

View of the present church, 1975
Corner Fir and Great North Road

Waterview - The Story of a Little Church 1875-1975

INTRODUCTION

The little Church community who use the buildings at the corner of Great North Road and Fir Street, Water view, are this year 1975 celebrating their Centennial of Christian work and witness in the District. Today they are a unit in the Presbyterian-Methodist Union Parish of Avondale.

To understand the significance of the Waterview congregation in the family structure of New Zealand Church life, one must go back at least to the rise of the Primitive-Methodist Connexion as a branch of British Methodism under the leadership of Hugh Bourne and William Clowes in England in 1810. By 1841 the Primitive-Methodist Church, working largely among the working classes of England, was following with interest the emigrants who were establishing their homes in the new colonies, and was also concerned for the evangelisation of the indigenous peoples of those lands.

Geo. I. Laurenson
1975



**Portrait of Rev. Robert Ward,
founder of Primitive Methodism in New Zealand.**

PRIMITIVE METHODIST PIONEERS

New Zealand saw the arrival of the Rev. Robert Ward at New Plymouth in August 1844 as the pioneer Primitive-Methodist Minister to this country. By then, most Maori tribes were under the Christian oversight of Missionaries of other Churches who had Missions progressively from 1814, notably the Anglicans in 1814, the Wesleyans in 1822, and the Roman Catholics in 1838. Hence Robert Ward concentrated his attention on the European settlers, and after establishing a fellowship in New Plymouth, he visited the new towns of Wellington and Auckland as opportunity offered.

Commencement in Auckland

The first visit of Robert Ward to Auckland was in 1849. This resulted in the eventual establishment of the Edwardes Street, later named Alexandra Street Primitive Methodist Church on land granted by Governor Grey in what is now known as Airedale Street. At the time of writing this brochure, one of the early wooden buildings still stands at the rear of the new Central Mission Church and Hall.

The official history of 'The First Fifty Years of the Primitive Methodist Church in New Zealand' gives details of the establishment and outreach of the Alexandra Street Church into the spreading suburbs of Auckland.

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A Mr Benjamin Felgate, living in Union Street in Freeman's Bay, opened his home for Primitive-Methodist Services in 1861. This led to the building in 1865 of the Sheridan Street Church, later merged into a larger Church in Franklin Road. In 1864 The 'Whau' was placed on the preaching plan with a fortnightly morning service. Where this was actually held is not quite clear but it is evident that by then settlement was spreading out in the direction of Avondale through Kingsland and Mount Albert, and towards Waterview along the Great North Road. Waterview was opened as a subdivision in 1861, and we have obtained a copy, reproduced in this brochure, of the quaintly worded advertise-ment that appeared in the 'Southern Cross' newspaper of April 8th, 1861, announcing the forthcoming auction of the Sections.

From Franklin Road, this area was soon brought to the notice of the Circuit Quarterly Meeting. The same Mr Benjamin Felgate purchased one of the sections and built a new home on it. Once again he opened his new home for services, and the work commenced in it in 1875.

Suburban Homes and Villa Sites.

W A T E R V I E W.

SAMUEL COCHRANE, BROTHER, & CO.

Have been instructed to sell by public auction, without reserve, on WEDNESDAY, the 1st day of May next, at twelve o'clock,

THE WHOLE OF THE VILLAGE OF WATERVIEW, containing 207 spacious Building Sites, unsurpassed in the neighbourhood for salubrity and beauty of position.

The distance from town is less than 3½ miles, and as the omnibus passes the property daily (leaving Auckland at 9 a.m., and Henderson's Mill at 3 p.m.) purchasers will have an opportunity of forming their own opinion of the desirability of selecting an allotment in one of the healthiest neighbourhoods of Auckland.

The Great North Road and all the streets are a chain in width, and none of the allotments have less than a chain frontage by an average depth of 190 feet.

The land has a warm northerly aspect, and is situated about half way between the City and the Line of Junction Canal, which must, ere long, connect the waters of the Waitemata with the Manukau.

The immediate neighbourhood of Oakley's Creek, with its pretty rivulet, and the never failing springs that supply the Mills of Messrs. Low & Motion, add much to the desirability of the situation.

Point Chevalier selected as the future site for our Garrison Buildings, &c. closely adjoins, and in a few years must much enhance the Commercial value of the property. Situated on the main road to the Northern districts of the Province, and having in addition an extensive water frontage, there is no doubt of Water View speedily becoming of equal importance with the villages of Newmarket, Mount St. John, and Epsom.

TERMS :—One third Cash. The balance may remain 3 years at 10 per cent., or 5 per cent. allowed for immediate payment.

Lithographed Plans may be obtained at Mr. Brophy's, Newton Store; Mr. Edgecombe's, Northern Hotel; Mr. Michael Wood's office, Queen-street, and the Auctioneers.

Historic advertisement for original subdivision sale.

From the "Southern Cross" April 9th 1861.

WATERVIEW NOW EMERGES

This was still a rather isolated and lightly settled community. There were no street lights, and very lightly formed gravel roads. Preachers, both Ministers and lay-preachers walked out from Auckland in all weathers. Families attended the services from Point Chevalier on the one side, and east Avondale on the other, and the little church group met at what was the centre of the base of a fan reaching down to the sea front, and facing the large farm area of the proposed Avondale Mental Hospital. To this day, although settlement has filled in in both directions, the Church still provides the chief Worship Centre for the area opened up by the original subdivision. The development of the State Housing area just before the Second World War, and private subdivisions, have not altered the strategic placing of the Waterview cause as a community-service-centre for the area. From the first it has been served mainly by preachers from neighbouring larger centres, with some part-time pastoral and preaching service in more recent years from retired ministers. Waterview Church has never been strong enough to claim alone the full-time service of a Minister of its own, and any 'down-turn in the economy' — to use a modern cliché — has threatened the continuity of the appointments. Yet the loyal people who have supported the cause through the years, in spite of many frustrations and disappointments, have remained convinced that the district requires and calls for the continuous and extended witness of the Church in this locality. To see this in its perspective, let us now return to the beginnings in the Felgate home, and the development and vicissitudes of the work from that time.

A House Church Opens

Thus it was that in 1875 the first service was held in the Felgate Home situated then on the site of the block of flats now adjoining the present Church. Mr Tom Sansom carried a small portable organ strapped to his back, from his home nearby, for each service. When the first Church building was opened, Mr Sansom continued to carry his little organ each Sunday, until funds were raised to purchase a small Church organ. The Sansom family were a great asset, the parents bringing their family of five girls and four boys who formed a small choir, greatly assisted by a Miss Alice Cornish who had, according to reminiscences of Mr Chas A. Sansom contributed at the Jubilee in 1950, 'a charming and wonderful voice'. Miss Cornish who was born at St. Heliers, Jersey, in the Channel Islands, later married Mr John Emil Elling, from Copenhagen in Denmark.

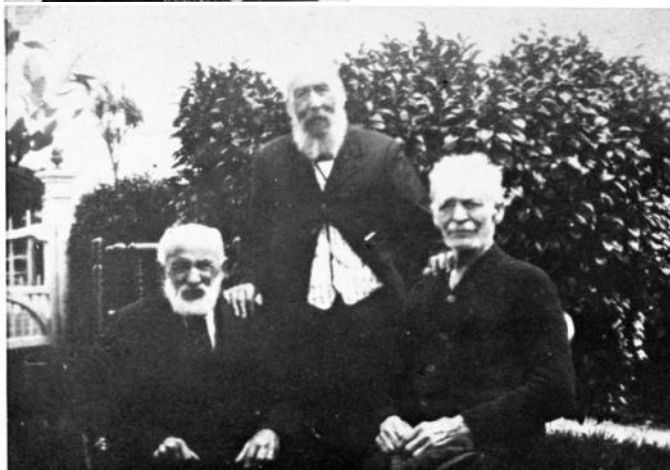
In 1877 the Auckland Primitive-Methodist Circuit was divided into two. Edwardes Street (Alexandra Street) was called Auckland 1. Franklin Road, Newmarket, and the House-church at Waterview were called Auckland 2.

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In 1881, Mr Felgate died, and of necessity the services were transferred to the home of Mr and Mrs Sansom. (The above mentioned portable organ has been recently restored and will be on display at the Centennial.)



**An early portrait
of Miss Alice
Cornish, later
Mrs. J. E. Elling**



**Three of the Pioneers of Waterview —
At the back, Mr T. Sansom.
In front, Mr T. Andrews and Mr Skelton**

THE FIRST CHURCH BUILDING AT WATERVIEW

With the growing interest in the work, and increasing congregations, it became evident that a Church building was needed.

In 1882 Mrs Major (mother of Mr Charles Major who was for many years Headmaster of Kings College) gave a section of land for the building of a Church, next door to the Felgate home on its Avondale side.

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In 1883 the first building was erected by voluntary labour under the direction of Messrs George Arnold, John Emil Filing, and Tattersall, and was opened that year. At the opening service Miss Cornish sang a solo. The wedding of Mr Elling and Miss Alice Cornish was the first to be conducted in the new building.

People and families who gave marked assistance in the earliest years at Waterview include Sir Alfred Cadman, Mr and Mrs Wilson, the Russell family, the Skeltons and Burnses and mention should be made of the special contribution made by the Rogers family in Sunday School work.

The Mrs Wilson named above was a high-ranking Maori lady with the traditional moko (tattoo). She was noted for her hospitality, and her daughters gave prominent assistance in the musical side of the church life.



Waterview Church Picnic, Henderson Valley approx. February 1910

A CENTURY OF SERVICE BY A LOYAL FAMILY

It is only right at this point, to pause and pay tribute to a unique record of service by one family associated with Waterview Church since its inception.

Mr and Mrs Elling both remained linked with the life of the Church throughout their married lives. Mrs Elling who died in 1946 had been the mainstay of the choir. She, with the help of her two daughters Ella and Viola, cleaned the church and arranged the flowers for the services until advancing years made it impossible for her to continue this labour of love.

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The only son of the family, Harold Carl who was born in 1866, died in Liverpool in 1919, of influenza when serving during the first World War as Boatswain on the Australian Hospital Ship 'Wyreema'.

The elder daughter, Ella, started Sunday School teaching when she was 14 and continued in such Youth work as well as Leadership in the Women's work until shortly before her death in 1970. She married Mr Ed. Bennett who has remained a loyal active Office-bearer and member of the Church until the present day.

The younger daughter, Viola, who married Mr Les. C. Money, also taught in the Sunday School, and apart from periods when her husband's employment took them from Auckland she has attended the Church and taken her full share in its life. Their daughter Viola (Mrs Watson) has in recent years given much-appreciated service as Church Organist for the evening services.

Thus the family has contributed one hundred years of unbroken service, not least to the musical side of the worship.

The pulpit in the Church stands as a family memorial to the late Mr and Mrs J. E. Elling and the lectern was in recent days given by Mr E. S. Bennett as a memorial to his greatly loved wife Mrs Ella Bennett.

A MAN TRUE TO HIS NAME

In 1902 Mr Alex Service moved into the life of the Church from the Helping Hand Mission in Auckland City, a Mission which contributed many active Christian workers throughout its life to other congregations. He was Superintendent of the Waterview Sunday School for 35 years, Secretary-Treasurer of the Trust Board for 45 years. As a printer he assisted many projects in the Church life, and he was a pioneer in the use of visual aids, recorded music, and radio equipment in youth work and other Church activity. One venture remembered with gratitude was his bringing into the local church the services which were broadcast during the Gypsy Smith Mission in 1926 on three Sunday evenings. He died in 1946, and his long service was marked by the dedication of a new Communion Table at the Golden Jubilee Celebrations in 1950. His son, Alex Service Junior shared and continued his interest for some years afterwards.

GROWTH AND A NEW CHURCH

When the little Church was built in 1883, the previously quoted history commented on the great boon that the building had been to the district. However, the time came when larger premises were needed. The little Church was moved back on the section to become the Sunday School, and a new neat church was built in front of it in 1910 and the first service conducted in it was on February 10th. This is the present Church.

To illustrate the difficulties at that time of conducting evening functions, the Minutes of the Trust Meeting of 2nd July 1915 contain the following entry:— 'Mr Service moved that September 12th be Anniversary Sunday, subject to the moon being suitable' — carried.

The preaching plans for services each quarter also carried the phases of the moon. for the information of both preachers and members of the congregations making their way to Church over gravel roads and unlighted streets.

A Christian Endeavour Society was formed at Waterview Church in its early years and it became a strong influence for leadership among the young people.

Temperance activities including an active 'Band of Hope' made a lasting impression upon many young people and tributes to the helpful influence of this have been paid many times in later years. This was a day when Christian protest against the excesses and wreckage of the liquor traffic caused a strong wave of interest in the total abstinence movement.

METHODIST UNION AFFECTS WATERVIEW

In 1913. Methodist Union took place between the Primitive-Methodist Church, and the Methodist Church which had earlier been formed by a union of Wesleyans, Bible Christians, and Free Methodists in 1896.

This larger Union inevitably resulted in a new grouping of Churches and Ministers in new Circuits. Waterview and Avondale were linked with Mount Albert and other churches that developed out through the New Lynn and Henderson areas. These all became parts of the Avon-dale Circuit, with the main Church at Mt. Albert. The Circuit Superintendent lived at Mount Albert, and as finances allowed, other Ministers were appointed to serve sections of the Circuit. In this way, Waterview sometimes was under the Superintendent Minister assisted by lay preachers, or was led by a Probationer Minister shared with Avondale, and sometimes New Lynn as well. All

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this produced new opportunities and many re-adjustments. Sometimes wider interests were developed and new personalities appeared on the Preaching Plan.



Waterview Sunday School Picnic at Point Chevalier in February 1920.

As new families came into district, youth activities increased and the little original Church building became too small for the needs of the growing work. It was decided to move it further back on the section again as the Infant Department, and plans were eagerly commenced for a new adequate Sunday School Hall as part of the facilities.

However, prices were discouragingly high, and hopes of seeing any progress in the plan appeared to be receding into the distant future when in 1925 a ray of hope came from Dominion Road. In that District, as a result of special efforts to mark the Centennial of New Zealand Methodist Missions in 1922, the Church folk had raised sufficient funds to face the challenge of building a new large modern youth building in permanent materials to replace their older hall, which also in their case had been the original Church built in 1897. When the Dominion Road people in 1914 had built their brick church, the wooden building had been moved back to form the Youth Hall. Now in 1925, they were wanting to proceed with the new building scheme, and the old Church, still in excellent repair, was offered for sale for removal. Hearing of this the Waterview folk opened negotiations and purchased the building as it stood for one hundred pounds. A tender of Mr S. E. Chappell of two hundred and thirty-eight pounds to remove the building to Waterview was accepted. The dimensions of the building were such that it was found necessary to negotiate with a neighbour, Mr

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Davis, to sell to the Trustees a portion of adjoining land. After much effort and fairly large total financial commitment, the building was duly moved to Waterview and placed behind the Church building, between it and the older building, now the Infant Room.



Sunday School Staff about 1922 —

**Back Row — Miss Viola Elling, Messrs C. W. W. Hieatt, A. T. Russell,
V. Riley and Miss E. Money.**

**Seated — Miss E. C. Elling, R. Hieatt, Mr Alex Service (Superintendent)
Rev. W. A. Burley and Mrs A. Burn**

In Front — Miss M. Russell and Miss E. Burn.



A Church Fair in the former Church Grounds, in the 1930's. The larger building was the Dominion Road building that became the Sunday School. The smaller building is the original Church, now the primary Department.

A PERIOD OF GROWTH

This all opened a new era in the Church life. New personalities appeared in the leadership. Others continued their usual faithful work in their respective spheres. In 1917, Mrs Tatton who had come to Waterview in 1910, was asked to act as organist, while the then organist Mr Russell went on holiday. However, as it turned out, Mr Russell did not return, and Mrs Tatton continued as organist for over fifty years.

In about 1925 Mr Alex Service commenced a troop of Boy Scouts at Waterview. Mrs Tatton and Miss E. Kerr commenced Cubs in October 1930. These groups now meet in their own 'Den' in Great North Road, Avondale.

Mrs Tatton and Miss Kerr also conducted a Girls' Club for a few years prior to October 1934, when it was changed to a Girls' Brigade. Miss Enid Riley joined the Brigade as a member and went right through the ranks, eventually becoming the Captain, a position she still holds, with recognition in the wider District and National quarters. The present President, Secretary-Treasurer, and a number of the members of the Governing Committee of Waterview Girls' Brigade are former members of this Company.



The Girls' Brigade (Photo taken in 1939 or 1940.) —

A photo of the girls and their leaders with Mrs Tatton as Captain and Miss Kerr as Lieutenant.

In 1944 the Sunday School building was made available to a Mrs Parkinson as a Kindergarten on weekdays from 9.30 to 1.30 daily, for a donation of five shillings a week. The Sunday School building is still used as a Kindergarten on its present site.

MORE ADVENTUROUS PLANNING

In 1945 an opportunity came to purchase a splendid section of three-quarters of an acre from the Estate of the late Mr and Mrs Elling, for the sum of four hundred and fifty pounds, and the present wonderful site on its strategic position on the corner of Great North Road and Fir Street was bought. Pitt Street Trust gave one hundred pounds. Water-view Trustees personally gave twenty pounds, The Circuit gave one hundred pounds from the Circuit Fund, and another one hundred pounds from the sale of a redundant section. A Garden Party was held in the November for Trust Funds.

Now the thoughts of the people turned to planning for a new complex of buildings on the new site. It was resolved that if possible the existing buildings should be used in the interim, and removed as soon as possible, with the erection of suitable and much needed toilet and kitchen facilities, and a long-term plan be developed for a large modern Church on the corner site. However, some years were to pass before even the removal could be effected. (In passing, among the reminiscences supplied to the writer of this brochure is the account of the dilemma the people on the old site faced. It was a 'matter of convenience'. Evidently on the old section, the temporary primitive toilets at the back of the section stood, in full view of the road. They were partly screened by a corrugated iron fence. This caused embarrassment, and the schemes were varied and ingenious for removing the offending bareness. Serious consideration was given to painting the edifice in the same colour as the Church. Some suggested a scripture text to be painted on it, and this was being seriously considered, until some person, whether seriously or not, suggested Isaiah 30, verse 21. 'This is the way. Walk ye in it.' And the account concludes . . . The corrugated iron stayed in its natural state until the sewerage came to the district.)

In 1946, Mr E. S. Bennett and Mr Lee George joined the Trust Board. About this time, Mr Alex Service Senior died. His son continued as Trust Secretary until 1952, when Mr W. H. Patterson took over the position.

In 1953, the removal to the new site was able to be taken seriously. In the meantime special efforts had been continued to raise funds for the project. Loans were able to be arranged by way of Bank mortgage and special assistance from within the Church, and it was decided to place the older Church site on the market

THE 75th ANNIVERSARY

Naturally, in 1950, the 75th Anniversary was happily observed with special services.

At this time, the Rev. Fred Copeland was leading the work at Waterview as part-time Minister. This fine Supernumerary Minister, a leader of the Church over many years, and a former President of Conference gave a great lead in the plans for the celebrations. During the morning Service, the Rev. E. W. Hames conducted a special act of dedication of some articles of Church furniture which included the Memorial Pulpit donated by Mrs Bennett and Mrs Money in memory of their parents, Mr and Mrs Elling. The Communion Table was donated by Mr Alex Service in memory of his Father, Mr Alex Service Senior. (Mr Service also printed and donated the Jubilee Brochure). Miss Evelyn Huggins donated a large-print Pulpit Bible in memory of her Mother and Mr C. A. Sansom presented their large family Bible to the Church.



Rev. Fred Copeland,
First Supernumerary Supply Minister at Waterview.

In the afternoon, the Rev. F. A. Thompson, a former Primitive Methodist Minister who joined the Presbyterian Church at the time of Methodist Union, took the service and the singing was led by the Mt. Albert Choir, with Mr Simpson at the organ.

In the evening, Mr Copeland took the service and members of the Auckland Royal Male Choir contributed special music.

About this time, Mr and Mrs Bartlett and their son Keith had moved into the Church from Franklin Road Church. Mr Bartlett was a skilled craftsman with wood. He built for the Church an Honours Board for the men lost in the two world wars. This was made from a piece of Manuka wood picked up by Mr Bartlett on one of the beaches on Great Barrier Island and he skillfully cut and jointed and polished the hard timber, which still hangs on the Church wall. Reference to this Board appears in Mr Maurice Copeland's reminiscences.

THE GREAT REMOVAL

Readers are referred to the very helpful personal reminiscences printed later in this brochure from Mr Maurice Copeland. They will fill in many gaps for folk who were involved at that period.

Mr A. C. Marshall of Mt. Albert was the architect for this complex of buildings. By agreement with the neighbour, Mr T. Ravenhall, who lived between the two Church properties, the buildings were moved bodily across his property and placed in their new positions, with toilets and kitchen built between the Church vestries and the Primary Department (the original Church). The old Dominion Road building was placed at right angles to this block at the back, with access to the stage from the Primary Room, and a new room added to the Fir Street end to serve as Women's Guild Room and Church Parlour.

The first services on the new site were held on 5th April 1953, Easter Sunday. As the Church was still in course of being removed, the services for the day were held in the Primary Room. As electric power had not as yet been reconnected, the evening service was conducted by the Rev. Fred Copeland by candle light. It was a service of Holy Communion, and all twenty-four persons present partook of the Sacrament. Gradually the scheme was completed, and when finally painted in a new uniform colour scheme, the property drew much favourable comment.

Refinements

In 1956 the electric sound system was installed to carry recorded authentic old world Cathedral Chimes, Church Bells, and Hymn Tunes over the neighbourhood. This added further interest to the new situation. This project, together with the extensive concrete driveway, was a big effort for the small community who continued raising funds for paying off the loans and making further improvements.

These two efforts were materially assisted by Mr A. Butland. He was always watching for opportunities to give practical help to the work. Many older folk remember with gratitude his helpfulness with his car in providing transport to and from Church Services and other functions. Mr Butland predeceased his wife, Isabel, by a couple of years, and later when Mrs Butland died, it was learned that they had left their little home, in Fairlands Ave. to the Waterview Church Trustees.

Ministry of The Rev. P. I. Cooke — 1954-64

Following the effective ministry of the Rev. Fred Copeland, the Rev. Percy I. Cooke, living at Te Atatu, agreed to serve at Waterview. This meant for him a fairly heavy

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pattern of travelling, until after the death of his first wife, when he married Miss Betty Ainger and moved into residence in her home in Blockhouse Bay Road. Mr Cooke established a Prayer-Healing Group which continues to this day, and which has filled a helpful place as a centre of intercession and helpful concern in the life of the Church.



Memories of a King Carnival to raise funds for new flooring for the Sunday School. The four Kings from the left, Murray Nixon, Alan Parker, Paul Sinclair and Graham Leith.

The Rev. Walter Parker — 1964-1968

The Rev. Walter Parker, who had earlier been Superintendent of the Avondale Circuit, living at Mt. Albert, and who had had many contacts with the Waterview congregation, was asked to take the part-time Ministerial leadership at this Church.

During his ministry, which lasted from 1964 until 1968, he lived at Epsom. One outstanding legacy of his ministry was the installation of the Baldwyn Electronic Organ which has added so materially to the worship services. This was dedicated on Sunday 29th August 1965 by the Rev. E. C. Leadley, an Ex-President of Conference, in a service conducted by Mr Parker who had been responsible for raising the special gifts which had made the purchase possible. The organist for the occasion was Miss Viola Money (later Mrs P. Watson) who gave a recital of classical and sacred music to demonstrate the range and capacity of the new organ. In addition a spacious new front entrance porch was added to the church.

Also during Mr Parker's term, following the death of Mrs George, Mr Lee George spent many weeks completely repainting and redecorating the interior of the church, and he cleaned off the several layers of varnish from the pews and gave them a fresh coat. This was his gesture of tribute to his late wife, a gesture greatly appreciated by the congregation.

The Rev. G. I. Launson — 1969-1970

Following Mr Parker, the writer of this brochure was appointed as part-time local Minister, as an assistant in the Avondale Circuit. During the time, the Primary Department was re-floored, and the Church window installed between the entrance porch and the main section of the church, enabling an extra forty-or-so chairs to be placed in the porch on special occasions, and the folk so placed can fully participate in the worship service, assisted when necessary by a small extension speaker. It also can provide a 'Bawl-room' should it be necessary to take small infants out of the main congregation when their noise could disturb the older folk, and the mother concerned can continue to share in the service without embarrassment, from the porch.

The Rev. George R. Thompson — 1971-1972

The Rev. G. R. Thompson, who had come to live near the Church, was asked to become part-time Minister at Waterview.

As with former Ministers, Mr Thompson found that the Church was turned to for help from many people who never darkened the doors of the Church, and many calls for assistance in social and domestic problem situations made great demands upon the Minister. Living so near the Church, Mr and Mrs Thompson became the focus of this. After two years, in view of their retirement being one in name only, they asked to be relieved from the responsibility of the part-time Ministry. This was reluctantly agreed to by the Church people. Mr and Mrs Thompson have retained their membership at Waterview and are actively engaged in the work of church and local community.

The Rev. G. L. Nummey

The Rev. G. L. Nummey, living at Point Chevalier, who had retired as a Presbyterian Minister, was asked to accept the supply position at Waterview, but to the great sorrow of the people, after only a month in office Mr Nummey took ill and died. Since that time the whole of the burden has fallen on the shoulders of the Rev. John McKean, who is at present sole Minister of the whole Avondale Union Parish, a Parish which was formed with the hope of being able to engage at least one part-time Minister to assist.

Recruits for Wider Service

In 1963 Miss Catherine C. D. Scott offered for overseas missionary service and she served as secretary to the Rev. C. J. Keightley, chair-man of the New Guinea Highlands District for three years.

In 1971 Paul P. Sinclair, entered the School for Christian Workers in Auckland, and in 1972 became a student for the Ministry at Trinity College. He took his first ministerial appointment at Ashhurst-Bunnythorpe Circuit in 1975.

INTER-CHURCH RELATIONSHIPS

There is a long story that could be told of the history of various stages of discussions of possible inter-church re-groupings which would involve the Waterview Church and its congregation.

In 1920, discussions were opened with the Avondale Methodist Congregation, then known as Brown Street Church, with a view to possible amalgamation, and provisional agreement was reached. However, this was not proceeded with, as proposed housing expansion nearer the city made the Waterview location a more than ever strategic one for serving the area.

In 1963 this proposal was again mooted. However the feeling was emphasised that the first requisite was a Parsonage for a married minister to serve the two congregations, so as to stabilise the ministerial appointment. The custom hitherto of appointing single probationers for very short terms meant that any tightening of the Circuit budget often prompted the suggestion that the staff be reduced, and the work at Waterview be served by lay-preachers and the shared pastoral care of the Circuit Superintendent at Mt. Albert. Waterview officials felt this element of pastoral insecurity, and desired a firmer policy of ministerial appointment before discussing amalgamation of the congregations. They feared, even with a part-time Supernumerary Minister serving their area, that they were particularly vulnerable to the economic pressures. This plan for a parsonage did not eventuate, and a later proposal to amalgamate the two congregations on a neutral site fell through owing to the impossibility of purchasing a piece of land suitable for serving both Waterview and South Avondale.

In 1953, when the Rev. G. E. Brown was Superintendent of the Avondale Circuit, which included the Blockhouse Bay area as well as Waterview, and plans were being mooted for new causes to be commenced by each denomination in these two areas, he raised with the Iona Presbyterian Session and the Trustees and Leaders at Waterview Methodist Church the feasibility of defining areas of responsibility. Rather than each Church extending its work into the other's area by erecting duplicate sets of buildings, he proposed that a gentlemen's agreement should be entered into between these two Churches with reciprocal membership arrangements, and a definition of agreed areas of pastoral responsibility. Letters of greeting to this effect were exchanged between the two local courts involved, and recorded in the local Circuit and Parish records. The

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Iona Presbyterian Church at Blockhouse Bay would become known as the Iona Presbyterian-Methodist Church, and Waterview would become known as Waterview Methodist-Presbyterian Church. This does not appear to have been ratified by the higher District Courts, but the two local Churches incorporated the titles on their main Notice Boards and in some of their publicity. Several valued Presbyterian households entered into the full fellowship of the Waterview congregation.

A WIDER UNION PROPOSAL

In 1967 a proposal for possible union of Churches within the Avondale, Waterview and Rosebank Road areas was mooted. In addition a proposal was raised for possible agreement for joint use of buildings between such a Union Parish and the St. Jude's Anglican Parish. When this came before the Waterview officials, it was resolved at first not to participate, but it was agreed to accept minutes of the meetings of the negotiating committee. Later however, it was agreed to appoint an observer at the meetings without any commitment. Later again, in 1969 it was resolved that Waterview be officially represented at the meetings. The Rev. G. I. Laurenson offered to attend with the appointed lay representatives. Mr Russell Officer and Mr L. C. Money as proxy, were appointed. Eventually a basis of possible union between St. Ninian's Presbyterian Parish (including Victoria Hall congregation), Avondale and Waterview Methodist congregations, with a Superintendent Minister and one or more part-time associate ministers was drawn up and submitted to the congregations concerned for their approval before submitting it to the higher District Courts and the Departments and Dominion Courts for implementation. When this was submitted first to the Waterview members on 26th July 1970, it received unanimous support from 36 members who attended or sent in postal votes. This was reported to the Circuit Quarterly Meeting by the Leaders' Meeting.

On 21st February, 1971 a special congregational meeting was held to consider the final draft of the proposed Union Parish Constitution, and on the motion of Mr Money, seconded by Mr Bennett it was unanimously agreed 'That we give approval to the draft agreement for the formation of the Avondale Union Parish.'

In 1972 it was reported that for the vote on the final step, Waterview members had voted 55 in favour, none against, and three voting papers had not been returned — percentage in favour 94.8.

On Thursday, September 14th, 1972, the Rev. J. C. McKean was inducted as the first minister of the Avondale Presbyterian-Methodist Union Parish, and so we complete the main points in the history of this little Church cause. The Centennial Commemoration Fund. In September 1970, it was resolved to open a fund to assist in a worthy observance of the Centenary of the Church.

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An enthusiastic congregational effort followed, in a campaign for the contract to supply clean newspapers to a supermarket in the outer Auckland area. This has proved to be very successful, and the publication of this brief history largely became possible through subsidy from this Fund. We acknowledge our debt to the many folk who enthusiastically supported the effort.

NOTES FROM REMINISCENCES

Mr Chas A. Sansom, writing for the Jubilee in 1950 told of early days of the Church when he himself was organist, playing the hymns by ear, and for some ten years was the first recognised organist, later being assisted by his sister Eva, and Mary Tattersall (Mrs Higgott). He mentions Mr Eustace and Mr George Arnold as two who assisted considerably in the building of the first little Church. He also spoke of several loyal families from Point Chevalier, for example. Walkers, Wrennels, Thwaiteses, Whites and Fosters, and again local families from the Avondale area, Arnolds, Majors, Tattersalls, Castles, Redshaws, Woolgars, Coxes and Heighways. He comments that Mrs Felgate on the death of her husband, married Mr Heighway ... and he goes on to say:— The bride, I think, was 75 years of age, and the groom was 78. The whole of the local residents turned out and joined the juveniles and tin-canned the couple for a week.'

Mr Jim Letcher of Pukekohe, writing in April 1975, speaks of his family attending Waterview in earlier years, and he mentions apprecia-tively outstanding families such as Filings, Services, Myerses, Muirs, Moons, Holsteds, Harrises, Hardmans, Booths, Moneys, Bennetts, Carrolls, McCowns, Arnolds, Hollises, Tattons, Wilsons, Stenbergs, Cockerills and Norths, He pays a fine tribute to the choir, many of whom had belonged to a 'Huddersfield Choir' which had toured New Zealand a little earlier with a widely varied repertoire.

Mr Alf Hibburt of Blockhouse Bay, writing in April 1975, recounts a visit he paid to Waterview as a young man in the days when services were held in a private home. He accompanied a lay-preacher named Mr Duncan MacPherson who was a teacher in the St. Stephens Presbyterian Sunday School. Because of this link, Mr Hibburt later assisted in the financial efforts towards the building of the present Church on its former site.

Another contributor tells how the following incident took place in the first little Church. The families mostly had very strict codes of ethics. One family was brought up on the dictum that 'to speak ill of another' called for immediate chastisement, and the younger members of the family 'soon got the message?' One morning, the preacher gave a very impressive talk on the evils of the devil, all the things he did to adults and

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the awful things he did to children. A small girl was seen to be crying, so her mother, thinking the child was unwell took her out of the church. The tears turned to anger and a yell of 'the poor devil, he couldn't help it, he didn't mean to do it!'

In another instance in the new church on its old site, a young lad named Jackie owned a small dog which was almost a cross between a door mat and a scrubbing brush. This young dog used to accompany its young master to the evening service, and would curl itself under the seat, usually fast asleep. It behaved itself in a seemly fashion, except on one occasion when the Sunday School Superintendent, on arrival in the seat behind the boy, bowed his head reverently in prayer, but in the midst of his pious exercises, he was most perturbed to receive a very moist lick on his almost bald head from the dog which quietly turned round and went to sleep again.

Mr Ivan Whyte who was at one time the Sunday School Superintendent after spending some years in the Sunday School himself, kindly provided a valuable series of his personal memories. He recalls being a scholar in the Sunday School when the former Dominion Road building was opened by Mr Alex Service. In 1946, during the ministry of the Rev. Don Haylock who also served Avondale, Mr Whyte became Sunday School Superintendent. When he took over, having had training as a State School Teacher, Mr Whyte was very aware of the need for changes in the methods and programme of teaching in the school. A very loyal but untrained group of Sunday School Teachers who had given very faithful service, but had been quite out of touch with developments in educational theory and practice, had settled into a very dull and unstimulating routine and also had become rather possessive of the Sunday School, and were tending to develop its work in isolation from the congregation and its life. A team of active helpers, Frank and Connie Myers, Enid Riley, Phyllis Crisp, Margaret and Nellie Crisp, and Shirley Reynolds, Doris Keen, Elsa and Joan Styer, and later Maurice and Barbara Copeland joined in the work in which Mrs Ella Bennett was a stalwart.

He remembers the big working bee in 1949 or '50 when the church was repainted inside and out — a big job for amateurs. One highlight was the occasion when Mr Service dropped his paint-pot from high up on a ladder in the Church, and when it landed flat on the floor, the contents bounced up out of the tin all over Mr Kershaw who was holding the ladder.

Mr Whyte pays a generous tribute to several of the key personalities, Mr Service, Mr and Mrs Bennett, Mrs Tatton, Miss Kerr, Alex Service Junior, who reached high office in the Scout Movement, Mr Kershaw with his strong county English accent (probably used to some effect in the paint pot incident), and his sister, Mrs Huggins

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whose labour of love as Church cleaner for many years was greatly appreciated. She was a woman of deep faith who had a gift of eloquent and natural extempore prayer.

Mr Whyte recalls that during the Second World War, one of the first major State Housing developments took place on the Oakley Estate, and this caused a great pressure on the Sunday School space and equipment, but parents were mostly conspicuous by their absence from the Church. It was a period when many parents passed the spiritual care and training of their children to the Church and Sunday School, and as a result with some fine exceptions, we see the present harvest of a generation of young adults whose only acquaintance with Christian fellowship and religious Faith, is the fading memory of juvenile experience and thought.

He also acknowledges the fine influence in his boyhood, of the introduction to exciting and morally clean reading matter in the Sunday School library which in the first place had been sponsored by Mr David Goldie, the old Primitive Methodist Layman and Mayor of Auckland, who had given much practical assistance to the development of Waterview.

A YOUNG MAN LOOKS BACK

Contributed by Mr Maurice Copeland

My father, the Rev. Fred Copeland, started taking services at Waterview in 1949 when he travelled from Mission Bay once and sometimes twice on every Sunday. In early 1950 we moved into our own home at Mt. Albert, which made the journey that much more tolerable. My mother and my younger sister and I used to attend at Waterview regularly, but this year 1950 was a great upheaval in our family. My father had retired a year or two previously, but this was our first home other than that of a Church Parsonage, and therefore it was with a lot of excitement that we moved into the little house at Mt. Albert, but this excitement was rather short-lived, in that my mother took sick and ultimately died on 2nd December, 1950.

During that year, however, Barbara and I became quite involved in the life at Waterview. We used to bike every Sunday morning to attend Sunday School where we both took classes. The Sunday School commenced at ten o'clock followed by worship at 11 a.m. We then biked home again for lunch, and back again for the evening service which was invariably followed by Choir practice at 8.15. This normally finished by about a quarter past nine, and by the time we finally reached home it was a fairly lengthy day with plenty of exercise in the meantime.

I suppose that as far as I was concerned, Waterview was a bit of an eye-opener, in that I had always up to this point, attended large Methodist Churches in which my father was the minister, and I suppose that this was the first occasion in which I had attended

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a Church which was too small to support a full-time man. In this church I discovered that it was ministering to a State Housing Community and that many of the contacts with the Church by many of the families were pretty vague, and in some ways pretty fragile altogether. I had been more used to the family type of service where father and mother and family attended, and it was still, even in those days, the rule rather than the exception for the whole family to be involved in the life of the Church. I found at Water-view that this was not the case except on rare occasions when either the father or the mother only would attend, or the children would be sent to Sunday School and neither parent would attend Church, or the special occasions when the parent or parents would appear at Church and the odd occasion when only the father would be present. So I was rather rudely awakened to the fact that in this particular district, going to Church was very much a matter of personal preference and not a family obligation. I was also aware of the smallness of the congregation. We sported a choir of about a dozen voices and there were probably another couple of dozen or thirty in the congregation on a Sunday morning, but even so we were able to raise the roof with the good old hymns, and there was a sense of fellowship which is so often lacking in a large Church.

The people of the district as might be expected were of the lower income bracket, and therefore if we had even six cars lined up outside the Church on a Sunday morning we were doing well. When you compare this with the affluent society of today, this was a mere nothing, but rightly or wrongly I felt a certain sense of pride when we had a few vehicles lined up there even if it was only to show to others that the Church was operating.

By many standards Waterview should have died many years ago because it was dependent on such a small number of people to keep the wheels turning, and many of these people had such fragile connections with the Church, and were in many ways at loggerheads with their own family situations that it is surprising that it carried on and is still carrying on today. It was to these few families that I can owe a great sense of dogged determination, if you can put it this way, to keep the standards of the Church, and to keep the Church open, come what may. I suppose that it is the example set by these people that has contributed so greatly to my own Christian experience. I can think of Mr and Mrs Ed. Bennett who were such stalwarts in the Church over such a long number of years and were prepared to turn their hands to anything if it was to keep the work of the Church going. From them I learned that if there was a job in the Church to be done, then you did it, even if you felt that you were not really up to the standard required, if there was nobody else to do it for you. Mrs Bennett (or Miss Ella Elling as was her maiden name) had been in the Church all her life. It was her life. She lived for the Waterview Church. She stood many disappointments but by the same token, she enjoyed many rewards which I am sure far outweighed the disappointments. Ed. Bennett who was my brother bass in the little choir was

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Secretary of the Trust and as such put his heart and soul into the Trust and all matters connected with it. I can remember being rather intrigued on a number of occasions when he pulled out a piece of paper and a pencil and busily totted some church figures in the back row of the choir when the sermon was getting a bit boring — probably not the only person who has done this.

As far as the choir was concerned Mr Lee George was our choir-master and we got to know the old anthems of Caleb Simper like the back of our hands. I am surprised that that old 'Choral Anthems' Book is still used in some places. However, what we lacked in experience and professional niceties we made up in enthusiasm, but as I think back now at the Anthems we tackled I sometimes wonder how our efforts really sounded to the congregation.

In the congregation there were a number of old people who had been there when it was a Primitive Methodist Church. Although the name Primitive Methodist was never used in my day, nevertheless there came down from that heritage a certain fundamental line of thought which was held to quite doggedly by several people. The organ was a masterpiece for that small church, and must have been a source of much pride when it was first installed. Mrs Tatton was our organist and she had been that for more years than most people could care to remember, and she could get sounds out of that organ that few other organists could. Miss E. Ken was an alto in the choir, and she and Mrs Tatton were there regularly, day and night, summer and winter, for as many years as I was there, and many years before and after, I am quite sure.

It was a great day in the life of the Church when it was decided to move the buildings from the site two sections up the road on to the present site originally owned by the Filings. Over the many years since it had been purchased from that Estate, it had become just a wilderness of eleagnus hedges and rubbish. This was cleared off and the Church buildings moved bodily across the back of the neighbour's section. In those days it was a mighty feat and really gave the Church people a boost to see their buildings moved in this way. There was an elderly couple, Mr and Mrs Kershaw whom my father used to bring to Church from where they lived in Carrington Road with their relation Miss Huggins. Mr Kershaw was a typical old-timer with a flowing white beard. He was determined to see the Church moved. I believe he walked all the way from Carrington Road to the Church on the eventful day to watch the spectacle. Being a little tired after his journey he sat down in the Church Hall to recover his breath before operations commenced. Unfortunately he went to sleep, and by the time he woke up, the building was on its new site Mr Kershaw and all, and he was not allowed to forget that for many a long day.

As far as my own contribution to Waterview was concerned, I was approached by Mr Whyte in 1950 when we moved to Mt. Albert, and invited to become a teacher in the

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Sunday School. This I consented to do, but in twelve months from then I ended up as Superintendent at the tender age of 19 years or so, when Mr Whyte was moved to another teaching position in his day-school appointments. I had no particular wish to become Sunday School Superintendent, nor indeed did I have any particular training for it, but it was another of those occasions when there did not appear to be anybody else to take the job on, and I remained Superintendent until 1955 when I married and moved to Te Atatu.

The Bible Classes at the time were taken by Mrs Ella Bennett who had a surprisingly large number of young people, and in spite of the difference in ages, got on very well with them. On odd occasions we attempted to run evening Bible Classes with help from Trinity College students. These were attended by an average of six or eight, and they went as evening Bible classes sometimes do, by fits and starts. They nevertheless proved a means of fellowship for those older young people who were teaching in Sunday School on Sunday mornings.

The Sunday School, from memory, numbered from sixty to seventy and this seemed a mighty number to me in those tender years but which are no doubt well surpassed in other places in these days. As young people we endeavoured to keep our end up as far as district activities were concerned. There appeared to me to be far more district activities for young people than there are now. A monthly Young People's meeting was held at Pitt Street, and there were district socials at various district churches in the Auckland area, and it was very seldom that Waterview was not represented by a carload of us young people, at anywhere round Auckland. I must pay a tribute to my father who had the courage to lend me his car, our only family car, and to give me permission to fill it up with young people and traipse about Auckland to the various socials. I must confess that now, in the same situation myself, I find it a little bit more difficult to have such faith in both the driving abilities of the people of Auckland, and also the types of socials to which young people seem to congregate these days.

We combined with other young people in the Circuit and had various Circuit Camps and Retreats at Camp Wesley and other places and got to know many other young people in these Churches. We also attended Easter Camps where in those days they were just beginning to show signs of decline but were nevertheless a mighty force for Christian experience amongst the young people.

I suppose that in every young person's mind there are odd snippets of memory which perhaps do not register with others, but many of those things stick right down through the years. I can recall the regularity with which the ladies of the Church always put a posy of flowers in front of the Roll of Honour that hung in the Church to commemorate the loss of those men in the First and Second World Wars. It always

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impressed me with the remembrance that was carried on each week. I can remember with some amusement the tenacity with which Lee George carefully with his fret-saw carved out a series of letters from three-ply with which the text for the day was to be hung up on wires across the front of the Church. The first of these as given to him by my father was 'The Lord is my Shepherd', and I fear the effort in cutting out these first letters was a bit too much for Lee because we never got any further than the first, and 'The Lord is my Shepherd' hung up there for years and years, and I can remember it very clearly.

In those days of the shortage of money, it was very much a 'do-it-yourself outfit. We had to make a special effort to make the big removal as far as the Church was concerned, and naturally it was always short of money. These were the days before 'Stewardship', and yet I had more examples of sacrificial giving there before my very eyes, and I was encouraged to make sacrificial gifts to the Church myself. It has stood me in good stead ever since. Because the money ran out, we had to do much of the renovating of the old buildings on their new site ourselves, and every Saturday morning for a whole year a group of us used to meet at the Church to carry on with the additions and renovations. Because of the old nature of these buildings we had to use every trick in the trade and every imagination we could think of to make them last a little bit longer. Although I was not much with the hammer I enjoyed the fellowship of the men's meeting on the Saturday mornings, and I don't think the ladies ever missed giving us tea and scones at 10 o'clock, and this all helped to foster the fellowship and comradeship that was evident there in the Church. As the job was nearing the end, I suppose it was more by frustration than by good judgment that we hired a spray-painting outfit to spray a matt type of paint on the inside of the Hall. As it was a very high-ceilinged building probably a spray outfit or something of this nature was required, but in the hands of inexperienced people, by the time it was all finished there was as much paint on those areas not covered. However, it was done and we were pleased with our efforts and there it stood.

I am afraid that my memory for names now is pretty weak but among those I can remember was the old mother of the Church, Mrs Dimery, a dear old lady, who had been attending the Church since coming late in life to live with her daughter in Waterview and when we moved the building and put up a new sort of a porch on the building, I recall her concern that if she died before we finished the building we would not be able to get her coffin in or out of the front door. Old Lee George in his usual forthright manner assured her that if this were the problem he personally would take an axe and cut a hole right through, so that she need have no fear that she would be buried in an orderly and proper fashion. She lived for many years and the Church was properly finished and the entrance provided in a proper fashion so there was no worry there.

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When my father gave up preaching at Waterview he attended Mt. Albert Church for a number of years, but my sister and I continued to attend. During that time the Rev. Percy Cooke came over from Te Atatu and took the services. His strong point was his Children's Address for which he used to construct the most elaborate drawings on a blackboard with coloured chalks. The children certainly looked forward to this, and they used to sit with bated breath while he expounded the most involved and sometimes almost unbelievable stories. However, no doubt the message got across and the children certainly enjoyed it.

We used to have our own social activities for the young people and in those days square dancing was all the rage and several of us traipsed off to be taught how to give the correct calls and how to run the show in an orderly manner. One such occasion that I can scarce forget was a Saturday evening social that was organised, and as seemed to be the case I had prepared a reasonably good programme, but somehow or other the numbers that had been invited seemed to be twice as many as I had anticipated, or indeed knew were coming, including by some strange coincidence a growing number of my own personal friends. However, I was assured by the girls that there would be sufficient supper to go around, and we proceeded with the evening's entertainment. By supper time I was in quite a lather trying to keep the show going and was quite dumbfounded when they produced a birthday cake and a gift to celebrate my own 21st birthday. I suppose I should have dropped to it sooner than this, but frankly had no idea at all what was in the wind. I had spent the previous three months undergoing my military training and had had my 21st birthday in camp, in preparation we were told, for leaving for the war zone in Korea. Thankfully this never eventuated, and the Church people thought they would throw me a party even though it was a little bit belated.

I am not quite sure how the combined Methodist-Presbyterian name got on the notice board of the Church. Although I was on the Leaders' Meeting from a very tender age, I was not on the Circuit Quarterly Meeting, but I understand that a few people thought it was a good idea to look after the Presbyterian people in that area as there was no Presbyterian Church there, and apparently the 'Powers-that-be' in both denominations raised no great objections, and consequently before we knew where we were, one of the men of the Church who was also a signwriter by occupation painted a very nice notice board which was our pride and joy for many years to come — and so the name Presbyterian appeared on the Board. There was no fanfare of trumpets. There was no great co-ordinating service that I can recall from memory, and it was probably one of the most painless acts of Church Union that has ever taken place. Certainly none of the efforts to form Union Churches in other parts of the Circuit got off to such a flying start. For all that, we did not appear in any way to change our mode of worship, nor in any way seem to acknowledge the fact that there may be Presbyterians in the

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congregation. We were still very much Methodist at heart and perhaps because of this did not really realise the responsibilities involved in catering for the two denominations.

The other activities in the Church were catered for. Miss Kerr and Mrs Tatton looked after the Cubs and had done so for years without number. Miss Enid Riley had looked after the Girls' Brigade, and I understand is still connected with that organisation. These were well attended because there were very few other organisations in the district. Waterview which was an early State Housing area was fairly well developed when I arrived, but the people had very little sense of community. There was no community centre, and these things were not really sought after in those days, but the Church buildings were well used for many community activities. Being a Methodist Church, there were very strict rules as to what could be done on the Church property, and this in some ways inhibited its use and wide acceptance by the community generally. They nevertheless respected the rules of the Church in this respect. The Church was used as a polling place for elections, and the whole district quite unashamedly supported the Labour candidate, I am sure, en bloc. However, the ladies did not allow these worldly things to pass without notice, and generally at every election, when the polling booth was being well patronised, a bring-and-buy was being organised on the same day and great encouragement was given to the voters to kill two birds with one stone by supporting their Church while at the same time supporting their candidate.

I suppose because of my youth and inexperience I often found the people at Waterview quite frustrating. When you wanted people to turn up to do jobs they did not arrive, or found excuses, or things did not happen just as you had had it planned, but on the other hand they would give you the top brick off the chimney if you were in need, and would come to light with so many loving actions that you could not help loving them in return.

There were people who came and went from the Sunday School and Bible Class, people on whom you felt you had made an impression as far as the claims of Jesus Christ were concerned but, when they left, you wondered. Yet there were others who quite unexpectedly went into full-time work in the Church or in the Mission field, or whom I have met in later years to find that they are now strong members of the Church after marriage in their own areas. I suppose nothing shows this up more than the farewell they gave me and my wife when we left to be married. We were given a 'kitchen evening' in which I am quite sure most of the members of the Church had contributed, and after what seemed to be hours opening all the presents which everyone had brought along, we found that when we came to set up house the only thing we lacked in the way of kitchen requirements was a breadboard. Everything had been supplied right down to the last potato peeler, potato masher and dish-cloth by the

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people we had come to know so well at Waterview. It wasn't that the gifts on that occasion were large, because many of the people were on very low incomes, but it was the thought attached to them, and we went from that place feeling that we had left a whole community of friends behind.

These are my feelings about Waterview. It will never be a very large or influential Church. It has not made its mark outside its own district and is never likely to. The lives of the people there have been fairly simple and connected with the day by day chores of earning a living, and yet, deep down, there are those Christian attributes that you look for in Christian people in Methodist Churches and elsewhere, and I am quite sure these are the things that keep the Church going, and will continue to do so in the time to come.

Maurice C. Copeland

Mr L. C. Money

Mr L. C. Money who found his bride in Waterview Church, has contributed much helpful material in the preparation of this brochure.

In retrospect he feels that the continuing theme in the witness of this little Church would be 'The Grace of God'. Commenting on the recent rediscovery of the popular hymn and tune 'Amazing Grace' he states that it was surely this attribute that was the impelling force in the lives of those who formed the congregation over the years. He notes the wide variety of nationalities who were included from Great Britain, France, Denmark, Central Europe, Canada, India, and Maori New Zealanders. Their denominational allegiances were as varied. Not only were there members from the various branches of Methodism, but in addition there were Congregational, Baptist, Salvation Army, Anglican, Presbyterian, Church of Christ, Brethren and Roman Catholics who found a home in the fellowship. It was not always easy for people from such a wide variety of Church backgrounds to be woven into a fellowship who accepted the general working pattern of one denomination. Mr Money recalls one Circuit Quarterly Meeting when the Superintendent had to call the meeting to order to remind them that they were working in a framework of one denomination and they must abide by its rules if the work was to proceed smoothly. The late Rev. Fred Copeland, when Chairman of various Synod Districts, had occasions to deal with this sort of situation, and he would remind them that one cannot play rugby by soccer rules.

Mr Money pays tribute to the part that music and drama played in the Waterview Church fellowship, and he speaks of his first contact with the Church when he was persuaded to attend a concert being held there. Much to his surprise the entertainment was of first class quality. Songs (in solo as well as group items), instrumental and dramatic items were included in a programme of a high order. The old Choir Library

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still indicates the quality and range of vocal outpourings. Prayer was of vital importance, and a church preachers' plan of 1924 shows the regular weekly meeting for prayer at 7.45 p.m. each Tuesday. This somewhat late hour was necessary to enable workers with limited transport facilities to attend this vital meeting after work at a distance.



Waterview Choir, February 1911 —

Back Row — Messrs North, Frank Myers, Hollis, Letcher, Muir and Russell.

Second Row — Messrs Fred Mycrs, Carroll, Mesdames Letcher, Myers, Tatton and Elling, Mr Jackson and Rev. R. B. Gosnell.

Seated — Mrs Hollis, Miss Elling, Mr Cockerill, Miss Muir and Mrs North.

In Front — Miss Tatton and Miss McGown.

He pays a further warm tribute to the great assistance given to Waterview over the years, by the Superintendent Ministers of the Avondale Circuit, and the Ministers and Probationers who, under their guidance, gave preaching and pastoral care to the people of Waterview.

CONCLUSION

Now the congregation, celebrating the Century of Witness, will be facing new challenges and opportunities. They enter a new century with very different community attitudes to the Christian Faith. After two world wars and one great depression, the world faces life with uncertainty and with a rather wistful looking back to older times. However, new occasions call for the new duties. The best of all is still that 'God is with us'. If there is any doubt of this, we have to remember that He has not moved

away from us. This is not a God-forsaken world, but a wonderfully visited planet, and in Christ is our Hope.

G. I. L.

**PRIMITIVE METHODIST MINISTERS
WHO SERVED BEFORE METHODIST UNION
FROM 1875-1913 IN AUCKLAND CIRCUITS**

Revs.: W. Tinsley, W. Harris, B. J. Westbrooke, D. Dutton,
P. W. Jones, J. Long, W. S. Potter, James Guy, A. J. Smith, Jesse Boothroyd, C. E. Ward, W. Laycock, W. C. Woodward, J. Grindley, G. H. Mann, R. Hall, J. Nixon, Rob't Raine,
J. Sharp, J. Cocker, George Clement, T. Coatsworth,
T. H. Lyon, J. Olphert, E. Drake, H. Daniel, F. A. Thompson, A. Armstrong.

**SUPERINTENDENT MINISTERS
OF THE AVONDALE CIRCUIT**

1913 C. E. Becroft
1914 J. A. Luxford
1915-1917 Lewis Hudson
1918-1923 W. A. Burley
1924-1926 A. Liversedge
1927-1929 A. Ashcroft
1930-1935 A. McBean
1936-1942 Harold Sharp
1943-1949 Walter Parker
1950-1953 G. E. Brown
1954-1963 L. C. Horwood
1964-1970 P. P. Rushton

**Other Methodist Ministers who served in Avondale Circuit and shared the
Preaching and Pastoral Oversight of Waterview**

R. B. Gosnell, E. E. Sage, W. T. Blight, J. R. Nelson,
C. B. Jordan, V. Le C. Binet, R. J. Liddell, J. S. Willoughby, A. K. Petch, J. J. Lewis,
L. F. Bycroft, E. S. Stewart,
A. J. Handyside, E. B. Chambers, D. Haylock, Haddon Dixon, R. W. Widdup, H. W. Kitchingman, Albert Jolly.

WATERVIEW CHURCH OFFICE-BEARERS — 1975

Minister — Rev. J. C. McKean (Avondale Union Parish).

Trustees — Rev. M. C. McKean (Chairman),

Rev. G. R. Thompson, (Secretary), L. C. Money (Treasurer), E. S. Bennett, Mrs D. Bignell, W. Bignell, Rev. W. E. A. Carr, H. Crene, J. Fleming, J. Leith, H. Parker, J. Riddell,

C. Sherlock.

Lay Preacher — L. C. Money.

Church Stewards — C. Sherlock, J. Ryan.

Women's Fellowship — Mrs A. Sherlock (President),

Mrs A. J. Johansson (Secretary), Miss E. Kerr (Treasurer).

Sunday School — Dr. Grant Gillett (Superintendent),

Mrs L. E. Officer (Secretary-Treasurer), Teachers:

Mrs S. Gillet, Mrs D. Bignell, Miss E. Riley,

Miss B. Armstrong.

Bible Classes — Dr. Grant Gillett and Mrs Shirley Gillett.

Girls' Brigade — Miss E. Riley (Captain).

Elders on Parish Session (Waterview) — Miss E. Kerr,

Mrs B. Wrathall, Mrs J. Sinclair.

Steward for the Benevolent Fund — Mrs J. Sinclair.

Church Organists — Mrs V. Watson, Mrs E. Handy and

Mrs C. M. Cowley.

CENTENARY ORGANISING COMMITTEE

Rev. W. E. A. Carr (Chairman), Rev. G. R. Thompson (Secretary), L. C. Money (Treasurer), Rev. J. C. McKean, H. Parker, C. Sherlock. Mesdames V. Money, D.

Bignell, D. Scott, J. Sinclair, V. Watson, B. Wrathall,

A. J. Johansson, A. Sherlock. Misses E. Kerr and E. Riley.

CENTENNIAL PROGRAMME OF EVENTS

Tuesday, 21st October —

Women's Fellowship Anniversary Luncheon at 12 noon.

Friday, 24th October —

Young Peoples' Social at 8.00 p.m.

Saturday, 25th October —

Centenary Buffet Dinner at 6.00p.m.

Re-union gathering to follow.

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Sunday, 26th October —

8.00 a.m. Sacrament of the Lord's Supper.

10.30 a.m. Thanksgiving Service —Guest Preacher: Rev. W. J. Morrison, M.A.,
President of the Methodist Church of N.Z.

3.00 p.m. An informal get-together in the Church Hall.

7.00 p.m. Worship and Praise Service —Guest Preacher: Rev. D. B. Gordon, M.A.,
Superintendent Auckland Methodist Central Mission.

8.15 p.m. After-Church Social Hour and Supper to conclude our 100th Birthday
Celebrations.