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A Society within the Methodist Church of New Zealand

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George I. Laurenson, C.B.E.

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A HISTORIC DECISION

The President of the Methodist Church of New Zealand, Rev. Morehu Te Whare, was designated to represent our Church at the historic service in St. Paul's Cathedral, London, commemorating the 250th anniversary of the foundation of Methodism, as dated from Wesley's Aldersgate conversion. This service was held at 5pm on 24 May, the exact date of Wesley's conversion in 1738, and 2500 invited guests from World Methodism were present—less at least one, our own President Buddy.

The reasons for Buddy and Mary's absence from the service are explained in a letter To the People called Methodists issued by the President, which we print below. In an article in the London Times the clerical historian of Wesley's Chapel pointed out the incongruity of the Wesley celebration taking place in St. Paul's. He claimed that the great church was more oriented to such as Arthur Wellesley, the great Duke of Wellington—and incidentally a kinsman of the Wesleys' and bearing a variation of their surname—than to the Wesleys themselves. Wellington was a man of war and he and many more like him are commemorated in St. Paul's. Wesley was a man of peace who hated and denounced war, and worked all his long life to promote peace in all its forms.

It may well be that the decision of our President *not* to attend the historic service was a more significant commemoration of Methodism's founder than the presence, at great expense to Methodist connexions, of many who were present.

Here is the President's letter which, we believe, is significant enough to be included in the historic records of the church as published by this Society:

TO THE PEOPLE CALLED METHODISTS

Tena koutou, tena koutou, tena koutou.

The months have moved rather quickly and February and March have been rather eventful; including three Connexional inductions along with

Parish inductions in Christchurch, Rotorua and Hauraki Plains.

However, my main reason for writing is to inform Parishes and the membership of our Methodist Church family, that I will not now travel to

London for the Aldersgate 250th Celebrations.

A number of factors have helped me come to this decision.

One immediate factor has been the well publicised address of Cardinal Tom

Williams about the current plight of so many of our people due to the present economic thrust of our present Government. This address was supported and again this was well publicised through the national press by the Archbishop Davis. Two major denominations had made public statements that received wide support.

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I was asked to make a statement. I have prepared such a statement which contains the resolutions of our 1987 Conference regarding the economic plight, unemployment, etc. That caused me to think very deeply about our own stand, firstly as Methodists, then as one who has sensed and seen the hardships suffered by rural communities and urban centres.

I ask the question of myself, am I contributing to this plight, can I personally do anything about it? How do I show my solidarity with the unemployed and the disadvantaged? What is my Church doing about it?

It became clear to me that one way I can demonstrate my understanding of the disadvantaged is to not spend finances on myself.

Another factor is the plight of some of our rural parishes.

My wide question may well be addressed to the other Churches, in what way are they contributing to the present situation and in what ways are they trying to overcome them?

A few people have felt, and they are small in number, that I am in a privileged position of spending by going to London when financial support is needed in the Parishes.

In the end, when I accepted the invitation, I had no idea, as indeed Donald Phillips had no idea, that he too would be in London. I have therefore invited Donald Phillips to represent us in London.

Since conveying this message, Donald has graciously agreed to accept my request.

Finally, I will present a statement along the lines of the Cardinal. I will also add to the economic statement, another on condemning racing on Sundays and seeking support for the protest against the proposed tax changes that will affect our social service work. These will be outlined in a separate document.

I have recently spent some days in the East Coast/Gisborne region and have seen the cyclone damage.

May I appeal to Parishes, congregations or/and individuals that should they want to contribute to assisting that region, that they direct financial donations through the Rev. Bruce Scammell, 463 Gladstone Road, Gisborne.

The Gisborne Parish have set a special appeal account into which the money will be deposited.

At this stage money is the best option.

Both Mary and I have shared some joys with people as we have travelled the country. We are enjoying what we are doing in our representative roles.

Our prayers and love to you all.

Buddy Morehu Te Whare President

GEORGE IRVINE LAURENSEN, C.B.E

The death at Auckland on 7 June 1988 of George Laurenson was followed by an outpouring of thanksgiving as well as sympathy and sorrow from a wide circle of Maori and Pakeha folk in church and community.



President of Conference 1951-52

The Bond Chapel at Everill Orr Village was the scene of a gathering the night before the funeral which continued next morning at Pitt Street Church. Both Maori and Pakeha friends and co-workers and ex-Deaconesses paid their tributes to George with many a reminiscence of the long years of friendship and service in which they shared with him in the life of the Church. For over half a century he served this Society in every way possible to him.

The service at Pitt Street was conducted by Rev. Bruce Gordon. The President of the Church, Rev. Morehu Te Whare took part, tributes were paid by Revs. George Goodman and Bruce Gordon, and Rev. Robert Thornley led in prayer. The service concluded with the *nunc dimittis* sung by Pitt Street Choir.

The following record is compiled from the tributes in the Home Mission resolutions at the Church's 1963 Conference, the tribute at George's retirement from the 1967 Conference Journal and the Life and Labour record at the Administration Division of the Church. We publish also personal tributes from the Society's Executive Chairman, Rev. Dr. John Lewis and George Laurenson's long-time friend and colleague, Rev. George Goodman.

It was evident from the time that George I. Laurenson entered *Dunholme* that he brought gifts above the average to his vocation. He would be the first to pay tribute to his parents and home life. He was born in Palmerston North on 1 February 1902, his father being John Laurenson, a Methodist Lay Preacher who retired from the Post and Telegraph Department as Chief Inspector. His mother was brought up an Anglican but joined the Methodist Church after her marriage. After schooling at Stratford and at Wellington College George worked at the National Bank of New Zealand for eight years. In 1924 he was a student-pastor at Wesley College, and he maintained his

interest in the College for the rest of his life. From there he came forward as a candidate for the ministry.

Over many years he was associated with the Bible Class Movement, serving on District and Dominion executives.

After acceptance for the ministry, George served a year of his probation at Island Bay, followed by theological training at *Dunholme* 1926-27. In 1928-29 he served as probationer at Cashmere Hills and in 1930 he completed his probation at Bay of Islands and was also designated as Assistant Superintendent of the Home Missions Department. He took up his duties with the Department at Auckland in 1931 after ordination, being married to Miss Laura Long, on 16 April 1931. Three children were born to them, Marie Enid, Eric Howard and Helen Norma. During the last year of his life George had the great joy of knowing that his son Eric, well known church architect, had been designated President of the Church as his father had been before him.

During the depression years 1933-34 he returned to Circuit work at Auckland West, while retaining the position of honorary Assistant Superintendent and clerical treasurer of the Department, resuming full-time duties there in 1935. On the retirement of Rev. A.J. Seamer in 1939, George was appointed General Superintendent of the Home Missions Department. During his years with the Department he travelled widely throughout the connexion and was known and loved by Maori and Pakeha workers and congregations alike.

In 1947 he was a delegate to the Methodist Ecumenical Conference in the United States of America. The Church honoured him and itself in 1951 by appointing him President. In 1964 he was honoured by the Queen, being made a Commander of the Order of the British Empire (C.B.E.).

For the 25 years in which he was General Superintendent, George's undoubted gifts as preacher and pastor, his breadth of vision, his qualities of leadership and organisation, all offered in unsparing devotion and selflessness to his Lord, were of incalculable value to the Church. In all these years of service Mrs Laurenson and family supported him at great sacrifice and the Church has acknowledged officially to them a great debt of gratitude.

At the time of his retirement the Church acknowledged that the above details were the framework around which George built an outstanding ministry. As leader of his important Department, he was always a statesman of wide vision and understanding. The years of his service, through depression and war, with consequent staff shortages and other problems, were difficult and critical ones. Even when at times he was not understood he was respected. The continual travel involved and the consequent absences from home, must have been exhausting physically and mentally, but all was done with a sense of privilege in serving. Early in his association with the Maori work,

when this came under the responsibility of his Department, he was widely accepted. Throughout the years his mana increased. He remained to the end a friend, counsellor and leader of his people.

George's interests and influence have always been wider than the Department or even the Methodist Church. He has displayed special gifts as preacher and pastor, teacher and leader amongst youth and as a statesman in the ecumenical field. In unofficial ways he was loved and sought out by his brethren both ministerial and lay, as one to whom they could turn and be helped in their task and their problems. In many a parsonage, a chat by the fire or in the study during one of his visits meant the sharing of deep problems and aspirations and the lightening of personal burdens through his counsel and support.

In 1964, after retiring from the leadership of his Department, it was typical of the man that he took a position in Maori work in the Te Kuiti King Country Maori. Circuit which demanded much of his time when his health was not good. He also offered to do a further year of service after the due date of his superannuation in order to help in a staffing crisis. He served with the Maori Circuit till 1966 and concluded his active ministry with a year in the Auckland West Circuit in 1967, actually superannuating in 1968.

Dr John Lewis writes as follows:

A significant era has passed in New Zealand Methodism. It covered a period of immense theological, social and political change spanning the years of the late 1920's into the 1980's. After a long, full and very effective ministry, the death of George Laurenson has taken from us one of the truly great leaders of the Church. He matched the times. Throughout those turbulent and creative years, he never failed to respond with integrity to the challenges as they kept arising. At no point were others left in doubt as to where he took his prophetic stand and why. All this, together with his powers of reflection and his sustained sense of calling, has left an indelible impression as to his clarity of thought, moral courage and pastoral commitment to people, Maori and Pakeha. It stemmed from his living faith and grasp of the Christian way in the world.

Leadership in the Home and Maori Mission Department and in the Conference brought him early into close touch with the whole Church on the Marae, in isolated areas and in the larger centres. So many turned to him for help and found him always a source of encouragement and support as he contributed to the building up of the local mission. He was often in demand in Leadership Schools as young people responded to his own probing mind. His vision took him also into the ecumenical field and his was the initiative in 1939 which led to the renewal of the search for unity. He was a stimulating person to be near whether speaking on the Marae, discussing scientific matters relating to people, even displaying skills in weaving. In his life of many-sided service, George Laurenson

was statesman, counsellor and friend, an affirmation of the Gospel. Such wide, deep and practical experience made him a leading authority in the developing story of this land. He was sought out for his first hand knowledge of people and events and his judgements in current historical issues as they affected race relations were widely respected. He would enter into debate and, where he held a differing point of view, it would be with understanding of what others were saying and with humility. It is not surprising that he was invited to offer guidance in the redevelopment of the pioneer cemetery in Grafton.

For 58 years George Laurenson served on the Wesley Historical Society as foundation member, Secretary-Treasurer (1941-1947), Vice-President (1947-) and President (1974-1982). Something of the breadth of his interests and contribution is to be seen in four publications: *Methodist Maori Missions—Yesterday and Today* (1946); *The Scandinavian Mission of the Methodist Church of New Zealand* (1955); the definitive 150th Anniversary *Te Hahi Weteriana* (1972); *Waterview—The Story of a Little Church* (1975).

The Wesley Historical Society, the Church far beyond Methodism, and the wider community Maori and Pakeha is ever in his debt. To Mrs Laurenson and the family arohanui, our love and support. To God be the praise and the glory.

Rev. George Goodman writes of 'George Laurenson—the Man' as follows:

For many, the passing of George Laurenson brings us one step nearer to the end of an era of women and men who made such a tremendous contribution to the beginnings and the development of the N.Z. Methodist Bible Class Movement.

The present writer came to know G.I.L., as he was affectionately called by many, in 1924, when he was a member of the Dominion Executive of the Young Men's Bible Class Movement. As such he became the contact person for the Nelson District Bible Class Union, of which I was the Secretary. It was soon learned—first through correspondence and later through friendship of all the years since—that to know George Laurenson was to have enriching commerce with a very warm-hearted, sensitive and clear-minded person of 'no mean stature'. (No pun intended.) My first sighting of this outstanding leader-to-be was at the Annual Bible Class Convention (1925). On arrival, he seemed to stoop to come through the door, then standing to his full height, he opened his face into that beaming and accepting smile with which he welcomed so many into his life over the next 63 years. As for many others, he influenced my life and ministry on at least three occasions.

In 1930, every candidate for the ministry was required to conduct a pre-Conference Trial Service. George was present to give me his encouragement and support. Through the years many others have had the same helpful experience.

During the tense war years of the 1940's, as committed pacifists, both of us were travelling throughout the Connexion for different reasons, yet sharing some of the travail of those whose family members had responded conscientiously to the actions of war, as well as with those who just as conscientiously could not do so. As General Superintendent of the Home and Maori Mission Department, G.I.L. carried a heavy load of responsibility. Often misunderstood, sometimes abused, yet always trusted by those who knew him best, for the rest of his life he carried the visible signs of the cost of war to his own body, mind and spirit. If these words could speak for all, many other voices would bear testimony to the helpfulness of the pastoral ministry he exercised through those years.

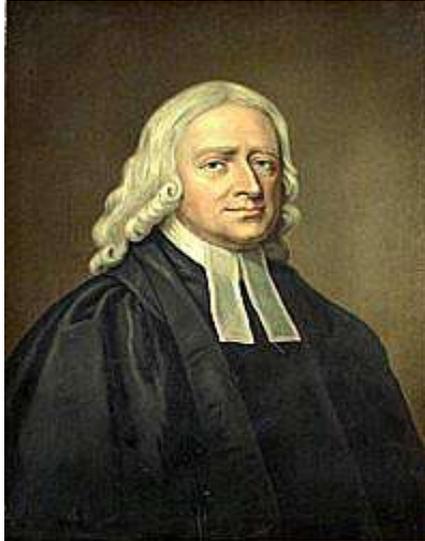
When the post-war years arrived and a direction-changing decision had to be made, it was George Laurensen who with quiet confidence pointed the way in which he believed the footsteps of one minister should tread. Again, if other voices could speak there would be a strong chorus of support for what has been written.

It matters not whether we think of G.I.L. as the man he was in all the vitality of his being of life; or as the husband of Laura, his great love and loyal companion through the years, to whom high tribute must be paid for her share in the total ministry he exercised; or as the father and grandfather of their extended family; or of the tremendous circle of friendships and relationships he created through all the years. In all these ways he was essentially the same person, loved by all who knew him.

For breadth of outlook; vastness of knowledge; wideness of reading; soundness of discernment of the heart of issues being discussed; clarity and balance of judgements; empathy of relationships and singleness of purpose, George Laurensen had few, if any, equals as a Church statesman in this century of our New Zealand Methodism. If he had any motto of life as his driving force, it must surely have been 'For me to live is Christ'. Even as now for him to die is gain.

LAW AND GRACE, JOHN WESLEY'S THEOLOGY TODAY

Rev. Dr. Robert G. Tuttle, Jr. U.S.A.



Wesley Historical Society (New Zealand) Annual Lecture October, 1987, at Nelson Conference, Methodist Church of New Zealand.

Outline: Introductory Statement and Chart

- I. The Law of Sin and Death
 - A. Original Righteousness
 - B. Original Sin
 - C. Prevenient Grace
 - D. Infant Baptism
 - E. Actual Sin
- II. Grace, the Power of the Holy Spirit
 - A. Justifying Grace
 - B. Justification
 - C. The New Birth
- III. The Law of the Spirit of Life
 - A. Sanctifying Grace
 - B. Sanctification
 - C. Against a New Legalism

Introductory Statement and Chart

The basic principle behind good exegesis is simplification. Later manuscripts should make earlier manuscripts more easily understood. Where John Wesley's theology is concerned that has not always been the case. In recent years the trend has frequently been: "If you want to impress them, confuse them". Shame on us!

The purpose and intent here is to reverse that trend, not that we compromise theological inquiry or mental toughness. Simplicity, not simple-mindedness, carries the day. Our attempt here is to understand the overall flow of the gospel as interpreted by Wesley. What was his approach, his *ordo salutis* if you prefer? From a theological perspective (remember, Tom Torrence says that theology is simply the mind worshipping God), how did Wesley interpret the human dilemma and its cure?

A part of Wesley's genius lay in his ability to create balance between theological perspectives normally at odds with each other. His understanding of Law and grace is the classic example and best describes his overall approach to the gospel. How easy, to use the words of Wesley himself, to run from one extreme to the other. How hard to find the middle way. Let me illustrate. Periodically, those within the Wesleyan/Arminian traditions seem destined to struggle for respectability among those entrenched within the more Reformed traditions. John Wesley, himself, was attacked for denying unconditional election.

He wrote in response:

" 'But you [Calvinists] cannot do this [deny unconditional election]; for then you should be called a Pelagian, an Arminian, and whatnot' and are you afraid of hard names? Then you have not begun to be a disciple of Jesus Christ. 'No, that is not the case. But you are afraid, if you do not hold election, you must hold free will, and so rob God of his glory in man's salvation.' " ¹

Admittedly, the roads back into the Law are legion and all of us must affirm again and again our own belief in the absolute sovereign grace of God within the context of one's own responsibility to receive and obey. Pelagianism (works-righteousness), however, is not the only extreme. We must avoid the threat of antinomianism (the blatant disregard for subsequent obedience to the Law) as well. To state this just a bit differently, the Wesleyan approach to the gospel has been associated with arminianism (emphasizing free-will), usually in contrast with Reformed Calvinism (emphasizing predestination). This could, however, be misleading. Historically, although Calvinists have feared that Wesleyans have strayed too close to pelagianism and Wesleyans have feared that Calvinists have strayed too close to antinomianism, neither is necessarily true. Calvin was no antinomian and neither Arminius nor Wesley a pelagian. Justification by faith is pivotal for both traditions. Although "free-will" is

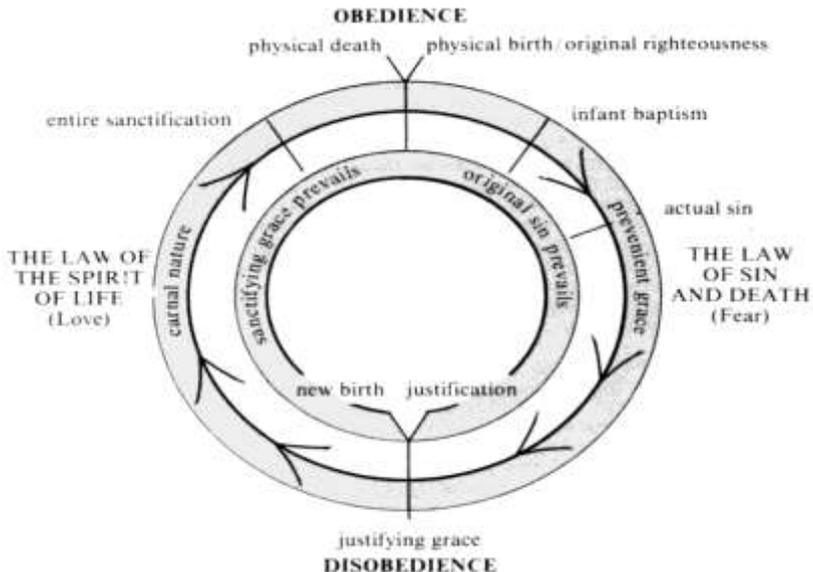
¹ Wesley's *Works*, Jackson Ed., vol. 10, p. 229

an issue, in many respects the two traditions are not that far apart. Wesley stated that he and Calvin were but a hair's breadth apart on justification. Rather it is sanctification, not free-will, that draws the clearest line of distinction. Good theology, for Wesley, was balance without compromise. This balance is most evident in Wesley's understanding of faith *and* works, justification *and* sanctification. Law *and* grace. Let's look a bit closer before launching out.

The gospel has been aptly described as good news/bad news/good news. The first good news is that we are created in the image of God. The bad news is that we lose that image. The final good news is that God is in Christ reconciling the world, restoring us to God's own image, our original righteousness. The problem with some is that they begin with the bad news. There is no original good news so there is nothing to which we might be restored, no original righteousness. Justification seems an end in itself with little impetus for sanctification to follow. Grace alone rules supreme. The problem with others is that there is no bad news, only good news/good news and, since we have not lost our ability to obey God out of our own human resources, there is no need for the reconciling work of God in Jesus Christ.

Sanctification replaces justification; Law alone rules supreme. Wesley, however, following the lead of the English Reformers (Ridley and Latimer) more than the

Continental Reformers (Luther and Calvin) seeks the balance. Study the accompanying chart and then let's attempt to explain it as we anticipate what is to follow.



Notice on the chart or diagram the contract from top to bottom. The top depicts obedience, the bottom depicts disobedience. From the top of the circle, note the point of physical birth accompanied by original righteousness. Then, moving clockwise, note the shaded area denoting the effects of original sin (leading to disobedience) and the shaded area denoting the effects of prevenient grace which seek to counter the effects of original sin. Although infant baptism may accelerate the effects of prevenient grace, original sin prevails, leading inevitably (with the exception of Jesus Christ) to actual sin upon the age of accountability. At the bottom of the circle, justifying grace reverses the process back toward obedience. Justification and new birth mark the point where grace moves inside the circle as justifying grace then becoming sanctifying grace, and sin moves outside the circle remaining as the carnal nature. Now sanctifying grace prevails, culminating (for Wesley) in a moment of entire sanctification or perfect love, usually just prior to physical death.

Without going into further detail, as the paper itself will spotlight various points along the continuum, this chart illustrates the general thrust of Wesley's approach to the gospel. If a text were appropriate for a paper of this nature, it would have to be Romans 8:1-4: "Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the Law of the Spirit of Life set me free from the Law of sin and death. For what the Law was powerless to do in that it was weakened by the sinful nature. God did by sending His own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, in order that the righteous requirements of the Law might be fully met in us who do not live according to the sinful nature, but according to the Spirit." In fact, two of the images here provide the catalyst for our major headings. The right side of the chart is labelled "The Law of Sin and Death", that is the Law without the Spirit, without the power nor the inclination to obey it—the result is disobedience. The left side of the chart is labelled "The Law of the Spirit of Life". This same Law is now enlivened by the Spirit so that we have both the power and the inclination to obey it—the result is obedience. Where Wesley is concerned, it is important to note the connection here between Spirit and Grace. As we will suggest in a moment, the two terms are nearly synonymous in all of Wesley's writings. A theology of grace, where grace fulfills the Law, in fact describes the work of the Spirit in the life of the believer from conception till death.² That is an exciting story to tell.

The Law of Sin and Death

Original Righteousness, in God's Own Image. Wesley clearly taught that humankind was created with an original righteousness, in the image of God's moral or immanent (those remaining within) attributes which gave humankind in its original state a

² The overall approach here is similar in many ways to the classic seventeenth century work by the Scotsman Henry Scougal, *The Life of God in the Soul of Man*, which George Whitefield says led him to faith in Jesus Christ.

propensity to righteousness or holiness or, more specifically, a desire to love and obey the good and to despise and reject the bad. In his treatise *The Doctrine of Original Sin* he has a section entitled, "Original Righteousness". There he defines original righteousness as "that moral rectitude in which Adam was created. His reason was clear; and sense, appetite, and passion were subject to it. His judgement was uncorrupted, and his will had a constant propensity to holiness. He had a supreme love of his Creator, a fear of offending him, and a readiness to do his will."³ The treatise itself was drafted in response to another treatise on original sin written by an Anglican clergyman named John Taylor. Taylor, a deist and universalist, had argued from the perspective of a humanist that there is no God-created original righteousness and no original sin. Humankind, according to Taylor, is what it is by accident of nature to be corrupted or improved only by the influence of those around us. God has created us for better or worse and it is left to us alone to rise or fall. Obviously, Wesley's concern is that God, according to Taylor, would be ruled out as one imminently involved in the progress of creation.

An example of Taylor's views on original righteousness surfaces in his interpretation of Ecclesiastes 7:29, "God made mankind upright, but men have gone in search of many schemes." Taylor insists that this does not mean that God made humankind righteous; "but that he made him right, and having those powers, means, and encouragements, by a due use of which he may become righteous."⁴ Although the interpretation may seem plausible, the intent here is clear, there is no original righteousness. Taylor is arguing that in our "new-made" state we were merely indifferent to good or evil. Taylor argues further that if we were created with an original righteousness, then how does one explain the fall. Adam must have had an inclination to sin which overcame "his (supposed) inbred propensity to holiness . . . Consequently, the supposed original righteousness was consistent with a sinful propensity."⁵ Wesley responds: "It was not any sinful inclination (in this sense) which overcame his (Adam's) propensity to holiness; but strong temptation from without."⁶ Although the presentation of Wesley's rebuttal might not be totally convincing, the issue is crucial. If there is no original righteousness, no created image, then there is no fall. If there is no fall, there is no need for the grace revealed in the reconciling work of God in Jesus Christ, and we are without hope that God's created image will one day be restored. To say this a bit differently, if we do not understand the nature and extent of our original righteousness, then we can never understand the devastation of the fall. There is nothing to which we might be renewed and there is no need for the grace to receive it. Sanctification is either an issue of works-righteousness or no issue at all.

³ Wesley's *Works*, vol. 9, p. 339

⁴ Wesley's *Works*, vol. 9, pp. 341f

⁵ Wesley's *Works*, vol. 9, pp. 244f

⁶ Wesley's *Works*, vol. 9, pp. 244f

Whether or not you choose to acknowledge a literal Adam and Eve the Genesis story is nonetheless of enormous importance if we are to grasp the significance of the issues before us.⁷ The point seems to be this. At some point humankind walked and talked with God. There was no poor reflection (1 Corinthians 13:12). Original righteousness had access to a heavenly dimension then and there. Grace fulfilled the law. The law itself was sheer delight. It was not a burden; it was something to be enjoyed, even treasured as the key to the door eternal. All of this was soon to change dramatically.

Original Sin, A Propensity to Disobedience. In one sense original sin could be defined simply as the fall, the sin of Adam and Eve which is then imputed to us through their fallen nature. Since this definition still leaves some unanswered questions, let's walk it through step by step.

As a result of the fall our nature has been permanently altered. The garden was taken away as our senses, once attuned to the eternal, would now readily submit only to a purely physical world where everything beyond could be seen only as through a "glass darkly". The free and open association where we walked and talked with God (except perhaps by the dispensation of a special anointing for the lonely prophet), was gone.

Wesley seems to flirt with at least two understandings of original sin and those not altogether compatible (proof again that Wesley was no martyr to the bugbear of consistency). Reformed theology speaks of original sin in terms of total depravity. That is an inherent corruption extending to every point of our nature so that everyone "is as thoroughly depraved as he can possibly become."⁸ Wesley seems to follow this lead as he describes his own condition prior to Aldersgate: "My whole heart is 'altogether corrupt and abominable'.⁹ In order to explain the root of such corruption Wesley refers specifically to the result of Adam's sin: "His understanding, originally enlightened with wisdom, was clouded with ignorance. His heart, once warmed with heavenly love, became alienated with God his Maker. His passions and appetites, rational and regular before, shook off the government of order and reason. In a word, the whole moral frame was unhinged disjointed broken."¹⁰

Contrast this with Wesley's reaction to John Taylor (who in effect denied both original righteousness and original sin): We derive from Adam "a moral taint and infection, whereby we have a natural propensity to sin."¹¹ It would appear here that Wesley is

⁷ Wesley states that the original righteousness of our first parents was "universal, and natural, yet mutable ... It was universal with respect to the subject of it, the whole man;... As it was universal, so it was natural to him ... It was mutable: It was a righteousness which might be lost, as appears from the sad event". (Wesley's *Works*, vol. 9, pp. 435f.)

⁸ L. Berkhof, *Systematic Theology*, pp. 246f.

⁹ Wesley's *Works*, vol. 1, p. 76

¹⁰ Wesley's *Works*, vol. 9, p. 242

¹¹ Wesley's *Works*, vol. 9, p. 293

no longer arguing for original sin as total depravity, so much as original sin as a propensity, a sin proneness which could be resisted (as Christ did) but is not, so that actual sin results, making it totally impossible to save ourselves. The shift here might seem subtle but it is important. Wesley writes: "All have a natural propensity to sin. Nevertheless, this propensity is not necessary, if by necessary you mean irresistible. We can resist and conquer it too, by the grace (prevenient grace) which is ever at hand." ¹² Two concepts surface here that will be discussed later— prevenient grace and actual sin. The import at present, however, is that Wesley in effect believes that we are not condemned for original sin (that is a propensity to sin) alone, but for original sin plus actual sin. He writes: "Perhaps you (Reformed Calvinist) will say. They (humankind) are not condemned for actual but for original sin. What do you mean by this term? The inward corruption of our nature? If so, it has been spoken of before. Or do you mean, the sin which Adam committed in paradise? That this is imputed to all men, I allow; yea, that by reason hereof 'the whole creation groaneth and travaileth in pain together until now'. But that any will be damned for this alone, I allow not, till you show me where it is written. Bring me plain proof from Scripture, and I submit; but till then I utterly deny it." ¹³

Although Wesley's view on original sin might seem to be softening the result is the same. The Law, once a delight, is now a Law of sin and death. Earlier we defined the Law of sin and death as the Law without the Spirit, without the power nor inclination to obey it. Our sin proneness makes failure all but inevitable. Although Adam's sin might not have been imputed in the sense that our condemnation lies on the head of someone else, our propensity to sin leads to actual sin whereby we are judged for our own disobedience to a law that now serves only to condemn. Even in our "fallen state", however, God does not abandon us altogether. Although actual sin, for all practical purposes, is inevitable, the Spirit of God begins to work upon us even from conception. This is called prevenient grace.

Prevenient Grace, the Wooing of the Holy Spirit. As with many theological issues, there is frequently a question behind the question. Before we can discuss Wesley's understanding of prevenient grace, we must first of all discuss his understanding of grace itself. In his sermon, "The Witness of Our Own Spirit," Wesley writes that "by 'the grace of God' is sometimes to be understood that free love, that unmerited mercy, by which I a sinner, through the merits of Christ, am now reconciled to God. But in this place it rather means that power of God, the Holy Ghost, which 'worketh in us both to will and to do His good pleasure'." ¹⁴ If we can pursue this image even further,

¹² Wesley's Works, vol. 9, p. 294

¹³ Wesley's Works, vol. 10, p. 223

¹⁴ Wesley's Works, vol. 5, p. 141: cf. vol. 5, p. 106: cf. John Fletcher's Works, Benson Ed., 1859, p. 464, where Fletcher makes the same identification between grace and spirit.

grace, in much of Wesley's writings, is nearly synonymous with the work of the Holy Spirit.

Prevenient grace has been commonly referred to as that work of God in the life of the believer (or at least potential believer) between conception and conversion. If our identification of grace with Spirit is legitimate, then what we are really talking about is the work of the Holy Spirit prior to conversion, just as justifying grace and sanctifying grace to follow speak of the work of the Holy Spirit at the moment of conversion and between conversion and death, respectively.

From the biblical perspective prevenient grace describes the Spirit of the Lord calling us before we were born, who from our birth has made mention of our name (Isaiah 48:1; cf. Psalm 22:9-10). It describes the Spirit who gently moves our wills, who draws and woos us, as it were, to walk in the light.¹⁵ It describes the "hound of heaven" stalking, if not courting, us between conception and conversion, preventing us from moving so far toward disobedience that when we finally understand the claims of the gospel upon our lives, the Spirit of God guarantees our freedom to say yes.

For Wesley this doctrine of prevenient grace served two purposes. First of all it preserved the integrity and freedom of a human response; it guaranteed the validity of an evangelistic appeal. Secondly, it gave God the initiative, the principal role in the drama of rescue. Where law and grace are concerned, that is of vital importance.

Although prevenient grace seeks to counter the effects of original sin, the outcome toward actual sin is still, for all practical purposes, inevitable. We are not without recourse, however. As Christian parents, for example, there is something we can do to lessen the devastation of actual sin, to ease the burden of the law as sin and death.

Infant Baptism, Grace Accelerated. Without belabouring the various issues surrounding infant baptism ad nauseum, it is important for our purposes here to know that the sacraments accelerate the work of the Spirit, in this instance prevenient grace. Where infant baptism is concerned Wesley states that infant baptism "washes away the guilt of original sin."¹⁶ Wesley goes so far as to say "by water then, as a means, the water of baptism, we are regenerated or born again."¹⁷ It would appear that Wesley is making infant baptism concomitant with the new birth until you note two things: First, this treatise is taken directly from the work of his father (a sacramentalist) published over 50 years earlier; and second, in his sermon on the "New Birth" he clearly states that the two do not always accompany one another.¹⁸ Although the Established Church supposes that infants baptised are at the same time

¹⁵ Wesley's *Works*, vol. 10, pp. 232f

¹⁶ Wesley's *Works*, vol. 10, p. 190

¹⁷ Wesley's *Works*, vol. 10, p. 192

¹⁸ Wesley's *Works*, vol. 6, p. 74; see Ole Borgen's *John Wesley on the Sacraments*, where he discusses these issues at some length.

born again, Wesley denies that as presumption, the "staff of a broken reed." ¹⁹ If infant baptism cancels the guilt of original sin (since infants have not yet committed actual sin), then the new birth is still necessary to cancel the guilt of actual sin. ²⁰

If the issues are unclear, then let me attempt to simplify them. It seems reasonable to me to surmise that Wesley is saying that we are perhaps justified with baptism but not born again. Although justification and the new birth occur at the same time with adult believers, where infant baptism is concerned this might be an exception. Another possibility is that we are justified and even born again with infant baptism but that we lose "that washing of the Holy Ghost" with actual sin, so that the new birth itself must be renewed. Wesley writes of infant baptism: "A principle of grace is infused, which will not be wholly taken away, unless we quench the holy spirit of God by long-continued wickedness". ²¹

Let's venture this scenario. Prevenient grace, at work from conception, is accelerated with infant baptism (no small advantage) so that the effects of actual sin are not so devastating. If, however, we are justified with infant baptism we still need the new birth. ²² The law is still a law of sin and death. The Spirit can act upon us, but where original sin still prevails the Spirit cannot work within us. ²³ Actual sin soon renews our condemnation.

Actual Sin, The Age of Accountability. Wesley insists that since the fall, in spite of prevenient grace and even infant baptism, the law, a law of sin and death, anticipates our own sin upon the age of accountability. Unfortunately the story here is easily told. Prevenient grace enlightens the law so that we struggle against a "voluntary transgression" of it, "but though he (humankind) strive with all his might, he cannot conquer: Sin is mightier than he. He would fain escape; but he is so fast in prison, that he cannot get forth. He resolves against sin, but yet sins on: He sees the snare, and abhors, and runs into it. So much does his boasted reason avail,—only to enhance his guilt, and increase his misery! Such is the freedom of the will; free only to evil; free to 'drink in iniquity like water'; to wander farther and farther from the living God, and do more 'despite to the Spirit of grace!'" ²⁴ Without the work of grace available through faith in Jesus Christ this is our lot. Original sin prevails. The law of sin and death rules. That is the bad news. Now that we have seen what the Enemy can do, let's see what God can do. Let's see what grace can do.

¹⁹ Wesley's *Works*, vol. 5, p. 222; vol. 6, pp. 75ff. Remember that Wesley was accused of preaching a redundant doctrine when he insisted that those baptized as infants be born again.

²⁰ Wesley's *Works*, vol. 10, p. 190

²¹ Wesley's *Works*, vol. 10, p. 192

²² Wesley's *Works*, vol. 5, p. 222

²³ Wesley's *Works*, vol. 5, p. 154

²⁴ Wesley's *Works*, vol. 5, p. 104; cf. *Works*, vol. 12, p. 394

Grace, the Power of the Holy Spirit

Justifying Grace, The Spirit in You. "By grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast." (Eph. 2:8-9). For Wesley the *grace* in this text is prevenient grace preventing us from moving so far toward disobedience that when we finally understand the claims of the gospel upon our lives, we are guaranteed the freedom to say yes. The *faith* in this text is a yes to Jesus Christ so that the Holy Spirit who has been working *upon* us previously, at that moment moves *within* us as justifying grace, so that original sin no longer prevails. Jesus Christ overcame the law of sin and death for those who would place their faith and trust in him. He was so sensitized to God that prevenient grace did its work to perfection so that Satan had no right to take his life. This does not mean that we are yet perfected, however. Wesley writes: "Every babe in Christ is holy, and yet not altogether so. He is saved from sin; yet not entirely: It *remains*, though it does not *reign*."²⁵ The key here for justifying grace is faith.²⁶ By virtue of our faith in Jesus Christ, what I call the "I give up" (i.e., giving up on our own righteousness and placing our faith and trust in the righteousness of Jesus Christ), the Holy Spirit moves to the very core of our being. Let me expand on this briefly with the example of Wesley's own life.

Even before leaving for Georgia, Wesley sensed that something was amiss. At that point he attempted to exchange the outward works of "visiting the sick or clothing the naked" for the inward works of a pursuit of holiness "or a union of the soul with God". He comments later that "in this refined way of trusting to my own works and my own righteousness (so zealously inculcated by the mystic writers), I dragged on heavily, finding no comfort or help therein".²⁷ At long last Wesley resolved to seek salvation through faith by first of all "absolutely renouncing all dependence, in whole or in part, upon my own works or righteousness; on which I had really grounded my hope of salvation, though I knew it not, from my youth up".²⁸ This was the point at which Wesley "gave up". His besetting sin was a misplaced trust. He repented. He gave up his faith in his own righteousness and determined to trust Christ alone as his "sole justification, sanctification, and redemption". Aldersgate followed shortly thereafter. For the rest of his life this "I give up", this (to use the words of a Kempis) "following naked the naked Jesus" became the spearhead for his evangelistic appeal. Consider this analogy.

²⁵ Wesley's *Works*, vol. 5, p. 151

²⁶ Remember we are not referring to a different grace in this instance. Grace is Grace just as Spirit is Spirit. Justifying grace simply describes the work of the same Spirit at the moment of conversion.

²⁷ Wesley's *Works*, vol. 1, p. 100

²⁸ Wesley's *Works*, vol. 1, p. 102

I have always thought it interesting that the word *pneuma* (spirit) translates *ruach* (wind) in the LXX. Wind equals spirit and spirit equals wind. That is no accidental metaphor. Most of us know that wind blows from high pressure to low pressure, the point of least resistance. Likewise, the Holy Spirit (in this case prevenient and justifying grace) moves from high pressure to low pressure, to the point of least resistance, to the "I give up".

To review, this is the key to the larger picture. Prevenient grace prepares us for repentance and belief. Our yes then creates low pressure so that the Holy Spirit no longer woos, but rushes to the very centre of our being creating and recreating after the mind of Christ. Wesley describes such a conversion in terms of justification and new birth.

Justification, The Forgiveness of Sins. At the point of conversion, Wesley refers both to justification and the new birth as two aspects of one experience happening at the same point in time. Wesley writes:

But though it be allowed, that justification and the new birth are, in point of time, inseparable from each other, yet are they easily distinguished, as being not the same, but things of a widely different nature. Justification implies only a relative, the new birth a real, change. God in justifying us does something *for* us; in begetting us again, he does the work *in* us. The former changes our outward relation to God, so that of enemies we become children; by the latter our inmost souls are changed, so that of sinners we become saints. The one restores us to the favour, the other to the image, of God. The one is the taking away the guilt, the other the taking away of the power, of sin: so that, although they are joined together in point of time, yet are they of wholly distinct natures.²⁹

Although both aspects of conversion are here described, let's focus for a moment on justification. Justification is what God does for us. It is imputed righteousness, that is the righteousness of Jesus Christ attributed to us by virtue of our faith in Him. It is a relative change. In a word it "is pardon, the forgiveness of sins."³⁰

The New Birth, The Baptism and the Holy Spirit. The new birth is what God does in us. It is the beginning of imparted righteousness, that is the righteousness of Jesus Christ realised in us. It is the beginning of a real change where we are being restored to the image of God. In a word (albeit a rather lengthy one), at the point of the new birth the Holy Spirit moves within the believer bringing the righteousness of Christ which is attributed to us by virtue of our faith in Him, the power to overcome sin, the fruit and the gifts of the Spirit. John Fletcher refers to all of this as the baptism of the Holy Ghost, a term indexed in his works. In his sermon on Acts 1:5: "For John baptised with water, but in a few days you will be baptised with the Holy Spirit", he

²⁹ Wesley's Works, vol. 5, pp. 223f

³⁰ Wesley's Works, vol. 5, p. 57

speaks of the "general necessity of baptism of the Holy Ghost".³¹ There he argues that we are helpless and Christless, unfit for heaven and bliss, without love until the Holy Spirit (which is grace) fills our soul. The connection here with Wesley is obvious. Fletcher, like Wesley, identifies the Holy Spirit with grace and the benefits of Fletcher's Spirit baptism and Wesley's new birth are nearly identical.

Admittedly, many have understood Wesley's view on the baptism in the Holy Spirit differently. Many associate Wesley's doctrine of entire sanctification (not the new birth) with the Holy Spirit baptism. I believe that this cannot be supported in light of Wesley's own description of the new birth and in light of John Fletcher's description of the Spirit's baptism. Again they are so similar it suggests that one had influence upon the other. Even more important, with conversion the corner is turned. The Spirit moves within the believer with power and effect. The Law of sin and death is now the law of the Spirit of life. Grace is in control and obedience the goal.

The Law of the Spirit of Life

Sanctifying Grace. Sanctifying grace describes the work of the Spirit in the life of the believer between conversion and death. Now that we have turned the corner we begin the journey (perhaps adventure is the better word) back toward obedience. An appropriate question at this point might be, obedience to what or to whom? The answer might seem obvious—the Law, the Word of God, given to Moses, rediscovered in the temple during Josiah's reign, fulfilled by Jesus Christ—but since the obvious sometimes escapes the theologian, this part of the paper will discuss this Law in some detail and then attempt to describe just how grace or the power of the Holy Spirit (perhaps more aptly termed the Spirit that makes us holy) fulfills the Law.

Since grace has already been identified with the work of the Holy Spirit and if our primary thesis is correct—for Wesley, grace fulfills the Law—we must now redefine the Law in light of the new covenant. Israel has the Talmud and the Mishna to interpret the Law; Christians have Jesus Christ (our Talmud and our Mishna) who establishes a new covenant, a tabernacle not made with hands, eternal in the heavens. How does the Law apply?

In his sermon, "Upon Our Lord's Sermon on the Mount" (Discourse 5) Wesley uses Matthew 5:17 as his text: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them." Here Wesley defines Law not as the ceremonial or ritual law but as the moral law, exemplified by the Ten Commandments and enforced by the prophets. He writes: "The moral (law) stands on an entirely different foundation from the ceremonial or ritual law, which was only designed for a temporary restraint upon a disobedient and stiff-necked people, whereas this (moral law) was from the beginning of the world, being 'written not on tables of stone', but on the hearts of all the children of men, when they came out of the

³¹ John Fletcher's *Works*, Benson Ed., 1859, p. 464

hands of the Creator".³² One further quotation establishes the origin of this moral law. Although exemplified by Moses, it predates Moses, even Noah and Enoch, "beyond the foundation of the world; to that period, unknown indeed to men, but doubtless enrolled in the annals of eternity, when 'the morning stars first sang together', being newly-called into existence".³³

To state some of this a bit differently, the Law (or more specifically the moral law), even as a law of sin and death, serves its purpose. It convinces us of sin and points us to Christ.³⁴ Yet the law in and of itself is death; it compounds sin.³⁵ The Pharisees, bound by the law, rejoiced when they discovered there some new sin. On the other hand, the law, or at least its relevant parts, when enlivened by the Spirit brings life as sin begins to lose its appeal, its power to defeat. Obedience is still our goal but grace through faith in Christ is the means for reaching that goal. Wesley writes: " 'Sin worketh death by that which is good'(the moral law); which in itself is pure and holy."³⁶ The moral law "renders to all their due ... is right and just. . ." (convinces) the world of sin ... (slays) the sinner... (and brings him) unto life, unto Christ, that he may live."³⁷

Remember our text established at the outset: "Therefore, there is no condemnation for those who are in Christ Jesus" (Romans 8:1). That, in a verse, is the story, the whole story. To be "in Christ Jesus" is to be delivered from the law as sin and death so as to experience the law as the Spirit of Life (v.2). Note it is the same moral law. The same law without the Spirit is a law of sin and death; with the Spirit, is the law of the Spirit of life. Without the Spirit there is no power nor inclination to obey it; with the Spirit, there is both power and inclination to obey it. Jesus came to fulfill the law, not to destroy it. Paul is not contrasting law with grace, but grace with the works of the law. Wesley insisted: "We are not saved *by* works but *for* works". In Wesley's sermon, "The Wedding Garment", after objecting strongly to the sentiment that the imputed righteousness implies no subsequent righteousness of *our own*, he states: "The righteousness of Christ is doubtless necessary for any soul that enters into glory: But so is personal holiness, too, for every child of man ... the former is necessary to *entitle* us to heaven; the later to *qualify* us for it".³⁸

³² Wesley's Works, vol. 5, p. 311

³³ Wesley's Works, vol. 5, p. 435

³⁴ Wesley's Works, vol. 5, pp. 442f

³⁵ Genesis 3 for example implies that to know is to be. When Adam and Eve's eyes were opened in the garden they realised that they were naked and were ashamed. In the same way to know sin is to do sin and be sin.

³⁶ Wesley's Works, vol. 5, p. 240

³⁷ Wesley's Works, vol. 5, pp. 440ff

³⁸ Wesley's Works, vol. 7, p. 314

Sanctification. Sanctification simply refers to what sanctifying grace does—sin is rooted out, the fruit and gifts of the spirit are given to the believer. We have already discussed the process of being saved from sin. Now let's focus on the fruit and gifts. Most of us know that Wesley spoke of perfection in terms of pure love—the fruit of the Spirit. We just stated the importance of being "in Christ Jesus" as the key for exchanging the law as sin and death for the law as the Spirit of life. Let's look at that still closer. To be in Christ Jesus is to place our faith and trust in him alone. By grace through faith, therefore, means that grace is appropriated or put to work through faith. Faith releases power "because God has poured out his love into our hearts by the Holy Spirit, whom he has given to us" (Romans 5:5). Wesley states: "Faith, then, was originally designed of God to re-establish the law of love ... It is the grand means of restoring that holy love wherein man was originally created. It follows, that although faith is of no value in itself (as neither is any other means whatsoever), yet as it leads to that end, the establishing anew the law of love in our hearts; and as, in the present state of things, it is the only means under heaven for effecting it; it is on that account an unspeakable blessing to man, and of unspeakable value before God."³⁹

Although Wesley speaks at length about entire sanctification as an instantaneous experience (note the chart just prior to physical death), his major emphasis was the continuous process of going on to perfection so that love as the fruit of the Spirit became more and more devoid of self interest.⁴⁰

Sanctification also releases within the believer the gifts of the Spirit (1 Corinthians 12; Romans 12; Eph. 4; 1 Peter 4).⁴¹ Quite simply, these were given to assist the believer in ministry, to enable us to minister effectively within our own spheres of influence. Too many seminary students today know too little about just what is available to them by virtue of their faith in Jesus Christ. Little wonder the apostle Paul states in 1 Cor. 12:1: "About spiritual gifts, brothers I do not want you to be ignorant"; and Wesley insisted that his preachers have both graces and gifts. Readiness for ministry, a concern among all seminaries, needs to take this into account as well lest we send out our students to do battle with principalities and powers with weapons only of this world.

Against a New Legalism. In closing, need I remind you that the roads back into the law as a means of justification are legion. Speak to the Methodists on the street and most will confess some kind of works-righteousness as the means of justification. Let me illustrate.

³⁹ Wesley's *Works*, vol. 5, p. 464

⁴⁰ In my own book, *John Wesley: His Life and Theology*, I compare this understanding of pure love with Fenelon's "disinterested love", pp. 342f.

⁴¹ Wesley's own discussion of the gifts of the Spirit can be found in his letter to Conyers Middleton (*Works*, vol. 10, pp. 1-79).

A friend once asked me to pray that he would have enough will power to overcome a drinking problem. I said: "You don't need will power, you need the Holy Spirit." Will power smacks of a law of sin and death, a law without the Spirit, without the power nor the inclination to obey it, a new legalism. Grace/Spirit, on the other hand, enlivens the law so that (as with Wesley at Aldersgate) we are now always conquerors. We are troubled, but not defeated (II Cor. 4:8-9). Grace through faith brings grace upon grace so our attempts to overcome are anointed with a power from on high.

Remember, the good news about Jesus Christ does not abolish the law, it establishes the law on a higher plane. Wesley writes: "there is, therefore, the closest connection that can be conceived between the law and the gospel. On the one hand, the law continually makes way for, and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law . . . We feel that we are not sufficient for these things; yea, that 'with man this is impossible': But we see a promise of God, ... it is done unto us according to our faith; and 'the righteousness of the law is fulfilled in us,' through faith which is in Christ Jesus."⁴² Wesley's sermon, "The Original, Nature, Property, and Use of the Law" makes the same point: "Allowing then, that every believer has done with the law,... in another sense, we have not done with this law: For it is still of unspeakable use, ... in confirming our hope of whatever it commands and we have not yet attained,—of receiving grace upon grace, 'till we are in actual possession of the fullness of his promises'."⁴³

These two passages yield two key phrases. The first insist that "with man this (fulfilling the law) is impossible". According to Wesley, prevenient grace draws and enables us to respond to God through faith in Jesus Christ, God's provision for our salvation. At that point, however, God does not say: "Okay, I saved you, now live up to it," as if we were saved by grace and then sanctified by works. No, God says: "I have not only saved you, I will empower you to live up to it so that my image might be renewed in you". That is, the gospel makes possible with God what is impossible out of our own nature alone.

The second passage speaks of "receiving grace upon grace, 'till we are in actual possession of the fullness of his promise'." Wesley refers to this as "ripe for glory". Again, this is not only grace to be, but grace to do. Let me close with a principle.

As we agree for God to take from us some area of resistance to God's best, a sin or a problem in a relationship not yet yielded to God, we are empowered to overcome. Note, we are not giving the problem to God, if we could give it to God out of our own strength (a new legalism), we would not need God. Rather, we are simply willing as we renew our faith and trust in Jesus Christ for the Holy Spirit to take it from us. Here's the principle. Our willingness for God to work releases the power of Grace/

⁴² Wesley's *Works*, vol. 5, pp. 313f

⁴³ Wesley's *Works*, vol. 5, p. 444

Spirit so that the next time we are tempted with this particular problem, our first inclination will be to resist it. Grace says it will be easier to yield to God than to the temptation. Then at that moment we renew our faith and trust once again to prepare for the next temptation or trial and so ultimately fulfill the law. Test this principle. It works. Remember my friend with the drinking problem? He has been sober for two years. Grace can and will fulfill the law. This is Law and Grace. That is the Gospel, the whole Gospel—good news/bad news/good news. As all of this is taught and experienced among those whom God has called us to serve, that is evangelism as well.

*Closer and closer let us cleave,
To His beloved embrace;
Expect his fullness to receive,
And grace to answer grace.*

Note: The Editor would welcome, and consider for possible publication, responses to the above lecture.

NEWS FROM THE WORLD SOCIETY

In the Historical Bulletin of the World Methodist Historical Society for the Fourth Quarter 1987 the Report of the World Society to the World Methodist Council Executive Committee, which met in Jamaica in September last, was presented by the World President, Dr James Udy, known to many of us since the Paerata Conference last May. Dr Udy makes generous mention of that Conference. Here is the Report:

When at Nairobi, the resolution to develop a closer link between the World Methodist Historical Society and the World Methodist Council was introduced into the Council, I heard someone near me say, "What is the WMHS?" Perhaps you have the same question.

The description of the World Methodist Historical Society contained in that Nairobi resolution is perhaps the briefest and best that I can give. It stated that "the WMHS is attempting, through research into Methodist history around the world, to assess the insights of John Wesley and Wesleyanism that can be used in shaping the present and future mission of the member churches of the World Methodist Council."

The WMHS Executive Committee consists of 30 people from different regions and groups within the Methodist family. Up till now meetings have been held whenever the World Methodist Council or its Executive Committee meets, or at the time of a regional conference. Some decisions, such as the recent appointment of a new executive secretary, are taken by a postal vote among members of this large committee.

For the past 13 years Dr John H. Ness, Jr., past General Secretary of the General Commission on Archives and History of the United Methodist Church, USA, has been our secretary. Recently he has found it necessary to resign. The committee, through a postal vote, unanimously elected Dr Charles Yrigoyen, Jr., Dr Ness's successor as General Secretary of the General Commission on Archives and History, UMC, USA to this position.

The most important work of the WMHS is sponsoring Regional Conferences. Normally, these are held twice a year in different parts of the world. Sometimes we publish the lectures given at these Regional Conferences. For example, there is a volume of outstanding addresses given by scholars such as Albert Outler, Frank Baker, Harold Wood, and others in Australia several years ago.

This year between 18-24 May a second Pacific Regional Conference was held at Paerata College, New Zealand. Leaders of our churches in New Zealand, Tonga, (sic), Fiji, Samoa, Papua New Guinea, and Australia gave papers reviewing the response to the Gospel in each of these countries. These papers have been prepared for publication and will be available within a few weeks. The very active New Zealand Wesley Historical Society is waiting to see how many of you would like a copy for a nominal price of about \$8-10. If you would like this review of Methodist witness in the Pacific,

send your name to Charles Yrigoyen or fill in the form you are receiving by distribution.

Next year one regional conference will be in York, England in April and a second in Hasliberg-Reutli, Switzerland, in July. The former is being held in connection with the British Wesley Historical Society and the latter with the European Methodist Churches.

We are trying an experiment in Switzerland by providing the papers and instantaneous translations in English as well as in German. Forty to fifty participants are expected from Europe. We can take twenty to twenty-five people from America, Britain and other English-speaking countries. As the number is strictly limited we will be forced to close registrations as soon as we have twenty-five.

In 1989 the first regional conference will be held in Canada and the second in either Tonga or Japan. Initial approaches have been made in each of these places, but the WMHS has not made final decisions.

In 1990 the WMHS committee has decided to hold only one conference because we hope to draw Methodist scholars from around the world. This is the most ambitious and exciting program the WMHS has planned.

This conference will be held in Rome in conjunction with Roman Catholic scholars, particularly of the Benedictine Order. To date, three discussions have been held with the Abbot General of the Benedictines, Simone Elia Tonini. The theme of this conference will be "Roots of Christian Perfection, the 1600th Anniversary of Desert Spirituality."

Topics will include a study of those 4th Century desert fathers who greatly influenced John Wesley, Macarius, Ephraem Syrus, Evagrius, and St. Benedict. You will recall that at the end of his life (1790) John Wesley, in writing to Robert Brackenbury, said, "The doctrine of Christian perfection is the grand depositum which God has lodged with the people called Methodists and for the sake of propagating this chiefly he appears to have raised us up."

The roots of this doctrine are in the writings of this fourth century Greek Father, Macarius. Wesley thought this work so important that he translated it from Greek, made it Volume I of his *Christian Library* (published in 1749), and persuaded the miners of Cornwall and the farm labourers of England to read it.

This not only nourished the spiritual life of John Wesley but was the seminal document for St. Benedict, as John Cassian, the main source of Benedict, drew heavily from it. It is, therefore, a fact of history that the Benedictines and Wesleyans drink from the same stream in the fourth century.

Present plans are that we will be housed in a monastery in Rome if we can find adequate quarters nearby for the ladies. Otherwise we will use the newly expanded Waldensian Conference Center in Rome. If you are interested further, let us know.

In 1991 the WMHS conference will be held immediately prior to the World Methodist Conference and Council, with at least one session planned during these sessions of the Conference in Singapore. The Committee is planning to hold future conferences in Africa, South America, Eastern Europe or the Soviet Union, and Ireland.

Other activities of WMHS include: The catalogue of the World Methodist Archives and Manuscript Collections. Dr Homer Calkin has completed most of six of the eight parts covering Africa, Asia, Australia, the South Pacific Islands, Central America and the Caribbean, Europe, Great Britain and Ireland, North America, and South America. When this is completed it will be an invaluable source for scholars anywhere in the world studying Wesley and the development of the Methodist Churches.

Historical Bulletin, issued four times a year and intended to be an organ for sharing news and articles of interest about Methodism and its historical aspects.

Since the presentation of the Oxford Institute of Methodist Theological Studies we have had some fruitful talks. Just as Chuck Yrigoyen was put on their committee, we have asked for a representative from the Oxford Committee and have received Bishop Ole Borgen. We need more material in order to serve the churches within the World Methodist Council more effectively.

—James Udy, *President, WMHS.*

Postscript

In the First Quarter 1988 number of the World Wesley Historical Society Bulletin there appears a full account of our South Pacific Conference written by our New Zealand Society President, Rev. W.A. Chambers, who is also Vice President for Oceania of the World Society. Elsewhere in the Bulletin there is the following item:

Publication of Proceedings of the Pacific Conference of 1987

Elsewhere in this issue of the Historical Bulletin we present an illuminating report on the South Pacific Regional Conference, held at Auckland, New Zealand, in May 1987. Recently we have received the Proceedings of this Conference, a handsome 103-page printed volume entitled Wesley's South Seas Heritage.

For \$US10 one can order a copy, post-paid, from Hon. Secretary D.G. Roberts, Wesley Historical Society (N.Z.), 2/10 Birdwood Avenue, Papatoetoe, New Zealand.

Secretary Roberts notes the omission in printing of the chapter on Samoa; they hope to have this paper printed shortly and will send it to purchasers of the volume. (Note: This is being done and a copy is enclosed herewith. Ed.)

Wesley's South Seas Heritage thus joins in print the earlier *Dig or Die* (Sydney, 1981) which was based on papers presented at the Wesley Heritage Conference at the University of Sydney, Australia, in August of 1980. Thus our sisters and brothers in the Australasian and Pacific portion of Planet Earth continue to enrich our historical understanding.

Thank you, Antipodean colleagues!

WHOSE VOICE WILL BE HEARD?

Oral History

Recently we lost our neighbour of almost thirty years. We had spent time together daily and knew him well. I watched helplessly as his family threw away papers and documents because there was no space in their homes. Then they asked, "Did I know that Dixon Street in Masterton was named for Ron's family and Worksop Road for the Dixon family farm in England?" No doubt Ron had stories of his forbears leaving the unknown to seek a new land. Stories lost forever in a container load of rubbish.

In a booklet of the Fiftieth Anniversary of our church is the statement: "In 1893 by free labour a Church was created on the corner section, a modest building with seating accommodation for some 120 people." From my childhood I recall some of those who had been there at the building, quiet staid figures with an aura of peace that comes with rest after hard, hard toil. Where are the stories of these people who paid the real cost of the building?

The collection of oral history draws attention to people who otherwise have no historical existence. The voice of the past has meaning for today and will continue in the future.

But whose voice will be heard?

Plenty of legal and official documents have been preserved, but the thoughts, reactions and experiences of ordinary people have been largely ignored. Historians have shown little interest in the life experiences of women. Once these experiences are used as raw material a new dimension is given to history and the radical implications of the social message becomes a factor for change, challenging assumptions and bringing recognition of people previously ignored.

Older people have an awareness of the past not just known but personally felt. With the stories told by their parents personally to them they can span something like 150 years. For these folk an oral history project can bring added meaning as they look back with a sense of dignity and purpose and hand on valuable information to a younger generation. They breathe life into history.

After previously arranging a time I took my tape recorder one morning to my eighty-four-year-old friend. We chatted for a while about why we were there and some of her background that we wanted to record, then switched on the sound. When the sixty minute tape was filled my friend said, "There is so much more to say, but thank you for an exciting morning." I promised to return. Norah has been helped to remember and preserve for her family parts of its heritage. One Voice of the Past to which each makes response in their living.

Your personal history and that of your church waits to be recorded. People are available to help with skills needed. Don't let your story be lost.

—*Merial A. Fisher.*

JIM WOODHOUSE OF OHURA

In 'Journal '84' we published an article 'Reverend Charles Harris, 1877-1918. He saved others ...' by James Leslie Woodhouse, J.P., Q.S.M. This was the story of an early Home Missionary to the King Country township of Ohura and told also how, owing to efforts of Jim Woodhouse, a permanent memorial had now been erected in Ohura to Harris's life and ministry. Now, four years later, we pay our tribute to Jim himself, who died on 13 May 1987. This is compiled from the official tribute by his former minister and friend. Rev. George Bennett, an appreciation by Jeanne Aitcheson, and the Ohura 1987 Jubilee Booklet compiled by Jim and May Mossman.

Three weeks before his death, after a spell in hospital, and expecting a further visit for treatment, Jim wrote to the editor enclosing a copy of the Booklet for the Society's records. He wrote, "I am confident that with the hospital care and God's blessing I shall regain my health again." It was not to be. Jim himself, for many years a keen member of the Wesley Historical Society, is now to be remembered as one who by his life wrote an honoured chapter in Methodist history.



James Leslie Woodhouse, J.P., Q.S.M
Photo taken at Government House, after investiture.

The Jubilee Booklet included an article "Woody" has given a life time of service. It began Travelling to Auckland in the overnight train, a young man tenderly held a little baby in his arms. He was too scared to sleep. He wanted to, but couldn't for he feared the baby might tumble from his arms if he did. So he stayed awake all night as he travelled the 320 kilometres to Auckland. The man was Ohura Methodist Lay Preacher, Jim (Woody) Woodhouse. The baby was the victim of a broken home on his way to an Auckland orphanage. This brief remembrance several years later seems to epitomise the (to date) 56 years Woody has given to the small King Country township of Ohura and its surrounds—shelter, warmth and the faith of his convictions.'

He was born into a Christian home in Lancashire on 4 December 1901. In 1884 his grandparents had opened the doors of their farmhouse for prayer meetings and still today the tradition is carried on by Jim's cousins. It has also seeped deep into Ohura where the Woodhouse home has been open to anyone who needs shelter, warmth, food or someone to talk to.

At nineteen Jim came to New Zealand to assist a brother farming in Northland and soon began Sunday School work there. His home in England was one of many affected by the post-war slump. 'There were about a hundred applicants for every job going in England,' Jim said. 'Coming to New Zealand was an adventure and something to do.' However, feeling the call to Home Mission work, he returned for a year to England, for intensive training at Cliff College. Here he was greatly influenced by the Principal, now famous in Methodism, Rev. Samuel Chadwick, whose biblically based evangelical zeal impressed itself upon Jim's whole subsequent ministry.

On his return to New Zealand he served in the Dargaville area where on horseback or bicycle he broke new ground, sleeping where he could, preaching five nights a week, doing menial tasks, practising what he preached. At Easter, 1931 he began a three years Home Missionary service at Ohura. When appointed he had never heard of Ohura. After three years there were 13 preaching places on the Plan. After his first Easter service at Ohura, attended by about 17 folk, he hiked over the hills to Matiere for an afternoon service. From Tokorima to Matiere he and his bike were familiar. The hills were so high,' he said, 'and the roads were just like mud swamps.' The railway line to New Plymouth was not yet completed but a public works train would come through with workers. Jim got permission to use the railway tracks. Years later preachers were walking their bikes through the rail tunnel. On the first occasion he tried a tunnel a train came through unexpectedly. Jim lay down beside the track, covered with an oilskin to save him from the steam.'

At Tokirima Jim also met Thelma, daughter of a pioneer family. After a year in Helensville he returned to Ohura and he and Thelma were married.

He came back not as a Home Missionary but as a layman, no less dedicated to service. There was a lot of work to be done in Ohura,' he said, 'and it needed a layman to take a lead in the place. In those days much of his work for the Church was centred on the

Ohura coalmining companies and the railway workers. Years later the scene was to change. The Church's greatest mission,' Jim said, 'is in the Ohura Prison.' And here, as well as in the church and community at large, Jim found his own particular ministry.

In 1970 the Justice Department bought the old miner's hostel which was to become a focal point for Jim's activity. With Mrs Hazel Wilson of the Prisoners' Aid and Rehabilitation Society, two houses owned by the department are used for visiting families of inmates. Jim to the end of his days visited the prison frequently and the inmates were regular attenders of his services. 'We never mention the word prison in our services,' Jim said. 'It is referred to as the hostel because in the Church we are all one.' Jim knows prisoners' first names. Before they leave Ohura they have morning tea at Jim's.

Through the long years Jim Woodhouse has been the continuing centre of ministry and service in church and community in Ohura. He has supported, encouraged and inspired a succession of supply pastors and probationary ministers. In the frequent periods where there was no appointment, Jim acted as minister and pastor. Of recent years, especially since his retirement, this has been his full time role. Likewise in the prison, for the Methodist Church is now the only Protestant Church holding regular services, and there are now no stipendary ministers in the town. Jim was pastor to Ohura.

His service has also been to the community at large. For many years he was a Justice of the Peace, and a voluntary ambulance driver. It was a mark of his love for children that they set up a recreational area with slide and swings in the main street. Scouting as well as the Sunday School and youth work in the Church were his care. In 1974 he was awarded the Silver Tiki of the Scouting movement. In 1978 with Thelma he went to Government House to receive the Queen's Service Medal. The photo reproduced here was taken on that occasion.

Shortly after their marriage Jim and Thelma ran a grocery shop in the main street, living on the premises. Before long it was made a green-grocery. The Woodhouse shop became a place of witness through which care was given and invitations offered. He and Thelma set up a partnership which was open, caring, warm and generous. Jim was proud of their sons Lawrence and Alan and their families. Jim died a few days before the Golden Anniversary of his and Thelma's wedding. They had spent the last years in retirement up the hill across the road from their shop, as busy as ever.

Many tributes were paid to Jim's memory both at the 75th Jubilee and at his death. A man who spent some time in Ohura said, some time before Jim died, 'He is God's Apostle in Ohura. I have travelled a lot but never have I met anyone who shows that the light and the love of Christ is in them as do Jim and Thelma Woodhouse.' The man simply signed himself as one who owes them so much.

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Jim died in Taumarunui Hospital, aged 85, having given 56 years' continuous service to Ohura. On 13 May he was buried from the Ohura Methodist Church, the service being conducted by George Bennett. Six hundred people attended from many places and walks of life. Six men from the prison carried his casket.

An appreciation by Jeanne Aitcheson sums up his life: 'A loved and respected man—an inspiration to many—a shepherd of the local flock—friend of little children and of everyone, no matter what their status in life. A hard worker—methodical and far-sighted. He firmly believed in pre-planning—nothing was left to chance. A man with a merry twinkle in his eye, and one who was always ready with a joke. A man of whom it was said 'He always practised what he preached.' He was the epitome of a Christian gentleman at home in any company. His favourite hymn was 'What shall I do my God to love'. He found plenty and surely did it... Thanks be to God for the life of Jim Woodhouse and all it meant to the community of Ohura.

JOHN AND SUSAN ORCHARD BIBLE CHRISTIANS

In 1986 the descendants of Rev. John Orchard and his wife Susan celebrated the centenary of their family in New Zealand. Barbara A. Peddie marked the occasion by compiling 'John and Susan Orchard Centennial History 1886-1986'. Early chapters of this record give valuable information about John and Susan and their service of the Church in Australia and New Zealand. John's ministry spans the most vigorous period of Bible Christian activity in New Zealand, of which undoubtedly the most outstanding figure was John himself, ably assisted by his wife.

The following account is drawn from that family chronicle, with grateful thanks to the author.

On 1 April 1886, the S.S. *Wairarapa* sailed into Lyttelton harbour from 'Melbourne and Southern ports'. Among the passengers were Rev. John and Susan Orchard, and nine of their children. John Orchard was born in Devon, England, at Holsworthy, on 12 December 1838. His father was a shopkeeper. Although his mother lived on into her nineties, we are told that John 'very early in life was thrown upon his own resources', which suggests that his father may have died when he was small. There is no record of any sisters or brothers.



John Orchard



Susan Orchard

John attended the Bible Christian Sunday School at Holsworthy. The Bible Christian Connexion was one of the charismatic off-shoots of Methodism, founded in Devon in 1815 by William O'Bryan. Largely confined to the west of England, it grew rapidly. In

1821 The Bible Christian Missionary Society was formed, and among its overseas missions were those of Victoria, Australia (1855) and New Zealand (1877). John was to serve in both fields.

John was converted at 15 and began his work of evangelism at 17. At age 20 he became the assistant, possibly with stipend, to the circuit minister, William Hopper, who was there from 1856-59. After one year John was accepted for training for the ministry.

It has been said that the training of Bible Christian ministers was 'an enigma wrapped in mystery'. However we know that John was sent to the Bible Christian Proprietary School for boys in Shebbear, Devon. Candidates had special classes from the headmaster and probably joined in other classes. Shebbear School is now co-educational. John's training, although interrupted first by illness and then by the death of the headmaster, J.S. Lose, probably took place in 1860-61. In the latter year he was admitted 'On Trial' to the ministry and later he was received into full connexion by the Conference after ordination. His first appointment was to Gwennap in Cornwall.

In 1863 the Bible Christians in Ballarat, Victoria, appealed to their Missionary Society for a married minister and offered passage money. Years later John told how he saw on the wrapper of the '*Magazine*' an advertisement for a young minister for Victoria, and 'placed himself in the hands of the Committee'. He was then asked to make haste and get married with all speed, and to sail almost at once from Liverpool. He confessed to being a little obstinate, not wanting to marry so soon. Moreover, his preference, having been married, was to spend his honeymoon among his friends, rather than on board an immigrant ship.

However, whatever the history of his courtship, John Orchard, bachelor, aged 24, was married to Susan Pearce, also 24, at Hicks Mill, on 1 June 1863. John is described as a Bible Christian minister of St. Day, Gwennap, and Susan as a grocer's assistant of East End, Redruth, daughter of Nicholas Pearce, grocer. Nicholas had previously been a sailor.

In the late 1830's, he was a master of a vessel plying between England and France, and on one voyage there was a young French Huguenot woman, Lydia du Pen, among the passengers. She was leaving France because of discrimination against Protestants. Nicholas married Lydia du Pen in Falmouth in 1838 and the young couple moved to Donegal in Ireland where he was a coastguard, where Susan was born.

John and Susan sailed from Plymouth in July 1863 on the *Alfred*, third class. 'The Treasurer was very desirous that economy should be studied ...' During the voyage they were enlivened by 'thousands of bugs'. John, who was said to be the 'strong man' of the village, floored a 'rowdy individual', one of a gang that threw things at their cabin door, and he preached a sermon on board on 'Faith, hope and charity'. By the

time the voyage ended Susan was pregnant, which no doubt added to the discomfort of the voyage.

There followed crowded years in Victoria from 1863 to 1886. John served in Ballarat, 1863, Sandhurst (now Bendigo) 1867, Melbourne 1871, Runnymede 1872, Ballarat again in 1867, Shepparton 1879, Numurkah 1882, and Sandhurst once more in 1884. For her part Susan, during this period, bore 13 children, 11 of whom survived.

During his Australian ministry, John Orchard built a number of churches and pioneered many developments for his church, preferring such work to his city ministries. In a speech made in 1889, John tells how he arrived in Ballarat 12 years after the diggings were discovered, and built seven churches and a parsonage there, and had many conversions. He also told of churches built at Sandhurst and Lake Cooper as well as preaching in such places as a blacksmith's shop 'neither water-tight nor air-tight'. He travelled 150 miles to open a mission at Goulburn River, being accompanied by Susan and eight children and a servant, and having to throw off his clothes and plunge into a lagoon when a horse foundered there, and also having to search for one of the boys lost in the bush.

John, like St. Paul, was in dangers often on land and in water. He said he was not afraid of bushrangers 'because they could not get much out of a Bible Christian minister'. There is a story in his family that Susan once entertained the Kelly gang for tea—which, though probably not true, at least indicates that her grand-children considered her quite capable of doing so! The family certainly endured the hardships of a pioneering life, and her children told their descendants of sucking leaves and bark during a drought.

In 1886 John Orchard was transferred to New Zealand where the Bible Christian Church was not going well. A society had been formed at New Plymouth in 1841 but had merged with the Primitive Methodists. It was not until 1877 that the Connexion was established again in New Zealand, at Christchurch. It would appear that this venture lacked strong direction and was somewhat divided. John, moved by the same spirit that had led him to Australia, offered himself for the New Zealand work and was immediately accepted. The Victorian Bible Christians did not want to let him go, saying that he was the one minister they could least spare. The Connexional Editor said, 'We cannot speak of this with pleasure. He will be of great service to New Zealand; still, we cannot but say we are deeply sorry he is going'.

The expenses of moving John and Susan and nine children to New Zealand, according to John's accounts, totalled £82.3.6. They sailed in the *S.S. Wairarapa* on 2 April 1886, leaving their two eldest daughters behind. The *Lyttelton Times* introduced John by noting that one third of all Bible Christian chapels in Victoria had been built under his superintendence. He preached at Addington and Lower High Street on 4 April. It is said that the welcoming delegation on Christchurch Station who met the Lyttelton train were visibly shaken when eleven people alighted as they had not been given

notice of the size of the minister's family. However fund-raising was soon in full swing and on 29 July a 'commodious two-storeyed parsonage' was in course of erection for the minister of the church in Lower High Street. By May the following year the parsonage was finished and, expenses further aided by a bazaar in Warner's Assembly Rooms, Cathedral Square, at which the mayor commented on the large increase in the congregation since John Orchard had arrived. Barbara Peddie's chronicle gives many insights into the life of the parsonage with its lively family.

By 1888 John was engaged in fund-raising for a new church at Addington which cost £409 plus £76 for furnishing. In 1891 a new church was built at Kaiapoi. John took an active part in the work of the temperance movement and was president of the Addington Bible Study and Mutual Improvement Society.

William Ready, one of New Zealand Methodism's most colourful figures, and founder of the Dunedin Central Mission, arrived in 1887 to assist John Orchard in the work of the Christchurch Bible Christian churches, of which John was Superintendent.

John produced and edited the *Bible Christian New Zealand Magazine*, the first issue being in August 1886. In 1889 the new Lower High Street Church was opened debt-free and John preached morning and evening. Susan had taken a full share in the fund-raising activities associated with all these ventures. In his first editorial in the magazine John had reminded his people that they were not to be an exclusive sect and at the opening of Lower High Street new church ministers of other Methodist denominations had joined in.

John was now fifty and he and Susan left for their first trip 'home'. They sailed from Lyttelton to Melbourne in the *Te Anau*. There John was deluged with requests to preach and lecture. In June they left on the *Oroya* to attend the 71st Conference of the Bible Christian Connexion in England, calling at Adelaide, Albany, Colombo, through the Suez Canal, on to Naples and Gibraltar and so 'home'. John, as the only Protestant minister on board, was busy chairing meetings and conducting services in the steerage and second class quarters, the Captain reading prayers in the first saloon! Susan cared for mothers and children on board.

When they arrived in England they visited Redruth and then Holsworthy, where the Conference was held and they both met their mothers again, now enfeebled but alert. John spoke at the Conference for an hour and a half to two to three thousand people, the largest meeting ever held by a Bible Christian Conference. He told his audience that in 26 years' preaching, he had not missed a single Sunday. When they left for home (New Zealand), his native circuit gave him an illuminated address and a purse of sovereigns. Susan received a marble clock from friends in London. They had also visited the Scilly Islands and Channel Islands, West Country towns where the Connexion was strong and Paris for the Paris Exhibition with its Victorian and New Zealand Courts. They returned in March 1890 on the *Manapouri*, to be met by another illuminated address and to plunge into work again. John lectured for an hour and a

half on their trip and conducted open-air services in Cathedral Square on Saturday nights which were 'generally large and for the most part orderly'.

Until 1892 John had acted as General Superintendent for the Connexion in New Zealand, being appointed by the English Conference. Now the church was formed into District Meetings, independent of the home church, John becoming the first President of the Canterbury District. John preached in other Methodist Churches as well as in his own Connexion, and the District Meeting affirmed the desirability of having only one Methodist Church in New Zealand. John took part in interchange of pulpits for the Wesley Centenary. For some years he was immersed in the cause of Methodist Church Union. In 1883 a Committee of the four churches in New Zealand had agreed on a basis of union which was approved by Annual Courts of each church only to be turned down by the General Conference of the Australasian Wesleyan Methodist Church. Now in 1893 another attempt was made to achieve union, in which John was a leader, and it resulted in the union in 1896 of the Bible Christians with the United Methodist Free Churches and the Wesleyan Methodist Church as a part of the Methodist Church of Australasia. John was not to live to see the final Methodist Union in 1913 when the Primitive Methodist Church joined with the other churches the same year as the New Zealand church separated from the Australasian church.

In 1894 John visited the Cromwell area. Between Lawrence and Cromwell 32 horses were used. He and Rev. B.H. Ginger visited the lakes district and climbed a 4,000 foot mountain at Nevis with snow eight feet deep on top—and a brass band in attendance. John did much preaching as usual. His voice broke down when addressing the congregation at William Ready's Dunedin Central Mission Hall - nearly 2000 folk. It was an ominous sign. John was a vigorous preacher and had not spared himself for 30 years. He suffered occasional nose bleeds in the pulpit and his health began to trouble him.

After nine years in Christchurch—a record pastorate for those times—he was appointed to Waikari for a year. The quieter parish did not restore him to health and a year later he was granted a year's leave as he had temporarily lost his voice. Undaunted, he acted as second minister at Durham Street in 1897-8, while fully immersed in the preparation for union. He was a member of the Auckland Uniting Conference when the Bible Christian Church brought into the new church 609 full members, 4835 adherents, 872 Sunday School scholars, 25 local preachers and 11 ordained ministers. An English Bible Christian magazine at this time called John 'The Bishop of New Zealand'. In 1899 he was elected President of the United Church. By the time he handed over to his successor, though he gave a 'characteristic' address, he was very ill and in great pain, which was made known next morning. He was at death's door for some days but after some months' illness, he recovered sufficiently to become Methodist Minister at Kaiapoi 1899-1901, after which he became a supernumerary, only to become almost as active in retirement as ever. His colleagues said, 'We have never known such a vigorous, tireless, full-worked supernumerary.' He continued preaching 'bright, inspiring and uplifting' sermons, served as a city

councillor for two years and was a member of the Licensing Council, the Board of Management of Technical Schools and the Charitable Aid Board. In 1906 he topped the poll for the Licensing Committee.

Susan also began to fail in health and a trip home to England to see her 92-year-old mother and her daughter Etty, studying in Edinburgh, failed to help. A house was built at Cashmere, above the smog, and she moved in before it was completed, but she died of tuberculosis on 1 June 1904. The Methodist Our700A-in its tribute said that in all her travels, hardships and changes, Mrs Orchard never complained, but rejoiced that she was counted worthy . . . her affection for her Church was deep and constant and as a worker in it she could hardly be surpassed'.

John himself was by now suffering from chronic Bright's disease and the shock of his wife's death hastened his own death. He preached almost to the last and was to have preached at High Street at 11.00 a.m. and Durham Street at 6.30 p.m. the Sunday after he died. He was ordered to bed on 3 January 1907 and died on 8 January. He was buried beside Susan in Linwood Cemetery. The city flag was flown at half-mast on the Civic Offices and the tribute in the Outlook spoke of him as 'a big, genial, generous man', one who was 'intensely human and whose friendship men coveted'.

A FINAL STORY FROM A.H. HARMAN

Since our last Journal one of our honoured Vice-Presidents, and a frequent contributor to the Society's work, has passed away. Mr A.H. Harman of Alexandra has taken a keen interest in the Society for many years. In particular, we received a number of times from him, pointed little anecdotes drawn from the church and community history of his part of New Zealand. Shortly before his death Mr Harman sent us the following anecdote which, in its whimsical way, may serve as a memorial to him.

The Seating Disappeared

Blue Spur had its place, and a very important place, in the goldmining saga of Central Otago. As part of the Gabriel's Gully mining it formed one of the earlier settlements. As gravel panning gave way to sluicing, quite a township was developed. Methodism was the denomination really interested in the religious needs of this community and in due course a church was built and served by the Lawrence circuit. Up to fifty years ago, regular services were held, but with the decline of mining the population departed. Then the houses were moved and the little church was left in isolation on the hilltop as a reminder of greater days.

Eventually a farmer purchased the building to be used as a hay barn. With the completion of the transaction, the officials of Lawrence organised a working bee to remove the pews and all else in the building. The party arrived to find that all the seating had gone. Who was responsible and why, was to remain a mystery.

Rather it remained so until the day that all the town turned out to an open air gala being conducted by another denomination. There, around the grounds, was the seating that had been removed from Blue Spur church. Among the population of a small town it is often unwise to ask too many questions as trouble can easily be caused. Nothing further was said.

THE SMETHURST BEQUEST

The Continuing Story

Ada Florence Kirk was born at Maungaturoto on 29 November 1877, the daughter of James Kirk and Anne Maria (Copley). Both parents had been born in Sheffield and were 37 years old at the time of her birth. Documentary evidence suggests that her father was both farmer and boardinghouse keeper. There is no apparent link to the honoured Wesleyan minister, William Kirk.

Ada married Mark Smethurst, a printer, on 17 November 1915, in the Methodist Mission Hall at East Street, Auckland. She was 37 years of age. Witnesses to the marriage were W. Smethurst and Inez Kirk of Wellesley Street. At her death, Ada was survived by a sister, Annie Kirk, and brothers George, Herbert and James. There were no children of her marriage.

The Smethursts lived in Newmarket and later at Tamaki Drive. It is the property at 229 Tamaki Drive which became of particular significance to the Methodist Church of New Zealand.

Mrs Smethurst devoted much time to the Home and Foreign Missions of the Methodist Church. For the Overseas 'field' she was Box Organiser at least 23 years; the packer of boxes of gifts for the women of the Church, through the then Missionary Union, for use by the Mission Sisters in the Solomon Islands. Sister Edna White was one of the recipients. (Sister Edna was, in her retirement, to follow Mrs Smethurst as Box Organiser.)

For the Maori Mission, both Ada and Mark Smethurst were active. They collected clothes from individual sympathisers and from warehouses. They sewed, then piled clothes into boxes and set off in their car with these garments to distribute to Maori Mission Sisters in the North. This was the time of depression in the whole country. The Sisters sold the clothes and so earned the funds to keep their cars on the road. Among Sisters who received these clothes to support their work were Sisters Olive Bott, Ruth Hilder and Jean Simpkin.

Ada Smethurst had been a widow only a year when she died in April 1945. She had suffered from angina for some six years prior to her death. In the 31st Annual Report (1945) the Methodist Women's Missionary Union record, in tribute: "We pay special tribute to our late Box Organiser, Mrs Smethurst. We give thanks to God for her enduring interest in our Missionary work since the inception of the Box Department 23 years ago'... and in the Box Department report... '(there is) none for the first time in 23 years'... Mrs Smethurst... 'she was the friend of every Sister both at Home and Overseas'.

In March 1945 Ada Smethurst had made her Will which indicates her provision, for several relatives, particularly her sister and various nieces, but also her bequest to the Maori and Overseas Mission through the agency of the Methodist Women's

Missionary Union. She provided for income, arising from an interest in a property at Wellesley Street West, to come ultimately to the MWMU with discretion for the Executive Committee to contribute to the salary for a Maori Minister in the City of Auckland. The house property at 229 Tamaki Drive with furnishings and effects were also left to the MWMU with the wish that this be used as a Rest Home for Sisters working under the auspices of the Union in the Solomon Islands Mission and among Maori in New Zealand.

When the 229 Tamaki Drive property was transferred to the MWMU it was made into two flats. One housed a caretaker-tenant with the other used, in the terms of the will, as a Rest Home for the sisters from the overseas and Maori 'fields'. The first name in the Visitors' Book is that of Sister Nance Davidson, then follow Sisters Jean Miller and Airini Hobbs of Te Rahui, Hamilton. Others subsequently signing are Sisters Olive Bott, Taheke; Ruth Hilder, Bay of Islands; Jean Simpkin, Dargaville. The first overseas worker to use the flat was Sister Merle Carter from Bougainville in early February 1950 and Sister Lina Jones, home from Roviana, spent restful days at Smethurst House.

(The Wellesley Street, Wellesley House, property, was definitely a boarding house at 74 Wellesley Street West. 1920 Directory James Kirk b.h.keeper—in 1940—H. Rider prop.)

In May a ceremony was held at the house to formally 'hang' a photograph of Mr and Mrs Mark Smethurst. Among those present were Mrs Annie Clark and Doreen de Senna, a sister and a cousin of Mrs Smethurst. Eleven sisters representing the Overseas and Maori Mission work also attended this function. (A copy of this portrait photograph still hangs in 'Smethurst', now at Sunderlands Road, where one half of the house, first transported by barge to Half Moon Bay, was taken by carrier to its 1987 location.)

In 1948 the flat was used by eleven different Sisters, nearly always accompanied by one or more friends and several times accommodated Sisters when Deaconess Convocation was held in Auckland. In 1947, Mrs Stokes, the tenant-caretaker, had reported that Sisters were 'tremendously thrilled with the flat'. However, as years went by it was found that too little use was being made of the Sister's flat and it was made available for other approved letting to non-Mission workers, mostly Methodists. From all over New Zealand, ministers and others were able to have a holiday in Auckland, using the Smethurst House flat at reasonable charges. Three members of the MWMU Executive from Christchurch stayed there in October 1950, Mesdames T. Hallam, President; W.R. Featherson, Secretary; and D. Cockerell, Treasurer. In 1961 Dr and Mrs Austin used the flat during convalescence. In appreciation, they gifted a special teaset for use in the flat.

When Mrs Annie Clark died, the legacy associated with the Wellesley Street property was available. In a 1952 MWMU Financial statement there is a first mention of a

Smethurst legacy. An amount of four thousand pounds was invested in Christchurch Drainage Board Debentures at 3 percent interest. Mrs Hallam was then President with her Executive in Christchurch. They undoubtedly sought advice from the Connexional officers of the Church about an appropriate investment. The term was for 30 years. From that time the interest from those debentures was paid to the Mission Department, providing a sum of about £65 toward the salary of a Maori Minister, a suitable variation of the provisions of the will.

When the Tamaki Drive property came to the MWMU, a committee was set up in Auckland with the responsibility, on behalf of the Union, for the care of the house and property. The Minute Book of the first Committee has not been located. However Annual Reports to the Dominion Executive give some information reported by Mrs Doris Stokes from 1945 to 1956. House committee minutes are available dating from December 1959 showing Mrs G. Carter as chairwoman (1959-69), Mrs Gay Beavis as secretary, with Miss Lena Hendra treasurer until 1971. The committee members were Mesdames G. Firth, L. Coker, E. Kirkpatrick and Sister Jean Miller. The caretaker-tenants were by then Mr and Mrs Maynard Rutherford although Mr and Mrs B.O. Stokes had been 12 years previously in that position. Other caretaker-tenants were Mrs Millar; Mr and Mrs Sinclair, and finally Mr and Mrs Beavis. Mrs Gay Beavis was caretaker until the sale of the property. There were various replacement members with Mrs T. Haddock in 1964 for Mrs Coker and Sister Anne Wilson in place of Sister Jean. Mrs Firth became chairwoman in 1969 and Mrs Vera Dowie attended as Waitemata District representative. Vera wrote an article about Smethurst House for *NZ Methodist* published in October 1970. Others who served as Committee members were Mrs H. Berry, Sister Beverley Taylor, Mrs E. Andrews and Mrs Ruth Thomas. Later came Sister Joan Wedding, and Mrs Verna Mossong as Waitemata representative. Mrs Julie Wornell was a Liaison Representative.

In 1952 the Tamaki Drive property, house and furniture were valued at £3,000. They were valued again in 1969 and in 1975 were reported valued at \$75,000. This property, now producing little return for its value, not much used by the group of Missionary Sisters for whom the will had provided the rest and holiday place, had to be reviewed in regard to its uses and future. The Methodist Women's Fellowship, now the successor to MWMU, asked its Districts to make suggestions for uses in keeping with the Ada Smethurst Will and its intentions.

In July 1981, Mr G. Keightley of the Administration Division, was asked to look at the property and to report on any way it might be used for the work of the Church. His investigations showed that no Department or Division of the Methodist Church had requirement for such a property. His advice was that a further valuation be sought, that MWF consult with Rev. A. Woodley, the Connexional Secretary and advise the value, with the price desired together with permission to proceed with the sale of the property. The National Executive acted accordingly and the 229 Tamaki Drive house and property was publicly auctioned on 14 November 1981. Members of the

committee with Mrs Ella Trathen, National President, stood in the dining room, listening as the bidding went higher and higher, until the figure of \$269,000 was reached and the property was sold to Mr Julian.

A final meeting of the House Committee was held on 23 November 1981. Mrs Haddock was given authority to pay small remaining accounts and to close the House Committee Bank Account, after which all relative papers were sent to the National Executive of MWF. The final entry in the Committee book reported:

"On 8 February 1982, the Smethurst Committee met at the home of Sister Effie Harkness, where luncheon was served. Mrs Trathen, as National President, attended. On behalf of the MWF, she expressed well deserved tributes to all present for the valuable contribution each had made... special presentations were made to Mrs Gay Beavis, long-time caretaker-tenant whose loving care of Smethurst House had always been evident; and to Mrs Thelma Haddock as Secretary-Treasurer who had for many years worked with her interest for Smethurst always evident. A small gift was made to each Committee member . . . time was spent in remembering and sharing experiences from Smethurst involvement. . . Mrs Trathen placed on record appreciation of the late Mr and Mrs Smethurst's thoughtfulness in the bequest of their home to the trusteeship of the Methodist Womens Missionary Union, now Women's Fellowship. She expressed the hope that funds now to be available through the property sale would be administered to benefit recipients totally in accord with the terms of the bequest."

Mrs Betty Parker, Immediate Past Treasurer of MWF, in 1987, reports on the uses approved by the Smethurst Fund committee and identifies the grants made from interest received during the past six years.

Following the sale of 229 Tamaki Drive/Smethurst House, a committee was set up to administer the Fund. This has six members, both the President and Treasurer of the current and of the past Executive, and two members representing the wider Fellowship. Eighty percent of the interest from the fund was to be granted annually, and 20 percent returned as capital. The criteria for making Grants were set up after suggestions had been received from all Districts of the Fellowship. These were to be in accordance with the spirit of the Will of Mrs Smethurst, which was perceived as to be for use and welfare of women workers within the Church of New Zealand and in the South Pacific. Since 1981 there have been 141 grants made to women and girls aged 16 years or over. These have been made to women working or being educated—from Whangarei to Invercargill—and to women of Papua-New Guinea, the Solomon Islands, Tonga and Samoa.

Grants have been made for women who would work or study in New Zealand, Canada, United Kingdom, USA, Amsterdam, Hong Kong, Singapore, Tonga, Fiji, Samoa, Vanuatu and Israel.

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Assistance with travel costs has been given to assist:

- Wives of two Samoan ministers training at St. John's College, so they could come to Auckland.
- Three young women to attend W.C.C. Youth Conference at Sydney. Pacific Island representatives to attend World Federation of Methodist Women—Area Seminar at Melbourne.
- A young Tongan woman to train in the printing trade in New Zealand.
- Three women from the Solomon Islands for a course at the Pacific Theological College at Fiji.
- Two women to attend International Congress of Schools of Social Work—Tokyo.

Educational cost assistance has been given to:

- Children of pastors from other Pacific Islands working in Papua-New Guinea.
- Women doing Diaconate and Presbyterate Studies and Home Setting students for travel and text book assistance.
- A Philippine student studying at St. John's College for work with the deaf.
- The Maori Division for an Education facilitator in the movement toward a bi-cultural Methodist Church.
- The Kurahuna Fund and to the Maori Division.

Publishing grants have been given toward the cost of the *History of the Deaconess Order* and for publication of *History of Methodist Women in New Zealand*.

In 1944/45 benefactor Ada Smethurst had a deep concern for the welfare of women serving others in the Pacific Islands and in Maori work in New Zealand through agencies of the Methodist Church of New Zealand. Approved by MWF as successor to the MWMU of 1945, the benefits of her gift continue to provide many contributions for travel costs and learning experiences, enlarging the vision but fulfilling the spirit of her last Will and Testament in ways which she could not have prayed or dreamed might happen.

— *Verna Mossong*

METHODISM IN THE TAIHAPE CIRCUIT

—by the late C.E. Darvill

We take up the story at the point where it closes in Doctor Morley's *History of Methodism in New Zealand*. The Home Mission Station of Mangaweka, Taihape, remained intact under the supervision of District Chairman Rev. G. Bond and his successor, Rev. H.R. Dewsbury. In 1904, however, they became separate stations with a Home Missionary at each of the centres.

That year Taihape applied to be constituted a circuit with the appointment of a probationer minister. This was approved by Synod and supported at Conference by the Chairman of the District, Rev. H.R. Dewsbury, Rev. H. Bull, Connexional Secretary, and three ministers of the Auckland District, Revs. C.H. Garland, J. Blight, and S. Griffen, who, on their way to Wellington, where the Conference was held, spent a weekend in Taihape. The application was granted; the Stationing committee appointed Rev. F. Copeland who had just completed his second year in training college.

In 1901 two churches had been built in the Taihape district; one at Taihape, the other at Ohutu, five miles distant, on sites which had been purchased at Government land sales in 1898, and trustees of the properties appointed.

Mangaweka continued as a separate Home Mission station until 1906 when Mr Machaelis, who had laboured there as Home Missionary for twelve months, resigned. A successor was not available. Services were continued for several months by local laymen and supplies from Taihape and elsewhere. Eventually the work of our Church there was discontinued. The Taihape circuit has had a varied experience throughout the years, being supervised by a succession of District Chairmen from Rev. C.E. Beecroft to Rev. R. Patchett.

In 1902 Mr Alex Shelton became a resident in Taihape. He and Mrs Shelton had, for several years, been members of the Broad Street, Palmerston North choir. He immediately set to work to form a choir there. In this he was highly successful, and he occupied the position of choirmaster until he left the district in 1909.

In 1907, during the Rev. F. Copeland's ministry, it became evident that a larger church building was necessary to accommodate the growing congregation. A scheme was inaugurated to raise funds for the purpose, but it was not until 1909, in the second year of Rev. R. Tinsley's ministry, that sufficient money was in hand to warrant a definite move being made towards the carrying out of the enterprise. There were no wealthy members or adherents to assist with really substantial subscriptions. These were years of struggle and toil, such as were experienced in the early stages of development in newly settled areas. Many of those who supported and held the project very dearly in their hearts contributed from their slender resources; periodically bazaars, concerts and other money raising efforts were employed until this stage was reached.



Rev F. Copeland

Plans and specifications had been prepared and approved. The Church Building and Loan Fund committee had promised a loan equal to one third of the cost of the building. It was in December that the tender of a local builder of £535.10.0 was accepted and in January, building operations commenced.

The then existing building was moved to the rear of the property for future use as Church Hall and Sunday School room.

On 17 January 1910, Rev. C.E. Beecroft, President of the Conference, supported by Revs. F. Copeland and R. Tinsley, were in attendance for the formal setting of two principal piles for the front of the building. The opening ceremony took place with fitting celebrations on a week-day afternoon in the following March. On the Sunday, services were conducted morning and evening by Rev. Wm. Tinsley, father of the resident minister.

Some time during the pastorate of Rev. J.E. Parsons (1912-14), the circuit officials felt that the time had arrived when a move should be made in the direction of making provision for the accommodation of an ordained minister. It was considered that to do this it would be necessary to raise at least £1,000. Sufficient to pay a substantial deposit on a section of land in Kaka Road was contributed; but with World War I following, very little could be done until 1920 when the site in Kaka Road was sold at a substantial profit and a property in Kokako Street was purchased.

The ordained minister appointed. Rev. W. Lea, however, was unmarried, and the property was let to a suitable tenant. It was occupied later by Rev. E.B. Chambers (1923-24), followed by Rev.J. Reid(1924-27), and afterwards by Home Missionary J.W. Bayliss (1928-29). After this, for a lengthy period, the parsonage was occupied by a tenant and eventually sold in 1939. After paying off the amount owing on mortgage, the balance, £650, was invested with the Church Building and Loan Fund

Committee. In 1958 a married probationer. Rev. K.C. Griffith, was appointed and a property in Weka Street to be used as a parsonage, was acquired.

The foregoing is not a complete story of events which took place during the years under review, but affords a general outline over the period covered.

There is another picture to be shown which depicts the steady progress of the work of God throughout the circuit. During the ministries of Rev. F. Copeland, R. Tinsley, A. Allen and J.E. Parsons, the church flourished, although at times despite considerable difficulties and a small membership; in 1913 it reached its highest point to that date—43. The circuit was a wide one. The outlying preaching stations were mostly far distant. Roads in the winter time were very difficult to traverse. Both ministers and lay preachers journeyed long distances on horse-back to reach remote places where services were held; in some instances it was a matter of ploughing through mud, in places girth deep. It was not an unusual thing for the minister, immediately after the close of the morning service in Taihape, to set out for a country appointment which he was able to reach in time for an afternoon service and return to Taihape only just in time for the evening service. What the minister did in this respect the lay preacher also did. Often the distances covered were well over 40 miles and the preacher would conduct three services before proceeding homewards.

It was the policy of the church not to neglect any accessible place where a congregation was assured. This meant providing services in places void of permanent importance. The sawmilling industry would create a temporary important centre which vanished when the surrounding bush had been milled. However, the church recognised its duty to the floating population, ministers and laymen took a pride in taking up the challenge confronting them. In Taihape itself and a few small but evidently permanent settlements, the work was maintained and developed.

An ordained minister, Rev. C.B. Jordan, was appointed in 1914, the year of the outbreak of World War I. It was then that the circuit received its first serious set-back. Young men volunteered, and were accepted, for active service overseas. The very able Sunday School Superintendent and Choir master, Mr F. Mitchell, who was the local clerk of the court, was transferred to the Cook Islands by his Department. He and Mrs Mitchell had been faithful, zealous workers in the School and among the youth of the church for a number of years; their removal was a distinct loss. Succeeding ministers Rev L.J. Minifie, R.E. Fordyce and W. Hocking carried on during the war and subsequent years under what were at times depressing conditions. They were succeeded by the following ministers and Home Missionaries: Revs. W. Lea, E.B. Chambers, J. Reid and A.W. Silvester; Home Missionary J.W. Bayliss; Rev. F.J. Handy, H.M.'s G.B.S. White, W. Sussex, J. Hope-Haynes and J.H. Edmondson; Revs. G.H. Goodman, L. Clements, L.R. Gilmore, W.J. Morrison, L. Willing, Trevor Shepherd and L. Bycroft; H.M.'s H. Shaw, R. Groves, R. Edgar; and Revs. C. Watson, R. Andrews and K.C. Griffiths.

There were however periods, some of them fairly long ones, when the circuit was listed "one wanted" and the work of the church languished. However, with the appointment of Rev. G.H. Goodman in 1935, a general advancement was again noticeable.

What has been accomplished over the years? One answer has already been given which relates to what has been acquired in a material sense, but it is not possible to state all that has been achieved in a spiritual sense. There are some things of considerable significance, maybe unknown to many Methodists outside the circuit; among them the following may be mentioned:

The first Missionary nurse to go out to our work in the Solomon Islands, Sister Lilian Berry, was a young girl in the Sunday School. It was in her tender years that she expressed the wish, some day, to become a missionary to dark coloured children. Although her parents left the district before she was of age to offer herself as a candidate for Overseas Mission work, that childhood vision remained with her. The writer of these notes remembers with what joy he and his wife received a letter from her in which she told them she had passed her final examination and was at last free to enter into the work to which she felt she was called in those very early days.



Sister Lilian Berry

Three young men, sons of Taihape circuit parents, offered for, and were accepted, as candidates for our Ministry: George Jackson who, after a few years in circuit work, unfortunately for us, accepted a call from a Congregation Church; Harold A. Darvill

who, after spending his probation at Putaruru, volunteered and was accepted for the Maori Mission work; and Don Sherson who, after several years' work, resigned from the teaching profession to answer a call to our Ministry.



Rev. H. A. Darvill



Rev. Don Sherson (in later life)

For many years the church at Taihape had been continually saying farewell to families who were leaving the district. In 1946 the Public School Jubilee celebrations were held. The writer of this account, who was chairman of the celebrations committee, remembers what a thrilling experience it was on that occasion to meet adults and some younger persons who had linked up with our church in Taihape, or had been scholars in our Sunday School, and had become associated with other circuits in the North Island, many of them taking part in the active work of the church where they were domiciled.

There are still some who look back over the chequered career of the circuit throughout the years whose hearts are gladdened and filled with gratitude as they hold things in retrospect.

WILLIAM & DINAH HALL **and the First Wesleyan Missionaries 1819-1825**

Dr John M.R. Owens of the History Department of Massey University has thoroughly researched the beginnings of the Wesleyan missionary work in New Zealand in his book *Prophets in the Wilderness*. At the time he published this book in 1974 there was still one source of information on the earliest periods of Samuel Leigh's second visit to the Bay of Islands which was either not available to him or of which he was not aware. I refer to the private copy of William Hall's journal 1816-1838 as distinct from the journal sent to the Church Missionary Society (CMS) in London. This journal, now housed in the Hocken Library of the University of Otago in Dunedin, does not commence until 1819, and considerable portions of Hall's journal are missing up to 1825 when William and Dinah Hall left New Zealand for New South Wales.

The private copy of Hall's journal was preserved by his second son Henry who alone of the children of the Halls has descendants living today. Mr George Hall, great grandson of William and Dinah Hall, is living in a retirement centre in Sydney with his wife Thelma.

A house which William Hall built at Blacktown was destroyed by fire by "Swaggies" who had uninvitedly occupied the house when it was vacant. Fortunately the journal and an oil painting of William Hall Junior, eldest son of William and Dinah, were rescued from the basement. Mr and Mrs George Hall donated this journal to the Mitchell Library in Sydney about 1965 and were given a photostat copy. Either this journal was not known to New Zealand libraries, or else, if the information of its being in the Mitchell Library was passed on to New Zealand libraries, it was not acted upon. Having established contact with Mrs Thelma Hall (Mr George Hall, over 80, was paralysed), she kindly arranged for their son to photocopy the journal for me, first the period 1816-1819, and later the remainder of the over 100-page journal.

On 5 May 1819 Rev. Samuel Leigh arrived in the Bay of Islands on board the *Active*, Captain Thompson. It was William and Dinah Hall who gave Leigh hospitality both on this visit, which lasted until 17 June, and on the second and longer stay when Samuel Leigh was accompanied by his wife. This first visit had been encouraged by Rev. Samuel Marsden, who had been very supportive of Samuel Leigh, the first Wesleyan minister in Australia. Marsden had had a Methodist background himself in his native Yorkshire and the CMS missionaries at Rangihoua were happy to have Leigh visit them. Kendall, Hall and King were inclined to be incompatible, at least Thomas Kendall was often a problem to his colleagues, though King and Hall could work well together. There seemed to be no deep friendship between them. Thomas Kendall could be violent, and took comfort in strong drink.

By the end of 1815 Kendall and King were not speaking to one another and communicated by written notes. Hall had moved to Waitangi where Kendall and he

had bought 50 acres of land off the local chief Wariki, and where the others were to later join the Halls. However, once Kendall had Hall out of the way, he changed his mind and determined to stay where he was. He could argue that the move was contrary to Marsden's instructions, as Marsden felt that there was greater security for the missionaries at Rangihoua, in spite of the unsuitability of the poor site for the houses and school, opened in 1816.

King attempted to join Hall at Waitangi late in 1815 but he could get no Maoris to assist him in launching his boat and he could not do this by himself.

The Maoris at Rangihoua, having lost one missionary, were not going to lose any more. Left on their own it was not long before the Halls were attacked and robbed, Dinah being seriously hurt from a blow over her face on 25 January 1816. This led to the movement back to Rangihoua by William and Dinah Hall and their two children, assisted by Captain Graham of the ship *Cathrine* and by John King. Kendall took no part in assisting the Halls to return.

However, the three missionaries maintained the observance of divine services on Sundays which William Hall recorded in the early years, week by week. They increased their services to two a Sunday and added prayer meetings for Missions and, with reinforcements in the person of William Carlisle, his brother-in-law Charles Gordon established a school and Hall in particular secured timber for building the houses and the school. However, there was little evidence of preaching and itinerant evangelism. It was this that Samuel Leigh encouraged in the missionaries and the visiting of villages on a more regular basis. Samuel Leigh stayed with William and Dinah Hall who greatly enjoyed having him. The reason for this was probably that the Halls had the best house and a smaller family than Kendall, but also because Dinah Hall was by nature a generous hearted person for whom Rev. Samuel Marsden had the highest regard. In a letter he wrote to London on 14 June 1815, he referred to Dinah Hall thus:

'Mr Hall has given me more satisfaction since he has got upon his station than he ever had before. His wife is a most excellent woman. I have seen few equals to her for patience, good nature and industry, and she loves the best things.'

She was to give hospitality to captains of whalers, on one occasion taking a sick captain into her house for a fortnight to nurse him back to health, and on another occasion having five ships' captains at once for a meal. She had a reputation, alone of the missionary wives, of always keeping a clean house. The Halls never begrudged having Rev. Samuel Leigh, even though on the second visit with his wife they stayed 16 months. On this occasion they accommodated them in a barn and fed them at their table.

Rev. Samuel Leigh was given a passage to New Zealand by Rev. Samuel Marsden on the *Active* where he arrived on 5 May 1819 and remained until 17 June, by which time

Captain Thompson had collected, with William Hall's assistance, a reasonable cargo of sawn timber for which Hall had trained some Maori sawyers. William Hall wrote, 5 May 1819:

'Arrived the *Active* from Port Jackson, six weeks and two days from that Port with Mr Leigh on board on a visit to our settlement. She went up to the timber ground to take in a cargo of spars, and I went up to her in my own boat manned with natives to assist and encourage the timber ground natives to cut the spars and tow them down the river, and after I returned Mr King and Mr Leigh went up the Kiddee Kiddee (Kerikeri) river in my boat to Shunghi's settlement. They returned in two days much gratified with the appearance of the country. A few days afterwards Mr Leigh, Mr Kendall and Mr Gordon went in the ship's boat to see the harbour and settlement of Whangaroa. They found the harbour to have a very difficult entrance for ships on account of it being so confined by rocks, and no land within promising for cultivation.

They saw that melancholy sight, the bottom of the ship *Boyd* laying in the bay a little below the surface of the water, and little or nothing that was valuable or worth looking after; they remained all night among the natives and returned the following day.'

Then appears a passage not recorded by Elder in Marden's Lieutenants:

June Sunday 6th. I read the service for the day, being the first time I have read these ten weeks. Mr Leigh has kindly interfered between Mr Kendall and the settlers and has reasoned him into a compliance to let the settlers go on with their work as they may find it practicable with the natives and everyone to mind his own work.'

A while before Kendall had claimed that the school building, which was used for a chapel for religious services, was his own domain, and he tried to prevent its use by his colleagues for that purpose. When Hall stood up to him on this issue and insisted on using the building on Sundays, Kendall held his own services in his own house. This occurred on 24 March, and illustrates the problem that all too often seemed to arise between Kendall and the other settlers. Hall, who always stood up to Kendall on occasions such as this, appreciated the intervention of Leigh to bring Kendall to a more reasonable state of mind.

There is no doubt that Leigh's visit had a good effect on the work of the missionaries at Rangihoua. Apart from the occasional visits of the *Active* bringing missionaries for the Islands, the pioneers of the gospel in the person of the five missionaries of the CMS had no assistance from outside. After Leigh's return on the *Active* to Port Jackson on 17 June, Kendall and King made their first real missionary journey to the Hokianga, the first Europeans to visit the area. Kendall was efficient in the Maori language and they enjoyed a good reception. They were away 17 days. Upon their

return William Hall undertook what turned out to be a very hazardous and difficult journey outside the Bay by boat to Whangamumu and Whangaruru, accompanied by the Chief Korokoro. Both ways he encountered such rough weather that their small boat could well have been wrecked, added to which the iron parts of his rudder were stolen and only by improvisation was Hall able to make it home. After Leigh's visit the missionaries obviously showed a more determined evangelistic spirit. William Hall farewelled the *Active* on 17 June, going right out to the heads 'and so parted with our valuable and kind friends Mr Leigh and Captain Thompson'.

Hall does not comment on Samuel Leigh's state of health, which had been one reason for his being encouraged by Marsden to come to New Zealand.

On Sunday 15 June, it was John King's turn to read the service, and Leigh preached a sermon from James 1:12: 'Blessed is the man who endureth temptation for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him.' Whatever poor opinion Lawry might have had of Samuel Leigh as a preacher, he at least impressed the Halls.

Probably Leigh would have liked to have opened up the work of Wesleyans at Kerikeri, but this was forestalled less than two months later when Rev. Samuel Marsden arrived at Rangihoua on 12 August 1819 and chose Kerikeri for the site of the second mission station for the CMS.

Samuel Leigh's visit to England coincided with the presence of Thomas Kendall, Hongi Hikaand Waikato, and this greatly assisted him in his plea for the beginning of missionary work in New Zealand. After his public ordination in January 1821, Leigh left on the Brixton on 28 April, accompanied by William Horton, bound for Hobart, and William Walker to work among the aborigines. Leigh was now 'General Superintendent of Missions in New Zealand and the Friendly Islands'.

Leigh arrived, this time a married man, on 22 January 1822, in the Bay of Islands. William Hall recorded:

'Tuesday 22 (January). Arrived the *Active* from Sydney with Mr and Mrs Leigh on board for New Zealand. They immediately came on shore to remain at our house—they also brought all their property and I took it under my care and fitted up the new barn for them to live in at present.'

This was surely the significant date for the commencement of Methodism in New Zealand. There was at this time a second CMS station at Kerikeri, where the Superintendent of the Mission resided. However, the Rev. John Butler was himself on the high seas on board the *Westmorland*, having made a visit to Sydney, and he was still 23 days away, arriving on 13 February with two further workers, Mr and Mrs Cowell. These two were to reside at Rangihoua to swell the numbers there still further. Hall's CMS journal gives more details:

1822 January 22nd. Arrived the Active from Sydney, with Rev. and Mrs Leigh of the Wesleyan Mission on board for the purpose of forming another settlement upon New Zealand. They came on shore to our house and I brought all their property, with the intent of remaining for a time until more missionaries come out to join them, it not being thought prudent in the present state of the natives to go by themselves. I therefore cleaned out the barn, put a window into it and prepared it for them to sleep in. They accordingly took in their property, set up their bed and had their victuals with us.'

It was at times like this that William Hall's true worth was in evidence. He was the engineering officer in God's army, a man of resolution, hardworking, skilled in his trade of joiner and shipbuilder, moral with simple living habits. Some ill-informed authors have referred to him as an ill-natured man. Marsden called him avaricious and self-seeking, and supported Kendall with his facile pen in judging between the two men. However, in 1819 and now in this troublesome year in 1822, no man was more resolute and reliable than William Hall.

In 1819 William and Dinah gave up their own bed to accommodate Rev. and Mrs John Butler, and the buildings Hall had built, to house the stores and personnel, Marsden, Butlers, Kemps, Francis Hall and several workmen stranded at Rangihoua when all but one of the small boats were wrecked in a storm. Hall quickly organised the building of a punt, with the several pairs of Maori sawyers he had carefully trained to transfer the stores, personnel, fruit trees and animals to Kerikeri, an operation which took several months. Now he willingly gave his assistance to the founders of Methodism in New Zealand, and for 16 months without a murmur gladly welcomed and fed the rather impractical Superintendent of Wesleyan Missions in this country.

It was William Hall who assisted ashore Rev. and Mrs Henry Williams in 1823, and, when Richard and Mary Davis and their large family arrived in 1824, he took two of their children home with him to ease the problems of settling in for each new family. This was no mean spirited man. The Church of England has given scant acknowledgement of the two men, Hall and King, who with Kendall maintained a layman's church from 1815 to August 1819 against immense odds. When Kendall had to be dismissed in 1822 for a moral lapse, somehow it seems as if the reputation of Hall and King suffered as well. As matters turned out. Rev. and Mrs Leigh greatly strengthened the Halls when the rift came at Rangihoua and the staff were divided. Kendall housed his Maori concubine, Tungaroa, and was supported by the Cowells, while William Carlisle seems to have failed to support Hall and King, who refused to attend the services which Thomas Kendall, now an ordained man, continued to hold.

The Leighs found themselves thrown into the most serious situation the CMS had to face. Kendall in his fury tried to incite the Maoris to attack the other missionaries and to burn down Hall's house. Leigh, writing to Marsden, stated that on one day they were in danger of their lives when Kendall, standing by William Hall's sawpit, harangued a party of natives to burn down Hall's house and to kill the missionaries.

Kendall, however, was not the Rangitira he imagined he was with the Maoris, who refused to become involved in the missionaries' quarrels. William Hall makes no comment on this incident in his journal. On 17 February he wrote that divine service was held in the schoolhouse as usual, and that the captain and crew of the *Active* attended, and that the schoolhouse, their chapel, was often filled with seamen frequently attending. 'Mr Kendall officiated and nothing particular occurred'. Through the months of February, March and April, Hall records nothing of the tension at Rangihoua, just brief references to the arrival of ships, the burying in his garden of Captain West of the *Indian*, killed by a whale, and an accident and drowning of members of the crew of the *Vansittart*. With the agreement of the Mission Committee he left to take his daughter Dinah to attend school under Marsden's care in Sydney. Captain Hunt of the *Vansittart* would take no money for the passage, William Hall having supplied him with 1500 feet of sawn timber to repair his boats. With the carpenters Fairburn and Bean, who had finished the building of Butlers house (now referred to as Kemp House), and Samuel Butler, they sailed on 5 May.

This meant that Dinah had the company of the Leighs while Hall was away.

Hall's entry for 22 May:

'After I had spent four weeks in the Colony and settled all necessary business, providentially the *St. Michael*, Captain Beveridge, was ready to sail for Tongataboo (Tonga), with the Rev. and Mrs Lawry on board, going to form a missionary station at that island and to touch at New Zealand on the way. The Captain had his wife on board, a very kind and humane woman; I accordingly engaged a passage and embarked. June 18 ... she was quite a missionary ship altogether and we had a comfortable passage of twenty-four days.' (Little more than half the six weeks the *Active* took for the voyage.)

The text of Hall's private journal gives many details of the passage on the *St. Michael*, which are not printed in Marsden's *Lieutenants*. However, the first reference to Thomas Kendall occurs in an entry of 3 August in his private journal:

'We have had a special meeting at Kiddee Kiddee on account of letters sent by Mr Marsden respecting the late imprudent conduct of Mr Kendall, and for the future guidance of the missionaries respecting him.'

As might be expected, Samuel Leigh did much of the preaching at their services, though Hall would read the Anglican service. Leigh accompanied Hall on his visits to secure timber and to plant wheat at Paihia. Bitter experience had taught Hall that supplies from Sydney could be irregular and delayed, and he diligently planted wheat and barley in all sorts of places wherever he could find suitable land available. Perhaps under Leigh's stimulus Hall was actively conducting prayers and singing among the Maoris morning and evening.

On 28 September Hall was repairing Samuel Leigh's boat. He had had to part with his own boat to pay his passage to Captain Beveridge for his return from Sydney in July.

On 29 September, Rev. John Butler came to administer Holy Communion at Rangihoua 'and Mr Kendall attended and made one of our number'. Kendall had been suspended from the Mission. His eldest son, Thomas Surfleet Kendall, commenced a diary on 1 October, a record of his daily carpentering, for which presumably he was paid by the CMS as no doubt his father no longer received an allowance. He recorded that on 8 October all Maori females were sent from the house, and so his affair with Tungaroa ended. This did not, however, lead to his reinstatement as a missionary as he may have hoped.

It was in correspondence with the CMS Secretary in London that any comment was made by William Hall on the state of affairs existing between the other missionaries and Thomas Kendall. He had refused to sign a statement promising to have no further dealings in firearms and gun powder with the Maoris. He was taken to task for this, the assumption being that he was still selling arms to Maoris. In a spirited reply, which in Marden's Lieutenants is undated, but was probably sent in early 1820, he said he had refused to sign the paper of 30 March 1819, because both Kendall and King were continuing in the private trade in muskets which they had promised to discontinue. He gives details of Kendall's activities in this trade and finishes his letter with:

'When the Rev. Mr Leigh from Port Jackson visited New Zealand for the benefit of his health, and afterwards returned to England for the same, both before he left New Zealand and afterwards in public and private company, he frequently said he did not see anyone doing anything for the mission but myself.'

One can only conclude that Hall must have had some feed-back from others that Leigh was making this statement after his return to New South Wales. Perhaps Leigh's correspondence may confirm this opinion of his regarding Hall's hard work on behalf of the CMS and the gathering of cargoes to help Marsden with the expenses of the Active.

Neither Marsden nor Butler seemed to have an appreciation of Hall's immense labours, even though he had housed Marsden and the Butlers in his own house from 12 August 1819 for several months while Kerikeri station was being established. The demands made on Hall by Marsden and Butler led Hall to write in a letter of 20 December 1820:

'Now I have written nothing in this letter intentionally against anyone; I have merely stated the plain truth as it stands obvious to all. I hope you will be so kind as to send me the opinion of the Committee to say whether it will be better for me to spend all my time in manual labour, as we all are at present, or to devote some part of it at least to the means of spirited instruction.'

Kendall's return from England, where he had journeyed with Hongi Hiku and Waikato, led to Hall once more writing to London on 19 January 1822, as it appeared that he was still believed to be trading in arms when he states that he had long since given up such trade. They were suffering, he states, from the lack of meat, as Kendall continued to trade muskets, and they could secure none from the Maoris with other items of trade. Further, on 6 April 1822, once again he had to justify himself:

I cannot feel for you keeping so close upon me in respect to our mode of barter when at the same time when I have long since left off the barter of muskets and powder. I have never done anything of the kind since the brethren in general agreed to the Society's instruction upon that band.'

Then the passage follows in which he gives details of Kendall's misdeeds against the blacksmith Walter Hall on 3 June 1815, when Kendall seriously wounded the convict Smith and was nearly shot in return. This could have resulted in the break-up of the work at Rangihoua, had it resulted in the death of the blacksmith, who took several months to recover from his wounds. While Hall records the details of this affair in his private journal, he probably had written nothing about it to London, or else there would not have been any need to have repeated the details. Now he had no cause for restraint as he himself was under attack.

'If I were but an hour in your company, I would tell you absolute facts about the conduct of Mr Kendall that would make your hair lift your hut.'

He then gives information of Kendall's fornication with Tungaroa, 'sleeping with her in preference to his own wife'.

Jane Kendall could not complain, for she herself had cohabited with their servant, Richard Stockwell, when Kendall used to sleep on board ships in the Bay seeking trade, and one of her children was the result of that union. It was particularly intolerable in an ordained minister of the Church of England. This occurred when Rev. and Mrs Leigh were resident with William and Dinah Hall, and strongly supported Hall and King, who withdrew from the ministry of Kendall, while he had the Maori girl in his house. It is this outburst of Hall's which seems to have caused authors to refer to him as a somewhat mean character. The very first indication of Kendall's weakness of character is to be found in his own journal of the first visit of the *Active* to New Zealand with William Hall in June-July 1814. On the voyage back to New South Wales, Kendall incriminates himself by recording that on one occasion he used improper language when drunken and was struck by the ship's captain, Captain Dillon. This was warning enough to Hall that his companion had this weakness of character, but he probably never mentioned this to Marsden. It could explain why Hall always insisted on sharing out the conducting of divine services and prayers, even though Marsden had instructed Kendall to conduct all the services. Marsden did not take into account that Hall had, according to his minister Fawcett in Carlisle, Cumbria, begun preparation for the Christian ministry by learning Latin and studying books of

Divinity before his acceptance in 1808 by the Church Missionary Society. Kendall tactfully deferred to Hall and shared the conducting of services with him and later with John King as well.

The year 1822 had been a very difficult one and Hall's last entry in his journal was:

'This year we have had a greivous trouble in the settlement and some trials but blessed be the Lord's Holy Name hitherto he hath delivered us out of them all.'

The plural 'us' may well have included Rev. and Mrs Leigh with whom Hall and King had enjoyed their full support in such a year of testing and trial. Hall was a man whose activities revolved about boats. While John King tramped to the villages in the Perurua Peninsula, which in those days was reasonably well populated with Maoris, Hall's interests depended on boat travel. He still maintained regular contact with Waitangi, where he grew crops of wheat and barley, and which he continued to refer to as the 'settlement', where for four months in 1815 and till January 1816, he had lived with his wife and children. The land there, 50 acres of it, was the property of the Church Missionary Society and the area today, across the bridge to the Waitangi Treaty House on the left, became known as Hall's creek. It is astonishing that the National Waitangi Trust Board did not even place on their Agenda for their February meeting this year a proposal of mine that those who were known to have resided at Waitangi before the signing of the Treaty in 1840, should have some recognition in a five-sided plaque with words roughly as follows:

William Hall

Pioneer Missionary first resident shipwright
Built timber house at Waitangi 1815
First man to import privately cattle and sheep and
grow cereals here at Waitangi 1815 till 1824

Dinah Hall

Wife of William Hall. First European women enrolled
for residence in New Zealand 1808. Mother of first
female European child. Patient, good natured,
industrious, hospitable.

Dr A.J. Ross

First known qualified doctor to reside in
New Zealand. Built house and lived at Waitangi 1833.
Died Hokianga 1838.

Rangi

First Maori in New Zealand to be baptized into the Christian Church.
Lived at Waitangi 1823-25. Died of tuberculosis.
Known as Christian Rangi, he belonged to the hapu or iwi (tribe)
Te Parawhau and was baptized in 1824.

Rangi

(In Maori)

When Rev. Henry Williams arrived and settled at Paihia, on landing Maryanne Williams was delighted to observe crops of cereals occupying their future Mission Station site. These she referred to as 'our' crops. It was William Hall who had harvested the first crops there in January 1823 and probably had Leigh on hand to assist.

The first recorded baptism of a Maori was a chief named Rangi, who resided at Waitangi and who was dying of tuberculosis. No doubt William Hall, who regularly conducted meetings for his workmen at Waitangi and Paihia, and even at Paroa and elsewhere in the Bay, laid the foundations upon which Henry Williams and his colleagues built. Sometimes Leigh was on hand to add his moral support, though he was not competent in Maori. Hall built a boat during January and February 1823 at Rangihoua and the day before he launched the boat, 10 March, he recorded: 'I read the prayers and Rev. Mr Leigh preached a sermon as usual.' It appears that Hall and King were happy to leave the preaching to Samuel Leigh during this crisis period at Rangihoua.

On Thursday 15 May 1823, the first reinforcement for the Wesleyans arrived on the *St. Michael*, Captain Beveridge, in the person of White.

On 24 March, Hall wrote:

'This week we have been busily employed in embarking Mr Leigh's people and their property; they have lived at our house 16 months and we have lived the whole time as one family.'

26 Monday: 'I being requested by letter to accompany Mr Leigh in the formation of a new settlement, I accordingly embarked this day and we sailed to Whangaddie (Whangarei) and from there to Whangaroa where they went on shore and formed a settlement. I remained with them upwards of a month and so returned.'

June, 26 Thursday: 'I arrived safe at home after a troublesome journey of a day and a night overland with five natives bearing my luggage. I found my family all well. Blessed be God . . .'

Hall's journal, sent to London at this time, to which he refers above, gives more details than his private one quoted above. He mentions that the boat he built was 20 ft keel and 6 ft beam 'and well adapted for the purposes of the Mission'.

Saturday 15 March: 'In the beginning of this month Mr Kendall removed himself and family from the Society's settlement at Rangihoo (Rangihoua) to the district of Kororarioka (Kororareka) and since that period the natives have behaved much better and been much more civil with Mr King's family and ours.'
Thursday 15 May, a repeat of the private journal, with the addition: '... They have also had Luke Wade and James Stark in with them three months of the time.'

Doubtless, they all lived in the barn together with White when he arrived. Dinah had five extra mouths to feed, though it would be fair to assume that they occasionally ate at the Kings' house.

The *St. Michael* was used for the journeys to Whangarei and Whangaroa.

Monday 26 May: 'I accordingly embarked with them along with Rev. Mr Butler, Mr and Mrs Shepherd ...'

Then follows details of the visit to Whangarei, which can be read in Marsden's Lieutenants, pages 229 to 231:

'Saturday 21 June. The house now being prepared for the reception of the Missionaries and the goods nearly all landed and taken in, this evening Mr and Mrs Leigh and Mr and Mrs Shepherd came up to the new settlement accompanied by Mrs Beveridge from the ship and so commenced their mission.'

Doubtless this date, 21 June 1823, is a most significant one in the history of Methodism in New Zealand. Mr and Mrs James Shepherd were to spend most of their lives in the Whangaroa district where they planted churches, farmed, raised their family and eventually were buried there. It was however, William and Dinah Hall who played a major part in making the establishment of the first Wesleyan work in New Zealand possible. William Hall had one more service to render to Rev. and Mrs Samuel Leigh, and that a life-saving one. Hall, when he got back home, found plenty of work to do.

He was back at Waitangi sowing more crops in land he had broken in with planting potatoes.

'I have remained among them until I have seen the work completed. I always make a business, especially in the mornings and evenings, of collecting the natives together for the purpose of prayer and praise, and conveying religious instruction to them as far as I am able; and some of them hear with attentions, and others slight it and make a jest of it. However, we cannot but see that religious impressions do occupy the minds of some of them and that the work of grace is gradually growing amongst them.'

On 3 August, Marsden arrived on his third visit to New Zealand:

'Arrived the Brampton, Captain Moor (Moore) with Rev. Mr Marsden, Rev. and Mrs Williams and Mr and Mrs Fairburn, to join our Mission and Mr and Mrs Turner of the Wesleyan Mission.'

Then came the rescue mission:

'Sunday 7 September. After dinner was over we were alarmed with the report of the Brampton being on shore near Wythangee (Waitangi). Mr King and I immediately went off with the boat to their assistance. We had a long way to go

and a very dangerous passage, for it was blowing a gale of wind at the time. However, it pleased God that we reached her without damage, and found her riding with two anchors ahead and striking, and the gale increasing and blowing direct on shore. They immediately on my arrival carried out a cargo anchor with the Society's boat. Mr Kendall's family and Mr Cowell were on board but Mr Marsden, Mr and Mrs Leigh were gone ashore upon Mottaroa (Moturoa) and slept all night in a native hut. I remained on board, and in the morning the ship's bottom was stoved in and she became a complete wreck, and the Society's boat continued to attend upon the passengers and the landing of their property the whole week.'

I think I have written enough to convince Methodists in New Zealand of a very real debt they owe to William and Dinah Hall for their unselfish and gladly given aid to the Leighs in particular, and the establishment of the Wesleyan cause in this country. The Halls are forgotten pioneers who are given scant if any recognition by their own church. Stricken with asthma, William Hall became a sick man unable to do the heavy work he was accustomed to, and in 1825 he had to retire from the work in New Zealand and returned to New South Wales, where he taught a school for Maori residing in and about Parramatta, and conducted services as a lay-reader amongst work gangs building roads.

His only daughter, Dinah Catherine, the first female European child of whom we have a record to have been born in New Zealand, opened a school. She became Mrs Woolls, her husband earning a doctorate from a German University for his study of Botany in the Sydney area. She died in childbirth in 1844, followed a few months later by her father—a sad year for Dinah Hall who was the first European woman to be enrolled as early as 1808 for missionary work in New Zealand. She had lost her eldest son, William Carruthers, who died in England where he had been sent by his parents while still in his teens. Only her second son, Henry, who was, like his father, a joiner by trade but was enrolled by the Lands and Surveys Department, left any children. John Silas, born at Rangihoua when his mother was 46, never married and continued to teach at the Academy, which doubtless Dr Woolls continued with after his first wife's death. Dr Woolls was ordained and wrote a book on Rev. Samuel Marsden.

William Hall's association with Waitangi did not end when he removed to New South Wales. He built a house in the city which he let to the Busbys with whom he enjoyed a friendship. Dinah Catherine would sometimes stay with the Busbys who probably had a daughter her age. In 1833, when James Busby was appointed British Resident in New Zealand, Hall probably gave him or sold to him the title deeds to the land at Waitangi which was purchased from Chief Wariki in 1815. So the Treaty House came to be built on what is today perhaps our most important historical site in New Zealand.

- *K.J. Knobbs*

We reproduce below an article from the March 1931 Proceedings of our Society. This was issued with Vol. XVII Part 8 of the Proceedings of the parent society in Great Britain.

"HOW THE WAITARA WAR ENDED."

By Rev. J. T. Pinfold, D.D.

On the frontispiece of the last issue of the "Landmark" appears a picture of John Wesley, evidently after the portrait by Jack-son. Its appearance there, in the official organ of the English Speaking Union, indicates that Wesley's influence as a world force is now generally acknowledged. It will be a profitable study to find out how far and to how great an extent this Influence has ex-tended to this distant outpost of the British Empire.

The term "Wesleyan" is seldom heard in New Zealand to-day; but the work done by Wesley is evidenced on every hand and 'in every department of Dominion life. Our national connection with England is largely due to Wesleyan ministers. While it is probable that an Anglican clergyman drew out the draft of the Treaty of Waitangi, it was our own missionaries that influenced many chiefs to sign it. We may yet learn much of the varied miles they travelled and the number of signatures they obtained ere they brought their task to a successful termination.

Wesleyan missionaries took also no small part in first striving to prevent, and then bringing to an end, the unfortunate Waitara War. The Revs. Buddle, Wallis and Reid did their utmost to influence the Government from entering into the struggle, and it was the murder of the Rev. John Whiteley that brought it to an end. When Wahanui, the chief, was told about the latter, he was silent with horror. Shortly after he ordered the camp to be broken up and his people to retire into the wilds of the King country saying-

"Here let it end for the death of Whiteley is as the death of many men."

Thus, by the death of one, many lives were saved And indirectly, through his followers, the influence of Wesley is seen.

If it were a mere coincidence, it was certainly a noteworthy one that the chief of the taua, or war party, who belonged to the Ngatimaniopoto tribe was called Honi Wetere (John Wesley). At a gathering near Awakino Heads, this Maori had been taunted with cowardice by Wahanui, a greater chief. Mad with excitement and a lust for blood he and his men had gone by Pukearuhe, near the White Cliffs in Taranaki, and had barbarously murdered Lieutenant Gascoigne, who had been left in charge, with his wife, children and two men.

While plundering the house of this officer, and dividing the most desired articles among themselves,

"they saw a man on horse-back coming in the distance. Te Wetere then said 'whether it be ' a white man or a native we must kill him.' He then sent five men to watch. One of them sung out, "It's a white man.' Te Wetere answered, 'Let him come.' Mr. Whiteley then rode close up to the natives. I, at the same

time, was standing on the bastion. A native fired the first shot, the horse falling at the time. As soon as the horse fell, four natives fired at Mr. Whiteley and he fell dead. After Mr. Whiteley fell. I saw one of those who shot him (name given) take his vest and watch with it."

These cruel murders were committed on the 13th of February, 1869, which was a Saturday; but it was not until the Monday that any news reached New Plymouth. Even then it was difficult to obtain distinct information, so carefully did the Maori guard the details of the massacre. The March "Mail" issue of "The Taranaki Herald" appears encircled with a black band, and It uses very strong language regarding the terrible happenings. The narrative however from which the above quotation is taken is from a "written confession" duly made, signed, and witnessed by two Europeans at Mokau In September, 1882.

In the New Zealand Herald of June 4th, 1869, appears a reference to a lecture given by Mr. John White the details of which, however, Mr; Whiteley's relations regarded as "at utter variance with the true facts of the case" though they thought "Mr. White received it, when told him, in good faith." In 1898 Mr. John Skinner, the son of a former Catechist, contributed inter alia, the following details at the opening of the Whiteley Memorial Church.

"It was late in the evening when the aged Minister rode up the track leading to the blockhouse at Pukearuhe, where Lieut. Gascoigne and his family had lived, and he must have noticed some strangeness in the surroundings even in the darkness. Presently a brave voice called out to him to go back and was answered, "Why should I go back? My place is here." Again the order from Wetera, "Go back, Whiteley, your place is not here." My place is here." answered the old man "and here I remain, for my children are doing evil." Again the Maori order to go back was given without effect; but an evil voice and surely not that of a pakeha, cried out in the darkness "Kahore e tangata nga tikaokoa mate"—Dead cocks do not crow. No longer could Wetera restrain his men who had already smelt the blood of men and babes and a shot was fired that brought the faithful old horse Charlie to his knees and his aged master to the ground. Kneeling beside his dying horse in prayer, he was shot again and again. And so he died as he had lived. A man without fear and ever ready to give his life in his Master's service and never shrinking from what he believed to be his duty."

Mr. Whiteley was born in 1806; so would be about 63 at the time of his death. An obelisk has been erected by his relatives on the spot where he fell; and a monument to his memory was erected, by the Whiteley Memorial (in New Plymouth) and Waitara churches, in Feb. 1923.

The writer has a stereotyped edition of the New Testament on the last page of which are some almost undecipherable words finishing with "J.W." It was printed at the Clarendon Press by "Bensley, Cooke and Collingwood." On the inside page of the outer cover is written in ink "John Whitlee's Reward from Farnfield

Sunday School, 13th September, 1818." Does this open up any orthographic problem? Yet in copies of letters written to his dear father and mother, as far back at

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1833, our martyr-saint always signed himself "your affectionate son, John Whiteley." As our study of Wesleyana proceeds many facts may be learned and many articles will be gathered throwing light upon and helping us to understand the past history of our adopted country and our beloved church. If each does his share, and all contribute to the general increase of knowledge, then success is assured.