlement no one can tell but God.

"Jan 24th (Sunday) - I commenced my labours in this settlement to-day, by visiting many families and preaching three times in the open air in different parts of the town. The congregations consisted of several soldiers, sailors, policemen,

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professors of religion, and several who, it is likely, scarcely ever listened to a sermon before.

"**Jan 26th** - Visited Porirua Road, and met with Mr. Kebblewhite, formerly a local preacher in the Brinkworth Mission.

"**Jan 27th** - Scrambled through the bush to the Hutt. Stayed at Mr. Stilling's. Heard and saw the consequences of the late war between the English and natives. After visiting some families I returned to Wellington.

"**Jan 29th** - Walked to Karori, and appointed to preach there next Wednesday.

"**Jan 31st** (Sunday) - Preached in the morning in a cottage, and afterwards held a prayer meeting. Preached in the afternoon in the open air, and then went into a cottage and held a prayer meeting. In the evening we held a comfortable open-air service.

"**Feb. 1st** - Had a nice congregation in a cottage on Te Aro Flat. I gave an account of our Connexion, which went well. May the great Head of the Church revive His work and clear the way!

"**Feb 3rd** - At Karori. Visited several families and met with various treatment. At 7 o'clock I had a good congregation, notwithstanding its being harvest. The word of the Lord was spoken, and the echo was pleasingly thrown back by the forest.

"**Feb 4th** - I preached in the valley of the Hutt. A large congregation assembled, including many of the military. One drunken man annoyed us, till a soldier took him by force out of the congregation. I felt the strength of God come upon me, and I trust the meeting was not in vain. Spent the forenoon of the next day in visiting, conversing, and praying with families. The Lord grant that it may be useful.

"**Feb 6th** - Somewhat cast down at the poor prospect of saving sinners; but a man has just called stating that a workmate who has not attended a place of worship, and who is very profane came to hear me preach last Sunday. The Word struck his heart! He worked through the next day, and, as usual, retired to bed, but about midnight, being distressed, he got up, cried earnestly for mercy, and obtained it.

"**Feb 7th** (Sunday) - Went to the prayer meeting at 7 o'clock in the Wesleyan church. In the forenoon I preached in a cottage, and held a prayer meeting after. Went into the Independent church after this service. Mr. Woodward preached a plain Gospel sermon. This afternoon I tried to obtain a cottage to preach in, but in vain, and, being wet, I could not preach in the open air.

"**Feb 9th** - A good deal dejected this morning; but while I was visiting families a house was offered in an eligible place for worship. Thank God! Visited several families, and in the evening spoke in a room to a few people.

"**Feb 10th** - Started soon after breakfast for Porirua Road. Called on several families on my way. In the evening I had a house full of people, chiefly soldiers,

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to whom I preached with liberty. God was present, and I hope the seed sown will grow.

"Feb 14th (Sunday) - Preached in the morning to a nice assemblage in a cottage in the further part of Thorndon Flat. The Word was not in vain. Some natives were there, to whom I read a portion of Scripture, gave an exhortation, and prayed with them. In the afternoon I preached in a cottage on Te Aro Flat. A good assembly listened with interest, and God was powerfully present. The Rev. S. Ironside was present, and prayed heartily for us at the close of the sermon.

"Feb 17th - At Karori. Visited some families, and among others a blind woman who is without God. In the evening preached with liberty, and with help from on high, to a large congregation. May the God of all grace open up my way clearly!

"Feb 18th - Went to the valley of the Hutt. Waited till late to speak with the Governor about some land. He has none that he can give us in Wellington, or we should have a piece given us for building purposes.

"Feb 21st (Sunday) - Preached three times in cottages to pretty good assemblies. May I sing, 'Lo, the promise of a shower'!

"Feb 22nd - Preached in a cottage on Te Aro Flat. Heaven flowed among us, and some powerful prayers were offered up at the close of the service. Praise God that a brighter day dawns!

"Feb 24th - Visited several families in, the Porirua Road, and in the evening preached to a large congregation in the church. I had good liberty. The people were particularly attentive, especially the soldiers, many of whom were present. Some of them are in earnest for salvation.

"Feb 28th (Sunday) - Preached to a house full of people- a good prayer meeting followed, and many found a time of refreshing from the presence of the Lord. In the afternoon I preached on Te Aro Flat, and some powerful prayers followed. Spoke again in Thorndon Flat in the evening, but being unwell in body I held a short service. For the mercies of this day I desire to ascribe all glory to Jesus.

"March 1st - Preached on Te Aro Flat. God was with us. Some powerful prayers were offered up for my safety on my voyage home. I have packed my box ready for sailing, have no more preaching engagements, and am waiting for a fair wind to go to sea. May God in much mercy send a propitious breeze, and give me a speedy and safe passage to my dear wife, colleague and other friends! And here I would devoutly write down my grateful sense of God's blessings shown since I landed in this port, and for the prospect of usefulness which this settlement seems to hold out. For these and all other mercies may glory be ascribed to God.

"Mar 5th - Went on board the cutter 'Fisherman' to-day, bound for Taranaki. Stayed all night in Worsers Bay; next day got down to Sinclair's Reef. It soon after fell a

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calm, and tearing lest we might be drifted ashore, we rowed back within the Heads.

"Mar 7th (Sunday) - Walked back to Wellington. Heard Mr Watkins preach. Returned to Worser's Bay in the afternoon Next morning at 7 o'clock we weighed anchor, and crossed the Strait with a fair wind. Spent the night off Jackson's boat harbour in Queen Charlotte's Sound. Tuesday was spent going along Tory Channel through the Sound, and was much pleased with the enchanting scenes which the Sound presents. Saw the hill on which Captain Cook displayed the British flag in the name of King George III., and Ship Cove, whither he retired to recruit the strength of his men and refit his vessels. In the evening it blew a gale, which lasted about two nights and a day, during which we could not have a fire lighted. We lashed the helm, and our men all left the deck. The winds drifted us about sixty miles on our course. After being tossed about till nearly 4 o'clock p.m. on Sunday (14th), I came ashore, and met with a hearty welcome on the beach. I found my wife and family well. To God be all the glory!

"May 3rd - Mr. and Mrs. Green went on board the cutter 'Fisherman,' bound for Wellington, this evening. May God give the winds and waves charge concerning them, and grant them great success in the land of their adoption."

In due course Mr. Green and his wife arrived safely, and commenced their work.

The first Quarterly Meeting was held in September, 1847. The first minute, inscribed upon the journal, shows that among the earliest settlers from the Old Country there were some members of the Primitive Methodist Church. The minute reads as follows:—"That R. Kebblewhite and A. W. Masters come on the Plan as full local preachers, having laboured as such at Home in our Society, and among the Wesleyans ever since they have been in Wellington; there being none of our Society in the place." The names of these brethren appear for several years in the minutes of the Mission as useful workers, after which they removed to Wairarapa, where our Church is not represented. From the minutes of the same meeting we learn that there were thirty-four members in society, and that regular preaching services had been established at Wellington and the Hutt.

The minister's wife not only assisted her husband in his mission work, but also established and taught a day school. As this was before the days of State education, the school supplied a felt want in the community.

Steps were taken shortly after to secure the site of the present Sydney Street Church, for the sum of £105. Within a few months a mud church was erected, which was destroyed by the great earthquake of October, 1848.

For a number of years afterwards, Wellington enjoyed an unenviable notoriety on account of the frequency and violence of the shocks of earthquake which visited that locality. At different times destruction occurred to property, and a widespread feeling of insecurity was produced amongst the settlers; but no succeeding shocks were so

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appalling as those of 1848. That was a period when men's hearts failed for fear. For days severe oscillations of the ground were felt; the destruction to property was very great, and several persons lost their lives through the falling of brick walls and chimneys. The terror-stricken inhabitants feared that they were on the verge of some dreadful calamity: some prepared to leave the place; others requested the Governor to appoint a day for fasting and prayer. Religious services were held at mid-day in the open air; and, under the influence of the widespread terror, many persons were led to seek the comforts of religion.

The mud church was replaced within three weeks by a plain weather-board building, towards which the Governor contributed a donation, and highly commended the members for their zeal in so soon replacing the wrecked sanctuary.

The war, which brought so much ruin to many of the settlers in the North Island, brought to our Church a valued worker in the person of Mr. John Clement, a soldier of the old 65th Regiment, who came to New Zealand credentialled as a Primitive Methodist local preacher, and was put on the Plan at the March Quarterly Meeting of 1849. He shortly afterwards obtained his discharge, and settled in the country. On the attainment of his fiftieth year as a local preacher of the Connexion, the Quarterly Meeting of his Station, held on December 3rd, 1888, recorded the following minute upon its journal:—" That this meeting desires to place on record the high appreciation entertained for Bro. J. Clement, its senior member, and to offer him brotherly and Christian congratulations on the jubilee year of his services as a local preacher. In the discharge of the duties of the sacred office he has set a noble example of faithfulness to his appointments—having, it is believed, never missed a single appointment—and in his consistent and blameless Christian character; and prays that he may be long spared to continue in the Master's service." At a social tea, held in connection with his jubilee, in the Webb Street Church, Bro. Clement was presented with an address and a purse of thirty sovereigns. Our brother's fame is in all the Churches, and several Wesleyan friends requested permission to attend and take part in the celebration. The only charge we ever knew brought against Mr. Clement appears in the terms of the following unique minute, of September 5th, 1855:—" That Bro. J. Clement be forgiven this time for long preaching, having promised to do better for the future; but that he suffer for the next offence according to rule." The second marriage celebrated by the Rev. H. Green was that of John Clement to Sarah Augusta Hopton, on June 21st, 1852.

Tawa Flat, a settlement ten miles in the bush, was missioned by Mr. Green in 1850, and Sabbath afternoon services were established, which were held in the house of Mr. John Mitchell one of the first of the settlers in that district who joined our Church, and the father of Mr. James Mitchell, the oldest living member on the Wellington Station, and one of the most hearty and constant worshippers at Webb Street. The following March the friends had permission to fit up a room in which to hold Sabbath School and services, "provided they incurred no debt."

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In 1851 an important addition was made to the little Church at Tawa Flat, by the settlement of Mr. James Taylor in the district. Mr. Taylor was converted to God in 1848, and joined our Church during 1849. On his first Sunday at Tawa Flat he gathered together the few children then living in the district, and formed a Sunday School, which has continued under his charge to the present time. For a number of years Mr. Taylor has served the Church as treasurer of our Mission Funds (and more recently as treasurer of our Loan Fund), in which capacity he has attended most of our annual District Meetings. He is one of the best known and most respected laymen in the Colony. Mr. Taylor has proved himself a colonist of the best stamp and throughout a long and useful life has been ably supported by his worthy wife, to whom he was married in the year 1840. Mr. Taylor's home has ever been open to the preachers, and all who have visited the district have the kindest remembrance of their hospitality. He enjoys a hale, intelligent, and happy old age, and still takes the deepest interest in the welfare of the Church of his choice.

From 1847 to 1857 the Rev. H. Green remained in charge of the Mission. He is said to have been a capable and pleasing speaker, and intensely in earnest. What Richard Sheridan said — of Rowland Hill might also be said of Wellington's pioneer Primitive Methodist minister: "His words flowed hissing hot from his heart." Unfortunately he overworked himself, and during the last year or two of his stay was quite an invalid. A pathetic record of his affliction stands on the pages of the Quarterly Meeting journal, under the date of March 9th, 1857, which reads as follows:—"This meeting feels thankful to God that Bro. Green is better, and has been able to sit in the room with us during the time of business." Shortly after this he removed to Newcastle, in New South Wales. He is still gratefully remembered in Wellington by many to whom he ministered in the Gospel. During his ten years' pastorate churches had been erected in Wellington, Tawa Flat, the Hutt, and Stokes' Valley.

On the 2nd of January, in the year 1857, the Rev. Joshua Smith and his wife embarked at Gravesend, in the ship "Maori," for Wellington, New Zealand. After sixteen weeks' voyaging they arrived at Otago, and anchored at the Heads. Most of the emigrants, left the ship for Dunedin. The missionary spent one Sabbath at the port, and conducted a service with the natives, a Mr. H. Henderson acting as his interpreter. Concerning this service Mr. Smith says:—"We found about twenty congregated on the rising land. Mr. Henderson was familiar with the native language. He told them I wanted a Testament; they fetched a copy of the New Testament from the whare, but it was a strange tongue to me. I spoke about Jesus to them, and Mr. Henderson interpreted. Mrs. Smith and I sang two hymns, 'O for a thousand tongues to sing,' and 'Jesus, the name high over all.' We offered prayer with them, and our interview concluded by wishing them 'Good-bye.' That service I have not forgotten. I felt drawn in love towards the natives, and would have liked to remain with them." Shortly afterwards he proceeded to Wellington, where he met with a very cordial reception.

The population of Wellington at this time was under 4,000, and it was the day of small things with all the Churches. Mr. Smith was a careful student, an apt teacher, and a

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faithful preacher of the Gospel. At the end of his first year's labour the congregation at Sydney Street filled the church. Increased accommodation being necessary, the old building was pulled down in 1858, and a new one erected, about four times its size. Ministers and Churches were in cordial sympathy in those early times. Whilst the new church was being built, as our people had no place for worship, the Rev. W. Kirton, of the Established Presbyterian Church, kindly offered to amalgamate the congregation with his own; and for something like three months the Presbyterians and Primitive Methodists worshipped in the same kirk on Lambton Quay, Mr. Kirton preaching in the morning and Mr. Smith in the evening. Encouragement was also received at the hands of the Revs. James Buller, John Moir (Presbyterian), and Jonas Woodward (Congregationalist).

In April, 1857, Mr. and Mrs. Billman arrived from England, to take up their residence in Wellington. The advent of these quiet, unobtrusive members has much influenced our work in the city. For ten years religious services were held in their cottage in Nairn Street, on Sabbath days and week evenings; where a congregation was gathered which was afterwards transferred to Webb Street. Soon after the erection of the Webb Street Church, Mr. and Mrs. Billman left Wellington to reside in the country. On the occasion of their leaving, the congregation presented them with an address, the following extracts from which will be of interest to our readers:—

"The Church and congregation meeting in this place of worship beg respectfully to express their regret at your removal. They call to mind the holy and happy hours spent in your house in praise and prayer.

It must be with pleasure that you reflect on the day—now ten years ago—when you opened your house at Nairn Street for public worship. We know that such a course could not be continued for so many years without causing much inconvenience to your domestic life. Your debtors we are, and so are many beside us. We wish to express our thanks. WC could say more, but we know that your reward is in heaven, and that your joy will be great when you hear it said at the Great Day that this and that man were born there. The tokens of Divine approval which have been shown us since the Webb Street Church has been erected, in the congregations that have been attracted, the increase which has been made to the Church, and in the Sunday School which has been formed, demand our deepest gratitude to Almighty God. In them we see the springing up of the tree from the seed sown in your cottage ten years ago, and from the promising sapling now seen we expect that future years will look upon the tree well grown, and under its shade numbers of both old and young will delight to dwell. In behalf of the Webb Street Church and congregation,—

ROBERT WARD, Minister;
JACOB EDGE, EDMUND HART, JAMES MITCHELL.
Wellington, May 3rd, 1869."

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This interesting document is in the handwriting of the late Rev. R. Ward. One of the brethren who signed it, Mr. Jacob Edge, was for many years a useful worker amongst us, as Sabbath School teacher, local preacher, choir leader, and steward; and is still doing good service for the Church in Eketahuna, whither he removed some years ago.

Mr. and Mrs. Billman, since their return to Wellington, have in various ways assisted the Webb Street Church, of which they are still honoured members.

The year 1860 is memorable in the history of New Zealand as that in which war was declared by Governor Browne against the rebel natives. The whole of the North Island was thrown into intense excitement. In some of the districts in the province of Wellington settlers left their country homesteads and took shelter in the town. About this date several of our members, who had settled in the province of Canterbury, wrote to Mr. Smith, expressing a desire to have a minister sent to Christchurch. Their request was forwarded to the General Missionary Committee in England, who informed Mr. Smith that they were making arrangements for him to go to the South Island. He was afterwards instructed to remain in Wellington, as the native war had led the committee to postpone the opening of any new missions in New Zealand. The war, which proved so disastrous to the Colony generally, thus, also, blocked the way of our mission work in the South Island for many years.

After the Rev. J. Smith had been in charge of the Wellington Mission three years, the British Conference appointed the Rev. James Dunn Whittaker, of South Australia, as his colleague.

REV. J. D. WHITTAKER.

Mr. Whittaker arrived in Wellington, with his wife and family, on December 1st, 1861. It was seen upon his arrival that he was very much out of health; but, notwithstanding this, he applied himself earnestly to the work of the Mission. Unfortunately, his health did not improve, and in September following he broke down completely. He preached his last sermon in the old Sydney Street Church on Sunday morning, September 21st, 1862. The text upon that occasion was II. Peter iii. 13: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." The discourse is said to have been of singular power. Mr. J. Clement assisted on this memorable occasion. The preacher's work was done, and he left the church and went home to die. After a brief illness of thirteen days, he departed this life on October 3rd, 1862, at the early age of forty years. The Rev. Joshua Smith, referring to this sad event, pays the following tribute to the memory of his old colleague;—"During the short time that Mr. Whittaker laboured on the Station, the congregations were edified and blest under his faithful ministry." The late Rev. J. D. Whittaker was a native of Lancashire, England, where he was born on January 4th, 1822. At the early age of seven years he was converted to God, and at thirteen joined the Wesleyan Methodist Church. In 1842 he joined the Primitive Methodists, and became a local preacher. He preached with so much acceptance that he was induced to enter the ministry, and received his first appointment to the

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Birmingham Circuit in 1845. He afterwards laboured with much success at Rubury Ludlow Leominster, Darlaston, and Congleton. Before leaving Leominster he was united in marriage to Miss Mary Yapp. In 1854 he was appointed to Adelaide, South Australia, where he remained four years. He then removed to the Kooringa Station, on which were the once famous Burra Burra copper mines. On several of his Stations he had the pleasure of seeing numbers converted to God, and his brief ministry of ten months in this Colony was not without fruit. Though weak in body, he was robust in Christian character and life, and was a true and faithful minister of Jesus Christ. Mrs. Whittaker, who still resides in Wellington, proved herself to be a true helpmeet to her husband; and, since his death, has given a fine example of heroism and patient industry, in the education and training of her family of three daughters, whom she has had the satisfaction of seeing comfortably settled in life.

The death of Rev. J. D. Whittaker threw extra labour upon Mr. Smith, whose health was so impaired, after seven years' toil, that he requested the Missionary Committee to send him to another Station. He was appointed to Tasmania, and his place at Wellington was filled by the Rev. Charles Waters. During Mr. Smith's pastorate the Connexional interests in Wellington were consolidated, and good work was done. Amongst those brought to Christ under his ministry was Mr. G. H. Ridding, who for many years has been a useful local preacher. In a recent communication, Mr. Smith makes grateful mention of the following "brethren who were in sympathetic harmony with me during my term of service: Clement, Taylor, Masters, Gordon, Mitchell, Francis, Ellison, Ordish, Ridding, and a number of devoted women who helped us in our work of faith and labour of love."

Between the departure of the Rev. J. Smith and the arrival of the Rev. C. Waters, there was an interval of seven months. During this period the Sabbath services were chiefly conducted by James Gordon and John Clement. The Rev. Charles and Mrs. Waters arrived about August, 1864. Mrs. Waters was an earnest, logical, and instructive preacher. The new minister and his wife were well received, their labours were much appreciated, and the Mission enjoyed great prosperity. At Sydney Street the church was enlarged, and a small schoolroom was erected. The church at Tawa Flat was also enlarged. Mrs. G. Baker, Senr., and her family were brought to Christ, and became active workers. For many years "old lady Baker" was a most constant and liberal supporter of the Connexion. She passed to her reward, ripe in years, in 1891. Her son, Mr. Geo. Baker, and his family are still amongst our most regular supporters at Webb Street.

In the year 1867 applications were received for missionaries to labour at Christchurch, Dunedin, Greymouth, and other important centres; but, owing to the lack of ministers, the applications could not be granted. Mr. and Mrs. Waters laboured for three years and several months with great acceptance, until their removal to New Plymouth. Their unselfish Christian character won the respect and confidence of all who knew them.



GROUP OF MINISTERS

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The Rev. R. Ward and family arrived in Wellington early in 1868, from New Plymouth. Mr. Ward's earnest, thoughtful preaching drew large congregations in every part of the Mission. Steps were at once taken to build a church at the Te Aro end of the town, and before the close of the year the Webb Street Church was built; where a good congregation gathered, and a Sunday School was formed. The next year witnessed the erection of the present Sydney Street Church, which was soon filled with attentive worshippers, amongst the most constant of whom were the then Premier of the Colony, the Hon. (afterwards Sir) William Fox, and his wife.

An important era in the history of the Mission arrived in 1870. After many years of assistance from the British Mission Funds, it became self-supporting. The following resolution, passed on June 29th, shows that the officials fully appreciated the pleasure of independence, and were also conscious of their obligation to assist others:—"That we record our thanks to Almighty God that an attempt to make our Station self-supporting has been successful this quarter, and we trust will continue so; and that all the missionary money raised on this Station will be sent to supply places less favoured than this is with the Gospel of Christ."

During the same year, the friends had the pleasure of extending a hearty welcome to the Rev. John Dumbell, his wife and family. Mr. Dumbell remained in Wellington, preaching with much acceptance, for a few months, and then removed to New Plymouth. The Mission in those early days was very extensive, including Masterton, sixty-five miles away. Difficulties appear to have arisen in connection with supplying the services, and the Wesleyans and other Evangelical Churches are now reaping the fruits of our labour.

The Rev. Robert Ward had now been in the Colony for over a quarter of a century, and it was arranged with the General Missionary Committee that he should visit the land of his birth. The officials of the Church, in Quarterly Meeting assembled, on December 5th, 1870, expressed their best thanks to Mr. Ward, on the eve of his departure, for the careful, able, and energetic manner in which he had conducted the affairs of the Station during his three years' pastorate, and prayed that God would protect and bless him, and bring him back in safety. Fifteen days afterwards he set sail in the ship "Halcione," amid the hearty farewells of many who had learned to love and respect him. After a fine passage, he arrived in England early in 1871. The ship encountered a severe gale at the entrance of the Channel, and a number of passengers, including Mr. Ward, landed at the Isle of Wight. Mr. Ward proceeded to London by train, and became the guest of the missionary secretary. Great changes had taken place at Home during his absence. When he left railways were a novelty, and up to this time he had only seen a railway three or four times in his life; now, however, he found the country covered with a complete network of railway lines. The Connexion, too, had made great progress. In many towns the small churches in out-of-the-way places had been vacated for large buildings in leading thoroughfares. The people, who had formerly been persecuted, were exercising their religious freedom without molestation, and the Connexion generally had gained the respect and confidence of the

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nation. These, and other signs of progress, must have greatly cheered the heart of the patriotic missionary. For several months he preached and lectured in the various centres of the Connexion, and ably advocated the needs of the New Zealand and Australian Churches at the Annual Missionary Meeting in Spurgeon's Tabernacle, London, and in other places; and, as a result, seven ministers shortly afterwards came out to the Colonies.

During his stay he also arranged for the publication of his valuable book, "Life Among the Maoris in New Zealand," which was well received and widely read in England. Referring to this visit, an English official says: "We have had the pleasure of Mr. Ward's company for a short time. Having been long familiar with the name of this missionary, we expected to see a white-haired veteran, and were surprised to find his hair retaining much of its blackness. . . . He looks younger and fresher than we expected to see Him, and appears as though many years of active service might yet be rendered by him. . His conversation accords with our ideas of what should be expected from such a man, and he seems to be a thorough-hearted missionary." Amongst the many places visited by Mr. Ward, were Hull, Louth, Tetney, and Great Yarmouth. Mr. Ward returned to New Zealand in 1872, and went to Christchurch, to open a Mission there.

The Rev. William John Dean arrived in Wellington, with his family, early in 1871, to take charge of the Station. He was ably assisted in his work by a band of willing helpers, including the members of Mr. Ward's family. Mr. Dean was successful in forming a finance committee, which did good work for several years, and prevented the Station from again drawing upon the English Mission funds. Up to the time that the Mission became independent, it had received from the missionary treasurer the sum of £2,876. About this time it was felt that a second minister was needed, in order to carry on the work of the Station with more efficiency. It was doubtless the need of such assistance that led to the discontinuance of the services at the Hutt. The December Quarterly Meeting of 1872 urged the District Meeting to send to England for an unmarried minister.

The application was forwarded to the Home authorities, and in due course the Revs. B. J. Westbrooke, W. Tinsley, and J. Sharp, arrived in the Colony, neither of whom, however, was stationed at Wellington, as they were required to take up work in other places. In the year 1874 Mr. Dean was stationed at Invercargill, and the Rev. R. Ward removed from Christchurch to Wellington.

It was little thought that this would be the last appointment of our Pioneer Missionary, but so it proved. He entered upon the work with his usual zeal, and was well received by the people.

During Mr. Ward's second pastorate, the official staff of the Station was strengthened by the arrival of several local preachers from England. Mr. John Haddon, from the Leamington Station, arrived in 1874. He was a quiet, unobtrusive man; reliable, constant, and faithful to, the Church, and several times represented the Station at our

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annual District Meetings. Mr. Haddon passed to his reward in 1891. In name and worth he is well represented in his son, Mr. James Haddon, the society steward of Sydney Street Church. The Rev. George Warner, who was at this time on a visit to the Colony, was acquainted with Mr. Haddon in England, and it was a coincidence that he should be present to take part in the service at the grave of his old friend.

In the year 1874 a family arrived from Cornwall, which has since become an important factor in the work of the Station - Mr. and Mrs. S. Luke, their six sons and four daughters. They settled at Webb Street, and soon filled leading offices in the Church and Sunday School. For nine years they were an unbroken and prosperous family; then death came, and took one and another, until the mother, three sons, and two daughters had joined the Church triumphant. The firm of S. Luke and Sons, ironfounders and shipbuilders; is well known throughout the Colony. The family have proved themselves to be successful colonists. Mr. S. Luke is still with us, and enjoys a green old age. Mr. Charles Manly Luke, J.P., the eldest surviving son, is a fluent local preacher, and an earnest advocate of temperance and all social reform. He is, perhaps, one of the most popular of our many capable laymen in the Colony, and in 1890 was elected president of our District Meeting, which met in Dunedin.

The year 1874 marks the commencement of our Mission work in Manawatu. In the latter part of that year the Rev. John Standrin came from Gambleron, South Australia, to Wellington. He was engaged for a few months on the Wellington Station, and afterwards went to mission Foxton. Tills was a most important step. The Manawatu district was opening up for settlement in many directions, and as a result of this wise foresight on the part of the Wellington officials, we have now three self-supporting Stations and one Mission in that thriving agricultural district.

The September Quarterly Meeting of 1875 paid a graceful tribute to one of the early workers, Mr. James Gordon, who had removed to the Wairarapa district. As a mark of respect, and an acknowledgment of past services, his name was continued on the Plan. Mr. Gordon was a Scotchman, a true Methodist, and an excellent lay reader. He rendered acceptable service for many years at Tawa Flat, the Hutt, and Wellington.

The Rev. John Nixon commenced his labours as a Primitive Methodist minister in 1875, on this Station. He went as a candidate, recommended from Invercargill. He took up his residence at the Te Aro end of the city, and by his earnest preaching and kindly nature soon won the goodwill of the people.

REV. ROBERT WARD.

The health of Mr. Ward had been much broken for some months, but he continued his work, and preached with increased acceptance and power. His friends noticed his failing strength, and entreated him to rest; but he could not entertain the idea.

His whole soul was in his work, and, with his Master, he felt that he must work the works of Him who sent him while it was day. On Sunday evening, October 1st, 1876, he occupied the

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Sydney Street pulpit for the last time. His text was, "Lord, help me," and the sermon which followed was most impressive.

When he rose to give out the last hymn he was seized with severe trembling. Instead of concluding the service, as usual, with prayer, he pronounced the Benediction, and hastened into his home. When Mrs. Ward and the members of the family went in from church they found him in his study, seated in front of the fire, still trembling, with his face between his hands, bathed in tears. To his wife's question, "What is the matter, father?" he answered, "I have broken down in the harness, mother, and shall never preach again." He was suffering from Bright's disease, which had so far undermined his constitution that twelve days afterwards he passed away. The sudden termination of his work on earth agreed with his long-cherished wish. He had often expressed the desire that he might die in the pulpit, and although that did not take place, he was taken away from the midst of his work. His last week on earth was one of intense pain, but about two hours before he died he became easier. Death had no terror for him. For forty-five years his face had been toward the Eternal City, and as the glorious future opened up before him he exclaimed, again and again, "Glory be to Jesus! Praise God!" To the loved ones at his bedside he said, "I am going home," and then calmly fell asleep in Jesus, on October 13th, aged sixty years. The funeral took place on the following Monday. The body was taken into the Sydney Street Church where an impressive service was held, in which several ministers took part. Hundreds of people followed his remains to the grave. The late Rev. Alexander Reid, an early Wesleyan missionary, conducted the service, after which the words of his favourite hymn, "Jerusalem, my happy home," were sung.

Mr. Ward was born at Sporle, in the county of Norfolk, England, on January 11th, 1816. As a boy he was strictly upright and fond of study. His constant companions were the New Testament and "Bunyan's Pilgrim's Progress." At the age of fifteen he was converted, and joined the Primitive Methodist Church. He desired to be useful, and frequently took part in the prayer meetings, and commenced to exhort. After a short, successful career as a local preacher, he was brought forward as a candidate for the ministry, which he entered in March, 1835, at the early age of nineteen. For over nine years he laboured in the Norwich district, travelling on the "Upwell, Norwich, Ayles-ham, Rockland, Yarmouth, North Walsham, and Mattishall Circuits. On July 4th, 1839, he was married to Emily Brundell, a young woman who proved herself to be in every way suited to be a pioneer missionary's wife. Mr. Ward's labours were much blessed, especially in his last Circuit, where he had the joy of seeing about four hundred people converted. It was about this time that the desire to send a missionary to New Zealand took hold of the Connexion, and no doubt Mr. Ward's success pointed him out as the man for the work. In due course Mr. Ward received the following letter:—

London, March 1st, 1844.

*The General Missionary Committee of the Primitive Methodist Connexion
to Mr. R. Ward.*

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Dear Brother,—

It is very probable we shall want you for a missionary station in a short time. God bless you, is the prayer of—Yours affectionately,

J. GARNER, Secretary.

This was followed by a second, which reads as follows:—

London, March 30th, 1844.

The General Missionary Committee of the Primitive Methodist Connexion to Mr. R. Ward.

Dear Brother, and the Mattishall Circuit,—

Dear Brethren,—Mr. R. Ward is appointed as a missionary to Australia. He will have to embark late in May, 1844, with Brothers John Wilson and Joseph Long, therefore he must be in London in due time. We shall expect to hear from you very soon.—

Yours most affectionately,

J. GARNER, Secretary.

Mr. Ward's destination was afterwards changed to New Zealand, as we already know. The call of the Church was accepted by him as the call of God, and he ever afterwards regarded the official decisions of his Church in the same light. Mr. Ward was in his twenty-ninth year when he was thus set apart for mission work. The motto of his life, and also that of his wife, was the noble response of the children of Israel to Joshua, when he challenged them to pass over Jordan: "All that thou commandest us we will do, and whithersoever thou sendest us we will go." In his journal, under date April 15th, 1844, he wrote: "Met Mattishall Circuit Committee for the last time; received the credentials of myself and wife. From this time I belong to the Missionary Committee." Before embarking he spent ten days in London. A special valedictory service was held in Sutton Street Chapel, on April 30th. Amongst those who addressed the meeting on that occasion were Revs. Preston, Flesher, Harland, and the missionary elect. Referring to that service, Mr. Ward said:

"Some of the most powerful prayers I ever heard were offered by members of the Missionary Committee to the Almighty God for our welfare and success. I felt, indeed, that the power of the Holy Ghost rested upon me. I look upon the earnestness, the liberty, the steady faith in the Atonement of Christ, and the implicit reliance upon the Divine promises which characterised those intercessions, as the earnest of a mighty display of grace in the New Zealand Mission."

A member of his family writes:

"He was a spiritually hopeful man, and the fervency of the prayers offered at his valedictory meeting naturally kindled his expectations; And it may be said here that throughout his life he was peculiarly responsive to the grace of supplication. His entire nature listened and vibrated when he heard his neighbour interceding with God. He pressed close after any man or woman who drew nigh to God, the

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Most High. Prevailing prayer never failed to kindle his faith and hope, and he was never so cheerful and strong as when he had just come from such Divine communion."

Mr. Ward, with his wife and children, sailed from Gravesend, on May 3rd, in the ship "Raymond." "Travellers of the present day will be amused to learn that the captain of the 'Raymond' insisted that Mr. Ward should have a document, duly signed and sealed, in duplicate, setting forth exactly how much food the children were to be allowed during the voyage." Mr. Ward conducted services on the passage out, and spent much of his time in study. His diary shows that he was following the movements of the Connexion at Home, especially the services of the Conference, which was then in session. He greatly missed the warm fellowship of his Mattishall friends; his future work was vague, but he had an unshaken trust in God. On the 29th of August the vessel anchored off New Plymouth, and the voyage came to an end. The story of his life-work is interwoven with the chapters of this book, and therefore need not be told here.

As a preacher, Mr. Ward was probably the ablest our Church has ever had in this land. He gathered around him large and intelligent congregations. His sermons were thoughtful, and delivered in choice language. He was sparing of action in the pulpit, but by no means a cold or formal preacher. His style at the commencement of his discourse was somewhat conversational, but as the sermon went on the inward fire burned to an intensity which made itself felt in his speech, as well as seen in his face, and the audience caught the warmth and ardour of the preacher. As a pastor, his visits to the homes of the people were highly appreciated. He was in the habit of reading the Scriptures and praying with the people in the good old-fashioned way, and he took a deep interest in all that concerned their welfare. Mr. Ward was a keen observer and a careful student, and his two works, a volume of "Lectures to Young Men," and a book on New Zealand, have had a wide circulation. It is to be regretted that he did not publish some of his sermons. He was intending to seek superannuation at the end of the year in which he died, and, had he been spared to do so, we should doubtless have had other works from his ready and able pen. In closing this sketch, we devoutly express the wish that every Primitive Methodist minister, who shall in the future labour in New Zealand, may possess the spirit, and exhibit the same manly, whole-hearted Christianity that were characteristic of Robert Ward.

Mrs. Ward survived her husband four years. They have left behind them seven sons and four daughters, all of whom occupy honourable positions in society. The eldest son, Robert, is Judge of the Native Lands Court, and resides at Wanganui. Mr Fred. Ward, formerly a minister in our Church, is now a leading Australian journalist. The Rev. C. E. Ward is in active service with us in this Colony. The Rev. J. Ward, formerly with us, is now a minister of the Wesleyan Church. Mr. Garner Ward, Miss Ward, and Miss Ella Ward, took an active interest in the work of the Sydney Street Church until they removed to Sydney, in 1883.

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Amongst the first to welcome Mr. Ward on his settlement in Wellington, was an old man known as "Father Walker." His introduction to the minister deserves to be told in Mr. Ward's own words:

"When I arrived at Wellington, with my family, . . . foremost amongst a host of friends who welcomed us was an old man, whose face was radiant with Christian joy-and this was 'Father Walker.' As he leaned upon his well-tryed staff, and as we entered the minister's house, he sang 'Praise God from whom all blessings flow,' etc. Others joined in the song of praise, and the welcome given endeared us at once to our new friends, and especially to him whose silvery locks were a crown of glory. On the following Sunday morning the word of the Lord flowed freely, and at the close of the service 'Father Walker' went down the aisle glorifying God, and shouting, 'This is the Bread of Life!'"

"Father Walker," who had formerly been a Wesleyan, joined our Church about 1860, during the ministry of the Rev. J. Smith. After a life of great devotion and joy, he fell asleep on June 9th, 1875, aged eighty-three.

After the death of the Rev. R. Ward, Mr. Nixon and the officials of the Station carried on the work until the arrival of the Rev. J. Dumbell from New Plymouth, in 1877. During Mr. Dumbell's ministry, the present commodious parsonage was erected in Sydney Street. The Webb Street Church was also enlarged, and a substantial reduction was made in the debt of the Sydney Street Church.

Early in November, 1877, the Revs. D. Dutton, F.R.A.S., and A. G. Jeynes arrived from England. They were heartily welcomed by the people, and shortly afterwards Mr. Dutton left for Auckland. Mr. Jeynes remained in Wellington, and the Rev. J. Nixon proceeded to the Thames. In April, 1878, Mr. Jeynes removed to New Plymouth, and his place was filled by the Rev. William Smith Potter, from Greendale.

After a two years' pastorate, Mr. Dumbell removed to Timaru, and Mr. Dutton returned from Auckland in 1879. About this time, the population of Wellington was increased by the arrival of a number of emigrants from Home. The available houses were rapidly taken up, and the pressure of population caused the town to extend in the direction of Newtown. Some of the Webb Street officials felt the importance of supplying religious services in the growing suburb. A section of land was secured and a small room built, at a cost of £411. The leading spirits in this missionary enterprise were "Father Reeves," James Mitchell, and others. Into this work Mr. James Henry Luke threw his whole soul. A good Sunday School was gathered, and the foundation was laid of the present Newtown Society. One of the first families that joined at Newtown was that of Mr. and Mrs. William Church. Mrs. Church was an active, useful member until her death, in 1890.

The earnestness shown by Mr. Luke in the work at Newtown, and his well known spirituality and good natural gifts, marked him out to his brother officials as fitted for service in the Christian ministry. Having spent some time in preparation for this work,

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and passed the necessary examinations, he was duly recommended to the District Meeting of 1880, by which he was accepted as a probationer, and appointed to assist the Rev. Peter Wright Jones on the Manawatu Station.

During this year the Webb Street Society was strengthened by the arrival of Mr. R. Ayres and his family. Mr. Ayres was a local preacher from the Swindon Station, England. Mr. and Mrs. J. L. Wright also arrived from Manchester. Both families have taken an active interest in the work of the Church. Mr. Ayres has proved himself to be a useful local preacher, and has several times represented his Station at the District Meetings. Mr. Wright was for a number of years organist and Sunday School superintendent, while Mrs. Wright has done excellent work as an evangelist.

The year 1881 is memorable as that in which Mrs. Ward, relict of the late Rev. R. Ward, joined her husband in the better land. Mrs. Ward bore up well under her great bereavement, but before many months had passed it was evident that disease had taken a firm hold of her. She possessed a strong constitution, and the battle with death was fierce and long. At times she suffered intense agony, but her Saviour, who had strengthened her for the toils and trials of former years, graciously sustained her through her last conflict. As the end drew near, she expressed her firm trust in Christ, and her desire to depart, and be with Him. Two days before her death the members of her family read to her loving farewell letters, which had been received from some of her absent children. To a friend, who visited her at the time, she said, "I was wondering why I was kept so long, and now I think it was that I might hear these letters from my children." She then referred in terms of thankfulness to her more than forty years' experience of Christian life, and added, "Now I have committed my spirit to Christ my Saviour, and am only waiting His time to take it." She had not to wait much longer. On December 8th, at a quarter to seven, the messenger came, and, as the evening shadows deepened around, her spirit returned to God, who gave it. Mrs. Ward was a woman of considerable natural ability, a faithful minister's wife, and a true mother. She was mighty in prayer, and her influence had much to do in strengthening her husband's work in the different Stations on which he laboured. Mrs. Ward was born at Cold Harbour Farm, in the county of Norfolk, England, on March 3rd, 1817. At the age of seventeen she was converted, during some revival meetings conducted in the neighbourhood by two of the early Primitive Methodist preachers, the Revs. Atterby and Garner. The words of the hymn, "Turn to the Lord and seek salvation," first arrested her attention. Shortly afterwards her parents were converted, and opened their house as a home for the ministers. She was united in marriage to Mr. Ward in 1839, and spent five years with him in circuit work before coming out to the Colony. She shared with her husband the hardships of early mission life. In Taranaki, during the war, the family were forced to leave their home many times, and seek the protection of the barracks. For eighteen months they were glad to live in the small Congregational Church—which for the time was turned into a dwelling-place—the minister's house being utterly unsafe, as the rebel natives were destroying the houses all around it. A neat, substantial stone monument, in the Wellington Cemetery, marks

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the resting-place of the first Primitive Methodist missionary (and his wife) who crossed the Equator.

At this time a severe commercial depression set in, which was most heavily felt in the southern towns of the Colony, Wellington included. The officials had to face their financial obligations with a diminishing treasury. The ministers initiated a series of special efforts, which were successful in tiding over the difficulty; amongst which Mr. Dutton's scientific lectures were deservedly popular. The September Quarterly Meeting made due recognition of these by inscribing a vote of thanks in its journal. This depression checked the spiritual progress of the Churches considerably. Previously, however, conversions had frequently taken place in various parts of the Station.

In November, 1879, the Revs. Arthur Jackson Smith and Thomas Sadler arrived from England. After occupying the Wellington pulpits, and spending about fourteen days in the city, they left for Canterbury, Mr. Smith taking charge of Ashburton Station and Mr. Sadler proceeding to Geraldine. The Rev. W. S. Potter laboured with untiring energy and acceptance as second preacher for three years, and left the Station for Dunedin in March, 1881, with the goodwill of the people. The Rev. A. J. Smith was appointed second minister, with Mr. Dutton, in 1881. Shortly after his arrival he conducted several series of evangelistic meetings, which were productive of great good. On Mr. Dutton's departure for Invercargill, in 1882, Mr. Smith became the superintendent of the Station.

During one of Mr. Dutton's missionary tours to the Manawatu Station he met with a young man named Robert Bramwell Horsley, who gave great promise of usefulness as a preacher of the Gospel. Mr. Horsley was encouraged to prepare himself for the usual examinations, and was accepted by the District Meeting of 1881, and appointed as second minister to the Wellington Station in 1882. Mr. Horsley laboured with acceptance for about a year, and then retired from the work of the ministry.

In the following year the Rev. Philip Needham Hunter came from Victoria to the Station, as second preacher. Mr. Hunter had special gifts in music, which he fully consecrated to the service of the Church. Mr. James Embury and Mr. Charles Feltham, with their families, arrived in the former part of 1883. Mr. Embury settled at Webb Street, and Mr. Feltham at Newtown. They were both excellent local preachers, and at once took a hearty interest in the work of the Station.

While new arrivals were being welcomed, old friends were passing away. At Tawa Flat there was an aged couple, named Brown, who had resided in the district for about thirty-three years. They had come from Scotland, and, on their settlement at Tawa Flat, had become members of our Church. A little over a year before Mrs. Brown's decease they both lay helpless in one bed, and it was thought that death would not divide them; but it pleased God to take the husband first. Just before he died, noticing that he was restless, his wife said, "Are ye weary to be gone, dear?" to which he replied, "Yes, and ye'll no be long in comin', too." Shortly after this he passed

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peacefully away. Twelve months afterwards, on September 4th, 1883, aged seventy-six years, Mrs. Brown also passed away to the heavenly home.

It was during the year 1884 that Wellington Station was divided into two Stations. Wellington I. Station comprised the Sydney Street Church, with Rev. P. N. Hunter as its minister; Wellington II. Station included Webb Street, Tawa Flat, and Newtown, with the Rev. A. J. Smith as minister. Mr. Smith remained one year after the division, and this period was a very eventful one in many ways. The original church at Tawa Flat had fallen into decay through lapse of time, and was replaced in 1884 by the present neat and comfortable building, at a cost of £280, £230 of which were raised at the time. A gracious revival broke out at Tawa Flat and Webb Street, during which a number of people were converted. While these additions were being made to the Church on earth, additions were also being made to the Church above.

REV. JAMES HENRY LUKE.

Few young men entering the ministry gave promise of longer life than James Henry Luke, but the seeds of consumption speedily developed, and his health completely broke down at Geraldine, and he went home to die. Through long, weary months he suffered from complete prostration. All that medical skill and loving attention could do for him was cheerfully done. Among the many who showed kindness, and rendered valuable help, was Mrs. Linton, of Halcombe, who left a large family, and for weeks relieved his worn-out mother, taking her place at his bedside until all was over. On Thursday evening, November 22nd, 1884, the end came. Mr. Luke knew that he was dying, but all was well. He died with Mrs. Linton's arms around him, and his last word was "Jesus."

His remains were interred in the Wellington Cemetery on Sunday afternoon, November 25th, in the presence of a large concourse of people. James Luke was born at St. Just, Cornwall, England, on the 7th of July, 1860. At the age of thirteen he was converted. A year afterwards he came with his parents to Wellington, New Zealand. Unfortunately, after his arrival there his piety declined; but one night in the Webb Street Church he sought forgiveness. Thenceforth he became an earnest Christian worker, and was eventually called into the ranks of the ministry. Whilst at Manawatu he made many friends, and applied himself closely to his studies, in which he made rapid advancement. At the end of the year he went to the Geraldine Station, where he did good work, and succeeded in building a church at Temuka. When the doctor told him that he would never preach again, his sorrow was very deep. To preach was his delight. He used to express his longing most anxiously to preach "just once more." "I should not want to write my sermon or to use notes," he would say; "but out of a full heart I would tell of the love of Jesus, and of the value of religion in times of affliction." His pulpit work was done, but as long as strength remained to write to friends, or speak to those who visited him, he laboured for the Master, from whom he received at last the "Well done!"

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After a four years' stay in Wellington, Mr. Smith took his farewell in March, 1885, and removed to Auckland. He was followed by the Rev. Peter Wright Jones, from Greendale. In this year bereavement again befel the Luke family. Mrs. Elizabeth Mary Pinny, eldest daughter of Mr. Samuel Luke, a teacher of the Webb Street Sunday School, passed away at the early age of twenty-two years. Although Mr. Jones only remained one year upon the Station, he won the respect and confidence of the congregations as a man of high Christian character, and a faithful minister of the New Testament. In 1876 he removed to Christchurch. On Mr. Jones' departure, the Rev. W. S. Potter removed from the Thames to Wellington II Station. This was Mr. Potter's second pastorate. He had already been three years as a probationer, and now went as the superintendent. Mr. Potter had not been long upon the Station before some of his early friends passed away, the first of whom was Mr. William Luke, the eldest son of Mr. Samuel Luke. Mr. Luke was converted when eighteen years of age, and shortly afterwards became a local preacher. His services were so much appreciated that he was encouraged to study for the ministry. When twenty years of age he visited America, with a view to the settlement of the family there, but not being favourably impressed with that country he returned, and they all decided to come to New Zealand. He proved himself to be a most effective local preacher, and was for many years the superintendent of the Webb Street Sunday School, which flourished under his management. He died somewhat suddenly on the 22nd of June, 1886, aged thirty-four years, leaving a widow and several young children. Shortly afterwards he was followed by his brother, Mr. Samuel Pearce Luke, a quiet, retiring, manly Christian; a capable Sunday School teacher, and a most enthusiastic temperance worker, who died on the 22nd of December, 1886, aged thirty-two years. His widow is still an active worker in the Webb Street Church. Miss Jane Luke followed her brothers on the 25th of January, 1888, at the age of nineteen. She was an earnest young Christian, and a faithful Sunday School teacher. In 1888 Mrs. Odling, who for sixteen years had been a faithful worker in various departments of the Church, removed to Brisbane, where she still takes an active interest in the Connexion. At the same time, Mr. F. G. Butt, society steward and Sunday School teacher at Webb Street, removed to the same locality.

For about eighteen months, services had been held in the country district of Porirua, fifteen miles from Wellington, and at this time a section of land was given by Mr. Tremewan for a church site. The matter was taken up heartily by a few friends, and a church was erected, at a cost of about £230. The building, which is free of debt, is a neat, comfortable structure, capable of seating about 130 persons, and is an ornament to the district, and, being the only one, supplies a felt want. In the spring of 1887 the Revs. William Woollass and George Clement arrived from England. They were both young men, just commencing their ministerial career. Mr. Woollass was appointed to Auckland I. Station, as colleague to Rev. A. J. Smith, and Mr. Clement to Invercargill Station, under the superintendency of Rev. J. Guy. In the following year a further addition was made to the ranks of our ministry by the arrival of the Rev. John Dawson, and his wife and family. Mr. Dawson remained for a short time in

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Wellington, assisting in the work of the Circuit, and was appointed to the Thames Station by the District Meeting of 1889.

Up to this time the services at Newtown had been held in the schoolroom, which stood on the back of the section. It was felt that with a better building the work could be carried on more successfully, and steps were accordingly taken to erect a church on the front of the section. Foundation-stones were laid on July 21st, 1888, amongst those present being S. Buxton and R. Monk, M.H.R.'s. The building was opened for public worship on November 4th, the entire cost of the undertaking being £320. The church has seating accommodation for 200 people, and for taste and comfort cannot be surpassed. The iron railing around the rostrum was the gift of S. Luke and Sons, and the decorations were largely supplied by the late Mr. C. Feltham.

In addition to the erection of these churches, a parsonage was built at Webb Street, and a substantial reduction was made in the debt of the Church. Nor was the spiritual work neglected. Open-air services were held, and numbers of persons were brought to a knowledge of the truth. Great interest was also infused into the services by the introduction of the new Hymnal into the city churches. Mr. Potter closed a three years' pastorate in 1889, and removed to Christchurch.

The Wellington I. Station had meanwhile been under the care of the Rev. P. N. Hunter, who was greatly beloved by the congregation, which very much increased under his ministry. For the greater convenience of the Sabbath School, the old schoolroom was done away with, and was replaced by a large and lofty structure, at a cost of about £400. The front of the Sydney Street Church, which had got considerably out of repair, was also replaced, and the parsonage thoroughly renovated, with-out adding to the trust debt. Mr. Hunter's health, never too good, completely broke down during his fourth year in Wellington, and he had to apply for a year's rest. After some months he removed to Australia, and ultimately resigned his connection with our ministry. Mr. Hunter was a genial, manly, generous, and energetic minister. He won the respect of all who knew him, and was a special favourite with young people.

The Rev. John Nixon succeeded Mr. Hunter in March 1888. He remained two years upon the Station. During his pastorate he visited Denniston, on the West Coast of Nelson province, and on his return brought it under the notice of the Missionary Committee as a suitable sphere for aggressive work. He also generously offered to supply New Plymouth for a short time, during the illness of the Rev. James Clover; his own pulpit being supplied in the meantime by the Revs. W. J. Dean and J. Dumbell. The climate of Taranaki suiting his health better than that of Wellington, he accepted an invitation to New Plymouth Station in 1890. It was then decided to work the Station with a young minister from England. Until his arrival the pulpit was again supplied by the Revs. W. J. Dean and J. Dumbell. About October of the same year the Rev. Henry Williams came out from England, and was appointed to take charge of the

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Station. Mr. Williams was much beloved by his congregation, to whom he ministered until his removal to the Bluff, in 1891.

The Rev. Charles Ebenezer Ward followed the Rev. W. S. Potter on the Wellington II. Station, as superintendent, in 1889. During this year there was a growth of sentiment on both sides of the city in favour of the union of the Stations, which resulted in a request being made to the Church authorities to unite them. The District Meeting of 1892 granted the request, and appointed the Rev. C. E. Ward superintendent minister, and the Rev. William Charles Wood as second minister. During the year the Revs. Samuel Barnett and John William Hayward arrived from England. They are both young ministers from the college at Manchester. Mr. Hayward was appointed as second minister to the Auckland I. Station, Mr. Barnett being retained in Wellington until the District Meeting. At the close of the year Mr. Wood was removed to Stratford, to assist the Rev. J. Clover in his pioneer work in the Taranaki bush, and the Rev. S. Barnett became the second minister on the Station. Two valued workers, Mr. and Mrs. J. H. Dean, removed from Sydney Street to Napier early in the present year. For many years Mr. Dean, who is the eldest son of the Rev. W. J. Dean, has served the Church efficiently as a member of the District Committee, also as organist and Sunday School teacher. Mrs. Dean, daughter of the late Rev. J. D. Whittaker, has also taken an interest in the Sunday School, and in all the social movements of the Church.

During Mr. Ward's ministry, Mrs. Ann Luke, wife of Mr. Samuel Luke, and mother of the late Rev. James Henry Luke, joined those of her family who had gone before. For thirty-eight years she had been the true helpmeet of her husband, and for thirty years a faithful member of our Church. Mrs. Luke was pre-eminently the minister's friend. In welcoming a newcomer, or in making the departing ambassador of her Lord and King feel that he had not laboured in vain, she was, in her unobtrusive way, most happy and sincere. She fell asleep on January 7th, 1890, at the age of sixty years.

Mr. Emmett, who for twenty years had served the Connexion efficiently as a local preacher, died suddenly on February 9th. He had attended church on the previous evening, in his usual good health. Mr. Emmett was a most reliable and efficient office bearer in the church at Newtown, where he held at different times the offices of class leader, society steward, and Church steward. He was a cheerful Christian, and had a well-founded faith in Christ.

Mr. Charles Feltham, like his friend and co-worker, was suddenly called home. While attending the District Meeting held this year, at Ashburton, he broke a blood-vessel, just before the morning session, and died immediately. His remains were forwarded to Wellington for interment, at the request of his family, his fellow representatives as a tribute of respect defraying all expenses. A neat tablet has been placed in the Newtown Church to his memory, which bears the following inscription:—

"In loving memory of Charles Feltham, local preacher, trustee, and school superintendent of this Church, who died at Ashburton during the Conference

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session, January 13th, 1893, aged forty-three years. This tablet was erected by his many friends in the school and Church as a mark of affection and esteem."

The mortality on the Station has been great. As far as possible, mention has been made of those who have rendered signal service to the Church: As, however, for the greater portion of the existence of our Church in this Colony no Connexional paper was published, the record is necessarily incomplete; and, further, the limited space at our disposal makes it practically impossible to mention the many members who have served the Church and gone home.

Under Mr. Ward's ministry of four years the Connexional interests throughout the Station have been well attended to and trust debts reduced. Mr. Ward has also done good service as book steward and secretary to the Church Loan and Extension Fund.

The Station is the second oldest in the Colony, and has residing upon it our only superannuated ministers and their families (the Revs. W. J. Dean and J. Dumbell). It has a large staff of experienced officials, who are heartily supported by numerous workers in each of the societies. The Jubilee Loan Fund Committee has its seat in Wellington, and our Book Room is also located there. There are five churches and two parsonages belonging to the Station, valued at £5,716.

II.—MANAWATU STATION.

Manawatu is a county of the province of Wellington, named after the river which flows through it to the sea. It is situated between Wellington and Wanganui, the waters of Cook Strait washing its shores, and forms part of the West Coast of the

North Island. Manawatu is divided from its neighbouring counties, Waipawa and Wairarapa, by the Ruahine and Tararua ranges. There is a cleft between these mountains, the only pass from the East to the West Coast, through which flows the Manawatu river; and this forms the celebrated Manawatu Gorge, whose magnificent scenery is the wonder and delight of all tourists. The district has railway communication with New Plymouth, Wellington, and Napier; and since the opening of the railways has progressed with great rapidity.

The port of Foxton is its only outlet seawards, and the difficulty experienced occasionally in crossing the bar makes the railway a more popular mode of transit.

The land is well watered everywhere, slightly undulating in places, and heavily timbered. The soil is excellent, the climate healthy; and these advantages render it a suitable place for the enterprising settler to form a comfortable home, when the saw-miller and the flax-dresser have passed through and finished their work.

Formerly the natives resided in large numbers on the banks of the rivers and streams, but settlement and other causes have sent them into the interior.

The attention of our Church was directed to this district in the year 1874; when Manawatu was made a branch of the Wellington Station. On the arrival of the Rev.

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John Standrin, from Gambierton, South Australia, a Mission was commenced at Foxton, where Mr. Standrin took up his residence. Services were held in a small wooden building, the only place available; a good congregation was soon gathered, and a Sabbath School established. The energetic character of the preacher, and the growing interest of the people, soon convinced the public generally that Primitive Methodism had come to stay. Messrs. W. Port, F. Loudon, F. K. Crowther, G. Adams, T. W. Bull, J. McCullough. Johnson, Kingswell, Simmonds, Marshall, and Mrs. Crowther, Senr., were amongst the earliest adherents of the Mission; of whom the greater part remain unto this day, but some are fallen asleep. The minister and his wife were expert riders; they visited the scattered settlers in the neighbourhood, and ministered to their spiritual needs. Their earnestness and zeal awakened in many hearts a devout desire to return to the God of their youth, and they soon had the joy of receiving a number of converts into the fellowship of the Church.

In the year 1875 the branch was made into a separate Station, and the District Meeting urged that the settlements and townships inland should be missioned. The separation from Wellington was a wise step, as Foxton is eighty miles distant from the capital, and in those days, before railway communication was established, frequent interchanges between the places were impracticable. Unfortunately, the difficulty of supplying the pulpits, through lack of local preachers, prevented the missioning of new settlements, and the year was spent in consolidating the work at Foxton and in making preparations for the erection of a church, which by that time had become a necessity.

At the District Meeting held in Christchurch, in 1876 an urgent appeal was made for a second minister, in order that 'the Mission might extend its borders. The application was granted but there was no minister available. A promise, however, was given that as soon as possible one should be sent. Before the delegates had returned to their homes, the Rev. Peter Wright Jones arrived from England. Mr. Jones had for a number of years rendered valuable service to the Connexion, as a local preacher and official, at Barrow, Dalton, Ulverston, and other-places in North-West Lancashire, and came out to the Colony to devote his matured experience and gifts to the work of the Christian ministry. The Missionary Committee at Wellington after due deliberation, appointed Mr. Jones as colleague to Mr. Standrin. Mr. Jones proceeded at once to the work assigned him and performed the journey up the coast in a small steamer which traded regularly between Wellington and Foxton. The journey proved to be quite an adventurous one. Upon their arrival at the mouth of the Manawatu river it was found that the vessel was too heavily laden to cross the bar. Considerable inconvenience and unpleasantness were experienced by those on board as the great breakers, which rolled in from the ocean, lifted the reamer up in their might, and, when their force was spent let her down not very gently upon the sand. A West Coast sea on a sandy bar is no child's play, as many a stout vessel has found to her cost along our shores; and it is little to be wondered at that some of the passengers began to feel alarmed. Deep water was eventually secured to seaward, and, as night was coming on, the captain steered

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for Kapiti Island, twenty-four miles distant to seek shelter until daybreak. The next day, being Sunday, the few passengers were landed upon the lonely island, to spend the day as they pleased, whilst the sailors discharged part of the cargo. Strange thoughts passed through the mind of the missionary as he reflected upon his surroundings and the ways of Providence. The journey was resumed in due course, and the next day found them all safe at their destination.

"The Colonists' Aid Corporation," or "The Manchester Block Settlement," had its head-quarters in the newly-formed township of Feilding, some forty miles north-east of Foxton. It was there, in the open air, among the tree stumps and felled bush, that the missionary took his stand. The hymn, "We are bound for the land of the pure and the holy," was sung with much fervour. A few persons gathered round and gave encouragement to the work, and definite operations were at once commenced. An old wooden building was rented for preaching services; a good congregation was soon drawn together, and a Sabbath School established, with three teachers and six scholars.

The early settlers were, for the most part, emigrants from the Old Land; and, having endured the sufferings of a long sea voyage, and fared somewhat hardly, were in many cases despondent, and needed the cheering presence and counsel of a Christian worker in their midst. Their first homes, as indeed those of most settlers, were of the most primitive description. Huts, tents, and other rude structures were hastily erected in the clearings, until more permanent homes could be provided. The road-maker had scarcely taken up his calling in that part of the country, and bullock tracks had to do duty for street and high-way. The first season proved a trying one for the little settlement. The heavy rains, the mud which everywhere abounded, the unaccustomed climate, and trials neither few nor small, together with sickness which overtook many, made it one of toil and hardship. Some of the pioneers quickly ran their earthly race, and entered the better country where such experiences are unknown.

These difficulties notwithstanding, the Mission continued to make steady progress, and in a few months steps were taken to erect a church. While the hopes of the friends were brightening, however, death entered the little band, and took away its leading spirit, Mr. Ebenezer Short. But while God buries His workmen He carries on His work. On Good Friday, April 14th, 1876, the new church at Foxton was opened with a large soiree, presided over by Mr. J. P. Leary, of Palmerston North. The usual opening sermons were followed with a temperance lecture by the Rev. P. W. Jones, at the close of which several persons took the pledge. Thus early did the missionaries, true to our Connexional traditions, take a determined stand against the evil of drunkenness, as well as every other form of wrong-doing. Regular services were now also conducted at Moutoa.

Shortly after this the new township of Halcombe was formed, and a party of emigrants arrived who settled in the neighbourhood. Open-air services were at once commenced, and regular worship established. Sabbath desecration was very prevalent throughout

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the district, but the presence and labours of the missionary did much to check the evil; and the hunting for wild pigs, pigeon shooting, fencing, and other work, which had marred the sacredness of the day, gradually became less frequent; some turning their attention to better things, and others giving up their practices from shame.

The Church at Feilding continued to make such progress that the friends were emboldened to secure a section of land for building purposes, and were fortunate in obtaining a very excellent site near the centre of the town. The minister, with the assistance of Messrs. Baker and Lucas, cleared the ground and fenced it. A church was at once erected, and opened for public worship on Sunday, August 20th, 1876. The opening services were unique in the history of our Church in this Colony. On the previous day, while Mr. Standrin and Mr. Jones were inspecting the sanctuary, two natives entered, who asked the object of the building. After satisfactory answers had been given to their inquiries, they knelt down, and the elder of the two offered up an earnest prayer in his own language; then, wishing the ministers well, they departed. Mr. Standrin re-marked: "Jones, I felt well while he was praying, but I could not tell a word he said." Both ministers were encouraged by this simple act of devotion on the part of their Maori friends, and said, "Praise the Lord! the opening services are already begun." The following day the building was formally opened, and the Lord gave the missionaries favour in the eyes of the people.

Before the close of the year a little church was erected at Halcombe, and opened for worship on the 24th of December. In this energetic manner the missionaries followed up their work, and gathered the results for the Connexion. Besides the three churches which were built during the year, much excellent work was done in the country settlements. Hundreds of families were visited in the bush, and a good foundation was laid for future operations, as succeeding labourers have amply proved.

The District Meeting of 1877, held in Wellington, removed the Rev. J. Standrin to New Plymouth, and left Mr. Jones in charge of the Station. Although single-handed, on a circuit more than fifty miles long, Mr. Jones had a year of great prosperity; debts were reduced, and general progress was made in all departments. Messrs. R. Linton, H. Humphries, E. Morris, J. Jones, W. Baker, and F. Pope became standard-bearers during this period, and rendered yeoman service to the growing Mission. About this time Messrs. J. C. and S. Thompson went to reside in Feilding and entered energetically into Church and school work, and assisted in other ways.

In 1878 Rev. James Clover was appointed to the Station, and Mr. Jones removed to Auckland II. For the first few months Mr. Clover resided at Foxton, but eventually removed to Feilding, a more central place, and much more convenient for working the Station; and thenceforward Feilding became the residence of the superintendent minister. The year proved to be a very prosperous one; towards the close it was found that the quarterly revenue had more than doubled itself. Encouraged by the state of the treasury, and remembering the advantages to be derived from having a minister residing in the place, as well as actuated by aggressive spirit, the Foxton Society

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wished to be formed into a branch of the Manawatu Station, and to have a minister to reside there. The request was duly forwarded to the District Meeting of 1879. At that meeting considerable difficulty was experienced in supplying the Stations with ministers, in consequence of several resignations and removals. The Rev. J. Clover was appointed to Christ-church, and the Rev. P. W. Jones stationed a second time at Manawatu. The District Meeting granted the request of Foxton, and made it a branch; but it had no minister to appoint to take charge. An arrangement was thereupon made to employ Mr. R. Maclean as a hired local preacher. This proved to be only a temporary arrangement, for the following year Foxton was re-united to the Manawatu Station, and the Rev. James H. Luke was appointed as colleague to Mr. Jones. The preachers laboured together happily and successfully. A gracious work broke out during the year, and many persons professed conversion. Services were held in sawmills and outlying districts, as opportunity offered, and much good was done. Besides the revival work, general progress was also made. The ladies, led by Mrs. Jones, raised sufficient money to complete the Feilding Church.

In 1879 regular cottage services were commenced in the township of Woodville; and eighteen months afterwards a small church was erected. Unfortunately this place was so far from all other parts of the Station, that it had to depend almost entirely upon local supplies for the pulpit; and, as there was considerable difficulty in keeping up the services, after a few years our workers retired, it being found more convenient for the people to worship with other sections of the Christian Church.

The Revs. P. W. Jones and J. H. Luke were appointed to the Greendale and Geraldine Stations respectively in 1881, and their places were filled by Revs. Thomas Sadler and R. B. Horsley. Both ministers laboured with considerable ability and devotion. A small church was built at Campbelltown, a settlement about ten miles from Feilding, in which much good work has since been done. Improvements were also effected in the churches at Feilding and Foxton. After one year's work Mr. Horsley was appointed to Wellington. About the end of 1882 the Halcombe Society, by a splendid effort, paid off the remainder of their church debt. In addition to this, an increase of members was reported at this period.

In 1883 the Rev. J. Clover was appointed a second time to the Station. He worked with zeal, and soon met with encouragement. A cottage service was commenced at Stanway Village, in the house of Mr. Crane. On the erection of a Board School in the district, the services were transferred to that building, where they have been continued ever since, with considerable success. At the June Quarterly Meeting the preaching appointments were found to be too numerous, and the pastoral work too great for the minister and local preachers to sustain; it was therefore decided to employ Mr. J. Jenkins, a local preacher, formerly of St. Day's Circuit, Cornwall, England, as a circuit missionary. So hopeful did things become during Mr. Clover's pastorate, that when he removed to the Thames, in 1886, the Station declared itself able to carry on operations without further assistance from the Mission Fund. After eleven years of varied fortune, arising from the lack of ministerial supply and work in new settlements,

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which rendered local finance uncertain, the treasurer of the Mission Fund was pleased to erase its name from the list of Mission Stations.

In 1886 the Rev. Henry Clarke succeeded Mr. Clover. Mr. Clarke laboured with earnestness and considerable success, until his resignation, in 1887. His somewhat sudden departure for England threw the work of the Churches a little out of order; but the Station soon regained its equilibrium, and under the management of Mr. John Olphert, of Auckland, whom Providence seemed to thrust out among us, the work was continued successfully.

In 1888 Mr. Walter Harris, circuit missionary, was appointed to take charge of the Station, Mr. Olphert having been placed as second preacher to Invercargill. Mr. Harris was abundant in labours, and soon had the pleasure of seeing an increase in the membership and prosperity in other departments of the Station. In 1889 several new preaching places appeared on the Plan. The first of these was Waituna Valley, where Mr. J. H. Murray, a Presbyterian, had been holding services in his house for twelve months. At his request these were now taken over by the Quarterly Meeting, and regularly supplied by the circuit preachers. Applications for services were also received from Shannon and Taikoria, and fortnightly services were commenced at Cheltenham and Awahuri. In the latter place worship was conducted in a Maori meeting-house, the use of which was given without charge. There the preachers had the pleasure of proclaiming the Gospel to a congregation composed of natives and European settlers. The owners of the Maori house had not indulged in the luxury of seats, and the worshippers had to provide themselves with those necessaries to the comfort of Europeans. A tea meeting was held for this purpose, the proceeds of which defrayed the cost. Since then a section of land has been purchased as a church site. Services were also held at Beaconsfield, where an undenominational church was built, and much good work done.

This pioneer work of piercing the bush, and establishing the Church in regions beyond, so increased the number of preaching places, that the Station became unwieldy, and at the District Meeting of 1890 it was divided; Foxton becoming the head of an independent circuit. The division was followed by further aggressive effort on the part of the Manawatu Station. In 1891 Collyton became a regular preaching place, and a section of land for a church site was given by Mr. Smith. In the same year a commodious parsonage was erected at Feilding. At Midland Road services were commenced in 1892; Sabbath afternoon services were also established at Makino—where land has since been secured for a church—by Mr. H. Curran. Mr. Harris brought a successful pastorate of four years to a close in 1892 when he was appointed to the Waimate and Oamaru Station.

The Rev. T. H. Lyon succeeded Mr. Harris in the superintendency, and early in the year the Executive Committee removed the Rev. Greenwell Carr, from New Plymouth, to be his colleague. This appointment proved a benefit to all concerned; the work prospered in their hands, and sinners were saved. During the early part of the

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year the Station authorities suggested to the executive the desirability of opening a Mission at Hunterville—a new settlement in the interior—naming Mr. Henry Curran, one of their local preachers, as a suitable agent for the work. The suggestion being accompanied with a substantial guarantee of financial and other assistance, the executive entertained the proposal favourably, and the work was duly commenced.

The District Meeting of 1893 was requested to further divide the Station, and make Halcombe the head of a new circuit, without aid from the Mission Fund. This was accordingly done. At the same meeting Mr. Lyon was appointed to the Greendale Station, in exchange with the Rev. George Clement, who took up his residence at Feilding in the March following.

III.—FOXTON STATION.

In the year 1890, Foxton, the first place where Primitive Methodism was established in the Manawatu district, was formed, with Moutoa and Shannon, into a separate Station; the Rev. J. Olphert being appointed superintendent. The minister was welcomed most heartily at a soiree, which was presided over by Mr. J. W. Gower, Mayor of Foxton, one of our local preachers. This second attempt on the part of Foxton to secure independence was happily attended with greater success than on the former occasion. The first Quarterly Meeting proved the wisdom of the step. It was reported that a Sunday School had been established at Shannon, preaching services at Moutoa, and that the income had been ample to meet all demands. Shortly afterwards land was secured at Shannon for a church. The work of God was carried on with efficiency during the year, and a number of young people professed conversion.

The District Meeting of 1891, being short of ministers, removed Rev. J. Olphert to Denniston, and placed Mr. Robert Raine, a candidate for our ministry, at Foxton. Under his steady pastoral work, the congregations continued to increase, and a number of converts were gathered into the Churches. Kereru was missioned (by request) in August of the same year; services were also established at Piako flax-mill, and a church was erected at Shannon.

During the year 1892 death entered the Society at Foxton, and took away two of the pillars of the Church. Christian Honore, a Stewart Islander by birth, had been connected with the Society since his conversion in Foxton, in 1876. For a number of years he was superintendent of the Sunday School, and a most liberal supporter of the Church. He passed triumphantly home on May 16th, aged thirty-six. Robert McLean was born at Prince Edward's Island, North America. For many years he worked on the gold diggings in Victoria, and on the West Coast of the Middle Island of New Zealand. He was converted in 1866, amongst the Methodists, in Australia. Three years after his conversion he came to this Colony, and commenced to preach to his fellow diggers, frequently having crowds of from three to four thousand men around him. In 1877 he took up his residence in Foxton, and at once joined our Church, in whose service he laboured most zealously until his death, on June 27th, 1892, at the age of

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sixty-six. In the pulpit, in the Sabbath School, in the sick chamber, and on the temperance platform, his was ever a welcome presence.

Mr. Raine, after passing the necessary examinations, was duly admitted as a minister on probation in 1892. The year following he was stationed to the Westport-Denniston Mission, as colleague to Rev. W. Laycock, in exchange with the Rev. George Grindley, who is now in charge of the Station. Through-out the three and a-half years of its separate existence the Foxton Station has shown unwonted vigour, and has enjoyed great prosperity. It has a good future before it, and with such laymen as Messrs. Westwood, Howan, Osborne, Betting, Gibson, and others, its success, with God's blessing, is assured.

IV.—HALCOMBE STATION.

Since our missionaries first visited Halcombe, it has become a thriving agricultural township. The Government railway line runs through it, and connects it with other centres of population. The forest is rapidly disappearing, and the well-watered, undulating land is being laid down for grazing purposes. Halcombe contains several churches and a temperance hall, and presents the usual features of New Zealand inland townships.

From an early period in the history of our Church in the district, the Linton family have been cordial supporters. Their home has ever been open to our preachers, and under their hospitable roof many a weary worker has been refreshed. The generosity of this family made it possible for Halcombe to commence as a separate Station in March of the present year, without assistance from the Mission Fund. The Station comprises Halcombe, Stanway Village, Beaconsfield, and Waituna, and is under the superintendency of the Rev. G. Carr, who is ably supported by a band of earnest workers.

V.—HUNTERVILLE MISSION.

For several years past settlement has been going on in the bush behind Halcombe, and a new township has been formed called Hunterville, about twenty miles distant. The officials of the Manawatu Station, true to the missionary genius of Primitive Methodism, felt that steps should be taken to supply their fellow-colonists, who were cutting out homes for themselves in the forest, with religious services. They decided to mission the district; and, having obtained the permission of the Executive Committee, set apart Mr. Henry Curran for the work, as a hired local preacher. The Rev. T. H. Lyon, superintendent minister of the Station, visited the new district, and preached at Hunter-ville and Rata on May 8th, 1892. Mr. Curran proceeded to Hunterville on the following Saturday, to take up the work. On going to look at the hall where he was advertised to preach the next day, he found it occupied by a draper. After search he secured a room for the services, which was owned by a publican. On the first Sabbath his congregations were by no means large: at Rata there were eleven persons present, three only of whom were adults; at Hunterville there was only one. The missionary

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took his stand in the open air, and sang and preached in true old Primitive Methodist fashion; the people gathered round to see what was the matter, and numbers followed him into the hall. On the following day, while visiting, he heard of a Mr. Thomas Fawcett, who was said to "get quite excited about religion," and, thinking he might be a Methodist, he started out to find him. His conjecture proved to be true, for Mr. Fawcett had been a Primitive Methodist for thirty-two years, and a local preacher in England. The missionary received a cordial welcome from Mr. Fawcett, who has since rendered good service to the Mission. Having heard of Ohingaiti, a settlement eleven miles from Hunterville, Mr. Curran proceeded thither. Those readers who have been accustomed to asphalt footpaths and macadamised roads all their lives, can form little idea of a New Zealand bush township in its first stages. The road by which the missionary travelled was innocent of metal, and his feet were soon dragging in the mud, through which his horse plodded its weary way. At Ohingaiti he found the main street a river of mud, along which twelve bullocks were hauling logs, with only their backs and heads visible at times above the mire, out of which stumps of trees were sticking up like so many rocks. In the district sly grog-selling was very prevalent, and the need of an earnest Christian worker was great.

The missionary's first home was a building that had formerly been a brewery, and was situated nine miles from Hunterville; but he was glad to get that as a residence for his family, dwellings being so scarce.

At the first Quarterly Meeting, held on June 2nd, there were four persons present: the Rev. T. H. Lyon, and Messrs. H. Bray, T. Fawcett, and H. Curran. Six members were re-reported, who had been Primitive Methodists elsewhere—Messrs. Climo, Fawcett, and Bray, and their wives. Within one month of the opening of the Mission, Mr. J. Sigley was converted. Four days afterwards he was promoted to glory. This proved to be the commencement of a revival extending over several months, during which about one hundred and thirty persons professed to obtain salvation.

After residing five weeks in the old brewery, and preaching eight weeks in the publican's hall, the preacher and his congregation were turned out to worship in the open air; which they did for three weeks. The publican had occasionally attended the services, and was annoyed to find that Primitive Methodists preached against intoxicating drink. He concluded that they preferred cold water to beer, and turned them out into the street, in the middle of the wettest winter that had been experienced for years. The missionary and his officials then applied for the use of the schoolroom, which they ultimately secured. The first Camp Meeting was announced for October 2nd. The day was wet, and the service was held in the temperance hall, where worship has been held ever since. At the love feast in the evening four persons professed conversion.

The December Quarterly Meeting reported services conducted at Hunterville, Rata, Ohingaiti, and Silverhope. An eligible site for a church was secured in the main street

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at Hunterville. Mr. Alfred Bartlett kindly presented a site at Silverhope, on which a church has since been erected.

The Mission is yet in its embryo stage. Much earnest work has already been done, and with the development of the district there should be a good sphere for aggressive Christian enterprise.

A review of the work done by our Church in the wide district of Manawatu, since the commencement of the Mission, affords abundant ground for thankfulness to God. Eighteen years ago the missionary and his wife were the sole representatives of Primitive Methodism in that region. To-day there are three self-supporting Circuits and one Mission; with three ministers and one hired local preacher at their head, assisted by a number of capable local preachers and officials. There is a strong membership, and the Sabbath Schools are healthy. Several substantial churches have been erected, some of which are free from debt; the rest are in easy circumstances, and land has been secured for others, which will be built in the near future. These results have been brought about, through the blessing of God, largely by the zeal and self-sacrificing generosity of both ministers and people. The Manawatu Churches have always been remarkable for their liberal support of our Home Mission Fund, frequently heading the list. Open-air work has also been carried on with much success, fully proving that the Camp Meeting may be used to advantage in this new land. There has also been a strong temperance sentiment combined with our aggressive work. Samuel Cocker has been known to travel forty miles to vote against candidates for the licensing committee who favoured the opening of an hotel at Campbelltown, where our people have always frustrated the efforts of the liquor party to get a license. In common with the rest of the Colony, the district passed through a season of commercial depression some years ago, during which valuable assistance was rendered to the Churches by the Rev. D. Dutton, F.R.A.S., who delivered a number of scientific lectures.

Many of the members, both male and female, who have done noble work, have passed into rest. Their names will be long held in- loving remembrance.

The outlook for the Churches is encouraging. A large population will, in the nature of things, pour into the interior of the island as roads are opened up; the natural resources of the country are great, and, with the blessing of God upon the faithful service of the people, we may confidently expect yet more encouraging results than those which have been achieved.

CHAPTER III.—AUCKLAND.



QUEEN STREET, AUCKLAND

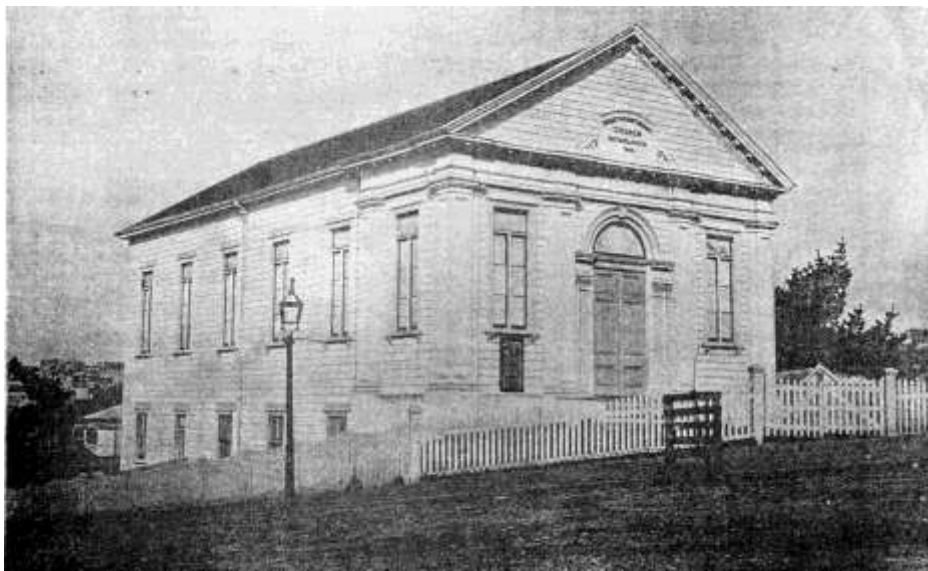
The province of Auckland is the most northern land in New Zealand. It has historical importance as being the first point of European settlement. Here trade with the outside world was first developed, in kauri timber, whale oil, seal skins, and flax. Here, too, Christianity was first established, and here the representative of the British Sovereign first opened his court and administered British law.

The coast line of the northern portion of the province is deeply indented with harbours, which afford exceptional facilities for coastal trade. The land for the most part is very broken, owing to the extensive volcanic eruptions that have occurred in past centuries. Within a radius of ten miles of the city of Auckland there are no less than forty extinct craters. The country is well watered, and is covered in many places with extensive kauri forests, which are a source of great wealth, both on account of their timber and the kauri gum.

To the tourist this province offers many attractions. In its interior are the celebrated Hot Lakes and springs. The mineral properties contained in many of the springs attract those who are in search of health at all seasons of the year, and the Lake District is fast becoming the sanatorium of New Zealand. Here the Pink and White Terraces were to be seen in all their beauty, until the terrible eruption of Tarawera, in 1886, blotted them out.

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The city of Auckland is pleasantly situated on the banks of the Waitemata Harbour ("glittering water"), and enjoys a mild climate. The orange, the lemon, the fig, and other semi-tropical fruits thrive well here, side by side with those of almost every land. The site of the city was first brought under the notice of Governor Hobson in 1840. He was so favourably impressed with its central situation, that he took up his official residence here in January, 1841, and named the place Auckland, after the then Colonial Secretary, Lord Auckland. The city is easily approached from southern ports by either coast, the waters of the Manukau extending to within seven miles on the west. With two harbours in such close proximity, Auckland enjoys unrivalled facilities for shipping, is the seat of the South Sea Island trade, and has extensive commerce with other countries.



FRANKLYN ROAD CHURCH, AUCKLAND

As an illustration of the confidence some of the first settlers had in the stability and prosperity of the new capital, we may state that at the first sale of Crown lands, which took place on April 19th, 1841, forty-one sections were sold, at an average price of £595 each. The course of events has proved that their confidence was not misplaced. A beautiful city has grown up, where their canvas tents once stood amongst the ti-tree scrub. Prominent amongst its public institutions is the Public Library and Art Gallery, enriched by the magnificent library presented by Sir George Grey, and the art collection bequeathed by the late W. J. McKelvie, Esq.

The population of the city and suburbs at the last census was 51,127.

I.—AUCKLAND STATION.

The earliest record in our possession relating to the establishment of Primitive Methodism in Auckland, is a copy of a letter, written from New Plymouth, by the late Rev. R. Ward, to the General Missionary Committee in England. The letter is dated July 28th, 1846, and reads as follows:—

"A few days ago I received a letter from Mr. J. Harris, cabinet-maker, who was a member with us for some years at Cooper's Gardens, London. He informs me that there are many people in and around Auckland, but there is very little religion. He begs that a Primitive Methodist missionary may be sent there, promising that he will befriend him as far as he is able. I think Auckland would be a suitable missionary station; for, as it is the seat of Government, it is more likely that peace will be maintained there than in the other settlements. Also, some persons who were members have gone thither, and many persons who have been hearers amongst us are likely soon to go."

The committee appear to have sent directions to Mr. Ward that either himself or Rev. H. Green, who had recently arrived from England, should proceed to Auckland, to open a Mission there. But, as Mr. Green had gone to Wellington, Mr. Ward urged the committee to send another missionary to New Zealand, either to take his place at New Plymouth, or to establish the new Mission. In 1849 Mr. Ward paid a visit to Auckland, the account of which he gives in his journal, as follows:—

"Jan 11th 1849 - Held a prayer meeting in reference to a projected visit to Auckland. We laid the matter before the Lord, and cried, 'If Thy presence go not with us, carry us not up hence.'

"Jan 15th (Monday) - I went on board the schooner 'Ellen,' bound for Auckland. We were tossed about by contrary winds. On Saturday, about half-past 1 o'clock, while beating into the Manukau harbour, the vessel struck upon a sandbank, and we were in imminent danger. The women were praying, the children were crying. The sea was washing over the deck. Such a scene I never before witnessed. By the blessing of God, within about ten minutes the vessel worked into deep water. Truly, religion appeared the one thing needful then. In the evening we went ashore at Muddy Creek, where were some sawyers—English, Irish, Scotch, etc. I preached to them twice on the following day, and God was with us.

"Jan 22nd - We had a delightful sail up the harbour to Onehunga, where we went ashore about 7 o'clock. I then walked to Auckland with a friend, at whose house I slept.

"Jan 23rd - I called to see Mr. Harris, and was received in true Primitive Methodist style. In the evening met several persons who were members of the Primitive Methodist Connexion at Home; they expressed much desire to be again united with their own people. We have agreed to form a Society next Sunday morning. We

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have also determined to preach in the heart of the town on Sunday afternoon. May God bless us in this matter!

"Jan 28th (Sunday) - I opened my Mission in Auckland. We held a prayer meeting at 7 o'clock a.m. At half-past 10 I preached at the same place, and formed a Society afterward. Nine persons were formed into a class. At half-past 2 I preached in the town, in the open air, to about two hundred attentive hearers, besides many stragglers, many at the windows, etc. After preaching, I asked for a house to hold a prayer meeting in, and one was offered immediately, and also to preach in. The house was well filled, a good prayer meeting was held, and I announced for preaching there next Tuesday evening. Praise God for the mercies of this holy Sabbath!

"Feb 4th(Sunday) - A weary, wet day, so that but few people could get out. But we held four services in cottages. In three of these services I preached, and both saints and sinners were present. Several were affected, and one joined Society. The Sunday evening services were held at the outskirts of the town, in a cottage which was offered a few weeks ago, when I asked publicly for a house for such a purpose. This evening I held an interview with Thomas Walker, the friendly chief, who receives a good pension from Government for the valuable services he rendered when Hone Heke intended the destruction of Auckland. He seems to be a pious man, and is a Wesleyan.

"Feb 5th - Held a class meeting, and talked about a church but we don't see our way clear yet to attempt to build.

"Feb 8th - I visited, I suppose, about thirty families—English, Irish, and Scotch. Prayed with some, and talked with others. Many promised to be at the preaching at 7 o'clock, but did not come. This was on Mechanics' Hill, a little distance from the town, and where most of the people are without the desire of godliness.

"Feb 9th - I preached in a cottage to a number of people, and with Divine assistance.

"Feb 11th (Sunday) - Prayer meeting at 7 o'clock. In the forenoon I preached in a cottage; towards the close a lady and little girl came. The little girl was serious, and the lady wept and promised to come again. In the afternoon I preached in the heart of the town, to a large congregation. Preached again in the evening in the open air to a few stragglers and some serious people.

"Feb 12th - Did a little visiting, and led class in the evening. After class, led a Society meeting, at which Mr. Whitmore was appointed leader, and Mr Harris assistant leader. Also a church fund has been decided upon; Mr. Harris to be treasurer, and Mr. Whitmore secretary.

"Feb 14th - Having taken a passage to Kawhia, on my way home, in a schooner, I went down to Onehunga to embark; but, owing to contrary winds, I returned to

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Auckland the same day, and stayed till after the next Sabbath. We have hired a room in which to hold our services. Have got seats made free of cost, and timber given. Arranged for a church fund. Made a Plan, and appointed prayer leaders, class leaders, etc., to carry out the work. Arranged for a Sunday School also.

"**Feb 18th (Sunday)** - Opened our little sanctuary. Held three services therein; they were well attended. In the afternoon I spoke in the open air, and in the evening the Lord God of Elijah was truly present. One man was converted. I administered the sacrament of the Lord's Supper to our little flock. Two joined Society, and all seemed determined on battle and victory.

"**Feb 19th** - Went to Onehunga, where the vessel was lying. Walked about several hours among drunken men, etc. One man came to me, saying that he was an outcast from society. Having been well educated, he forfeited his former friendships by dissipation in its worst forms; then he began to doubt the truth of Christianity, and considered himself too far gone to be recovered. Another man, an old sailor, who had heard me preach in the open air, inquired, with weeping eyes, whether he was within the reach of God's mercy. He had thought his case was too bad for recovery until he heard me preach. I gave these poor men such advice as their cases needed, assuring them that the blood of Christ cleanses from all sin.

"**Feb 20th** - Went on board, and was detained in the river till Thursday morning, when we safely crossed the bar, and, with a fair wind, steered our course for Kawhia. At about 8 o'clock a.m. on the 23rd we dropped our anchor off the Wesleyan Mission Station at Kawhia. I immediately went to the Rev. J. Whitely's, where I was received in the most hearty and Christian manner by Mr. and Mrs. Whitely and their family."

[From another source we have the following account of this deeply interesting interview:—Mr. Ward was dressed in rough travelling costume. He did not state who he was, but Mr. Whitely, with generous hospitality, invited him to partake of breakfast. The invitation was readily accepted. After breakfast Mr. Whitely said, "It is our custom to have family worship; will you stay?" To this Mr. Ward agreed. The Bible was taken down and read, after which Mr. Whitely offered prayer. Amongst others, he prayed for the stranger within his gates, whoever he might be, that God would grant him journeying and other mercies. When he was about to conclude with the Lord's prayer, Mr. Ward commenced to pray, and then for the first time Mr. Whitely found that he had entertained a brother Christian unawares. When they had risen from their knees, Mr. Ward told Mr. Whitely who he was, and that he was taking steps to establish a Primitive Methodist Mission in Auckland, and thanked him for his hospitality. Mr. Whitely grasped Mr. Ward's hands, and with tears in his eyes quoted the appropriate lines:

*" Oh, that my Lord would count me meet
To wash His dear disciples' feet,
Enjoy the grace, to angels given,
And serve the royal heirs of heaven."*

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From that day a sincere friendship existed between the two good men, which might be truly likened to the friendship of David and Jonathan.]

"They begged me to stay with them a few days, but having about a hundred miles to walk, and a dangerous and difficult road, I stayed only a few hours, and then started on my journey. Mrs. Whitely gave me provisions for my journey, a written account of the road, a letter of introduction to Mr. Schnackenberg at Mokau, and recommended me to a Christian native to be my guide and to carry my necessaries. I left this hospitable family about noon, and my guide and I paddled down the river a few miles in a canoe. After walking over some mud flats, we ascended hills and came down to the beach. Walked in the salt water to get my feet hardened. After crossing more hills, we came to a native settlement called Harihari, where I stayed the night. There were but a few natives, who slept in the open air. I laid my blanket on some fern beneath a roof, without sides or ends. After sharing in the hospitalities of these people, we held a short religious service, and I got through the night pretty well. At the first dawn of day, my guide and I started on our way, taking a fire-brand to light us over the rocks. A few miles brought us to Kitihere, where we were obliged to stay till low water. While waiting for the ebb I became unwell, and unable to proceed. I stayed at this village till after the Sabbath, and the natives vied with each other in showing me kindness. They provided me with fish, potatoes, peaches, and boiled hawks. On the Sabbath we held five services, and felt that God was there. On Monday morning we commenced our most difficult day's journey. Some miles of rocky beach were got over, and then a very steep and difficult hill, called Wapuku, presented itself. With much fatigue we reached the summit, and found it very dangerous to walk along its ridges. We descended to a beautiful, fine, sandy beach, where I cooled my feet by walking in the salt water. About three hundred yards brought me to the foot of Moeatoa, a mountain which I had to climb, and compared with which Wapuku was a little hill. We sat down and refreshed ourselves with food, and the natives enjoyed their pipes, many hundred feet above the level of the sea. Our path now led us along the side of the mountain; in some places the path was not more than nine inches wide, and in others the rock was broken away, so that it was necessary to leap from one step to another. One false step must precipitate down, perhaps a thousand feet. The highest part of the road was about fifteen hundred feet. We descended in safety, and gave thanks to the Father of mercies. We travelled along the beach, over fern and sand hills, through a raupo swamp, over rocks, etc., till night, when we found ourselves at a native village called Waikawau. Here I met with an old friend, a native, who had lived at New Plymouth. He and his friends gave me a hearty welcome, provided me with straw and mats for a bed, and the best food they had. He asked me to conduct the evening service, but being exceedingly weary, I requested my guide to lead the service. In the morning I rose much refreshed, and, after commending the kind people of this pah to God, I started with one native. After walking five miles we came to some very difficult rocks. We had now about eighteen miles of level sandy beach to walk to Mokau, a Wesleyan Mission Station, which we hoped to

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reach that evening. Sometime after the sun went down we reached the Awakino, which we expected to cross in a canoe, but were disappointed, as the canoes were all at sea fishing. Not liking to ford the river in the dark, we kindled a fire, and ate our frugal repast, which would have been much more palatable could we have found some fresh water. We made our bed on the sand after evening prayers, and slept pretty well. At daylight we arose, and having besought God's blessing upon the day's proceedings, my guide threw off his blanket, and carried me through the river. A pleasant walk brought us to the Mission Station (Mr. Schnackenberg's), where I was received with the greatest kindness. I stayed with this pious and useful family until the next morning. The industry of the natives on this station is commendable. Mr. Schnackenberg is unremitting in his endeavours to benefit the people, teaching them to make rope, etc., as well as in the more spiritual part of his work. Mrs. S. kindly recruited my stock of provisions, and I left Mokau praying that they may abundantly prosper. Our progress was greatly hindered by the tide. When night came on, we were some distance from a village. The rain poured upon us. After a good deal of fatigue, we walked up the bed of a river; scrambling through some wet bush and plantations of maize, we came to Pukarua. Only one family was there. At first they were not inclined to show us any kindness, but after a little while I was invited into their hut, and my guide was directed to sleep with the pigs. The native told me his name, said he was a chief, and should treat me well, and that when he came to Taranaki he should expect the same treatment from me. He then ordered his wife to boil me some fish and potatoes. I changed my clothes, ate my supper, and, after prayer, lay down and fell asleep. The rain came down in torrents, but our little hut was tight and warm enough. Next day we passed several rivers, walked more than thirty miles, and slept with a solitary family at Taniwa, about twelve miles from New Plymouth. As I had not heard from my family and from my Mission for seven weeks, my anxiety about them became so great that I could not sleep. I rose two or three times and looked out for the morning, which at length dawned, and as soon as the tide was sufficiently out we proceeded. We crossed the Waitara in a canoe, and reached my home about noon. A native having seen me about a mile before we reached home, plunged through a river and ran and told my family; and I was soon met by a host of little ones, greatly delighted to see their father home once more. I found my dear wife and family well; my societies and schools in a healthy state; and, I trust, my own health improved by the voyages and journeys. To God be endless praise!

"March 2nd (Sunday) - I preached twice and led class, thankful to mingle once more with my people before the Throne of Grace."

As the result of this visit, Mr. Ward left a Society composed of Mr. and Mrs. Harris, Mr. and Mrs. Whitmore, Mrs. White, Mr. Monk, and Mr. McKerras. A Sabbath School was also established in the house of the late Mrs. Williams, in Wellesley Street, and amongst the first scholars were the present Mrs. Jaffrey and her brothers and sisters.

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On Mr. Ward's return to Taranaki he again applied for a missionary to be sent to the Colony. Meanwhile, he paid another visit to Auckland, as the following pages show:—

"On Saturday evening, June 2nd, I went on board the schooner 'Ellen,' and by daylight we were off Kawhia. The wind then became contrary and the sea rough. On Tuesday, about 3 in the afternoon, we crossed the bar in safety, and cast anchor within ten miles of Onehunga. Next morning we weighed anchor, and about noon went ashore and walked to Auckland.

"*June 7th* - Saw most of the members and some other persons. Next evening we commenced our services by holding a prayer meeting. God was truly present. A young man of wayward mind was stricken. The hand of the Lord was heavy upon him; tears flowed in abundance. He left without the testimony of forgiveness, but on the following Sunday, in his father's house, while singing a hymn, his soul was set at liberty. Glory to God for the first fruits!

"*June 10th (Sunday)* - A prayer meeting at 7 a.m., well attended. Sunday School at half-past 9. After that preached. I intended to preach in the open air in the afternoon, but the weather was not favourable. Spoke in a cottage instead, and at 6 o'clock preached in the cottage again. Some powerful prayers finished the evening service.

"*June 17th (Sunday)* - Attended morning prayer meeting, Sunday School, and then preached. In the afternoon preached for the first time in the Mechanics' Institute. The evening service was very powerful.

"*June 18th* - In the evening I led the class, and issued the quarterly tickets for the first time in Auckland. Three persons joined Society.

"*June 24th (Sunday)* - We found the morning prayer meeting to be a time of refreshing from the presence of the Lord. I preached morning, afternoon, and evening. On the whole, I have been much blessed this day.

"*June 26th* - Went to Epsom, to visit the pensioners and their Families, who are just arrived from England. Found them all stowed together in a large building. Found some who were hearers of our people at home, and heard of some who were members of Society, but could not meet with them.

"*June 28th* - Spent several hours with some friends. To-day we were surprised by the owner of the house, where we have had our services and conducted our Sunday School, sending an authoritative message that we must hold no more meetings there. The alleged reason is, 'for fear that the floor should be injured!'

"*June 29th* - To-day I went to look at a building which has been occupied as a schoolroom. It is a suitable place, and amid a populous neighbourhood. The owner, a Scotchman—and I am told formerly a Presbyterian minister—offered it to me

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free of cost. May it be the cause of blessing upon his head and on the neighbourhood.

"**July 8th (Sunday)** - The past week has been spent visiting among the people, preaching services, etc. This morning's prayer meeting was soul quickening. The morning service was held in Mr. Comrie's schoolroom. Preached in Mechanics' Institute in the afternoon, and the schoolroom again in the evening. The first fine Sunday since my arrival this time in Auckland. The gentleman who owns the room and his wife were there twice. He has been a clergyman of the Established Church of Scotland. Another gentleman shook me by the hand, welcomed me to the neighbourhood, and asked me to call upon him.

"**July 21st** - We held our first love feast in Auckland this evening. Twelve persons told us their experience, from which I find that Mr. D. was inclined to atheism, but was delivered from this fatal delusion by the first sermon I preached in Auckland. Several others made similar statements as to the blessing they had received during our mission to Auckland.

"**Aug. 1st** - I took tea at Rev. Mr. Fletcher's, the tutor intended for the Wesleyan College, now being established in Auckland. The company were Revs. Buddle, Fletcher, and Reid, with Mrs. Fletcher. My prayer is that their increased efforts may be blessed with corresponding success.

"**Aug 19th (Sunday)** - I preached to a room full of people at 11 o'clock, and in the afternoon in the open air in the heart of the town. The evening service was blessed. The word of the Lord ran. A prayer meeting followed.

"**Aug 20th** - Took tea with Mrs. White and family. Twenty years ago she devoted her life to the mission work; her course has been obstructed, her lot has been hard, but she stands fast. We found it good to converse, sing, read, and pray with this interesting family.

"**Aug 21st** - The vessel by which I think of returning home came in today, and has brought me news of my family's welfare.

"**Aug 28th** - This morning being fair for sailing, I went to Manukau.

"**Sept. 1st (Saturday)** - About 10 o'clock we crossed the bar, and were running before a strong, fair breeze, which soon increased to a gale, and continued all night. About 4 o'clock next morning we lay to, for fear of running ashore at Taranaki. A rapid passage, but rough and unpleasant. During the forenoon we saw the houses, churches, etc., and longed to go ashore, but could not, as the sea was too rough to go off in a boat. The next morning we ran into Waitara, and after refreshing ourselves a little, we walked to the Henui, where I found my dear wife and children well, about 3 o'clock in the afternoon. Glory to God! I have been absent about thirteen weeks, during which God has made bare His holy arm, and graciously kept those I left behind. For these and all other mercies I would render

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increasing praise! The sea affects me much. I could not attempt to preach before the following Sabbath. During the week I saw several of the local preachers and members, and am pleased to find their faces Zionward. May the Society here and at Auckland be saved into the fulness of Gospel bliss here and hereafter!

"*Sept 9th (Sunday)* - I preached three times to good congregations, and narrated some things which I had heard and seen during my late missionary tour at Auckland."

In response to Mr. Ward's appeal for another missionary, the English authorities instructed the Rev. Joseph Long to remove from Australia to New Plymouth, so that Mr. Ward could proceed to Auckland.

While these arrangements were being made, the Society in Auckland held regular Sabbath services, which were conducted by Messrs. R. Monk, White, and J. Whitmore.

In May, 1850, Mr. Ward left New Plymouth for Auckland. Under date of Saturday, the 11th of May, he makes the following entry in his journal: —

"*May 11th 1850* - My dear family and myself left New Plymouth, where we have spent nearly five years and nine months. On this Station we have founded a Church and left many friends. May Jesus be our Saviour till all the partings of earth are over! We went on board the 'William and James,' cutter, about nine tons. Weighed anchor about 3 o'clock, and stood for Manukau before a fair wind. After a comparatively long and rough passage, we went ashore at Manukau on the morning of Friday, 18th May, and in the evening of the same day we arrived safely in Auckland. To God be praise for all His mercies! We have received our station for this place about six months, but have been detained by various circumstances till now. This is not the best time to commence a Mission, as the winter has just set in. May God direct our movements! Our little Society received me gladly. May they stand fast in the Lord! On Sunday, May 20th, I commenced my work by preaching morning and evening in the little schoolroom, which has been so long lent to us by Mr. Comrie, and in the afternoon I addressed the Sunday School children.

"*June 3^d* - In addition to preaching in the schoolroom morning and evening, I formed a Sunday School and held a preaching service in our house at Windsor Terrace.

"*June 23rd (Sunday)* - This morning our schoolroom was full of children and adults. After preaching I gave out cards to the school children with which to collect for our church. May God prosper the efforts of the little ones! In the afternoon I preached in our house. The school was held as usual. In us a quickening spirit be! The evening service was a hallowed one. Our schoolroom was well filled, and God was in our midst. I felt something of the spirit of an ambassador of Christ while I urged the inquiry, 'Will ye also be His disciples?'

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After the service I administered the Lord's Supper. Mr. C., who has greatly helped us to-day in the singing department, told me that if we are about to build a church, he will give us something handsome either in money or timber. God is opening our way.

"**July 7th** - A good Sabbath. Another teacher and some fresh scholars joined the Sunday School. The evening service was probably the best we have had.

"**July 9th** - Spent a comfortable evening with the Revs. Buddle and Reid. God gives us favour in the eyes of the people, religious and others.

"**July 11th (Sunday)** - Hope I may say a profitable day. Enjoyed the 7 o'clock morning prayer meeting. Preached in the morning; in the afternoon, after spending a little while in the school, I went with a friend to distribute tracts among the soldiers. We invited them to the evening service; eight came.

"**July 13th** - The first meeting about a new church was convened this evening, at Mr. Probert's, when it was resolved to hold a public meeting, for the purpose of bringing the subject before the people. I have received the consent of our Wesleyan friends to occupy their schoolroom, and Mr. James Rout has promised to take the chair. Also, several gentlemen have offered to help us in speaking, etc.

"**Sept. 9th** - Held the first trustee meeting, in which arrangements were made for a plan and specifications for new church.

"Sept 18th - Attended the annual Wesleyan Missionary Meeting, and felt it a treat to mingle with the Revs. Lawry, Hobbs, Whitely, Hazlewood, Wallace, Buller, Warren, Buddle, Reid, Fletcher, and many others. The Hon. A. Shepherd, Colonial Treasurer, in the chair. It was good to be there.

"**Jan. 1st, 1851** - O my soul, begin this year with a single eye to God's glory! May I be helped and directed in the great work which now occupies my hand, my head, and my heart. The last year has removed me from one field of labour to another. May this year witness the building of the temple of the Lord with living stones, hewn out of Nature's rough quarry.

"**March 16th (Sunday)** - This will be remembered as the day on which the first Primitive Methodist church in Auckland was opened. The day was threatened by rain in the morning, but God was better to us than our fears. A fine day followed. We held a short prayer meeting at 7 o'clock, and at 11 the Rev. T. Buddle (Wesleyan) preached the first sermon within its walls. It was a plain, useful sermon, full of Christ and salvation for fallen man, from the text, 'Behold I lay in Zion for a foundation a stone,' etc. At half-past 2 the Rev. A. Macdonald (Independent) preached from, 'Know ye not that ye are God's building?' etc. This sermon pointed out the holiness of the Christian life, and the consciousness the believer has that the life of God is with him. At half-past 6, I preached from the vision of the Apostle John, in which the Lamb sat in the midst of the Throne, worshipped by

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every creature in heaven, in the earth, etc. The congregation in the morning was good; afternoon and evening overwhelming, aisles filled. Some could not get in. The collections were liberal, and we are to have another on Tuesday evening.

"Mar 18th - The Rev. Mr. Inglis, of the Presbyterian Church, preached for us from, 'We saw one casting out devils in Thy name, and we forbade him.' An excellent sermon on the subject of intolerance. Some important thoughts have passed through my mind to-day—such as the further opportunities for usefulness caused by the opening of our new church; the necessity of increased piety towards God and love for the souls of men; entire devotedness to my work, laying out my body, soul, and spirit, without reserve or deviation, to the great work of saving sinners. 'O to grace how great a debtor!'

"May 11th (Sunday) - This has been a good day. It was preceded by a whole night spent in prayer by several of our friends. The congregations were better than usual, and the attention good. In the evening I endeavoured to improve the sudden death of Mr. Robertson, the architect and builder of our church.

"June 1st (Sunday) - During the past few weeks several of our Sunday School children have been hopefully converted to God; also several adults. May they be kept blameless! This morning I preached on, 'He that winneth souls is wise,' and after the preaching I called a Society meeting, and spoke very plainly and pointedly to our little Society about the work of saving souls.

"June 10th - Took tea at Mr. Buddle's. Present: Revs. Buddle, Inglis, Reid, Fletcher, and R. Ward. The object of the convention is to form a branch of the Evangelical Alliance, which was done. It is proposed to deliver a course of lectures on such subjects as 'Intemperance,' 'Popery,' 'Sabbath Breaking,' 'Sunday School Teachers,' etc. May this be made a great blessing to our own minds, and to the minds and souls of those around us!

"June 15th (Sunday) - Attended 7 o'clock prayer meeting. At half-past 9 went with a friend visiting; called on several families; met with about a dozen sailors belonging to H.M.S. 'Fly;' invited them to church, gave them some tracts and advice. Was pleased to see nearly all the sailors at church.

"June 5th, 1852 (Sunday) - Conference Camp Meeting at Sheffield, in England. I could wish to be there; but here I am at the ends of the earth. May the blessing of the Lord make me happy and useful amid my solitude! I preached this morning in Auckland, and then rode fifteen miles to Howick, where I preached to a good number, and formed a Society of eight members."

In such zealous and successful labours the months sped away.

The first entry in the Quarterly Meeting journal is under the date of June 9th, 1851. The statistics of the Station were then as follows:— Members, 20; Sabbath scholars,

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64; teachers, 7; and the total income for the quarter amounted to £3 8s. 8d. The Mission Committee was composed of J. Harris, G. Lilly, B. McKerras, and J. England.

Arrangements were made at the same meeting to establish services at Mechanics' Hill and Freeman's Bay on week evenings. The meetings in Freeman's Bay were held in the house of Mrs. Archibald, in Franklin Road. During the next quarter, as the journal shows, steps were taken to raise funds to erect a church in Edwardes Street, now Alexandra Street.

Ten months after his arrival, Mr. Ward reported to the General Missionary Committee as follows:—

"We found upon our arrival that through the non-residence of a missionary, and the removal of several members of the Society far away, many were to a great extent lost to this Station. We had no suitable place of worship, the winter was before us, and many other discouraging circumstances were in our way; but, through the blessing of God we have added a few to our Society and Sunday School. We are surrounded by several respectable and real friends, and have erected a substantial and handsome church. The Connexional property in Auckland is worth £230, not including the £100 borrowed on account of the church."

The land upon which the church was erected was the gift of the Government, through Sir George Grey.

Mr. Ward's open-air services were not always carried on without interruption. On one occasion, while he was preaching in Chancery Street, standing on a chair, the chair was taken from under him, and thrown at him, by some of the rough men who were not in sympathy with his work.

The year 1852 was a period of great extension. Services were commenced on week nights at Howick, Tamaki East, Epsom, Panmure, and at Otahuhu and Onehunga on alternate Sabbaths. Correspondence had been carried on with the Home authorities in reference to the appointment of a New Zealand Building Committee; and about this time instructions were received appointing J. Harris, B. McKerras, C. Partington, and Rev. B. Ward in that capacity. Resolution 9 of March Quarterly Meeting, 1852, is very interesting in view of the modern demand for short preaching. The services of those days appear to have been too short, and the Quarterly Meeting resolved, "That the Sunday morning preaching service may be an hour and a-half in future." Although there were additions to the Church from time to time, it is evident that the young Society desired to see greater things; it was resolved that one of the brethren "be requested to raise a new class out of the world, with one or two old members to assist him." The Church records contain a report of thirty day scholars, from which it appears that the minister was discharging the duties of schoolmaster, as well as those of a preacher of the Gospel. The day school was shortly after discontinued, however, as the growing Mission demanded the whole of the minister's time. In March, 1853,

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arrangements were made for the purchase of a house and ground adjoining the Church section, as a residence for the minister.

The rapid extension of the Mission was followed by difficulties that must have sorely tried the devoted missionary. Some of his early helpers left the Colony, and others withdrew from the Church. Single-handed he could not accomplish the work, and with reluctance had to give up some of the country services. As far as possible, however, he compensated for this by holding week-night meetings.

A deeply interesting record appears in the Quarterly Meeting minutes of June, 1853. In October of the previous year the venerable Hugh Bourne had passed away, and news had just before reached the Mission of his decease. The minute reads:

"That this meeting expresses its gratitude to Almighty God for raising up our late venerable father, Hugh Bourne (of whose death we have just heard); for preserving him to a good old age; and for permitting him, together with his noble coadjutor, the sainted William Clowes, to see, as the result of their labours, the cause of Christ established at the ends of the earth, in both hemispheres, and in three of the great divisions of the globe. Our prayer is that more of the Spirit by whom our fathers were animated, and the excellent glory by which their services were distinguished, may rest upon us, their sons in the Gospel."

At this meeting Mr. Ward made application to be removed to England. His application was approved, and duly signed for transmission to the Missionary Committee. Mr. Ward had been in the Colony for nine years. There is evidence to show that he felt keenly the isolation of his position, and the lack of Connexional information. At a subsequent Quarterly Meeting, in a lengthy minute, we find the following:—

"We have not received any magazines nor missionary notices for this year, although it is now near the middle of December, nor any missionary reports later than 1850. The want of recent Connexional information has prevented our holding a missionary meeting this quarter, as we had intended to do. We should have been glad of a copy of the stations of the preachers, in addition to the general statistics of the last Conference, which the secretary kindly enclosed with a copy of the legislation on the Benevolent Fund. Our brethren at Home can scarcely comprehend how valuable all such information is to cheer our spirits in our lonely stations at the ends of the earth."

In these days of rapid communication, it is possible to send letters Home and get replies in about three months, but forty years ago it frequently took upwards of four months for letters to reach the Antipodes. A letter dated London August 24th, 1853, did not arrive in Auckland until February 27th, 1854. The difficulties and delays in the settlement of church properties were great. During the year 1853 a parsonage had been purchased for the sum of £150. As yet we had no "Deed Poll" for this Colony, and the settlement of the trust estates had to be conducted under instructions from the English committee. The names of trustees had been submitted, and this tardy letter brought the

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approval of the committee, and instructions to 'make the house Connexional property. There is a memorandum in Mr. Ward's handwriting which illustrates the care taken in those early days in his business transactions: "When has signed the deed of conveyance, it will be enrolled in the Colonial Secretary's office. This is not necessary to the legality of the deed, but is recommended by the Government as a prudential step to insure safety in case of loss of deed by fire," etc.

Amongst the workers of the Mission during these early years were Messrs. Archibald Campbell, George Lilly, D. McCulsky, and T. Cheeseman, who in turn frequently occupied the chair at the Quarterly Meetings, and all of whom proved interested workers for the Church in other capacities. Mr. McCulsky was a devout, godly man, a constant supporter of the Church, in whose fellowship he remained until his decease some years afterwards.

The discovery of gold in California in 1847, and in Australia in 1851, affected the young Colony of New Zealand considerably. A complete exodus of population took place. The gold fever took hold of hundreds of men, who forsook the prosaic life of a colonist for the excitement and dazzling prospects of a digger's life. The European population of the whole Colony for a period of ten years, ranged from 14,477 in 1847, to 49,802 in 1857. These facts will explain in some measure the continual movement of population which must have taken place at that time. One immediate effect of the gold rush, apart from the rapid changes in population, was an enormous advance in the price of every commodity of life. This was felt keenly in Auckland. During that period the missionary was obliged to sell his horse "on account of the pressure of the times." The Quarterly Meeting of September, 1854, resolved: "That the committee be apprised of the high prices which every article of consumption maintains in Auckland, and be respectfully requested to meet the wants of our missionary and family in this Station by a suitable increase of salary." In explanation of the foregoing minute, we may state that "at one time the flour bill was more than the whole of the quarter's salary." When the Church authorities in England were acquainted with the conditions of life in the Colony, they readily granted 'an increase of stipend to the missionary, which consideration is duly chronicled in the records of the Church. For a time Mr. Ward endeavoured to supply the preaching appointments of his extensive circuit on foot; but the frequent and lengthy journeys began to tell upon his health; a new horse was purchased for him, and some idea may be gained of the value of horse-flesh in those early days, when we state that the horse and saddle cost £35.

The difficulties which were imported into the general life of the community by the gold rush, also very seriously affected the little Society at Edwardes Street. Time after time the church was filled, and then emptied, by the fluctuation of population; and the faith of the missionary and his wife was so deeply tried that in after years they looked back to this period as one of the most trying of their life, and yet at the same time as one in which God's faithfulness was most thoroughly proved.

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The first Primitive Methodist missionary meeting in Auckland was held in 1854, and resulted in an income of about £20 to the Mission Fund. The Rev. R. Ward possessed many gifts, but not the gift of song; and for the first six years of the Mission the singing in public worship was generally led either by Mrs. Ward or Mr. Robert Stone, now of the Thames. Amongst the early workers in the Sabbath School, Mary Ann Morris, now Mrs. Woods, is spoken of as having rendered valuable service.

Mr. Ward's ministry of eight years was full of varied interest. He came to Auckland full of hope, and had the satisfaction of seeing many conversions and of founding the Church, beside accomplishing much useful work in town and country. But the lack of local preachers, his inability to get another missionary from England to assist him, and the changes of population, presented difficulties in the way of achieving all the objects upon which he had set his heart.

Early in its history the Church lost some of its members by removal into the country. This fact is duly recorded under date of June 4th, 1855, in words which serve to express the true aggressive spirit of our Pioneer Missionary: "Four members have removed to their farms about sixty miles distant, but in different directions. When shall we be able to reach those distant places, and so hold the people whom we have gathered into the fold for Christ?" Had Mr. Ward been supported by a liberal missionary policy at Home, had men and means been sent, as he devoutly wished, we might to-day have had country stations in different parts of the province. Help was not forthcoming, the people were not reached, and we have not reached them since.

In 1859 Mr. Ward returned to his former pastorate, New Plymouth. In Auckland, as a preacher of the Gospel, he made full proof of his ministry—as a man he won the confidence and goodwill of all his fellow-citizens, and to-day he is remembered by the old residents with the deepest respect. The Young Men's Christian Association was then in its infancy in this city. Mr. Ward took a deep interest in its welfare. As we write we have lying before us several of the lectures which he delivered to young men under the auspices of that institution.

The Rev. J. Long came to Auckland early in 1859. For several years population had been steadily flowing into the country, but just about that time it came with great rapidity. Within five years the numbers rose from 71,593 to 172,158. In this influx of people Auckland shared, and trade revived. New arrivals found it extremely difficult to obtain dwelling-houses, as much as thirteen shillings per week being asked as rent for a single room. Skilled workmen found ready employment at a high rate of wages. Under these favourable circumstances, Mr. Long commenced his ministry. His sympathetic nature soon endeared him to the people, and made him a popular pastor. At his second Quarterly Meeting, held on June 24th, the question of providing increased accommodation for worshippers came up for consideration, and it was resolved: "That this meeting thinks it desirable to erect a new church in Auckland 40ft. by 40ft., but recommends the trustees to move cautiously, and in the fear of God." The trustees appear to have moved with extreme caution. It was at first

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proposed to erect a brick building, but after mature deliberation it was decided to enlarge the existing church. This was accordingly done at a cost of £450. During this year a scholar entered the Sabbath School who has in later years become one of the leading workers of the circuit—Frank Taylor. Mr. Taylor passed in due course into the ranks of the teachers, and has graduated through various offices in the church. At the present time he occupies the position of circuit steward.

In September, 1859, the Mission was strengthened by the arrival of Thomas Booth, John Manners, and George Hayter, with their wives and families, from the Doncaster Circuit, England. With the advent of these brethren open-air services were revived. The first service conducted by Mr. Booth was held in a small clearing in the ti-tree scrub, at the back of Mr. B. Blakey's residence, in what is now West Street, Newton. Mr. Booth possessed a good voice and musical gifts, which were of great value to him in this work. At the Doncaster Conference Camp Meeting, in 1858, he led the singing; and it was with reluctance that, after having trained five hundred scholars of his Sunday School for their anniversary service, he took his leave of them for New Zealand just a few days before it came off. Since his arrival, Mr. Booth has taken a prominent part in the work of Auckland Primitive Methodism. In 1883 he lost his right arm by an accident. He is still hale and well, and renders considerable service to the Church. Open-air services were commenced at "Mark Somerville's Corner"—now Shortland Crescent—at the close of Sunday evening worship. These meetings were conducted by Mr. Booth and the late Mr. Manners. The late Benjamin Felgate rendered valuable assistance in the singing, and Mr. Hayter also occasionally helped. The meetings were continued for two years, and were attended by large numbers of sailors from the war ships, soldiers from the barracks, and bushmen from the mills, together with the townspeople; and frequently as many as six hundred persons were present. Mr. Archibald Clark, Mr. Samuel Rout, and Mr. C. O. Davis supplied religious tracts for free distribution. The origin of these open-air services was a Camp Meeting, held in the Domain, which produced such a favourable impression, that a desire was expressed for more open-air effort.

Sunday evening services were commenced at Freeman's Bay in 1861, in the house of Mr. Felgate, in Union Street, from which the present Franklin Road Church has grown.

About this time the Waikato natives began to manifest a very hostile attitude, and war appeared to be imminent. The threatened danger became the subject of earnest thought with the Churches, and at the June Quarterly Meeting of 1861 the following minute was passed:—"That we invite all our friends to join with us to plead with God to save us from the scourge of war; or, if it please Him, for inscrutable reasons, to permit it to fall upon us, to enable us as Christians to fulfil our duty to God and our country." The unfortunate purchase of Teira's land at Waitara, which led to the Taranaki war, was also fated to lead to further bloodshed. The Waikatos had lent their support to the Land League and the King movement, the king having his residence in their territory. On the outbreak of hostilities, they had sympathised with Wi Kingi, their fellow-

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tribesman, and sent reinforcements to assist the Taranaki natives in their stand against the Europeans. During the earlier stages of the war the Tataraimaka block, in Taranaki, had been taken possession of by the natives. This land had been fairly purchased by the Europeans, and the Maoris did not dispute the validity of the title. On April 8th, 1861, hostilities in Taranaki ceased. There were several matters affecting the Waikatos awaiting settlement, and, on the cessation of hostilities in Taranaki, Governor Browne addressed himself to these. The Waikatos demanded as a first condition that the Waitara dispute should be settled by law. Just about this time a change took place in the governorship— Sir George Grey was sent by the Colonial Office to replace Colonel Gore Browne. Sir George Grey wished to deal in a pacific manner with the natives, and, having inquired into the Waitara purchase, he pronounced it to be unfair, and advised that the land should be handed back to Wi Kingi. Some delay occurred owing to the reluctance of the Ministers of the Government to carry out his proposal. Meanwhile, an event happened which plunged the Colony into another disastrous war with the natives. It was reported that the Tataraimaka block might be easily re-occupied without opposition. The fatal order was given, and on the 4th of April, 1863, possession was taken. The Maoris, who were ignorant of the intention of the Governor to restore Waitara, regarded this as a declaration of war. On the 4th of May the first blood was shed, seven British soldiers being shot down by an ambuscade of Maoris at Oakura. On the 8th of May the consent of the Ministers came to hand back the Waitara block to Wi Kingi. It was too late. "The fire had been put to the fern," and there was no telling how far the trouble would spread. The decision to restore Waitara was made known by the Governor; but this, instead of healing the breach, only intensified it. The concession coming after the massacre was regarded by the natives as a proof of weakness and fear; preparations for strife were made on both sides, and on July 17th the Waikato war broke out. For a period of nine months the work of bloodshed went on, and hundreds of brave Maoris fell before the British bullet. They were driven from one stronghold after another, with diminished numbers, until they reached Orakau, where they built a new pah, and resolved to make a last desperate stand. There were only three hundred men in the pah, ill-armed, without water, with no food beyond a few potatoes, and no fuel with which to cook them. The attacking force numbered nearly 1,500 British soldiers, well armed, and supported by a powerful artillery. For two days the Maoris bore with heroism the storm of shot and shell hurled upon them. At noon on the third day (April 2nd, 1864) the General called upon them to surrender. The little band, hungry and perishing with thirst, stoutly refused. He asked them to send out the women and children, that they might be put in a place of safety. The heroic reply of the women was, "If our husbands are to die, we and the children will die with them." The chief Rewi then sent to General Cameron a message in writing, which has become historical: "Friend,—This is the word of the Maori. They will fight on. Ake, ake, ake (for ever, for ever, for ever)." The General re-opened fire with reluctance. So near had the troops advanced with a sap that hand-grenades were thrown into the pah.

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"Suddenly a few soldiers, who had been left to guard a path that seemed of little moment, heard the rush of men through the tall, thick fern. The Maoris, in a compact, wedge-shaped mass, were making their escape. They rose before the astonished guard, who gave the alarm and fired upon them. The Maoris dared not return the fire, for they would need all their scanty ammunition when the swamp was to be crossed. Chanting their old heathen war songs, the brave band moved steadily on, disregarding the bullets which fell thick among them. Many dropped, but comrades took their places and closed up the ranks. In this gallant order they reached the swamp to which they looked for safety. The Mounted Defence Force was there before them, and at last they were forced to break their compact array. Of surrender none appeared to dream. One hundred and twenty-three of the; grand, heroic, little garrison of Orakau were found dead in that swamp and in the pah, and thirty-three (wounded and unwounded) were taken prisoners. So ended the last great fight in the Waikato."

Mr. Ward had difficulties to face owing to the rush to the goldfields, and his successor, Mr. Long, had similar difficulties through the Maori war. During those months of strife many brave men fell. Auckland became the scene of intense excitement. Not unfrequently the quiet of the Sabbath was disturbed by the departure of baggage-waggons to the scene of battle; ambulance-waggons brought in the wounded; and all too often the solemn strains of the Dead March resounded through the streets, as the soldiers followed the remains of their dead commanders and comrades who had fallen on the field. Most of the able-bodied citizens were enrolled as militia men, and some of them were ordered to the front. Block-houses were erected in the suburbs of the town, and patrols kept watch at night against sudden surprises. In this militia duty some of the principal ' workers in the Church and school had to take their share, and in consequence preaching appointments and Sunday School work were interfered with. The cost of living was enormously increased during the war; butchers' meat rose 3d. per pound, potatoes cost 2d. per pound, other necessities of life were proportionately high, and living generally was from thirty to forty per cent. higher than in the other colonies. Even milch goats found purchasers at £5 each. Mr. Long's ministry in Auckland came to a close in 1864. During his five years' stay he saw the enlargement of the church, frequent conversions, and had the pleasure of ministering to a large and influential congregation.

In his varied and numerous duties he was ably assisted by his wife. His two sons, Flesher and Joseph, were also Sabbath School teachers. Mr. Long left for Tasmania on December 1st, 1864, accompanied by the best wishes of the whole community.

Amongst the adherents of the Church during Mr. Long's ministry who still survive are Mr. Twaites, who for many years has been a most regular supporter: also Mr. Benjamin Blakey, for a number of years leader of the Edwardes Street Sunday Afternoon Class, and an official of the Society, and who now assists most heartily, in his declining years, in the spiritual work of the Church.

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In an earlier part of this chapter we chronicled the fact of the keen sense of isolation felt by our Pioneer Missionary on account of the want of Connexional information, etc., from the missionary office in London. It now gives us pleasure to state that in later years there was a marked change for the better; and as the then secretary was about to relinquish office, according to Connexional usage, the March Quarterly Meeting of 1864 made grateful recognition of his attention in the following minute:—

"That as this is the last quarterly balance-sheet to which Rev. Moses Lupton will reply before leaving office, we would beg to express to the committee in London our high sense of his services, and of his courtesy and encouragement to us and our minister on this Station."

The Rev. J. Long was succeeded by the Rev. William Colley, who, with his wife and family, came from Australia towards the close of 1864. At his first Quarterly Meeting, held in November, it was decided to put the Whau on the Plan, with a fortnightly service on Sunday mornings. In the minutes of this meeting, also, we meet for the first time with the names of some members who had for several years been active workers in the Church and school, and who have since occupied official positions: Mr. A. Mewburn, who has for many years been a society steward at Alexandra Street, and has represented his Station in our District Meeting; Mr. G. Holdship, superintendent of Edwardes Street School; and Mr. W. Morris, now of Sydney, and Mr. Pikett (now of Otahuhu), both of whom were earnest supporters until, their removal from this city.

The Edwardes Street Sunday School-room was erected in 1864. For many years this school has enjoyed the distinction of being the largest Primitive Methodist Sunday School in the Colony. At the present time it has 330 scholars upon its roll. Mr. David Goldie is the present superintendent, an office which he has held almost continuously for the last twenty-seven years. The vice-superintendent is Mr. William Jaffrey, who has held that office for twenty years; and he also rendered valuable service to the Church in other capacities, and has represented his Station several times in our District Meetings.

During Mr. Long's ministry a church site had been purchased in Sheridan Street, Freeman's Bay, for £81. On January 3rd 1865, a foundation service was held on the ground. Rev. W. Taylor, a popular Wesleyan Minister from California, preached on the occasion. The first sod was turned by Mr. J. Manners. Tenders were accepted for the erection of the church in Sheridan Street on February 16th, 1865, at a cost of £180. The trustees were Edwin Tremain, James Simpson, Benjamin Felgate, Armstrong Mewburn, and Thomas Booth. Death has since removed one of this band (Benjamin Felgate), the rest are still in Auckland. Mr. Simpson is one of the oldest members of Alexandra Street Church; his family take an active interest in the Sunday School, and one of his daughters is married to the Rev. J. Olphert. The church was opened on Good Friday, April 14th, by a Camp Meeting in the afternoon, which was followed by a public tea. The opening sermons were preached on the following Sabbath.

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In March of the same year it was decided to put Newmarket on the Plan. Services up to this time had been held at Parnell but the change was made as Newmarket appeared to present a better sphere for mission work.

A meeting of those interested in the formation of a Sabbath School at Freeman's Bay was held on August 4th, 1865. There were present: Messrs. A. Mewburn, Tremain, Tanfield, Holdship, Westmoreland, and Tingey, and Mesdames Smith and Booth. Each of these in turn has taken a prominent part in our work in the city. Mr. Tremain became superintendent of the Sabbath School, and also did good service as a local preacher; Mr. Tanfield was an active worker in the Circuit until his removal into the country; Mrs. Smith and Mrs. Booth were constant helpers until their decease, the former in 1879 and the latter in 1887.

Mr. Seabrook, who for many years had taken an active part in the work of the Mission as a local preacher and a Sunday School teacher, withdrew from the Church in 1866, owing to his removal from the town.

Early in 1867, Mr. Colley's health, which for some months had been giving way, broke down so completely that his medical adviser, Dr. Kenderdine (who has rendered many kind offices to our Church), recommended a change of climate. In accordance with this advice, Mr. Colley removed to New South Wales, where he shortly afterwards died.

During the interval between the departure of Mr. Colley and the arrival of his successor, Mr. T. Booth was employed to supply the vacancy.

In the early days of Sheridan Street, the choir, with its orchestra of violins, 'cello, and bass, was a most important institution. In the service of praise in the sanctuary Mr. Booth and his family from the first took a leading part. At the Sunday School anniversary soiree, held on April 15th, 1873, the orchestra was in full force. The sweet music discoursed did not escape criticism, however, for the report which appeared next day in the newspaper, went on to say that

"there were too many fiddles in concert, which somewhat marred the sweet voices of the five lady vocalists. We suggest to Mr. Booth the propriety of reducing the number of fiddles for instruments of mellower sounds; four fiddles and one grandfather are too many for any choir."

Mr. Thomas Maynard, who is still with us, was one of this musical band. For many years he has held office in the Church and Sunday School, and in various ways has helped to advance the interests of the Connexion. He has twice represented his Station at the District Meeting, and is much respected by the Society.

The Rev. William John Dean came from Australia early in 1868 to take charge of the Station. Shortly after his arrival he took steps to have the Church property put into thorough repair, and a substantial stone wall was built to protect the front of the section, the street having been cut down to a lower gradient and properly formed.

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In June, 1869, Mr. David Goldie was put upon the Plan as an exhorter. Mr. Goldie is of Scotch descent. His father and mother were amongst the first emigrants who came out from Edinburgh to Tasmania about sixty years ago. Mr. Goldie received his early religious training in the Chalmers' Free Church in Hobart Town. In 1863, as a young man full of energy, he came to New Zealand, and his friends commended him to the Presbyterian Churches in Auckland, but finding no opening for his energy amongst them, he threw in his lot with our Edwardes Street Church and Sabbath School. From the first Mr. Goldie has taken a deep interest in the young, and in temperance work.

During recent years he has been called to fill many important public positions. In 1874 he entered the Provincial Council, in which he remained until the abolition of the provincial governments. In 1878 he was elected to the House of Representatives, to which he has been returned twice since, the last time unopposed.

In January, 1891, he was offered a portfolio in the Ballance Ministry, which he declined. He has occupied a seat upon the Education Board, the Harbour Board, and most of the licensing committees in the city. At the present time he is the president of the Auckland Band of Hope Union and of the New Zealand Order of Good Templars. In our own Church he has filled several important offices. For years he was treasurer of the Equalisation Fund, and now holds the treasurership of the Fire Insurance Society. He has filled the Presidential chair at our District Meeting, and as secretary to the Church Executive, and in other ways, renders valuable service to the Connexion.

For several years Auckland had revelled in a season of fictitious prosperity, owing to various causes. The large number of immigrants who flocked into the Colony from Great Britain, and the settlers who were driven in from the country districts during the war, together with the demands which were made upon the resources of the Colony by the presence of the soldiers, had caused a spurious commercial activity. About 1866 a reaction began to set in. The seat of Government had been transferred to Wellington in 1865. The British troops had been gradually withdrawn, and by the year 1867 only one regiment remained in New Zealand. On the termination of the Waikato war, the settlers were able to go back upon their lands. The effect of these changes, together with the loss of the military expenditure, brought on a time of unprecedented stagnation. Empty houses were to be had by the score, if not by the hundred; capitalists were afraid to invest; property was comparatively valueless; and bankruptcy was a thing of continuous occurrence. There is only too good reason to think that poverty led to crime, and empty houses were burnt down to get the insurances upon them. The sudden reaction was felt by all classes throughout the community, and the period from 1866-69 is remembered by old Aucklanders still, as one of the great crises of our provincial history.

To relieve the commercial depression existing in Auckland, the Government offered a large reward for the discovery of a payable goldfield. The precious metal was found at the Thames, and in 1867 numbers of people left Auckland to try their fortunes on the new field. Amongst these were several members of our Church. The first official

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mention that we have of the Thames is under date of June 1st, 1869. The Quarterly Meeting of that day resolved: "That Grahamstown come upon the Plan as the Thames branch, and a letter be sent to the General Missionary Committee, respectfully and urgently requesting them to send a preacher to that place as speedily as possible." It was further resolved: "That the names of those brethren who have removed to the Thames be printed upon the branch Plan." The rush to the goldfield brought a large population to Auckland, and promoted a great revival of trade. House rents were greatly increased, and the necessaries of life were raised fully thirty per cent.

The services at Newmarket, a suburb about two miles from the city, had been held up to this time in a room, with varying success. In June, 1870, it was determined to erect a church, and the following persons were appointed trustees: George Hayter, Richard Church, James H. Keith, William Kennedy, James Borley, and Thomas Henry Smith. The building was proceeded with, and in due course opened for public worship.

About this time a communication came to hand from the British Conference suggesting that the stations in New Zealand be grouped with those of New South Wales, to form one District. The September Quarterly Meeting of 1870, after duly considering this suggestion, resolved as follows:

"That after having laid before us the circular sent from the Conference by the Rev. S. Antliff, and duly considered the same, we are of opinion that it will be impracticable to work the New Zealand stations as part of the New South Wales District, as the great distance, and the expense of travelling to Sydney, will prevent them sending delegates to represent them in the District Meetings, or taking any part in the management of the District; we therefore think the New Zealand stations should be made into a separate District, and intend at our next Quarterly Meeting to memorialise the Conference to constitute the stations in this Colony a separate district, upon the condition specified in the aforesaid circular; and that a copy of this resolution be sent to the Wellington and New Plymouth Stations."

In harmony with the above, the following Quarterly Meeting prepared a document, which was duly signed and forwarded to the Conference.

During his pastorate Mr. Dean had the pleasure of seeing one suburban church erected, as well as extensive improvements effected in the town property. Some spiritual prosperity also visited the Station. A number of youths, members of Mr. W. Hanson's Bible Class, were converted, some of whom have since occupied positions of usefulness in the Church; amongst them being Mr. Joseph Watkinson (one of our Connexional treasurers) and the Rev. W. S. Potter. Mr. Dean was greatly assisted in the work of the Church by Mrs. Dean, whose kindly attentions were much appreciated by the people. After three years, he removed to Wellington in 1871.

The Rev. C. Waters came from New Plymouth to Auckland on the departure of Mr. Dean. To Mr. Waters belongs the honour of having published the first Connexional periodical in this Colony. It was called the "New Zealand Primitive Methodist

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Messenger," and first made its appearance in July, 1871. This periodical only lived nine months, as none of the other stations supported it. On the constitution of the stations in the Colony into a district, however, the quarterly was taken up as a Connexional organ, and was continued for some years. Throughout the course of his ministry Mr. Waters interested himself in the dissemination of good literature, and it is fitting that in his old age he should be in charge of our Connexional Book Room in Sydney.

In the same year the present parsonage in Wakefield Street was purchased, in order to secure a right-of-way from the church into a main thoroughfare.

Up to this time the Auckland Mission had been heavily subsidised from the missionary treasury in England. We have no documentary evidence to show the exact amount received in this way, but at a rough estimate it must have received, during the twenty years of its existence, a sum similar to that which stands to the credit of Wellington Station.

About the end of 1871 correspondence was received from the General Missionary Committee in London, urging the authorities of the Mission to make it self-supporting. The December Quarterly Meeting had this communication under consideration, and after due deliberation passed the following minute: "That we acknowledge the receipt of letter from the General Missionary Committee, dated July 7th, 1871, and in reply have to state that we will make our Station pay its way as soon as possible." At the same meeting a resolution was carried affirming the desirability of a deputation being sent from England to visit the Colonial Missions, and suggesting that the Rev. Samuel Antliff, D.D., should be appointed to this office.

It may be interesting to the uninitiated for us to explain that in the early days the method of Mission finance was for the Station to raise what money it could by class-money and occasional collections, etc., and to draw on the treasurer of the British Mission Fund for the balance. A summary calculation of subsidies received in this way, extending over the period from 1861 to 1871, shows that the Station had received the sum of over £1,250 during those years. A steady improvement in finance took place subsequent to the opening of the Thames branch; the revenue from which, together with the system of weekly Sunday collections, introduced by Mr. Waters, enabled the Station to become independent of the Mission Fund in 1874.

After a useful ministry, Mr. Waters removed to Sydney. He is still lovingly remembered by many in this city, in whose welfare he took the deepest interest. He was ever on the look-out to benefit those who came within his reach. There are some who are now enjoying the comforts of this life, and good hope of the life that is to come, as the result of his foresight and care.

To assist in his work, Mr. Waters formed a Tract Committee, amongst the members of which was Mr. John Trenwith, who has since taken a prominent position in the Church. For twelve years he has filled the office of society steward, and has frequently

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represented his Station at the District Meetings. Mr. Trenwith is a Cornishman by birth. He came to the Colony twenty-eight years ago, and has become one of the leading business men of the city. He is a member of the City Council, and also of our Church executive.

The Conference of 1873 sent out the Revs. William Tinsley and Joseph Sharp to New Zealand. Mr. Tinsley was appointed to Auckland, and Mr. Sharp to the Thames. These ministers arrived in Auckland on December 11th, and at once settled down to their work. Mr. Tinsley soon made proof of his ministry. His earnest, intelligent preaching attracted large congregations, and under his able oversight the Station made steady progress.

The June Quarterly Meeting of 1874 felt that the time had come to secure the services of a second minister. A request was accordingly sent to the Missionary Committee in London, guaranteeing his passage-money and salary. The request received immediate attention, and by the end of the year the Rev. W. Harris arrived in Auckland, and took up his residence on the Sheridan Street side of the circuit. With the services of a second minister still further progress was made, and the need of a larger building was felt at Sheridan Street, in which to accommodate the growing congregation.

The March Quarterly Meeting of 1875 gave permission to the officials to make arrangements for the erection of a new church. Within twelve months the sum of £229 was collected for this object, and a new section of land was purchased at the corner of Franklin Road and Wellington Street. On August the 17th, the first foundation block was placed in position by Mr. F. L. Prime, ex-Mayor, in the presence of a large concourse of people. The church was opened for Divine worship on the 10th of December following. The building, which is a handsome structure, with Sabbath School beneath, cost £1,350. It stands in a commanding position, in the centre of a large suburban population.

A resolution of the June-Quarterly Meeting of 1875 indicates the cordial welcome which was extended to new arrivals from the Old Country: "That on the arrival of an emigrant vessel, arrangements be made for holding a thanksgiving service at the depot, the members of the Quarterly Meeting to be the committee to make the necessary arrangements." In this connection we may mention that for many years Captain Peak traded regularly between this Colony and Great Britain. Many of our fellow-colonists who came out with him have kindly recollections of the genial captain; of his sterling Christian integrity, his earnest addresses on shipboard, and the services which he conducted in our churches on shore.

For a number of years the stations in New Zealand had sent to England for their ministers; it was now felt that the Connexion in the Colony should produce its own preachers. Already the Revs. J. Ward and J. Nixon had been called to the work of the ministry, and they were followed, in 1876, by William Smith Potter. Mr. Potter had been a scholar in the Edwardes Street Sunday School since 1859. He passed successively through the stages of teacher, secretary, and local preacher, until he was

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called to the ministry, and received his first appointment to the Greendale Station, in the province of Canterbury.

In December, 1876, the question of the division of the Station came before the authorities, and at an adjourned Quarterly Meeting the following resolution was carried:—"That we recommend the District Meeting to divide the Auckland Station into two circuits—Edwardes Street to be called Auckland I. Station; Franklin Road, Newmarket, and Waterview to form the Auckland II. Station." The resolution was given effect to by the District Meeting of 1877, which appointed Mr. Harris to Christchurch and the Rev. B. J. Westbrooke to the Auckland II. Station.

AUCKLAND I. STATION.

Mr. Tinsley was appointed to the Station, and continued his ministry until towards the close of the year. On the arrival of the Rev. D. Dutton at Wellington, in November, Mr. Tinsley suggested that a change should be effected. After correspondence with the executive, it was arranged that Mr. Tinsley should remove to Christchurch, and the Rev. D. Dutton should come to Auckland; which was accordingly done, Mr. Dutton entering upon his work on December 2nd, 1877.

During Mr. Tinsley's ministry the Auckland Church lost, by death, its oldest member, "Father Harris," who enjoyed the honour of having first called Mr. Ward's attention to the opening for religious work here. James Harris was converted fifty-nine years ago in Cooper's Gardens, London. He at once joined the Connexion, of which he remained a staunch member up to the time of his death, on September 14th, 1876, at the ripe old age of eighty-six years. He came to New Zealand in 1838, and resided at the Bay of Islands, where he was employed as a mission carpenter. Some years afterwards he removed to Auckland. On the occasion of Mr. Ward's visits to Auckland, Mr. Harris welcomed him to his home, and made good his promise to assist him to the best of his ability. He worked earnestly in the building of the Edwardes Street Church. He was an ardent lover of the house of God, and took the liveliest interest in all the services of the sanctuary and school. Before his death he bequeathed £100 to the Edwardes Street Church, and £100 to the Sabbath School; the latter bequest being permanently invested as a library fund to perpetuate the memory of the worthy donor.

For several years the Station authorities had under consideration the establishment of religious services in the suburb of Newton. Numbers of the members of the Edwardes Street Church had removed at different times to that district, and population generally was moving from the city to the suburbs. A committee was formed in January, 1878, to select a site for a new church. The present one, at the corner of Pitt and Edwin Streets, was purchased by Mr. D. Goldie, and held by him without interest until the Church was in a position to take it over some three years afterwards. Meanwhile, a Sabbath School was established, and preaching services were conducted in the Excelsior Hall. In this good work Messrs. McNaught, Cladding, R. Nesbitt, and L. Wilcox took an active part.

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Mr. Dutton's brief ministry of about fifteen months terminated in March, 1879, when he removed to Wellington. During his stay he threw himself with considerable energy into Ins work, and distinguished himself as a popular lecturer.

The Rev. Joseph Long came from Australia, to his former pastorate, as successor to Mr. Dutton. He was heartily welcomed by those of his old friends who were still living, and speedily gained the goodwill of the younger generation by his gentle, friendly manner. Several changes took place in the congregation during Mr. Long's ministry. Mr. John GoJdie, who for eighteen years had taken an active interest in the work of the Church, and who for a number of years had filled the office of society steward, died suddenly in 1881. One daughter alone survived him. She was afterwards married to Mr. Robert Menzies (now of the Thames), and also died suddenly, under peculiarly distressing circumstances, on June 13th of the present year.

Towards the close of Mr. Long's ministry steps were taken erect a church in Newton. The section was formally taken f from Mr. Goldie by trustees, on behalf of the Connexion. A plain, substantial building was erected and opened for worship February 26th, 1882. The cost of the undertaking, including land, was £550. Sufficient unoccupied land still remains for the erection of a large church.

In April, 1882, Mr. Long removed to New Plymouth. At his farewell meeting, two of his old friends, the Revs. T. Hamer and T. Buddle, were with him on the platform. At the same meeting Miss Long, now Mrs. Wells, who had been the teacher of the Young Ladies' Bible Class, was presented with a photographic shield of her late scholars. Mrs. Long's motherly kindness had endeared her to the people, and the family left carrying with them the goodwill of many friends to their former Station, which proved to be their last.

The Rev. W. S. Potter removed from Dunedin to Auckland in 1882, to fill the pulpit of the church in which at one time he had been a scholar and a worshipper. About this time the Harris bequest of £100 was paid into the treasury of the Church. This enabled the trustees to thoroughly renovate the property.

In 1883 several important additions were made to the membership of the Station. Mr. Wootton, Mr. George Turley, and Mr. and Mrs. Ford arrived from England. Mr. Wootton became an active worker in the Sunday School, and afterwards a society steward at Pitt and Edwin Street Church, which office he retained for many years. Mr. Turley had been a local preacher in Tipton, England, and at once took services in our churches. He became the superintendent of the Newton Sunday School and leader of the choir. He has rendered valuable service to the Church, and has represented his Station at our annual District Meeting. Mr. and Mrs. Ford removed to the North Shore, where we have no society, shortly after their arrival, and joined a sister Methodist body.

Towards the close of 1883 Auckland Primitive Methodism lost another of its veteran workers by the death of Mr. John H. Manners. Mr. Manners was a native of

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Lincolnshire, England. For more than thirty years he was employed on public works of various kinds. His occupation brought him into contact with rough, godless men, and he became as sinful as his companions. During a severe affliction which overtook him he sought salvation, and rose from his bed to battle bravely for that Saviour who had redeemed him. He was soon called to preach the Gospel, and stout-hearted sinners were smitten by the power of God under his faithful discourses. His name appeared on the Goole Station Plan, it is said, during the ministry of John Verity. In the autumn of 1844 he was attached to the Hull East Station, his place being No. 53 on the list of local preachers. In 1847, at Doncaster, he made the acquaintance of Mr. Thomas Booth, whom he induced, with Mr. George Hayter, to emigrate with him to New Zealand. On his arrival in Auckland, he at once devoted himself zealously to the work of the Church. Many frequently ask after "the old man who used to preach about Divine love at 'Mark Somerville's Corner.'" He took a hearty interest in the work at Freeman's Bay, and on the erection of the Sheridan Street Church devoutly assisted in the services there. On the opening of the Thames goldfield he removed to that settlement, and laid the foundation of Primitive Methodism in that district. During later years he resided at Otahuhu, and; as he was able, assisted the Wesleyans. It was little, however, that he could do, as his health was broken. His illness was long and painful, but he went peacefully home on November 29th, 1883, at the age of seventy-seven, after a life of unswerving fidelity to truth and righteousness of more than forty years' duration. Mrs. Manners still survives her husband; the weight of years is upon her, but she takes a deep interest in the welfare of the Churches.

During Mr. Potter's pastorate, the Station enjoyed a period of great prosperity. The Society at Newton made steady progress, a number of additions were made to the membership, and a substantial reduction was made in the debt on the property. At Alexandra Street a large congregation was gathered, and a number of young people joined the Church. Trade in Auckland was good just about this period, and the financial condition of the Church was prosperous. The Rev. J. S. Hill (Anglican), since appointed Bishop of Western Equatorial Africa, took a great interest in the work of the Evangelical Churches of the city, and for a number of years addressed our anniversary and other gatherings. On April 15th, 1885, Mr. Potter took his departure for the Thames, and the Rev. A. J. Smith, from Wellington, became the minister of the Station.

Shortly after Mr. Smith's arrival a financial depression set in; as the result of which large numbers of people left for Australia. The Christian Churches felt this exodus of population very severely. In one year fifty-nine members left the Station chiefly from this cause; but their numbers were made up through open-air services. This important feature of our recent Church work in Auckland dates back for its commencement to November, 1883. The junction of Queen, Grey, and Wakefield Streets offers splendid facilities for effort of this kind. Mr. Potter, who was then the minister, initiated the work on Sunday evenings, before the ordinary preaching services. Mr. Smith carried on the good work, and added meetings during the week on Wednesday and Saturday

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evenings. A harmonium was purchased, and a willing band of workers gathered round him. Amongst these, Mr. Stanley Nicholls, son of Mr. Reuben Nicholls, an old member, deserves special mention for his regular services at the harmonium, at which he has presided from the first.

Along with the many others who gathered round Mr. Smith, to assist him in the street mission, was a young man named Mr. John Olphert. Mr. Olphert had enjoyed the advantages of a Christian home, his parents being old members of the Wesleyan Methodist Church. His earnestness marked him out as suitable for service as a preacher, and when a vacancy arose at Manawatu he was appointed there as a hired local preacher. This appointment led in due course to his entrance into the ranks of our ministry.

The "Saturday Night Firebell Service" is quite a feature of religious work in Auckland at the present time. Several hundreds of persons gather regularly for worship, besides large numbers who linger to listen as they pass to and fro. The good done during the years that have passed is incalculable. Many who were the victims of strong drink have been reclaimed; the careless have been arrested; the backslider has been brought home; and fallen sisters have been redeemed from their life of shame. This important work is still regularly carried on by the present minister, the Rev. James Guy, assisted by Mr. Joseph Hawkins and a host of earnest workers; including several members of other Churches.

About the middle of 1885, Mr. Thomas Harwood Lyon, who had been a member of our Society in Wellington for some years, removed to Auckland. The June Quarterly Meeting received him as a preacher on trial, and planned him to assist in supplying the preaching appointments throughout the Station. Three months afterwards he was promoted to the local preachers' plan. Mr. Lyon meanwhile applied himself to study, with a view to equip himself for a wider sphere of usefulness. The District Meeting of 1886, being in want of ministers, appointed him as a hired local preacher to the Oamaru Station; an appointment which eventually led to his admission into the ranks of our ministry.

Our Church history in this Colony is not without its tragic incidents. A framed photograph in the Alexandra Street Church vestry perpetuates the memory of one of our senior scholars whose death was sad in the extreme. Emily Keeling, a gentle, unassuming girl, was a member of Mr. J. Watkinson's Bible Class. On April 2, 1886, she left her home to attend the week-night meeting, when a young man, whose addresses she had declined, shot her with a revolver, and then put an end to himself with the same weapon. Miss Keeling died within twenty minutes. She was only eighteen years of age when she was thus ruthlessly slain. The only consolation her distressed parents had in their great sorrow were the evidences of her sincere piety. Her fellow-scholars and friends erected a beautiful monument to her memory in the Symonds Street Cemetery.

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Towards the end of 1887 .the Rev. W. Woollass, recently from England, came from Wellington as colleague to Mr. Smith. He remained in Auckland and did good work until the following March, when the necessities of the District required his removal to Timaru.

Mr. H. E. Potter, an old Sunday School scholar, was brought forward as a candidate for the ministry at this time. He passed the necessary examination, and was appointed by the District Meeting of 1888 to assist the Rev. J. Sharp in his work in Dunedin.

At the March Quarterly Meeting of 1889 it was agreed to take over the Eden Terrace Society from the Auckland II. Station, at the request of the authorities. The services were continued for a short time in the Fire Brigade building. Shortly afterwards Mr. W. C. Woodward, of Christchurch, was appointed to Auckland as assistant to Mr. Smith. The work of the Station prospered greatly under the labours of the minister and his helper, and steps were soon taken to secure a more convenient and permanent home for the Eden Terrace Society. In August, 1889, two cottages were purchased in Victoria Avenue, Eden Terrace, one of which was transformed into a Mission Hall by removing the partitions; the other was let for purposes of residence, and thus became a source of revenue to the trustees. On the transfer of the services to the Mission Hall, in the following November, the Society entered upon a career of great prosperity. The Sabbath School rapidly increased, and a number of persons professed conversion. Amongst the prominent workers in those days were the late Miss Le Fanu, Mr. Richard Herbert and his family, Mrs. Kerr, the Misses Frith, Mr. L. Wilson, and others. Mrs. Kerr is a thorough Methodist: devout, reverent, and loyal to the old spirit and the old ways. Converted in early life, she grew up in the Methodist Church, in whose service she was a most active worker. A school teacher by profession, she taught for many years in the Wesleyan Methodist day schools in Staffordshire, having amongst her pupils the Rev. A. J. Smith, whom she had the joy of leading to the Saviour. Some years ago Mrs. Kerr came out to this Colony. In the new land she became a member of our Connexion, which she has most zealously served, as class leader at Eden Terrace, local preacher, and more recently as teacher of the Alexandra Street Young Women's Bible Class. Mr. Kerr, to whom she was married several years ago, though a member of the Congregational Church, renders valuable service to our Churches as a local preacher.

This happy and successful work in the Church was clouded over by a sad bereavement which befel the Rev. A. J. Smith, in the death of his wife, on November 21st, 1889. Isabella B. Jowsey was born at Shotton, Durham, England, on the 24th of May, 1859. Her girlhood was spent in Mountain Ash, South Wales. She was converted when quite young in connection with the services of our Church, which she at once joined. In 1876 she came out to New Zealand, and resided at Ashburton, where she entered heartily into the work of the Church and Sabbath School. In March, 1881, she was married to the Rev. A. J. Smith, and for upwards of eight years shared with him the labours and joys of his ministry in Wellington and Auckland. Mrs. Smith was a cheerful Christian, her sympathies were practical, and her visits to the homes of the

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people were ever welcome. In Auckland she not only took a deep interest in the work of the Church, but during the election of the licensing committees interested herself, with Mrs. Mewburn and Mrs. Nicholls, in the return of temperance committees, in whose interest the three ladies laboured most zealously. On the after-noon of the day of her death she said to the friends who were gathered around her bed, "The gates will open for me to-night," and at twenty minutes past eleven she swept through them into the Eternal City. Mr. Smith was left with a motherless infant and a little girl of about six years.

The work at Newton had prospered so greatly about this time that steps were taken to enlarge the church. The necessary funds having been secured through the energetic interest of the friends, the work was commenced early in 1890, and on February 9th the re-opening services were held. Mr. Woodward continued to work with such acceptance, that at the December Quarterly Meeting he was recommended as a candidate for the ministry, and was invited to remain as second minister on the Station.

In October, 1890, the Revs. James Cocker and Henry Williams arrived in Auckland from England, in response to a request forwarded to the Conference for additional ministers. They came out as young men just commencing their ministerial career; Mr. Cocker as a student from the Manchester College. After a short stay in the north, during which Mr. Cocker paid a visit to the Thames to preach for his old friend, Mr. Dawson, they left for their appointed spheres of labour: Mr. Williams being stationed at Wellington I., and Mr. Cocker to Ashburton Station.

After a six years' pastorate in Auckland, made ever memorable by the double bereavement which had befallen him in the death of his little boy Walter and that of his wife, Mr. Smith decided to return to England. Mr. Smith had gained the goodwill of the Churches, and his earnest evangelistic preaching had resulted in the conversion of a large number of persons. On March 10th, 1891, he, with his motherless children, left Auckland by steamer for Sydney, to connect with the "Kaiser Wilhelm," for Europe, taking with him substantial tokens of the sympathy of the members of his late charge, and followed by the hearty prayers of all for his safe arrival home. After a speedy voyage, Mr. Smith and his children landed in England, where, we are pleased to state, he has been happily placed, and has met with much success in his ministry.

The Rev. James Guy was appointed to the Auckland I. Station by the District Meeting of 1891, and in March removed from Invercargill, with his family, to take the superintendency. Shortly after his arrival, steps were taken to enlarge the Eden Terrace Mission Hall, in order to afford increased accommodation for the congregations and the growing Sunday School. The partitions were removed from the adjoining cottage, and both buildings were thrown into one large room. About this time the friends at Newton excavated the ground beneath their church, and built a very comfortable schoolroom, with several class-rooms. Most of the labour in both instances was done gratis. At the end of May, owing to lack of ministers, the Station

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was deprived of the services of the Rev. W. C. Woodward, who proceeded to Timaru, where he had been appointed by the District Meeting. The officials rendered cheerful assistance, and the work of the Station was carried on successfully with one minister.

In September, three young ministers arrived from England to labour in the Colony, Revs. G. Carr, F. W. Boys, and G. Grindley. They were fresh from study, Mr. Carr and Mr. Grindley having been students at Manchester College, and Mr. Boys at Keswick, under Rev. H. B. Kendall. Mr. Carr was appointed by the executive to New Plymouth Station, Mr. Boys to South Invercargill, and Mr. Grindley was retained in Auckland as colleague to Rev. J. Guy.

The Rev. Joseph Long took up his residence in Auckland after the failure of his health on the New Plymouth Station. On the 19th November, 1891, the partner of his life was taken from his side by death. Mrs. Frances Long was born in 1816, at Maryport, Cumberland, England. In May, 1844, she was united in marriage to the Rev. J. Long, and in the following month set sail with her husband and the Rev. John Wilson, as pioneer missionaries to Australia. For a period of forty-seven years she shared with her husband the varying experiences of colonial life. Her three sons were born in Australia, and her two daughters in New Zealand. While in Tasmania she experienced a deep sorrow in the loss of her son Watson, who died, after a lingering illness of four years, at the age of twenty-two. Mrs. Long was a kind, motherly woman, and took a deep interest in the welfare of the families on the Stations upon which they travelled. By her winning manner and tact, she succeeded in making church work attractive, and greatly helped Mr. Long in his pastoral work. About six years before her decease she was stricken with paralysis, and from that time became a confirmed invalid, and lived in comparative retirement. For the last two years she had long intervals of unconsciousness, and was entirely dependent upon the ministrations of her family. The end came quietly on November 19th, and two days afterwards her remains were laid to rest in the North Shore Cemetery. Beloved by her children, and respected by all who knew her, she went to her grave in a good old age. At her death Mr. Long said, "You cannot say anything too good about her."

REV. JOSEPH LONG.

Not quite fourteen weeks after the death of Mrs. Long, the Rev. J. Long followed his wife to the eternal rest. By the death of Mr. Long another link that connected us with the pioneer days of our Church was broken. Joseph Long was born near Carlisle, Cumberland, England, in the year 1818. He spent his younger years amongst the hills and dales of the north, developing under its bracing climate that fine physique which stood so well the strain of his lengthened ministry, and also acquiring the rudiments of a fair education. Of his early religious life we know little, but in the year 1843 he was a minister travelling on the Darlington Circuit; when he was honoured in being chosen as one of the first missionaries to establish Primitive Methodism in these new lands. After a tedious voyage of four months, he arrived in Adelaide in October, 1844. A kindly reception awaited the mission party, and Mr. Long and his colleague entered

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heartily into their work. Population was scattered in those days, and much ground had to be traversed; but the earnest labours of the missionaries were soon followed with success. Four years after his arrival Mr. Long was able to report that six churches had been erected and good congregations gathered. Of the early work of the Primitive Methodists in Australia, Sir George Grey (then Governor) spoke in the following terms at an anniversary gathering in the Alexandra Street Church, Auckland, in 1888:—"Forty-eight years ago a few straggling men presented them-selves in South Australia (where he then was), and he heard they represented a body called Primitive Methodists. He wondered if they were some new sect who were going to disturb the world. . They called on him, and he was gratified at having his curiosity satisfied. He was glad to see from their demeanour and appearance that they would work a great amount of good, and that the new body of men who had arrived would assist him greatly; and he proposed to aid them as far as he could. In South Australia, at that time, a contest was going on of which those now present could know little. It was attempted to set up a State Church, and many of the leading men of England, including the Hon. Mr. Gladstone, could not think there could be any success unless a State Church were established. But South Australia resolved they would have no State Church, and in him they had a willing coadjutor. To a certain extent, the task was a difficult one, for many of those who had arrived in the colony were in a state of poverty, and not in a position to support their ministers adequately; but so opposed were the people of South Australia, that they would not allow land endowments for the establishment of a church. But the Primitive Methodists, by their unobtrusive policy and good works, won to themselves men who supported their work in that colony. The first interview he had with the early Primitive Methodists led to a friendly feeling, and a sincere regard on his part for them. Then he came to New Zealand, and some of them followed him. He found the same task here, and aided them as well as he could, for they had won his regard, and he was able to exercise the power conferred on him as Governor to set aside portions of land for endowments, not for any particular church, but for every Christian body which was willing to enter on the duties of its work; and from that circumstance arose the grant of land on which they now stood.

In January, 1850, Mr. Long removed from Adelaide to New Zealand, where he laboured very successfully in the New Plymouth and Auckland Stations. After fifteen years he removed to Tasmania, and thence to Australia, where several years were spent in faithful pastoral work. In 1879 he returned to New Zealand, and laboured successively at Auckland and New Plymouth. On the latter Station his health broke down in 1884, and he was compelled to seek superannuation. Partly owing to his own infirmities, and partly to the protracted illness of Mrs. Long, his life in Auckland was spent in comparative retirement. He frequently joined in the worship of the Church, and always took a keen interest in its welfare. When his public ministry closed, it was seen that his work was done. He was spared to see his wife's departure, and when all was over remarked to a friend, "Now I have done my duty, and am waiting to go." After a short interval of about three months he also fell asleep in Jesus on February

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24th, 1892. As a minister of the Gospel, Mr. Long gave himself to the practical work of the ministry. He was a good pastor, and his visits to the homes of the people were much appreciated. His preaching was evangelical, and was accompanied by much unction and power. The strong point of his ministry was his deep sympathy and generosity. It was a spontaneous recognition of those qualities which led the ministers of our Church in this Colony to call him "Father Long." He rejoiced in the successes of his younger brethren, and remarked, as he saw the work of the Church passing into their hands, "hey must increase, but I must decrease." As a Christian man he was humble and devout. Under the toils of his ministry and the afflictions of his home, his character mellowed and ripened, and he has gone full of years to an honoured grave and a well-earned crown.

The Alexandra Street Church-sustained another loss in the death of Mr. George Squirrel, who for twenty-six years had been an energetic member. For many years the worshippers were familiar with his kindly face as he greeted them at the door and directed them to their pews. He was present at worship on Sunday, January 10th, and three days after passed away, aged sixty-two.

In March, 1892, the Rev. George Grindley removed to the Westport and Denniston Mission, as colleague to the Rev. W. Laycock, and the Station was again left with one minister, the Rev. J. Guy. During the interval until the arrival of a young minister from England, the Rev. James Cocker came up from Ashburton, by arrangement of the District Meeting, to supply for about six weeks. Mrs. Kerr also rendered valuable assistance in connection with the "Christian Mission," which was originated by the Church to reach the homes of the poor and the non-church-goers. The spiritual work continued to prosper, and in October, 1892, the Rev. J. W. Hayward, from England, commenced his ministry on the Station;

On January 2nd, 1893, by the death of Miss Elizabeth Le Fanu, the Circuit lost one of its earnest preachers. Miss Le Fanu had taken a great interest in the Eden Terrace Mission from its commencement, and had rendered frequent services to the Auckland II. Station, besides assisting in the open-air work at the fire-bell services. She possessed good natural gifts, which she placed in various ways at the disposal of the Church.

This Station has been peculiarly fortunate in retaining so many of its early members. There are quite a number who have been in fellowship for over a quarter of a century, and still take an active part in the general work of the Church. During this year the ranks have been broken, and Mr. Richard Church has passed to his reward. Mr. Church was born in Oxfordshire in 1841. He was converted early in life, and spent some years in fellowship with our Churches in London. He arrived in New Zealand in 1865, and has been identified with our Connexion ever since. He served the Church in various capacities, and was a member of our Executive Committee. He died on July 28th, respected by all who knew him.

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The oldest member of the Primitive Methodist Connexion in New Zealand resides on this Station—Mrs. Mary Ann Senescall. This mother in Israel, who is ninety-four years of age, forms a connecting link with the early days of the Church in the old land. She was acquainted with Hugh Bourne, and many of the old veterans who visited the neighbourhood of her home, near Grantham, in Lincolnshire, and delights to speak of the triumphs of grace which crowned their labours. Though reminding us of an age long passed into history, Mrs. Senescall still takes a deep interest in the movements of the Connexion. The Rev. W. Morley, of the Wesleyan Methodist Church, is one of her nephews.

II—AUCKLAND II. STATION.

The Rev. B. J. Westbrooke was appointed the first minister of this Station in 1877. After a brief ministry of twelve months, he removed to Ashburton. He was followed by the Rev. P. W' Jones, from Manawatu. Mr. Jones devoted himself zealously to his work, and in a short time the Franklin Road and Newmarket Churches were visited with showers of blessing. A number of persons were converted, and general prosperity prevailed. At the end of one year Mr. Jones returned to Manawatu, and the Rev. J. Nixon came from the Thames to take his place. Mr Nixon gathered round him the young people who were converted during Mr. Jones's ministry. Services were also commenced at Hobsonville in 1880. Hobsonville is a small agricultural settlement, about ten miles from Auckland by water. The only industry of the place is a clay pottery works. About this time two local preachers, Mr. Cater and Mr. J. Dorricott, arrived from England, and took up their residence there. Through their instrumentality religious services were established alternately with the Presbyterians, which have been continued up to the present time.

In 1881 two of the local preachers were called home. Mr. Benjamin Felgate was the first to go. He died in the Auckland Hospital in the early part of January. Mr. Felgate was a plodding, sincere Christian, and for many years rendered acceptable services to the Church. In his cottage in Union Street a class was formed by Mr. Booth. On his removal to Waterview, Mr. Felgate opened his house for religious worship.

On March 3rd, 1881, Mr. Christopher Saunderson died suddenly. Mr. Saunderson came to New Zealand as a local preacher from the Grimsby Station. His conversion affords a striking illustration of the saying, "A little child shall lead them." He had been attending a special service, at which he was deeply convinced of sin. On his return home, his child said to him, "Daddy, mammy prays, me say prayers; do you pray?" The arrow went to his heart. He fell upon his knees, commenced to pray, and soon found peace with God. For sixteen years he served the Connexion faithfully. A church in Waltham, where he lived, remains as a testimony to his earnestness and zeal.

At the March Quarterly Meeting of 1881, Mr. T. H. Smith, who for many years had been a faithful worker in the Churches, withdrew from the Society. He was a most acceptable local preacher, and established a Society Class in his house at Newmarket.

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Although he left the city, for a residence about eight miles distant, he still continued to render occasional service until his death.

The Rev. J. Nixon removed to Ashburton in March, 1881, and the Rev. J. Guy came from Greendale to take the superintendency of the Station. Steps were immediately taken to erect a parsonage on the church site. During 1882 a Mission was commenced in the neighbourhood of Cox's Creek, by Mr. G. A. Field and others. About the middle of the year this Mission was, at the request of the inhabitants, taken over by the Station authorities. In this work Mr. Joseph Geary took a prominent part. A section of land was secured for the erection of a church and in due course a small sanctuary was built, and opened for worship on December 17th. Up to this time the services at Waterview had been held in the houses of Mrs. Felgate and Mrs. Sansom. In 1883 a section of land was given for building purposes by the late Mr. C. Major. A small church was erected, which has been a great boon to the residents of that sparsely-populated district.

Early in 1883 Mr. William Laycock, who had been receiving private tuition in Christchurch, came to Auckland, where he entered the Wesleyan College at Three Kings as a student for our ministry, discharging his own fees. He became a local preacher on the Plan, and took a hearty share in the work of the Churches. At the December Quarterly Meeting following he was recommended to the District Meeting for the Primitive Methodist ministry. He was accepted in 1884, and received his first appointment to Invercargill Station.

About the middle of the third year of Mr. Guy's ministry a gracious work broke out in the Franklin Road Sunday School. The desire for salvation took hold of some of the scholars during the prayer meeting, one Sabbath afternoon, after the monthly address. Meetings were held during the following week, and a large number of the young people were converted. The accession of so many converts infused much enthusiasm into the services of the Church. Some of these young people still take an active part in the work of God in the city, and in other places whither they have since gone.

In February, 1884, the Rev. J. Guy removed to New Plymouth, and was followed by the Rev. Jesse Boothroyd. Mr. Boothroyd was a probationer on his third year when he arrived on the Station. He made considerable proficiency in his studies and his Christian character won him many friends.

In 1886 Mr. Boothroyd was appointed to Ashburton, and the Rev. Charles E. Ward came from Dunedin to superintend the Station. Mr. Ward at once entered with energy into the work of the Church, and soon saw a marked improvement.

In September, 1888, an important step was taken. The suburb of Eden Terrace had been filling up rapidly with a working-class population. There was no Methodist service in the district. Mr. Ward was favourably impressed with the locality as a sphere for mission work, and on Sunday, September 23rd, commenced services in the Fire Brigade Station, the only place available. Some discomforts were experienced,

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but these notwithstanding, a congregation was soon gathered and a Sabbath School established, and by the month of December there were eighty Sabbath scholars on the roll. In the early part of 1889 the Mission was handed over to the Auckland I. Station. During Mr. Ward's ministry the Church was strengthened by the arrival of Mr. Postles, Mr. Snow, Mr. Richard Herbert, and Mr. Moore, with their wives and families. Mr. Postles and Mr. Snow had been local preachers in England, and at once were placed upon the Plan. They have all since rendered valuable service to the Connexion in the land of their adoption.

Mr. Ward brought a ministry of three years to an end in 1889. His generous, sterling character and impartial administration commanded the respect of the people, and he left for Wellington with their hearty goodwill.

The Rev. W. Laycock removed from Christchurch to Auckland as successor to Mr. Ward. Mr. Laycock had made many friends during his student days, and was heartily welcomed by the people. He was a diligent pastor, and will be gratefully remembered by many whom he befriended. On April 28th, 1890. Mr. Laycock, at the request of the executive, and with the consent of his Station, proceeded to Denniston, to open a Mission there. The Auckland I. Station generously gave up a portion of their minister's services to the second Station during Mr. Laycock's absence. Mr. Laycock remained at Denniston for about six months, and successfully laid the foundation of our Church in that district.

A mission was conducted in the Franklin Road Church by Mrs. Wright, of Wellington, commencing on Sunday, September 14th, during the course of which a number of persons were converted, some of whom are now active workers in the Society, including Mr. Williams, the present esteemed superintendent of our Sabbath School.

In March, 1891, Mr. Laycock missioned Kuaotunu, a new goldfield about eighty miles by steamer from Auckland; where regular services have been supplied periodically since that date.

Early in the same year the Franklin Road Church lost by death one of its earliest workers—Moses Chambers. Mr. Chambers had resided in the Colony twenty-seven years. On the erection of the Franklin Road Church he became a trustee.

He had been a member of Society for eleven years, and was a, quiet, unobtrusive Christian. He passed away suddenly on April 17th, at the age of fifty-three. His elder brother, Mr. John Chambers, and family are still with us. From early times they have taken an active interest in the work of the Church.

About a month after, "Father Keith" passed to his reward. James Hodgson Keith was born at Saxton, near Scarborough, Yorkshire, in 1819. He had been a Primitive Methodist for forty-eight years. In 1863 he came out to the Colony, and at once identified himself with our Church. Several years afterwards he removed into the country, but still retained his membership with us. He laboured most zealously, both

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for our own Church and the Wesleyans, until his decease on May 28th. He died as he had lived, shouting, "Glory! glory! glorv! "

Mr. Laycock brought a happy and successful ministry to a close in March, 1892, when he removed to the Westport-Denniston Mission, to superintend missionary operations there. The Rev. W. S. Potter succeeded Mr. Laycock, and commenced his duties on March 22nd. Shortly after, Mr. W. Price, formerly of Wellington, an old and valued local preacher, who for a period of about nine months had resided in Auckland, removed to New South Wales, where he is still toiling in his old age. In August, 1892, John Samuel Lomas Cox, of Waterview, went home. Mr. Cox was a Wesleyan, but for many years rendered valuable services to our Church, and it was mainly owing to his interest that the section at Waterview was given to us by the late Mr. Major. Mr. Cox acted as secretary and treasurer to the trust for a number of years, and we gladly make mention of his services.

In September, 1892, preaching services were commenced at Taupaki, an agricultural district about twenty-two miles from Auckland, in which a number of gumdiggers are located. The services have been continued with encouraging results. Mr. Potter is still upon the Station, and has been cheered by seeing conversions in the different Societies.

During the whole course of the history of the Church on the western side of the city, much valuable assistance has been rendered by the noble band of women, who have been literally in labours more abundant. For years, by weekly sewing meeting teas, they have assisted the funds of the Church, and in all social work have borne a noble part. Death has invaded the worthy band. Mrs. Moses Chambers and Mrs. Booth have gone to be forever with the Lord, but we are pleased to say that some of the pioneer workers are still with us. One of their number, Mrs. Maynard, enjoys the distinction of being the first female representative sent by her Station to the District Meeting.

On September 5th of the present year the Revs. E. Drake and J. R. Hindes arrived in Auckland from England. They are both young men who have had some experience, Mr. Drake having been engaged in connection with the work of the Evangelists' Home, which has its head-quarters at Birmingham, under Rev. Joseph Odell; and Mr. Hindes having also laboured on several stations. The latter comes of a true missionary family, his only brother having left England early in the year to labour on our Mission at Aliwal North, South Africa. The executive has appointed Mr. Drake to supply for Rev. W. S. Potter during his tour in connection with our Jubilee celebrations, and Mr. Hindes to the Geraldine Station.

III.—THAMES STATION.

The Thames goldfield lies at the bottom of the Frith of the Thames, forty-two miles distant, from Auckland. It is sheltered at the back by a succession of ranges, amongst which are to be found most picturesque creeks, with forest growths covering beautiful streams, along the banks of which grow the rarest varieties of New Zealand ferns. The

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town is built mainly upon the level ground at the foot of the hills. Originally there were two centres of settlement, Grahamstown and Shortland. Both have been, however, for many years known to the outside world by the general name of "The Thames." The water of the Frith there is shallow, and at low tides there are extensive mud flats. There are the fishing grounds, whence the Thames fishermen take large quantities of flounders to supply the Auckland market.

Gold was discovered in 1867. Tempted by the reward promised by the Government, four young men went in a boat to the Thames, on a prospecting tour. They were guided by a Maori to the mouth of a creek, where they found a nugget of gold. On digging deeper into the bank they obtained more. The news of their discovery soon spread, and population rapidly poured into the place from all parts of the colonies. In the most prosperous days there were as many as ten thousand persons upon the field.

Amongst the first arrivals were some Primitive Methodists, including Messrs. Manners, Grix, Weeks, Brett, Hart, Bennetts, and their wives. In the exciting search for gold they did not forget that which is more precious. Mr. Manners, who had rendered great service in Auckland, became the leader of the band, and they decided to hold Primitive Methodist services. They took their stand one fine Sabbath under the spreading branches of a large peach tree: before them stretched the waters of the gulf, nearby were the few shanties and shops which formed the foundation of the town; in the background were the heavily-timbered hills. Here and there were groups of tents and huts; while from valley and hillside rose thin columns of smoke, revealing the whereabouts of many a busy camp. A motley crowd of men, women, and children gathered round the little company as they commenced to sing. Mr. Manners preached with originality and power, and the responses from his co-workers were frequent and fervent. The first few services were held under the tree, but afterwards Mr. Manners used to take his stand upon a rock in Grahamstown, as he preached to the people of the unsearchable riches of Christ. This continued for several months. In his band of helpers were Mr. Johnson, Mr. Pascoe (since deceased), and Mr. Westwood (now of Foxton Station).

The good work thus heartily commenced prospered greatly, and a room was rented for worship in a building used by Mr. Fulljames (now superintendent of the Thames Orphanage) as a schoolroom. This building was of the plainest description, without lining or ceiling. In the back part a family resided, the thinnest of partitions screening their domicile from the preaching-room. This arrangement was not without its drawbacks, for often while the service was in progress variations were supplied by the frying of the sausages for the Sunday dinner, etc. These and other difficulties notwithstanding, some blessed times were experienced. The ranks of the workers were strengthened by the arrival of Mr. and Mrs. Green, and the converts that were gained. In due course a Sabbath School was commenced, of which Mrs. Green, Mrs. Pikett (now of Otahuhu), Mrs. Weeks, and Mrs. Hart were the first teachers. The first class meeting was held in the house of Mr. William Weeks (now of Auckland), where it continued to meet until the church was built. Overtures were made to the Auckland

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Station to take charge of the infant cause, and in 1869 the June Quarterly Meeting of the Auckland Station put the Thames upon the Plan as a branch, and arranged for the minister to pay a monthly visit.

As the work continued to prosper, the members desired to have a place of worship of their own. A section of land, in Mackay Street, was given by Mr. D. Stuart, a native, mainly through the exertions of Mr. Pascoe, who spent days in trying to get it. Substantial assistance was also given by Mr. W. Thomas, now of Auckland. In 1869 a building capable of seating about one hundred and twenty persons was erected, at a cost of £187. The opening services were conducted by the Rev. C. Waters, The occasion was one of great rejoicing, and the tea meeting, which was held in a building called "Smales' Folly," was the second in the district.

In July, 1871, the following preachers appeared on the branch Plan: C. Waters, J. Manners, G. Manners, E. Westwood, J. Grix, and W. Johnson. The little Church continued to flourish, and the delegate who was elected to represent it at the District Meeting of 1873 was specially instructed to obtain a minister for the Thames. As he was unsuccessful, owing to the lack of ministers in the Colony, it was decided to engage a hired local preacher, and Mr. J. H. Manners, who had been the chief instrument in founding the Church, accepted the position, and entered upon his labours in March. For twelve months he supplied the services.

In 1874 the Rev. Joseph Sharp, from England, took charge of the branch. He had a year of successful work, during which services were commenced at Tararu, and several persons were led to Christ. He then removed to Christchurch, as colleague to the Rev. B. J. Westbrooke. For two years after Mr. Sharp's departure the Church was without a minister, occasional help being rendered by the Auckland ministers and local preachers.

In 1876 the branch was formed into a separate Station, and the following year the Rev. John Nixon was appointed as minister. Mr. Nixon spent two years upon the Station; during which, in open-air services and in the general work of the Church, he laboured zealously, and had the joy of seeing a gracious revival of religion.

The Rev. George Smith, a minister in the New South Wales District, came to the Thames in 1880. His earnest, intelligent ministry soon made a mark. The church became too small, and the Academy of Music was rented for the Sabbath evening services. The large building, capable of seating seven or eight hundred persons, was filled week after week, and became the scene of some notable conversions. Mr. Smith's short ministry of one year is remembered to this day with feelings of gratitude. He removed to Dunedin II. Station in 1879, and was followed by the Rev. T. W. Adamson. During Mr. Adamson's ministry the church was enlarged to its present proportions. In this much needed work he was enthusiastically helped by the members of the congregation, some of whom gave of their abundance, others of their self-denial, and some gave a week's wages. After a successful ministry of two years, Mr. Adamson severed his connection with our Church and went to Australia.

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The Station now accepted the responsibility of providing for a married minister, and the Rev. Charles E. Barley became its superintendent in 1882. Mr. Barley was ably assisted in the work of the Church by his excellent wife. Services were commenced at Tapu and Puriri, and a measure of prosperity was realised throughout the Station. In 1884 the Thames Society lost a valued worker in the death of Mrs. Mary Taylor, who had been a member since 1868, and whose family still remain firm supporters of the Church. After a pastorate of three years, Mr. Barley resigned our ministry and joined the Wesleyan Methodists. He has since died. The Rev. W. S. Potter was appointed to the Station in 1885. A happy year of labour followed, during which steady progress was made. Open-air services were carried on successfully, and several persons were converted. At the District Meeting of 1886 Mr. Potter was removed to Wellington, to supply the vacancy caused by the removal of Rev. P. W. Jones.

The Rev. J. Clover followed Mr. Potter. During the year Mr. Clover witnessed several conversions. The goldfield had been depressed for some years, and continued to get worse. The December Quarterly Meeting, in view of the general depression, requested the District Meeting to appoint an unmarried minister. This was accordingly done, and in 1887 the Rev. T. H. Lyon went to the Station, Mr. Clover removing to New Plymouth.

Mr. Lyon had a prosperous ministry at the Thames. He had the pleasure of seeing the remainder of the debt paid off the property, and a number of conversions, by which the Church was greatly strengthened. In his evangelistic work he was greatly assisted by the Rev. A. J. Smith, of Auckland, who paid several visits to the Station. Services were commenced at Omahu, a large swamp, which is being drained and brought under cultivation. In 1889, Mr. Lyon was succeeded by the Rev. John Dawson, who, with his family, had recently come out from England. Mr. Dawson came out as a student from Guinness' College, where he had spent two years in training for the ministry. He had been engaged in evangelistic work at Home, during which he had been instrumental in leading large numbers of persons to Christ. He went to the Thames full of zeal, and it was not long before his ministry made itself felt. Evangelistic services were conducted, with the assistance of Mrs. Wright, Miss Le Fanu, and others, and numbers of young people were converted. Services were also established in the country district of Hikutaia.

In the latter part of 1890 Mr. Dawson, with the consent of his Station authorities, went to Denniston, to continue the work of the Mission after Mr. Laycock's return to Auckland. During his absence the Auckland I. Station released Mr. Woodward to assist in the work at the Thames; Mr. R. Raine also rendered help. About this period the town Society lost by death its oldest member, Mr. Paul Williams, who for a period of twenty years had been in active fellowship with the Church.

After four months' absence, Mr. Dawson returned to the Station. On June 5th Mr. John Brett passed away. Mr. Brett was one of the founders of the Church. He was followed

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shortly afterwards by Mr. Moses Oates, who for a number of years had been a useful member and prayer leader.

A lasting monument of Mr. Dawson's unflagging energy and perseverance is the spacious and convenient schoolroom, which was erected at the rear of the Thames Church in 1891. It was opened with a dedicatory service, on September 17th, conducted by Rev. J. Guy. Mr. Dawson brought a very successful ministry of three years to a close in March, 1892, when he removed to Christchurch, and was succeeded by the Rev. J. Olphert. Mr. Olphert is still in charge of the Station, and has already had the pleasure of reaping some of the first fruits of his ministry.

A review of the past forty-three years' work in this province affords much ground for thankfulness and encouragement. Sabbath School work has always been vigorously carried on, and in nearly all the country districts old scholars are to be met with who received their religious education in our Sabbath Schools. Many persons, too, during this period have been converted, and have found a spiritual home within our Societies; some of whom have joined the Church above, and others are to be found actively engaged in the work of Christ in other sections of the Christian Church. At the present time there are eight churches, and seven preaching places in country districts; there are 1,195 scholars in our Sunday Schools, about 1,400 persons attend our services, and the Church property is valued at £7,590.

Although it is pleasant to tabulate these results, yet, at the same time, it is a matter of regret that we are not represented in centres of population throughout the province where our people have settled. In past years we have laboured successfully, but for want of agents to conserve the results of our work other men have entered into our labours. In this way, while denominational interests have not been built up on an extensive scale, we have contributed our share to the building up of the great Church of Christ in this province.

CHAPTER IV.— CANTERBURY.



CHRISTCHURCH, FROM THE CATHEDRAL

The province of Canterbury was founded in the year 1850. As far back as August 1841, Colonel Wakefield wished to establish a settlement at Port Cooper, now Lyttelton, with some emigrants who arrived in the ships "Whitby" and "Will Watch," under the auspices of the New Zealand Company. Governor Hobson, however, objected to the formation of a new centre of colonisation so isolated, and so far distant from the seat of Government in Auckland. The emigrants, therefore, -were located at Blind Bay, in the province of Nelson, and the foundations of a settlement were laid there.

In 1848 the purchase of nearly the whole of the Middle Island from the Maoris, as well as large tracts of territory in the east and southern parts of the North Island, brought the coveted land within range of settlement. In the same year the "Canterbury Association," in connection with the Church of England, was formed in London, and arrangements were made by the promoters for a special settlement on the lands of the New Zealand Company. The selection of the site was subject to the approval of Sir George Grey and Bishop Selwyn. In April, 1850, Mr. John Godley, whose statue stands in Cathedral Square, Christchurch, landed at Port Cooper with a staff of surveyors, and the work of preparation commenced. The first emigrants arrived in the following December, and with their advent the province of Canterbury began its career.

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The new settlement was distinctly Anglican. The "Canterbury Pilgrims," as the first settlers were afterwards called, worshipped at St. Paul's Cathedral, London, before sailing; and arrived in three ships on December 16th and 17th, 1850, at Port Cooper, which they named Lyttelton, after Lord Lyttelton, the chairman of the association. They called their new settlement Canterbury, after the ancient city of Canterbury in England, and the proposed capital Christchurch, after the college of that name in Oxford. They brought houses out with them in sections, which they erected in the new towns they founded in the land of their adoption. The landing place of the "Pilgrims," Port Lyttelton, is surrounded by lofty hills, and in those early days the only communication with the interior was by a bridle path over the hills, or else by boat a long way round to Sumner or the Heathcote. The port was very much isolated in consequence, and the early settlers had many difficulties to overcome. The town which sprang up around the shipping remained the chief centre of settlement for about ten years, and the business of the province was transacted there. A tunnel to connect with Christchurch was early talked of. This was opened in 1864, and thenceforward Christchurch became the centre of commerce. On account of its harbour, Lyttelton, however, still continues to occupy a most important place, being the main outlet for the province of North Canterbury.

Visitors to Christchurch today can form little idea of the scene which greeted the first settlers on their arrival there. The site of the present city was then a swamp, broken here and there by sandy ridges; a cold, deep, stream flowed through it, the banks of which were covered with high flax and scrub, the home of innumerable wild fowl. There the bittern waded in the marshy reaches, and there, too, the snow-white heron flashed its plumage in the sunshine. The surrounding plains were covered 'with tussocks, tu-tu, and fern, the monotony of which was broken by cabbage-trees of great size. The only bush was at what are now called Papanui and Riccarton; and behind all were the snowy ranges of the Southern Alps. Over the plains the nor'westers and sou'westers howled with terrific force, and in the dull winter days the scene was one of great desolation. The first approach to a town was a collection of huts grouped around the Land Office, which stood amongst the flax bushes on the banks of the Avon. In forty-three years a marvellous transformation has taken place—a splendid city has sprung up, through which the Avon slowly winds its way to the sea between the beautiful willows which adorn its banks. The principal buildings are of stone or brick, and most conspicuous among them is the Cathedral, whose spire, 200ft. high, is a landmark for miles around. Christchurch possesses many features of interest to the visitor, amongst them being Hagley Park, the Botanical Gardens, the Museum (which for natural history and antiquities is said to be unrivalled in the Southern hemisphere), and beautiful walks and drives through the well-planted suburbs. There is a strikingly English air about Christchurch. There the Englishman meets with much to remind him of home. The country for thirty miles around is well wooded, and the oak, the poplar, the elm, the sycamore, and many other familiar trees abound. A new-comer might very well imagine himself in England, did not the wooden houses, the cabbage-trees, and other native plants and shrubs, remind him of the fact that he is in a new land.

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Christchurch is well supplied with water from a splendid system of artesian wells, formed by the shingle strata of the Waimakariri river. The city has grown rapidly since the early days, having a population, including the suburbs, of 47,846 persons at the last census. It has through railway communication with Dunedin, Invercargill, and the Bluff, and is the great centre of the granary of New Zealand.

I.—CHRISTCHURCH STATION.

Christchurch was first brought under the notice of the Primitive Methodist Connexion in 1860. During that year some of the members of our Church, who had settled there from Eng-land, wrote to the Rev. Joshua Smith, of Wellington, expressing a desire for a Primitive Methodist minister to be sent to Christchurch. Their desire was not complied with by the Missionary Committee, owing to the outbreak of the Taranaki war. Mr. Smith appears to have sympathised heartily with the appeal which he had received from the friends in Canterbury, and placed Christchurch upon his Station Plan. Interesting light is thrown upon the condition of things in those days by a Plan, kindly placed at our disposal, which is headed "Wellington and Canter-bury Mission, 1860," and covers the months of July, August, and September. Its list of preachers contains the following names: J. Smith, Kebblewhite, Clement, Taylor, Gordon, Flavel, and Lewis, the latter two of whom resided in Christchurch. Amongst its list of places preached at are Christchurch and Lyttelton; Christchurch having a Sunday afternoon service at 2.30, which Mr. Flavel and Mr. Lewis were planned to conduct alternately. How long this arrangement continued we have no documentary evidence to show.

In the year 1860 Mr. Hugh Bennetts arrived in Christchurch. He had for many years been a member of the Connexion, and a preacher in the Brinkworth District, in England, and desired to see Primitive Methodism established in Christchurch. Shortly after his arrival he wrote to the General Committee in London, urging that a Mission be commenced; but, receiving no reply, he for the time sought fellowship in the Wesleyan Church. Not long after he met with Messrs. Thomas De La Mare, Ishmael Clarke, and Thomas Cooper, who, with their respective families, had all been Primitive Methodists, and they formed themselves into a Society, called "The Independent Methodist Church." This title they gave it until authority arrived from the Connexional Committee in London, when they intended to call it the Primitive Methodist Church. The services were held in a building in the Market Square, which had been erected for a market hall, and was afterwards used as the Post-office. Mr. Bennetts was the chief preacher, and for a time the Mission held on its way, but through his removal to the South the meetings came to an end in about twelve months.

During the years which followed large numbers of emigrants came out from different parts of England to settle in the district, amongst whom were a number of Primitive Methodists. Kindred sympathies led them to find each other out, and in the year 1868 a number of them banded together for the purpose of forming a Church. There were several preachers in the little company, and this attempt to establish the Connexion

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happily succeeded. A small hall was rented in Manchester Street, in which the services were held. The first Plan contained the names of the following preachers: T. Cooper, H. Bennetts, W. Leggott, E. Watkins, T. De La Mare, W. Thomas, and J. Davidson. Mr. T. Cooper was chosen as the first class-leader. A few months afterwards the Society was strengthened by the arrival of Mr. George Rudd, now of Greendale, whose family has since taken a leading part in the establishment of Primitive Methodism in that district. Mr. Rudd came out from Yorkshire, a county which has produced a sturdy race of Primitive Methodists; his name was put upon the preachers' Plan, and he entered with deep interest into the work of the Mission. Mr. W. Maidens another local preacher, who took up his residence at Templeton, also joined the Society shortly after.

The accession of these helpers so strengthened the hands of the workers that they felt themselves able to undertake mission work in the adjacent settlements. Services were established at Papanui, where Mr. H. Williams, a local preacher, joined the Society, and took his share of work with the preachers. Knightstown was shortly afterwards missioned with great success." A Camp Meeting held there was attended by five hundred people, and at the love feast which followed four persons professed conversion. A house was rented in which to conduct the services; the partitions were removed, but the interest in the work was so great that the congregations soon crowded it to overflowing. The Wesleyans shortly afterwards built a church on the opposite side of the road, and, having a minister, secured our people whereupon the workers retired, leaving the Wesleyans in possession of the fruits of their labours.

The work still continued to prosper in the hall in Manchester Street. Additions were made to the Church quarterly; a Sunday School was established, and the ordinances of baptism and the Lord's Supper were regularly administered. Cottage services were also commenced in Colombo Road and Montreal Street, and a plan of services was printed.

Towards the close of 1868 Mr. Bennetts was appointed by the committee of management to write to the Rev. R. Ward in Wellington, in reference to the recognition of the Mission by the Connexion, and the appointment of a minister. The communication was laid before the Quarterly Meeting of the Wellington Station, and duly forwarded to the Missionary Committee in London. Mr. Ward replied, stating that he saw no prospect of their obtaining a minister unless they could send at least £50 to the Missionary Committee towards the expenses of outfit and passage. He was then asked if he would allow his name to appear at the-head of the Christchurch Mission Plan, and to this he readily consented. Amidst many difficulties the Society held on its way, but it felt itself seriously impeded in its work through not having a minister at its head. Another letter was sent to the Missionary Committee in England, requesting the appointment of a minister; but as no encouragement was offered, several persons left the Society; others went into the country to take up land for farming purposes, and the Mission languished.

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About this time (December, 1870) Messrs. J. M. Bourne and C. Gamble arrived from England. Each of these brethren has since taken an active part in the work of our Church in the neighbourhood of Christchurch. Mr. Bourne, who came from the Canterbury Station, England, laboured for some time on the Christchurch Station as a hired local preacher, and since resuming his secular calling has continued to labour zealously in the interests of the Church, of which he is now one of the oldest members. Mr. Gamble was born in the county of Essex, about thirty miles from London. He was converted amongst the Primitive Methodists in Kent, where he was brought up. After his conversion he became an exhorter. Shortly after his arrival in Canterbury he took up his residence at Waddington, on the Greendale Station, where he is still doing good service for the Church of his youth. Shortly afterwards Mr. Thomas Stockbridge and his brother joined the Society. Mr. T. Stockbridge eventually settled on the Greendale Station, of which he became one of the local preachers, and a zealous worker.

The advent of these brethren, fresh from the hearty fellow-ship of English Primitive Methodism, greatly strengthened the Mission. The workers took encouragement, the congregations increased, and many persons were converted. It soon became necessary to provide more accommodation for the worshippers, and a larger building, the Temperance Hall, in Gloucester Street, was rented. There was a flourishing Sunday School in connection with the Mission, of which Mr. T. De La Mare was the superintendent. The work of God continued to prosper in the new hall, and the Society soon found itself in possession of £50, whereupon application was again made to the Connexional authorities in England for a minister, and this time the perseverance and fidelity of the little band met with a well-deserved reward. We have explained already that the reluctance of the Home authorities to commence any new Mission in New Zealand arose from the outbreak of the war with the Maoris in the North Island. Fortunately for our Church interests in this land, the Rev. R. Ward visited England in 1870, and there is no doubt that the information he gave to the Connexional authorities there, led them to adopt that more aggressive policy in regard to this Colony which has characterised their administration in later years.

About this time Mr. E. Watkins, the father of Ashburton Primitive Methodism, removed to the newly-formed agricultural settlement of Waddington, about thirty-eight miles distant from Christchurch, in the direction of the mountains. There being no religious worship held in the locality, he soon commenced a Primitive Methodist service in the house of Mr. Trezise, in which good work he was assisted by Mr. G. Newsome. Although Mr. Watkins was working at a distance of twelve miles, he attended to the services with commendable zeal; a good congregation of the settlers of the sparsely-populated district was soon gathered, and a society class was formed, composed of the following members: E. Watkins, R. Watkins, G. Newsome, G. Gregory, and T. Dennis.

Amongst the Primitive Methodists who landed in Canterbury before the establishment of our Connexion was Mr. Leadley, who for a number of years had been an earnest

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worker in our Church at Home. On his arrival in the Colony he took active steps to get a Primitive Methodist missionary located at Christchurch. Though for many years he has been amongst the United Methodist Free Churches, as a member and an official, he has always been ready to lend a helping hand to the Church in which he spent his younger days.

The Rev. R. Ward was appointed to Christchurch by the Conference of 1871, and on his return to the Colony in 1872 he took up his residence there. He was accompanied by his son Josiah, at that time a ministerial probationer, and arrived in November, 1872. The sum of £50 10s. collected, was handed over to him to assist in meeting the expenses of the Mission. Mr. Ward found a Society of twenty-five members, with ten on trial; and the local preachers at that time were: T. Cooper, T. De La Mare, W. Thomas, E. Watkins, G. Rudd, W. Maidens, G. New. some, H. Williams, and J. M. Bourne; with W. Parker as an auxiliary. At the first Quarterly Meeting, held December 16th, 1872, the names of Messrs. Lewis, Flavel, Allen, Hill, Parry, Stockbridge, and the initials of C. Gamble, were placed upon the Preachers' Plan. A scheme of extensive missionary operations was also agreed upon. East Malvern, Kowai, Hororata, Kaiapoi, Addington, Papanui, Avondale, and Prebbleton were added to the list of places preached at. It is an easy thing to read through this list of names, but to traverse the ground which they represent was no slight task. By one comprehensive resolution the Quarterly Meeting annexed to itself an oblong tract of country extending some forty-four miles into the interior, by about twenty in breadth at its widest part. The journeys over the plains were long and tedious, the population was scattered, but the preachers laboured with commendable zeal, led on by the Rev. Josiah Ward, who has been not unfitly called "the apostle of those distant places."

A short time previously Mr. George Rudd had taken up his residence at Greendale, about thirty miles distant from Christchurch, on the plains. In those early days there were no well-kept fences and fruitful cornfields, no comfortable homesteads, but as far as eye could reach, on every side, one wide expanse of brown tussocks, which swayed in the wind like the billows of the ocean. They had a monotony of their own, those extensive plains, before the settler cultivated them—a monotony which reminded one of the ocean—of its boundless expanse and freedom. Overhead arched the sky, deep blue in summer; and away from your feet the brown flat stretched, on the one hand to the distant horizon, where, from the roundness of the earth, it left a golden line against the blue; and on the other to the mountains, whose rugged crests for nine months in the year were white with snow. The story of Mr. Rudd's settlement on the plains reads almost like one of the pastoral scenes in the Old Testament.

In the year 1867, in the month of October, Mr. Rudd and his youngest son James set out from their cottage on Shand's Track, to the land which he had selected on the banks of the Hawkins, with horses, plough, dray, dog, etc., not forgetting, too, some loaves of bread which Mrs. Rudd had baked for their use. Remembering that their loaves were to last them a fortnight at least, they kept them in a basket, which was placed in a hole dug out of the tussocks.

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"Well do I remember" (we quote from Mr. James Rudd) "the first time we got the horses into the plough. I was very anxious to steam ahead, but father, not forgetting that the blessing of the Lord resteth upon those who acknowledge Him in all their ways, said, ' Now, Jim, my lad, we must ask the blessing of God on our labours.' The horses were started a few yards, the first sod was turned up, and then we knelt down by the plough, and father told the Lord how we had come to this new country, and invoked His blessing upon our labours. And who shall say that God was not present? We were a lonely pair, upon that lonely plain, yet God was surely there and heard our petition. Our first crop was put in, and proved the goodness of our Father in heaven in giving us a plenteous harvest."

There can be little wonder that prosperity crowned the labours of the pioneer settlers. God has said, "Them that honour me I will honour." In due course a sod house was erected, with a roof of thatch, and there Mrs. Rudd and the other members of the family took up their residence. The farm flourished, and from time to time other settlers arrived in the district. That sod cottage, the first home of the Rudd's at Greendale, was a hallowed spot. There the family altar was erected and morning, noon, and night that gracious God whose blessings were so richly bestowed was acknowledged and devoutly worshipped. Mrs. Rudd was a true mother in Israel. Her cheerful spirit, her strong common sense, and her true piety, made a deep and lasting impression upon her sons and daughters, each of whom in early life professed conversion, and in later years rendered valuable service to the Church. Mrs. Rudd is a sister to the Rev. Jeremiah Dodsworth, author of that well-known book, "The Better Land," and is a splendid representative of north-country Primitive Methodism. The frost of age is now upon her head, declining strength prevents her frequent attendance at the house of God, but her interest is very deep in the welfare of the Church of her youth, and her children rise up and call her blessed. When Mr. and Mrs. Rudd took up their residence at Greendale they were in membership with the Primitive Methodist Society in Christchurch. In all the efforts put forth by the friends there to secure a minister they took the deepest interest. It was the wish of Mr. Rudd's heart to get a minister of his own Church up to Greendale, and when some of the members of his family told him there was little prospect of his doing so, he treated their doubts with a good-natured and un-believing "Pooh, pooh," and called them nonsense. Within a week of the arrival of the Rev. R. Ward in Christchurch, Mr. Rudd called upon him in reference to the establishment of Primitive Methodism in Greendale. Shortly afterwards Mr. R. Ward paid a visit to the district, and the joy of Mr. Rudd's family was well-nigh unbounded when they had our Pioneer Missionary as a guest in their primitive home. Mr. Ward preached in the sod house, and his visit was a very refreshing one to the settlers on the wide plains. At the first Primitive Methodist class-meeting held in Greendale there were three persons present: Mr. G. Rudd, Mrs. Rudd, and Miss Jane Rudd. As the result of this visit, it was arranged that the Rev. J. Ward should visit the district monthly. The early visits of Mr. J. Ward were confined to Greendale alone, but were soon afterwards extended to Waddington, Hororata, and other places, by resolution of the Quarterly Meeting. Most of the services were held in public

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schoolrooms. At Waddington, Mr. C. Gamble opened his sod cottage for the preaching, and some powerful services were held there. At one meeting there were several persons under conviction, and two found peace, the meeting not concluding until the small hours of the morning. At Kowai the publican interested himself in the movement, entertained the minister, and announced the services by a notice in his bar. At Greendale the meetings were held in a blacksmith's shop, sod whares, and other places. The Spirit of God commenced at once to work mightily among the people, and at each succeeding monthly visit the work was deepened, numbers of people were soundly converted to God, and others who had backslidden were restored. During the revival in Greendale, Mr. E. Mills, who afterwards passed home in triumph, found the Saviour; also his intimate friend, James F. Rudd, now one of the society stewards at Greendale. E. Mills was one of a large family who early became attached to the Church, some of whom still take an active part in the work of the Society, a brother, W. J. Mills, being a local preacher. Others of Mr. Rudd's family also shared in the blessings of the revival. Mrs. Warren, since deceased, had restored unto her the joy of God's salvation, and her brother Charles, now one of the most accept-able preachers on the Station, was converted.

It soon became evident that if the work on the plains was to be carried on efficiently, a preacher must be stationed to reside there. The friends at Greendale cheerfully offered to raise the salary of a preacher in their part of the Station; and arrangements were made in January, 1873, for Mr. Philip Hill, who had recently come out from England, well credentialled, to labour there as a hired local preacher. This he did with so much acceptance, that he was recommended for our ministry, and accepted. Mr. Hill continued in the work until the end of the year, when he withdrew from our Church. The zealous labours of the ministers and local preachers bore such fruit, that by the end of the year the membership of the Station had risen to 127, an increase of 102.

Whilst this good work was going on throughout the Station, steps were being taken in Christchurch towards the erection of a church. On the arrival of the ministers the temperance hall soon became too small; the theatre was then taken, and eventually the Oddfellows' Hall. A section of land was secured in Cambridge Terrace, on the banks of the river Avon, and the present church erected, which was opened for worship on June 8th, 1873. In this good work the country members took their share; Mrs. and Miss Rudd, of Greendale, collecting the sum of £25 10s.

Towards the close of 1873 another important aggressive movement was made—the establishment of Primitive Methodism in the town of Timaru. In the month of May a request was sent

by several people there, who were friendly to Primitive Methodism, for the services of the Rev. J. Ward for a short period, accompanied by a guarantee that they would defray all expenses. Mr. Ward was appointed to visit the town, on a mission tour for one month. His stay was lengthened to seven weeks, during which time a Society of twenty-five members was organised, a promising Sunday School formed, the sum of

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£180 subscribed towards a church, and an excellent site for church building purposes secured. All the expenses in connection with the mission were met, and a written request was forwarded to the Christchurch authorities for Mr. Ward to be stationed there, together with a guarantee that they would undertake all financial responsibility. - In addition to the request, a deputation was sent to the Quarterly Meeting to aid in securing their object. The December Quarterly Meeting of 1873, with the facts before them, resolved: "That Mr. Ward should return to Timaru; that Timaru should be made a separate branch, with the following officers:—Branch steward, Mr. Gibson; superintendent of Sunday School, Mr. Leggott; and that a branch Quarterly Meeting should be held in Timaru on March 2nd, 1874." Sanction was also given to erect a church at Timaru. In the brief space of about four months a self-supporting Station was thus secured to the Connexion, without cost to the Mission Fund, a hitherto unparalleled feat in our mission work in this Colony. With this brief reference, Timaru will pass out of the story of our work in Christchurch, and its fortunes will be traced under its own heading.



CAMBRIDGE TERRACE CHURCH AND PARSONAGE, CHRISTCHURCH

Towards the close of the year 1873, two of the local preachers were called out as hired local preachers, to take up the work of the Station—Mr. William McCann, who devoted his attention to the Greendale side, in place of Mr. P. Hill, who had resigned; and Mr. J. M. Bourne, who was located at Kaiapoi. The Mission at Kaiapoi was undertaken at the request of Mr. and Mrs. Ellen, Primitive Methodists from England, who had taken up their residence there. Amongst those who gathered round the

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preachers were Mrs. Maber and her family, who have ever been most loyal and devoted workers in the interests of the Connexion. The services were first attended with considerable success, but from various causes were discontinued a few years afterwards. At the District Meeting of 1874, Rev. R. Ward was stationed at Wellington, and Rev. B. J. Westbrooke was appointed to Christchurch.

The work at Greendale and Waddington had meanwhile progressed so favourably that steps were being taken to erect churches at each of those places, permission having been given on April 17th, 1873. At Greendale, Miss Jane Rudd (now Mrs. John Rudd) took up the work of collecting with much enthusiasm, and succeeded in gathering the handsome sum of £80. A section of two acres of land was purchased on the main road, on which a neat, substantial sanctuary was erected at a cost of £230, and opened for worship early in 1874. The Waddington people also followed the example of their friends at Greendale, and in 1875 had the satisfaction of opening their new place of worship in that town-ship. In connection with the erection of the Waddington Church there was a pleasing exhibition of practical Christian liberality, which is worthy of record. When the proposal was laid before the congregation, Mr. Gregory, one of the early supporters, gave the use of thirty acres of land, for the purpose of taking a crop from it. Friends furnished the labour, Messrs. Gamble and Gregory gave the seed, and when the grain was ripe, volunteers gave their services to reap the harvest, with the result that the sum of £60 was cleared towards the building fund.

While these advances were being made in the town and in the up-country parts of the Station, the way was being opened for further extension. Population was spreading over the plains to the south, and a new centre of settlement was being formed at Ashburton, fifty-three miles distant from Christchurch. In the year 1874 Mr. E. Watkins, whose name has already frequently come before our notice in connection with Christchurch and Waddington, took up his residence in the district, and to him belongs the honour of taking the first steps in the establishment of Primitive Methodism in Ashburton. At that time no religious body had begun to hold services permanently, and there was no place of worship in the township. Mr. Watkins being desirous of establishing religious meetings, was anxious to find out any kindred spirits with whom he might have fellowship. He went to the Emigration Barracks, where a number of persons newly arrived from England were residing, and asked if there were any "Methodists of any kind in the building." He was introduced to Mr. George Aston, who, his shipmates declared, "had been singing hymns all the way out from the Old Land." After a warm, hearty greeting, the two men went and knelt among the tussocks, upon ground now occupied by one of the main buildings of the town, and prayed for God to open their way. Mr. Aston was a Wesleyan Methodist, and when the prayer meeting was over, Mr. Watkins said, "Well, which shall it be, Primitive or Wesleyan?" Mr. Aston, who was evidently touched by the friendly welcome he had received, replied that "it had better be the Primitives." Methodist union of a very practical kind took place at once, and on August 16th, 1874, services were commenced in the old public schoolroom. In due time Ashburton appeared on the

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Christchurch Plan, and received a monthly visit from the minister, Rev. B. J. Westbrooke. Mr. J. M. Bourne visited Ashburton on November 29th of the same year. The only religious services in the place were conducted by the Presbyterians on Sunday mornings, the Anglicans in the afternoons, and the Primitive Methodists in the evenings, and the public schoolroom was used as a sanctuary for the three congregations. On that occasion Mr. Bourne conducted the evening service, and had the satisfaction of pointing three persons to the Saviour, two of whom are with us to-day. Shortly after this visit Mr. Bourne went to reside at Ashburton, and took an active part in the work of God, which greatly prospered in the hands of the zealous labourers. Mr. Bourne now resides in Christchurch, but he is remembered with gratitude by many people whom he was instrumental in leading to Christ.

At the District Meeting of 1875 the Rev. Joseph Sharp was stationed at Christchurch as colleague to Mr. Westbrooke, and Ashburton and Geraldine were placed upon the list of Stations in charge of a hired local preacher. About this time the Christchurch congregation met with some serious drawbacks through want of harmony amongst its members. To promote a better state of things, special meetings were held, preceded by a day of fasting and prayer, which resulted in a great quickening of the Society.

The erection of the churches at Greendale and Waddington had by this time given such stability to the Societies there, that it was felt they were strong enough to commence their career as an independent Station. The December Quarterly Meeting therefore recommended that course to the Church authorities. The District Meeting of 1876 carried out the recommendation, and appointed the Rev. W. S. Potter, from Auckland, as minister. At the same meeting the Rev. J. Sharp was appointed to Ashburton and Geraldine, and the Rev. B. J. Westbrooke was left in charge of Christchurch.

By these successive divisions, Christchurch had parted with its country places, and the work of the preachers was concentrated in the city and suburbs. It was about this time that preaching services were withdrawn from Kaiapoi, as well as several other places. During the year further troubles arose, which led to the reorganisation of the town Society. In 1877 Mr. Westbrooke was appointed to Auckland II. in exchange with Rev. W. Harris, who, after a short stay, left for England.

Towards the close of the year Rev. W. Tinsley removed from Auckland to Christchurch, and at the following District Meeting, in 1878, he was appointed the superintendent. For some time previous the population had been spreading over the southern portion of the East Belt in the direction of Philipstown, now Linwood. In June it was decided to commence missionary operations there; a section of land was secured, and the present church erected shortly after. The little Society had a chequered career in its early days, as several of the leading spirits soon after withdrew from fellowship. Of later years, however, its prospects have considerably improved. At the end of the year Mr. Tinsley resigned his connection with our Church, and entered the Wesleyan ministry. To fill up the interval until the changing time, the Rev.

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W. S. Potter went down from Wellington to supply for one month, and during his visit several good cases of conversion took place.

The District Meeting of 1879 appointed the Rev. J. Clover to the Station. The places preached at when he took charge were the Cambridge Terrace Church, Philipstown, and Bingsland. The year was spent in earnest, diligent work, during which several additions were made to the membership. By April, 1880, two fresh places appeared on the Plan—Ashbourne and Sydenham. About this time several young men arrived from England, each of whom has since taken a prominent place in the work of our Connexion in the neighbourhood. Of these, Mr. E. J. Carter, a local preacher, was employed to work at Philipstown and adjacent suburbs, as a hired local preacher. Mr. W. Laycock (now Rev. W. Laycock) served as an exhorter until his removal to Geraldine shortly afterwards. Mr. Crabtree, son of Rev. H. Crabtree, one of our ministers in England, and Mr. Johnson, took up their residence at Kaiapoi, an event which paved the way for the remissioning of that place by our preachers shortly afterwards.

Early in 1890 Mr. Benjamin Wood, father of Rev. W. C. Wood, died, after a brief week's illness. Mr. Wood was born at Brighton, in Sussex, England, and had been an adherent for a number of years. About nine months before his death he became a member. He appreciated the means of grace, and helped the Church with a willing heart and a ready hand. On January 19th he passed away in peace, at the early age of thirty-nine.

About the middle of the year steps were taken to re-mission Kaiapoi. The woollen factory, which had recently been established there, had brought together a large number of artisans, amongst whom were many people from Yorkshire and other manufacturing counties in England. There were also a few persons who were in sympathy with our Church. The June Quarterly Meeting put the place upon the Plan, and arranged to supply morning and evening services. A good congregation was soon gathered, and a Sunday School and Society formed, mainly through the efforts of Mr. Crabtree and Mr. Johnson. Towards the close of the year the parsonage was erected at Cambridge Terrace, adjoining the church, at a cost of about £260. During his last year upon the Station Mr. Clover was laid aside from active work by a serious illness. Help was cheerfully rendered by the local preachers, and the Revs. A. J. Smith and J. Guy. who, by arrangement of the District Meeting, visited the city once each quarter throughout the year. Mr. Clover had the satisfaction of knowing that his ministry was not in vain, several persons now in fellowship with us having been converted under his preaching.

In 1881 Mr. Clover was appointed to Oamaru, and the Rev. J. Ward was removed from Dunedin to succeed him. Mr. Ward commenced his duties with his characteristic enthusiasm and earnestness; and was soon encouraged by witnessing a number of conversions.

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In the month of June the Cambridge Terrace Society lost one of its oldest members by death, Mrs. H. Flavel, who passed away after years of suffering on June 24th, aged fifty-eight years. Mrs. Flavel was amongst the first to welcome the Primitive Methodists to Christchurch. She arrived in Canterbury, New Zealand, in 1851, long before our Church was established in the province; and, not finding any of her own people, she joined the Wesleyans. On the appointment of a Primitive Methodist minister to mission Christchurch, she at once returned "home" (as she was wont to say). Her labours among the Wesleyans were not few, and her loyalty to our Church is worthy of record. Early in June, 1883, the family of Mr. Thomas De La Mare was invaded by death, and his son Theophilus, after four years' of weakness and suffering, patiently borne, fell asleep on the 12th, at the early age of twenty-two. Nine years before he was enrolled as one of the first scholars in the Sunday School, of which he eventually became a teacher and an office-bearer. His conversion was thorough, and his end was peace. Towards the end of 1882 Mr. Cooper, another of the old members, was called home. Mr. Cooper was a native of Barnly, Yorkshire. He was converted under the preaching of the Rev. George Wood, at Driffield, and afterwards became a class-leader and local preacher. In the early days of Christchurch, before Primitive Methodism was established, he opened his house for religious services, and many hearty meetings were held within its walls. On Sunday, October 22nd, 1882, he entered into rest, at the age of sixty-two.

The Mission at Kaiapoi flourished; but in the early part of 1881 one of its most loyal supporters, Mrs. Maber, was called upon to sustain a terrible bereavement, three of her daughters dying of typhoid fever within a few weeks—two in April and one in May. Elizabeth, the eldest, was aged twenty-one; Sarah Jane, eighteen; and Louise, thirteen. They were each converted, and left a bright testimony as they passed away. This was a great comfort to their mother, who said, with tremulous voice, the next time she met in class, after the last blow had fallen, "God has not laid on me a burden heavier than I can bear." Mrs. Maber has been a woman of remarkable piety and remark-able trials, and a most consistent and loyal member of our Church; her house was the ministers' home for years on their visits to Kaiapoi. The work of God continued to prosper to such an extent that in the year 1882 a mission-room was rented and fitted up for worship. There a number of people were brought to Christ, and it was even spoken of that steps should be taken to secure a church. This was not, however, done; a hall was afterwards rented, and for the remainder of the time that our Connexion continued its operations in the town of Kaiapoi the hall was the centre.

About the beginning of 1883 the Cambridge Terrace congregation was visited with a gracious revival, which continued throughout the year. Mid-day prayer meetings were held, also special services for several weeks, during which large numbers of persons professed conversion. Sunday afternoon services were held in the open air, which were attended by from 500 to 1,000 persons. Philipstown also shared in the revival, and for many weeks the converting work went on. During the last quarter of the year services were also commenced at St. Helena, or Kaiapoi Island, which is formed by a

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loop in the Waimakariri river, several miles distant from Kaiapoi. The meetings were held in the public schoolroom, and several conversions took place. Amongst those who interested themselves in the work, and entertained the preachers, was the family of Mrs. Merrin, who has since gone home. Later on, Friday evening services were established at Belfast, a township nine miles from Christchurch, which grew up around the meat freezing works located there. These were held in a room, the use of which was granted by the manager of the company. A band of workers from Kaiapoi assisted the minister to carry on the work, and a great interest attached to the services. In 1885 the Rev. J. Ward withdrew from our Church, and entered the Wesleyan ministry.

The District Meeting of 1885 appointed Rev. J. Guy to succeed Mr. Ward at Christchurch. Mr. Guy was not a stranger to the congregation at Cambridge Terrace, having regularly visited it during his ministry on the Greendale Station. With the hearty co-operation of the preachers and officials, the work was carried on with encouraging results. Open-air services on the bank of the river on Sunday afternoons were conducted very successfully, and Camp Meetings were also held at Kaiapoi. Towards the close of the year Sabbath services were established in the township of Belfast, in the public hall, which had just been erected. These were well attended, and were much appreciated by the people.

In 1886 Mr. Guy removed to Invercargill, and his place was filled by the Rev. P. W. Jones. Mr. Jones laboured with fidelity, and had the joy of seeing several additions made to the membership of the Church. An effort was also made, by which a substantial reduction was made in the debt upon the Cambridge Terrace property.

In the middle of the year the family of Mr. De La Mare was again invaded by death, and his second son, Thomas Uriah, was taken on June 17th. Mr. T. U. De La Mare, who will be remembered by all who worshipped at Cambridge Terrace in the earlier days, was born at Guernsey, Channel Islands, in 1854, and arrived with his father in Canterbury in 1859. He threw in his lot with the Mission when Rev. R. Ward commenced the work in Christchurch, taking charge of the harmonium, which office for twelve years he faithfully filled up to the time of his death. He was a general favourite, conscientious, genial, and kind—one of "Nature's noblemen." Two sisters followed in quick succession, each smitten down in the bloom of early womanhood by that insidious disease consumption, which had carried off their two brothers before them. They were followed not long after by their father.

Mr. Thomas De La Mare was one of the pillars of Primitive Methodism in the Cambridge Terrace Society, and one of the founders of the Connexion in the province of Canterbury. A Channel Islander by birth, he was converted at the age of sixteen, and first connected with the Bible Christian Church in Guernsey, afterwards with our own. In 1859 he came out to New Zealand. The part he took in assisting to establish Primitive Methodism in the land of his adoption our readers already know. For seventeen years he laboured zealously in the interests of the Church, as a trustee, local

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preacher, station steward, and for some years as superintendent of the Sunday School. He was a generous giver, both to the support of the cause of God and to those who were in need; and many a voice has been raised in thankfulness to God through his thoughtful kindness. For a period of eighteen months he suffered from Bright's disease, during the last six of which he was confined to his home. He passed away at the age of sixty-three, after forty-six years' work for God. During Mr. Jones's ministry, Mr. M. Bourne, father of Mr. J. M. Bourne, also passed away. Worshippers at Cambridge Terrace will remember the aged man with grey head and kindly face, who regularly made his way to the house of God, and joined so heartily in the worship. Mr. Bourne was a native of Kent, England, who shortly before had come out, to the Colony to spend his last days with his son. He was a man of deep piety and simple trust in God. He loved to recall the early work of Primitive Methodism in his native county, and spoke with pride of the missionaries who endured such hardship for the sake of the Gospel. In open-air and mission work he took a very deep interest, and his joy was great when he saw the work of God prosper. He was a loyal Primitive Methodist, and died as he had lived rejoicing in his Saviour. In later years Mr. Bourne sustained another loss in the death of his only son, who succumbed to that fell disease consumption on February 27th, 1892.

Mr. Jones removed to Greendale in 1888, and the Rev. W. Laycock was appointed to succeed him. All through these years Mr. J Carter rendered much service to the Cambridge Terrace Church as society steward. Mr. Laycock laboured with acceptance for one year. He was appointed to the Auckland II Station in 1889 and the Rev. W. S. Potter was stationed at Christchurch. Mr. Potter entered upon the work of his new charge with his usual diligence. At the September Quarterly Meeting it was decided to discontinue services at Kaiapoi and St. Helena, those at the former place having been seriously weakened by the withdrawal of some of the leading workers. Belfast had been given up about two years previously. Once more the Station was reduced to two places—Cambridge Terrace and Philipstown. The following year a special effort was made which enabled the authorities to pay off a portion of the debt upon the Philipstown Church. Encouraged by this success, the friends there took up the work with fresh earnestness, and the little Church entered upon a brighter period of its history. About a year afterwards its name was changed to Linwood, after the suburb in which it stands.

In September, 1890, the suburb of Newmarket appeared on the Plan, with afternoon Sabbath School and service also week evening preaching appointed. The meetings were held with varying success until the close of 1891, when they were discontinued.

On October 23rd, 1891, the Rev. W. S. Potter sustained a great bereavement in the death of his wife. Sarah Dixon was born in Donegal, Ireland, on July 1st, 1853. When about four-teen years of age she was brought out to the Colony by her parents. During her early life she was trained in the Episcopal Church. On the 18th of July, 1878, she experienced a great sorrow in the death of her father. About this time she commenced to attend our Webb Street Church, Wellington, and giving herself to Christ, she

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immediately began to work for the extension of His cause. In 1881 she was married to the Rev W. S. Potter, with whom she shared the labours of the ministry on the Dunedin, Thames, Wellington, and Christchurch Stations. By her kindly disposition she made many friends, and her labours were much appreciated. A few weeks before her decease she had an acute attack of sickness, from which she rallied but on October 21st effusion of blood on the brain followed, and she became unconscious, in which condition she remained more or less until two days afterwards, when she passed peacefully away. Though unable to converse as the end approached, she bore testimony to her trust in Christ; and when unable to see, or hear, or speak to those around, her lips moved in prayer to her Saviour.

At the close of 1889 Mrs. Mary Rider, a firm adherent of the Church, both at Kaiapoi and afterwards at Christchurch, went to her heavenly home. Mrs. Rider was a native of Cambridgeshire, England. She left behind her the partner of her life and two sons and three daughters, two of whom were amongst the best workers in our Church and Sunday School, and one of whom has since been united in marriage to the Rev. W. S. Potter.

During his ministry of three years, Mr. Potter had the satisfaction of seeing additions made to the membership of the Church and a general improvement throughout the Station. In 1892 he was appointed to Auckland II. and the Rev. John Dawson was stationed at Christchurch.

Mr. Dawson made himself at home at once with the members of his congregations, and commenced what has proved to be a happy and successful pastorate. A few months after his arrival a much-needed work was undertaken, the erection of a vestry at the back of the church. The spiritual work has also been carried on with vigour, and a number of conversions have taken place. By the generosity of two of the officials, Mr. E. W. Hall and Mr. L. Laine, each of whom promised £50, an effort is now on foot to reduce the debt on the Cambridge Terrace Church by £300 within three years. Already £100 have been paid off, and the sum of £115 has been promised towards the remainder. The minister is surrounded by a zealous band of workers—Messrs. J. M. Bourne, J. Pritchard, J. H. Wilson, E. W. Hall, J. Sheward, C. H. Earwaker, J. Nott, J. Stokes, Brooker, Kent, Laine, Frost, and many others whose record is on high.

The Christchurch Station has passed through a strangely chequered history. It has sustained reverses which would have wrecked many another; there have, however, always been some loyal members who have remained firm in their allegiance to the Connexion. Some of these have passed on before, but those who are still living have their reward as they see the Churches at length, under the blessing of God, entering upon a more prosperous future.

II.—TIMARU STATION.

Timaru is a seaport town in the south of the province of Canterbury, one hundred miles distant from Christchurch. Nearly fifty years ago the first settlers built their houses near the shingly beach, on which the ocean waves break with ceaseless roar, and the progress of the town since those early days has been a varied one. Towards the close of 1868 nearly the whole of the business portion was destroyed by fire, originated by the upsetting of a glue-pot in a cabinet-maker's shop. That disaster taught the townspeople a lesson, and the frail wooden buildings were re-placed by more substantial structures of brick, stone, and concrete. Timaru is the centre of a fine tract of grain-producing country. For many years it suffered much disadvantage, arising from the want of a harbour. In the early times there was no protection whatever for the shipping, and numerous wrecks have occurred along its exposed coast line. The inhabitants still recall one terrible day, Sunday, May 14th, 1882, when two fine ships, the "Benvenue" and the "City of Perth," drove ashore, with the loss of nine lives. The latter of these two vessels was afterwards successfully floated, and still trades to Great Britain under the new name of the "Turakina." Of late years a substantial break-water has been erected, to afford shelter from the sea on the south, and a rubble wall on the north, which the residents hope will meet the requirements of the district for some time to come. The borough has a population of about 4,000.

Primitive Methodism was established in Timaru in 1873 by the Rev. Josiah Ward. About four years before that date Mr. William Leggott, whose name appears in connection with early Primitive Methodism in Christchurch, went to reside there. Until the advent of Mr. Ward, Mr. Leggott laboured amongst the Wesleyans as a local preacher; on the commencement of the Primitive Methodist Mission, however, he entered heartily into the movement, and has since then loyally served the Connexion. Mr. Ward's first services were conducted in the hall of the Mechanics' Institute. On his appointment as minister to the branch, in 1874, steps were at once taken to erect a church on the section in Barnard Street. The building was in due course opened for public worship. Such was the prosperity that attended the efforts of preacher and people, that it soon became necessary to enlarge the church. The re-opening services were held on Sunday, December 13th, 1874. A very successful bazaar was held in October of the year following, which brought into the treasury the handsome sum of £270. These financial successes were accompanied with corresponding spiritual advances, and in about eighteen months the new Mission was well established. Towards the close of Mr. Ward's stay, a Congregational church was commenced in Timaru, under the charge of the Rev. Mr. Hallows. Some of the adherents of that denomination who had joined in fellowship with our people withdrew to their own body, and this somewhat weakened the hands of the workers. In 1876 Mr Ward was appointed to Dunedin, to commence missionary operations there, and was succeeded at Timaru by his elder brother, Rev. Charles E. Ward, who had been labouring for several years in our ministry in New South Wales. Mr. C. Ward remained two years, during which time a parsonage was built, and much useful work was done. In 1878 he

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removed to Invercargill, and was followed by the Rev. J. Sharp, who, after a brief, successful pastorate of twelve months, was appointed to New Plymouth. The Rev. J. Dumbell succeeded Mr. Sharp in 1879. South Canterbury was enjoying great prosperity about that period, and the responsibilities of the Church were readily met. Later on, however, signs of approaching depression appeared, and to provide against the falling off of revenue the envelope system of offerings was adopted, with considerable success. Mr. Dumbell spent three years upon the Station. His preaching was much appreciated, and the kindly interest taken in the work of the Society by Mrs. Dumbell helped to make his pastorate both happy and successful. In 1882 Mr. Dumbell removed to Dunedin, and the Rev. J. Sharp returned to his former sphere of labour. Shortly after Mr. Sharp's arrival, Timaru began to experience a somewhat severe depression. The over-speculation, which had produced a spurious prosperity, began to bear fruit in bankruptcy and failure. A number of the business men in the district came to grief, and the Churches felt the pressure of the times. Nevertheless the work of God progressed, and frequent conversions cheered the hearts of the workers. A room was rented in Saudi-town for the purpose of establishing a Sabbath School, and an attendance of sixty scholars was soon secured.

In the month of May, 1882, the Society lost by death one of its prominent workers, Mr. William Clough. Mr. Clough was born at Newton Heath, Manchester, England, on December 30th 1825. He was converted to God amongst the Wesleyans in 1854. In 1863 he came out to New Zealand for the benefit of his health, and settled at Timaru. For a period of ten years he was in fellowship with the Wesleyans; but afterwards joined our Church, of which he became a trustee. He was a good man: God's Word was his companion and delight, and of him it may be said that he "prayed without ceasing, and in everything gave thanks." He passed quietly away at Geraldine, on May 4th, at the age of fifty-seven.

From the commencement of our work at Timaru, Mrs. Judge Ward had given it her cordial support. In the "New Zealand Primitive Methodist" for January, 1883, there is an account of the Church anniversary services at Timaru, which were conducted by that lady both morning and evening. The sermons were impressive, and the report goes on to say that in the prayer meeting which followed the evening service thirteen young people professed to find the Saviour.

In the month of March, 1883, death made another breach in the ranks of the workers, and Robert Ponton was called home. Mr. Ponton was born in Scotland in 1856. He was converted in Dunedin, and joined our Church. In 1878 he removed to Timaru, where he at once interested himself in the work of the Society. He was soon after placed upon the local preachers' Plan, and became a speaker of considerable ability. For a period of about two or three years he filled the office of station secretary, and afterwards that of station steward. He was a liberal supporter of the Church; a cheerful, unobtrusive Christian, an excellent business man, and a good citizen. After a lingering illness, he passed away on March 21st, at the early age of twenty-seven. Whilst the Church at Timaru had been passing through these varied experiences,

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Primitive Methodism had been establishing itself in the adjacent settlements of Geraldine and Waimate. The previous District Meeting had proposed that those places should be attached to Timaru, to form one large Station. This proposal was considered by the December Quarterly Meeting of 1883, and pronounced unworkable on account of the distance between the places, whereupon the idea was given up. In 1885 the Rev. J. Sharp was appointed to Greendale, and the Rev. W. J. Dean succeeded him at Timaru. Mr. Dean had been superannuated for a number of years, and had resided at Wellington. He now offered his services again for the work of the active ministry, and received the appointment. The congregation at Timaru gave Mr. Dean a hearty welcome, and for the space of two years he laboured amongst them in the Gospel. In 1887 Mr. Dean was stationed at Geraldine, and Mr. Thomas Ellis Jones was appointed as a hired local preacher to succeed him at Timaru. Mr. Jones was a Welshman, enthusiastic and somewhat eccentric; after a short stay of one year he was appointed to Oamaru, and the Rev. W. Woollass was placed in charge of the Station in 1888.

To one not accustomed to the itinerant system of Methodism, these rapid changes of preachers will appear somewhat striking. The question may not inaptly arise, What is the bond of cohesion in the Churches? The answer to that question is, the fellowship-class of Methodism, and its local preachers and officials. Although in a young country like New Zealand population is very migratory, still there is a sort of continuity in the Society classes with their leaders, and these, with the local preachers, maintain the unity of the Churches. On the 24th of September, 1888, the Timaru congregation presented a testimonial to its oldest official, Mr. William Leggott, who amidst many changes still remained upon the Station. Mr. Leggott was born at Clonmel, Tipperary, Ireland, in August, 1840, where his father, who was a soldier, and a Yorkshireman, was stationed with his regiment. In early life he had the example and instruction of godly parents, but it was not until he was twenty-one years of age that he was converted in the Primitive Methodist Church in the little village of Belton, near Epworth—the birthplace of the great founder of Methodism! The young convert was soon placed upon the Plan as an exhorter. In the year 1865 he left England for Lyttelton, New Zealand. On his arrival at Christchurch he found out the small band of Primitive Methodists, and threw in his lot with them. From the commencement of Primitive Methodism in Timaru Mr. Leggott has been a true pillar to the Church, and by his zeal and consistent life has gained the confidence of his fellows. Lately he has been laid aside by a distressing illness, which has prevented him from taking such an active part as formerly in the work of the Connexion; nevertheless, his interest and sincerity are worthy of the imitation of younger men.

Under the energetic leadership of Mr. Woollass, the Station entered upon a career of missionary enterprise. Gleniti had been opened for preaching by Mr. Jones; now Washdyke and Adair were put upon the Plan, and supplied with preaching services. Considerable spiritual prosperity was realised, a number of young persons professing conversion in connection with special meetings; a scheme was also successfully put into operation for reducing the debt on the property. Unfortunately Mr. Woollass's

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health failed under his many labours during his last year, and for the greater part of that time he was thoroughly incapacitated for work. Great consideration was shown by the officials and friends, but it was evident that rest was needed in order to a complete recovery. Accordingly, at the District Meeting of 1891, Mr. Woollass applied for one year's rest, which was granted to him. During his illness, great assistance was rendered in supplying the Sunday services by Mr. J. Boothroyd and others.

The Rev. W. C. Woodward was appointed as successor to Mr. Woollass. By arrangement of the District Meeting, Mr. Woodward did not proceed to his Station until the month of June. During the two years of his ministry he devoted himself with great earnestness to his work; additions were made to the membership of the Church, and general prosperity was enjoyed. In 1893 Mr. Woodward removed to Geraldine, and the Rev. F. W. Boys, from South Invercargill, took charge of the Station. Under the diligent labours of its new minister, Timaru is still prospering; several conversions have taken place, and the services of the young people are being enlisted in the work of the Church.

Amongst the early helpers of the Society in Timaru, we note the names of Messrs. Ward, Cockroft, Leggott, Gibson, McGill, Farrant, Clough, Lister, Griffiths, Temperton, Bruce, and Cotton. Some of these are fallen asleep in Jesus, others are still engaged in work for God in different parts of the Colony.

III.—ASHBURTON STATION.

The town of Ashburton is situated in the centre of the Canterbury plains, fifty-three miles distant from Christchurch and one hundred and fifty from Dunedin, and is on the main line of railway which connects those two cities. It is the centre of a grain-producing and sheep-farming district, lying about twelve miles from the sea and thirty from the mountain ranges of the Southern Alps. At the present time the population of the town and suburbs numbers about 3,500. In addition to the export of grain, which is the chief staple of commerce, there is also a woollen factory, which employs a number of hands. The town boasts a mayor and council, and several other boards of management. The Churches are well represented, there being six Protestant denominations, and a Roman Catholic church, beside our own.

Ashburton, in conjunction with Geraldine, a centre of settlement about thirty miles farther south, commenced its career as a Station independent of Christchurch in 1875, in charge of a hired local preacher. Ministers were not plentiful in those early days, and local preachers of acknowledged ability and usefulness were frequently called by the Church to give up their secular occupation for a time and devote themselves to the work of preaching the Gospel, receiving a stipend for their services, hence the term hired local preacher. By this means the foundations of Primitive Methodism were laid in some of the new districts in the Colony, and the way was prepared for the minister.

At the time Ashburton secured its independence, services were held in the public schoolroom. The present church site was purchased by Mr. Watkins, and a place of

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worship erected upon it, which was opened by Rev. B. J. Westbrooke on November 14th, 1875. This event was one of great rejoicing, as the Primitive Methodist Church was the first sanctuary erected in the town-ship. Though not a large building, it was yet one of the most important, for there God was worshipped, and to many a troubled one it became the gate of heaven. There it stood alone amongst the tussocks, and the fierce nor'westers—in those early days, when there were few buildings or trees to protect it—beat against it with terrific force. But it stood the storms well, and has been a haven of refuge to hundreds of God's people. Scores have been converted within its walls, some of whom are still on earth nobly serving their Master, whilst others have gone home to be forever with the Lord. Many interesting narratives are given of men walking miles through the tussocks to church, and, after having a time of refreshing in the service, setting out to walk home in the dark and getting lost on the plain, and having to lie in the tall grass until morning light before they could find their way home. Amongst the prominent workers at the church opening were the following persons: Messrs. E. Watkins, J. M. Bourne, W. T. Lill, G. P. Hoatten, H. Robinson, I. Scott, G. Pace, Mr. and Mrs. Tucker, Mr. and Mrs. Trezise, and Mr. Andrews and his family. Their ranks were shortly afterwards strengthened by the arrival of Mr. Taylor, Mr. and Mrs. James, Mr. and Mrs. Steele, and their families.

Mr. E. Watkins, the leading spirit in this enterprise, was brought up in England, on the borders of Wales, where he caught the Welsh fire, which he retains to this day. He was converted in England whilst his parents were living in a public house. Of the thoroughness of his conversion no one who knows Edward Watkins can have any doubt. He is a genial, warm-hearted Christian; a man who loves his Lord, and is enthusiastic in His service. He left England in 1861, and came out to Christchurch. There he remained twelve months, at the end of which he removed to Geelong, in Victoria. The late Rev. Michael Dark saw in him an earnest worker, and placed him on the Plan, giving him an abundant share of labour. After a year at Geelong, he came back to the Colony, and worked on the Otago diggings. Shortly afterwards he removed to Christchurch, where he endeavoured to get a few Primitive Methodists together for fellowship; but failing in this, sought a home for a time amongst the Wesleyans. Soon after he removed to the Nelson province, and worked on the Amuri plains, where for ten months he never saw a female. Of his work in Christchurch, at Waddington, and Ashburton, in the early days, we have already spoken. From the first Mr. Watkins has taken an active part in the work of the Connexion. He represented Christchurch at the second District Meeting held in the Colony, in 1874, and has since then many times represented his own Station at our annual assemblies. Mr. Watkins is a local preacher, a Sunday School teacher, an energetic worker in the cause of God, and is much respected by all who know him.

Mr. George Aston, who was associated with Mr. Watkins in the work at Ashburton from its commencement, is a native of Gloucestershire. He was converted at the age of twenty-eight, in connection with the Wesleyan Methodist Church. In 1874 he came out to New Zealand, when he was found out by Mr. Watkins, whereupon he joined our

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Church. Mr. Aston opened his house for preaching at Treverton, and some grand services were held under its roof. Three years afterwards he went to reside at Newland, and built the first house in the district, which he opened also for preaching services; and these were the commencement of our Newland Society. Mr. Aston still resides at Newland. As a local preacher he is well received, and is respected by all for his sterling piety. In a prayer meeting he is a host in himself; he has a good voice, and sings the old Methodist hymns with much sweetness and power. Primitive Methodism in the Ashburton district has ever found in George Aston a steady and earnest worker. His son is a captain in the Salvation Army, to which body our Church has given many capable workers.

Another worthy helper of the early days is Mr. William T. Lill, who is a Primitive Methodist of the third generation; the pioneer Primitive Methodists held their services in his grandfather's house, in Huttoft, Lincolnshire. On January 2nd 1868 Mr. Lill came out to New Zealand. Several years afterwards he had the misfortune to lose his left arm. In 1875 he removed to Ashburton. In June of the next year he was put on the Plan as a "star," "and," says his present minister, "we may add he is still shining with undimmed brilliancy." In 1878 he removed to Newland. During following years, through the changes of population and other causes, a superintendent was wanted for the Ashburton Sunday School, and for three years (from 1887 to 1890) he journeyed five miles each way every Sunday to superintend it. Mr. Lill has held every office in the Station, from church cleaner to local preacher and station steward, which two last offices he holds at the present time. His worth and work have endeared him to the young people, with whom he has always been a favourite.

Mr. George P. Hoatten, another of the early workers is a Cornishman by birth, hailing from St. Dennis. He was converted amongst the Bible Christians in Truro, when eighteen years of age. Twenty years ago he, with his wife and family, arrived in the Colony, taking up their residence at Kaiapoi. Meeting with Mr. J. M. Bourne at a prayer meeting, which he was conducting he joined our Church in 1874, and became an active member. On Easter Monday, 1875, he went to live at Ashburton, and with his friend Mr. Bourne entered heartily into the work of the Church and Sabbath School. Mr. Hoatten has been a class-leader for some years, also a local preacher, and a zealous worker for the Society.

Mr. J. Lloyd, another of the early pillars of the Church is a native of Shropshire, in the famous Tunstall district, the birth-place of Primitive Methodism. Converted in 1860, he was soon put upon the preachers' Plan. In 1864 he left England for New Zealand, and for some time lived at Port Levy. There were no Primitive Methodists there, but he took part in the religious work of the neighbourhood. In 1874 he removed to Sheffield, in the Malvern district, and became a member of the Society at Waddington. In 1878 Mr. Lloyd took up land for farming at Newland, where he has resided since. He is a worker in the Sunday School, a man of good judgment, an acceptable local preacher, and a successful settler, his farm being one of the largest in the district.

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The Ashburton Station was peculiarly fortunate in having so many tried men among its pioneers; their deep piety and hearty labours gave it stability, and contributed largely to its success.

Whilst the work at Ashburton was being carried on with such encouragement, progress was also being made at Geraldine. By the month of July regular services had been established, which were held in the public schoolroom. These were conducted by local preachers recently arrived from England, assisted by the Rev. J. Ward and Messrs. Farrant and Leggott, from Timaru. Week-night meetings were held in the cottage of Mr. George Ward. A section of land had been secured for a church site, and an adjoining allotment had been presented by Mr. W. Maslin, who in many other ways has since proved a true friend of the-Connexion. Tenders had also been accepted for the erection of the church. At the request of the officials, the Rev. J. Ward took a general supervision of the Societies, and frequently visited them on week days, so making up, in some measure, the lack of pastoral oversight. Stations were wide in those days. Frequently a Sunday's work for the minister was Geraldine morning, Temuka afternoon, and Timaru at night, the distance being traversed on horseback. Curiously enough, though the District Meeting journal places Ashburton and Geraldine together as one Station, the relation appears to have been a merely nominal one, for Ashburton appears on the Christchurch Plan for 1875, and Geraldine has a Plan to itself. The places preached at during the first six months of that year were Geraldine and Waihi Bush, and the preachers were J. Huffey, C. Sherratt, E. Bradley, J. Smith, W. Fly, and S. Stokes. A place was left at the top of the list of preachers for the minister's name, and Temuka appears amongst the places without services. The following Plan contains the additional name of W. Leggott, of Timaru, amongst the preachers, and several initials under the heading of Temuka, at which place Sabbath afternoon services were also appointed. The church at Geraldine was opened for public worship on Sunday, September 12th. On that occasion the Wesleyans gave up both their services in order to help the young Society, an act of brotherly kindness which is worthy of record.

At the District Meeting of 1876, the Rev. J. Sharp was removed from Christchurch, and appointed to the Ashburton and Geraldine Station. In harmony with that arrangement, the printed Plan of services was re-adjusted, and shows the places preached at as follow: Ashburton, Geraldine, Temuka, Waihi Bush, and Bingiey. The list of preachers contained the following names: J. Sharp, J. Huffey, E. Watkins, C. E. Sherratt, J. M. Bourne, W. Brown, J. Harding, E. Bradley, J. Smith, W. Fly, S. Stokes, Austin, Bryant, Hart, G. Hoatten, G. Aston, and I. Scott, auxiliary. The last name, that of Isaac Scott, is worthy of more than a passing reference. He was one of the truest and most loyal men ever connected with the Ashburton Society. In after years, when the fortunes of the Church were at their lowest ebb, he declared he would be the last to leave it. As a preacher he was thoughtful and practical; his upright character commanded respect, and he never thought any labour too much for his Lord and

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Master. Several years ago he left the Colony for England, where he is now working in the interests of the Connexion.

Encouraged by the presence of a minister amongst them, the people entered into the work of God with enthusiasm. About the middle of the year missions were commenced at Tregum, four miles from Ashburton, and at Winslow; revival services were also held, which resulted in a number of conversions, and reductions were made in the liabilities upon the churches.

Towards the close of the year death made the first breach in the ranks of the preachers, and Eli Bradley was called home. Mr. Bradley was born at Chaddleworth, Berks, England, on the 21st of September, 1829. In early manhood he was converted, and for more than twenty years laboured with great success as a Primitive Methodist local preacher in the Newbury Station. In 1874 he came out to New Zealand, and settled at Geraldine, where he discharged the duties of local preacher and class-leader with much acceptance. In the early spring of 1876 his health failed, and on the evening of September 8th he breathed his last.

Mr. Sharp laboured on the Station with considerable success for two years. A record of his experiences in those early days would read like a chapter from some book of fiction—his strange beds, his tours round the district collecting for the Churches, and the receptions he met with. In those pioneer days the preachers had much to endure, but the prosperity of their work encouraged them. A remarkable love feast was held at Ashburton on August 27th, 1876, which is referred to until this day. A considerable number of persons were converted, and some wonderful experiences were related.

The latter part of Mr. Sharp's ministry was marked by an extension of the Station, missionary operations being commenced at Wakanui, Wakanui East, and Trevorton. About this time Mr. J. W. Maidens removed from Malvern to Newland. Mr. Maidens is a local preacher, who came to New Zealand about thirty years ago, and he was one of the preachers on the first Christ-church Plan. He has recently returned from a visit to England, and is at the present time living at Lauriston, some distance away; he still, however, retains his membership and takes preaching appointments in the Station. Mr. Maidens has been a consistent and respected member of the Connexion throughout his life; and in the early days, when labourers were few and much sacrifice was demanded, he worked well for the Church, and claims honourable mention in these pages.

In 1878 Mr. Sharp was appointed to Timaru, and the Rev. B. J. Westbrooke succeeded him. It was during this year that Newland was missioned, and services were held in the house of Mr. G. Aston. A Sabbath School was also commenced by Mr. Lill. Soon after a church was erected capable of accommodating about one hundred people. There were then living in the neighbourhood, besides the preachers already mentioned, such men as J. Smith, J. W. Parker, J. Moore, E. Clucas, — Thomas, W. Allin, Margents, and Megson, all of whom have worthily played their part in the work of the Connexion in the province. In the following year the District Meeting

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constituted the Geraldine part of the Station a branch, with its own Quarterly Meeting but, having no minister to place in charge, recommended Mr. Westbrooke, who was stationed at Ashburton, to continue his services there as heretofore. Later on circumstances arose which led to the withdrawal of Mr. Westbrooke from our Connexion. For several months the Churches were without a minister until the arrival of the Rev. A. J. Smith from the Tunstall District, England, in November, 1879. For a period of sixteen months Mr. Smith laboured with much earnestness, and was privileged to witness a large number of conversions. So hopeful did things become during this period, that a proposal was made to erect a larger church. Mr. Smith's removal to Wellington in 1881 however, prevented that proposal being carried out. Durinor his ministry, the Ashburton Society lost one of its oldest members. by death—Mrs. Petty. For many years she had been a most regular attendant and a valued worker in the Sunday School; on February 14th, 1880, at the age of forty-seven, she passed to her rest.

The farmers on the plains around Ashburton have frequently been subjected to great disappointment and trial through the failure of the wheat crop. Such an experience awaited them in the autumn of 1880; and, in consequence, great depression prevailed.

The District Meeting of 1881 appointed the Rev. John Nixon to Ashburton. During the early part of Mr. Nixon's pastorate, the Churches were seriously affected by the prevailing depression. The minister, however, addressed himself earnestly to the duties of his charge, in which he was ably assisted by Mrs. Nixon; and had the joy of seeing sinners saved in connection with the services. Mrs. Judge Ward, whose fame is in all our Canterbury Churches, occupied the pulpit on one occasion, and the members and officials gave their cordial support to the work of God. During the absence of the minister, for a month, owing to ill-health, the local preachers supplied the pulpit, and amongst the numbers who were attracted by the special kind of services which they held some persons were converted. In 1885 Mr. Nixon was appointed to Dunedin II., and Mr. W. Harris, circuit missionary, was located at Ashburton. Mr. Harris remained for twelve months, during which period prosperity began to return to the district. He did good work, the effects of which still remain. In 1886 Mr. Harris was removed to Dunedin I., and his place at Ashburton was filled by Mr. Frederick Hill, a hired local preacher. After twelve months' labour, Mr. Hill withdrew, and the Station was left one year without a minister. The local preachers supplied the services, but the rapid change of preachers, and the lack of a minister, told injuriously upon the Societies. In 1888 the Rev. Jesse Boothroyd was appointed to the Station, and remained for upwards of two years. Several additions were made to the membership by conversion during his pastorate, and a substantial reduction was made in the debt on the Ashburton Church. At the District Meeting of 1890 Mr. Boothroyd resigned his connection with our ministry; he, however, continued to render valuable assistance to the Station for about six months afterwards, so materially helping to fill up the vacancy until the arrival of the next minister. Mr. Boothroyd has since taken up his

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residence in Timaru, where he still labours as a local preacher in connection with our Church.

On November 9th, 1890, the Rev. James Cocker, from England, commenced his ministry at Ashburton. His energy and enthusiasm soon put fresh spirit into the people; the congregation increased, and it became necessary to enlarge the church. This was done without increasing the debt, and since then vestries have been added. The re-opening services of the enlarged church were held on Easter Sunday, 1891. At the evening prayer meeting a large number of persons re-consecrated themselves to God, and others sought and found the joy of God's salvation. Mr. Cocker is still upon the Station. His pastorate has been a most successful one, a considerable number of people have professed conversion, large reductions have been made in the debts upon the properties, and the Churches have grown in usefulness as well as numbers. He is ably assisted by a band of loyal officials and local preachers, to whom, on account of the brief space at our disposal, only passing reference can be made; Mr. William Allin, a local preacher, of Newland, who with his family has for many years been a helper in our Society there; Mr. J. W. Parker, one of the early local preachers, who now lives at Wheatstone; Mr. J. Moore, society steward at Seafield, one of the oldest members of the Circuit, who, with his friend and co-worker, Mr. E. Clucas, hails from the Isle of Man, and both of whom are of Primitive Methodist descent; Mr. Trevurza a local preacher who is mighty in the Scripture; and Mr. R. E. Dowle. The official staff is represented by Messrs. H. James, J. Trezise, and W. Sutton, stewards at Ashburton and Winch, more respectively; Mr. Robinson and Mr. J. W. Hardly, the superintendent of the Ashburton Sunday School.

IV.—GREENDALE STATION.

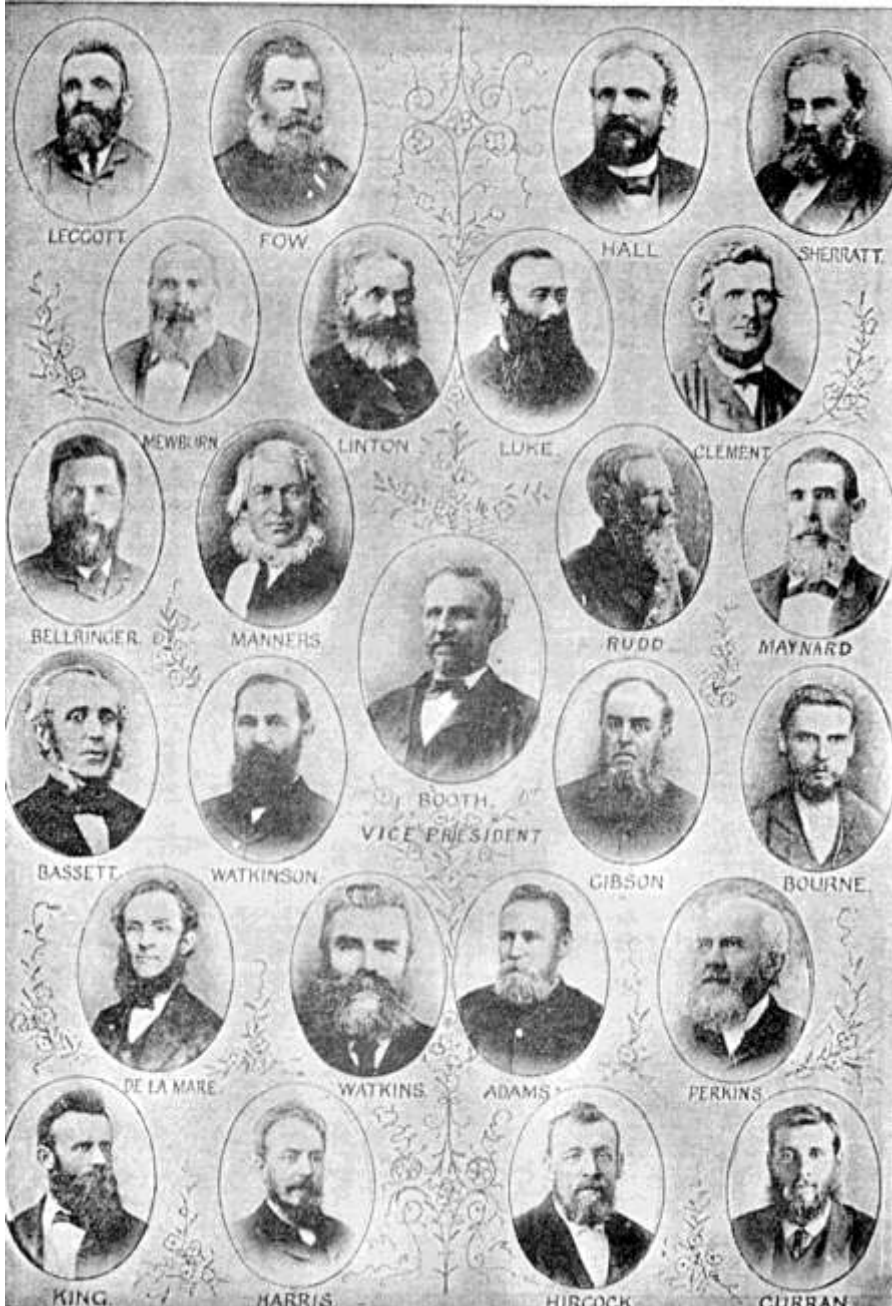
Greendale commenced its career as an independent Station in the year 1876. Up to that time it had formed a part of the extensive Station of Christchurch, and had shared in the services of the ministers located there. The first minister appointed to the Station was the Rev. W. S. Potter, of Auckland, who was just entering on his probation. The first Plan contained the names of the following preachers: G. Rudd, G. Newsome, C. Rudd, C. Gamble, J. W. Parker, G. Gregory, and T. Stockbridge, exhorter. The places preached at were Greendale and Wadding-ton, about fourteen miles apart, at each of which there were Connexional churches; the stewards were G. Warren and C. Gamble, with Mr. G. Rudd as station steward. Six months afterwards the band of labourers was strengthened by the arrival of Messrs. J. Lloyd and W. Maidens. Just about this time the Waimakariri bridge was in course of construction, and some of the workmen attended the services in the Waddington Church, one of whom was John Olsen, a Swede. One Sunday evening the minister saw him on his knees during the prayer meeting weeping, and addressed him as one who was sorry on account of his sins. In broken English he replied, "Me cry for verry joy." Shortly after this he found his way into the class meetings. One night, towards the close of the quarter, at the conclusion of the class, a conversation arose about the approaching Quarterly Meeting; there was considerable anxiety in the minds of some of the

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officials whether the Station would be able to meet its obligations. The minister rejected the idea of receiving missionary money from England, and with youthful rashness said, "If this Station cannot support me, I shall go somewhere else." The following Sunday John Olsen accompanied the preacher to dinner; and, when returning to the Sabbath School, said, "You no go away. Me can't preach; but" (pulling up his coat sleeve, and showing a muscular arm) "me can work for the man who make me feel. In Australia man preach; he never touch my heart. Me work for the man who make me cry." Next Lord's day he wrapped four one-pound notes in paper, on which was written, "This I give to God," and dropped them in the collection plate. This generous donation gave a balance in hand at the first Quarterly Meeting. The noble fellow continued some time in the district, and manifested the same generous spirit all through his connection with the Church. Towards the close of the year Russell's Flat and East Malvern were missioned. Mr. Potter spent two happy and prosperous years upon the Station. The journeys were long, and as many of them were performed on foot, the preacher felt often worn and tired in body, but the conversion of sinners and the prosperity of the Church cheered him on his way. In the early years a family named Risely were very useful, at Greendale, and assisted at the opening of the church. They left the district some years ago, and Mrs. Risely is now dead.

The District Meeting of 1878 appointed Mr. Potter to Wellington, and placed Mr. John Staples, a circuit missionary, from Dunedin, at Greendale. Mr. Staples, who was not physically strong, laboured for the greater part of the year, when he withdrew from the work on account of ill-health, and settled down in secular life. The following minute was recorded on the Quarterly Meeting Journal under date of September 2nd, 1878: "That a brief memoir of the late G. Newsome be prepared by Mr. Staples." George Newsome was one of the first local preachers on the Waddington side of the Greendale Station. He was a Yorkshireman, a thorough old-fashioned Primitive Methodist, original in his pulpit utterances, but withal a deeply pious man. He has left several relatives behind him: Mrs. Holdsworth, of Christchurch, and the Tresidder family, who have been valuable helpers of the Waddington Church.

In 1879 the Rev. A. G. Jeynes was appointed to fill the vacancy. In consequence of his resignation from our ministry, the Station was without a minister for several months. During this interval the Greendale Society was called upon to sustain a great loss in the death of Mr. George Warren, its society steward. Mr. Warren was born in Suffolk, England, in 1843. Though early connected as a hearer with the Primitive Methodists, he was not converted until the age of about twenty-seven. In 1862 he came out to this Colony, and settled on the plains at Greendale, where by industry and prudence he became proprietor of a good farm. He was first married to the eldest daughter of Mr. G. Rudd, who died leaving him with one child, a son, now grown to manhood's estate and settled on his father's farm, and who is a liberal supporter of our Church. After a long, painful illness, Mr. Warren passed peacefully to rest. He was a generous supporter of the cause of God, was ever ready to help his fellows, and gained the respect and esteem of all who knew him.



GROUP OF LAYMEN

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Early in July the Rev. T. W. Adamson arrived from England by way of New South Wales. The Station had then been without a minister for about six months, and Mr. Adamson received a cordial welcome. The Preachers' Plan had by this time received several additions. Mr. W. Humm, who had taken up his residence on a farm at Waddington about the end of 1878, was placed upon it as a local preacher. Mr. Humm had formerly been a Wesleyan Methodist, but he entered heartily into the work of the Society, and with his family has been a most zealous supporter of the Church ever since. Mr. G. Swinn, of Greendale, and Mr. J. Heighway, of Sheffield, both of whom had been working as exhorters for some months, became preachers on trial in September, 1879, from which position they quickly rose to that of local preachers. Mr. Adamson, unfortunately, had a severe attack of typhoid fever about the commencement of 1880. Grave fears were entertained for his recovery. At this critical period he received invaluable kindness and attention at the hands of Mr. and Mrs. Heighway, who in that and many other ways rendered valuable assistance to the preachers and the Societies.

The District Meeting of 1880 removed Mr. Adamson to the Thames, and appointed the Rev. James Guy to the Station. About the commencement of that year a number of miners from several of the coal districts of England arrived in the Colony. They were induced to come out to New Zealand by the prospect of plentiful and remunerative work at the mines on the West Coast of the Middle Island. On their arrival, they were bitterly disappointed to find that there was no work for them. It was known that there was coal in the hills at Kowai, in the Malvern district, and just about that time a company was formed in Christchurch to develop a mine in that locality. Arrangements were thereupon made to take the men round to that district. It was easy enough to get there from Christchurch, as the railway line was opened through to Springfield, but no adequate provision had been made to house the men and their families. In hastily-erected sod whares and tents they located themselves among the manuka scrub and tussocks near the mine, and commenced their experience in the new land. There were some excellent couples in the party, members of the Primitive, the Wesleyan, and the Methodist New Connexion Churches. Some of them, too, were able local preachers, amongst them Messrs. John Lomas (now of Christchurch), J. Gills (of Denniston), T. Ruck, J. Broadbent, and others. Mr. Guy visited the little mining settlement soon after his arrival on the Station, and established services there.

The first meetings were held in an old sod shed; for seats, the worshippers used planks laid upon lumps of coal and clay pipes; for a pulpit, the preacher stood behind an empty barrel, with a mortar board covered with a newspaper for the book board.

These rude surroundings notwithstanding, the services were seasons of great blessing, and the old-fashioned Methodist hymns were sung with a melody and feeling that reminded an Englishman of the hearty worship of the Primitive Methodism of the Old Land. A considerable interest attached to the services, and the erection of a church was under contemplation; but doubts as to the permanence of the enterprise held back the hands of the workers. In two or three years the mines were closed, and the little

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settlement was deserted, some having returned to England before the works were closed, and the remainder locating themselves in different parts of the Colony. The year spent by Mr. Guy at Greendale was an eventful one in many ways. Through the generosity of Mr. George Rudd, the Station, which up to that time had been supplied by unmarried ministers, was enabled to undertake the responsibility of providing for a married minister. A successful effort at the beginning of the next year paid the furniture bill, and Greendale thenceforth became a married preacher's Station. The debt on the Greendale Church was paid off during the year, and other efforts were made to put the finance of the Station upon a firm basis. Mr. John Lord rendered valuable service as leader in the service of praise at Waddington, a good work which he still continues. While these business arrangements were being carried out successfully, the spiritual work was not forgotten. A Mission was established at Aylesbury, a farming settlement about nine miles from Greendale. The services were held in the public schoolroom, and a Sabbath School was established. The meetings were so much appreciated that some of the settlers drove in their drays journeys of four and five miles to attend them. About this time trade was very much depressed throughout the province. The labour market in Christchurch was glutted with able-bodied men who could not obtain employment. With a view to afford relief, numbers of them were sent by the Government up to the Waimakariri bridge, near Waddington, and set to work upon the earthwork of the railway which was to connect Sheffield with Oxford. The men lived in whares and huts erected amongst the scrub and tussocks on the banks of the river bed. Religious services were established in the open air, amidst their camp, by the minister and local preachers, and earnest efforts were made to lead them to take an interest in practical religion. The various Societies of the Station enjoyed prosperity, and an increase of members was reported at the end of the year.

The Rev. P. W. Jones was appointed to Greendale in 1881, and the Rev. J. Guy was stationed to Auckland II. Towards the close of Mr. Guy's ministry, the name of Mr. John Jebson appeared upon the Preachers' Plan. For some time previous Mr. Jebson had been taking an interest in the Sunday School. He has since passed through the various stages, and has graduated an approved local preacher. He is an earnest, intelligent, reliable man; and is well received in all the pulpits of the Station. He is a zealous worker, and has several times represented his Station at our District Meetings. Mention should also be made in this place of Mr. T. Adkin, the society steward at Waddington, who, with his excellent wife, recently deceased, has long served the Church faithfully. Mr. W. Hannah, now of Denniston, was also a worker at Waddington at this time, and both as a preacher and as one of the singers rendered good service. Mr. E. Hann was also in office as a society steward at Greendale, a position which he continues to hold. Mr. Jones had only been a few days upon the Station when he was called upon to sympathise with one of the adherents of his Church at Greendale, Mrs. C. Gough, who sustained a terrible blow by the loss of her husband in the Tararua disaster. Mr. Gough was proceeding by that ill-fated vessel to Melbourne, en route for England, having joined her at Port Chalmers. On her journey

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round to the Bluff she struck upon the Waipapa reef, on April 29th, 1881, and after many hours of painful suspense parted, and became a total wreck. It was estimated that about 113 of the passengers and crew perished, amongst whom were the Revs. Armitage, Richardson, and Waterhouse, Wesleyan ministers on their way to the General Conference in Australia. Mrs. Gough has been a member of our Church for some years, and with her family takes a deep interest in its welfare.

Shortly before this, Mr. J. Wells, one of the early members of the Greendale Society, a devout, pious man, who for some years prior to coming to New Zealand had resided in South Australia, experienced a great loss in the death of his wife. Mrs. Wells was a good woman, and helped the Church with a ready hand. She had the pleasure of seeing the members of her family brought to Christ in early years. Mr. Jones's appointment was a happy one both for himself and the Station. He laboured most successfully for a period of four years, during which a parsonage was erected at Waddington on the church section. A large number of conversions took place in connection with revival services at Greendale and Waddington—some of which, held in the winter of 1884, were remarkable seasons of blessing and power—and general prosperity was enjoyed. The name of C. Holder appears on the December Plan for 1883 as an auxiliary. Mr. Holder was an Old Country Primitive Methodist local preacher, who, with his wife and family, about this time came out to the Colony. He was a fervent speaker and an ardent worker for the cause of God. Mrs. Holder had in her earlier days been one of our travelling preachers in England. She was a woman of more than ordinary ability, a devout Christian, and her sermons and lectures were much appreciated. She laboured freely in most of the Stations in the province of Canterbury, and merits special mention in these pages for her work's sake. She has since gone to her reward. One of her daughters is married to the Rev. D. J. Murray, Wesleyan Methodist minister, and another is a respected member of the Christchurch Society. In the work of the Station Mr. Jones was ably supported by his worthy wife, who endeared herself to the people by her sympathetic interest in their welfare, and led the women in works of usefulness. Mrs. Jones since that time has used her gift of speech as a local preacher, and has had the joy of leading many to Christ.

In 1885 the Rev. J. Sharp was appointed to Greendale, and Mr. Jones was stationed at Wellington. Soon after his arrival upon the Station Mr. Sharp commenced a Mission at Annat, a small settlement three miles from Waddington by rail, where Mr. J. Gills, Mr. S. and Mrs. Stokes, and Mr. and Mrs. Stockbridge, all of whom were local preachers, had taken up their residence. In the month of July, 1886, services were commenced at Kimberley, which do not appear, however, to have been long continued. In the September following a Sabbath School and religious worship were established at Charing Cross, a country settlement where a large number of roads meet. These services, which were a great convenience to the scattered settlers, have been continued successfully up to the present, and have all along received the hearty support of Mr. M. Smith, the society steward for that locality.

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In 1888 the Rev. P. W. Jones returned to Greendale, and Mr. Sharp was appointed to Dunedin. Mr. and Mrs. Jones, who received a hearty welcome, entered zealously into their labours, and soon had the joy of seeing additions made to the Church. About the end of 1890 and the beginning of 1891 steps were taken by Mr. Jones to mission several settlements beyond the Waimakariri river, and in due time Woodside, View Hill, and Terrace appeared upon the Plan. To assist in this work Mr. W. C. Wood, a local preacher of the Christchurch Station, was employed as a hired local preacher. The meetings were well attended, and the new enterprise promised well; but, unfortunately for its successful development, owing to lack of ministers, Mr. Wood, who had been accepted by the District Meeting as a candidate for the ministry, was removed to South Invercargill, and the Mission was again left to the minister and the local preachers.

Early in 1891 one of the local preachers, Mrs. Caroline Stockbridge, was called home. Mrs. Stockbridge was born in the parish of St. George, Wrockwardine Wood Station, Shropshire, England, in the year 1837. She was converted at the age of twelve years, under the ministry of the Rev. John Petty ^ the historian of Primitive Methodism. She was a zealous convert and not long after commenced to relate her experience in public, and in due course became a local preacher. For thirty years she preached the Gospel in Shropshire and Staffordshire, in England; and in Akaroa, Christchurch, and the Greendale Station in this Colony. She was united in marriage with Mr. Thomas Stockbridge about 1885, and settled at Annat, whereupon she took her share of the work of the Station until her decease on February 18th, 1891. Mrs. Stockbridge was a thorough Primitive Methodist; she knew the venerable Hugh Bourne, and heard him preach. Her views of Gospel truth were clear, and she spoke them, forth with a power and freshness which gained her a ready welcome in all the pulpits throughout the Station.

In 1891 Mr. Jones was stationed at Dunedin, and the Rev G. Clement succeeded him at Greendale. During Mr Clement's ministry of two years, the Mission beyond Waimakariri was discontinued. At Greendale, in the winter of 1892, a mission was held by the Presbyterian, the Baptist, and the Primitive Methodist Churches unitedly, which lasted over six weeks and resulted in the spiritual quickening of the whole neighbourhood. In 1893 Mr_Clement removed to Manawatu, in exchange with the Rev. T. H. Lyon, who is at present in charge of the Station and is doing good work. Other worthy men and women besides those mentioned are labouring zealously in the interests of the Connexion at the present time. J. Rudd, H. Holland, W T Mills, M. Lee, and others, though later in time, are rising to positions of usefulness. With its staff of tried officials and its band of loyal members the Station has a good future before it.

V.—GERALDINE STATION.

The town of Geraldine is situated in the southern portion of the province of Canterbury, in the midst of a fertile tract of country well wooded, and covered with

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beautiful streams It lies back several miles from the railway in the direction of the mountains, and is distant from Christchurch about eighty-five miles. Primitive Methodism was established at Geraldine in 1870, during the early settlement of those portions of the plains by some earnest Primitive Methodists, who had taken up their residence there, assisted by the preachers from Timaru, some thirty miles distant. For several quarters it had its own Plan but on the appointment of the Rev. J. Sharp to that portion of the Christchurch Mission in 1876, was connected with Ashburton. In 1879 it was given a separate status as a branch; and on the Plan for the December quarter of that year we find Geraldine and Temuka on the list of places preached at; and at the head of the list of preachers a blank left for the name of the minister while the local preachers were: Messrs J. Huffey, C. E Sherratt, A. Sherratt, and William King (on trial). Towards the end of the year the Rev. Thomas Sadler came out from England to the Colony, and was appointed by the executive as the first minister to the Geraldine branch. Mr. Sadler found a great indifference to spiritual things throughout the community, and much Sabbath breaking. The arrival of the minister gave a stimulus to the work, and within a few weeks services were commenced in the temperance hall at Temuka. Orari and Waihi Bush were also missioned shortly afterwards. The branch was placed upon the list of Mission Stations in 1880, and thenceforth commenced a separate career.

In 1881 Mr. Sadler was appointed to Manawatu, and the Rev. J. H. Luke was stationed at Geraldine. Shortly after Mr. Luke's arrival steps were taken to secure a section of land at Temuka for a church. The first services in that township were held in a sod where; after their removal to the hall the little Society had grown in numbers, and it was now felt that the time had come to arise and build. The minister led the people on with much enthusiasm, and on the 11th of December the little sanctuary was opened for worship. Mr. Luke was an ardent worker. He had witnessed several conversions, but his heart yearned for a revival. In his report to the "New Zealand Primitive Methodist," of January, 1882, he wrote:

“We sometimes hear those say who come from the Old Country, that at Home, to have no conversions after a preaching service is quite a rare exception, but in New Zealand it seems to be almost the rule. Why is this difference? How is it that we cannot have similar results in New Zealand? Is it that God's servants do not preach so faithfully? Is it that the Gospel has lost its power? Is it that the Church does not need conversions? No! it is to be feared that the Church is not faithful enough. It does not take a firm hold of the promise which says, 'Ask and ye shall receive.' Would that we had the faith of Abraham; then the Church would be quickened, sinners saved, and God's name abundantly glorified.”

Had God been pleased to spare James Luke to us, we should have had in him a devoted minister. The seeds of consumption, which were so soon to make great gaps in the home circle at Wellington, began to develop in him, his health broke down, and he left his Station to go home and die.

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The District Meeting of 1883 appointed Mr. William B. Hayes, a young man who had been employed as a circuit missionary in Dunedin, to fill up the vacancy caused by the breakdown in Mr. Luke's health. The missionary found upon his arrival that the church at Geraldine had been closed for two months, and that the Society had become disorganised. The Rev. J. Sharp, who was then stationed at Timaru, lent a helping hand, the Society was reorganised, sinners were converted, and a better-condition of things was brought about. In 1884 Mr. Henry Clarke, a young man who had been connected with our Church in Dunedin, and who had been accepted as a candidate for the ministry, was placed in charge of the Mission. Mr. Clarke laboured with earnestness and considerable success until 1886 when he was appointed to Manawatu. The Rev. J. Boothroyd succeeded him, and laboured zealously for one year. In 1887 the Rev. W. J. Dean was appointed to the Station, and laboured as his strength would permit for two years. At the District Meeting of 1889 he applied to be superannuated; his application was granted, and he removed to Wellington.

REV. WILLIAM JOHN DEAN.

Mr. Dean was born at Burghill, near the city of Hereford, England, on January 30th, 1826. He owes his first religious impressions to the instructions and prayers of a godly mother who died when he was quite young. He was converted at Ludlow, Salop, in 1844, chiefly through the agency of a companion, the Rev. J. Crump, now Wesleyan supernumerary minister in this Colony. He laboured as a local preacher amongst the Wesleyans in the Ludlow Station, and during that period was permitted to take part in some extensive revivals. Early in 1849 Mr. Dean united with the Primitive Methodist Church in Ludlow, which was taking a prominent part in the evangelistic work carried on in that part of the kingdom, and in December of the same year, through the advice of the late Revs. S. Tillotson and J. D. Whittaker, he entered upon the work of the ministry, being engaged for two years and six months upon the Ludlow Station,, which then consisted of six branches, with seven ministers and upwards of two hundred local preachers. He afterwards laboured successively at Stafford and Wrockwardine Wood. Whilst on the latter Station, in response to an appeal from the General Missionary Committee, he accepted an appointment as a missionary to Canada; and in March, 1854, accompanied by Revs. W. and J. Stephenson, sailed for that rising and magnificent Dominion. In Canada he travelled on the Brampton, Walpole and Grand River, Woodstock, and Walsingham Stations. At that time a great deal of the Canadian missionary's work was of a pioneer character, accompanied with many hardships and inconveniences. In this work Mr. Dean gladly took his share, but his health failing, he was advised to return to England.. There he laboured at Gravesend, Aveley, and the Isle of Wight, and in the latter place was permitted to witness some very gracious revivals of religion. In 1860, at the request of the-Missionary Committee, he embarked for New South Wales, in. which colony he laboured on the Newcastle Station, commencing and conducting services at those places, which now constitute the Newcastle, Burwood, and Wallsend Stations. He then re-moved to South Australia, to take the place of his old friend, Rev. J. D. Whittaker,

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who through failure of health had been removed to Wellington, in this Colony. After three years' of prosperous work at Mount Barker, during which large increases had been made to the membership of the Churches, Mr. Dean, for domestic reasons, sought a change to a more temperate climate, and was appointed by the Conference of 1867 to New Zealand; where he has laboured on the Auckland, Wellington, Invercargill, Timaru, and Geraldine Stations respectively. After four years at Invercargill, owing to chronic rheumatism, from which he suffered, he sought superannuation, and took up his residence in Wellington. There he was appointed to establish a Connexional Book Depot, to edit the "New Zealand Primitive Methodist," a quarterly periodical, and to act as District Secretary. These duties he discharged for seven years, until he again offered himself for the active work of the ministry. Since his superannuation, Mr. Dean has lived in comparative retirement in Wellington, his physical condition preventing him from rendering much active service. For two periods, during the absence of the Rev. J. Nixon from Wellington, Mr. Dean rendered valuable service in assisting to supply the pulpits; he also still takes an occasional appointment, but the weight of years is now upon him, and his work is well-nigh done. For thirty-eight years Mrs. Dean has been a willing and energetic co-worker with him in the various Stations to which he has been appointed; and, although having the care of a large family, has laboured in an unobtrusive but effective way to assist him in his work. She is remembered with respect by the people amongst whom her lot has been cast, and by the many ministers and others who have shared the hospitality of her home.

In 1889 the Rev. G. Clement was appointed to succeed Mr. Dean. Under his labours the Station enjoyed two years' of quiet progress, additions were made to the membership of the Societies, and general prosperity was realised. In 1891 the Rev. W. C. Wood succeeded Mr. Clement. He remained one year, during which a considerable interest was awakened in the work of the Church at Temuka, where a number of conversions took place amongst the young people. Steps were also taken to give our Connexion a better footing in that town. An excellent site for a new church was secured, and preparations were made for the erection of a larger and more commodious building. In 1892 Mr. Wood was appointed to Wellington, and the Rev. W. Woollass took his place. Mr. Woollass took up the work of church building at Temuka. Wet weather somewhat retarded operations, but in due course the building was completed, and opened for worship on December 8th. With the erection of the church at Temuka the hopes of the people rose high. At the District Meeting held in January of the present year, application was made for a young minister to reside in their midst. There were no ministers available, but one was put down to be obtained from England. The District Meeting appointed the Rev. W. C. Woodward to the superintendency of the Station, and placed Mr. Woollass at South Invercargill. The Rev. J. R. Hindes, who has recently arrived from England, has been appointed by the executive to the Station, as colleague to Mr. Woodward.

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Among those who have rendered useful service from the commencement of Primitive Methodism in Geraldine are the brothers Sherratt, who in the service of praise and in other ways have come prominently forward. They have also several times represented their Stations in our District Meetings.

VI.—WAIMATE AND OAMAKU STATION.

The earliest information we possess about the establishment of Primitive Methodism in Waimate is a brief notice in the "New Zealand Primitive Methodist Messenger" for January, 1876, which states: "Our people in this rising little township have formed themselves into a Society, and are holding meetings for praise and prayer. They desire the services of a minister, and to be constituted, in connection with Oamaru, a separate Station." Waimate was then struggling into existence as a small inland township on the South Canterbury plains, at the foot of the hills, not quite midway between Timaru and Oamaru; which are distant from Studholme Junction (where the branch line to Waimate leaves the main trunk line) twenty-four and twenty-eight miles respectively. Five miles from Studholme lies Waimate, in those days consisting of a few houses and stores, surrounded by the tussock-covered plain, which was rapidly being brought under cultivation; while behind were the hills covered with bush, which not only furnished the pioneer settlers with timber for their dwellings, but also found employment for a number of hands in a trade in timber, which was carried on with the adjacent settlements. In later years an extensive fire swept over the hills, which destroyed the bush, and thenceforth the townsfolk had to depend upon agriculture for their subsistence. Since those early days Waimate has developed into a pretty country town, which at the last census contained a population of 1,379 persons.

The pioneer Primitive Methodists in Waimate carried on their services, with occasional assistance from Timaru, and gathered round them a band of warm-hearted people. The first notice we have of them in the official records of the Church is at the District Meeting of 1876, when their request was granted, and among the new Stations formed that year appears the name of Waimate and Oamaru, with minister to be obtained. Nine months afterward the members of the little Society were reported as holding their own. They had a fair congregation, a school of over fifty children, and had purchased an excellent site of land for a church. Prayer meetings were held in the house of Mrs. Goldsmith, an estimable woman, who gave her heart and her hand freely to the work of God. Amongst those who supported the services in the early days were: Messrs. G. Fow, W. Smith G. Bishop, J. Hiron, B. Berry, E. W. Hall, W. Dumper, Wheeled James, Mines, Arnold, Bailey, and Mann. Early in 1877 Mr. W. H. Puddicombe, with his family, removed from Dunedin to Waimate. Mr. Puddicombe was an energetic man, an earnest speaker, and his arrival greatly strengthened the hands of the workers. A revival broke out, during which a large number of persons professed conversion.

The first Quarterly Meeting of the Station was held on June 25th, 1877. At that meeting the committee was reorganised and a Plan of appointments was prepared.

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There were then forty-one members in Society. Later on Mr. Puddicombe was called out as a hired local preacher: his labours were much blessed, and at the prayer meetings held in Mrs. Goldsmith's house many persons professed to find salvation. At the second Quarterly Meeting, held on September 3rd, an increase of fourteen members was reported. The Station Plan for the succeeding quarter contains the names of the following preachers: W. H. Puddicombe, W. Dumper, E. Hunt, E. W. Hall, G. Fow, and E. Goldsmith; while in addition to those already mentioned as taking an interest in the work of those days, were: C. Wheeler E. Pinnell, and A. Doel. Oamaru was placed at the head of the Plan without services, and at Waimate the meetings were held in the temperance hall. Mr. E. W. Hall was the superintendent, of the Sunday School, and also station steward. Mr. Hall, whom his fellow-members thus delighted to honour, had come out from England a few years before, during the residence of the Rev. R. Ward in Christchurch. He had been a member of the Connexion at Home, and on his arrival in the Colony waited upon the minister and introduced himself as a Primitive Methodist. He was heartily welcomed, and at once became interested in the Missions then being established in the different settlements throughout the province. The Waimate members quickly found out his worth, and gave him the highest offices in their Church. Mr. Hall proved himself to be an earnest preacher of the Gospel. In after years his business took him throughout the Colony, and he is well known and highly respected on all our Stations. His liberality, both public and private, is well worthy of imitation. His present home is Christchurch, where he still labours most zealously in the interests of the Connexion, of which he has all along been one of the most loyal supporters.

The little Society continued to prosper, and in the second week of October extended its operations to the town of Oamaru, in North Otago. The Mission was commenced by Mr. Puddicombe, who was successful in forming a Society there. Amongst the earliest official members were: Messrs. R. Amies, V. Bond, H. Wilson, J. Kear, S. Rusbatch, and H. Constantine. The Waitaki Hall, in Thames Street, was rented shortly afterwards, and the services were supplied by the preachers from Waimate, and R. Amies from Kakanui. At the December Quarterly Meeting following, fourteen members were reported, and the prospects of the Society were considered so good that the District Meeting was requested to place a minister at Oamaru at once, his support being guaranteed.

A Camp Meeting was held at Waimate on Sunday, February 17th, 1878, on the church section. Such meetings appear to have been a novelty in those days in that part of the Colony. Friends went from Oamaru and Timaru to see what a Primitive Methodist Camp Meeting was like. The preaching throughout the day was accompanied with power, and the love feast at night was a season of great blessing; many old colonists, who were somewhat prejudiced against Camp Meetings and open-air preaching, were completely won over, and much good was done.

Amongst the workers about this time appear the names of Messrs. D. R. Buckingham, W. Grant, C. Dumper, A. Gray, and J. Oliver.

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On October 8th, 1878, the Rev. Charles E. Barley and Mrs. Barley arrived at Oamaru, from England, to take charge of the Mission. The minister and his wife were heartily received, and their advent was the signal for aggressive effort. About the end of the year preaching services were commenced at South Oamaru. At the District Meeting of 1879, the name of the Station was altered to Oamaru, with Mr. Barley for its minister; and Waimate was made a branch, for which a minister was to be obtained, Mr. Barley meanwhile visiting it once a month. The services at Oamaru were afterwards held in the Court-house for several months, as the Waitaki Hall was required for office purposes. Meanwhile, steps were taken to secure a site for a church. A section of land was purchased at the corner of Reed Street, on which stood a small stone house. There the minister took up his residence. Foundation services were held on the 16th of February, 1880, in the presence of a large gathering of people, and the building was duly completed and opened for worship later on in the year. A small Sabbath School, which had been established, was transferred to the new church, and the work was crowned with a measure of success.

On June 26th the Oamaru Society lost by death James T. Hughes, one of its pioneer members. Mr. Hughes was brought up in the Episcopal Church in England, but when fifteen years of age made choice of the Methodist Church, in fellowship with some section of which he remained until his death. He was attracted to New Zealand by the Nelson gold diggings. About the year 1860 he went to Oamaru, and became one of its first settlers. Soon after Mr. Barley's arrival he joined our Church, of which he remained a zealous member. He passed peacefully home at the age of sixty-five.

In 1881 Mr. Barley was appointed to Dunedin II. Station. During his residence in Oamaru he gained the respect of many by his cheerful and sociable manners, and by the earnest way in which he laboured for the good of his Church. In all the pioneer work of the Connexion he was cheerfully and efficiently assisted by his excellent wife.

For some months during Mr. Barley's ministry Mr. John Staples, who had formerly been a hired local preacher at Greendale, laboured on the Waimate branch, and the Society there continued to prosper. By the month of October they reported the foundation services of their new church.

The Rev. James Clover succeeded Mr. Barley at Oamaru, and Waimate was left without ministerial supply, save an occasional visit paid by Mr. Clover. Nevertheless, both places continued to prosper, and at the end of the year an increase of members was reported. At Waimate, also, the trustees, by a special effort, paid off a portion of their trust debt, whilst the services of the local preacher were so much appreciated that the church was nearly filled with worshippers, and from thirty to forty persons attended the Sunday morning class meeting. The year 1882 was one of diligent labour, and was not without success. On Sunday, November 19th, Mrs. Judge Ward, of Timaru, conducted two services at Oamaru. The interest was so great that she remained and addressed meetings on the Monday and Tuesday following. These

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addresses resulted in the restoration and conversion of about thirty persons. Mr. Clover brought a successful ministry to a close in 1883. During his stay he successfully remissioned South Oamaru, and laid the foundations for a permanent Society; the Station also enjoyed spiritual and financial prosperity.

The Rev. T. Sadler succeeded Mr. Clover. Mr. Sadler entered heartily into the plans of his predecessor. Open-air services were held regularly, in which he met with considerable opposition, but the blessing of the Lord was upon the workers. By the end of the year he was able to report a number of genuine conversions, and a hopeful spirit amongst the people. During 1884 a small church was erected at South Oamaru, which gave stability to the Society in that district. The workers of the Mission at that time were: Messrs. A. R. Amies, C. Matthews, J. Olds, J. Olds, Junr., W. Pygall, S. Rusbatch, H. Wilson, A. Baker, C. Adams, and W7. H. Frith.

At the District Meeting of 1884 Mr. Robert Freeman, of Dunedin, was appointed to Waimate as a candidate for our ministry. Mr. Freeman was a young man who for some years had been a member of our Dundas Street Church. He was a man of high principles, and had been a very useful worker in the Station. For a year he laboured with zeal, and secured the confidence of the people. At the end of that time he was appointed to Oamaru, and Waimate was again left to its own resources. In 1886 he withdrew from the position of a candidate for our ministry, and settled down in secular life. Eventually he died from typhoid fever. He was a good man, and won the respect of the people in the midst of whom he lived for his personal worth. Mr. T. H. Lyon, of Auckland, was appointed by the District Meeting to supply Oamaru as a hired local preacher. This he did with so much acceptance, that he was received as a ministerial probationer in 1887, and appointed to the Thames Station. The Rev. Jesse Boothroyd was then placed at Oamaru. The Station had the benefit of his labour for one year, at the end of which he was removed to Ashburton, and Mr. T. E. Jones who had been in charge of Timaru as a hired local preacher, was appointed to succeed him. Mr. Jones took his departure to Australia early in 1888, and Oamaru was left without a minister. Meanwhile the local preachers kept the pulpits supplied with such help as they could command. Waimate received a quarterly visit from the Timaru minister. For the next two years, as there were no ministers available, it was arranged for the Geraldine and Timaru ministers to visit Oamaru occasionally, and for similar assistance to be rendered to the Church at Waimate. This arrangement was highly unsatisfactory to the Connexional authorities, but as there was a lack of ministers no other could be made. To the honour of the members at both places, be it said that they remained loyal to the Connexion, and did their best to keep the Societies together until a preacher could be sent them.

During this interval death invaded the faithful band of workers, and took James Olds from their midst. Mr. Olds was a Cornishman, born near Land's End, in 1832. He was converted at the age of twenty-nine, and became a member of the United Methodist Free Church. In 1878 he came out to New Zealand, and took up his residence in Oamaru. The late Rev. C. R. Barley was then conducting services in the Court-house.

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Mr. Olds soon united himself with the infant Church, and became a diligent helper. As a local preacher he was always well received. On the erection of the South Oamaru Church he became a trustee. He was also fully occupied in other branches of Christian enter-prise. On Wednesday, August 26th, 1891, he fell asleep, leaving a family of eight to follow him home.

The District Meeting of 1892 re-arranged the Station as Waimate and Oamaru, and appointed Mr. W. Harris circuit missionary, to take charge. Mr. Harris took up his residence in Waimate, and under his earnest labours and judicious management a more prosperous career opened up to the Churches. A ten days' mission, conducted by Mrs. Wright, of Wellington, resulted in the conversion of sinners, and in much blessing to the Society at Waimate. Mr. Harris is still upon the Station. He has had the satisfaction already of reaping the fruits of his ministry. Several years ago the church at Reed Street, Oamaru, was disposed of by our authorities; there are now, however, the churches at Waimate and South Oamaru as centres of work. The effects of the discouragements caused through lack of ministers are passing away, and it is to be devoutly hoped that ere long the Societies will regain their earlier vigour and prosperity.

CHAPTER V.—OTAGO.



DUNEDIN

In the year 1844 the agents of the New Zealand Company purchased 400,000 acres of land from the natives of Otakau, on the East Coast of the southern portion of the Middle Island, for the purpose of establishing a Free Church of Scotland settlement in the Colony. Two years before, the Free Church had been brought into existence by the disruption, and some of its sturdy supporters sought in the new land that freedom of action which had been so heroically purchased in their own. It was not, however, until the year 1848 that the first settlers arrived from Greenock, under the leadership of Captain Cargill, a veteran soldier. The ships by which they came anchored in a sheltered bay in the Otakau Peninsula (now Otago), which was named Port Chalmers. The settlement was formed at the head of the inlet about nine miles above the port, and named Dunedin. The country around is hilly and broken, but inland there are extensive plains of fertile land. The first settlers had a struggle for some years, owing to the difficulty of obtaining employment and a subsistence until the land was cleared and crops were raised. The site on which the city of Dunedin stands has undergone great changes since those early days. Then the land was very much broken; there was a steep hill in the middle, with deep gullies on either side, while what is now South Dunedin was a flat, unwholesome swamp, difficult to cross except in dry weather. There were no roads, and the dray tracks followed the natural features of the country. The settlement was in this condition when, in 1856, the discovery of gold at Mataura, and, in 1860-61, immense finds of the precious metal in the Molyneux and other places, brought thousands of diggers over from the Victorian goldfields. The old

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settlers viewed with some misgiving the advent of the diggers, with their push and energy and their vices, while the newcomers had little patience with the slow-going, old identities. The population became sharply divided into "the old identities" and "the new iniquity." The newcomers soon took the organisation of the place into their own hands, and Victorian enterprise made its influence felt. The hills were cut down and streets laid out, which were soon filled with shops and warehouses. A complete change came over the scene. The former quiet was disturbed by the hum of business, in the daytime and the sounds of revelry at night; the Sabbath day was frequently profaned, and scenes were enacted which shocked the moral sense of the old settlers. The Provincial Council caught the excitement of the general prosperity; large revenues poured into the treasury from the sale of lands and the goldfields, and politicians even talked of making Otago an independent state. Evil times were at hand, however; the gold fell off seriously, wool declined in value, and the pastoral industry was reduced to a low ebb. From 1868 to 1870-71 the province passed through a period of great depression. The public works policy, which brought about such a return of prosperity through-out the Colony from 1870 to 1879, helped Dunedin marvellously. The population (with suburbs) reached 45,000 souls. Railway communication with Invercargill and Christchurch gave an impetus to business. The sum of £680,000 was spent upon harbour works, with a view to take the shipping up from Port Chalmers to Dunedin, but the success of the scheme is as yet doubtful. The site of the city is well chosen: the hills form a half-circle behind it, while on the east side stretch the sands of the Ocean Beach, on which the waves of the Pacific break in lines of foam. Dunedin possesses many fine buildings and churches, which compare favourably with those of the Old Land. It is the seat of a university, and may be regarded as the intellectual centre of the Colony. The climate of Dunedin is somewhat boisterous, but bracing; the scenery around the city is magnificent; the bush-clad hills are intersected with valleys, beyond which other ranges swell away into the distance. A large suburban population is located upon the hills overlooking the city, for whose convenience a system of wire tramways was introduced some years ago, which is noted as being the first this side of the line. The population of Dunedin and suburbs at the last census numbered 48,565.

It was somewhat late in the history of the province before Primitive Methodism obtained a footing. In 1857 one of our early missionaries, Rev. Joshua Smith, touched at the port and preached to the Maoris, but he passed on to the north, and it was not until eighteen years afterwards that a Primitive Methodist minister broke ground in Dunedin for the Connexion.

I.—DUNEDIN STATION.

The British Conference of 1874, which was held in the ancient town of Hull, Yorkshire, appointed the late Rev. Samuel Antliff, D.D., Conferential Deputation to the Primitive Methodist Churches of Canada and Australasia. About this period a few Primitive Methodists from England, and a number of persons who were friendly to the Connexion, settled in Dunedin and suburbs, and expressed a desire to the Church authorities that the city should be missioned by our people. In due course Dr. Antliff

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arrived in the Colony. Primitive Methodism had meanwhile been established at Invercargill, and the Rev. W. J. Dean was in residence there as the minister. Arrangements were accordingly made that Dr. Antliff and Mr. Dean should visit Dunedin, and take steps to establish a Church in the city. On Tuesday, January 19th, 1875, a meeting was held in the residence of Mr. R. R. Clark, in London Street, when a Society was formed of fifteen members, with R. R. Clark as class-leader, Henry Ward as his assistant, and James Taylor as secretary and treasurer. The following morning Dr. Antliff took his farewell, and embarked on board the s.s. Tararua, for Melbourne.

The members of the little Society, with commendable zeal, secured the Argyle Hall, in MacLaggan Street, in which to hold the services. The first class meeting was held there on Sunday morning, January 31st, and Mr. James Taylor preached at Pine Hill and in the hall the same day. The power felt in the class meeting and services, and the interest taken by the people, soon convinced the friends that the movement was of God. Such was the success realised, that on March 17th the Society leased the large temperance hall in Moray Place for twelve months. In April following the Rev. J. Ward, of Timaru, paid a visit to the Society. He preached on Sunday 14th, and several sinners were converted. He also organised a choir, with Mr. Wynn as organist, and Mr. Turley conductor. All along the years since then Mr. Turley has been a loyal worker. He now resides at Caversham, and is one of the pillars of our Kew Church. The Sabbath morning services consisted in those days of a class meeting at ten, after which a Bible-class was conducted by Mr. Stewart Eraser. Shortly afterwards preaching services were established on Sunday evenings. The Revs. W. J. Dean and B. J. Westbrooke also visited Dunedin, and by sermons and lectures strengthened the friends in the work so happily begun. With Mr. Dean's assistance the first Quarterly Meeting was held, and the foundations of a plan of operations were laid. It would appear that steps had been taken to secure a minister from England, for a report of the Society at this period states that the members were "still anxiously waiting news from England in regard to a minister." The first printed Plan, for October, November, and December, 1875, shows that services were held at the following places: on Sundays, in the temperance hall; and on week evenings, at London Street, Stuart Street, and Caver-sham. The preachers were: E. W. U'Ren, R. R. Clarke, J. Taylor, R. Grimmer, H. Ward, J. King, G. Fidler, and J. Clay; and the station committee was composed of these, together with Messrs. Dyson, Herring, and Hunter. Three months afterwards Mr. W. H. Puddicombe joined the little band of preachers. About this time a Sunday School was established, which soon numbered over thirty scholars. The congregations at the week-evening meetings also increased so greatly that the cottages in which they had been held proved too small, and a hall was rented to accommodate the people. The hearty fellowship of the class meeting, and the homely, earnest prayer meeting, evidently met a distinct want in the religious experience of many people, and the work continued to prosper. During the months that the Mission was without ministerial oversight, all liabilities were honourably met, and the sum of £102 was collected ready for use when a minister should arrive.

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The visits paid by the Rev. J. Ward were of great service to the Society; his sanguine temperament and affable manner, together with his zeal and enthusiasm, won the goodwill of the members, and at the end of the year they forwarded him a very hearty invitation to become their minister. The District Meeting of 1876 ratified the invitation, and appointed him as the first minister of the Dunedin Station. Mr. Ward's first Sunday was a red-letter day for the Church; the congregations were good, the offerings liberal, and, best of all, several souls were converted to God. A venerable minister of our Connexion said on one occasion, when addressing a newly-formed congregation, "Friends, get somebody converted, and then others will come to see how it is done." The results of that first Sabbath proved the truth of his words. The congregations continued to increase, the various organisations of the Church were brought into operation, and soon the united energies of preachers and people were rewarded with success. An earnest band of men gathered round the leaders and helped them in their noble work. Such names as Messrs. Beck, Davie, Love, Barclay, Judd, Shingleton, W. and J. King, Pope, Howorth, Turley, Kinnard, Moss, etc., are found among the early records of the Church. Death has since made inroads upon this band: Messrs. Pope and Shingleton have taken their places in the Church above, having passed away some years ago somewhat suddenly, but surely and safely. About this time W. Bacon and E. W. U'Ren came prominently forward—men whose presence and influence had much to do in moulding the character of the Station in after years.

Amongst the early converts of Mr. Ward was a young man (Mr. Philip Needham Hunter) who gave himself with much energy to the work of the Church. Signs of public usefulness showed themselves in him about this time. He was recommended for the ministry, and ultimately went to England to pursue his studies at our Theological Institute at Sunderland. He afterwards came out to Victoria, where he laboured successfully, and honourably completed his probation. He returned to this Colony in 1883, and served the Church with much acceptance in Wellington. Although he is in another colony now, and in the ministry of another denomination, yet the Dunedin Station may feel honoured that, under God, it was the agent in bringing him forward into the work of Christ, and in introducing him to the grand sphere of usefulness presented by the Christian ministry.

Soon after Mr. Ward's arrival a Mission was commenced at Caversham, which resulted in the formation of a Society of twelve members. Later on, a section of land was purchased at Kew, a rising suburb about two miles from the city, on which a church was built, and opened for worship on November 12th, 1876. This was the first building erected in the Station. It has been enlarged and improved since, and is still a centre of earnest Christian work. When the year came to its close the Station reported a good staff of local preachers, a membership of 104, being an increase of sixty-seven for the year, one new church opened, Sunday Schools and congregations in a prosperous condition, and it requested the services of another minister in order to further expand its borders.

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It was about till time that Mr. and Mrs. Kennard, of the Kew Church, were brought to God. They were convicted of sin simultaneously, and rose at three o'clock one morning to plead the promises of God together. They believed on Christ, and soon experienced the joy of His salvation. Not long ago a stranger accosted the Rev. J. Ward, and said, "Let me shake your hand; you are my spiritual grandfather. You were the means of the conversion of R. Kennard, and he was the means of mine, so we are related." Such relationships as this we could wish multiplied a thousandfold.

During the year 1877 the work of the Churches continued to prosper. Special attention was given to North Dunedin, in which direction population was beginning to spread over the hills and up the Northeast Valley. Rooms were rented in Great King Street, in which to hold prayer meetings and other religious services, and land was selected for a church site. For several months the late Mr. John Staples was employed as a hired local preacher. Much of his time was devoted to pastoral work, chiefly at Kew and North Dunedin. Mr. W. H. Puddicombe, who possessed good natural abilities, made himself very useful in Dunedin, as well as at Waimate, whither he shortly after removed; and in New South Wales, where he has now resided for some years, he is still doing good work for the Connexion as a local preacher and an official.

The District Meeting of 1878, held in Auckland, approved most of the projects presented to it from Dunedin, and the delegates returned with earnest, prayerful resolves to carry out . as far as practicable the different schemes of church extension which had been under consideration. The plan of operations was: A central church in the city, another at North Dunedin, with a branch church beyond it in the North-east Valley, in addition to the one already erected at Kew, the other extreme of the city; and for two of these churches land had been secured at Lower York Place and Dundas Street.

The arrival of the Rev. James Guy from England in the July following, in response to the request made to the Home authorities, gave fresh impetus to the work. Mr. Guy is the youngest son of the late Rev. John Guy, one of the early Primitive Methodist preachers who aided in establishing Primitive Methodism in some of the eastern counties of England, half a century ago, and joined, too, in that great battle for religious freedom fought out so nobly by the pioneers of our Church. In common with many others, he suffered imprisonment for the Gospel's sake, being locked up in prison in the city of Canterbury for preaching in the open air. Mr. Guy came out as a fourth year probationer, and was welcomed very heartily by the people.

Almost immediately after his arrival the large drill shed, just beyond the Water of Leith Bridge, at North Dunedin, was rented for Sabbath worship. There a good congregation was soon gathered, and sinners were converted.

Early in October, the Rev. C. E. Barley and his wife, from England; *en route* for Oamaru, arrived at Dunedin. He remained one Sunday, and preached in the city. The congregations in the drill shed meanwhile continued to increase, and tenders were called for the erection of a church. The foundation service was held on Christmas Day,

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1878. The trustees of the property were Henry Ward, George Worsdell, John King, William King, James Smith, Charles Judd, George Fidler, John William Judd, Samuel Shingleton, Robert Millar, and Richard Pope; some of whom have been already mentioned amongst the early workers of the Mission in Dunedin. Of the rest, the family of Mr. Worsdell rendered great service for several years in connection with the service of praise; John King has been a useful local preacher, class-leader, and a pillar of the Church at Ravensbourne; C. Judd was class-leader, G. Fidler treasurer, J. W. Judd society steward, R. Millar assistant steward, and S. Shingleton church steward, at North Dunedin; Richard Pope steward at Ravensbourne, and W. King local preacher. By April, 1879, the building was ready for opening. It is a neat brick structure, with considerable space for enlargement, and the cost of the undertaking, including land, was £1,200. The transfer of the congregation to the new sanctuary was not only the occasion of great rejoicing, it was also the means of creating a very deep interest in the work of God. Each Sabbath the worshippers filled the building, and on week nights it was no uncommon thing to see the church nearly three-parts full. The Sunday School also nourished. A fine class of young women gathered round Mrs. Guy as their teacher, and many of them became useful workers in the Church. During the winter, a gracious revival visited the Society, in which large numbers of young people, as well as adults, professed conversion. Some of these remain with us to-day, others became captains in the Salvation Army, among them Alfred Wilkinson and the Misses Westlake, Worsdell, Herdman, and others.

The temperance hall in Moray Place was still retained as a centre, and real evangelistic work was done there. Bands of young men went about the streets on Sunday evenings before the services, and invited in those whom they found walking aimlessly about. In this way many men—sailors and others—came under the sound of the Gospel, and numbers of them found Christ. To all the spiritual work of the Church Mr. David G. Ford, who had recently joined the Society, and who was an earnest evangelical Christian, with others, gave his most cordial support. For a number of years Mr. Ford continued to labour zealously as leader of the Young Christians' Band and local preacher, as well as in connection with the Sabbath School.

Hitherto the general prosperity of the Colony, and of the city of Dunedin in particular, had fostered and encouraged these aggressive efforts, but when business began to decline, and employment became scarce, it was seen that prudence was needed as well as enthusiasm. About this period several financial ventures were entered upon which did not fulfil the expectations of the friends, and the influence of these somewhat retarded spiritual progress.

Two projects now came up for consideration—the erection of the long-talked-of central church, and the division of the Station. The latter was given effect to by the District Meeting of 1880, and the former was consummated on March 21st of the same year, when St. John's Church was opened for public worship. The Rev. J. Ward remained as superintendent of Dunedin I. Station, which included the new church at York Place, Kew, and Kensington; the Rev. George Smith was appointed minister of

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Dunedin II., which comprised Dundas Street Church, Ravensbourne, and Sunnysdale, where a small church had recently been erected. Strenuous efforts were made, both by the minister and people, to place the central Church in easy circumstances, but the success did not prove commensurate with the undertaking, and the building was opened with a debt of £1,400. Messrs. J. Taylor, G. Howorth, G. R. Davie, D. G. Ford, Clyde, Kelly, and Love, were heroic in their labours in connection with the Society at this time, together with the ladies, led on by Mrs. Ward; and by attention to Sabbath School work, the formation of praying bands and visiting companies (both male and female), laid themselves out to strengthen and build up the cause which lay so near their hearts.

In connection with the Dundas Street Church, Messrs. Fidler, Flinders, Millar, Coppin, Stokes, Allen, Masters, Worsdell, and others, were exceedingly zealous; and in school and general Christian work co-operated most heartily with their minister, whose health was far from robust, but whose piety and ability made a deep impression on the Church and congregation.

During this time the Ravensbourne Society showed considerable activity. The services had been held up till now in the house of Mr. John King; the cottage, however, becoming too small, the members determined to erect a house of prayer. Land was secured in a good position on the hill, and a small brick church was erected at a cost of £170. When opened there was a debt of £129 upon it; however, as several local preachers of ripe experience and some staunch members resided there, the debt rested lightly upon their shoulders, and more attention was given to spiritual things.

Mr. Smith endeared himself to the hearts of the people, and great regret was expressed when, at the end of his first year upon the Station, he resolved to leave the Colony and take a Circuit in England. His appointment at Home was but brief. On his return to New South Wales he met with an accident, and his life was quickly taken away. A man of remarkable piety and gifts, George Smith was stricken down in early manhood, but not before he had given his fellows a glimpse of the majesty and beauty of the Christian life. His discourses were rich and weighty, yet easily understood by the people; they were the outcome of a ripe experience, and under the interest of speaking the Gospel he loved so well his face shone as with the light of God. He was such a man, take him all in all, as we shall not soon look upon again.

The first five years of the history of our Connexion in Dunedin have been called "the years of plenty," but the churches had scarcely been erected when the famine of a general depression came upon the city, which was felt by the Churches. The anxiety over questions of finance operated against aggressive spiritual work. Heroic efforts were made to keep finances satisfactory, but without avail, and in 1881 both Stations became dependent, and were placed upon the Missions. The Rev. W. S. Potter succeeded Mr. Ward as superintendent of Dunedin I., and the late Rev. C. E. Barley took charge of the second Station in 1881. Both ministers went hopefully to their appointed spheres, and with skill and earnestness devoted themselves to the tasks

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before them. Their powers were fully taxed, but they laboured on till the end of the year, cheered by occasional conversions.

During this year missionary operations were commenced on the Peninsula, at Sandy Mount and Highcliffe, by the preachers of the second Station; and towards the close Mr. W. B. Hayes one of the local preachers, was employed as a hired local preacher to take charge of the Mission, so as to free the minister for work in the city. Good congregations were gathered at the different centres of settlement, and much interest was evoked in practical religion.

On August 27th of the same year Mr. Robert U'Ren, one of the early members of the St. John's Society, went home. Mr. U'Ren, who was born in Devonshire in 1849, and was brought up amongst the Bible Christians, joined our Church shortly after the advent of the Rev. J. Ward in Dunedin, and at once became an active worker in church and school. He died of consumption, after a lingering illness.

In 1882 the Revs. C. E. Ward and J. Dumbell became the ministers of the first and second Stations respectively. The former laboured with great acceptance for four years, and not only reduced the debts by special efforts, but also raised the prestige of the Church by his loyal and heroic work. Mr. Dumbell spent three years at Dunedin II., where his ripe experience was of great value in guiding the business of the Churches. He had the satisfaction of ministering to large congregations, and of witnessing a number of conversions. A revival likewise visited the first Station about the same period, and these spiritual quickenings greatly cheered the workers. Mr. Dumbell was ably supported in his labours by the officials of his Station, but the toils of the pastorate proved too great for him. His health gave way, and at the end of the year he sought superannuation. At the following District Meeting his application was granted, and a few months afterwards he took up his residence at Wellington.

REV. JOHN DUMBELL.

Mr. Dumbell had served the Churches in this Colony for twelve years when he was thus compelled to step out of the ranks of the active ministry. He was born in the Isle of Man, on February 12th, 1830. In youth he was favoured with the advantages of a godly home, his grandparents, with whom he chiefly resided, being Wesleyans; but it was not until he was about eighteen years of age that he fully accepted Christ, mainly through the instrumentality of the late Rev. David Tuton, under whose powerful preaching many others in the neighbourhood were converted. A Primitive Methodist Society was then formed, of which Mr. Dumbell became a member. He was soon put upon the Preachers' Plan. After two years' service as a local preacher, he was called to the ministry of our Connexion. In 1851 he left his island home and entered upon his probation in the Preston Station, Lancashire. At that time most of the circuits in England were very extensive, necessitating long journeys on foot, but these and other difficulties were considered of little moment when compared with the glorious work of uplifting the people. His second Station was Bury, where he became acquainted with her who afterwards became his wife, and who has always been a willing and

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active co-worker in seeking to further the interests of the different stations in which their lot has been cast. After nineteen years of ministerial service in England, Mr. Dumbell was chosen by the General Missionary Committee to come out to New Zealand. At that time he was the superintendent of the Liverpool III. Station, engaged in happy and prosperous work. On the 9th of June, 1870, he, with his family, set sail from London for this Colony. On the voyage he met with an accident, when within a short distance from Melbourne. During a heavy storm which struck the ship, Mr. Dumbell fell with such violence that he broke his collar-bone. As there was no doctor on board, he had to wait patiently until the vessel reached Melbourne before he could get the fractured bone set.

On the 9th of October the family arrived in Wellington, in this Colony, where Mr. Dumbell remained for a short time to supply for the late Rev. R. Ward, who was just leaving for England. In the following January he removed to New Plymouth, where he had been appointed by the British Conference. At that time there were only three Primitive Methodist Stations, with one minister each, in the whole of New Zealand. Of Mr. Dumbell's work in the Colony we have already spoken. Since retiring from the active ministry, he has frequently been engaged in supplying the pulpits both of our own and other Churches, besides holding for some years the offices of District Secretary and Book Steward. Speaking of his life work, Mr. Dumbell says: "I may add that, in reflecting upon the past, I feel grateful to the Great Head of the Church that ever He counted me worthy to enter upon the high and noble work of the Christian ministry, and permitted me for so many years to preach to others that grand old Gospel, which is still fitted to regenerate all things, and to spread in the hearts and through the dwellings of mankind both the blessings of earth and the foretaste of heaven."

It is a matter of regret that our stations should have been deprived so soon of the ripe experience of our senior ministers. Some have been removed by death whose wide knowledge of colonial life would have been of invaluable service; while those who remain are unable through bodily infirmity to enter with zeal into their loved work, and are spending their last days in comparative retirement. Their names, however, live in affectionate remembrance, and the younger race of preachers, under God's blessing, is carrying forward successfully the work which they began.

The Rev. C. E. Ward signalled the latter part of his stay in Dunedin by special attention to the districts around the city establishing services in several localities where the work had not been begun, or had been discontinued, and proving himself to be a true friend to village Methodism.

In 1885 the Rev. J. Nixon took charge of the second Station, and for three years laboured with commendable zeal and success. All through this period the depression in trade continued; nevertheless, under the discouragements of hard times and people leaving the town to seek work, the Societies held on their way. During this year the Church lost two of its early supporters. Mr. S. Shingleton died at Napier on March

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3rd. He was converted in a Primitive Methodist church in the town of Reading, England, and came to Dunedin in 1876. From the first he took a deep interest in the Dundas Street Church. As a local preacher, and in other ways, he proved himself to be a willing servant of his Lord and Master. Whilst pursuing his business at Napier, he was seized with typhoid fever, to which, although a strong man, he succumbed in a few days, at the age of forty-two. The blow fell heavily on his family and friends in Dunedin when a telegram arrived announcing his death. He was followed in May by Mr. R. Pope, of Ravensbourne. Mr. Pope went to his work in perfect health; a stone from the building on which he was working fell on his head, inflicting injuries from which he died three days afterwards. Mr. Pope held the office of society steward at Ravensbourne. His piety was quiet, unobtrusive, but real. Like his friend Mr. Shingleton, he was cut off in early manhood, being only forty-two years of age when the summons came.

The superintendency of the first Station had meanwhile passed into the hands of Mr. W. Harris, circuit missionary, who was appointed thereto in 1886. Mr. Harris laboured for two years in the city under considerable disadvantages, arising from the reverses of previous years. He also missioned the township of Abbotsford, five miles south of Dunedin, and established regular services in the house of Mr. W. Wright.

The various Societies in Dunedin and neighbourhood were united into one Station by the District Meeting of 1888, and placed under the able superintendency of the Rev. J. Sharp, who had Mr. H. E. Potter as his colleague. The object in view was a twofold one: to relieve the Mission Fund, from which the two Stations had been subsidised; and also to draw the Societies closer together. Mr. Potter proved himself to be a true yoke-fellow in the Gospel, and in the efforts to reduce the liabilities upon the properties, as well as the spiritual work of the Station, laboured with much zeal and acceptance until the end of the year, when he withdrew from the work of the ministry. Mr. Sharp remained at his herculean task for two years longer. Both at Kew, Fairfield, and Abbotsford conversions took place. In the year 1890 two cottages which stand upon our church section in Dundas Street were purchased, mainly through the energy of Mr. J. W. Roberts, station steward, for the sum of £30, the rents of which greatly relieved the financial strain upon the Church. Substantial reductions were also made in the debts upon several of the properties; in these efforts the ladies worked most energetically, led on by Mrs. Sharp. A section of land was also purchased at Abbotsford. The property in Lower York Place, having ceased to be a centre for aggressive mission work, was disposed of, and the labours of the minister were given to the other Societies, with more satisfactory results.

In the early part of 1890 Thomas Milburn was called home. Mr. Milburn was a native of Burnt Hills, Stanhope, Durham. He was converted amongst our people at Lanehead, in 1868, when twenty-four years of age. For a number of years he was a local preacher and a most successful Sabbath School worker in England. In 1869 he came out to New Zealand, and eventually settled at Fairfield, where he continued his labours as long as health would permit. Consumption (probably the result of his work in the lead mines

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of the North of England) terminated his earthly career on the 17th of February, 1890, in the forty-sixth year of his age. He was a good man: he lived well and died well.

In 1891 the Dunedin Station was declared off the Mission Fund, and the Rev. P. W. Jones was appointed to succeed Mr. Sharp. During the year the congregations improved at the various churches, and several good cases of conversion took place. Special classes for the young were organised, and temperance and other work was earnestly carried on. The house at Abbotsford where the services were held soon became too small and inconvenient for Sabbath School and preaching purposes; a church was therefore erected, which was opened for public worship on October 18th.

The year 1892 is memorable for a gracious revival, which broke out in the Dundas Street and Kew Churches. A large number of persons, both young and old, came out for Christ, many of whom are folded with us, thus filling up the vacancies caused by deaths and removals; whilst others are making them-selves useful in other Churches. Mr. Jones is still at Dunedin. He is ably assisted by a staff of energetic and devoted laymen. There are thirteen public services to be supplied every Sunday throughout the Station; and, as there is only one minister, it will be seen that there is full employment for the local preachers. During his ministry Mr. Jones has had the satisfaction of originating efforts by which very substantial reductions have been made in the debts upon the Church properties, and of seeing the Connexion make steady progress.

A review of the history of our Church operations in the city during the past eighteen years is accompanied with feelings of thankfulness and regret. Notwithstanding our mistakes, we have still four churches, and property valued at £1,850; four country preaching places, four Sunday Schools, with a staff of forty-one teachers and 270 scholars; while 450 persons attend the services in the different places of worship. We possess in Dunedin the necessary machinery for church extension; the opportunities for useful work are great, and with adequate ministerial assistance, under the blessing of God, we should soon double our position and strength in that part of the Colony.

II.—INVERCARGILL STATION.

Invercargill is a town of considerable importance, 139 miles south of Dunedin. It is situated on the shores of the New River estuary, whose waters give it communication with the ocean at the heads, some nine miles distant. The town is bounded by the Waikiwi Bush on the north, the waters of the estuary on the west, and the Seaward Forest on the south, while the east is open country. The site of the town is fairly level, with a slope to the west; the streets, wide, well-formed, laid out at right angles, are named after the Scotch rivers. The position of Invercargill, so near the coast, gives it the advantage of a healthy and invigorating climate. There is a magnificent back country behind the town, containing large areas of arable and pastoral land. The chief grain raised in the district is oats, in which an extensive trade is done with the neighbouring colonies. Large quantities of wool are exported from the sheep runs in the interior, and of late the frozen meat trade with England has given a great impetus to sheep farming. The town contains several factories and some good blocks of

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buildings. Though less pretentious than its northern neighbour, Dunedin, it has a good trade of its own, and at the present time is enjoying a steady run of commercial prosperity. The population, with suburbs, numbers about 9,000. The various Christian Churches are well represented there, amongst them the strongest being the, Presbyterian, of which there are two; the Primitive Methodist Church, however, holds an important position, being the head of a vigorous and flourishing Station.



DON STREET CHURCH, INVERCARGILL

Primitive Methodism was established in the town of Invercargill in 1872. Eight years before Mr. George Froggatt had taken up his residence there, having just come out

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from the Ludlow Station, England. Mr. Froggatt is a man of solid judgment, shrewd in business, and a devout Christian. Since those early days he has taken a high place in the estimation of his fellow-townsmen on account of his personal integrity and business capacity, and has been elected to the most important civic offices, having filled the mayoral chair, and served on most, if not all, of the public boards. In the founding of our Church in the town he took the leading part; and in its development since, in town as well as in the adjacent places, he has been at the head of every forward movement. Mr. Froggatt is also a good Connexional man; from the first he has taken a great interest in our missionary operations throughout the Colony; more than one struggling Church has been helped by his generous gifts and suggestions; and several of our most important Connexional institutions owe their existence and prosperity in large measure to his foresight and liberality. On a number of occasions he has represented his Station at our annual District Meetings, and he has also filled the presidential chair. In these varied good works he has found a willing coadjutor in his worthy wife, who from the earliest days of our Church in Invercargill has been a most active and interested worker. On his arrival in the Colony Mr. Froggatt sought fellowship amongst the Wesleyans, as there was no Primitive Methodist Society in the town; and for a number of year as local preacher, trustee, and in other capacities, he rendered valuable service to the Church with which he had temporarily united. During these years, however, he did not cease to cherish the desire that his own denomination should be established in Invercargill; he purchased an excellent site of land in Don Street, hoping to see it occupied one day by a Primitive Methodist Church, and, as the result of correspondence with his father, who communicated with the Missionary Committee in London, the Conference was led to send out the Rev. B. J. Westbrooke from England, to lay the foundations of our Connexional interests in that remote part of the Colony. Mr. Westbrooke arrived in Invercargill in September, 1872, and commenced his mission by holding services in the old theatre. Good congregations gathered around the preacher, and two Society classes were soon formed. The Station Plan for the June quarter, 1873, shows that by that date considerable progress had been made. Preaching services were held at Invercargill, Long Bush, Greenhills, and the Bluff. The staff of preachers, with the minister, consisted of G. Froggatt, J. Childs, C. Gibson, C. Froggatt, and T. Perkins. Mr. G. Froggatt was the station steward, an office which he has filled ever since, and Mr. Charles Gibson was the society steward. This band of pioneer preachers remains unbroken by death up to the present. Some of its members are losing their earlier vigour by reason of their advancing years, but their eye of faith is not dim, nor is their spiritual force abated. Mr. J. Childs, a humble, deeply pious man, and a useful speaker, through defective hearing is unable to enjoy the privileges of public worship or to take more than an occasional service. Mr. C. Gibson, though having nearly reached the allotted span, with almost youthful joy and interest, takes a leading part in the work of the Elles Road Church. Mr. T. Perkins, whose labours in the Churches at that extreme end of the Colony have been most abundant, is still hale and well and is never happier than when preaching the Gospel of his Lord and Master. As a reader of the Scripture he is almost unrivalled, and his

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sermons are able expositions of Christian truth. Mr. Perkins has several times represented his Station at the District Meeting, where he has been honoured with various offices and in the work of the Station the ministers have ever found in him an active supporter. Later on in the year 1873 the hands of the workers were strengthened by the arrival of Mr. Thomas Hughes, a local preacher, with his family, from England. Mr. Hughes is a sturdy, genial Primitive Methodist. His addresses in the pulpit are original and practical, and reveal a warmth and reality of religious experience. He has been several times elected to represent his Station at the District Meetings, and during his twenty years' connection with the Church in this land has proved himself to be a loyal and devoted member.

Meanwhile, the church had been erected upon the section in Don Street, and was opened for public worship on November 19th, 1873. At the District Meeting of that year the Rev. C. Waters was appointed to Invercargill, and the Rev. B. J. Westbrooke to Auckland. This appointment was contingent upon a reply from the British Conference. When the Conference met, it decided to send out two ministers— to the Colony—Revs W. Tinsley and J. Sharp. On their arrival the Rev. C. Waters removed to Sydney; Mr. Westbrooke therefore spent another year upon the Station. On the first Plan for 1874 the name of Mr. B. Westbrooke appears for the first time. Mr. Westbrooke was the father of the Rev. B. J. Westbrooke, and when his son was appointed to open the Invercargill Station he also resolved to emigrate to the Colony. He had only arrived at Invercargill in November of the previous year, and at once, with his family, connected himself with the infant Church, and took a hearty share in its work.

In 1874 Mr. Westbrooke was stationed at Christchurch, and the Rev. W. J. Dean succeeded him. On his arrival in March, he found a small but hearty Society of twenty-eight members, a good congregation, and a nourishing Sabbath School. Towards the close of the year a roomy parsonage was erected in Forth Street. The beginning of 1875 witnessed some missionary extension, services being commenced at Mavis Bush, where a school was also established. In the month of May the Don Street Society sustained a great loss by the death of Mr. Brownlow Westbrooke, who only eighteen months before had arrived from England. Mr. Westbrooke was awakened in the Primitive Methodist Church, Cooper's Gardens, London, to which he was invited by a fellow-workman. Experiencing the joy of salvation shortly afterwards, he united with the Society. On his removal to Dorsetshire he became an energetic local preacher. Removing to a part of the county where Primitive Methodism had not been established, he opened his own house for preaching, and in face of much opposition and persecution—during which he was prevented from obtaining any place in which to preach—assisted by his son, he spoke to the people in the open air, and was instrumental in leading many to the Lord. As the result of those labours societies were formed. In the land of his adoption Mr. Westbrooke served the Connexion faithfully as a local preacher and assistant class-leader. He was a good man, a zealous

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labourer in the temperance cause, and a lover of the kingdom of God. He passed home in triumph on May 12th, in the fifty-second year of his age.

About September, 1875, a request was received from the principal inhabitants of the Bluff and Greenhills for religious services to be provided by the Primitive Methodist preachers. Mr. T. Perkins had for a number of years supplied services at both places. The request was acceded to, and thenceforth the minister and local preachers paid fortnightly visits to those settlements. At the commencement of 1876 Churches were formed of twelve members at the Bluff and thirteen at Greenhills. These were the first Christian Churches organised in the locality.

The Mission in Invercargill appears to have had the cordial sympathy of the whole community. At their second anniversary they were favoured with a large attendance of representatives from all the Churches in the town, both Protestant and Catholic. About this time there appear amongst the workers the names of Messrs. Brandford, Ross, W. Henderson, J. A. Adamson, A. C. Henderson, J. Dewe, E. B. Jones, and others, who have each served the Church faithfully: Mr. Brandford as society steward, Mr. Ross as church steward, and Mr. Dick as assistant superintendent of the Sunday School; Mr. Adamson as local preacher, Mr. W. Henderson as society steward and school superintendent at the Bluff; Mr. A. C. Henderson as member of committee and representative to District Meeting; and Mr. E. B. Jones as conductor of the choir and a Sabbath School worker. A visit was paid to Invercargill by the Rev. J. Ward, of Dunedin, about the middle of 1887, during which he conducted a series of evangelistic meetings. A number of young people were converted in connection with these services, some of whom today are staunch supporters of the Church.

Mr. Dean brought a happy and successful ministry of four years to a close in 1878; during that time he had seen the debt on the Don Street Church almost paid off, the Station permanently extended to the Bluff, whilst the membership of the Societies had been nearly trebled. He was succeeded by the Rev. C. E. Ward, from Timaru, under whose able superintendency the work of the Churches continued to make rapid progress. The remainder of the debt was paid off the church, and by the end of the year the finances were so satisfactory that it was decided to receive no more assistance from the Mission Fund, but to become an independent Station.

The interest in the religious services at the Bluff had by this time become so general that steps were taken by Mr. Ward to secure a section of land, and to erect a church. An eligible site was generously given by Mr. E. Palmer, of Otakia. In this enter-prise he met with such practical support from the residents of the port, and the business men and public generally at Invercargill, that the cost of the undertaking (some £500) was raised, and the building was opened free of debt. The church is a Gothic structure, with a small belfry over the front gable, in which hangs a bell which once belonged to the "Ann Gambles," a ship which was wrecked on the rocks nearby. The opening sermons were preached early in 1879 by Rev. J. Guy, then stationed at Dunedin. In connection with these, several evangelistic meetings were held in the house of Mr. W.

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Henderson, Senr. The meetings were well attended, and some of the sailors in port who were induced to step in also were soundly converted. In all this good work Mr. W. Henderson, Junr., lent a willing hand; indeed, in those early days Mr. Henderson, by his kindly visits to the homes of the people and his interest in their religious welfare, rendered invaluable service to the cause of practical godliness.

Later in the year, several of the officials of the Station (G. Froggatt, A. C. Henderson, T. Perkins, and D. Bonthron) purchased, privately, eight acres of land at Winton, a township nineteen miles above Invercargill, which they conveyed as a gift to the Connexion. In the year 1880 several important improvements were effected in the Don Street property; a spacious schoolroom was erected at the side of the church, in front of which was placed a tower and spire, the whole giving the building a very striking and attractive appearance. A fine bell was also purchased and hung in the belfry, which on Sabbath days since then has called the people to the house of prayer.

On the occasion of the first anniversary of the Bluff Church, the residents of that district made a graceful recognition of the many services rendered to them in past years by Mr. Thomas Perkins. At the soiree, held on December 15th, they presented him with a beautifully-framed illuminated address, which was inscribed as follows: "Dear Sir,—We, the office-bearers and adherents of the Primitive Methodist Church, Bluff Harbour, on behalf of ourselves and your many friends here, on this the first anniversary of the building of our church, embrace the opportunity of expressing our high appreciation of your past twelve years' labour amongst us—your courtesy, sympathy, counsel, and liberality respecting our welfare, both temporal and spiritual—labour often involving on your part much personal inconvenience and self-sacrifice. And while it gives us great satisfaction on this occasion to bear testimony to the good fruits which, by God's blessing, have attended your ministrations, we pray that you may long be spared to scatter seeds of truth, and that a mindful Providence will ever watch over yourself and family till at last you reap your abundant reward." At this time the religious services at the Bluff were conducted in the church alternately by the Episcopalians and the preachers of the Station; Mr. Samuel Nichol, a highly-respected resident of the port, and a member of the Diocesan Synod of Otago, acting as lay reader for the former.

During Mr. Ward's ministry (about September, 1879) regular-services were established at Otatara Bush, a small settlement across the New River estuary, about six miles from Invercargill. The meetings are held at the present time in the public schoolroom. Mr. William Anderson, the society steward, together with his family, has all along given them his hearty support, and the residents of the neighbourhood have ever given a cordial welcome to the preachers. West Plains was missioned about the middle of 1880, and services were established in the house of the late Mr. W7. Philpott. These were at first held every Sunday after-noon, but later on, as members of other Churches took up their residence in the district, and a schoolroom was built, they were held there in turn with the other religious bodies. Clifton and Woodend were also regularly supplied by the preachers, whose ranks by this time had been strengthened

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by the arrival of Messrs. J. Field and J. Bell, both experienced local preachers from England.

In 1882 Mr. Ward brought a very prosperous ministry to a close, and was succeeded by the Rev. D. Dutton, F.R.A.S. The District Meeting of that year made application to the English Conference for a second minister for the Station, to reside at the Bluff, where by this time a resident minister had come to be a necessity. Towards the close of the year the Rev. Jesse Booth-royd arrived from England. He was heartily welcomed at the Bluff, where a social gathering was held for the purpose, during the course of which Mr. S. Nichol, in referring to the kindly feeling and harmony which had existed between the various denominations at the port—who had foregone all sectarian differences, and worshipped as Christians under one common roof—stated, "that on consideration, he had come to the conclusion that it was his duty to relinquish the services which he had hitherto held, and to render all the assistance in his power to the new-comer." This graceful act on the part of Mr. Nichol was applauded by the audience present, and from that time forward the Primitive Methodist services were the only ones held for a number of years.

Up to this time, religious worship at Mavis Bush had been conducted in a building known as the old land office, which stood on land belonging to Mr. McFarlane, who, with his family, had taken a great interest in the work. The township of Clapham, One Tree Point, was cut up into sections, one of which was purchased, and during the year 1882 a small church was erected upon it, which became the centre of much earnest Christian work, into which Messrs. Richard Colwill, S. A. Palmer, and members of Mr. Dawson's family at Brunswick, Mr. Field, and others, entered most cheerfully.

After a pastorate of two years at the Bluff, Mr. Boothroyd removed to Auckland, and his place was filled by the Rev. W. Laycock, in 1884. This was Mr. Laycock's first charge as a minister, and he entered into his work with an earnestness which soon gained him the confidence of the whole community. At the Bluff and Greenhills, where his labours were most concentrated, he soon had the pleasure of seeing converts; the congregations also increased under his faithful pastoral oversight, so that it became necessary to enlarge the church. This needed work was accomplished in 1885, at a cost of £250, and paid for, much practical assistance being rendered by Messrs. Gordon, J. Hunter, and W. Henderson. At Clapham Mr. Laycock was also permitted to see fruits of his ministry; at different periods a number of persons were converted, amongst them Mr. William Field, now one of the local preachers of the Station.

Mr. Button's able ministry was remarkable for an extensive revival in the temperance movement. In all work of social reform he was an ardent sympathiser, and into the advocacy of total abstinence and the prohibition of the liquor traffic he threw all his energy. The monthly temperance meetings at Don Street became exceedingly popular, and several hundreds of pledges were taken.

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In 1885 the Don Street Society lost one of its most devoted members—Mr. Service, Senr.—who for a number of years previous had been a member of Society, and had served the Church as a member of its managing committee and in other ways. In 1882 he was elected superintendent of the Don Street Sunday School, an office which he held for two years. In all his inter-course with his fellow-members he gained their affection and respect. He was a sincere Christian, a true man, a sympathetic friend. He fell asleep in Jesus on March 6th, 1885. Mrs. Service and her daughter, who survive him, are earnest workers in the Church and school; whilst his four sons, all of whom are in membership with the Society, are treading in his footsteps. Mr. J. P. Service for a number of years was the organist at Don Street, which office he has of late handed over to one of his younger brothers; he still, however, conducts the singing, and as a local preacher assists to spread the glorious Gospel of God's grace.

During Mr. Dutton's ministry, Mr. Brown, of Otatara, also passed away. Mr. Brown had from the first interested himself greatly in the service at the Bush; for years he had been a member of the Don Street Church, and of its committee. He has left a family behind, whose members are still attached to the Church.

In 1886 Mr. Dutton withdrew from our Connexion; he was succeeded by the Rev. J. Guy, who remained upon the Station five years. Mr. Guy's first service resulted in the decision of one soul for Christ, a first fruits of the harvest which came later on. Towards the close of the year a section of land was given at Greenhills by Mr. Samuel Sullivan, on which a church was erected, mainly through the efforts of Mr. Laycock. There was a small debt upon the building when it was opened, but in about a year that was paid off, and the church is now free.

The suburban township of South Invercargill for several years past had been extending in the direction of the Seaward Bush; already a railway had been made through the forest for thirteen miles in the direction of Fortrose, and a number of settlers had taken up land on the outskirts of the bush. This extension of population had been watched with interest, and the idea of a Mission in that district had presented itself to several of the officials of the Don Street Society. By the end of 1886 the proposal to establish the Connexion in that locality had taken a definite form, and the District Meeting of 1887 was requested to appoint the Rev. W. Laycock to superintend the work. This was accordingly done, and in March of that year Mr. Laycock took his farewell of the Bluff and commenced the new enterprise. The home Station meanwhile was left with one minister, and until the arrival of the Rev. G. Clement from England, towards the close of the year, the Revs. P. N. Hunter and W. Laycock supplied for a short term each. Mr. Clement remained at the Bluff till March, 1888, when he was followed by the Rev. John Olphert, who for two years served the Churches faithfully in the Gospel.

At Invercargill the spiritual work of the Church was carried on with vigour. A preachers' association was formed by the Rev. J. Guy, which did good work in interesting the local preachers in study and self-improvement. Written examinations were instituted for the Sabbath scholars, which were the forerunners of our Colonial

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school examinations. On April 4th, 1889, Mr. Walter Henderson was presented with a large photographic group of the teachers and scholars of the Bluff Sunday School, of which he had been the superintendent for more than fourteen years. In January of the same year Mr. Robert Dick, of Invercargill, was suddenly called home. Mr. Dick, who had for a number of years filled the office of society steward, was a native of Troon, Scotland, where he was born in the year 1837. For some years he experienced the perils of a sailor's life, but eventually settled down at Invercargill in 1867. He attended our services first during Mr. Westbrooke's ministry, and on the opening of the Don Street Church joined the Society, becoming one of the most consistent and hearty members. He was an unobtrusive, manly Christian, and steadily held on his way, winning the confidence and respect of all who knew him. He was a teacher and assistant superintendent of the Sunday School, and during his lengthened connection with it was never once late. On January 17th he passed quietly away, at the age of fifty-two. On July 29th, 1889, Mr. William Philpott, society steward at West Plains, was taken home after a lingering illness. He was a native of Tysoe, Warwickshire, where he was converted in connection with the Primitive Methodist Church about twenty-four years ago. In 1874 he, with his family, came out to the Colony, and eventually settled at West Plains. When the Rev. C. E. Ward missioned that district, he opened his house for the preaching services. He was a quiet, industrious man, and humbly served his God. He fell asleep at the age of sixty-nine.

In 1890 the Rev. J. Olphert removed from the Invercargill Station, and was succeeded at the Bluff by the Rev. T. H. Lyon Mr. Guy remaining in charge of the superintendency. The Don Street Society was visited about the middle of the year with the most remarkable season of blessing it has known during the years of its history. In the earlier months several of the young people had professed conversion, but on July 13th a gracious work commenced which extended over about six weeks, and spread to Otatara Bush and Clapham, in the course of which scores of persons of various ages professed conversion. The four years of sowing had brought its harvest at last, and minister and local preachers thankfully garnered in the sheaves. A number of the young men gathered in by this revival have since been put upon the prayer leaders' plan, and bid fair to become useful local preachers; whilst the young women, by their tract class and visiting bands, are rendering good service to the Church. Amongst those who joined the Society during Mr. Guy's ministry was Mr. W. B. Godfrey, who has since become a most acceptable local preacher. In 1891 Mr. Guy was stationed at Auckland I., and the Rev. J. Sharp was appointed to succeed him as the superintendent minister. Mr. Sharp, who is still at Invercargill, has had the joy of seeing others brought to a knowledge of the truth and general prosperity throughout the Station.

We cannot close this section of our chapter without a brief reference to the names of brethren who for many years have been devoted workers: R. Crawford, committee member; G. Clark, J. Ward, A. Brandford, and T. E. Gazzard, local preachers, R. Colwill, formerly society steward at Clapham; G. Powell and W. Andrews, trustees, who, though not now in membership with us, are worthy of remembrance. There are

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younger men, too, whose names are on the Plan, and who are serving the Church in various capacities as devoted workers; with their youthful energy, and the sage counsel of their senior brethren to guide them, a grand future may be predicted for the Station.

III.—SOUTH INVERCARGILL MISSION.

The Rev. W. Laycock was appointed to commence the Mission at South Invercargill in 1887. He commenced Sabbath services in the council hall, in Elles Road, and established week-night meetings in the house of Mr. T. W. Sutton. Unfortunately for the success of the new enterprise, a short time after its commencement, owing to the delay in getting a second minister from England for the Invercargill Station, it became necessary for Mr. Laycock to supply the lack of ministerial oversight in his old charge for a short time. During that interval the Invercargill local preachers sustained the services, with occasional ministerial assistance, and the Rev. J. Guy lent a hand with the week-night meetings. Meanwhile an eligible site of land was secured in Elles Road, on rising ground, and a very pretty and comfortable church was erected, which was opened for public worship in November, 1887. The building is surmounted by an ornamental belfry, in which is hung a capital bell, the gift of Messrs. Luke and Sons, Wellington. The opening of the new church occasioned a great interest in the neighbourhood; a band of willing workers soon gathered round, and lent ready assistance in the Sabbath School and various departments of Church work. Services were also established at Rimu, in the public schoolroom; at McCallum's Mill, in the bush behind Rimu; and at Seaward Bush; whilst at Woodend, which was handed over at the commencement of the Mission, a section of land was purchased for Church purposes. After some months of unremitting toil, crowned with a fail-measure of success, Mr. Laycock removed to Christchurch in 1888, and was followed by the Rev. G. Clement, who laboured zealously for one year, when he was appointed to Geraldine, whereupon the Rev. T. H. Lyon, from the Thames, succeeded him. Amongst those who took an interest in the Mission in its early days, mention should be made of Messrs. J. Clay, formerly a local preacher in Dunedin, who, with his family, resides at Mokotua; C. Gibson, an old preacher of the Invercargill Station; and J. Bell, a local preacher from Cumberland, who, with Messrs. James McNatty, Griffiths, Sutton, Mrs. Sutton (deceased), and a band of helpers in the Sunday School, gave valuable assistance. Mr. Lyon's year upon the Mission was successful; the congregation increased, sinners were converted, and a hopeful spirit possessed the people. In 1890 he removed to the Bluff, and was succeeded by the Rev. W. C. Wood, during whose stay Mrs. Jones, of Greendale, paid a visit to the Mission, and conducted a series of meetings, which resulted in leading a number of persons to decision for Christ. In 1891 Mr. Wood was removed to Geraldine, and for a time the Mission was under the care of Mr. James A. Adamson, a highly-esteemed local preacher of the Invercargill Station, who had been much used of God in leading young people to Christ. Towards the close of the year the Rev. F. W. Boys, from England, arrived upon the Station, where he remained until March of the present year. Mr. Boys laboured

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with commendable zeal, and was privileged to see some spiritual fruits of his labour, as well as a reduction made in the debt upon the church. At the District Meeting of 1893 he was appointed to Timaru, and his place at South Invercargill was filled by the Rev. W. Woollass, who is now in charge of the Mission.

IV.—BLUFF BRANCH.

The Bluff is the first place of call in New Zealand for steamers coming from Melbourne. It is situated about seventeen miles from Invercargill by rail, and is the main harbour for that part of the Colony. The business portion of the town clusters around the railway station, and amongst the largest buildings are the grain stores, where the oats for which Southland is so famous are stored awaiting shipment. There is also a meat-freezing works, which finds employment for a number of hands. The export of oysters is an important item in the trade of the port. A small fleet of cutters and ketches is kept well employed in the work of dredging during the season, and great quantities of the toothsome bivalves are shipped to Melbourne. Recently a large freezing works has been established at the Ocean Beach, one mile from the Bluff, and the introduction of these industries is fast breaking up the quiet of the port and making it a busy, thriving place. At the last census the population numbered 650; it has now, however, considerably increased. There are a few Maoris residing at the Bluff and Greenhills, but their numbers have diminished greatly since the early days.

Twelve miles to the south-east lies the Island of Ruapuke, which is of considerable size. Forty years ago this was the residence of hundreds of natives, amongst whom the Rev. Mr. Wohlers, a German missionary, laboured very successfully for many years. Now, however, there are not a dozen persons on the island, some having removed to Stewart Island, whilst most of them have been carried off by the alarming mortality which has decimated the native race so terribly during the last half century.

The earliest record we have of the religious history of the Bluff, states that Methodist services were established there in the latter part of the year 1864, by the Rev. J. T. Shaw, Wesleyan. He preached once, and was followed by Mr. Thomas Perkins, who continued to conduct services, with occasional visits from the Rev. J. T. Shaw, and his successor, Rev. R. S. Bunn, until the year 1867, when the Wesleyan Methodists gave up the preaching. Thenceforward Mr. Perkins and Mr. S. Nichol conducted the services alternately, with occasional help from the Rev. B. J. Westbrooke, on the commencement of the Primitive Methodist Church in Invercargill. During the year 1874 the Rev. J. Arnott paid a number of visits to the Bluff in the interest of the Presbyterian Church. The Mission, however, was of short continuance, lasting only about six months. The services had meanwhile been carried on without break by Mr. Perkins and Mr. Nichol, and the Rev. W. J. Dean found the old arrangement in operation in 1875, when he organised the Churches at the Bluff and Greenhills. The Station Plan for the last quarter of that year shows fortnightly Primitive Methodist services, with blank spaces for those of the Anglican Church. This joint worship was continued after the erection of the building until the arrival of the first minister, when,

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as we have seen, Mr. Nichol ceased to officiate, under the conviction that all the denominations should unite to support the resident minister. Mr. Nichol has placed his fellow-residents under a debt of gratitude by the prominent part he took for so many years in sustaining religious worship at the Bluff, and by the many other ways in which he has worked to promote their best welfare.

On account of the distance from Invercargill, the Bluff Society had its own committee of management, but until 1892 formed a part of the Station. In that year it was made into a branch, with Greenhills the only outpost, five miles distant, and the Rev. Henry Williams became its minister. During recent years, members of the Presbyterian Churches of Invercargill have taken up their residence at the port, and recently a minister of that denomination has been located, with a view to form the Bluff into a permanent charge.

CHAPTER VI.—NELSON.

Nelson, the capital of the province bearing that name, was founded in 1841 by Captain Arthur Wakefield. It is situated at the mouth of the Maitai River, and is surrounded by hills, which give it a very picturesque appearance. The streets are named after the victories of our great naval hero, Lord Nelson, and the commanders who fought under him. The little settlement received a terrible blow in its early days by the Wairau massacre. It was then thought that it would have to be abandoned; the hostilities in the North Island, however, relieved it of further difficulties with the natives, and it was enabled to make steady progress. The town has since been helped by the discovery of the goldfields on the West Coast, with which it has done a large trade in produce and general merchandise. Nelson is famous for fruit and hops, and also exports considerable quantities of wool. At the last census the population numbered 6,626.

I.—WESTPORT AND DENNISTON MISSION.

Primitive Methodism as yet has no footing in the town of Nelson. At different times members of our denomination have settled there, but these have attached themselves to other sections of the Christian Church, and no attempt has been made to plant the Connexion in the settlement. Passing by the capital, however, a Mission has been commenced during the last three years at the mining centres of Westport and Denniston, which has been attended with considerable success.

The town of Westport lies on the banks of the Buller river. Crossing the bar, the vessels enter a commodious harbour, which has been much improved by the construction of training walls, etc. The chief trade of the place is coal, and the arrangements for loading vessels are said to be the most complete and extensive in the Colony. Westport has passed through a varied history— flood and tide at one time carried away a great part of the town; the gold fever of some thirty years ago kept the inhabitants in a condition of restless excitement and change; but the development of the coal industry in later years has given a permanence and stability to the place which promise well for its future prosperity. The population in 1891 was 2,622 persons. The hotel accommodation of the town is out of all proportion to its size, there being no less than twenty-one, or one for about every 130 of the inhabitants.

Our Mission to the West Coast owes its origin to the visits of the Revs. J. Nixon and C. E. Ward, in the early part of 1890. Mr. Nixon, who visited Denniston, was surprised to find no Methodist Church in the township. He wrote to the Missionary Committee, reporting that there was an opening for Primitive Methodism. This communication resulted in the visit of the Rev. C. E. Ward to that district shortly afterwards. Mr. Ward called upon the residents in their homes, and preached and lectured with great acceptance. At a public meeting held to ascertain if the people desired a minister of the Gospel to be located amongst them, it was unanimously resolved to ask the Primitive Methodist Church to send a minister, and those present pledged themselves to heartily support and help him. The request was duly laid before

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the Executive Committee, and on April 28th of the same year the Rev. W. Laycock was relieved from the Auckland II. Station for six months to open the Mission. Services were commenced at Denniston, Burnett's Face, and Waimangaroa, on the first Sunday in May. These were largely attended, a fact which promised well for the success of the work. The first printed Plan of the Station shows that by the month of June religious services had been established at Denniston, Waimangaroa, and Burnett's Face, on Sundays; and at Ngakriwau, Griffith's Mill, and Mokihinui on week evenings. The workers who rallied round the minister were: Messrs. J. Lomas, T. Pratt, J. Hircock, W. Hannah, J. Blenkinship; help was also rendered by W. Henderson, J. A. Lawrence, and T. J. Smith; while amongst the names of the committee-men we meet with G. Rycroffc, G. Lomas, D. Bailie, J. H. Parks, A. Kirkwood, and J. A. Clark.

A brief description of the new territory which thus passed under the missionary operations of our Connexion may prove to be of interest to our readers. The township of Denniston, the first home of Primitive Methodism on the West Coast, is situated on the border of a precipitous rock, some seventeen hundred feet above the sea level. It is distant from Westport about eight miles by rail to Waimangaroa, whence it is reached by a narrow track about four feet in width, which for three miles and a half winds up the side of a steep, bushy acclivity. The journey up though trying to most people, affords magnificent views of the surrounding country. Denniston contains about 1,000 inhabitants. Its situation is somewhat bleak and exposed, and its hastily erected buildings do not make much pretension to architectural beauty. Many of the business premises, however, are extensive: there are three fine churches, a large public school, and a good library. At the foot of the hill lies the township of Waimangaroa, picturesquely situated in the valley of a river bearing the same name. Like many other colonial towns, Waimangaroa has passed through a varied history. After the gold period, in the early times, it experienced a revival of prosperity under a succession of coal periods; these industries have since ceased, and the commodious business premises, little used now, bear silent witness to busy times long past and gone. Seven miles from Waimangaroa lies Granity Creek, the scene of the Westport Coal Company's new workings. Two miles farther on is Ngakawau. There some years ago, a large seam of coal was discovered, and a company formed. Many thousands of pounds were expended in the construction of a railway line to Westport, and then the mines were closed, all work ceased, and the rails that were to have carried the "black diamonds" to the port were allowed to rust. Seven miles north of Ngakawau, by rail, lies Mokihinui. The railway, which was formally opened for traffic in May of the present year, gives communication with very extensive coal fields, which, as the coal is found beneath the ranges and on unbroken country, will be much more economically worked than at some of the other mining centres. Mokihinui has a very interesting history. Between twenty and thirty years ago the place was smitten with the »old fever; a large township was built near the mouth of the river, and considerable prosperity was enjoyed. Then misfortune set in; the gold failed, many were ruined, and in a short time nothing could be seen but a few straggling huts to mark the former

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importance of the place. Several buildings still remain in the old township, but from a distance they can scarcely be distinguished from the drifts of wood piled high and dry on the ocean beach. Some very rich finds of gold were made higher up the river, and many tales are told of the hardships of those who were so venturesome as to set out from the township for a week's prospecting. A short distance from the bar the river becomes rapid and dangerous, and many a brave digger has met his fate whilst attempting to take provisions to his beleaguered comrades who were fossicking among the rocky crevices and fissures of the river. Between twenty and thirty miles along the beach from Mokihinui is the agricultural district of Karamea, whose open lands invite the settler to enter upon the peaceful pursuits of farming.

Such, then, was the sphere of labour which, with true missionary zeal, Mr. Laycock entered upon. The interest of the people in the work of God increased rapidly; a ladies' sewing guild was formed at Denniston, and in a short time the sum of more than one hundred pounds was promised towards a place of worship. Sections of land were purchased at Denniston and Waimangaroa, and preparations were made for the erection of a church at each of the places. Tenders were already called for the building at Waimangaroa, when the disastrous strike amongst the Denniston miners was announced, which compelled the friends reluctantly to relinquish the idea of proceeding immediately with the building at that place. At Waimangaroa they were more fortunate, inasmuch as they had two carpenters and several other willing helpers among the trustees, who agreed to clear the section and erect the church, as far as labour was concerned, free of charge. The work was pushed on by Mr. John Sowerby, as foreman, the minister also assisting with his own hands, and soon a neat, substantial sanctuary, capable of seating 120 persons, graced the township of Waimangaroa. The church was opened for worship on September 20th, 1890, and God put the mark of His approval upon the work by leading one soul out of darkness into His most marvellous light. The Society and the Sabbath School are now doing well, and the building is free of debt. In other parts of the Mission the converting work went forward, and the zealous missionary had the joy of welcoming a goodly number into the fellowship of the Church.

In September Mr. Laycock returned to his Station, and the Rev. John Dawson proceeded from the Thames to take charge of the new work until the District Meeting of 1891. Although the strike continued to retard the progress of the Mission, he had the pleasure of seeing the church erected at Denniston. Much of the labour was done gratis, and Mr. Dawson and his band of workers toiled early and late, in wind and rain, until they had the satisfaction of worshipping God within the walls of their new house of prayer. The building, which has seating accommodation for 300 people, is well attended, and provides a home for a Sabbath School with 150 scholars upon its roll, and ten teachers. Not only were the workers permitted to complete the church: they were also permitted to see a growing interest on the part of the people in the work of God.

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By the commencement of 1891 the Denniston Mission was fairly organised. It reported two churches erected, a membership of twenty-seven, and a staff of five local preachers. The District Meeting of that year appointed the Rev. J. Olphert as its first minister. During his pastorate the Church was unfortunately weakened by the removal of many worthy families from the district; good work was done notwithstanding, and several new members were added to the Society. Mrs. Wright, of Welling-ton, paid a visit at this time, which was much appreciated. She conducted a successful mission at Denniston and surrounding places, during which Mr. B. took his stand on the Lord's side. He is a remarkable example of the power of God's grace to save. He was a great drunkard. Four years previous to his conversion he left his wife and family in Port Chalmers, little caring how they fared. His conversion created a new affection for them, and a genuine brotherly interest in the welfare of others. His changed physical appearance and conduct spoke plainly of the transformation God's grace had wrought within.

In 1892 the District Meeting decided to extend the Mission so as to include Westport, stationing a probationer, the Rev. G. Grindley, at Denniston, and the Rev. W. Laycock as superintendent at the former place. The Mission at Westport commenced on Saturday evening, March 26th, by an open-air service in the main street of the town, and three services on the following day in a public hall. There the work was continued amid manifold difficulties during the winter months. In the following spring a capital building site was purchased in a central position in Lyndhurst Street, and a handsome little church erected at a cost of £320. The building was opened for worship by the Rev. J. Dawson on November 20th. A great amount of labour was expended on the section before the sanctuary could be erected, and the men who did the work formed an interesting group. The party included one minister, one local preacher, one Salvationist, also Mr. M., and several others. An earthquake, which had been felt the previous day, was being discussed, when the friend of the Salvation Army remarked, "I shall not be surprised at anything that takes place after seeing Bro. M. (who had not shown any interest in religion for the past ten years) taking out the foundations of a Methodist church;" whereupon the minister remarked, " We shall hear him praying in it yet." That prophecy has been fulfilled, for Mr. M. is now a member, and both prays and speaks in the church.

Early in the present year the infant Mission sustained a great loss by the death of one of its local preachers, Joseph Blenkinship, who was severely burnt on January the 8th, when his house at Mokihinui was destroyed by fire. He lingered for ten days, but at length succumbed on the 18th to the injuries he had received. Mr. Blenkinship was born in Cumberland in the year 1849. He was many years associated with the Methodists at Home, and about twelve years ago came to this Colony. He was present at the opening service of the Denniston Mission, and soon after joined the Church, taking work as a local preacher. He was often to be seen on Sunday afternoons trudging over the rough road to Burnett's Face, to tell of a Saviour's love and power to save.

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In 1893 the Rev. G. Grindley removed to Foxton, and the Rev. R. Raine was appointed as colleague to the Rev. W. Laycock, who is still upon the Station.

Although the Mission is only three years old, satisfactory progress has been made. During that period the zealous labours of the ministers and their helpers have been greatly blessed, many persons having abundant grounds for thankfulness to God that the work has been commenced amongst them. At the present time there are three churches and six other preaching places, with five Sabbath Schools and an earnest band of workers. The Societies have passed through the difficulties incidental to the early stages of missionary enterprise, and there is good reason to hope that with God's blessing the Mission will assist the other Churches to cover the district with a network of Christian agencies.

CHAPTER VII.—GENERAL EPITOME.

I.—CONSTITUTIONAL HISTORY

Fifty years have nearly passed away since Primitive Methodism was established in this land, to play its part in helping to shape the destinies of the young Colony. For twenty-seven years the Stations were under the supervision of the General Missionary Committee in London, from whose treasury they were subsidised. The ministers were appointed by the Conference, and all items of Connexional business were dealt with direct by the Home authorities. In the year 1870 a change was deemed desirable. Though the Connexion had been established in New South Wales more recently than in this Colony, the extension there had been more rapid, and the Sydney District had by that time become of some importance, containing twelve Stations. New Zealand possessed only three—New Plymouth, Wellington, and Auckland. The Conference suggested that the Circuits in this Colony should be attached to those of New South Wales, as part of the Sydney District. The proposal was laid before the Quarterly Meetings of the Stations here, but it did not meet with their approval; and on their recommendation the Conference of 1871 resolved as follows: "The Stations in New Zealand shall be formed into a separate District, but the appointment of officers shall be left with the General Committee, and these arrangements shall not take effect until the Conference of 1872." This resolution practically made the New Zealand Churches a kind of "Crown Colony" of the Conference. One object was secured—freedom from New South Wales; but the privileges conferred were somewhat limited, and popular self-government could scarcely be said to be granted by such an arrangement. The New Zealand District appears in the Conference Minutes for 1871 with five Stations; Christchurch and Invercargill, which it was decided to mission, being added to those already mentioned. In harmony with the resolution, however, no provision was made for the holding of a District Meeting, and it was not until two years afterwards that the Stations were able to take advantage of the privilege of "home rule" conferred upon them.

The first New Zealand District Meeting was held at Wellington, commencing February 1st, 1873. The Rev. R. Ward held the office of General Committee Delegate. The Stations represented, with their delegates, were as follow: New Plymouth, John Dumbell, Thomas Bayly; Wellington, William John Dean James Taylor, Jacob Edge; Auckland, Charles Waters, David Goldie, John Manners; Christchurch, Henry Flavel, Gilbert Carson; Invercargill, no delegate, but the Rev. R. Ward was requested to act for them. In arranging for this meeting the Station authorities evidently saw that some modification of our Connexional polity was necessary to meet the altered circumstances of the Churches in the Colony; and in order to maintain the constitutional requirements in one direction, they strained them in another. It is the privilege of Stations throughout Primitive Methodism to elect one delegate each year to represent them at the District Meetings—a minister once in three years, and laymen the remaining two. At our first District Meeting, however, three ministers and seven

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laymen were elected by four Stations. This radical innovation commended itself to the judgment of the assembly; a resolution was carried, "That each Station be at liberty to send three delegates to the next District Meeting, on the principle of two laymen to one travelling preacher;" and that has since remained our basis of representation. Some of the Stations in later years did not avail themselves of the privilege of sending their own representatives, but requested those of other Circuits to represent them. This practice was, however, fraught with evil; and in 1880 the District Meeting suppressed it by a resolution informing Stations, "That they cannot elect the delegates of other Stations to act for them." Under existing law therefore, a Circuit which does not send representatives is disfranchised for the year. Other changes affecting our highest Connexional court have since followed. For many years the office of the President terminated with the sessions of the meeting over which he presided. More recently there has been a growth of opinion that the appointment should continue for the Connexional year. With the approval of the Conference, it has been determined that this shall be the case, and the President now attends the ensuing meeting *ex officio*, and conducts the opening ceremonies. The New Zealand District was the first in the Australasian colonies to extend the franchise to women, and the District Meeting of 1893 will be memorable as the first at which female representatives took their place to discuss the business of the Church. The Auckland I. and II. Stations enjoy the distinction of having led the way, by sending Mrs. Kerr and Mrs. Maynard respectively to represent them. This year the Stations of New Zealand have attained the dignity of a Conference, the British Conference having granted permission for that title to be used. The compliment comes with special grace during our Jubilee Year, and it is to be hoped that the new dignity will be responded to by the Churches with a fuller spirit of devotion to the great interests which have been committed to our charge.

The distance some of the delegates to the first District Meeting had to travel, and the expense thereby incurred, suggested the necessity of some provision being made to equalise the cost. It was resolved: "That a fund be established in this District for the purpose of defraying in part the travelling expenses of the delegates to the District Meetings, to be named the District Fund, (now known as the " Delegates' Travelling Expenses Fund "). A levy of sixpence per member was accordingly struck. The method of operation is very simple. The total expenses for the delegates are reckoned up; from this sum the amount brought in by the levy is deducted, and the remainder is divided by the number of delegates present, and charged amongst them, so that each pays the same. The wisdom of this step may be seen in the fact that the representation of the most distant Station in the Colony is 'now rendered as practicable on the ground of expense as that of the Station in the town where the meeting is held; and after a trial of twenty years we have found no better way of providing for general representation.

The statistics at the first District Meeting were: Ministers, 7; Local Preachers, 49; Class Leaders, 24; Members, 440; Sabbath Schools, 11; Teachers, 116; Scholars, 848;

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Churches, 13; other Preaching Places, 20; Hearers, 1,693; Value of Church Property, £5,420.

An Executive Committee was appointed to transact the business of the Church until the next annual meeting. The following were appointed members:—J. Dumbell, W. J. Dean, C. Waters, B. J. Westbrooke, B. Rundle, J. Taylor, D. Goldie, H. Flavel, G. Froggatt, T. Bayly, J. Manners, T. Cooper, T. De La Mare, and R. Ward, secretary. For a period of seventeen years the executive was located in Wellington, but in 1890 it was transferred to Auckland, where it remains at present. The Committee is composed of one minister and one layman from each Station; the Station where it is located alone being excepted.

In 1874 an important change was proposed in reference to dealing with the Connexional properties in the Colony, which proved to be the first step in a course of procedure that led to the absolute control of the colonial Church estate passing into the hands of the local authorities. Up to that time the sale of property acquired on behalf of the Connexion could only be effected with the sanction of the British Conference. Great delay had occurred in getting the necessary authority, and pecuniary loss had been sustained by the District. The annual meeting of that year therefore resolved: "That the Conference be respectfully requested to delegate its powers for sanctioning the sale of Connexional property in this District; such consent for the sale to be signed by the chairman and secretary of the District Meeting to which such application for sale may be made." This was followed by further proposals in succeeding years, which ultimately resulted in the passage of "The Primitive Methodist Church Temporalities Act" through our Colonial Legislature in 1880. This New Zealand "Deed Poll" gives greater legal security to our Church properties in the Colony, and vests the entire control of them in the local Conference.

The growth of a distinct Connexional spirit may be traced in the legislation passed in those early years. In 1875 steps were taken to establish an Equalisation Fund, to secure uniformity in the payments made to ministers on behalf of their children for education, etc. It may be well to explain that in some of the Districts these payments are made by the Stations, and it is easy to see how the size of a minister's family might influence his appointment to a charge under that system. In order to throw open the New Zealand Stations to all ministers alike, it was decided to create a fund, to which all the Circuits in the Colony should pay a quarterly levy of so much per member. It was not until the year 1878, however, that the fund was brought into operation. At the present time the levy is 1s. 3d. per member per quarter, and the amount paid to ministers is £10 per annum for each child under eighteen years of age.

The isolation of the Stations early suggested the desirability of a Connexional periodical, and in 1871 the Rev. C. Waters, of Auckland, published a quarterly magazine, which was called the "New Zealand Primitive Methodist Messenger." This useful little paper only lived nine months, but on the constitution of the District it was revived by the late Rev. R. Ward, who edited it for twelve months. Hitherto the

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venture had been a private one, but in 1875 the District Meeting authorised the publication, and appointed the Rev. B. J. Westbrooke editor. This first literary venture of the Connexion contained twenty-four pages, post 8vo., and appeared, like its predecessors, in a coloured wrapper. In 1878 its name was altered to the "New Zealand Primitive Methodist," and its pages were increased to twice the size. After being discontinued for five years, it reappeared in April, 1889, with the Rev. A. J. Smith as editor. In 1891 it passed into the hands of its present editor, the Rev. J. Guy. For four years the quarterly had such a successful career that in May of the present year its publication commenced as a monthly. A Book Depot was also established in Wellington, of which the Rev. J. Dumbell was the first steward.

With the rapid extension of our Missions, the need of more ministers was felt; some irregularities appear to have arisen in attempting to supply the lack of labourers, and the meeting of 1875 found it necessary to inscribe on its journal a minute to the effect: "That in future no Station shall send to England for a minister, only through the District Committee." Praiseworthy attempts, however, were made to secure more preachers, and two years afterwards a levy of one shilling per member was struck to provide funds for bringing out ministers from England. This arrangement held good for several years, and assisted in securing some very useful preachers for the Colony.

The Federation of the Australasian Districts was suggested at the District Meeting of 1879. The object in view was to secure greater unanimity, influence, and Connexional discipline in these colonies. Representations were made to the Australian District authorities, and ten years afterwards they submitted a scheme for a triennial Australasian Conference for the consideration of our New Zealand Churches. Meanwhile, a change had come over the opinions of our members and officials, brought about by several causes—local and other; and the District could not see its way to enter the Conference. The Australian Districts therefore carried out the proposal on their own account, and New Zealand elected to work out its own destiny.

In 1883 the question of the union of the Methodist Churches of New Zealand came up for consideration, and the District Meeting appointed a Committee, consisting of Revs. D. Dutton, J. Dumbell, J. Ward, and Mr. D. Goldie, to confer with any committees that might be appointed by the Wesleyan Methodists, the United Methodist Free Churches, and the Bible Christians, to consider the basis on which such a union might be effected. A joint committee met during the year, and carefully prepared a liberal and popular basis, which was accepted at the following annual meetings of the Churches, a few of our Circuits recording their protest. The General Conference of the Australasian Wesleyan Connexion, which met that year in Christchurch, rejected the proposal, and the Churches interested fell back upon their own lines of separate action. After lying dormant for eight years, the question was resumed at our District Meeting of 1892, when a committee was appointed to confer with representatives of the minor Methodist Churches only. The Wesleyan Conference, which met in March of that year, appointed a committee to confer with all the Methodist bodies in the Colony, and accordingly overtures were in due course made. Our Executive Committee, however,

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feeling itself bound by the resolution of the District Meeting, did not entertain the proposal. Two bases of union have been pre-pared—one by a joint committee of the Wesleyans, the Free Methodists, and the Bible Christians; the other by the Free Methodists, the Bible Christians, and ourselves. A prominent feature of the latter is, that the Primitive Methodist Church has relinquished its right to send two laymen to one minister to its highest court, and has adopted the principle of one layman to one minister as its basis of representation. In January last the President of the Wesleyan Methodist Conference requested our Church authorities to extend the powers of our committee, with a view to a general discussion of the question; but this they did not see their way clear to accede to, unless the Wesleyan Church admitted the principle of equal rights to ministers and laymen in every Church court, and upon every question coming before such courts. And there the matter remains at present.

Of late years several institutions have been brought into existence which promise to give greater stability and enterprise to our Church. In 1887 the "New Zealand Superannuated Ministers, Widows, and Orphans' Fund" was established. As far back as 1875 a proposal was made to secure additional annuities to ministers who were compelled to retire from active service and their widows and orphans, by insuring the lives of a number of the ministers. Difficulties arose in giving effect to this proposal, and nothing came of it. Meanwhile, a temporary provision was made by a levy of threepence per member per quarter, as a supplementary fund to the British funds. In 1883 an attempt was made to establish a permanent fund for the above object, and Mr. George Froggatt, who for many years had interested himself in the matter, was appointed the treasurer. Payments were made by some of the ministers and Stations, but the basis was not popular, and the praiseworthy attempt broke down within one year. The project was not entirely lost sight of, but was again brought up for consideration in 1887, and this time met with well-deserved success. The basis of the fund is very simple—it was decided that each minister pay 10s. per quarter, and each Station £1, or (as since provided) 3d. per member, if its members number over eighty, into the treasury; the fund not to be operated upon until it reached £1,000; annuities then to be granted to sick or aged ministers, their widows and orphans, according to the number of years a minister has contributed to the fund. The hopes of twelve years were thus happily realised, and to the Rev. J. Guy and Mr. George Froggatt the privilege was granted of adding this important fund to the institutions of the Church. The temporary provision mentioned above has since been discontinued, after being appropriated for one year to meet, the case of a young minister who had fallen sick, and there is now but one colonial fund for the above objects.

At the same District Meeting it was proposed to establish a "Church Loan and Extension Fund." This, however, proved to be premature. Three years afterwards the matter again came up for consideration at the Dunedin District Meeting of 1890, when it was resolved, in view of the approaching jubilee of the Church in this Colony, that a "Jubilee Church Loan and Extension Fund" be formed, and the following ministers were appointed to collect subscriptions during the year, in the districts named:—Revs.

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C. E. Ward, Wellington and Taranaki; A. J. Smith, Auckland; W. S. Potter, Canterbury; and J. Guy, Otago and Southland. The work was taken up by the appointed collectors with spirit, and by the end of the year several hundreds of pounds had been promised, of which up to date the sum of £546 has been received. The object of this fund is to enable trustees to pay off the debts on our Church properties, and also to erect new places of worship, by lending money at a low rate of interest. Loans are made pound for pound, repayable in instalments spreading over a number of years. The wisdom of founding such a fund is apparent when it is remembered how many years some of the debts have dragged on, and the heavy rate of interest which has often been paid. In some cases almost as much money has been paid in interest as the properties originally cost. Now, however, the leakage will be stopped, and the extinction of debts will be brought within a measurable distance.

Mr David Goldie, of Auckland, had interested himself for some years in the formation of a "Connexional Fire Insurance Company," and an attempt was made about ten years ago to establish one; but on account of the legal expense incurred in the formation of such a company, it was abandoned. At the District Meeting of 1890 he again suggested that a society should be formed upon simpler lines, and the suggestion was approved. The following were appointed as trustees for the first period of three years: Rev. C. E. Ward, Messrs. James Bellringer, John C. Thompson, George Froggatt, Charles M. Luke, and D. Goldie, secretary; who guaranteed, in the event of a loss by fire before the accrued funds were sufficient to meet it, to advance the money needed to cover the risk until it could be refunded out of the income. In January last the above-named trustees were re-elected for a further term of three years. At present the amounts on individual risks accepted are limited; but as the assets accumulate larger risks will be taken. The conservative lines upon which we have worked have made the growth of the fund naturally slow; but as the mode of administration is so economical that the working expenses are almost nil, compared with an expenditure of about twenty-five per cent. by ordinary companies, its growth in future years will be more rapid. The accumulated funds at present amount to about £120.

Amongst other Connexional funds are the "Contingent Fund," raised by a levy of one penny per member per quarter; and the "Furnishing Fund," for providing furniture for Stations taking married ministers, to which each Station employing a probationer pays £5 per annum until either the amount prescribed by rule has been paid in to the credit of the Station, or the Circuit accepts the responsibility of providing for a married minister.

Of late years great attention has been paid to our Sabbath Schools, and, with a view to encourage a more thorough study of the Scriptures by our scholars, half-yearly examinations have been instituted, which are held in the first week of January and July each year. The formation of a Connexional Sunday School Union is also under consideration.

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For several years past much prominence has been given to the importance of the work of our local preachers. In a Colony like New Zealand, specially suited for agricultural pursuits, and where it is to the interest of all for the population to be distributed over the country, there will of necessity be an increasing demand for the services of the local preacher if the settlers are to be followed up and supplied with the ordinances of religion. Preachers' associations have been formed in Invercargill and Auckland I. Stations, for the purpose of mutual study and assistance on the part of ministers and local preachers, in preparation for the great work of preaching the Gospel. The nucleus of a theological library at each of those places has been secured, and already good work has been done. It is believed that if such associations were multiplied, a very important step would be taken in the direction of solving the question of how to provide an efficient lay ministry for our Churches. The Preachers' Association has not yet received Conferential recognition; but something has been done in the right direction—a list of studies for candidates for the Local Preachers' Plan has been adopted, on which they are required to pass a series of written examinations. The free education provided by the State has produced a wide-spread intelligence amongst the colonial-born population, in view of which it is needful that the teachers of Christianity should be able to present it intelligently; and it is expected that our young people, who have enjoyed these educational advantages, will, with God's blessing, prove to be an earnest, intelligent race of preachers.

An important change was introduced into the method of Mission extension in 1880. The old system of subsidy, which we have elsewhere described, had been breaking down gradually for some time, and that year the Conference sent out instructions to the Australasian Districts that it wished the Missions in this part of the world to be extended as much as possible; " but to prevent trouble and suffering, decided that the several Districts must not commence new Missions beyond what their resources will enable them to maintain, without first communicating with the General Missionary Committee to ascertain whether additional and necessary aid can be rendered." Reductions in the amounts of money from Home followed this communication year after year, but the full effect of the change in policy was not felt in the Colony until 1888. In that year the District Meeting boldly faced the question of Mission grants, and resolved that in future no larger sums should be voted than could be promptly paid. Possible income had proved to be of no value as an asset to the treasurer when the time for remittances arrived. A fresh commencement was made on a sounder basis, and we have from that time kept fairly within our income. It may be well to explain that all the missionary money raised by the Stations is forwarded to the missionary treasurer, none being retained, as in some Districts, for local use. During the last two years an attempt has been made to place the Home Mission Fund on a sounder basis. Legislation has been adopted providing for the formation of juvenile missionary societies, the employment of adult collectors, and the holding of united missionary gatherings in towns where there are several Primitive Methodist Churches. Neat and attractive collecting-books have been specially prepared for the above, and last year a detailed account of the amounts collected was published for the first time. Already

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increased interest has resulted from the new departure, and it is confidently expected that a larger and more reliable income will in this way be secured for this most important fund. To the other agencies employed, the Church has recently added a Gumdiggers' Mission, to supply with religious services and literature the hundreds of men who are earning their living on the gumfields of the province of Auckland. Though this mission is as yet in its infancy, wood work has been done, and arrangements are on foot to give it a permanent place amongst the aggressive organisations of the Church.

II.—SUMMARY.

The Connexional officers for the present year are as follow: President, Rev. J. Guy; Vice-President, Mr. Thomas Booth; Secretary of the Executive Committee and Secretary and Treasurer of the Fire Insurance Society, Mr. D. Goldie; Book Steward and Secretary of Jubilee Church Loan Fund, Rev. C. E. Ward; Treasurer of Mission Fund and Church Loan Fund, Mr. James Taylor; Treasurer of Children's Equalisation and Contingent Funds, Mr. J. Watkinson; Treasurer of N. Z. Superannuated Ministers, Widows, and Orphans' Fund, Mr. G. Froggatt; Secretary and Treasurer of Furnishing Fund, Mr. T. F. Gibson; Editor, Rev. J. Guy; Sub-Editor and Agent for Jubilee Celebrations, Rev. W. S. Potter.

The accompanying table will prove of interest to our readers as showing at a glance the various towns where our District Meetings have been held, the ministers and laymen who have held the office of President, and also the numerical growth of the Church:—

YEAR	TOWN	PRESIDENT	MEMBERS
			Increase/Decrease.
1873	Wellington	Rev. W. J. Dean	+81
1874	New Plymouth	Rev. J. Dumbell	+91
1875	Wellington	Rev. S. Antliff, D.D	+111
1876	Christchurch	Rev. J. Dumbell	+177
1877	Wellington	Rev. W. J. Dean	+80
1878	Auckland	Rev. B. J. Westbrooke	+121
1879	Wellington	Rev. D. Dutton	+43
1880	Christchurch	Rev. W. J. Dean	+4
1881	Dunedin	Rev. T. Ward	+44
1882	Wellington	Rev. J. Long	+99
1883	Auckland	Rev. C. E. Barley	-15
1884	Dunedin	Rev. C. E. Ward	+90
1885	Christchurch	Mr. D. Goldie	+8
1886	New Plymouth	Rev. P. W. Jones	-6
1887	Wellington	Rev. J. Guy	-37
1888	Invercargill	Mr. G. Froggatt	+67
1889	Christchurch	Rev. J. Sharp	-14

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1890 Dunedin	Mr. C. M. Luke	-48
1891 Auckland	Rev. W. S. Potter	+76
1892 Christchurch	Mr. J. Bellringer	+41
1893 Ashburton	Rev. J. Guy	+72

Of most of those who have filled the presidential chair we have already spoken. Its most distinguished occupant, Dr. Samuel Antliff, was for many years one of the leaders of the Connexion at Home. In 1873 he was elected to preside over the Conference held that year in London. His visit to the Colonies as deputation was much appreciated. His sermons and lectures are remembered with gratitude and admiration to this day; while the advice he gave for the conduct of Connexional business at our annual assemblies was of lasting value. For a number of years after his return to England he held the office of Missionary Secretary, the duties of which he discharged to the highest satisfaction of all who were interested in his department. It was mainly through his influence that the Rev. A. J. Smith came out to this Colony. The news of Dr. Antliff's death in 1892 was received here with deep regret; it was felt that a great man had fallen in our Israel. Of the other presidents, Mr. James Bellringer, of New Plymouth, has been a prominent official on his Station for many years. His fellow-citizens have recognised his sterling business capabilities, and for three successive terms have called him to the mayoral chair, the onerous duties of which he has discharged to their great satisfaction. As a worker in the Church, Mr. Bellringer takes an active interest in the Sabbath School and the general affairs of the Station. His eldest son, Charles, an acceptable local preacher, this year represented his Station at the District Meeting, and was voted to the office of assistant secretary.

A perusal of the foregoing figures, under the heading of Members, will show that the progress of the Church has not been without its checks and disappointments. There have been years when it has made rapid advances; there have been others, again, when it has barely held its own; and others when it has lost ground. Old residents in New Zealand will recognise the latter to be concurrent with those periodical waves of depression which have swept over the Colony since 1879. During some of those years the Churches suffered heavily through the exodus of population to the adjacent colonies; 8,900 adults are reported to have left New Zealand during the year 1889. Various causes have also contributed to the difficulty of aggressive work, such as the commencement of other religious organisations, etc., which have reaped some of the fruits of our labours; yet none of these things can be regarded by an earnest missionary Church as satisfactory reasons for non-progress, and it was with thankfulness that the increase of members in 1891 was received as an indication that the tide had turned in the direction of prosperity.

The statistics of our New Zealand Churches for the present year are as follow: Ministers, 27; Circuit Missionaries, 2; Local Preachers, 118; Class Leaders, 42; Members, 1,411; Adherents, 6,410; Sabbath Schools, 60; Teachers, 511; Scholars, 4,401; Connexional Churches, 46; Seating Accommodation, 7,137; other Preaching Places, 66; Parsonages, 13; Value of Church Property, £27,180; Debt on Property,

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£6,103. A comparison of these figures with the statistics published at the first annual meeting, twenty years ago, shows that during the interval, after filling up the vacancies caused by death and removals, the membership has more than trebled; there are more than five times as many scholars in our Sabbath Schools; the property has increased in value at the same ratio; and our adherents are about four-times as numerous. These numerical advances have been greatly assisted by the large influx of immigrants from Great Britain and elsewhere, the population of the Colony during the period from 1873 to 1891 having increased by over 107,687 from that source alone; but they have also been brought about as the result of much earnest labour on the part of the ministers and workers of our Churches.

In closing this brief sketch of the growth of Primitive Methodism in New Zealand, we may well feel thankful for the faithful work done by the pioneers who laid the foundations of our Church in this land, and for the success that has been achieved. Many of them have gone to their rest, but the fruits of their labours remain. The Conference has fittingly determined to mark the attainment of our Jubilee by a series of special celebrations on each of the Stations throughout the Colony. The aim of these is to promote a revival of religion; to reduce the debts upon our Church properties; to strengthen the Church Loan and Extension Fund; and to increase the interest in our Home Mission operations. It is confidently expected that, with God's blessing, these will give a stimulus to our work.

Our present position is full of promise and hope. There is room for the hearty fellowship of Primitive Methodism in the religious life of the Colony, and the Connexion has not yet exhausted its mission. The utter absence of anything approaching sacerdotalism in its polity, and the equality of privilege which it offers to ministers and laymen alike in its Church courts adapt it to the democratic temper of the age; its sympathy with the workers of the country, from whose ranks its preachers are taken keeps it in touch with all their social aspirations; and its frank earnest statement of the Gospel of Christ gives it the confidence of all Evangelical Churches. With the large number of young people growing up in our Sunday Schools, the increasing congregations that come under the influence of our services "the multiplication of workers - both ministerial and lay—and the experience of disappointment and success acquired during the past half century, it is to be hoped that the coming years will see more rapid advances made, and that those of our junior ministers and workers who may be spared to join in a centenary celebration will have still more abundant cause for thankfulness than we who this year celebrate its Jubilee.