

Trinity Church, 12 noon, Sunday June 17th 1962

THE STORY OF THE FIRST METHODIST CHURCH IN DUNEDIN

In the Jubilee Booklet of 1912 Mr A. Beck recollected the work of our first minister in Dunedin, Rev. Isaac Harding. He wrote, "We did not have him to ourselves in Dunedin. We thought we were much neglected, for he rode all over the goldfields preaching and starting services."

This typifies the place that Trinity Church has always held in Otago Methodism. The Circuit has always been willing to branch out and, when a new cause was established, has given its children their freedom.

One hundred years ago the first Methodist minister resident in Dunedin preached in the first Methodist Church in Dunedin. The date was July 14, 1862, the minister was the Rev. Isaac Harding, and the church was in Dowling Street, on the section now 16 and 18 Tennyson Street, up the steps.

The first Methodist minister in Otago was the Rev. James Watkin. He landed at Waikouaiti twenty-two years before the Dowling Street church was built. There was a whaling station at Waikouaiti owned by Mr John Jones. Mr Jones made representations in Sydney and this led to the choice of his station for the first mission in Otago.



Rev. James Watkin

On Sunday, May 17, Mr Watkin preached his first sermon. It was from the text, "It is a faithful saying . . ." It was not until two and a half years later that any other Church visited the province.

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The Mission did not get a very good start at Waikouaiti. "Johnny" Jones provided a free passage and a large contribution towards a small house. This investment would be well repaid with the trade drawn to his store, since people came to the Mission from as far away as Bluff.



Rev. Charles Creed

On April 20, 1844, the "*Deborah*" arrived at Moeraki. She brought Mr Watkin's successor, the Rev. Charles Creed. Mr Watkin greeted his replacement with, "Welcome, Brother Creed, to purgatory."

The "*Deborah*" was under charter to Frederick Tuckett, who surveyed the area south to the mouth of the Clutha and chose the site for Dunedin. In the early days of the new colony Mr Creed conducted services for the benefit of those who did not attend Dr Burns' church.

In 1849 Captain Cargill wrote to Mr Creed that as he had good ground to resent the Anglican intrusion into his mission, so the Free Church had good ground to object to his visits to Dunedin, and he suggested that it was Mr Creed's duty to his mission and to Mr John Jones to stay at Waikouaiti. Mr Creed published this letter, with an effective reply (Feb. 7). His charge was not at Waikouaiti, but extended from Banks Peninsula to the Bluff. He had always ministered to Europeans who desired his services, and was instructed to do so. He was often in Dunedin before the colony arrived, and went now on the invitation of a large number. As to Mr Jones, he made promises at first which he has partially redeemed, but he has not given us a site; he charges us full rates for freight and passage, and has long since entirely broken with the mission. The mission, on the other hand, buys everything at Jones's store, conducts

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gratuitous services at his station, and puts up with "his moral influence, which is strenuously opposed to the Gospel."

On the appointment of the Rev. Mr Fenton (Anglican), Mr Creed's visits to Dunedin became less frequent.

When the "*John Wickliffe*" sailed, two Methodists were on board who conducted a Sunday School on the voyage. They were Thomas Ferens and W. H. Manson. Mr Ferens was the first local preacher in Otago. He was also the first to preach at Halfway Bush and on the Peninsula.

Mr Ferens spent a year at Waikouaiti as schoolmaster. His preaching and evangelistic work led to eleven conversions among the settlers there; but Johnny Jones had no use for people who would not work on Sunday, and the converts were scattered.

Finally Mr Ferens went to Oamaru, where he was prominent in the founding of the church. He was an early Circuit Steward of the Otago Circuit and came to Quarterly Meetings even though there were almost no roads. He continued to serve God in Oamaru until his death in 1888.



Mr. Thomas Ferens

The Rev. William Kirk succeeded Mr Creed at Waikouaiti. He frequently visited Port Chalmers and took services in the empty Presbyterian church. Mr Logie, collector of customs, filled in the intervals reading Wesley's sermons. Then Mr William Morris, a local preacher, arrived, and they had two services a Sunday. After a time they determined to have a church, and Mr Mansford and a few others gave the present site. The building cost £97, and the collections on the day Mr Kirk opened it, October 21, 1855, were £6 7s 11d.

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This little church was used as a Sunday School; the Anglican minister, Mr Fenton, conducted services there; and the Magistrate's Court was also held there.

In 1856 Rev. G. Stannard succeeded Mr Kirk; he moved the mission to Port Chalmers, which was a more suitable place at that time. When a Presbyterian minister was appointed to the Port in 1858, he recommended his people to join the new congregation. There was no reciprocal membership then. Mr Stannard moved to the Heads in order to concentrate on the work among the Maori people.

The Maori population was small and in 1859 the mission authorities removed Mr Stannard and left a Native minister, Te Kote, in charge.

At this time the work among Methodist people in Dunedin was continued by local preachers. When Mr Stannard moved to the Heads he arranged for the five local preachers in Dunedin to take the services at both Port Chalmers and Dunedin. The five were Messrs Wright, Pow, Duke, Morris and Hammond.

The Dunedin service was held in the Oddfellows' Hall, said Mr A. Beck, a building about 20 feet by 12 feet, near where the A.M.P. Buildings stand. The Baptists had rented it, but sub-let it to the Wesleyans. The service was not very successful. It was shifted to the corner of High Street and Manse Street. The migration of the local preachers to Sawyers Bay seems to have stopped the Dunedin service for some time. In June, 1861, however, gold was discovered in Gabriels Gully, and population began to flow in.

A number of preachers helped with services in Dunedin for a while before moving up-country. As the rush increased, crowds arrived from Australia, and among them Methodists and Methodist local preachers.

It appears that Mr T. R. Fisher had written to the Rev. J. Buller in Christchurch about appointing a minister, and Mr Beck had also written to Melbourne. But events moved swiftly and everyone saw that Otago could not be neglected.

In January, 1862, the Rev. James Buller, of Christchurch, visited Otago, and spent several weeks in a flying survey. He visited the goldfields and started services. In the "*Otago Colonist*", dated January 21, appeared an advertisement calling a meeting of Wesleyans in the Court House for January 29, to meet Mr Buller and undertake a church.

Mr Buller stated that Mr E. Lee, of West Taieri, had given a site on Bell Hill—a disastrous gift—and that a minister, Mr Harding would arrive from Auckland in six weeks. During the visit Mr Buller lectured on "The Maoris" for the Y.M.C.A., and preached in halls and in Knox Church. He says he was the first to visit Invercargill and establish a cause there.

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On March 4 the "*Colonist*" announced that Mr Harding was expected by the March steamer and that £700 had been collected for the church. On the 13th it reports that the Wesleyans are holding services in the Athenaeum, and that a handsome design has been accepted for a church to cost £1,200. A fortnight later we are informed that the Rev. I. and Mrs Harding and family arrived in Dunedin per *S.S. "Airedale"*, on March 18.

On March 22 appears the following advertisement:—

"The Rev. I. Harding, Wesleyan minister, will preach at the Athenaeum on Sabbath at 11 and 6. N.B.—Residence, Elm Row, Dunedin. Communications can be left with Messrs Fisher and Green, Princes Street."

About this time a canvas church was erected about the top of Walker Street. On May 10 we learn that a tea meeting is to be held on Easter Monday, 12 inst. On the 13th we find a promise of the eloquent speeches of last night in the next issue. On May 15 we have the report. The tea was held in Dr Burns's church, and the crowd had to be taken in relays.

The chair was taken by Dr Burns. He expressed his unfeigned joy and thankfulness at the founding of the Wesleyan Church in Otago, and the advent of a suitable staff of ministers to assist in meeting the spiritual needs of the vast tide of population that for the past 10 months had been rolling in on these shores. The gold fever had brought the deluge upon them, and they were in utter dismay. A stupendous task, far beyond their uttermost strength, had risen before them as in one day. Every friend of the colony would rejoice that among the influx there was a goodly proportion of Christian men, loving Christ and His cause. He remembered that at the time of the disruption the Free Church had received "kind sympathy and liberal help" from the Wesleyans. These were things not easily forgotten, and after nineteen years it gave him pleasure to acknowledge them at the antipodes. (Loud cheers.)

Mr Harnett said that the committee appointed to the meeting held by Mr Buller had obtained gifts and promises amounting to £500 in two weeks, and had accepted a tender of £1,330. Last week the ladies had raised £165. (Cheers.). There remained £765 to be raised.

Other speakers included the Revs. Isaac Harding and D. M. Stuart and a Mr Neils, a gentlemen from the diggings who was much cheered on rising. They wanted help on the diggings. They did not want money—they had plenty—but they wanted ministers to tell men there was something more precious than gold.

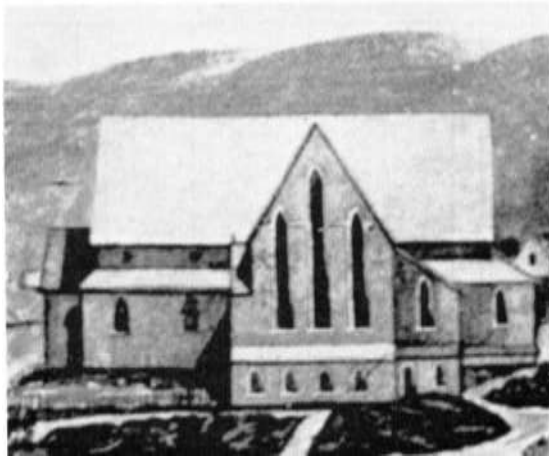
The church was opened on July 14, 1862, the Rev. D. M. Stuart preaching in the morning, Dr Burns in the afternoon, and Mr Harding at night. The congregations were very large, and the collections totalled £61 7s 2d.

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The "*Colonist*" in describing the church (July 16, 1862) said:

"The Wesleyan chapel is a building of that peculiar neatness of design which would have filled the hearts of the Pilgrim Fathers with delight. It is of a quasi-Gothic order, with all the elegance of the Renaissance style without its florid ornament. The interior is in keeping with the exterior, affording a nave with two aisles, crowned with a chancel containing the reading desk. It is lighted with lamps affixed to the arches of the aisles. The windows are disposed in form and position to a subdued but mellow light."

A transept was later added for support.



The Bell Hill Church. The transept in the foreground was added as support.

Within three months the church was wrecked. The structure was quite unequal to carrying a high slate roof in a very windy situation. Even in moderate winds it creaked, and the lamps swung and broke their glasses. A very fierce and destructive gale in the first week of October put the church out of plumb and broke its back, and again services reverted to the courthouse.

Three months later, January 5, 1863, at a congregational tea attended by 100 people, Mr Cooke explained that the church cost £1,382, of which £580 was debt. The repairs cost £1,100, of which £678 was raised, leaving a debt of £1,002.

At the first anniversary, after the usual tea, it was announced that the Sunday collections had been £15, gifts received by Mr Harding £51, sale of tickets £45, making £111. The church and the parsonage had cost £3,000, and the debt remaining was £900.



Rev. Isaac Harding

The debt that Dunedin Methodism owes to its first minister is enormous. The Reverend Isaac Harding was described by the Rev. W. C. Oliver as "a born bishop." A man of fine presence, he was a very good preacher, an excellent companion and an indomitable traveller. He journeyed to Oamaru, Invercargill, Queenstown and to wherever men rushed for gold. "He wants to be minister of the whole of Otago," grumbled one Dunedin man. "We were badly neglected when he got out among the diggers," says another.

Mr Harding writes whimsically to his successor, "The church owes me £130 for four horses. One died, one strayed, one was stolen, and the other I sold—and didn't get paid for." His "Plan of the Otago and Southland Circuit" is itself a monument to the man. It lists twenty-three places covering all of the province.

He had a Home Mission Committee in Dunedin, and in spite of all his troubles found money to send up-country. On October 13, 1863, we find a press report of the meeting of the committee. The missionary and the people at Arrow have suffered by floods; £50 was voted in aid. Dunstan asks for a preacher. Mr Whiting is appointed to go up through Tuapeka. There are other calls and more money must be got to meet them.

From the beginning of his ministry, Mr Harding had been accustomed to difficulties. He was the pioneer minister at Alton in Hampshire. On his arrival he preached in the open air and stones were thrown at him.

[No. 1.]
PLAN OF THE OTAGO AND SOUTHLAND CIRCUIT,
JANUARY, 1864.

PLACES.	Times.	JANUARY.					FEBRUARY.				MARCH.				PREACHERS.
		3	10	17	24	31	7	14	21	28	6	13	20	27	
DUNEDIN— Sunday ..	11 6½	18	1	1	1	2	1	1	1	1	4	18	1	1	1. HARDING 2. BURN
Prayer Meeting, Monday ..	7	1	5	6	13	1	13	6	5	1	1	6	1		
Wednesday ..	7	1	1	1	1	1	1	1	13	1	1	1	1		
CATERHAM ..	3	1				1				1				1	3. PALMER
MAORI HILL ..	3	5	6	5	20	13	1	50	6	13	5	60	1	13	4. PLAMANK
MORNINGTON ..	3	6	12	1	13	6	11	50	13	12	13	10	5	6	5. POW
NORTH-EAST VALLEY															6. CALPARY
WAIKOUAITI ..	11	9	9	60	9	9	7	90	5	9	9	120	9	9	7. DEWE
Sunday ..	6½									1					8. WRIGHT
TAIERI ..					1			1							9. CHAMBERS
GOODWOOD ..	3			9			9		9	114		9			10. TAYLOR
PORT CHARLES ..	11	2	2	2	2	1	20	2	2	2	26	13	2	2	11. FERRIS
Sunday ..	6	2	2	2	2	1	28	2	2	3	28	13	2	2	12. VEAL
PORTOBELLO ..	3	8	5	7	8	17	15	8	7	6	15	17	8	7	13. MARTIN
OMAHU ..	11	4	4	4	4	4	4	4	4	4	17	11			14. BLOOMER
Sunday ..	6½										17	4			15. GRAY
OTIHO ..	24	4	4	4	4		4		4		4		4		16. FERRIS
HAMPDEN ..	104	4	4	4	4		4		4		4		4		17. BACON
STOFPOLD ..	104	11	11	11	11	11	11	11	11	11	11	p.m.	11	11	18. TUCKER
CLIFTON, Tuesday	7		4	4	4		4		4		4	4			19. CARSON
EWRLAND, Thursday	11		4	4	4		4		4		4	4			20. KENT
INVERCARGILL ..	11	16	16	16	16	16	16	16	16	16	16	16	16	16	
Sunday ..	6														
QUEENSTOWN ..	11	3	3	3	3	3	3	3	3	3	3	3	3	3	
Sunday ..	6	3	3	3	3	3	3	3	3	3	3	3	3	3	
SIDDAKER ..	3	3	3	3	3	3	3	3	3	3	3	3	3	3	
DUNSTAN ..	11	19	19	19	19	19	19	19	19	19	19	19	19	19	
Sunday ..	6														
MANCHESTER															
HOBURN ..		14	14	14	14	14	14	14	14	14	14	14	14	4	* Opening of Church.
GABRIEL'S		18		1											

N.B.—The Quarterly Meeting will be held at Dunedin on Wednesday 31st March, at half past 7 o'clock, Rev. R. S. BURN to preach at 7.

The New Chapel at Oamaru will be opened on Sunday, 6th March, at 11 and 6 o'clock. Public Meeting on Monday, and Services continued on the following Sabbath.

N.B.—The Superintendent will visit places as convenient, and give due notice. Stewards the Collection duly made and taken to the Quarterly Meeting.

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Mr Henry Bloxam, a local preacher of Harding's day, records, "Travelling at that time was far from enticing. Coming from Queenstown to Alexandra, Rev. Mr Harding had to stop at a shanty at the foot of the hill near the Roaring Meg (a river by that name). He asked for a bed and accommodation for the night. The man told him he had no accommodation, but pointed to a bunk and a few sacks to cover him, and very considerately offered him a two gallon keg for a pillow. He declined the keg, preferring to use his boots. There was no other place for miles, so he had no alternative. Two days before I arrived at Alexandra, December, 1862, Mr Harding had made an attempt to hold a preaching service. He was near the Aldinga Hotel. They rolled a barrel for him to stand upon, and a considerable number gathered round, but while he was speaking, the interruptions, though friendly, were very disturbing. One asked him to wet his whistle, and others pressed him to have a drink. Seeing it was like casting pearls before swine, he got on his horse and rode to Hyde.

The best appreciation of Mr Harding's character comes from a letter written fifty years after his work here by one of his successors, the Rev. W. C. Oliver.

"On November 1, 1863, I heard Mr Harding preach in Oamaru. This was the only time I saw Mr Harding, but as I visited Dunedin during the year, and was appointed to the circuit three years later, I had ample opportunities of forming an estimate of the man and the work he did in Otago. He was a born bishop, and inspired men by his personality and Christian zeal. He made his influence felt from Oamaru to the Bluff. Possessed of great physical endurance, and a splendid horseman, he ranged over the whole province, forming the nucleus of churches in every available centre. This was the period of the Otago goldfields rush. As he had served in circuits in Victoria, he knew many of the miners who flocked to our goldfields, and amongst them he started services in Tuapeka, Queenstown and other centres, also securing large subscriptions from the miners towards the building of the Dunedin church, which was erected in Dowling Street. One of the weaknesses of our itinerant system resulted in his removal at the end of two years, when his work was but partly completed. Our Otago church has never recovered the loss. All men are not bishops, however good they may be, and when one is a bishop and doing splendid work his removal to another sphere, where his gifts find little scope, is a calamity, if not an ecclesiastical blunder or sin."

In 1867 a remarkable revival took place in Broad Bay. It swept up and down the Peninsula, leaving few homes unvisited, crossed to the other side of the harbour, securing many converts, and then to Waitati, where there were some forty converted. One week evening Rev. W. C. Oliver preached on "Is there no balm in Gilead?" The Spirit came down on the congregation, and seven persons were converted during the sermon. The revival was contagious, and went from house to house all over the place.

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In 1870, a new church was built at a cost of £5,000. This was Trinity Church. Only £490 remained from the sale of the old Bell Hill Church and £2,000 had been raised by subscriptions, bazaar (£875) and soirees, and the opening produced £100. This left a debt of £2,410, which at 8 per cent.—the rate of interest paid—meant £192 16s a year. This heavy interest, the gallery required for acoustic purposes and the organ, and the fall off in gold returns, prevented any serious attack on the mortgage for some years. The debt was finally extinguished in 1905.



An early picture of Trinity

On August 25, 1869, the foundation stone was laid by Rev. Thomas Buddle. At the ceremony, the Rev. Mr Williams (Baptist) engaged in prayer, and the Rev. A. R. Fitchett read Chron. xxvii and I Cor. iii, 9. He then read the following, which was afterwards placed in a glass jar in a cavity in the stone:—

"In the year of our Lord 1869, 31st of Queen Victoria, Sir G. Bowen being Governor, and His Honor James MacAndrew Superintendent of Otago, this stone was laid by Rev. Thomas Buddle, Chairman of the Southern District of New Zealand, Rev. W. L. Binks being President, the Rev. Alfred Robertson Fitchett, Superintendent Minister of Dunedin Circuit, and the Revs. H. Bull and D. McNicholl his colleagues in the circuit, Messrs George Hindle and Charles Duke being Circuit Stewards. The Trustees are Messrs Daniel Haynes, W. H. Walker, G. Howell, G. Hindle, T. Ferens, D. Roberts, H. J. Chapman, Albert Beck, and E. W. U'Ren. The architect is Mr R. A. Lawson, and the contractor E. W. U'Ren, the amount of the contract as signed for on June 7, 1869, being £2,475."

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At about this time a property was bought from Mr Moss for £1,250. This was a triangle bounded by Stuart Street, Smith Street and York Place. It is described by the Jubilee Brochure as "The only wise and far-sighted transaction in the history of the church."

That publication continues,

"If it could have been retained, it would have covered some errors and prevented others. But it was bought on credit, and when the old parsonage failed to let readily, the trustees sold the triangle in panic for what it cost them. The Revs. A. Reid and C. W. Rigg lived in the old house. When Mr Fitchett returned to the circuit a house was bought in Castle Street. It is now part of Selwyn College. The purchase was a bad one, and the distance was far too great. The Revs. Fitchett, J. Crump, and E. Best lived there. During the ministry of the Rev. J. Berry a site in York Place opposite the end of Tennyson Street was bought, and a large house built thereon, wholly marred in the design, however, by building into it a two-roomed cottage that stood on the ground. Dr Morley said the cost was £1,600. That Methodism survives its property transactions says much for its vitality, while the evident want of continuity of purpose illustrates the fearful cost of the itinerancy."

The years 1879 to 1882 are typical of the vitality shown by Trinity at its best; 1879 saw the start of both the annual carol service and the envelope system. In 1881 it was decided to make a special effort to reduce the church's debt. And in 1882 the Opoho church was removed to Cargill Road and the work much advanced there.

The Opoho church had been built in 1877, but by 1882 most of the Methodists in the area had removed, and the church itself was taken to a site in Cargill Road. This site cost £300 and the cost of removal was a further £200.

On February 24, 1881, the trustees issued a circular as follows:—

"STATEMENT OF LIABILITES.

Mortgage on Church . . .	£2,000
Bonds on Parsonage . . .	1,150
Building Society on Manse (to be liquidated by quarterly redemption payments)	270
Circuit Debt	<u>65</u>
	<u>£3,485</u>

"Dear Sir,

At a recent meeting of the Finance Committee it was agreed that the present was a favourable time for endeavouring to pay off part of the above indebtedness, and thus relieve the Quarter Board of the heavy demand annually made upon it for interest,

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and it was decided that the liability first to be reduced should be that upon the Bonds against the Parsonage—say £1,200.

"To liquidate this amount two alternative methods are proposed.

"THE FIRST PROPOSAL IS:—That the amount required to pay off the Bonds, say £1,200, be divided into 1,200 Shares of £1 each without interest. That the members and friends of the Congregation be asked each to take as many Shares (one or more) as they feel themselves able to subscribe for, and that the interest which the Quarter Board now has to be paid on that amount—viz., £69, and which would thus be saved, shall be distributed annually by lot in reduction of these shares.

"By this means our indebtedness would be reduced say £100 per annum without any other effort. It would, however, take twelve years to pay off the amount of twelve hundred pounds and the Mortgage on the Church would remain untouched.

"THE SECOND PROPOSAL IS:—That the sum of £1,200 be raised and paid off by subscription, etc.

"If this plan is adopted, one gentleman has generously promised to give £400 upon the other £800 being raised, or to supplement in like proportion whatever sum below that we may be able to raise.

"The committee feel that a determined effort should be made to carry out this plan, so as to secure the promised donation, and have this indebtedness finally disposed of.

"The interest we are now paying could, instead of going to reduce the Bonds as in scheme 1. be placed to a special 'Sinking Fund,' which would in the course of about thirteen years pay off the mortgage on the church, and so leave all our properties entirely unencumbered.

" With a view to discussing these proposals, and the matter in all its bearings, a meeting of the Congregation will be held at an early date, to which you are earnestly and cordially invited."

The generous gentleman was Mr D. Haynes, whose offer was taken up and fully met. Many groups held special functions to assist in this great effort. The Young Ladies' Gift Sale raised £39 10s. A concert a further £17. By the time the appeal was closed in May, 1882, the sums given or promised had passed the target by £15.

During the last decade of the nineteenth century, New Zealand Methodism's growth was greater than that of any other denomination, and far greater than the growth of the population. This period—and the correlation is obvious—is also notable for the number of Evangelistic Missions held.

One outstanding Mission was that of Thomas Cooke in March of 1894. The Garrison Hall—now the N.Z.B.C.'s new Television Studios—held two thousand people. It was used as the Central Mission by Rev. Mr Ready of the Bible Christians. With his co-operation it was hired for Mr Cooke's Mission.

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The cost of hire, which excluded cost of gas, was six pounds a night. A total of seventeen thousand cards and bills were printed. Four church choirs combined to lead the singing. There were five rooms set aside for enquirers and between twenty and thirty people were on hand to help those who came forward.

But Missions are not peculiar to one denomination. Other Missions were held in the city and Trinity was associated with the work of such preachers as Chapman, whose lunch hour meetings aroused great enthusiasm in the town, Lionel Fletcher, and most recently, Billy Graham.

This decade also saw the founding of the "Helping Hand" Mission which was run from 1892 by a Miss Raeburn. This developed into the Bath Street Mission and continued active for twenty years.

The premises in Bath Street were rented and a piano in-stalled. Both old and young turned up to the services held there. Miss Raeburn was succeeded in this work by Sister Isobel Sinclair until 1900. She was known to the young people as "Pussie." Other deaconesses who worked at Bath Street were Sister Olive, who left to marry the Rev. W. J. Williams, and her successor Sister Annie, who married the Rev. E. O. Blamires. Mrs Williams now living in Melbourne is still keenly interested in Trinity.



Sister Olive Jeffries



Sister Annie Anderson

The work at the Mission included keeping boys off the street and visiting the sick. Particular attention was paid to relatives of those connected with the Mission.

Meetings and services were held in the Bath Street Mission on week nights and Saturday nights. These were reinforced by young people from Trinity who went along

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to help with the singing and to help keep order. Sister Olive had to pray with her eyes open.

Sister Annie was also prominent in the battle by the churches to reduce the number of hotel licences. At one stage in 1908 she was relieved of almost all other duties to enable her to assist in the campaign on the "No Licence" issue.

At this time, Dunedin nearly went dry. The No-Licence vote increased by 3,000 and reduction was carried. Twelve of 48 licences were withdrawn including all for bars north of Albany Street. A tour through Dunedin hotels by A. H. Reed and Rev. E. O. Blamires played a part in raising the age limit from 18 to 21. Over 4,000 people turned out one night when University students conducted three No-Licence meetings and "raked the liquor selling fore and aft," says Mr Blamires.

When Sister Annie left, it was not possible to find a suitable replacement. The weather during the winter and early spring of 1912 aggravated the difficulties and the Mission was reluctantly closed.

In May, 1897, the Church Trustees discussed a very radical suggestion. This was that the singing of "Amen" after the last hymn at the evening service be allowed. This was recommended by the Leader's Meeting and agreed to by the trustees.

Later the choir desired that "Amen" be sung where desired at the end of any hymn. A request to this effect came before the Trust in 1906. The matter was referred to a ballot of seatholders and members. Two hundred and ninety seven papers were issued. On hundred and forty eight voted for, and forty seven against. In view of that vote, the trustees decided to allow the "Amens," voting fourteen to one. This was not the end of the matter, because at least one member stayed away from church as a result of this decision.

Mrs Gardiner, a Scots lady also disliked the sung Amen. She chose a less extreme way of showing her displeasure. She sat down when the last verse ended and did not wait for the Amen.

Mr Gardiner was leader of the Bible Classes and he and Mrs. Gardiner were noted for the way they entertained the Bible Class young folk to Sunday tea between Sunday School and the evening service. It seems that they scrimped themselves during the week in order to be more hospitable on Sundays.

The appearance of Halley's Comet in 1910 caused great alarm among a wide section of the population. Trinity's minister, Mr Fairclough, was a Fellow of the Royal Astronomical Society. He lectured on the comet and wrote about it in the newspapers.

People feared that it would come too close to the earth, but Mr Fairclough was able to reassure them. The Girl's Bible Class organised one of his lectures in the hall

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underneath Trinity. There were no subdivisions at that stage and the place was packed to the doors and overflowing. This all added to Trinity's impact on Dunedin.

Mr A. H. Reed was superintendent of Trinity Sunday School from 1900 to 1914, and from 1922 to 1928. During this period he continually pressed for improved accommodation for the school. At the time of the Jubilee, that is fifty years ago, an effort was made to raise one thousand pounds for a new school. One thousand and fifty pounds were collected.



**The then Minister, Rev. P. W. Fairclough, F.R.A.S.,
with the Circuit Stewards, Messrs W. H. Ferens and C. F. Oliver. 1912.**

In August of 1912, two seven roomed houses in Stuart Street, opposite the church were purchased for £1,250. From 1913 to 1917 these were leased by J. H. Kerr for £8 12s per annum. In 1917 various walls were removed, and many improvements effected so that the houses could be used by the Sunday School Primary Department and by the Bible Classes.

In 1924 a further effort to raise funds was decided upon. This was aimed at building a new school on the Stuart Street site as a memorial to the Trinity men who died in the First World War.

By 1929, £1,800 had been raised and plans obtained but it was finally decided not to go ahead with the scheme. Instead, the hall under Trinity was sub-divided—much as it is today— and the two houses sold for £1,400.

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In May of 1921, Trinity Trust was threatened with litigation. A piece of masonry fell from the church roof and injured the foot of Nancy Marr, a child who lived next door to the church.

The matter was readily settled out of court. After the whole thing was settled Rev. H. A. R. Pratt was instructed to visit the parents expressing sympathy of the Trust and hope for the future welfare of the child. The Trust also decided to look into the state of the church roof and the possibility of accident insurance.

During the years 1952 and 1953 extensive discussions took place between officials of Trinity and officials of Central Mission with a view to amalgamating the two circuits. In 1952 the new "Central Church and Mission" was born. Since that time it has been impossible for the historian to say, "That was done by Trinity," or " That was done by the Mission."

Early in 1954 the circuit took over the responsibility for the working of the Citizens' Day Nursery. This continued in St George's Hall, Stuart Street until the building was demolished. Demolition was necessary since only the borer holding hands were keeping it up. The Nursery has since been housed under Trinity Church.

In 1955 a new cause was started in Waverley. This area is properly within the St Kilda circuit, but the quarterly meeting there felt unable to undertake this extension.

Accordingly the amalgamated circuit took up the task that had so often been characteristic of Trinity. Much of the pastoral work was undertaken by the deaconess, Sister Dorothy Pointon, who also conducted the first church service there on Sunday, August 25, 1957.

A church was opened at Waverley on October 8, 1961. Apart from the Union Church at Corstorphine, it was over thirty years since a building had been erected in a new area. Much voluntary labour went into the church, and the work had helped bring closer the ties binding the new society to the circuit.

The church was opened by the vice-president of the conference, Mr H. de R. Flesher, and dedicated by the chairman of the district. Rev. A. J. Johnston.

JOTTINGS

Many modern church necessities are really reoccurrences of old ideas. There were welcome stewards at the door of Trinity in 1890. And that modern aid to efficiency, the church welcome card, was in use in 1895. Five thousand cost a guinea.

Nor are the films at the Teenage Programme novel. A lantern slide service was held at Palichet Bay under the auspices of Trinity in 1895.

How was finance found in early days? Mr A. Beck said later, "At first we had only monthly collections, but as the congregation was always coming and going we soon adopted the Presbyterian plan of having the stewards stand at the door with the plate every Sunday. All those disasters to our new church involved us in great losses and financial anxiety, and prevented our getting out of debt."

It was in October, 1879, that the envelope system was first introduced at Trinity. It was then on a three months trial basis. It proved successful enough to have been continued since, although the church officials have always wished for a greater giving through this system.

Even in 1888 members were being urged to give through the envelopes and to increase their giving. At many times since similar appeals have been heard.

In 1895, Mr Cooke conducted a Mission and the Mornington Church happened to refuse a debt of fifteen shillings that Trinity wished to enforce upon them. The problem was neatly resolved when the treasurer deducted the amount from Mornington's share of the Mission's surplus.

Trinity people have always been singing Methodists. At times there has even been a band or an orchestra. The circuit owned band instruments in the eighteen-nineties and early this century the Sunday School anniversaries used orchestras.

In the tent church there was neither choir nor organ and anyone pitched the tunes. In the Bell Hill Church there was originally no organ, but a choir was formed to lead the singing. Before the move to Trinity an American organ was purchased. This was also used in Trinity until 1874 when the present organ was installed.

In 1879 pressure compelled the trust to inform their excellent organist that the trustees would be unable to pay a salary in future. The organist did not abate his zeal, but started the Christmas carol service, and as a result presented the trustees with the amount of his salary. These continued into the early 1950s. The choir used to go out and sing with a piano on the back of a dray at Christmas time.

Mr A. H. Reed is not the only person connected with Trinity to have been fond of walking. When Rev. W. C. Oliver was in the circuit he would walk to Port Chalmers, preach, walk back, and preach at Trinity.

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About fifty years ago the choir used to walk to Port Chalmers having their annual picnic on the way. They would, however, catch the train home.

The Bible classes were also fond of tramps. They would go to such places as Silver Peaks, Mosgiel or Waitati for their hikes.

Many different organisations have flourished and disappeared in the history of Trinity. There was a Debating Society which discussed in 1887 the question, "Is war consistent with Christianity?"

There was Miss Gilmore's Ladies' Physical Training Class who wore bloomers and woollen jerseys. Miss West organised the Church Club Swingers. Some of the old Indian clubs are still around the Trinity building.

Trinity has had a Tennis Club and cricket teams as well as today's indoor bowls. When the Sunday School went for a picnic in the old style they marched with banners to the Woodhaugh or Botanical Gardens.

On the first Monday in every month the Trinity Methodist Women's Missionary Union meets. The ladies with a concern for overseas missions have been meeting at the same time for sixty years at Trinity. In 1902 a committee for the district was formed and the Ladies' Auxiliary—the precursor until 1915 of the M.W.M.U.—was born. The committee consisted of President, Mrs Thomas; Secretary, Miss Nelson; Corresponding Secretary, Miss Hartley; Treasurer, Mrs Rosevear. This was the first such organisation in New Zealand Methodism.

Without digressing too far into mere lists of names we must note two in particular. Miss E. Hartley was organist of Trinity for fifty-four years and very rarely took a holiday. The whole family was associated with the active work of the church, the eldest Miss Hartley being a Sunday School teacher with artistic talent, but there can be few who could rival such an outstandingly long time in one position.

The following is a part of a minute taken from the records of the quarterly meeting for which it was prepared on her death.

"The Quarterly Meeting of the Central Methodist Church and Mission, Dunedin. places on record its appreciation of the work of the late Miss Elizabeth Hartley.

"For over half a century, she was organist of Trinity Methodist Church, a post which she graced with distinction and devotion. She never wanted or would take a holiday but for years with one Sunday or one service off she was at her place at the organ.

"The wealth of Dunedin's musical talent was enriched by her gifts. She was, for a number of years, the accompanist of the Choral Society and her judgment as a critic of good music was valued. She used her talent to the full to honour and

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glorify God, preaching His word and publishing the Gospel message through the medium of music. Her record of service must be unequalled. We shall not see her like again."

Mr E. R. Rosevear is the other person who must be mentioned. On the Union of Methodism in 1913 the President of the old United Methodist Conference became the president of the new church and the president of the Primitive Methodist Church became vice-president. The second vice-president was Mr Rosevear. His daughter, Miss D. Rosevear, is an active member of Trinity and Secretary of the Centenary Committee.

There are some people now associated with Trinity who are living history. Mrs West is our oldest member, and has been associated with Trinity for most of her ninety-five years. As a child she attended the Opoho Church which was part of Trinity circuit. It was ministered to by a Home Missionary, Mr Sands.

Mrs West can remember the Opoho Church being moved to Cargill Road. After this her family began to attend Trinity. Her daughter, Miss Phyllis West, has been associated with Trinity all her life.

The present senior circuit steward, Mr S. Lawn, was a circuit steward from 1914 to 1918 and again from 1933 to this time. He has been associated with Trinity in a variety of offices since the turn of the century. He was three times conductor of the choir.

Mr Lawn was elected a member of the Trust in 1919 and secretary in 1924. He has been a representative to conference and minister's steward. Outside the Church he has been a member of many civic organisations. In 1941 he was elected president of the Chamber of Commerce in this city, and recently was awarded the M.B.E. for services to the community.

A third person who must be included is Mr A. H. Reed, C.B.E. Mr Reed has not always been a member of Trinity but his work among young people is well remembered. Even this year he delivered a most acceptable children's address at morning worship.

His generosity to the scholars is continued by the presence of the Alfred and Isobel Reed Memorial Library. The income from a trust fund in the same name has continued since 1944 to benefit the school and the Overseas Missions in the name of the school.

Others who have been associated with Trinity for over half a century and whose names appear in the Jubilee Publication include the Misses Blackwood, Mrs N. Wilson, Miss O. Restieaux, Miss V. Smith and Miss Lewisham.

If and when Church union comes. Trinity people will be among the best prepared. In 1918 discussions were held at First Church concerning prospects of union. Nineteen-

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nineteen saw a meeting with the laymen of St Andrews. Eighteen ninety-six had seen the first Methodist Union, and the final Union took place in 1913. This latter affected the circuit because the North East Valley cause was then combined for a few years with Dundas Street which had been a Primitive Methodist cause.

By the time of the amalgamation the Central Mission and Trinity had been members of the same denomination for fifty-eight years. Even so, some may remember that the Mission was a Bible Christian cause, and Trinity a Wesleyan.



**The present Ministers and Circuit Stewards:
Revs. E. Heppelthwaite, D. B. Gordon, M.A., Messrs G. F. Pascoe and S. Lawn.**

THE FUTURE

We enter our second century facing the peculiar problems and responsibilities of a central inner city church. The amalgamation with the Central Mission to form the Central Methodist Church and Mission is surely enabling us to meet these in the best way possible. Trinity has become the centre for a stable morning congregation and before long we hope that our Sunday morning will be even more consolidated with a family church programme providing a place for worship and study for the whole church family.

It has been decided that some time in the future the evening service will also be held in Trinity Church. In order that Methodism may have a worthy centre in Dunedin Trinity Church which has never undergone any major alterations will be renovated and altered as soon as practicable to facilitate these moves.

To further this end a Centennial Renovation Appeal is being launched during the celebrations to help provide the necessary finance.

This does not mean that the witness of the Central Mission in the Octagon is being abandoned. There has been a change of emphasis in mission work in recent years. Many elderly people are being cared for in our Eventide Homes while our impact on the community is being made largely through our Teenage Programme amongst young people in the city. This work which is often in the nature of pre-evangelism is centred at present in the Octagon Hall and it is planned to locate it in future in the new Social Service centre and office block which we hope will shortly be erected on the corner of the Octagon and Stuart Street.

With quiet confidence we face the future, not because of our past, although we thank God for His servants who laid solid foundations in this province and for those who have followed in their train, nor because of our present congregation although we are blessed with a group of dedicated men and women with vision and enterprise, but because our trust is in God whose Blessed Son, Jesus Christ established the Church and gave Himself for it and whose Living Spirit ever seeks to lead His people into all truth.

May we be ever attentive to His voice and obedient to His call following wherever He leads.

D. B. GORDON,
Superintendent.

CHRONOLOGY

- 1840. Rev. James Watkin preaches first sermon in Otago at Waikouaiti.
- 1848. First ship of Dunedin settlement arrives, with Ferens and Monson.
- 1856. First church at Port Chalmers opened.
- 1861. Gold in Gabriel's Gully.
- 1862. Rev. J. Buller visits Dunedin, Rev. I. Harding arrives. Bell Hill Church opened. Cause started in the Tuapeka.
- 1863. Causes started at Invercargill, Oamaru, Queenstown. Hyde and other gold rush places.
- 1864. Bell Hill Parsonage finished. Invercargill separated.
- 1866. Oamaru separated. Mornington Church built.
- 1867. Stuart Street Parsonage and block bought.
- 1868. Tuapeka separated. W. Beck entered the ministry.
- 1869. Building of Trinity Church commenced.
- 1870. Trinity Church opened. Port Chalmers, Waitati and the Peninsula separated. Stuart Street Parsonage sold.
- 1871. Peninsula returned to circuit. W. B. Marten and H. C. Gilbert entered the ministry. Balclutha separated.
- 1876. Castle Street Parsonage bought. Mornington Church built.
- 1877. Opoho Church built. Lynden Church built.
- 1878. Mornington separated. J. H. Grey entered ministry.
- 1879. Milton separated.
- 1881. Debt reduced £1,200.
- 1882. Opoho Church closed and moved to Cargill Road. York Place Parsonage built.
- 1884. Woodhaugh cause started.
- 1885. Mosgiel cause started.
- 1888. S. B. Fellows entered the ministry.
- 1892. Helping Hand Mission started.
- 1893. Woodhaugh site purchased.
- 1894. Cargill Road separated with three year subsidy.
- 1895. Mosgiel transferred to Cargill Road circuit.

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- 1896. First Methodist Union.
- 1897. Woodhaugh Church built.
- 1900. Belleknowes Church built.
- 1901. Thanksgiving Fund raised.
- 1902. Ladies' Auxiliary formed.
- 1905. North East Valley Church built. Trinity debt extinguished.
- 1906. "Amen" sung freely.
- 1907. St Kilda Church built.
- 1909. Maori Hill Church built.
- 1910. Woodhaugh Sunday School built. Halley's comet.
- 1912. Trinity Jubilee. Bath Street Mission closed. Stuart Street property purchased for Sunday School.
- 1913. Final Methodist Union. North East Valley transferred to Dunedin North circuit. Stuart Street property leased.
- 1917. N.E.V. returned to circuit.
- 1919. Tennyson Street Parsonage purchased.
- 1921. Mr Marr's claim for damages re Nancy Marr.
- 1927. Amalgamation with Central Mission considered.
- 1930. Stuart Street property sold.
- 1943. Hearing aids installed by Ladies' Guild.
- 1945. Trinity, Dundas Street and Ravensbourne Societies form Central Circuit. J. A. Zeisler entered ministry.
- 1954. Trinity amalgamates with Central Mission. Dundas Street and Ravensbourne separated. "Trinity" name changed to Central Church.
- 1955. Waverley cause commenced. Wells campaign.
- 1957. Park Street property purchased for student hostel.
- 1960. Name of "Trinity" restored. Further Park Street section purchased. Tennyson Street Parsonage sold. Kawarau Falls property purchased.
- 1961. St George's Hall demolished. Choirs robed. St. Philip's Church, Waverley, opened. Teenage programme commenced.
- 1962. The Centenary of the founding of the first Methodist Church in Dunedin.

TRINITY MINISTERS

Superintendents of the Circuit and other Ministers associated with Trinity Church:

1862-63.	Rev. I. Harding.
1862.	Rev. R. L. Vickers (Assoc.).
1864-66.	Rev. J. Aldred.
1867-70.	Rev. A. R. Fitchett.
1870-73.	Rev. A. Reid.
1873-75.	Rev. C. W. Rigg.
1876-78.	Rev. A. R. Fitchett.
1879.	Rev. J. Crump.
1880-81.	Rev. E. Best.
1882-84.	Rev. J. Berry.
1885-87.	Rev. W. Morley, D.D.
1888-90.	Rev. W. Baumber.
1891-93.	Rev. W. C. Oliver.
1894-98.	Rev. J. J. Lewis.
1896.	Rev. H. E. Bellhouse (Supply).
1899-1904.	Rev. P. W. Fairclough, F.R.A.S.
1905-09.	Rev. C. H. Laws, B.A., D.D.
1908.	Rev. E. O. Blamires (Supply).
1909-14.	Rev. P. W. Fairclough, F.R.A.S.
1914-19.	Rev. W. A. Hay.
1919-22.	Rev. M. A. R. Pratt.
1923-33.	Rev. H. E. Bellhouse.
1934-37.	Rev. C. H. Olds, B.A.
1938-42.	Rev. B. Metson.
1943-47.	Rev. W. G. Slade, M.A., D.D.
1948.	Rev. E. P. Blamires (Supply).
1949-51.	Rev. L. Greenslade.
1952-53.	Rev. J. K. Watson, M.C., B.A.
1954-59.	Rev. R. Dudley, M.A., D.D., F.R.E.S.
1954.	Rev. D. B. Gordon, M.A., (Assoc.).
1955-57.	Rev. F. S. Rigg (Assoc.).
1958-	Rev. E. Hepplethwaite (Assoc.).
1959.	Rev. C. H. Olds, B.A. (Supply).
1960-	Rev. D. B. Gordon, M.A.

**PRESENT LIST OF OFFICIALS OF CENTRAL
METHODIST CHURCH AND MISSION CIRCUIT
WITH WHICH IS INCORPORATED
TRINITY CHURCH.**

Ministers; Rev. D. B. Gordon and E. Heppelthwaite.

Circuit Stewards; Messrs S. Lawn, M.B.E., G. P. Pascoe.

Society Stewards; Messrs R. Chahners, R. T. Connor, W. L. Coppux, J. Heslop, D. A. Hogan, R. H. King, G. Kitchin, C. Pitts, B. H. Reid, C. Ross, I. A. Skene, V. Tie, E. Turnbull.

Congregational Representatives; Mrs C. Botting, Mrs D. A. Hogan, Mrs W. H. Masters, Mrs Rose.

Trustees; Messrs A. R. Crosbie, R. T. Connor, A. Dawson, E. M. Davidson, A. L. Fleury, D. A. Hogan, R. H. King, S. Lawn, M. E. Lloyd, E. B. Macleod, G. F. Pascoe, C. Pitts, I. A. Skene, H. C. Vince and Dr B. C. Turnbull

Sacramental Stewards; Miss N. Bate, Miss V. Mason.

Home Mission Secretaries; Miss E. Blackwood, Miss N. Bain.

Overseas Mission Secretaries; Miss R. Blackwood, Miss F. Robson.

Sunday School Superintendent; Miss G. H. Kane.

Women's Missionary Auxiliary Representative; Miss D. Rosevear.

Ladies' Guild Representative; Miss I. Fergusson.

Local Preachers; Messrs E. T. Cox, E. M. Davidson, H. C. Vince.

Class Leaders; Messrs F. Chadwick, H. C. Vince.

WAVERLEY OFFICIALS

Trustees; Messrs A. R. Crosbie, E. M. Davidson, L. E. M. Grace, A. F. T. Hughes, E. B. Macleod, D. J. Morgan, W. Swanson, J. G. Walker.

Congregational Representative; Mrs E. B. Macleod.

Society Stewards; Messrs A. R. Crosbie, J. G. Walker.

Sacramental Stewards; Mesdames J. G. Walker and A. F. T. Hughes.