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The Secretary

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FOREWORD

The Wesley Historical Society Committee has for some time regarded the main topic in this 1997 Journal as an urgent priority.

The evangelical/charismatic fraternity in the Methodist Church of New Zealand has given a disappointingly small amount of attention to the keeping of records, hence the Society saw it as a duty to record the story of the M.R.F. in New Zealand, Aldersgate Fellowship and AFFIRM while those instrumental in their establishment are still living.

A good deal of information has come from recollections of some of the participants rather than from documents.

The articles were written by Bill Clifford and George Bryant.

Graham Brazendale has greatly facilitated the preparation of material for publication and others have provided photographs and information. Additional articles include a book review by Richard Waugh and an obituary by Verna Mossong.

I am indebted to all who have contributed to the contents of the 1997 Journal.

Many thanks!

Bernie Le Heron August 1997.



Illustration used in *Aldersgate Fellowship Newsletter*, September-November 1991

The EVANGELICAL/CHARISMATIC ASPECT of METHODISM in NEW ZEALAND

A study of its progression via the Methodist Revival Fellowship in New Zealand to 1985 and the Aldersgate Fellowship to 1990.

By W. J. (Bill) Clifford

Preface

I did not grow up within any particular tradition of worship or theological stream. As a result my journey has been varied as I have developed the spirituality with which I can at times sit comfortably, and others uncomfortably, as I am challenged to grow in the Christian life. With Methodist contacts through marriage and my own family background, there was a sense of coming home as I found a place within the Methodist ethos which I have both enjoyed and been frustrated with at times over the last sixteen years. My first contact with the Christian Church was within the evangelical stream and later there was a merging with the charismatic stream. There has been a particular interest in discovering how these streams have had their place within Methodism. My study of the history of the New Zealand branch of the Methodist Revival Fellowship, which in November 1985 changed its name to Aldersgate Fellowship, has been part of that discovery.

In an essay of this length it has only been possible to consider some aspects of these Fellowships: key events and people, a brief picture of the times during which developments took place, their aims and emphases, and changes in emphases and relationships with the Methodist Connexion and other equivalent organisations. This was not intended to be a study of the charismatic movement only. Although my reading and thoughts have taken into account what was happening at the time in other denominations, the development of a comparative study is beyond the scope of this work. Although the main thread of this essay is the national picture, in building that picture due account has been taken of what took place in regions around the country, particularly in the 1980s.

The glimpses of that activity seek to give insights into a story about people and their vision, about their struggles as well as their successes. Contribution may well be a better word than success, for they all made their contribution and it is my earnest hope that one day the story may be told more fully.

Much of my research has been based on records of the Fellowships: minutes, newsletters and correspondence. Unfortunately there have been gaps in minutes, and only small portions of the dialogue with the Methodist Conference are recorded in the Conference minutes. I have needed to rely to a large extent on people's memories. Specific interviews, letters from regional convenors and early leaders, and many impromptu conversations have been a vital part of discovering the story. With the compression of the material that has been involved, I have attempted to use footnotes

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to expand the material, and draw attention to some of the sources available to flesh out the skeleton of the story.

I am extremely grateful to people who have helped in various ways, and to others who have shared their stories with me, their special memories, hopes, concerns, joys and disappointments. Special gratitude is also due for hospitality extended and encouragement given.

Special thanks go to the Rev. Dr Allan Davidson, who has helped shape the approach to, and the learning that came from, this study. His patience, stimulation and challenge to keep working with the concepts that provoked this study were vital for my learning. For someone like myself, with little experience of research work and writing about concepts, he performed something like a midwife's role in helping me to bring to birth insights and learnings that made themselves part of me during my reading, observation and dialogue. In all our discussions, I felt his support and encouragement as I sought to make my contribution to this field of study.

Finally, I must express my gratitude which goes beyond measure to family for their love and support. They were facing their own challenges and changes at the time of writing. In addition to the research for this essay, which included time in the South Island, I spent twelve weeks of the same year overseas researching for other study projects. To that can be added the countless hours spent in the study, or otherwise preoccupied and burdened with my work. They went without me loved and supported me though tiredness and frustration, and often picked up extra loads around the home. This work would not have been possible without them.

*Bill Clifford
Whangarei
January 1991.*



Rev. W. J. (Bill) Clifford, B.Th., A.C.A. is minister of the Onerahi Church of the Whangarei Uniting Church. As a student at Trinity College he wrote his essay on the Aldersgate Fellowship. Prior to his appointment to Onerahi he was minister in the Hawera Parish.

INTRODUCTION

In England shortly after World War II a small group of evangelical¹ Methodist ministers and laypeople began to meet annually for prayer and Bible study. Out of the warmth and depth of the fellowship there arose a feeling that all was not well with the Methodist Church and that they were partly the cause of this condition. They felt there was a danger of social and organisational activities weakening the spiritual life of the Methodist Church, and that the great need of the hour was revival, both personal and corporate. They felt a burden to pray, not only for the Methodist Church, but for the Church as a whole. It was out of these convictions that the movement was born in 1952.

The history of this study is primarily the history of the Methodist Revival Fellowship in New Zealand, which came out of the English beginnings referred to above. The founders of the Fellowship in New Zealand were in sympathy with the objects of the parent body and formed a branch of the Methodist Fellowship in New Zealand in 1961. That branch status continued for twenty four years until the name of the Fellowship was changed to the Aldersgate Fellowship in 1985 and the Methodist Conference of New Zealand recognised it as an official body under the control and discipline of the Conference.

In carrying out this study an attempt has been made to keep in sight both the Fellowship's relationships with the Methodist Church in New Zealand, and its context, and the influences that were shaping that context. The Fellowship's records show little evidence of relating to this wider frame of reference, within which the Fellowship must be evaluated. The interpretation which has been done is to some extent circumstantial, based both on the principles, aims and objectives of the Fellowship and the lack of activity in some areas. Both what was stated and done, and the omissions, show the Fellowship to have had an 'in-house' thrust, though in the case of the Aldersgate Fellowship it was with the end in view that the Church might be outward facing.²

The study outlines the formation of the Fellowship, its objectives, its activities, and the concerns with which it became involved. While personalities are not intended to be the focus of the study, it seeks to give due recognition to key individuals in a group, which although small, sought to influence for good the Church of which they were part. Throughout the study the attempt has been made to note the attitude to the Methodist Church and the ways in which the Fellowship tried to promote and complement the aims and activities of the Church. As part of developing the

¹ 'Evangelical' in the sense of conformity or commitment to fundamental 'facts' and 'truths' of Christianity. Douglas, J. (Gen. ed.) *The New International Dictionary of the Christian Church*, Zondervan, 1978.

² Hornblow, E. Interview, Auckland, December 1990.

theological emphasis of the Fellowship the dimension of the development of the Charismatic movement is of particular interest.

Changes that were associated with the change of name to the Aldersgate Fellowship and the new relationship with the Conference of the Methodist Church are given particular attention. Changes made over the years included the spread of activities beyond the national executive operating in Christchurch, to seek new members throughout New Zealand and establishing a sub-branch in Auckland. An attempt has also been made to give some impression of the varied activities in the different regions. The question asked is, "Has its contribution been to individuals, to particular congregations, to the Methodist Church as a whole and/or the wider Church, or to all of these?" The study seeks not only to draw some conclusions about the activities and contribution of the Fellowship, but also to ask some questions as to what its history has to say to the Methodist Church of New Zealand, and what particular aims and emphases should the Aldersgate Fellowship have in the foreseeable future.

I

THE METHODIST REVIVAL FELLOWSHIP

Revival is a word that Christians have used frequently, but probably with a variety of meanings. In looking at the beginnings of this movement and its objectives and activities it is important to look at how its founders understood the word. In an information booklet printed by its British members³ they note two uses of the word which would give a mistaken impression of what was uppermost in their minds. Some seem to use the word as if it were synonymous with an evangelistic mission or crusade, and others seem to have in mind a particular type of meeting in which hymns with choruses are sung and testimonies given, even using the term 'old fashioned revival meeting' in association with this. The booklet goes on to say that they found a definition from Charles Finney best described what they meant by the word, that revival is "the renewing of the first love of Christians, resulting in the conversion of sinners to God". The movement then began with a concern for the Church, for the people it comprised. It believed that revival was preceded by fervent prayer, and that the evangelical conversions it looked for would be a result of revival. It supported evangelical outreach based on the foundation of prayer.

1.1 New Zealand Beginnings

Ted Colechin, a lay worker at the Christchurch Central Mission⁴, was one of the first New Zealanders to be aware of the work of the Methodist Revival Fellowship in the British Conference. He approached the Rev. Owen Woodfield, minister at Leeston at

³ Anon., *The Methodist Revival Fellowship*. Chelmsford, A.E. Simmons Ltd. p. 1.

⁴ J. Edward (Ted) Colechin was active in Christchurch Central Parish and in social service work at Cambridge Terrace Mission. He was a Scoutmaster and had been a Y.M.C.A. Secretary. He died 1 August 1964, aged 62.

the time, acquainting him with the work, and suggesting that Owen might be prepared to be the first chairman of a branch formed in New Zealand. Fred Baird, a Christchurch lay preacher, made contact with Owen at an 'all night' prayer meeting at Durham Street Church. He then began to make contacts with other lay people who were concerned at the state of the Methodist Church in New Zealand, and who desired to see revival in the life of the Methodist Church and in other Churches. He also contacted the Methodist Revival Fellowship in England and obtained copies of their information booklet together with the regular issue of *Sound of Revival*, the magazine they published. Among the contacts he made was Gordon Dixon of the Sandringham Church. He became the leader of regular gatherings in Auckland. Following discussions between the Christchurch folk, Gordon Dixon and others it was agreed that an initial New Zealand committee be formed in Christchurch. A meeting was held in the vestry of the Sydenham Church on 26 October 1961 and the first officers were elected. Owen Woodfield was the first chairman, Fred Baird the secretary/treasurer and Pat Barcham, a leading lay person, the editor of the newsletter, with a committee of seven.⁵ Mr Harry Hart, a prominent lay person involved in the Boys Brigade and youth work, became an early Wellington contact.

The executive met three or four times a year. Meetings of North Canterbury members were also held in Christchurch at suitable times and when speakers were available. In September 1962 printed brochures were sent to all Methodist ministers in New Zealand with a covering letter inviting both ministers and lay people to become members. The replies received formed the basis of the initial membership. This quickly grew to 120 members and then to a little over 200. Auckland was an active area forming a sub-branch on 11 June 1963. The executive remained in Christchurch until 1980 when it was transferred to Northland.

1.2 Aims and Activities

The constitution of the New Zealand Methodist Revival Fellowship lists the objects of the Fellowship as:⁶

1. To continue in definite believing prayer for the revival in each individual, each Church, throughout Methodism and throughout the whole world.
2. To seek to learn more about revival from scriptures, from the past and from such literature as is available.
3. To determine to live according to the teaching of scripture, believing it to be the final authority in all matters of faith and conduct.
4. Being convinced that the doctrines of Assurance and Scriptural Holiness are vitally connected with revival, to therefore seek the fullest experience of these in personal preparation for revival.

⁵ **Constitution of the New Zealand Methodist Revival Fellowship.**

⁶ **Baird, F. & Woodfield, O., Interview, Christchurch, November 1990.**

These objects were consistent with the beliefs of the British Fellowship and foundational to the aims of the founders of the movement in New Zealand. A key aim for people like Owen Woodfield and Fred Baird was to promote prayer and renewal of individual lives. They were also concerned to avoid the 'watering down of a Christ-centred Gospel' and to encourage Biblical preaching by ministers and lay preachers.⁷ Individual conversion and living according to scriptural standards, rather than social conversion and dealing with institutional sin, was the prime focus of the Fellowship. It did not involve itself in such issues as the Vietnam War, Citizens/Clergy for Rowling campaigns, the Springbok tour or nuclear ship protests. Their stand on such issues as homosexuality and abortion was a fundamental one based on the authority of scripture.

The aims of the Fellowship were promoted in newsletters which were sent to the members with copies of the quarterly magazine *Sound of Revival* from the English Fellowship. Books and tapes (largely obtained from the English Fellowship) were commended in newsletters and at meetings of members in both Auckland and Christchurch. The minutes of a meeting of the committee of the Auckland sub-branch on 10 March 1964 record the call for a day of prayer and the setting aside of meetings for prayer as well as listening to speakers.⁸ On average the Auckland sub-branch held four meetings a year. For a number of years missionaries from such organisations as the Overseas Missionary Fellowship, Sudan Interior Mission and World Evangelisation Crusade were prominent among the speakers. Although the committee would have been delighted if a missionary call had been developed in the lives of those attending the meetings, a primary purpose for using these speakers seems to have been the desire to stimulate dedication in the lives of the audience similar to that evident in the lives of the speakers. Other speakers at the Auckland meetings included the evangelist Barry Reed, Dave McBride of Open Air Campaigners, representatives of Underground Evangelism, Youth with a Mission and Full Gospel Business Men's Fellowship. The latter group was part of a trend to use more speakers who were part of, or who had contact with, the emerging Charismatic movement.

Prayer meetings and Bible studies were held at various Churches in the Auckland area. Key leaders in the Fellowship actively promoted evangelical activities. For example when Billy Graham visited New Zealand in 1969 they participated fully through their involvement in the organisation of the crusade.⁹

1.3 Significant People

Who were some of the individuals who picked up the concerns of the Methodist Revival Fellowship in England and took initiative in promoting revival in the Church

⁷ Baird, F. & Woodfield, O., Interview, Christchurch, November 1990.

⁸ Methodist Revival Fellowship (N.Z. Branch) Auckland Sub Branch Minutes, March 1964.

⁹ Woodfield, O., Interview, Christchurch, November 1990.

in New Zealand through the lives of its members? Significant among them was Owen Woodfield, a committed evangelical, who was one of the first Methodist ministers to come into a charismatic experience. He experienced 'Baptism of the Holy Spirit' in the mid 1960s. Initially he did not speak with tongues, an experience all too often taken to be the only evidence of the 'Baptism of the Holy Spirit'. In fact the feeling of an overflowing of the love of God he experienced was, on recollection, not very different from what he had experienced at a Keswick convention he had been invited to attend and lead devotions some years earlier.¹⁰ Woodfield was the inaugural chairman and held the position for eleven years until he was moved by the Methodist Conference to Auckland. There he took an active part in the affairs of the sub-branch, becoming the chairman at an early stage of his ministry at Mission Bay.

Fred Baird, the initial secretary, had an even longer involvement with the executive from its inception in 1961 until it moved to Northland in 1980. He was faithful in attending meetings and maintained correspondence with members around the country. A newsletter article noted Baird's significant contribution by referring to the Fellowship as 'his Fellowship'¹¹. Woodfield was succeeded as chairman by Rev. Arnold Hight from 1974 until 1980. The Rev. Darrell Curtis was chairman until 1983. He gave an enthusiastic lead in a period which ushered in the changes that resulted in the change of name to the Aldersgate Fellowship.

The Auckland sub-branch commenced under the chairmanship of Gordon Dixon. Gordon Rowe, as leading lay person, and Rev. Fred Peterson the secretary, were also energetic in getting the sub-branch under way. Peterson served as chairman between 1971 and 1973. The Rev. John Stringer, later an Aldersgate Fellowship area convener in Otago-Southland, served on the sub-branch committee in the early 1970s. So also did the Rev. Frank Rigg, who was acting national chairman in 1982 when Darrell Curtis spent a year in Australia with the Uniting Church. Rigg became national chairman at the end of 1983 and served until the end of 1985, when at the New Plymouth Conference the Aldersgate Fellowship was recognised by the Conference. Though they were to leave the Methodist Church over issues separate from the activities of the Fellowship, people like Gordon Dixon, Arnold Hight and Darrell Curtis made important contributions in laying foundations, building up activities and influencing the life and direction of the Methodist Revival Fellowship in New Zealand. People like Owen Woodfield, Fred Baird, Fred Peterson, and Frank Rigg continued to take an interest, and in the latter case an active part in the life of its successor, the Aldersgate Fellowship.

Meanwhile every indicator of the life of the church registered a decline. Membership declined relentlessly after 1966 and today, fifteen years later, it stands at exactly two-thirds of its level then. Confirmations now

¹⁰ **Op. cit.**

¹¹ **Wright, G.C., "MRF on the Move", in *Methodist Revival Fellowship (N.Z. Branch) Newsletter, March 1980, p.3.***

stand at 18% of their 1959 high. (See graphs 6 and 8) Relative to the membership of the church new members join at the rate of only 1.67% per year. Although, as in many denominations today, there is a distaste for formal membership, the new Methodist system of an electoral roll to some extent avoids this problem. An equal number of names are now removed from this roll through death as are added by confirmation, for the age structure of the denomination is significantly top-heavy. Meanwhile many names have to be purged from the electoral roll because they have ceased to be involved in the life of the church. From 1965 to 1974, 1989 members transferred to another denomination, and 4685 simply ceased to attend. The nett loss of members in that period other than by death was 5994. From 1974 to 1981 nett "avoidable losses" totalled 6930. This significant decline in membership has naturally been reflected in a reduction in activities, and in the reduced lavishness with which programmes can be mounted. Sunday Schools and Bible classes have been closed down in many cases, and extra-parochial activities have been threatened. The decline in the activities of the church has been paralleled by a very sharp decline in its adherence levels so that the total percentage of New Zealanders now thinking of themselves as Methodists at the time of the 1981 census was 4.68%, (see graph 5) Baptisms are at 37% of their 1966 level. In 1981 0.67% of adherents were baptised, although this low rate is affected by (the unusually marked decline in the birth rate of Methodist women, and the aging of denominational adherents, (see graph 7). The proportion of marriage now conducted by Methodist ministers - 6.06% in 1979 - gives another indication of the decline.¹²

1.4 Winds of Change

In a history of the Methodist Church in North and South Canterbury from 1950 to 1975, the Rev. W.A. Chambers notes¹³ how, "in the early 1960s perceptive leaders were warning the Church that the 'winds of change' were blowing", and Robert Thornley President of Conference in 1962, "warned that more would be heard of them". It would seem that few realised how drastic their effects would be. In an interpretation of the policies and performance of the Methodist Church in respect of evangelism, Peter Lineham notes decline in every indicator of the life of the Church.¹² He notes that in 1981 for example how membership relentlessly declined until it was two thirds of 1966 level. Methodism did not have this problem alone. He goes on to note the census figures show that none of the main Churches were growing. The

¹² Lineham, P.J. *New Zealanders and the Methodist Evangel*, Auckland: Wesley Historical Society, 1983, p. 27

¹³ Chambers, W.A. *The Winds of Change: A Short History of the Methodist Church in North and South Canterbury, from 1950 - 1975*. Auckland: Wesley Historical Society, 1976, p. 13. For a summary of the challenges facing the Church in an overlapping period see "Challenge and Change: Church and Society" in A.K. Davidson, *Christianity in Aotearoa*, Wellington: Education for Ministry, limited draft edition, 1989. pp 149-161, which considers the challenges of theological diversity, the Charismatic movement, politics and morality and inclusiveness.

Baptist Church, for example, even though showing an increased number of adherents, was not keeping up with the rise in population.

Canterbury Methodism was not alone in the changes impacting on it. The period in question was one of increasing urban drift and moves to increasing mass production and a consumer society. There were many attractions which competed with the Church. Mobility was extended. The Vietnam war produced a confidence gulf in the credibility of elected leadership. The sixties were the period of the permissive revolution in the area of sexuality. The effects of the 'Honest to God' controversy, the Geering debates and the 'death of God' debate led to the confidence gulf moving into the Church. Fred Peterson, whose ordained ministry spanned the years 1960 to 1974, called them 'tough years'¹⁴, sentiments endorsed by David Stubbs, ordained in 1953.¹⁵ Difficulties experienced by the Auckland sub-branch of the Methodist Revival Fellowship in maintaining interest were shared by the rest of the Church. The Auckland sub-branch went into a temporary recess in 1976.

The winds of change affecting the Churches were not all negative. The sixties and the seventies were to see a move in charismatic renewal. In a thesis on the charismatic renewal within the institutional Churches, Alan Neil expresses his preference for the word 'renewal' over 'movement'.¹⁶ This preference is based on a statement by Cardinal Suenens¹⁷ that, "the charismatic renewal is a current of grace, a move of the Holy Spirit not a 'movement'". The charismatic renewal was indeed a move within and not separate from the Methodist Revival Fellowship of New Zealand. The preamble to its Constitution says that, "The Methodist Revival Fellowship exists to bring together those of the people called Methodists who are really concerned that the Methodist Church should, under the hand of God, fulfil its historic mission, and who are longing for an outpouring of the Holy Spirit upon the Churches." As has already been noted above, Owen Woodfield, the inaugural chairman of the Fellowship was one of the first Methodist ministers to experience the charismatic expression of that outpouring termed 'the baptism of the Holy Spirit'. Initially however, there was no overt interest in or influence of the Charismatic Renewal in the life of the Fellowship.

In July 1972 a group from the Full Gospel Business Men's Fellowship International were speakers at an Auckland sub-branch meeting. They were followed two years later by the Rev. Ronald Faulkes from Australia who spoke on the baptism of the Holy Spirit, and in July 1976 the Rev. Dave Jacobson from Valley Road Baptist Church who, following a visit to the United States, shared his observations on the charismatic

¹⁴ Peterson, F, Interview, Whangaparaoa, November 1990.

¹⁵ Stubbs, D., Interview, Auckland, November 1990

¹⁶ Neil, A.G. "Institutional Churches and the Charismatic Renewal: A study of the Charismatic Renewal in the Anglican Church and the Roman Catholic Church in New Zealand", S.Th. Thesis, St. John's College, Auckland, 1974. p. 1.

¹⁷ Suenens, L.J. Quoted in J. Manney, "International Conference: Into the Blood and Life of the Church", in *New Covenant*, July 1973, p. 3.

movement in that country. In June of the same year the chairman of the national executive, Arnold Hight, wrote in a newsletter,¹⁸ "God is bringing us back to the importance of the power of the Holy Spirit and of the manifested gifts which were the hallmark of the Spirit's presence in the early Church". When the executive moved to Northland early in 1980, the new chairman, Darrell Curtis, brought considerable enthusiasm to the activities of the Fellowship. His second newsletter, in May 1980, contains the account of a physical healing experienced by the new secretary, Derek Hames. During his three years as chairman, Darrell promoted new ventures for the Methodist Revival Fellowship in lay discipleship training courses and family camps. The latter were the forerunner of Aldersgate Fellowship initiatives to provide fellowship, inspiration and teaching in regions, particularly where members are scattered. A Taranaki district gathering in August 1983 at Mangorei Trust Camp on the slopes of Mt. Taranaki, organised by Darrell and with Duncan Graham as speaker, laid the foundations for regular activities in Taranaki which began two years later. Others also showed enthusiasm. During 1982 computer programmer Bryan White, the national secretary, commenced Auckland meetings, gathering in private homes on the second Sunday of the month following a shared lunch. The home of Mona Harris, a stalwart member for a number of years, became a regular venue for a time. Bryan's wife Anne set up a tape library for members.

Of particular significance amongst the activities Darrell Curtis instigated were the pre-Conference conventions which began at Opawa preceding the Christchurch Conference in 1981. An important lead up to this was the first Methodist Revival Fellowship Convention at the Christian Youth Camp at Ngaruawahia over Waitangi weekend that year. The speakers were Rev. Dan Armstrong who had been a full time evangelist and missionary of the New South Wales Synod of the Uniting Church of Australia for eight years, and Owen Woodfield. Sixty who lived in and other local day visitors thoroughly enjoyed the prayer, the teaching, and the praise and worship which included stirring singing of Wesley's hymns. The success of the weekend encouraged the organisation of the convention at Opawa. That year there was also a successful day seminar at St. John's College where the teaching was given by Dr Jim Stuart on the theme "Renewal from a Wesleyan Perspective". It proved the value of such one day events where there is a large enough population within easy travelling distance.

The conventions gave scope to develop a teaching series. Although the profile of the Methodist Revival Fellowship in New Zealand was raised by being associated with the Conference, the question of the Fellowship's relationship to the Connexion was a matter of concern, as it had been in earlier years.

¹⁸ **Methodist Revival Fellowship (New Zealand Branch), Newsletter, June 1976, p.l.**

II

THE RELATIONSHIP WITH THE CONNEXION

It was never the intention of the Methodist Revival Fellowship to be a branch of the British Revival Fellowship for twenty four years. Virtually from the outset the Fellowship sought identification with New Zealand. The 1963 Conference noted the Fellowship's seeking of permission to use the title 'The New Zealand Methodist Revival Fellowship'. A resolution was passed asking the Fellowship to refer its constitution to the 1964 Conference.¹⁹ Correspondence was received from the United Kingdom on the advisability of being officially recognised by the New Zealand Conference. At the executive meeting in April 1964 Owen Woodfield was asked to draw up a suggested constitution to be circulated to members for consideration.²⁰ The 1964 Conference did not make a decision. The constitution was referred to the Faith and Order Committee in consultation with the Law Revision Committee for consideration and report.²¹ The minutes of the 1965 Conference record under Miscellaneous Business a matter of fact resolution:

RESOLUTIONS

1. That the Methodist Revival Fellowship submit its constitution for approval by next Conference with a view to its being granted permission to use the title "New Zealand Methodist Revival Fellowship".

12. That the constitution of the Methodist Revival Fellowship be referred to the Faith and Order Committee in consultation with the Law Revision Committee for consideration and report.

2. METHODIST REVIVAL FELLOWSHIP (1963 Mins. 1964 Mins., p. 211, Res. 12):

That Conference decline the application of the New Branch of the Methodist Revival Fellowship for permission to use the title "The New Zealand Methodist Revival Fellowship" recognising its right to continue as a Branch of the British Methodist Revival Fellowship. *Refer Notes* ^{19, 21, 22}

That Conference decline the application of the New Zealand branch of the Methodist Revival Fellowship to use the title, 'The New Zealand Methodist Revival Fellowship', while recognising its right to continue as a branch of the British Methodist Revival Fellowship.²²

Woodfield recalls that although he was asked by the President of Conference, the Rev. Arthur Witheford, if he would like to speak on the matter, he saw no point in making an issue of the decision and declined the opportunity.²³ Those involved at the time

¹⁹ **The Methodist Church of New Zealand, *Minutes of Conference*, Christchurch: 1963, p. 244.**

²⁰ **Methodist Revival Fellowship (N.Z. Branch), *National Executive Minutes*, April 1964.**

²¹ **Methodist Church of New Zealand, *Minutes of Conference*: 1964, p. 211.**

²² **Methodist Church of New Zealand, *Minutes of Conference*: 1965, p. 296.**

²³ **Woodfield, O., *Interview*, Christchurch, November 1990.**

give two reasons why the General Purposes Committee was not happy for the Fellowship to become an entity officially recognised by the New Zealand Methodist Church. Owen Woodfield and Fred Baird feel that the very word revival and the suggestion that the Church needed revival was not popular.²⁴ In the May 1966 newsletter the editor, Gordon Wright, said it appeared there was a fear that the Fellowship would become a separatist group and that outsiders would not have a responsible attitude to matters regarding revival, the teaching of scripture, scriptural authority and the doctrine of assurance.²⁵ It seemed though, the feeling was that it was no use arguing about attitudes and the May 1966 meeting of the executive decided to take no further action.²⁶ The Fellowship was after all free to pursue its aims with its members in a low-key way. It was a low-key way.

A number have said that the receipt of the British Methodist Revival Fellowship publication *Sound of Revival*, with the accompanying newsletter, was their only contact with and knowledge of the Methodist Revival Fellowship. It was the Fellowship's desire that groups would be established in various areas around the country to pursue their aims. Apart from the Auckland sub-branch there was little success in achieving that aim. Through their newsletters the executive continued to put forward their aims and values. The attendance at Annual Meetings when Conference met were small. Many people were probably unaware of them although attempts were made to commend them to local people where the Conference was being held. Publicity to members may not have been effective and there may have been disinterest or even opposition. But it gave a chance for those members present to be together and encourage one another as part of a focal event of the Methodism which they desired to see renewed and restored.

Duncan Graham looks back on the long period during which the Fellowship was a branch of the British Methodist Revival Fellowship and expresses the opinion that the Fellowship "followed its history rather than its context".²⁷ It is a matter of conjecture how much this would still have been the case had the Fellowship become a recognised body in connexion with the New Zealand Conference back in 1965. Certainly its history was important. Its parent body held up the values it felt were at the heart of Methodism. So too was its context and as the years went on the Fellowship became concerned to relate to that context.

The concept of lay discipleship training promoted by Darrell Curtis was certainly both in keeping with the early strategies of Methodism and appropriate in a Fellowship where seventy-five to eighty per cent of its membership were lay people. Family camps have proved to be appropriate to the New Zealand context and would seem to

²⁴ Baird, F. & Woodfield, O., Interview, Christchurch, November 1990.

²⁵ Methodist Revival Fellowship (N.Z. Branch), *Newsletter*, May 1966. p. 1

²⁶ Methodist Revival Fellowship (N.Z. Branch), *National Executive Minutes*, May 1966.

²⁷ Graham, Duncan, Interview, Christchurch, November 1990.

have more potential at the regional level. They have proved a means of drawing others in. Activities were a means of both raising the profile of the Fellowship and improving its credibility. Credibility was not just a question of official recognition, although that was important. The Fellowship did tend to be seen as a fringe group, a perception of members and non-members alike. Even with official recognition, credibility needed to be earned. As the Fellowship looked for that official recognition it was important that it did not appear to be merely an inward looking group fighting a rearguard action to defend disappearing standards such as the authority of scripture. Members needed to show the effects of revival within their lives by the way they related to and made an effective contribution within the Church at large and the outworking of revival in ministry and community.

The issue of official recognition lay dormant until 1981. In July 1981 Darrell Curtis again raised the possibility of relating to the Conference. He wrote to the Secretary of Conference, the Rev. Alan Woodley, asking if the New Zealand branch of the Methodist Revival Fellowship could present a report to Conference. In his reply of 6 August Woodley referred to the Conference practice of normally receiving only such reports as it had by resolution requested. However, he left the matter open. After discussing the matter with the President, he sought information to enable the General Purposes Committee to discuss the matter further. The information required was: the relationship with the Methodist Revival Fellowship, the number of members, the names of the New Zealand officers, a statement of aims and objects and current emphases. In his letter of 14 August²⁸ supplying the requested information Curtis expressed the feeling of the Fellowship that it was "essential that people of evangelical and charismatic conviction be catered for in our Church". He went on to say that the Fellowship was "not anti anything", but... "for the clear proclamation of the Word of God in the power of the Spirit, and of a Gospel that changes and transforms human life and personality".

In the second half of 1984 the Fellowship began to look towards another application to be treated as a permanent part of the New Zealand Methodist Conference rather than a branch of the British Methodist Revival Fellowship. Linked with this was a consideration of the name used by the Fellowship in New Zealand. During 1985 a new constitution was prepared and submitted to the executive and then the Faith and Order and Law Revision Committees of the Church. At the Conference in New Plymouth in November the newly named Aldersgate Fellowship became an official body recognised by, responsible to and reporting to the Conference of the Methodist Church of New Zealand.²⁹

RESOLUTIONS:

- (a) Conference approves the establishment of the Aldersgate Fellowship,
- (b) Conference approves the Constitution of the Aldersgate Fellowship which appears as Resolution 5(g) of the Law Revision Resolutions.²⁹

²⁸ **Methodist Revival Fellowship, (N.Z. Branch), Correspondence Files, 1962-1985.**

²⁹ **Methodist Church of New Zealand, *Minutes of Conference*, 1985. p. 667.**

III

THE ALDERSGATE FELLOWSHIP

This study is not considering two histories of two different organisations, but one organisation. There may have been some change of direction, new priorities, fresh vision and a branching out into new areas, but very clearly the Aldersgate Fellowship developed from a journey of the New Zealand Methodist Revival Fellowship and may never have existed without it. The Fellowship came to a significant point in its journey when it became an official entity recognised by the Conference of the Methodist Church of New Zealand. As part of coming to that point there was a looking back and a consideration of what it stood for. There was also a looking forward in considering what it wanted to achieve. Success in the future depended on an evaluation of the identity and image of the Fellowship, who it catered for and desired to help, where it was rooted and belonged and its goals and functions. Part of these considerations was an appropriate name.

3.1 The Choice of a Name

The name Methodist Revival Fellowship carried with it twenty four years of association with the British Fellowship. In gaining recognition by the New Zealand Methodist Church the Fellowship desired to have a new name to mark this rite of passage. Following encouragement from the General Secretary, Alan Woodley, to form an indigenous Fellowship, Owen Woodfield was asked by the executive³⁰ to write a newsletter article to put members in the picture regarding the possibility of being linked with the New Zealand Connexion. In doing this³¹ he noted the importance of choosing a name that reflected unity in diversity among evangelicals and charismatics rather than singling out one sector. His suggestion was 'The National Committee for Renewal' in line with the title used by a similar group in Australia. In a December 1984 newsletter³² the chairman, Frank Rigg, also wrote about a new image and the Fellowship's own identity. He indicated the difficulties in Union and Co-operating Parishes arising from a denominational name and any associated denominational stance. The near unanimous choice coming from the 1985 Annual General Meeting was 'The Aldersgate Fellowship'. This still carries a denominational flavour, albeit less strongly, but the focus is on a foundational experience of Methodism in which members along with other Methodists could find their roots.³³

³⁰ Aldersgate Fellowship, Minutes of Executive Meeting, 24 February 1984.

³¹ Methodist Revival Fellowship (N.Z. Branch), *Newsletter*, July 1984.

³² Methodist Revival Fellowship (N.Z. Branch), *Newsletter*, December 1984.

³³ Remaining linked to their Methodist roots was important for the Methodist Revival Fellowship and the Aldersgate Fellowship. The Fellowships as a whole and individual members sought both to call Methodism back to its evangelical heritage, and to claim a place for people within Methodism where they can express their faith in an evangelical or

With this choice the Aldersgate Fellowship set out to prepare a new constitution and consider its future.

3.2 The Task Before It

As members of the Methodist Revival Fellowship came into a charismatic experience there were some who expressed concerns for what began as a substantially evangelical membership, as to the way in which this new experience was manifested, but there was no serious division. The Aldersgate Fellowship had the task and opportunity to encourage both evangelicals and charismatics to continue to work together. It has succeeded in doing this. In his article on the name change and the new relationship with the Connexion, Frank Rigg identified, as part of the long term task, encouragement and help for those at the local level of an evangelical and/or charismatic persuasion, who may otherwise have felt 'out on a limb'. The same unity in diversity did not exist in Britain or Australia in Methodist or Uniting Churches.³⁴ In New Zealand the Presbyterian Church had both the Westminster Fellowship catering for evangelicals, and the Presbyterian Renewal Ministries catering for charismatics. The latter was also primarily a lay movement while the Aldersgate Fellowship in keeping with Methodist ethos catered for the needs of both ordained ministers and a significant majority of lay people. The Aldersgate Fellowship also sought to hold together evangelism and social action. As the cover article in the March 1986 newsletter pointed out, this does not simply involve putting two halves together to obtain a 'both-and' pasted together compromise gospel, but seeks to develop and promote a faith rooted in the message of Christ.³⁵

An important part of recognition was responsibility to the wider Methodist Church in New Zealand. One of the objects of the constitution is to "encourage and support any local. District or Connexional action to deepen personal faith, and to reach out into the community and nation with the good news of Jesus Christ." A publicity brochure for the Aldersgate Fellowship notes how the seal of the Methodist Church symbolises the discipline under which members serve.³⁶ Wesley's scallop shell symbol is taken to convey "we value our heritage in Methodism." The Aldersgate Fellowship has seen

charismatic way without leaving the denomination. The Aldersgate Fellowship also called attention to the place for social action in Methodism's heritage.

³⁴ Woodfield, O., Letter, March, 1990.

³⁵ Aldersgate Fellowship, *Aldersgate Fellowship News*, Auckland: "The Aldersgate Fellowship", March 1986, p. 1.

³⁶ Aldersgate Fellowship, Promotional leaflet.

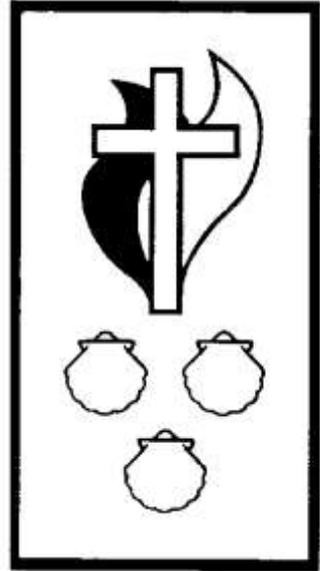
Other sections of the seal are:

- **"A Bible - under the authority and guidance of God's Word in family, church and nation.**
- **Tongues of fire - seeking to be filled with the Holy Spirit.**
- **The Southern Cross - we seek, under the Southern Cross, a gospel for our nation and world."**

itself as being true to that heritage. It states in the brochure that it "affirms the faith and doctrine which Methodism has held from the beginning, and in particular that - ALL NEED TO BE SAVED, ALL CAN BE SAVED, ALL MAY KNOW THEMSELVES TO BE SAVED, ALL MAY BE SAVED TO THE UTTERMOST ...".

3.3 National Aims

In its objectives the Aldersgate Fellowship sought to be true to the objectives of the Methodist Revival Fellowship of New Zealand. Key points in its objectives were: bringing people together for fellowship, study and prayer, learning from the Church's heritage, commitment to personal and corporate prayer, scripturally based living, and support for the Church's evangelical and charismatic theological perspective within the life and discipline of Conference and ecumenical co-operation. The Fellowship had various emphases, strategies and vehicles for pursuing these objectives.



One emphasis was to be a voice offering an evangelical perspective on issues raised at Parish Council, Synod, Connexional committees, and Conference. Examples included releasing its own statement to the Church on Homosexual Law Reform in 1985, following a press statement by the President of Conference, the Rev. Frank Hanson. Two members recommended by the Fellowship served on the President's Commission on Baptism.³⁷ The Rev. Donald Biggs, a member of the President's Commission to investigate the question of receiving a homosexual minister into full connexion, has produced a study booklet on the issues involved.³⁸ The Fellowship distributed this booklet. This booklet is an example of another and very important focus of the Aldersgate Fellowship, that of offering resources to individuals and to the Church.

The Fellowship had a study resource co-ordinator who collated and distributed material available on request. This material was prepared locally and/or by national groups reflecting an evangelical emphasis. The Fellowship offered people to help in areas of evangelism and pastoral care. A project undertaken in partnership with the Church's Making Disciples Task Group was to produce co-ordinated training programmes. In addition to members offering pastoral care to people within their own

³⁷ Report of Commission on Baptism, p. 7, to 1990 Methodist Conference.

³⁸ Biggs, D.F. *Practising Homosexuals in Ministry in the Methodist Church of New Zealand*, Auckland: The Aldersgate Fellowship, 1990.

parishes, members of the executive and senior ordained and lay members offered a pastoral resource to ministers and Parishes working through difficult issues or dynamics. The Fellowship was a pastoral network supporting both lay and clergy members, who felt isolated in their own congregations, through regular forums and individual sharing.

The Annual Convention held prior to Conference provided opportunity to share resources in both a formal and informal manner, such as teaching by prominent evangelicals and seminar and training sessions. The quarterly newsletter was a means of promoting the aims of the Fellowship, disseminating information and offering resources. The newsletter shared information, ideas and resources such as an outline of a skills school run by Opawa Parish. It also contained youth news, testimonies, news on visiting speakers, camps and ecumenical occasions, current issues, and book and video reviews.³⁹

3.4 Regional Developments

The activities of the Aldersgate Fellowship were by no means confined to a national level, with executive, newsletter and annual meeting. The activity level and spread were no longer confined to a small executive in one city, sending out an imported magazine and a newsletter, with meetings at one other city. This is not a criticism of the Methodist Revival Fellowship which in earlier days laid the foundations for later developments. Rather it notes the fresh enthusiasm that came during the period which led up to official recognition, and continued with that recognition. In addition to a national executive, district conveners, or perhaps more appropriately 'contact people' were appointed in Northland, Auckland, Manukau, Waikato, Bay of Plenty, Hawkes Bay, Manawatu, Taranaki, Wairarapa, Wellington, Blenheim, Nelson, North Canterbury, and Otago-Southland.

The level and nature of activities in different districts varied in keeping with a number of factors. Both lay people and ministers have undertaken co-ordination, communication and organisational roles in addition to other tasks. Not surprisingly, time available and energy levels varied as have the skills people have to offer. In seeking to promote activities to, and communicate generally with different Churches, conveners experienced reactions from ministers, varying along the spectrum from enthusiasm to co-operation, to indifference, to non co-operation and hostility. Support of ministers certainly helped Aldersgate activities to flourish. Where support was lacking or members were small in number in a congregation, and often separated by large distances, activities were difficult to organise. Conveners had to work hard to keep in touch with people in their areas, as for example in the Manawatu, the

³⁹ **Examples include Christian Advance Summer Schools, prayer power, "What is a Methodist", poor nations making the rich countries richer, house churches, discipleship, the Treaty of Waitangi, churches and education, Christians in communist countries and God language.**

Wairarapa and in Otago-Southland. Some managed to establish a network of contact people in the different Churches. In Taranaki the organising committee passed on the names of charismatic and evangelical people who felt lonely and unfulfilled, possibly even misunderstood and frustrated, so that the contact people could encourage them.⁴⁰

Times, frequency and the nature of events vary. Often meetings were monthly or bi-monthly. Sunday afternoons seemed to be popular, although Christchurch found lunch hours a suitable time. In Auckland for a time meetings were held monthly on Sunday evenings in different Churches to encourage local members. Meetings used videos, speakers from local areas and visiting speakers. Four to six public meetings a year were held in Taranaki. Sometimes these took the form of a mini seminar with the leaders meeting during the month preceding for a pot luck meal and planning session.⁴¹ In Manawatu Ian Heads noted the importance of encouraging the small numbers in a congregation who may have an important influence in the life and witness of the Church through the key leadership positions they hold.⁴² A common denominator in many districts was the intention to offer resources to encourage and equip people in their life and witness in the local Church. Provision of resources was probably the most important of a number of goals of regional activities. Opportunities to experience alternative styles of worship and enjoy fellowship were also important.

Both fellowship and teaching were offered by camps, or as many have been termed, renewal weekends. Camps have been held in Northland, South Auckland, Waikato, Rotorua and Taranaki. People in the South Island were impressed by what they heard, but found long distances and a lack of resource people obstacles to mounting their own camps. Themes for weekends included: the local Church and its nature, structure and leadership, being a witness, forgiveness, worship and empowering the local Church. Taranaki organised a marriage enrichment weekend.

3.5 Partnership

Just as the Aldersgate Fellowship sought to relate to and be involved in different districts, it sought to relate to and work in partnership with other sectors of the Methodist Church, equivalent bodies in other Churches and ecumenical bodies. Within the Methodist Church the Fellowship worked in partnership with the Making Disciples Task Group, the Christian Education Division and the Council for Mission and Ecumenical Co-operation.

A major thrust with the Making Disciples Task Group was in the 'Lay Witness Weekends'. These events, which had a great impact in a number of Churches, were jointly promoted and combined resources were employed for them. The lay people visiting another Church were ordinary people who had encountered Christ as a living

⁴⁰ Hight, N. "Go Tell it on the Mountain", in *Aldersgate Fellowship News*, April 1987.

⁴¹ *Ibid.*

⁴² Heads, I. Letter, September 9, 1990.

reality. They were trained as a team to share their faith stories and facilitate others through sharing in coffee mornings/afternoons, small groups and services and visiting shut ins. Much prayer and preparation was involved over a number of months by both the visiting team and the Church to be visited. Members of the Aldersgate Fellowship and the Task Group trained resource people who then went to a Church to assist leaders make decisions about evangelism and outreach programmes best suited to their own situation. Once these decisions were made the Church could be given help with the planning and training they required.

In 1989 the Aldersgate Fellowship combined with the Christian Education Division of the Church to sponsor and plan the itinerary for the visit of John Mallison, a ministry trainer and consultant in Church growth and renewal in the Uniting Church of Australia. Mallison visited the Theological College and conducted seminars in various regions, mainly on small group leadership and 'Lifestyle Evangelism'. A special time was at Rotorua, sharing with ministers and their spouses in reflection and healing.

Mona Harris, a member of the Aldersgate Fellowship, helped the Council for Mission and Ecumenical Co-operation to add to their prayer list by collating a prayer supplement of Methodists engaged in full time Christian work. The aim of this combined effort was to give the Church a fuller picture of the Christian work done by its members, both ministers and lay people.

Ecumenically, the Aldersgate Fellowship since its inception maintained links with the Evangelical Fellowship of New Zealand. Christian Advance Ministries recognised its work with a donation of a thousand dollars in 1989. Later the Fellowship was able to reciprocate that commitment with financial assistance to Christian Advance Ministries.⁴³ At a Christian Summer School in 1974 only seventeen Methodists attended.⁴⁴ Ecumenical co-operation was, however, becoming an increasing reality for Methodists. Many were in Co-operating or Union Parishes. It was difficult to meet regularly with the equivalents of Aldersgate Fellowship, and in the case of the Presbyterian Church there were really two equivalents, with the Westminster Fellowship catering for evangelicals and Presbyterian Renewal Ministries⁴⁵ catering for charismatics. At a Parish level though, members of Co-operating and Union Parishes had opportunities to draw on the resources of various renewal groups.

3.6 A Full Gospel

One who played a major part in seeing that the Aldersgate Fellowship made the move from being inward looking to bringing about an outworking of revival in the

⁴³ **Hornblow, E. Interview, Auckland, December 1990**

⁴⁴ **Neil, A. *The Origins, Development and Present Extent of the Charismatic Renewal in New Zealand*, Paper submitted to the Anglican Provincial Commission on the Charismatic Renewal, p. 72.**

⁴⁵ **Formerly the Paraclete Trust.**

community was the initial President, Edgar Hornblow.⁴⁶ Hornblow acknowledged two significant theological and practical insights that shaped his approach. The first came out of the convictions contained in Jim Wallis' book *Call to Conversion*.⁴⁷ Wallis makes the claim that "Neither evangelicals nor liberals have adequately grasped the meaning of conversion for these times", the former being "strong on evangelism and weak on social action while for the liberals the reverse is true". In noting Wallis' point that it is not desirable to water down the two halves of evangelism and social action to get a 'both and' compromise solution, Hornblow said the two extremes are both needed in all the fullness of their power. He felt that social action needs to come out of a deep awareness of evangelizing the whole person, not only personally but socially.

The second insight was that of Dr Robert Tuttle Jr., the author of *Wind and Flame: a Study of the Holy Spirit*, who was the speaker at the 1987 Richmond Convention and at other venues. Dr Tuttle pointed out that Methodists do not need to imitate or copy the Pentecostals, because they have an indigenous theology which speaks out of a Biblical base, and has quite a different emphasis to the Pentecostals.⁴⁸ Methodists do not put an emphasis on the importance of speaking in tongues as proof of 'Baptism in the Holy Spirit', valuing rather entire sanctification, or as John Wesley called it, 'Christian Perfection'. Instead of seeing spiritual gifts as evidence of spirituality, it is more important to look for

evidence in a person's behaviour (in scriptural terms, fruits of the Spirit) or walking in the Spirit. The sub-committee of the Faith and Order Committee on Charismatic Renewal reported to Conference in 1984 that among at least four different groups in Pentecostal Churches and the charismatic movement in New Zealand there were within the Methodist Church those who are:⁴⁹

Restless Pentecostals, uneasy with the Church, and accepting the Biblical and Theological stance of classical Pentecostal denominations; and Charismatics accepting the polity and doctrine of the Methodist Church, and seeking the continual renewal of the Church.

Edgar Hornblow and others were deeply aware of this second group, those who showed that they did not want to leave their theological roots.

⁴⁶ A co-presidency with Bruce McNair from Annual Meeting November 1989.

⁴⁷ Wallis, J. *Call to Conversion*, p. xviii.

⁴⁸ The Pentecostals tend to focus on gifts. This is to be contrasted with the particular focus of charismatic spirituality of "the fulness of life in the Holy Spirit, the exercise of the gifts of the Spirit directed to the proclamation of Jesus as Lord, to the glory of God the Father". See Neil, A. *Institutional Churches and the Charismatic Renewal*, S.Th. Thesis, St. John's College Auckland, 1974, pp 2-3.

⁴⁹ Methodist Church of New Zealand, *Minutes of Conference*, 1984, p. 71.

The Sub-Committee has met three times during the year, and the Faith and Order Committee responds positively to reports from those meetings. We wish to draw the attention of the whole Church to the Report on "Charismatic Renewal" in the 1975 Minutes of Conference (pp 63-4), and ask that this be re-affirmed. At the same time, we acknowledge a diversity in the Charismatic movement. There are at present in New Zealand at least 4 different groups in the Pentecostal Churches and the Charismatic movement:

Classical Pentecostal denominations;
New Independent Pentecostal Churches;

Within the Methodist Church, those who are:

Restless pentecostals, uneasy with the Church, and accepting the Biblical and Theological stance of Classical Pentecostal denominations;
And Charismatics accepting the polity and doctrine of the Methodist Church, and seeking continual renewal of the Church.

The latter have chosen to remain in the fellowship of the Methodist Church and to be active members in it. We need to make opportunity to grow in our understanding and acceptance of each other.

A deep spirituality is a necessity for all, and the Charismatic Movement challenges at that point. At the same time, all need the challenge from those who emphasise social action to a broad involvement within the community. Many charismatic persons experience their relationship with God as strengthening and purifying their relationship with others, and can make it possible to accept others whose positions are different.

A third commandment of Jesus is that we love one another. The call is to tolerance and understanding across the range of experiences in the church. Yet very often our experiences of other groups close us off to hearing what they say. And the language and imagery and concepts are different, and often impede real communication. We need to break through that, so we can recognise the spiritual expression of those who emphasise social action, and the social involvement of those who centre on worship and spirituality.

We are challenged;

1. To deepen our spiritual life and expression ("Love God"),
2. To expand our involvement with persons and our action in society ("Love your neighbour"),
3. To open ourselves to dialogue with those we see as different ("Love one another").⁴⁹

This awareness and the insights above, according to Hornblow,⁵⁰ "were the motivation behind the development in 1985 of discovering a way of bringing into the Methodist Church a recognition of a sector of the Church that had virtually been ignored". Through their recognition the Aldersgate Fellowship achieved a legal right to a place within New Zealand Methodism for evangelicals and charismatics. As a result of this there was the ability to provide a pastoral caring network to facilitate keeping and utilising such people within the Church, to discipline those who wanted to be 'mavericks' lacking wisdom and sensitivity, and a holding together of both evangelical and charismatic streams. There was also a change of mood in the Fellowship.

⁵⁰ **Hornblow, E. Interview, Auckland, December 1990.**
Wesley Historical Society (NZ) Publication #65 1997

Hornblow feels that one of his biggest contributions was to move evangelicals and charismatics away from a spirit of defensiveness and 'legalistic literalism' to have a sound Biblical base on which they could stand and move forward to offer an alternative evangelical and charismatic model of personal and social conversion in Jim Wallis' terms.

There has been a moving forward.

Evangelicals and charismatics are becoming more conscious that those who take Christ seriously must see that he is recognised as Lord of politics and social and community life as well as of personal lives. There were many examples of members of the Aldersgate Fellowship preaching, writing and acting out this consciousness, and stimulating others to do likewise. Newsletter articles challenged readers to meet the needs of the poor in African countries and be aware of the need for an evangelical approach to social action. A whole newsletter in October 1989⁵¹ took up the theme of being "Neighbours in a Global Village", dealing with praying, giving and going. It outlined the Opawa Church's Mission Convention programme which led to a growth in a missionary budget over twelve years to \$54,000, during which period regular offerings increased every quarter. A July 1987 article⁵² spoke of an organisation which was formed in South Africa called 'Concerned Evangelicals' to work for a broadening of the concept of mission and evangelism so that those thought to be 'born again' and 'reconciled to God' do not become the worst racists. Other articles have dealt with bicultural questions, the Treaty of Waitangi and our response to unresolved issues in the Treaty.

The 'proclamation of the Gospel' widened its scope also. Aldersgate Fellowship leaders Edgar Hornblow and Russell James were ministers at Churches in Papakura and Opawa. While they were ministers there both of these Churches opened Christian medical centres seeking to offer reasonably priced medical care. Counsellors are attached to these centres to ensure there is care for the whole person. Other activities included involvement in work skills programmes, working with drug addicts, budgeting, provision of food and financial assistance and care giving. Different Churches have grappled with such issues as the return of land under the 'year of jubilee' and its implications for land ownership cases in New Zealand. Others have worked to reform financial structures by means of co-operative mortgage schemes and ventures like the 'Kingdom Bank' set up by the Spreydon Baptist Church. Such ventures have come about by encouraging people to have a vision and then go and do it. This has required a new dimension of trust and new concepts of mission and the Gospel. The Aldersgate Fellowship sought to play its part by stimulating people to be outward looking and to proclaim a full Gospel.

⁵¹ Aldersgate Fellowship, *Aldersgate Fellowship News*, October 1989.

⁵² Aldersgate Fellowship, *Aldersgate Fellowship News*, July 1987.

CONCLUSION:

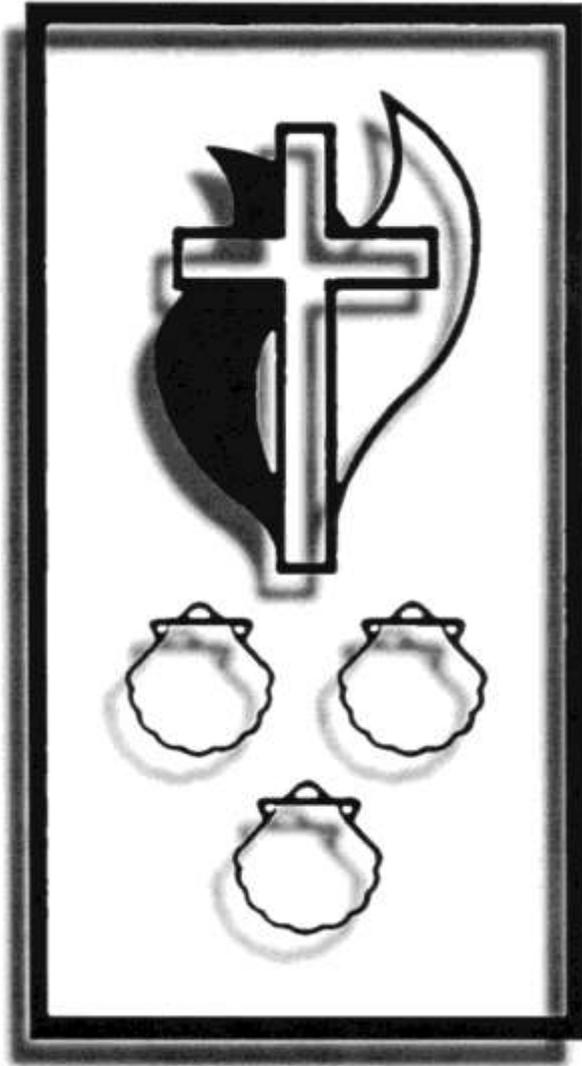
To evaluate the history of the Methodist Revival Fellowship in purely objective terms may not do it justice or present a very full picture. A membership of around two hundred is a very small percentage of the total Methodist membership. Nor did these people have a high profile in the life of the Church. For most being a member of the New Zealand branch of the Methodist Revival Fellowship simply meant receiving a British quarterly magazine with an accompanying New Zealand newsletter. Eighteen to twenty people met in Auckland every few months. The ideals were high as they focussed on living by the scriptures and aimed for scriptural holiness. Prayer was very important. The effect of the prayers of the executive and those they exhorted to pray is difficult to measure. It would require extensive tracing of the lives of individuals who received the newsletter to assess its effects. The Fellowship kept up its efforts and must be considered foundational to the developments of the 1980s.

The focus was on prayer and renewal in individual lives. This approach has been criticised since the times of the pietists, and efforts directed at structural evil and social need tend to have a higher profile. It was much later before most evangelicals and charismatics who made up the membership of the Methodist Revival Fellowship and its successor the Aldersgate Fellowship, realised the importance of corporate and social conversion It is always easier to be wise in hindsight, but it is important that people in the 1980s did look back and learn from earlier years, as they realised it is not a case of social action versus evangelism. It is not a case, as Edgar Hornblow realised through the insights of people like Jim Wallis, of the watering down of either to get a compromise combination. Leaders in the Aldersgate Fellowship aimed to see that social renewal flowed from spiritual renewal. In their focus on spiritual renewal, their predecessors in the Methodist Revival Fellowship laid the foundations for this.

The promotion of both personal and social conversion was part of raising the Fellowship's profile and credibility. Being seen to be connexionally interested and involved was also an important part in improving credibility. Being recognised as an official body within the Conference gave advantages such as a legal place to belong and the freedom to establish networks for care and support. It seems even more important that the Aldersgate Fellowship took the opportunity to earn a place that does not come only from legal right. Working in partnership with the rest of the Church has been very important. Being seen to be connexionally concerned adds strength to a group like the Aldersgate Fellowship which is seen as representing a particular theological stream. The Aldersgate Fellowship was seen as a Methodist group rather than infiltrators seeking to exert influence in the Church. However, this does not mean that it should not be checking out its insights against those of similar groups in other Churches. Ecumenical co-operation and support are likely to be of ongoing importance if Churches are going to make an impact in communities that are hurting.

Some within the Methodist Revival Fellowship and Aldersgate Fellowship would say that they always aimed to work themselves out of a job by calling the Methodist

Church back to its roots. But it is unlikely that their perception of what those roots are would be in total agreement with the perception of others. It seems more likely that the Aldersgate Fellowship will have a role for some time to come, supporting those who are seeking to express their faith in an evangelical and charismatic way within Methodism. It will be vital that in doing so it proclaims as full a Gospel as possible and works with the connexion to proclaim it to all.



ALDERSGATE/AFFIRM IN THE 1990s

By George Bryant

Rev. George W. Bryant, JP, M.A.(Hons), Dip. Theol., Dip. Ed., Dip. Tchg., AFNZIM, ATCL, has had a career in teaching, culminating in an appointment as Principal of a Secondary School in Whangarei. He received his theological education in the Home Setting programme of the Methodist Church. He is now Chaplain at Wesley College.



The Aldersgate Fellowship entered the final decade of the century in good heart with some 400 subscribing members and over 50 ministers. For the first part of the decade up to 200 attended the annual renewal camp at Queen's Birthday weekend. The movement was very ably led by the Rev. Edgar Hornblow, Bruce McNair, Rev. Roger Gibson and, since 1995, Bryan White. The secretary for the first five years of the decade was the Rev. Frank Rigg who then handed over to the Rev. Don Biggs.

I will discuss the movement's development under four headings: (i) Organisation (ii) Theology (iii)

Issues (iv) Outreach

Organisation:

Organisationally the Aldersgate Fellowship never achieved the efficiency nationwide which its executive had hoped for and which its supporters would have liked, mainly because of lethargy, the need for extra time commitment from already overloaded volunteers and the loss of key supporters to other churches and organisations due to Methodism's stance on issues such as 'homosexuality' and 'biculturalism'.

Traditional Methodists proved to be somewhat lethargic about the renewal of the national church, even though many identified with the theology of orthodox evangelical belief of the Aldersgate Fellowship. While many were deeply critical of the liberal leadership of the Church and would not 'own' decisions of Conference their loyalty was to an imagined, hypothetical Wesleyan Methodism which was an unfulfilled dream.

A few strongly evangelical congregations concentrated their energies in the local situation, having little involvement as catalysts within the Connexion. They were only nominally involved in the Fellowship nationally, tending to see it as a lobby group rather than a network to resource and renew the church.

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Overloaded volunteers were already key resource people in their local congregations because of their commitment to evangelism and nurturing disciples. Available time was limited.

Key supporters saw no future in a stagnant Methodism so there was a haemorrhage of evangelical Methodists to Pentecostal denominations:

Finance was never a major problem. Some of the funds held back from the Connexional Budget as a local protest of disapproval of Conference decisions were redirected to resource the Fellowship. Consideration was given to the appointment of a full or part-time travelling co-ordinator but this never eventuated.

Regional seminars, once held in Hamilton, Auckland, Northland, Taranaki and Hawkes' Bay are now mainly anchored at Taupo Christian Camp (for the Queen's Birthday Renewal Camp) and Convention, prior to the annual Methodist Conference.

In 1992, in the light of issues pervading the Church and the traumatic 1991 Conference and the homosexual debate, the Fellowship endeavoured to keep a wide group of congregations and members within New Zealand Methodism. There were talks of a 'split'. The Fellowship received an "avalanche of correspondence, phone calls and visits from evangelical and charismatic people seeking a way forward". (Conference Report of the Aldersgate Fellowship, 1992.) At the end of 1993 it realised that it could be most effective working with groups and individuals within congregations.

It must not be thought, however, that the loss of numbers from the Church as a whole reduced the effectiveness of the evangelical wing. Far from it. The quality of the Executive remained strong and it branched out in other directions.

One of these was the presentation of submissions. There were a number on the human sexuality issue, a six-page submission to the 1991 Theological Commission, position papers on the state of the Methodist Church, a paper on the importance and centrality of Christ, one on the uniqueness of Christ, and input into the restructuring of the Church, ethical standards in ministry and Te Tino Rangitiratanga.

The Aldersgate newsletter became the focus of many original evangelical articles particularly in 1991-2 under the editorship of the Rev Murray Peat. In those days the quarterly magazine often consisted of over 30 pages. Today it is a six-page A4 publication, mailed to all members, to other evangelical movements and throughout the Connexion.

In the early 90s the state of the Methodist Youth Movement caused the Fellowship some concern. It appeared that all youth, whatever their theological persuasion, were being forced into a particularly liberal way of doing things. It appeared that unity at all costs was what was wanted from the organisers. The Aldersgate Fellowship wanted an inclusive approach and supported moves towards power-sharing and networking of youth groups rather than centralised control. It therefore supported an alternative evangelical youth event for the summer of 1991. Richard Small, youth worker at

Pakuranga, was co-opted on to the executive. Since there was no camp in the North Island it was recommended that evangelical youth attend Operation Jerusalem run by the Open Air Campaigners, Scripture Union/ISCF camps or Summer Harvest. Edgar Hornblow remarked that "unless there is the acknowledgement of a strong Biblical base the youth movement cannot stand".(Executive Minutes, September, 1991.)

The Aldersgate Fellowship and its successor, Methodist Affirm, have gradually increased contact and strengthened ties with other evangelical groups, both Church and para-Church. In the early part of the decade they were involved in planning and publicising the Rise Up New Zealand campaign. They have been present at the Vision New Zealand Conferences, attended meetings of the Evangelical Fellowship of New Zealand, were represented on the Billy Graham Crusade committee, were connected with the Evangelism Explosion Conference, have been on the advisory Board and steering committee for the Marches for Jesus and are involved in the Order of St Luke and in the Victorious Ministries Through Christ, a ministry counselling group. In 1996 an Executive member attended the South Pacific Prayer Assembly of the Evangelical Fellowship of the Pacific.

The highlight in evangelical ecumenical endeavour came in 1994 with the name change to AFFIRM (Action, Faith, Fellowship, Intercession, Renewal, Mission). This was a result of what had been happening in Anglicanism and Presbyterianism. In 1993 the Anglican evangelical agencies co-ordinated their activities. Later that year the Presbyterians did likewise. In Early 1994 the Methodist Aldersgate Fellowship was invited to become part of the larger movement of evangelicalism. It did - and the name change was agreed to by the Methodist Conference in 1995 without dissent.

Since then it has gained new strength, inspiration and a wider outlook. Speakers at Methodist Affirm meetings have been drawn from an array of evangelicals in other churches - Anglican, Presbyterian, Brethren, Baptist, and World Methodism. Methodist Affirm members participate in Joint Affirm meetings. Two Joint Affirm theological consultations have been held, with over 100 present from the three denominations. A joint Affirm publications committee under the convenorship of Rev. George Bryant is about to publish a series of booklets on aspects of the Christian faith. Meetings have also been held with the Catholic Renewal Ministries. A Joint Affirm leadership day was held on "What are the thermals for 1996?" And a forum of Methodists and Presbyterians explored the world-wide mission of the church.

During the 1990s efforts have also been made to link up with the evangelical ethnic groups within Methodism - the Samoans, Fijians, Tongans. The Rev. Dr Alifaleti Mone spoke at the 1991 weekend camp. Discussions are currently ongoing concerning possible mutual activities.

As indicated above the Aldersgate Fellowship/Affirm has often wanted to promote itself more fully. In 1993 the Opawa Church donated \$3,000 for such a purpose. It was decided to establish a data base of congregational representatives. In 1994 5,000

copies of an Affirm brochure were printed. Affirm speakers have been used consistently throughout the wider church.

In 1995 another promotional drive was mooted but it was felt that goals and strategies needed to be clarified before launching one. According to some the grassroots members were unaware of strategies already in place. In the meantime the newsletter remains the main promotional weapon.

Theology:

Through the 1990s Aldersgate/Affirm have spent much energy positioning their movement in the light of issues raised within the church at large. The 1991 Conference in Wanganui was a watershed in this respect. The debate on human sexuality and homosexuality in particular brought evangelicals together in a previously unseen unity of purpose.

The Aldersgate report to Conference titled 'Rediscovering Our Foundations', was probably its most extensive and profound. Among other things it was highly critical. The homosexual debate, it alleged, "has highlighted the tendency of New Zealand Methodism to have a mind-set of crusading on issues". It noted that the Church had become victim to numerous bandwagons in recent times which had distracted it from impacting the community with the basics of the good news.

It pointed out that John Wesley's commitment to the catholic spirit was not a tolerance of all things, but a mutual commitment to the basic foundations of Christian discipleship. "He cautioned those who would equate a catholic spirit with open-ended pluralism".(Conference Report of the Aldersgate Fellowship 1991.)

"We are hearing a great cry from the rank and file of the Methodist Church, desperately longing for a resurgence of the mainstream evangelical gospel to change people and society. Not a return to 18th century Wesleyanism, but to similar priorities for the renewal of individuals and society today, according to basic scriptural principles. The starting point is God's agenda, not human need." (Conference Report of the Aldersgate Fellowship 1991.)

So the Fellowship challenged Conference to return to Methodist roots and spend less energy on 'marginal issues'. The challenge went to the very heart of the faith - the divinity of Christ and the authority of scripture, as well as Christian morality. "A growing group of people feel alienated from their Methodist evangelical heritage".(Conference Report of the Aldersgate Fellowship 1992.)

The matter arose again at the 1992 Conference where the Fellowship sought to affirm the essentials of the faith. What does Methodism basically stand for? They wanted the Conference to make two affirmations:

- (i) That the Lord Jesus Christ is God and Saviour,
- (ii) That the Word of God in the Holy Scriptures is the supreme rule of faith and life; and that the historic faith as expressed in the Apostles' and

Nicene Creeds is still valid. The former was based on the World Council of Churches membership statement and the latter on the Act of Commitment to Church Union, 1987. They were not discussed because Conference ran out of time.

In 1993 the Fellowship reviewed its aims, purpose and direction. An executive retreat reiterated the need to hold Jesus Christ in a central position, to call for holiness, and to pray for those in authority. It reaffirmed that Aldersgate was not interested in setting up a breakaway church, or a political splinter group; and that it was not deliberately divisive or a rallying point for dissident views. It was 'for' rather than 'against'.

At one executive meeting the Rev. Edgar Hornblow crystallised Fellowship thinking with the following statement; "The Aldersgate Fellowship, believing that Jesus Christ must be central as head of the Church, seeks to serve the Methodist Church with

- (i) a heart that cares for the people called Methodist - pastorally, and with
- (ii) a voice that is heard - prophetically:
 - (a) empowering and enabling evangelical individuals to serve and lead in the church,
 - (b) educating, and sharing information to enable genuine evangelical Methodists to emerge,
 - (c) resourcing congregations for serving Christ in the world - worship, discipleship, social justice."(Affirm Executive Meeting, 21 May, 1993.)

At Conference that year the Fellowship decided against continuing to ask Conference to affirm a set of particular beliefs. This could only be counter-productive. Instead it left it over to individuals and groups to pursue the matter themselves.

However, it did affirm three 'key requirements for attention'. First, it saw the Standard Sermons and Notes on the New Testament of John Wesley as the official point of reference for matters of faith and belief, although contemporary expressions of these needed to be found. Second, it emphasised the need for evangelism. And, third, it reaffirmed the absolute necessity in all things to seek to be empowered by God's Holy Spirit.

It re-emphasised aspects of its constitution - the encouragement of renewal and revival, the importance of the Scriptures as the final authority in matters of faith and conduct, the encouragement of evangelism, the furthering of an evangelical and charismatic theological perspective, and ecumenical co-operation.

Over a three-year period much prayer and thinking had taken place. Now that the Fellowship had sorted out its theological stance it could turn its attention to more practical matters.

Issues:

The key issue involving the Fellowship in the early part of the decade was, of course, the homosexual debate. Its stance was clear - it did not want practising homosexuals in

positions of responsibility within the church. As far as the evangelicals were concerned the debate was not about the existence of homosexuals within a congregation but it was about the criteria used for ministerial acceptance; it was about role models and it was about scriptural authority.

They used every means at their disposal - lobbying, articles in their newsletters, statements in the Connexional mailings, parish memorials to Conference, the encouragement of resolutions at Synods, and the appointment of Conference representatives who reflected the majority opinion of their parishes.

The Fellowship sought a legal opinion about landholding and the use of Methodist property. It was appropriate, they felt, that land be held in the name of the Board of Administration and that the appropriate trusts in the Model Deed were continued.

The move by the Conference to have all church land held by the Board of Administration was objected to by many who wished title to be held and controlled locally. Many felt threatened by this centralisation. The far greater issue was that the Model Deed of 1887 was the only place which contained a statutory requirement (Clause 5) "that no person ... be permitted to preach or expound God's Holy Word ... or teach any doctrine or practice contrary to what is contained in certain Notes on the New Testament commonly reputed to be the Notes of John Wesley and in the first four volumes of (his) sermons".

Transfer of church property to the Board of Administration was illegal and court action by the Crown against the church was threatened. An Act was required to legalise this move. This was done in 1993 and this was an opportunity for the Aldersgate Fellowship to secure the original Trust Deed standards. By removing the title holding from the local trustees operating under the Model Deed there would have been no longer any guardians of this historic truth if the title was transferred to the Board of Administration without conditions. Therefore, the Aldersgate Fellowship was able to ensure that these scriptural and doctrinal truths were retained with regard to the use of Methodist buildings under the oversight of the parish council.

The issue of theological education has always been high on the evangelical agenda. The submission to the Theological Commission sought recognition for courses completed at tertiary institutions other than Trinity College which "did not reflect the wealth of theological scholarship and ministry training available in New Zealand". (**Submission to the Theological Commission, 1991.**) It was noted that 77 Methodist students had been trained on a full-time residential basis at the New Zealand Bible College in Henderson between 1986 and 1990.

During the first part of the decade the Fellowship had input into the restructuring of the Church, ethical standards in ministry, and Te Tino Rangitiratanga. While the Affirm executive undertook a bicultural review it would be fair to say that its approach to the bicultural issue is less than a crusading one. In 1995, for example, it sought a revision of the Prince Albert College distribution criteria (much of which had been oriented biculturally) reminding Conference that it was supposedly for Christian training rather than for bicultural matters.

Outreach:

One of the basic tenets of the evangelical movement is evangelism - the interest in a growing church rather than a maintenance one. Topics dealt with at seminars reflect this interest. The 1991 convention at Massey had as its theme "The Gospel in a Pluralistic Society". In 1992 it was "Sharing Our Faith in a Secular Age". The 1993 Conference Report invited all parishes to review and renew their evangelistic outreach.

Dr Eddie Fox, Director of Evangelism of the World Methodist Council, was somewhat of a guru for the Fellowship at their 1993 Renewal Weekend. It was he who introduced the Fellowship to Connecting Congregations. These were emerging European congregations following the decline of communism. The Fellowship agreed to co-ordinate financial support for one in Kosovo, an enclave of Albanians cut off from their nation between Serbia and Montenegro. Latterly Methodist Affirm have developed a strong relationship with this and other nearby congregations which a young lecturer, Mehmet, is pastoring.

Lay Witness weekends continued through the decade, to stimulate faith and evangelism in local congregations. The strong interest in overseas missions continued. Profiles of Methodist personnel working in para-church missions overseas frequently appear in the Aldersgate/Affirm newsletters, seeking prayer and support. Affirm delegates attend and support evangelistic endeavours wherever possible. They were present at the 1995 CCANZ ecumenical conference on evangelism and the Methodist Evangelism Consultation for Taiwi later that year. They were involved in the Luis Palau and Billy Graham Crusades. And one of their number spent his study leave in 1996 at the Alan Walker College of Evangelism in Sydney.

Summary:

The Aldersgate Fellowship's profile heightened at the beginning of the 1990s as a result of the human sexuality debate. Membership and support was strong. As the debate receded support consolidated and broadened. The new Affirm movement continues to fly the evangelical/charismatic flag within the church albeit with a different profile. It provides a much-needed avenue for the expression of the faith for evangelical Methodists. It enjoys its contact with other evangelical groups and especially its involvement in the combined Affirm movement.

Will it continue? As long as Methodism exists in New Zealand with its current diversity of theological beliefs and forms of worship there will always be a place within Affirm for those who wish to celebrate the historic evangelical faith. Although some parishes have been attempting to cater for such differences it is difficult to see the church at large coping adequately for beliefs that "stretch from neo-Pentecostalism to New Age nature worship". (Conference Report of the Aldersgate Fellowship, 1991.)

The Affirm movement will continue as long as the church needs reminding of the centrality of Christ and the non-negotiable truths of orthodox evangelical faith.

**FOUR LEADERS in the METHODIST
REVIVAL FELLOWSHIP, ALDERSGATE
FELLOWSHIP and AFFIRM
(Action, Faith, Fellowship, Intercession, Renewal, Mission)**

By George Bryant

REV. OWEN WOODFIELD, B.A.



Owen was the inaugural chairman of the Methodist Revival Fellowship in New Zealand, a post he held for ten years. He has always been viewed as the father figure of Methodist evangelicals.

His interest was first aroused when the Rev Ivor Davies, W.E.C. missionary, gave him first-hand information of the Revival in the Congo in 1951, followed by his reading of the revivals in the Hebrides Islands and Argentina. Later visits from the Brethren evangelists, Arthur Wallis and Campbell McAlpine, to New Zealand further deepened his involvement.

An invitation to meet with the late Ted Colechin, who was then in the in the Christchurch Mission, acquainted him with the established Methodist

Revival Fellowship in England. Shortly after, in 1960, some Methodist laymen established a branch of the Fellowship in Christchurch, Owen becoming chairman.

He still firmly believes that Methodism needs such a group - more than ever! Says Owen, "We need to return to our foundational beliefs and principles, as emphasised in the Constitution of the Affirm movement".

Significant highlights for him in the movement's growth have been the instigation of the pre-Conference conventions and the Queen's Birthday camps, originally under the leadership of Darryl Curtis, Russell James and Edgar Hornblow.

Owen believes the revival movement has had a strong influence on Methodism over the years. The evangelical voice has been well heard in many parishes.

He was particularly disturbed by the homosexual debate which, he believes, caused a huge rift in the church, many voting with their feet. "If we had not departed from Methodist standards from the outset," he claims, "we would not have allowed those who were active homosexuals/lesbians to hold office within the church. This does not mean any lack of love for them in their situation - it is their choice, not ours!"

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The bicultural journey has also disturbed him with "too strong an emphasis on concensus". Too little value has been given, he says, to the opinions and decisions of Samoans, Tongans and other sections of the church in the tauwiwi.

Owen believes we should still be following Wesley's example, his teachings and his doctrine - in modern language of course. He regrets the lack of the Wesleyan emphasis on family devotions and on regular fasting and prayer. "There needs to be a return to central Biblical preaching for which our people still hunger".

He recalls several highlights over the years, especially missions. He led one at Greerton with Duncan Graham and saw a number of lives transformed, with some going to overseas missions as a result. A later one at Panmure saw some remarkable results of the work of the Spirit in the early days of the charismatic movement, one of whom is still very active with YWAM in Amsterdam. A further highlight was a Family Camp taken for the late Wesley Chambers when he was in Tauranga.

While Owen was in Mission Bay he enjoyed the wide-ranging ministry with many churches in the Auckland area and saw a real work accomplished in helping to conduct Life in the Spirit seminars.

Owen spent ten years with the Keswick gatherings in New Zealand, being chairman of the Canterbury Keswick movement for some years. He was also deeply involved in the Billy Graham Crusade in 1959 and with other associated crusades, including the Luis Palau Mission in 1987.

He has always remained loyal to the New Zealand Methodist Church although his contacts have ranged widely among evangelical and charismatic Christians of other denominations. Unfortunately he views the present state of Methodism in New Zealand with some despair: "Without revival and renewal we are likely to become a church that will have less and less impact on people and society".

The renewal movement will be eternally grateful for the foundations laid by Owen Woodfield, fully supported by his wife, Muriel. He acknowledges with gratitude the support and friendship of his colleagues. His ministry and spiritual leadership have truly inspired the Methodist evangelical movement.

REV. FRANK RIGG



By George Bryant Frank has been a stalwart of the renewal/revival movement for some 25 years. He was president of the Methodist Revival Fellowship in 1984-5 and Secretary of the Aldersgate Fellowship 1988-1995. He continues to be a valued member of its executive.

His involvement stemmed from his interest in the healing ministry in the early 1960s, considerably influenced at that time by Dr Leslie Weatherhead and Dr W.E. Sangster. This led to an interest in the charismatic movement as it developed in the mid and later 1960s.

Like so many within the Methodist renewal movement he confesses that his interest in things charismatic has come through para-church movements such as Camps Farthest Out and the Order of St Luke, both of which are closely related. Like Catherine Marshall he kept looking for 'something more' in the Methodist Church.

In the mid 1980s the John Wimber Conferences on power evangelism and healing impacted strongly upon him. So, too, did the meetings with Denis Bennett and his book *Nine O 'Clock in the Morning*. Don Basham's books on the Holy Spirit also had an influence.

Frank was New Zealand chairman of the CFO movement for 10 years. He is now Regional Vice-President of CFO International, having responsibility for Australasia and the South Pacific.

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Because of his growing interest in the Spirit he began to expand his spiritual horizons and became interested in revival. Because he realised his roots were in Methodism he joined the Methodist Revival Fellowship. He owed the Methodist Church a debt of gratitude.

This was recognised on his retirement at Conference in 1988: "You have also remained loyally and strongly Methodist... and it's a compliment to you that you have managed to hold together your own theological beliefs, put these alongside very differing ones, and to continue to be respected and to respect others".(Tributes to Retiring Ministers, Jill Van De Geer, 29/10/88.)

Frank has always emphasised strong spiritual growth among his congregations. "Many people testify to encountering Jesus Christ, transformed lives, and growing spiritually through Frank's ministry".(Conference Minutes, 1988.)

What events or happenings have impressed themselves upon him during his time in the renewal movement? His hardest time, without doubt, was dealing with the mountains of letters and resolutions during the homosexual debate in the early 1990s. Particularly disturbing were the letters of resignation from the Fellowship and the Church of people who mainly ventured to the Presbyterian or Baptist Churches.

The underlying issue for Frank was the authority of the Scriptures. It was futile, he felt, to argue with people who took a liberal view of such authority. His main role was to encourage evangelicals to 'hang in there'. He never saw himself as part of a breakaway group although he has at times been very sad at the decline in adherence to Scriptural principles and values.

The misgivings of John Silvester described in his published work struck a chord with Frank, especially his historical and theological scholarly approach to the foundations of the faith. Frank also appreciated his article on homosexuality in his latest posthumous work *The Way of a Christian*. He has been disturbed by the gradual erosion of the basic tenets of the faith and the steady rise of humanism.

The problem with the bicultural movement, says Frank, is that he feels it doesn't start from a gospel perspective but from a treaty. We should always start from our oneness in Christ and work from there, not from our grievances.

From what position does he view John Wesley today? Frank's appreciation of John Wesley increases the more he reads about him and is exposed to his basic teachings. Wesley is more relevant now than ever for we simply cannot bypass the need for repentance. Until a person recognises sin and repents it is difficult to make any progress in meeting needs.

Currently Frank is also involved in counselling and teaching in the Victorious Ministry Through Christ prayer ministry. This September he becomes the New Zealand president. He has a particular interest in bringing healing and deliverance, which requires a willingness to let go of past sins and hurts.

Frank's wife, Gwen, ministers with him. They work together in healing missions and the other ministries mentioned above. In 1996 they visited Toronto and investigated 'the blessing' which was really a confirmation of things they already believed. It contained nothing new, claimed Frank, but was strong on refreshment in the Holy Spirit.

Where is Methodism headed? If present trends continue in the leadership, claims Frank, it unfortunately points to extinction. Our only hope lies with a return to orthodoxy and a simple Scriptural presentation of the gospel.

Frank Rigg is highly respected by evangelicals and charismatics and his opinions and spiritual insights are regularly sought.

REV. EDGAR HORNBLow, LLB



Edgar Hornblow was the founder of the Aldersgate Fellowship and was its president for some seven years (1985-92).

Prior to its foundation he had witnessed two evangelical models:

(i) some individual churches which were virtually independent Methodist Churches, which did not see themselves as catalysts for evangelism within Methodism. They were virtually autonomous congregations within the Connexion,

(ii) isolated evangelical and charismatic individuals and groups scattered among churches throughout the nation. These needed some form of network to link them together and help them to support each other, while still accepting the authority of the church.

He felt the latter model had the future of Methodism at heart and was best able to serve the renewal of the church. It would also serve to halt the haemorrhage of evangelicals leaving to go to other churches.

Thus, in 1984, as a member of the Law Revision Committee he drafted a constitution for an evangelical group within New Zealand Methodism. He had never felt comfortable with the Methodist Revival Fellowship as a group existing 'outside' the Connexion. His vision was to see evangelicals within the discipline of the Methodist Church working for the renewal of the church. The constitution was accepted by Conference and the Aldersgate Fellowship was born.

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As its president he was largely responsible for shaping its destiny within Te Hahi Weteriana. "He challenged members to look beyond themselves to the greater needs of the community." (Conference Tribute, 1995.)

Some of the key events during his time with the Fellowship have been the promotion of Lay Witness Weekends, the establishment of the Queen's Birthday Weekend Camps as a renewal focus, the support of Methodists in missions overseas, and the reaching out to world Methodism. Of course he was deeply involved in all of these, as he was in the visits of various keynote speakers, such as the Rev. Robert Tuttle with his messages on the Holy Spirit; the Rev John Mallinson and the promotion of Friendship Evangelism; and Rev. Eddie Fox who gave the inspiration to the 'connecting congregations' project which Edgar vigorously promoted.

He also initiated discussion with the church concerning the training of evangelical students at the New Zealand Bible College. In 1995 he endeavoured to get Methodists associated with faith missions recognised by the Council for Missions but he sensed a strong hesitation. Instead, he published names and profiles in the Aldersgate/Affirm newsletters for prayer and support. He also promoted a resource pack on home groups which was shared with the whole church. At the request of the Christian Education Department he travelled to several churches promoting it.

Does New Zealand Methodism still need an evangelical/charismatic movement?

As Edgar sees it, since Aldersgate was established evangelical Methodists have found a secure base within the Church, recognised and respected. There is still a need, however, to promote evangelical resources and input into many aspects of the Church's life to "counteract the unscriptural acceptance of the rational, liberal approach". One of his dreams is to have evangelicals in all major standing committees of the Church.

What progress has been made?

Edgar believes that there is now less confrontation and more understanding among the various theological groupings. This is partly a result of education and recognition of the validity of an evangelical approach to the gospel. Evangelicalism, he says, now has a higher profile within the Connexion.

What has been the biggest issue for Edgar Hornblow?

It has been two-fold: the lack of the centrality of Jesus Christ and his divinity in Methodism and the undermining of the authority and primacy of the Scriptures. The Treaty of Waitangi and the Methodist perception of the bicultural journey has failed to achieve either justice or reconciliation. This is not to deny, of course, that many evangelicals are deeply committed to a just resolution of Maori/Pakeha differences.

Edgar has been at one with the Fellowship over its stance on the homosexual issue. In fact, had the Conference presumed to accept practising homosexuals as preachers in Methodist pulpits the Aldersgate Fellowship, under Edgar's prodding, was prepared to

use a legal opinion they had obtained to prove that this was unconstitutional and contrary to the doctrinal clauses in the model deed.

Edgar Homblow still has faith in the future of Methodism because of the apparently increasing number of evangelical candidates being trained. But, in his opinion, there is a strong possibility that the emerging evangelical strength of the Presbyterian Church, coupled with the large number of co-operating ventures, could offer a tantalising alternative to Methodism. The impossibility of consensus within Methodism could well thrust it into an 'ineffective nothingness'.

During his ministry as President of Aldersgate Edgar spent countless hours in pastoral care. One of his key concerns was not only to share information throughout the Connexion but also to ensure that evangelical/charismatic clergy and lay people had their particular needs met.

He crossed ethnic boundaries easily, and has always tried to foster warm relationships with the Tongan Fellowship, especially under the leadership of Dr A. Mone.

Beyond Methodism he is widely respected for his work with cross-church evangelical groups. For example, he was a member of the Council of the NZ Bible Society for five years and a member of the Council of the Evangelical Fellowship of New Zealand. He is known, certainly in Auckland circles, for his work in bringing together Affirm members from the Anglican, Presbyterian and Methodist Churches for dialogue and sharing.

The Methodist Church as a whole is in debt to Edgar Homblow for the astute way he has led the evangelical/charismatic movement within the Connexion. "In each parish he has shared his strong convictions, boundless energy, wide vision, Bible-based preaching centred on Jesus Christ, deep concern with social issues and people's real needs". (Conference Tribute, 1995.)

He and his wife, Judy, are still involved on the executive of Affirm.

BRYAN WHITE, B.Sc (Hons.)

Bryan is the current president of Methodist Affirm, a position he has held for the past three years.

He came to New Zealand in 1978, initially settling in the Taranaki Street congregation in Wellington, and joined the Methodist Revival Fellowship in 1980. Why?

Bryan confesses that up to then he was only an intermittent churchgoer. He believed in God, having been greatly influenced by Hal Lindsey's book *The Late Great Planet Earth*. His sisters' letters from home continually referred to the need to be 'born again'. His curiosity was aroused. He moved to Pitt Street, Auckland, becoming a Christian at Christmas, 1980.

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As a result of attending a meeting at the Living Waters Church in Pukekohe in 1981, where the speaker was talking about the second coming, he was 'baptised in the Spirit'. He says it was like 'a bucket of warm joy'. Up to this point he had strongly resisted any kind of charismatic demonstration.

In 1982 Bryan became the secretary of the MRF, a post he held for five years. He was instrumental in commencing the newsletter.

Bryan is a colourful figure at Methodist Conferences and admits to often 'rubbing them up'. He speaks fluently about a number of topics. What he likes doing, he says, is making delegates look at alternative ways of considering issues. He says he has 'a lover's quarrel' with Conference.

He can recall, with somewhat of a nostalgic glint in his eye, many memorable clashes on the debating floor. For example, he caused a furore at the 1988 Conference when he sought the scrapping of the Council of Elders and the bicultural committee. And he recalls being in a minority of one in opposition to a presidential ruling in 1993.

On the sexuality issue Bryan has a specific concern. Why, he claims, is practising adultery condemned by many whereas practising homosexuality is not? There appear to be two sets of rules for similar moral issues.

Bryan believes the Methodist Church today is ignoring its founding documents and has drifted far from Wesley's plans. He sees himself as a prophet dragging the church back to its origins. While he has nothing against new theology and new ways, they should be built upon the old. The foundational pillars have been knocked out. There is a need to return to Scriptural Christianity.

The Church has become so inclusive, says Bryan, that anything is apparently acceptable: "Post-modernity will suffocate the Methodist Church" or will split it. He wonders why people who believe in Methodism have to leave the Methodist Church in order to practise their principles. At the end of the day, he claims, it is not the institution of the Methodist Church that worries him but the erosion of the principles on which it was founded.

So Methodism still needs a revival group, according to Bryan, but it shouldn't. The movement that John Wesley envisaged was that group.

Bryan has been involved with the Vision New Zealand Conferences, the organising committee of the Billy Graham Crusade which did not eventuate in 1995, Christian Broadcasting, various evangelism committees, as well as four years on the Methodist Faith and Order Committee. His wife, Anne, is worried about who is going to be fighting the battles for evangelicalism in the future. She is concerned about the young people going to other churches because "we don't preach and live by the basic issues of faith".



HOW EFFECTIVE HAS THE ALDRSGATE FELLOWSHIP/AFFIRM BEEN WITHIN NEW ZEALAND METHODISM?

By George Bryant



It is very difficult to gauge effectiveness in any sphere in the absence of suitable measurement tools. Of course it is doubly difficult in the spiritual realm. How does one decide, for example, the effectiveness of a seminar on the Holy Spirit? By the number who are 'converted' or 'baptised in the Spirit'? And how does one measure whether a piece of written propaganda has had the desired effect?

The most one can do legitimately in a short article is to describe some things that have been done, seek reactions, and outline obvious successes and unfulfilled dreams.

If any organisation does not serve a purpose it ceases to exist. The evangelical/charismatic wing of the Methodist Church has now been part of the connexion for eleven years. It still exists. It reports each year to the Methodist Conference. In this sense it is effective.

The original constitution of the Aldersgate Fellowship was approved and incorporated into the Law Book, with the right to report annually to Conference. The annual report became a vehicle for identifying areas of hope as well as concern throughout the church. Aldersgate was perceived as a strong voice within Methodism threatening the previously unchallenged stranglehold of the liberal leadership.

At each annual Conference the impact varied. But again and again the Fellowship was asked for representatives on committees, consulted when controversial issues were considered, and seen as representing a significant section of the church no longer to be ignored. The 'wooing' of the Aldersgate Executive was a significant change. This was partly due to a change in mindset of the Aldersgate Executive itself. There was a strong desire to move from a reactionary stance to a proactive approach. No longer was the liberal agenda dictating. The strong conviction was to build hope, focus on the centrality of Christ, and re-discover 'the world as our parish'.

The Aldersgate Fellowship/Affirm movement has worked in a number of areas each of which, if space permitted, could be separately examined for its effect. This article will simply concentrate on broad outlines and pose a few possibilities.

Over the years the Fellowship/Affirm has produced a considerable amount of written material or evangelical propaganda. It has informed the Church and aided understanding about, for example, charismatic worship, the gifts of the Spirit and house churches ... and it has provided alternative views for debate on such matters as homosexuality, biculturalism, baptism and theological training. In 1986, along with its supplementary paper on baptism, it recommended that new buildings make allowances for baptistries. Conference agreed to a report being prepared.

It has proffered an avenue within the Church for an expression of the evangelical spirit. During the period under discussion many have left the Methodist Church for various reasons, including dissatisfaction with theology. Has the existence of the Fellowship/Affirm movement helped to stem the tide? Quite probably, especially those who come from strong Methodist traditions yet are uncomfortable with the liberal trends within the Church at large.

The evangelical movement believes the Church desperately needs new strategies for growth and sees itself as one such strategy. If effectiveness means growth in numbers then known evangelical/charismatic churches are effective. In parishes in which the Fellowship/Affirm members arc strong growth is certainly marked.

Elaine Bolitho's survey in 1990 revealed that ministers serving 33 Methodist churches embraced charismatic theology. Profiles showed that churches with a charismatic-evangelical orientation, or a Pacific congregation, or both, were most likely to assess themselves as growing. They also reported the highest number of young people. The 20% of tauwi churches with a charismatic component recorded higher average attendance at all services, increased membership through adult baptisms, and higher support for interdenominational missions.(*Elaine Bolitho, Meet The Methodists, Christian Research Association, 1994.*)

Within Methodist Affirm, unlike in the Anglican and Presbyterian Churches, it has been possible to avoid segregating traditional evangelicals and charismatics. As the conservatives of the MRF dissolved and the Aldersgate Fellowship came into being, a critical transition was to provide an inclusive framework that allowed the expressions of charismatic worship and ministry to function alongside conservative interpretations of worship. This was achieved with a minimum of friction by concentrating on God's purpose rather than on each other's differences.

The movement has continually impressed upon the Church the need for evangelism. In 1986 it was instrumental in gaining considerable support for house churches, selling 30 kitsets on how to set them up. A four-week school on Christian discipleship was held at Red Beach. The movement also had input into the Making Disciples Task Group. An Aldersgate Fellowship resolution, passed by the 1993 Conference, 'invited all parishes to review or renew their evangelistic outreach'.(*Minutes of Conference, 1993, p 695.*)

Interest in prayer and tangible support for Methodist workers in overseas missions has continued to this day. Methodist Affirm is presently supporting three new, small congregations in the Albanian region of Kosovo.

Lay Witness weekends have been organised in many parishes by Fellowship/ Affirm personnel. In 1987 the movement brought over 90 people from the United States and organised 11 missions in various churches. Over 1,000 Methodists experienced this type of local evangelism. The visit "transformed several churches".(**Aldersgate Fellowship Report to Conference, 1987.**) Numerous requests followed.

Either independently or in liaison with the Education or Development Division the Fellowship/Affirm organised visiting speakers and workshops. In 1989 Aldersgate Fellowship was instrumental in holding a ministers' seminar on stress, goals and grief in ministry and on evangelism, plus a number of regional seminars on lifestyle evangelism and growing Christians in small groups.

For the approximately 400 subscribing evangelical and charismatic members of the Methodist Church of New Zealand the Fellowship/Affirm movement has certainly been effective in holding annual training camps and conventions on a whole range of issues - the Holy Spirit, prayer, kingdom living, worship and music resources, social renewal.... The 1990 Renewal Weekend concentrated on 'forgiveness' eliciting the response from a first-timer: "It was a memorable experience because God's presence was there; how he revealed himself so wonderfully We exalted Jesus in our midst and he in turn blessed us".(**Newsletter, Aldersgate Fellowship, September, 1990.**)

The 1993 weekend on evangelism brought this comment: "The presence of the Lord was very evident. Our hearts were really softened. Tears came as we joined with one heart to worship, praise and thank the Lord. The Tongan people made a significant and very precious spiritual contribution to the worship".(**Newsletter, Aldersgate Fellowship, September, 1993.**)

Pastorally, too, these people have been cared for insofar as resources and personnel allow. In 1988, for instance, president Edgar Homblow visited five districts for pastoral needs and teaching sessions for frustrated and disenchanted presbyters and lay people.

One of the fathers of the Affirm movement, the Rev. Frank Rigg, attests that the movement has not been as effective as he, and many others, would have liked because many left the movement and the Church in the late 80s and early 90s.

When it became part of the Connexion there were great expectations but since then the going has not been easy. At times, he confesses, we seem to be hitting our heads against a brick wall. But if it hadn't been for the Affirm people the Rev. Tuvake Tupou might never have become President.

There have been other disappointments, too. The Fellowship's request for a church-wide referendum on sexuality never took place. Nor was its request for a minimal set

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of core beliefs pursued. But it has provided a base within the Church for the evangelical and charismatic, a greater understanding of such beliefs and practices and an easing of confrontation.



MINISTERS & WIVES SEMINARS, 5 - 7 June 1989, Rotorua

Back row:

Ray Wicks, Kay Wicks, Jean Waugh, Alan Oliver, Bruno Egli, Kathi Egli, Frank Rigg, Russell James, Chris Dombroski, Phil Taylor

Third row:

Bill Rice, Bryant Abbott, Ron Webb, Tricia Webb, Kenneth Smith, John Mallison (Aust), Graeme White, Davina Taylor, Joy Hart, Raelene Did-Dell, Philip Did-Dell

Second row:

Ted Baker, Grace Baker, Mary Te Whare, Liane (& Janna) Peat, Julie Abbott, Lynda (& Natalie) Bush, Gwen Rigg, Gary Clover, Lynley White

Front row:

Edgar Hornblow, David Bush, Murray Peat, John Bennett, Jenny Bennett, Vickie Morris, Sara Clover

Others attending:

June Higham, David Ansell, Neil Keesing, Les Robertson, David Baker, Valma Hallam

Planned to come but unable:

Tanielu Sa'o, Maynard & Moreen Rutherford.

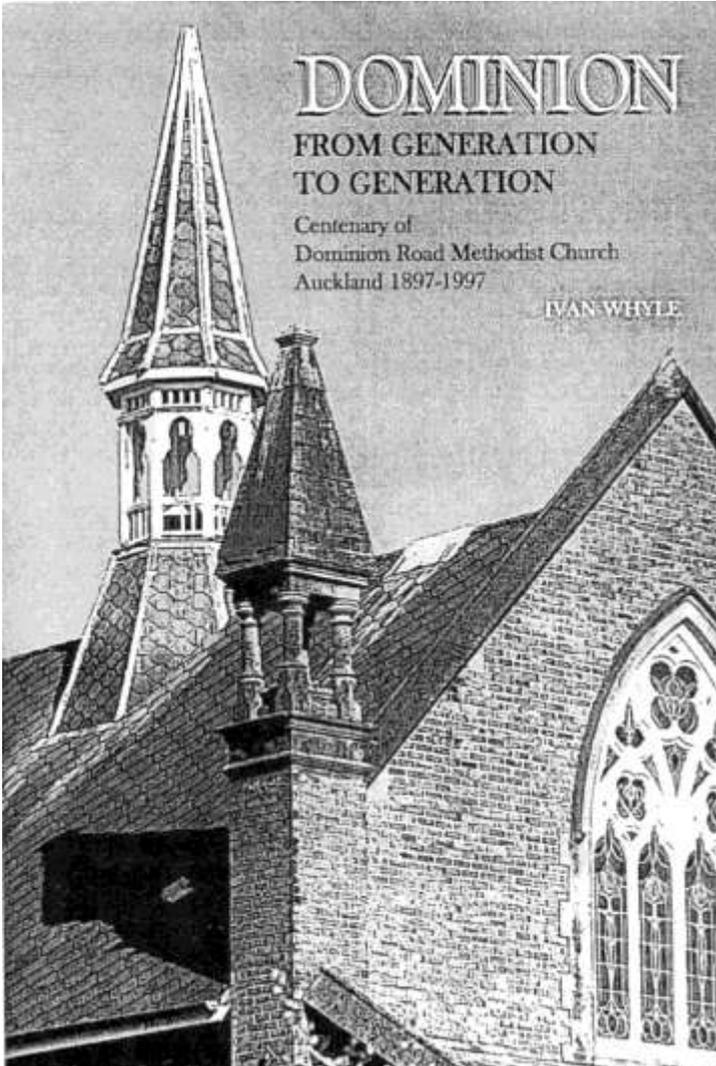
Does the Church still need a renewal/revival movement? Those who say "no" can count on a mass exodus if there were no such avenue for evangelical/ charismatic expression. To those who say "yes" then the vibrancy of its future depends on the vibrancy of their support.

BOOK REVIEW

By Richard Waugh

DOMINION FROM GENERATION TO GENERATION.

Centenary of Dominion Road Methodist Church, Auckland, 1897 - 1997; by Ivan Whyte. Price \$11 (includes postage), available from Pitt Street Church, P.O. Box 68184, Newton, Auckland 1.



Some local Church histories are harshly dismissed by reviewers for their narrow parochial focus, lack of social commentary, flowery tributes to past lay and ordained leaders and amateurish style. Many deserve such criticism but that is certainly not the case with Ivan Whyte's Dominion Road Methodist Church history.

Ivan is a respected Church historian who brings his academic expertise, alert mind and 'warmed heart' evangelical experience to bear on all his many projects. This is evident in what he has been able to do with the Dominion Road Church story from its Victorian beginnings to the present time. The title is a clever play on the words of Daniel 4:3. The book has no doubt been a labour of love, for Ivan has lifelong associations with the Dominion Road Church.

Secular reviewers should not ignore or under-estimate such a Church history as it provides a clear insight into the development and changes of a specific part of urban Auckland. It is both an historical study and a sociological study and this is a good example for all Church histories to follow.

The book contains striking graphics and the A4 format lends itself in an appealing way to the blend of text, photographs and sketches. For this very reason I have used the same format in my own three aviation books! Division of the presented material into four 'generations' with a roll of honour at the rear of each section makes for clear and logical layout. I like the use of the delightful west window as motif throughout, for chapter divisions, and end papers. It is unfortunate that the blurry quality of some photographic reproduction does not do justice to the faces of those recorded. This may be due to the poor primary material and is my only criticism of the style of the book which otherwise is a testimony to the advantages of modern technology.

Ivan says of his book, "It does not depend on the small present congregation, but is for the former congregations.". By that he means it is a testimony to the past people and an honouring of what they sought to achieve. The early chapters go into considerable detail, much of it fascinating and valuable, about the growth and changes in the growing Auckland suburb in the years around the turn of the century. The story is told of the various Methodist branches at work, especially the Primitives, and how the Primitive Mount Roskill Church changed its name at the time of Union in 1913 to reflect the change of name of the road commemorating New Zealand's new political status. Volunteers at Church working bees were classed as 'whole day' and 'half day' workers as in those days it was normal for people to work five and a half days which included Saturday mornings.

The building of the new (present) brick Church in 1915 was a decisive event, a physical sign of great optimism despite the horrors of war in far away Europe. Ten years later a large Hall was built as a centre for Sunday School ministry. Ivan probes behind the meeting minutes and decisions to describe the reasons for all this major property development - to ease the pressure of people and to expand the Church's work.

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Music and worship were central to Church culture and Ivan recounts the triumphs and low patches in Church life as the twentieth century rolls on. He also correctly judges the Sunday School movement as being an important historical phenomenon and one which can still produce the greatest source of nostalgia. An important analysis of the effect of the world wars on Dominion Road Church is also included, indicative of Ivan's effort at a sociological interpretation of key events which influence ordinary Christians and ordinary Churches.

The later pages describe the rapid changes in the past generation, especially the change in cultural composition with significant Tongan and Fijian-Indian growth. Such development is indicative of wider change in Auckland Methodism. Interestingly the common denominator for Church vitality of whatever culture seems to be a robust and real commitment to the gospel of Jesus Christ and an openness to the Holy Spirit. These are essentials that the present day connexional hierarchy have largely forgotten. Fortunately at Dominion Road they are still cherished.

Yes, there are glitches; small editing irritations, some clumsy sentences and some photographs which beg more informed captions. The highlights for me are Ivan's knowledge of the Church and integration of early Auckland history and his appealing writing style which is direct and pulls no punches.

Ivan Whyte is to be commended for his efforts. He is what I call an 'activist historian' who is keen to popularise history by doing the background work and organising events to celebrate milestones. History must be popularised if it is to be meaningful for the present and future generations. *DOMINION FROM GENERATION TO GENERATION* does the job admirably and deserves a wide audience beyond the usual Church readership. It is a good contemporary example of how competent local Church histories can be. Buy it!

[Editor's Note: Ivan chose the only available visual material - much would normally have been rejected. For example, cropping small areas of group photos originally printed on newspaper was often the only way to extract individuals.]

Obituary

Thomas George Melville SPOONER



Tom Spooner died on 27 March 1997 after a relatively short illness. Tom, as an historian, in relation to the Wesley Historical Society (NZ), is first recorded as author of WHS Proceeding 13: 1-2 titled "*Brother John*". Published in 1955 this publication about early Missionary Rev. John Hobbs, is still sought after.

The whole Connexion suffered a great loss in the death of this remarkable layman. Tom was Vice-President of the Church when Jack Penman was President. It was Mr Penman who offered the official tribute to Tom's life and service in the overflowing North-cote Church. A few observations are selected here. "Where Tom lived, he served, wherever he taught he was a member of the community of faith and witnessed

to a faith which was the essence of his life"

"He was a thinker, a speaker, a leader and an ecumenist."

"Tom was a lay preacher for 65 years."

"He was a craftsman and loved working with wood, (creating items from the Waima Mission oak); an artist, an educationalist, a peacemaker, a counsellor: small in stature, a giant in wisdom and understanding."

Tom was also a loving and caring husband and father, giving total devoted care to Ceridwin while he was physically able.

Tom brought all these attributes to his Wesley Historical Society membership. During the early 1970s he is recorded as present at meetings of the 'inner' executive. He was on the Committee formally 1975-1977 and was Vice-President in 1977. He continued to attend meetings as he was able, as an Honoured Member and was a wise adviser and confidant, who is greatly missed by the present Executive members and by the President.

Vema Mossong

INFORMATION ABOUT BOOKS

Recent Australian published Evangelical Books, noted by VEM from Gould Books, P.O. Box 126, Gumera, South Australia 5233, in Catalogue No 13, March 1997, under their section Religious History:

Evangelical Christianity in Australia, Spirit, Word and World, S. Piggin, 304 pp, 1996. By analysing the experience and contribution of the evangelical movement, and Australian history, this book challenges readers to rethink their national history. Offered at A\$29.95. Code 19419.

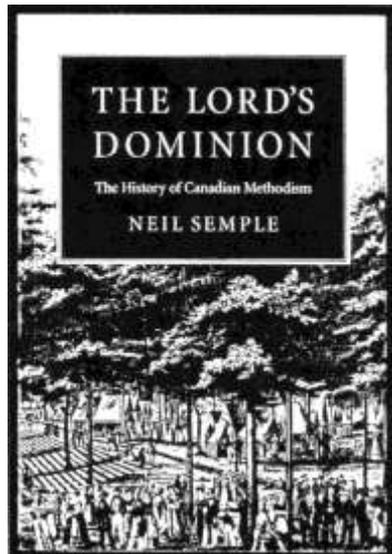
Also the *Australian Dictionary of Evangelical Biography*, B. Dickey, 438 pp, 1994. This contains biographical entries about almost seven hundred men and women who have contributed to the making and transmission of the evangelical tradition in and from Australia. Offered at A\$46.00. Code 17303. Published in New Zealand - 1995.

Bible and Society: A Sesquicentennial History of the Bible Society, by Peter Lineham, senior lecturer in the Department of History at Massey University. Co-published by the Bible Society and Daphne Brasell Associates Press, 1996. Peter Lineham was consulting editor for Blackwells 1995 Dictionary of Evangelical Biography.

THE LORD'S DOMINION The History of Canadian Methodism, by Neil Semple. From McGill-Queens University Press, 1996. Available Paper, \$15.95 and Cloth, \$44. Visa accepted. Paperback by NZ Visa amounted to \$19.95 posted. Available from University of Toronto Press, 5201 Dufferin Street, North York, Ontario, Canada, M3H 5T8.

Neil Semple is a scholar working in Toronto, Ontario. The back cover describes this as the first comprehensive history of Canadian Methodism from earliest days to incorporation in the United Church of Canada in 1925.

The jacket illustration is of an 1838 lithograph of a Sing Sing camp meeting from a painting by Joseph Smith. Library of Congress, US, photo. Verna Mossong, 1 Bruce Road, Glenfield, North Shore City, would loan by arrangement. 1200 grams.



GLEANINGS

Excerpt from *Fifty Years of Primitive Methodism in New Zealand* by Guy and Potter, 1893.

They report Rev. Robert Ward's Diary entries of his 1851 visit to Auckland. Quote: "10th [Tuesday 10 June 1851] Took tea at Mr Buddle's. Present: Revs. Buddle, Inglis, Reid, Fletcher and R. Ward The object of the convention is to form a branch of the Evangelical Alliance, which was done. It is proposed to deliver a course of lectures on such subjects as 'Intemperance', 'Popery', 'Sabbath Breaking', 'Sunday School Teachers', etc. May this be made a great blessing to our own minds, and to the minds and souls of those around us!"

NOTES:

Rev Thomas Buddle: in charge of Wesleyan Native Institution on Grafton-Carlton Gore site.

Rev. John Inglis: a Presbyterian Missionary visiting Auckland en route to a new Pacific mission field.

Rev. Alexander Reid: first Principal of Three Kings School.

Rev. Joseph H. Fletcher: first Principal of Auckland Wesleyan seminary.

Rev. Robert Ward (diarist): first Primitive Methodist ordained minister to New Plymouth New Zealand, on second visit to Auckland.

From Wesleyan Mission Station, Mangungu, 28 May, 1840, Rev. William Woon writes to the General Secretaries in London.

A Postscript - Nicodemus, my printer, begs me to ask the favour of your sending him a suit of common black clothes in return for his labour. He has generally been clothed and fed on the station, but his clothes have been shirts - check and trousers - duck, and I suppose he wants to be a little more respectable in appearance. He would greatly prize a suit coming from the 'fathers' - as they call the Committee at home.

He is about five feet ten inches and thin. He says, "I must have a hat and shoes too".

