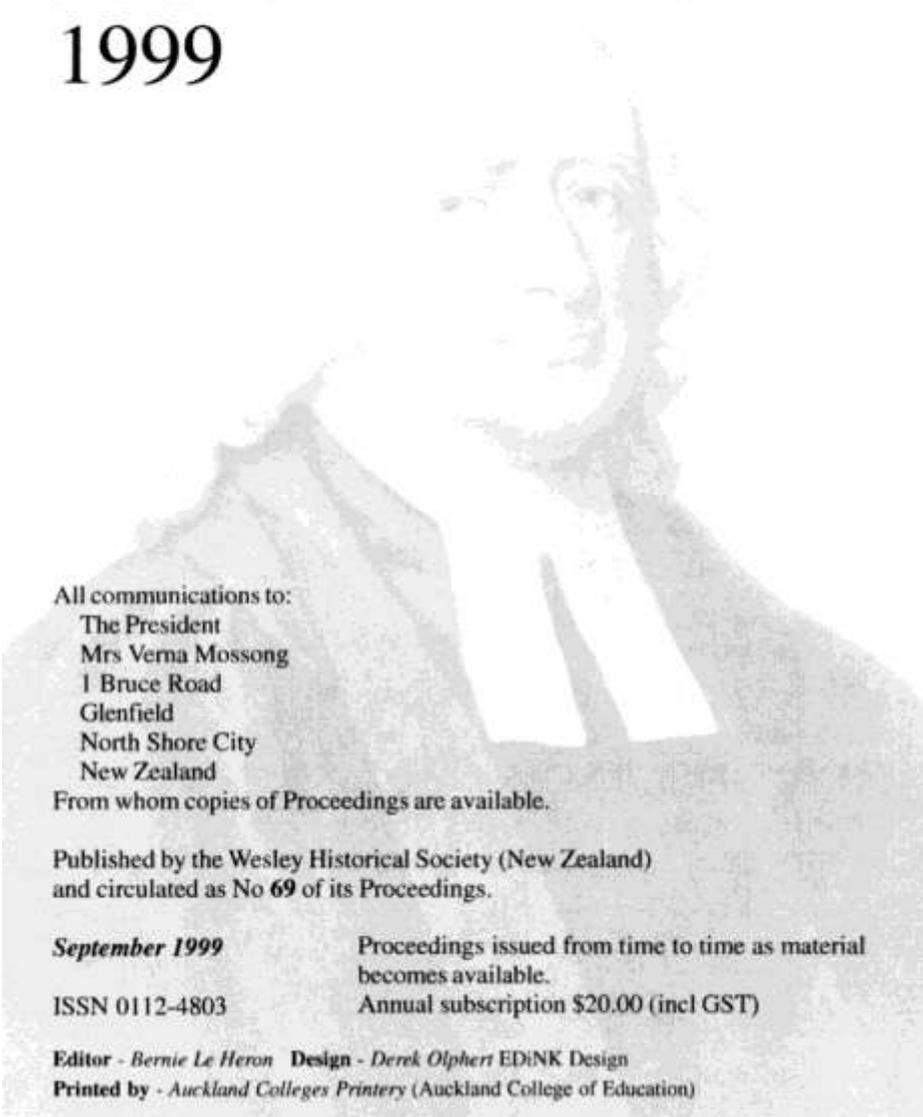


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SOME ANNIVERSARIES FOR 2000



Samuel Ironside, 1861

FOREWORD

There is no Annual General Meeting lecture in the Journal this year!

Dorothy Graham's presentation, Methodist Women Preachers in the British Isles, at the 1998 AGM was recognised as deserving of a stand-alone publication, released recently. In the event another paper on the Preachers theme was added: William Hough, Catechist and Lay Preacher, A New Zealand Pioneer.

Nevertheless, we have an interesting mix in Journal 1999, including: two major articles based on MA theses; links with Samuel Ironside and John Whiteley; a summary of the two week lightning tour in the South Island by Doug Burt and Dave Roberts; a report on the recent West Franklin celebrations which includes a review of Audrey Bruce's book. In the Trail of the Missionary; a first-hand account of a pioneer woman's childhood experiences in this country; Methodists of note listed in the Dictionary of New Zealand Biography 1998; an obituary for Roger Nuttall, recently deceased; a correction of fact to a statement in Journal 1998 (C.F. Skinner did not die in infancy but survived to live a noteworthy life of public service) and anniversaries of note for 2000.

Of particular importance is the request made by Doug and Dave for local follow-up of the contacts made during their epic excursion in search of surviving buildings and memorials in the South Island. They plan to continue this exercise and need local participation to achieve something approaching full coverage of all the sites.

Thank you to all the authors and contributors of information and illustrations who have made the compilation of Journal 1999 possible.

*Bernie Le Heron
September 1999*

Te Haeata.

K UTU MO TE TAU
KOTAHU 2s. 6d.

"Tutou ka haere i te Ihoua Marumatangū."

{ TE UTU MO TE PUKA-
PUKA KOTAHU 3d.

Vol. I.]

AKARANA, APEREIRA 1, 1859.

[No. 1.

MARAMATAKA MO APEREIRA.

Hei te 5 o nga ra Kowiri ai te Marama.
Hei te 17 o nga Ra Hua ai te Marama.

Parairei		[Houu 21.
Hatarei		
Ha Tapu	Mo te Ata Kowiri 43,	
	Mo te Ahiabi, " 45,	
		[Hep. 5.
Maori		
Tarei		
Weserei		
Tapu		
Parairei		
Hatarei		
Ha Tapu	Ekorahi 3. Na mahi 7.	
	" 5. Hapuru 12.	
Maori		
Tarei		
Weserei		
Parairei		
Hatarei		

TE HA EATA.

AKARANA, APEREIRA 1, 1859.

TEA ra koutou o nga tangata Maori! He korero ta tenei Tuhou ki a koutou. Whakaranga ma rau. Kei rapurapu koutou ki te take o tenei Ninipera, engari whakakoua mai ta koutou ahihi, ta te mea he arua te take o tenei pukapuka hou, he ritenga pai tonu, he ritenga aho hoki. A, ki te ki mai tetahi "notice tenei pukapuka, na wai i mea kia taha, he aha ranei tonu tikanga?" E toka ana, au korero atu.

Na te kumiti o nga Mihi o te Hahi Weteriana i mea kia taha tenei pukapuka, hei kawo korero pai ki nga tangata e hiahia ana ki te matauranga.

Tona tikanga, hei pa mai i nga he o nga iwi, hei riri i nga mahi katoa e tika he ana

hua pai, ka rongo ranei kite wahi e whakapuri ana ka tuhuhia, hei whakabari i te huanga pai, hei whakakaha i te toka-maha. Ma nga Mihi me nga tangata hoki e tuhuhia mai a ratou e kite ai i roto i nga Mihi. Kua hoki te rama e huna i raro i te pūbera. Engari me whakatu ki runga ki te turanga a ka italo ki nga tangata katoa i roto i te whare.

Na, ka tuhuhia ano hoki i etahi ritenga o te Pakeha, ara, i ana ritenga i rangahau ai te tangata, hei matakitakianga mo te Maori hei tauira hoki. He au ana ta matou hiahia kia whata tonu uga ritenga pai a te Pakeha e te tangata Maori, kia rangahau tahi hoki.

Ko tetahi he whakaritenga kareipihure, oira eko o hoki e mea te korero, nga mahi katoa o tenei Ninipera.

"Tenei te Haata

Hapai ana mai

Te tara ki Akarana"

Front page of first issue of *Te Haeata*

TE HA EATA

Wesleyan Maori Newspaper 1859-62

by Yvonne Sutherland MA

This article is an excerpt adapted by the author from her M.A. thesis on Methodist Newspapers, submitted to the University of Auckland.

In May 1859 the Wesleyan missionary, Thomas Buddle, wrote to the Secretaries of the Wesleyan Methodist Missionary Society in England and announced, "We have just commenced a Maori periodical in order to supply our people with a little reading adapted to promote their religious & social progress. I hope it will be useful. We make them pay the cost of printing &c so that it will be no expense to the Mission Society. I enclose You a copy of the 1st number. Bro Buttler now in England can translate for You if You are curious to know its contents."¹ On inspection the Secretaries would

¹ Letter from Thomas Buddle to the Secretaries. Wesleyan Methodist Missionary Society Australasia Correspondence, New Zealand. Microfiche Card No. 374, Methodist Archives, Auckland Divisional Offices.

have found a newspaper similar in appearance to those read in England at the time but different in one major way: it was entirely in the Maori language.

Many Maori language newspapers were published in New Zealand in the nineteenth century by the government, churches and Maori. They conveyed news and advertising, and provided a platform for instruction and debate. The journey for most of these newspapers has ended in today's museums, archives and libraries where they rest largely forgotten, their contents rarely consulted by researchers for their insights into New Zealand's political, religious and social history.

Te Haeata is one of these newspapers. It was published in Auckland by the Wesleyan Church from April 1859 to March 1862 and printed at the Shortland Street premises of W.C. Wilson. Perhaps mirroring Wesleyans themselves, the monthly issues were unfailingly regular and the four-page, three-column format was consistent throughout, which is more than can be said for other comparable newspapers of the time.

The paper cost three pence per copy or two shillings and sixpence for a one-year subscription and was circulated throughout the Auckland and Waikato regions, possibly reaching Wesleyan mission stations from Taranaki to the Hokianga Harbour.

The name *Te Haeata* means, in colloquial English, 'the crack of dawn'; the point at which the sun's bright rays pierce the gloom of night. This imagery reflects the perception of Wesleyan missionaries that they were bringing religious and moral 'light' into a dark world - namely the Maori world. The newspaper's motto, *Tatou ka haere i to Ihowa Maramatanga* "Let us walk in the light of the Lord", reinforces this image, which is also perpetuated in articles and letters.

Thomas Buddle, or 'Patara' as he was addressed in the newspaper, was *Te Haeata's* editor. This task was one of many carried out by Buddle while in charge of the Wesleyan Church's Manukau circuit and was a suitable outlet for his talent for administration and zeal for Maori and Pakeha alike to exhibit the fruits of Christian experience. His name was never attached to any articles but many are clearly editorial comments reflecting the considered, analytical style and opinions found in Buddle's published writing in English. Additionally, news of the Holy Spirit's work overseas, articles teaching about Church history and the Scriptures and reports of various gatherings, such as the annual Australasian Wesleyan Methodist



Thomas Buddle (Archives, glass slide)

Conferences and Maori King Movement meetings, are likely to have been contributed by Buddle.

Commonly embedded in material which can be attributed to Buddle are the poetry and proverbial sayings of Maori oral tradition. Their source was probably the collection gathered by Sir George Grey during his first term as governor in New Zealand, since Buddle had been "favoured with the use of that collection".²

John Whiteley, a Wesleyan colleague of Buddle's, contributed many articles to *Te Haeata*. These are often signed 'Te Waitere' and tend to be on political and social matters. Articles with the pen-name Rongomau 'Peacekeeper' are also likely to be his work. All share a distinctive style of direct, often harsh, comment to Maori readers and commonly contain certain emphatic exclamations. Articles attributable to Whiteley display little of the sound reasoning or carefully placed sayings or poetry found in Buddle's work.

Buddle and Whiteley did not always share a harmonious working relationship and in *Te Haeata* their writing styles reflect different approaches to getting across their messages. However, a certain commonality of purpose was achieved in their writing for *Te Haeata* and both men displayed a proficiency in the Maori language gained by two decades of immersion which allowed them to communicate often complex ideas in Maori, albeit with a hint of English syntax.

Others who contributed to *Te Haeata* were Wesleyan missionaries Henry H. Lawry and Thomas Skinner. The source of an anthem to Queen Victoria, acknowledged simply as 'J.H.', is likely to be John Hobbs, missionary and prolific composer. Wesleyan Maori ministers and teachers are also well represented amongst the contributors. Hamiora Ngaropi, Hetaraka Warihi, Wiremu Patene, Hohepa Otene, Hoani Waiti and Anatipa all sent in material for publication.

Unexpected contributions came from Church Missionary Society missionaries Robert Maunsell and John Morgan, and Karepa Kerei, a monitor. Maunsell's letters clearly indicate that he and his monitors circulated *Te Haeata* around the region served by the Te Kohanga mission station. Although unacknowledged, a five-part serial translated into Maori by Elizabeth Colenso, probably the only female contributor, was also published.

Much of the content of *Te Haeata* was instructional in nature. The underlying message communicated to Maori readers, principally by Buddle and Whiteley, was the need for change. Error was found in almost every aspect of mid-nineteenth century Maori life and much advice given to observe and follow Pakeha conventions. Eating, marriage, work habits, local councils and the Maori language were just some of the issues

² Buddle, Thomas, 1851. *The Aborigines of New Zealand*. Auckland: Williamson and Wilson.

4. 2. 1854. 100 parts have been distributed for 3 Kings in money returned.
 September, 1854. S. North to Secretary
 Care of Mr. Trotter
 Otago
 New Zealand
 May 26. 1854.

Dear Sir
 In Novr 1853 in accordance
 with a minute of our Annual District Meeting
 I remitted to the Mission the sum of £100 towards
 defraying the cost of outfit & passage for a young
 Teacher for our Native Industrial School at the
 Three Kings. Your reply informed us that an
 additional £30 would be required which I
 remitted on 12 April 1854. You kindly expressed
 We have just commenced a new periodical
 in order to supply our people with a little reading
 adapted to promote their religious & civil
 progress. I hope it will be useful. We make
 them pay the cost of printing so as that it will
 bear expense in the Mission itself. I enclose the
 the copy of the 1st Number. Bro. Biddle now in
 England can translate for you if you are curious
 to know its contents. Nothing more to hear
 from you. I am
 Dear Sir

Yours truly
 Thomas Buddle

Excerpts from
 Thomas Buddle's
 letter to the
 Secretaries.

Excerpts from Thomas Buddle's letter to the secretaries.

targeted for change. The Maori emphasis on whakapapa 'genealogical links' was the only practice to receive positive endorsement, since this was important in the Bible, too.

Most of *Te Haeata's* readership had long since been converted to Christianity, but the Maori Church was perceived in the newspaper to be spiritually and organisationally weak. Individual experience of the Holy Spirit was strongly promoted to bring about further change. Dramatic examples of such experiences were reported at length from Ireland, Scotland, Jamaica and elsewhere. This was reinforced by teaching given on Protestant identity. Not surprisingly, a great deal of anti-Catholic sentiment pervaded many articles.

During the time in which *Te Haeata* was published, the Taranaki War began and ended, and the build-up to war in the Waikato region was gaining momentum. These regions represented not only key readership constituencies for *Te Haeata* but also localities where Wesleyan missionary endeavour had produced fruit amongst Maori.

Change promoted in the political sphere focused on influencing Maori opinion over who was at fault in Maori/Pakeha conflict, discrediting Maori notions of self-determination in favour of a European-style government for all, and locating certain seats of power firmly in the minds of readers. Earthly power was identified on three levels: European settlers - readers were warned that their flow was a tide that could not be turned back; the Governor, whose actions at Taranaki were wholeheartedly supported and whose intervention in Maori forms of governance was promoted; and the Queen, whose authority would always prevail. However, above all of this. God was said to occupy the ultimate seat of power. He was the supreme ruler whose sovereignty could never be vanquished.

There was no warning or explanation for *Te Haeata's* sudden cessation exactly three years after the first issue was printed. A hint may be taken from an article entitled 'The First Love Has Been Abandoned' in the final issue in which the author laments a sharp decline in Maori interest in church-generated literature. This trend, combined with Maori/Pakeha conflict in key readership areas, the changing focus of the Wesleyan Church from mission to Maori to ministry to Pakeha, and a relocation for Buddle to a new position in 1862, points to a number of factors influencing *Te Haeata's* demise.

One hundred and forty years ago, Wesleyans used *Te Haeata* as a significant tool in their task of mission to Maori. Probably the first denominational newspaper in English or Maori in New Zealand, *Te Haeata* provides a rare insight into exactly what was being said to Maori in their own language by Wesleyan missionaries at a turbulent, changing period in New Zealand's history.

THE DOCTRINES OF JOHN WESLEY AND THEIR RECEPTION IN NEW ZEALAND METHODISM IN THE LATE TWENTIETH CENTURY

by *Jean L. Keating*

BA, PG Dip.History(Massey); MA(Hons), MPhil (Waikato)

**Selections from A Thesis for the Degree of Master of Philosophy in
Religious Studies at the University of Waikato**

PROFILE OF THE AUTHOR

A mother of three and grandmother also of three, the writer lives with her husband in Te Puke. She began her working career as a school dental nurse, but in 1978, after raising their children, enrolled as an extra-mural student at Massey University. She completed a B.A. in Religious Studies (Massey Scholar) in 1984, a post-graduate diploma in History (with Distinction) in 1986, also from Massey University, an M.A. (First Class Honours) from Waikato University in 1992 (History), and at the beginning of the current year completed a Master of Philosophy in Religious Studies from the same university. This year she is studying Greek Art to complete a major in Classical Studies, and for interest.

ABSTRACT

The purpose of this thesis is to discover whether, or to what extent, the doctrines of John Wesley, the eighteenth century founder of Methodism in England, are still relevant to New Zealand Methodists in the late twentieth century. The thesis considers the doctrines of Wesley in the light of views and opinions from a sample of contemporary New Zealand Methodists.

Wesley's theological theories emanated from his interpretation of both original and personal sin: Chapter Two deals with this aspect of his dogma. Wesley believed that original sin is something inherited from Adam. Even though this view has been discarded by today's Methodists, all seem to believe that humans possess an inherent tendency to commit wrong. Inward sins, which Wesley asserted as being mere 'temptations', are perceived today as being equally as bad as outward sin. Modern New Zealand Methodists agreed, however, that Wesley was correct in his estimation that 'involuntary' sin was not culpable. The meaning of baptism and attitudes toward the atonement are corollaries to the interpretations of sin, and so are included in the second chapter.

Chapter Three addresses the great reformist doctrine of justification by faith, which was wholeheartedly embraced by Wesley. Faith was the pivotal point of 'salvation'. Wesley, though, differed from the reformers in two respects: a) he balanced faith and works, so eliminating any tendency to antinomianism, and b) he asserted that all can be 'saved', so denying Calvinistic predestination. The New Zealand interviewees all agreed that some sort of faith was pre-eminent in their lives, but like their founder, they strive to put that faith into practice by balancing it with their works.

Following justification came assurance - the inner knowledge that one was 'saved'. This forms the substance of Chapter Four. Wesley faced many problems concerning the doctrine, not least the 'enthusiasm' which arose in its wake. Today enthusiasm is often identified with Pentecostal ism, and although there are modern Methodists who exhibit various exuberant phenomena arising from their spiritual assurance most, like Wesley, experience a quieter form of certainty - confidence, hope and self-affirmation.

The 'holiness' doctrines of sanctification and perfection caused much anguish for Wesley, and are covered in Chapters Five and Six. The idea that one could become perfected or sinless in life was anathema to most people - even in the eighteenth century. The thesis shows in Chapter Seven that Wesley was actually mistaken in his use of these words. Today's Methodists do not desire to be perfect or sinless. They perceive Wesley's doctrine as inherently hypocritical and arrogant.

Clearly some of Wesley's thinking has become problematical for the twentieth century and re-interpretation would seem to be necessary in some areas. However, the thesis establishes that the doctrines of the eighteenth century reformer do still have relevance for contemporary New Zealand Methodism.

THE QUESTIONS

Thirty-five Methodists were interviewed concerning Wesley's doctrines. Their oral answers to a set of questions, recorded on tape, became the source material for those parts of the thesis which expounded twentieth century opinions.

INTRODUCTION

1. Is Wesley as the founder of your Church, important to you personally? Do you revere his memory?
2. You know he was an Anglican clergyman. How do you view the Anglican Church today? In the ecumenical climate, is there discussion among Methodists concerning reunification? Do you think Wesley would have wanted it? Is it viable today?
3. Are there any parts of Wesley's thought that you know of, that you consider outdated in today's religious climate? Or do you think his doctrines, like the words of Jesus, are for all time? Do you, or have you ever read his *Sermons and Explanatory Notes*? Is it all right to reinterpret his doctrines for today?

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4. Were you born into the Methodist Church? Were you baptised? Have you been through a conversion experience since (or a New Birth)? What was that like? If not, do you feel deprived?
5. In your own words, what does Methodism mean to you personally? What do you believe in that makes you different from, for instance, a Presbyterian or a Catholic? Is there anything you can put your finger on and say that is why I'm a Methodist?
6. Do you believe in the authority of the Church? Do you feel comfortable within it, if you sometimes do not believe all it tells you to believe?

SIN

1. Do you believe in 'original sin'? (That through Adam all human creatures are born depraved and fit only for the fires of hell?)
2. Do you believe that God pre-ordained the Fall so that Jesus could come and give us greater glory? In other words, caused the pains and sorrows of the world? (Wesley did!)
3. Baptism was originally carried out to take away the stain of original sin. Do you see baptism like that? How do you perceive the rite of baptism - either infant or adult?
4. Does a baptised person have to be 'born again' of the Spirit (New Birth) to be 'saved'? In other words, Wesley said baptism was not enough.
5. Where does Jesus, in your opinion, fit into all of this? Do you see Him as the 'second Adam', or the personal redeemer, or what? The atonement (Jesus coming to die to release us from the punishment of Adam's sin) is central to Wesley's thought - is it important for you?
6. Do you see a difference between inward and outward sin? (One is your evil!! thoughts, the other your evil deeds!) Wesley said 'perfect' beings could still be full of inward sin - do you agree?
7. Do you think sin has to be 'voluntary' to be sin? In other words, if you don't know you're sinning, you're not. How does conscience fit into this?
8. Wesley said a 'justified' or 'born again' person never commits outward sin - do you agree?

JUSTIFICATION BY FAITH (An important doctrine for all reformers, and basic for Wesley.)

1. Do you believe that your faith alone will 'save' you? That it is all you need? That if you do good works they are useless (or even wicked) in God's eyes without faith?
2. Did you derive your faith from a New Birth, or was it always there? Did it maybe grow gradually; were you given good examples to follow which helped?

3. Where did your faith come from? Was it from God (prevenient grace), or from yourself working at it by attending church, Bible reading, etc?
4. How do you see the necessity of doing good works? Are they necessary for I your 'salvation', or is your faith enough? Do works or faith come first for you, j or are they balanced?

ASSURANCE (a great Methodist doctrine - *Blessed assurance Jesus is mine*)

1. Did you know instinctively when you were justified or born again? Are you sure of your 'salvation'?
2. Do you believe that God's spirit is witnessing within you, as Paul says, telling you you are saved?
3. Did, or does this affect you in any way? Speak in tongues? Roll on the ground? Anything else?
4. Do you believe assurance is necessary? If one has not got it, do you think I they may not be 'saved'?
5. Do you think you can lose your assurance? Have you fallen from grace and I started over again from the beginning i.e. repented, been re-justified, reassured?
6. Was it the Bible which reinforced you in your assurance that you were in I this right relationship with God? Were the answers to any doubts or questions there?
7. How do you feel about inexperienced or uninformed people interpreting Scripture for themselves, and coming to illogical conclusions? And insisting they are right, and everyone else is wrong?
8. Do you believe your final salvation is assured?
9. How do you feel about Pentecostal activities (speaking in tongues, arm-waving, being 'slain by the spirit' etc)? Do you think it is the Holy Spirit working?

SANCTIFICATION (or Holiness)

1. Wesley talked about gradual sanctification and entire sanctification. The I first was growing in holiness after being born again, and the other was 'perfection', and usually happened just before death. Does this make any sense to you?
2. He talked about being sanctified as soon as you were justified (or born again) - that God bestowed this 'holiness' instantaneously. Do you agree that it happens like this?
3. Do you personally work at sanctification - getting better little by little and day by day? Do you ever go backwards in holiness? Do you think sanctification is a permanent condition?
4. Do you ever feel the need to be justified again or reborn again - that it is necessary to start over?

PERFECTION (Methodism's great doctrine)

1. Do you use the word 'perfection' ? Wesley had problems with the word, and used others like 'perfect love', 'entire sanctification', 'holiness', etc, but he was sure 'perfection' was scriptural. (Matthew 5 : 48) What are your thoughts about it?
2. Is it the same as sanctification for you?
3. Do you think it's possible to be perfected in this life? Wesley thought it was!
4. A perfected being is apparently free from outward sin. Do you believe that perfection is possible in someone full of 'inward sin'? Wesley called inward sins 'mistakes and infirmities'.
5. Have you ever read Wesley on 'perfection'?

MYSTICISM

1. Wesley thought people who attempted a mystical union with God were wicked, because they were bypassing the atonement of Christ. In other words, if one could achieve a divine union by meditation or contemplation or fasting or whatever, what was the whole point of Christ's passion and death? What are your thoughts about this? They are possibly different from Wesley's.
2. Do you know of anyone who has such mystical experiences?

CONCLUSION

1. Do you know of any reasons why sanctification and perfection aren't preached or taught any more, or has the language and the interpretation been altered for today's society?
2. Are you happy to remain in the Methodist Church? Is there anything which disturbs you about its direction?

SUMMARY OF ANSWERS TO QUESTIONS

INTRODUCTION

As the founder of Methodism, John Wesley is still important to, and respected by Methodists today. However, all but one of the interviewees believed re-interpretation of his doctrines was urgently required for the twentieth century. The majority of those who were interviewed had been born into the Methodist Church (two had come from Anglicanism) and had been baptised - some as adults.

- (i) Most of the conservatives had experienced a New Birth.
- (ii) No liberals had experienced a New Birth, nor were they concerned about its lack in their lives.

SIN

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There was not one affirmative answer to the question concerning original sin after it had been qualified with the query whether the new-born were so tainted. However it was agreed that there is an inborn defect in human morality. Inward sin was perceived to be equally as harmful as outward sin, which was in opposition to Wesley's views, but all were in agreement with Wesley regarding the question of voluntary and involuntary sin. Baptism was perceived, not as an antidote for Adam's sin, but rather as some sort of personal affirmation or an entry into the Church body.

- (i) Conservative Methodists recognised Jesus as Redeemer, the Son of God, God, and the only way to salvation.
- (ii) Liberals discerned Jesus as a prophet, a son of God, and an example to the world.

JUSTIFICATION BY FAITH

Wesley's doctrine lives on in modern New Zealand. Faith is considered the most important aspect of spirituality, but it must be accompanied by works. A balance of faith and works is the key-note to Methodist pragmatism. Prevenient grace is believed to be the instigator of faith, but most prefer to use other forms of language i.e. re-interpretation is desired.

- (i) Conservatives were adamant that 'faith' was obligatory for 'salvation', but that works must spring out of faith.
- (ii) Liberals were certain that works were equally as important as faith.

ASSURANCE

- (i) Assurance for liberal Methodists is hope and confidence, as well as a certainty which grows over the years, and it is vital to healthy spiritual growth.
- (ii) For many conservatives assurance was often allied with physical phenomena as well as intellectual conviction - conversion was fulfilled by speaking in tongues, singing praises etc.

All interviewees though, believed that assurance could be lost through some traumatic experience or loss in life. There was concern shown across the spectrum for selective reading and preaching of the Bibles as well as for proselytising.

SANCTIFICATION

- (i) Only one conservative was mildly interested in becoming holy or sanctified in life. All others perceived the state to be contradictory, in that believing oneself to be holy involved the sin of pride. The idea of

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gradual sanctification was accepted as a viable one - all believe in 'growth'. While not fully understanding Wesley's intent, conservatives recognised entire sanctification as some physical phenomena they had witnessed or heard about concerning death-bed scenes.

- (ii) Liberals too, easily accept the idea of gradual sanctification, which they perceive as a goal for which to aim, but are not interested in the theory of entire sanctification - they are too involved in living their own lives. I

The doctrine of sanctification is deemed by Methodists to need re-interpretation for the twentieth century.

PERFECTION

All the interviewees, whether conservative or liberal, interpreted the word 'perfection' literally - none knew precisely what the doctrine meant, even though they were aware of its importance for Wesley. All believed that perfection was impossible in this life, yet most could accept the concept as a goal at which to aim. Many thought that biblical perfection meant future perfection (after death). It was generally agreed that Wesley used the wrong word and that re-interpretation is needed.

These thirty-five Methodists are all content to remain in the Church, even though they do not always agree with what is happening. It should be noted that the interviews were carried out in April and May of 1997, so consequent events which have divided the Church have not been taken into account.

Note

A copy of the thesis as submitted to the University of Waikato is available for perusal from the Wesley Historical Society.

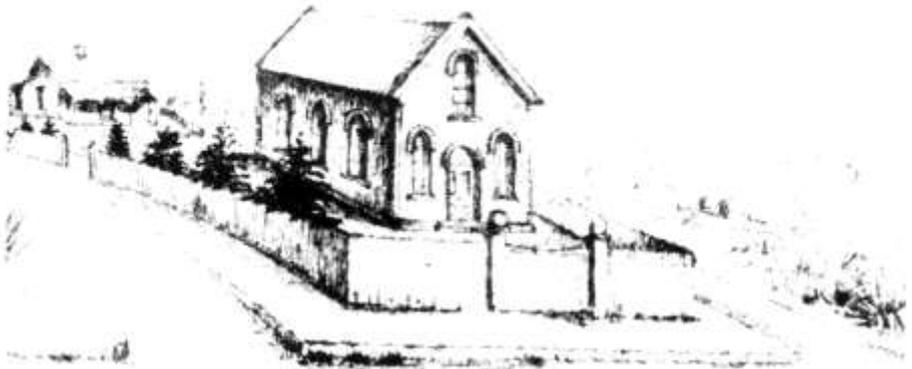
SAMUEL'S OTHER SHEEP

A personal link with the Rev. Samuel Ironside,
by *Douglas Burt.*

To celebrate the centenary of the New Zealand Company's Nelson settlement in February 1842, St John's Methodists invited the then Connexional Secretary, Rev. Major A. Rugby Pratt, to speak at the main service. As a fourth former my historical awareness was awakened as he mentioned that, when a bit younger, he had sat on the knee of a very old Samuel Ironside, the pioneer missionary whose ministry at Cloudy Bay (1840-43) and Nelson (1849-54) had been most significant for the settlers. I have ever since been fascinated with this link that spanned a century.

Many years later, while researching my family background, I learnt as noted by Wesley Chambers in his biography, *Samuel Ironside in New Zealand* (p. 197), Ironside's concern that the less affluent migrants should share in the potential pastoral wealth of the colony. He encouraged the formation in 1851 of the Nelson Workingman's Sheep Association (referred to as Land Association by Chambers), which often met in the Wesleyan Church (then in Haven Road).

The Association Chairman, Mr Thomas Foy, a butcher, is also listed as having been present at the first Methodist service conducted by Mr Hough on 24 October 1842. At least one other Wesleyan was in the NWSA, Mr Burns. A sketch of the church provided by Mr Foy's son appears on p.375 of Dr Morley's well-known history.



First Church, Nelson (Morley p.375)

The land selected became known as the 'Lake Run', being near Lake Rotoiti. This land itself already had a place in the development of the young colony. In the search for available land to meet the needs of emigrants these plains proved to be the only open area within four days walking distance of Nelson.

Thomas Brunner spent eighteen months on a wider exploration from December 1846 and fully confirmed that there was no further suitable land accessible through the Buller Valley. Finally, returning towards Nelson, he was surprised to find sheep grazing these plains. They belonged to George McRae, who managed a Wakefield holding for the widow of Captain England, a victim of the Wairau Affray in June 1843, who took out a depasturage licence in December 1848. McRae may have been starting a move towards the Wairau Valley by way of Tophouse, as in 1850 he established the Blairich Station in the Awatea Valley.

The Lake Run depasturage passed to Charles Christie in 1851, and soon afterwards to the newly formed Association; the loss of early minutes makes it difficult to establish the exact date. The appointment of a shepherd in 1852 opened the way to depasturage and three years later 1600 sheep were grazing there.

The purchase of 1620 acres near Lake Rotoiti on 27 January 1855, as well as 55 acres of Waimea land in Wai-iti Valley for management purposes secured the Lake Run. These figures do not really indicate the full extent of the run because only sufficient land was purchased to 'gridiron' the total area which most likely included the five mile plain which runs from the Slips down the north bank of the Buller River, together with the valley of Station Creek and the flat ridge which separates these areas, altogether totalling about 3,000 acres, which in 1915 came into the possession of my father, Arthur Burt and grandfather, William Eaton Burt, a retired solicitor from Christchurch in Hampshire.

My reasons for the above conclusions are:

1. It is unlikely that McRae would have crossed sheep through the Buller River.
2. In 1846 Brunner knew of, and used a route up the Mapu (apparently Rainy) River that would take him into the head of Station Creek. This route was actually part of a Maori greenstone trail.
3. By 1852 the first 'homestead' (a clay hut) at the mouth of Station Creek was in a state of decay and about that time a new one was built where the greenstone trail crossed Station Creek.
4. Sheep were driven to Wai-iti Valley for shearing. It was easier to transport the wool on the hoof!
5. When John Kerr bought the Lake Run from the Association in 1862 he decided to build his new homestead on the southern side of the river. By that time a dry road had been formed through the Big Bush and the village of Howard was surveyed in 1863.
6. The river loam of Station Creek is greatly superior to the glacial shingle of the Buller terraces.

Gold discoveries in Australia helped the Association to enjoy some good years from 1856, with a peak of about 3,000 sheep in 1860. Originally intended to wind up after seven years, the Association finally sold the Lake Run to Nelson butcher and grazier,

John Kerr Junior in 1862, whose 'Lake Station' became a leading sheep station until his death by drowning in Lake Rotoiti on 3 May 1898. While the Lake Station was being managed for the estate, the property was overrun by rabbits.



Site of First Homestead, Mouth of Station Creek. Highway 63 at Harley's Rock in distance

About 1910 a partnership of three bought it: Arthur Burke (thought to be of Burke's Pass), Arthur Burt (my father) and Percy Diserens (his brother-in-law who later ran stores in the district for railway construction workers and gold miners). The partnership did not last and in 1915 the Lake Station was cut up for settlement, much of the southern portion becoming soldiers' farms after 1919. The remaining area with its imposing two storied homestead continued to be known as the 'Lake Station'. Title to the northern portion of 3,000 acres, which must have been the Association's grazing area, remained in my family until 1947 when my father retired. Since then it has had two owners who have retained the name Twynham given to it by my father and grandfather.

Twynham was the Anglo-Saxon name of their native burgh of Christchurch in Hampshire. It appears in the Domesday Book as *Thuinam* meaning "the town of two rivers" (Avon and Stour) comfortably transferring to its New Zealand setting.

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To find Twynham:

Take the Blenheim-to-Westport Highway 63. About 5 km beyond St Arnaud (Lake Rotoiti) cross bridges over the Buller and Speargrass Rivers. New houses opposite the World War II airfield now occupy the site of the Lake Station's homestead and imposing array of farm buildings, long gone. From 1887 (until destroyed by the New Zealand Army in 1945) there was a bridge across the Buller to the north plain and the site of the undeveloped Howard village. This bridge had a rabbit gate in the middle. About 15 km further on, approaching Harley's Rock Bridge, it is possible to look up Station Creek Valley, accessed by Higgins (private) Road. '



Site of Second Homestead, Station Gully. Station Creek runs right to left.

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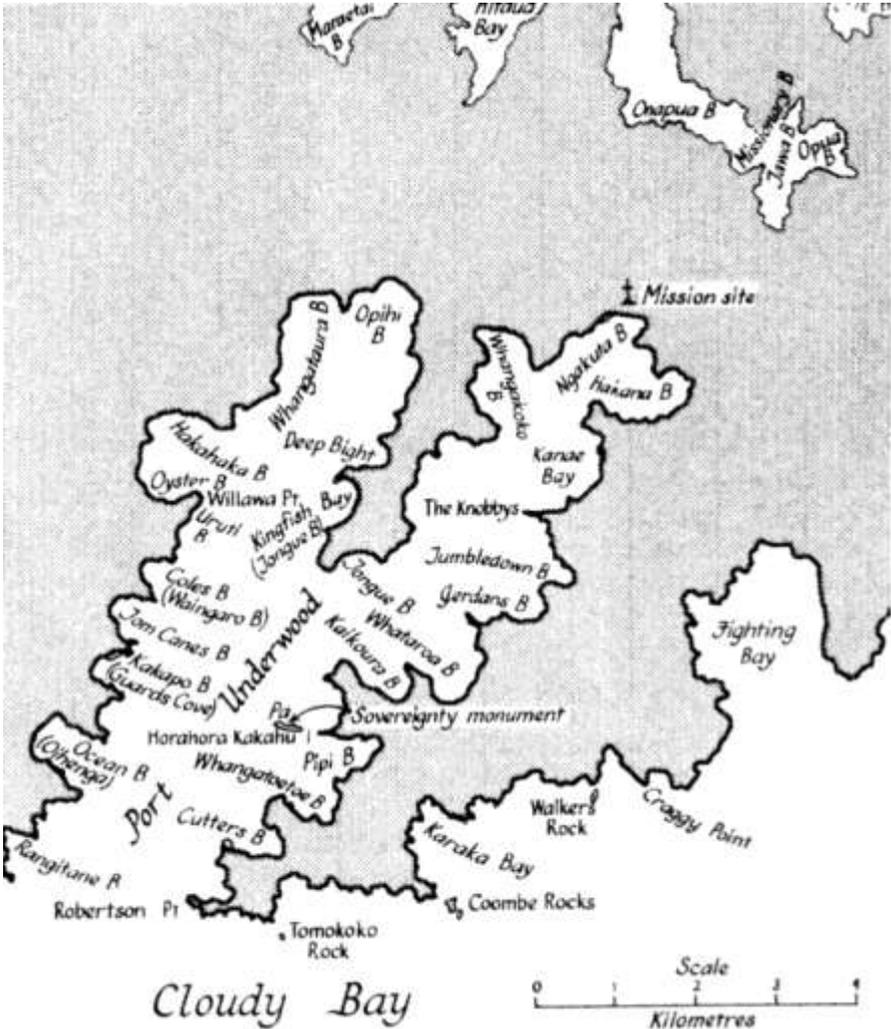
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Newport, J.N.W.: *Footprints*

Photos: *D. Burt*

ABOUT IRONSIDE'S MISSION SITE

Having at last had an opportunity to see the Cloudy Bay mission site, I realise the strategic choice in the site. In 1840 Cook Strait itself was the focus of community and communication for both Maori and such Pakeha as existed, from Kapiti to Wairau.



Port Underwood (map) *Ironsides in New Zealand* p 92.

While the New Zealand Company was deciding between Picton and Wellington, local residents made the Strait their highway, and continued to do so for many years. Wellington and Nelson were in the same Wesleyan circuit, and Ironside and Aldred were at home in both settlements as well as the more isolated places in between. This is reflected in the stationing sheets from 1840 to 1854.

The short 'mission track' provided access to Missionary Bay on Onapua Bay, and by way of what was later named Tory Channel, to the other sounds or to

Cook Strait itself. Port Underwood gave access to the Wairau Basin. The choice of Horahora-Kakahu Island for the regional signing of the Treaty of Waitangi underlines this.



Port Underwood: Ngakuta Bay centre distance, Kakahu Island distant right.

Photo: D Burt

ANOTHER LINK WITH SAMUEL IRONSIDE

In January 1999 the President had the pleasure of meeting Christine and John I Dixon. John is not a descendant of Samuel Ironside but links by the co-lateral line from Ironside's older brother, John. Several other co-lateral relatives also know of Ironside as the 'Wesleyan missionary' in New Zealand.

John and Christine came to New Zealand after visiting the Ironside grave in Tasmania, wishing to get to the Cloudy Bay/Ngakuta site of the Ironside memorial cairn. We thank our Blenheim representatives, Lester and Mary Holdaway, for hospitality to the Dixons. Recently they assisted Rev. Doug Burt and Past-Secretary Dave Roberts on their pilgrim journey in February 1999 to South Island Methodist historic sites. They also took Doug and Dave out to Ngakuta Bay.

Your President did the pilgrim path from Queen Charlotte Sound over the Missionary Path ridge into Ngakuta Bay for the unveiling of the cairn in 1974.



Samuel Ironside in 1838 (From *Samuel Ironside in NZ* p. 128)

WEST FRANKLIN LOOKS BOTH WAYS

by Doug Burt

As a significant step towards becoming one parish, the Methodists and Presbyterians in Waiuku and the Manukau Peninsula celebrated in May 1999, 163 years of Methodism in West Franklin. During the weekend much interest was taken in photographs and other historical memorabilia displayed in Wesley Church by Mrs Pal Climo. This included a copy of the deed transferring the site to trustees in 1883, and an illuminated farewell testimonial to Rev. John Whewell (1869).

On the Saturday, local historian and Presbyterian elder, Clyde Hamilton provided a most informative commentary for about twenty passengers during a full day tour which left from the Kentish Hotel (1853) by way of the Kaiwaka portage where the first Methodist Church was opened on 28 October 1866, only two years after Rev. William Morley arrived as the first minister. (Is the Nikau palm the same as appears in his early photo?) The former parsonage was seen on its new Cornwall Road site. (Four who had lived in it were at the reunion.) A stop at Pehiakura recognised that it was here that the Maori preacher, Epiha Putini (Jabez Bunting), built a "spacious (about 40 ft by 32 ft) and lofty church of raupo", which was indeed the very first purpose-built chapel in Franklin. After a detour to Hamilton's Gap from which iron sand had been sampled in preparation for the New Zealand steel industry, the Pollok and Awhitu Central Presbyterian Churches were visited. A stop in between provided time to enjoy the catering abilities of the Matakawau Plunket Committee at Matakawau Hall.



First Methodist Church in Waiuku c. 1866 (Morley, p.52)

"In January 1836 (Rev. William) Woon and his family moved to Orua Bay, on the northern end of the Manukau Peninsula." (Audrey Bruce in *In the Trail of the*

Missionary p.7.) Having just bought this history written for the occasion it was time to go to Orua Bay. As we stood near where the Woons had lived before the beach front was eroded, David Williams became our guide. He lives in the adjacent Coulthard home which he has beautifully restored. A short walk away was the memorial cairn for both the Methodist and Church Missionary Societies. Only two months after their arrival William Woon, as mission printer, was informed that the printing press had been set up at Mangungu. A decision made by the Societies in London withdrew all Methodist missionaries south of Manukau and in 1837 the C.M.S. lay missionary Hamlin moved to Orua from Moeatoa, just north of Waiuku. But Pehiakura, under Epiha Putini, remained loyally Methodist.

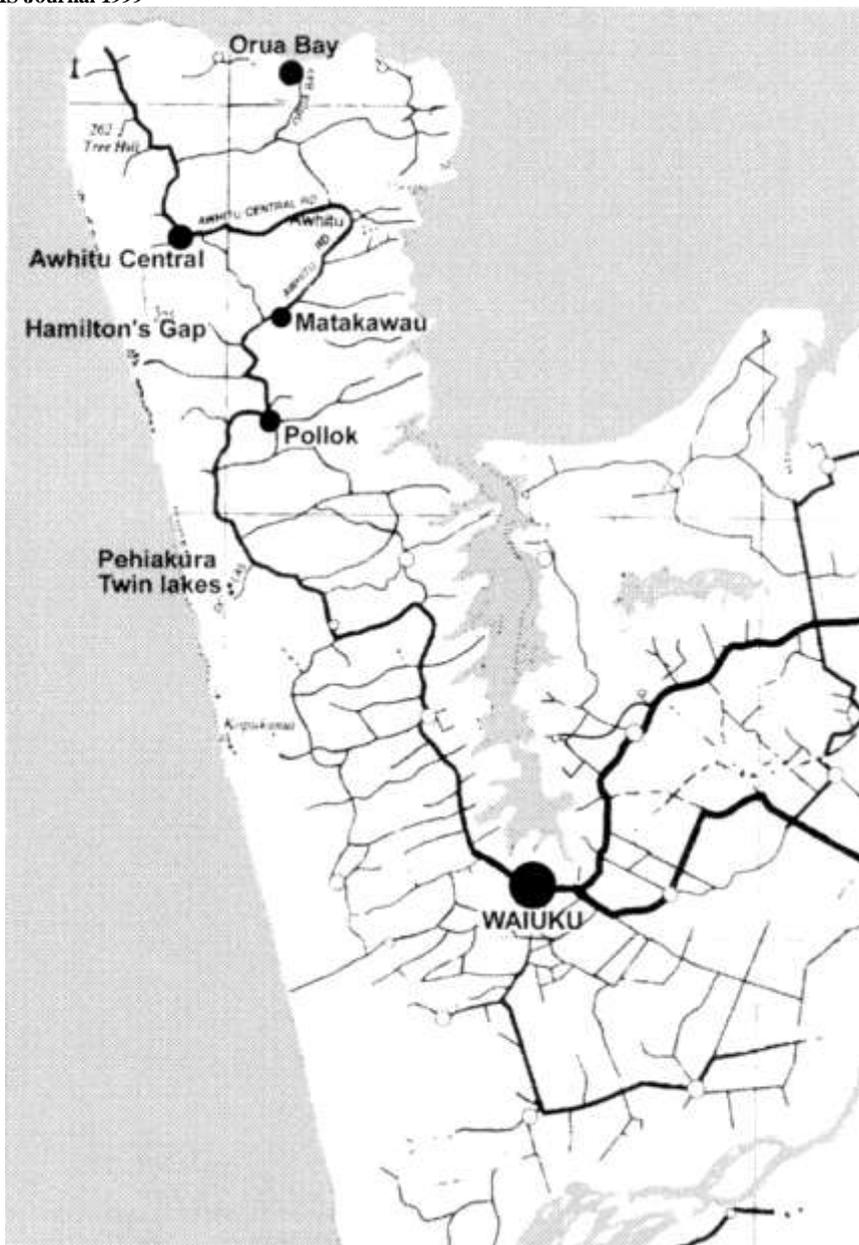
Many memories were revived at an informal dinner in the Waiuku Town Hall that evening; colour slides included the building of the new parsonage (1974).

Wesley Church being otherwise occupied and too small, St Andrew's Presbyterian Church was the venue for morning worship on Aldersgate Sunday.



Pehiakura Chapel overlooked this double lake from terrace on right. Photo D. Hurt

To the delight of all present, the Rev. William and Mrs Woon (alias Bill and Ngaire Deed) had travelled 163 years to be present. The Manukau District Superintendent Norman Brookes turned our vision through Pentecost, John Wesley and William Woon towards the future of the emerging joint parish of West Franklin. May God go with you as you follow that vision. West Franklin.



Map of Manukau Peninsula.

(Derived from and with permission of the NZ Automobile Assn and Land Information NZ)

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IN THE TRAIL OF THE MISSIONARY, the result of careful research by Mrs Audrey Bruce, is a worthy record of the 163 years of Methodism in West Franklin. Features which could be noted by future local historians include the record of Gifts and Memorials, and the fine commissioned painting by Phyl Crawford on the front cover. The riddle of the unchronological listing of ministers is solved if you read alternate lines! Does any other History of Methodism picture two Presbyterian churches? [Available from Mrs Audrey Bruce, 29 Martyn Street, Waiuku. \$ 15.00 + postage. Proceeds to West Franklin Parish.]

*Douglas Burt
Superintendent Waiuku Circuit, 1968-74*



Tour party at site of Woon's 1836 mission, Orua Bay.

Photo D. Burt

WILLIAM MORLEY GOES SOUTH

If you have access to a copy of William Morley's *History of New Zealand Methodism* take a look at the picture of Lawrence Church and Parsonage on p.494. When former WHS Secretary Dave Roberts and Rev. Doug Burt were looking at memorials, cemeteries and former churches in February 1999, they were able to take an almost identical photo, complete with gum tree but lacking the paling fence.



Lawrence Church c.1870 Morley p.494



Lawrence Church in Central Otago

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Now they want to thank so many members and other folk who helped them on their 5,000 km journey to such out-of-the-way places as the Cloudy Bay mission (very twisty and dusty). Port Levy (turn right at the beach, go to the end of sealing), and Waipapa Point, east of Bluff (cross paddock diagonally from signpost). It was all very worthwhile. With very few exceptions there was clear evidence of care being given to these markers of our past. The whole Church owes a debt to such people (not always Methodists either).

This town was the start for a coverage determined by the WHS Executive last year: to survey Wesleyan, Primitive Methodist and Bible Christian memorials in New Zealand. Information gathered would include

- 1) people and events behind the memorial;
- 2) road directions;
- 3) photos;
- 4) words on the memorial;
- 5) details of life and times of those commemorated;
- 6) present ownership of the land.

The other branch of NZ Methodism would be included;

- there is a United Methodist Free cemetery in East Belt, Rangiora;
- also Rev. Samuel Macfarlane's headstone in Addington cemetery is noteworthy.



Immigration Barracks plaque. Hardy Street, Nelson

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A working report with photographs is now available for the ongoing task. Local knowledge is the key to progress, and the help of members of the Society is sought,

- 1) to check what has been gathered, and
- 2) to complete the gaps in the South Island fortnight's coverage.
- 3) to pair up with a team member for a similar coverage in your own district, parish, etc throughout the North Island.

Indications of interest, information about local memorials, offers to assist, should be made to WHS, c/- PO Box 62587, Central Park, Auckland.

In conclusion: Having photographed my home church, St John's Nelson, I found I was standing beside the plaque illustrated. William Morley (our 'passenger' copy) was left behind at Timaru and again at Invercargill but is now safely home again. There are more such stories to be shared!

Text and photos: Douglas Burt



Doug Burt and Dave Roberts review their tour

GRANDMA HANNAH (WHITE) MARTIN'S STORY

Mrs E.R Martin

(The following story was given to me by my sister-in-law, Mrs Helen Martin Stubbs (nee Wiseman) and I have her permission to give a copy to the Methodist Church archives. Helen is the great-granddaughter of Grandma Martin (Mrs E.P. Martin) who was the daughter of Mr Francis White. Francis White was a brother of the Rev. William White who arrived in New Zealand in 1823 to work with the pioneer Wesleyan missionary. Rev. Samuel Leigh.)

- David Stubbs

I, Hannah White, was born in Cockfield, Durham, England, on 18 May 1830, and left with my parents in 1834 for New Zealand via Sydney. From Sydney we took passage on the schooner *Friendship* for the Bay of Islands, calling at Norfolk Island with stores for the prisoners, as Norfolk Island was then a prison settlement.

WRECKED ON NORFOLK ISLAND

On 17 May, a Sunday morning, the schooner went on the rocks and was wrecked on Norfolk Island. It was a very early hour and there was not time to dress; we just put on our cloaks and father called us together in the cabin saying, "Kneel down children, and let us pray, for we shall be in eternity in a few minutes." While we were praying a voice was heard calling us all to come on deck. We children were seized by the sailors and taken up. A rope had been fixed from the shore to the ship and the prisoners on the island were turned out to help in the work of rescue. They had a boat and came along the rope. My baby sister and another baby were put into the locker of the boat for safety, and when they were taken out my sister was washed away by a wave, but one of the prisoners, although he had irons on his legs, dived and caught her by her long gown, thus saving her. The man who did this was Jimmy Murray, who had been transported for life. When we returned to Sydney my father reported his brave conduct to the Government, and he received a free pardon. Some years afterwards father met him in the Bay of Islands and the man recognised him, and with tears thanked him again for his deliverance. He said, "I might have been still on that dreadful place were it not for you."

LIFE ON NORFOLK ISLAND

We stayed on Norfolk Island for thirteen weeks, and then another vessel, the *Governor Phillip*, called with stores for the prisoners, and we returned on her to Sydney. From there we embarked on board the *Surrey*, arriving at the Bay of Islands in November 1835. Thence we were taken by Tamati Waka, an old native chief, to Hokianga where we lived for sixteen years, removing finally to Auckland.

I must tell you a little about my life at Norfolk Island. It was there I first tasted a banana. My father had taken me with him to a beautiful garden at the Cascade where bananas grew, and the gardener gave us some. I did not like the fruit at all, but thought it would be rude to throw it away so father, seeing my trouble, kindly took it from me.

The island was very beautiful, orange and lemon trees growing in profusion. It being winter time the weather was not too warm, and we greatly enjoyed our stay there. The Commandant of the Island who was in charge of affairs took us into his house to live and afterwards we had a small house of our own, one of the native buildings.

CHILDHOOD IN HOKIANGA

You will remember my mentioning Tamati Waka, the old chief. Well, he and his wife adopted me and I remember them bringing a big pig once as food for their child. On one occasion Tamati's wife carried me all the way to Hokianga on her back, two days' journey.

When we went to live at Hokianga my father, who was a timber merchant, bought a large piece of ground, a property called 'The Mata', (this property is at

Mangungu near Horeke and adjoined the mission station) and he built a house upon it. Everything was rough at first, but gradually we got cattle and horses and poultry, and were very comfortable.

In the year 1844 Heke's war broke out. The *Osprey*, a man-of-war, was sent from Auckland to protect the residents or take them to Auckland for safety if they wished to go. A great many people did go, but we remained as we wished to stay at Hokianga.

I can remember the officers from the man-of-war visiting our house and I am sure they thoroughly enjoyed the milk and cream and turkey on my mother's table; one remarked that he thought ours a real English home, the most home-like ; he had seen since leaving the old country.

A Mr Buller (became Rev. James Buller) came as tutor for the Mission children, and we used to go to school also. Later on he offered for the ministry, and was ultimately ordained. We then had a governess, Mrs Alice Ross (nee Willis, widow of Dr A.J. Ross) who was an educated lady, and had been engaged first by the missionaries, but subsequently came as our private governess, living in the house with us. She was very pretty and attractive, and lived with us for a long time, finally going home to friends in England. After that my aunt taught us with her own children. She also was very well educated and refined, and we had the very best teaching possible.

I must tell you about a little joke Mrs Ross had with us once. We used to go for a walk every day, and one time we were sitting down by the side of the road near the bush. We had been there a long time and Mrs Ross could not make us get up, so in a little while she came to us and said, "There is a gentleman coming along the road; you must

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not be sitting down on the ground when a gentleman comes." Of course up we jumped and presently we saw her gentleman - a great big pig!

We used to enjoy our daily rambles very much, also the picnics and parties that we arranged at different times.

On my sixth birthday my Aunt Eliza (nee Leigh, wife of Rev. William White) had a party for all the children and we were playing Blind Man's Buff. There was a tub full of soap suds standing near where we were playing and I was stepping backwards to avoid the 'blind man' when I fell into this pail. One of the Maori women carried me off and stripped me, wrapping me in a blanket, while dry clothes were sent for from our house about a mile away. The old Maori woman would not let the other children laugh at me, which you may be sure they were quite ready to do.

I well remember a pencil drawing by Buller. It hung on the wall of Granny's bedroom in our Epsom home. In this picture of my old home you will see the big windmill that father owned. (Unfortunately, after Granny's death it was accidentally destroyed.)

We used to make our own candles from wax and tallow, having plenty of the latter as we kept a lot of cattle. My father and brothers often used to go out hunting, bringing the beasts home with them.

Once a cow of ours went into the bush and had a calf, and father went with Blucher the dog, to bring the cow home. She rushed him and got him in the tree, so he called out, "At her Blucher." Then wise old Blucher caught the calf by the nose and of course the cow turned and went for the dog, allowing father to escape.

Another time when father and the boys were out hunting, a bull attacked them and father, in stepping back to avoid him, fell on his back, head downwards. Luckily he had his gun in his hand and although he had fallen, he took aim and shot the bull. He just escaped being crushed by its fall.

We had horses of our own and used to go out riding, making hurdles of piled up brushwood. We had great fun going along leaping and galloping.

There was an old chief, Moses Tawhai, a great warrior in whom we children took much interest. In fighting he had had his head split, and it made a deep cleft. Now, Maori chiefs were not supposed to have their heads touched by anybody, but Moses Tawhai, one day in our house, laid his head upon the table and said, "Now children, come and each put your hand into the hole." We did so, and we could lay our fingers in the slit.

In 1840 my father went to England and when he was leaving he said, "Now Moses, you take care of my wife and children while I am away" and the chief said he would. Some time after father had gone, Moses brought an immense pig and said to mother, "Here is food for you and the children. I told your husband I would bring you food."

PICNICS

We had a big canoe, seventy feet long and very wide, and we once went for a picnic in this. It was quite a large party, Mr and Mrs Woon and family being there, Mr and Mrs Hobbs, and many other friends and relatives. We went to a place called Orira, a branch of the Hokianga River. A boat towed us up until we came to a beautiful place with grass growing under the trees, and there we camped and had a great day. Then in the evening we started for home, and coming down the river some of us were thirsty and wished for water, so old Dr Day ladled up some of the salt water and tried to make us drink it, just for fun. Another time, on the doctor's birthday, he took all the children for a picnic to Wairere. It was a very narrow river, in fact more like a creek, and we went for some miles until we came to a place where there were kowhai trees in full bloom. We had games, then lunch, spending the afternoon in different amusements. When the time came for going home and we went down to the bank, we found the boat left high and dry, and it was quite late before she was able to be floated off. We got in and when we were a good way down we heard another boat coming. Somebody called out and we said, "Yes, what are you after?" We found it was the boys who had come for us in another boat.

TALES OF HORSES

Now you must hear about Meg, one of our favourite horses and quite a pet. Richard Hobbs got a new pony called Juno and would have it that this horse could beat Meg at galloping. One day we were out riding together, and it had been raining. As you may imagine, the place was very muddy and Meg, who would never allow any horse to pass her, soon got on ahead and every time she lifted her feet she threw mud behind her so poor Juno got very much splashed.

Mr Warren, a missionary, bought a new horse and one day he and I went out for a ride. When we got onto the flat he began to spur his horse so I said, "Go it Meg," and away she went like a bird. Many natives were there, and when Meg came in first they hurraed and waved and cheered in a very excited way.

Meg once ran away with me. I thought she was going to jump a wide place called the Canal and I prepared for a leap but the horse went on, leaving me behind. However my brother came up and lifted me on again.

In one particular place peach trees grew wild, and we used to go out riding and reach from horseback for the fruit. At other times we often got great baskets of cape gooseberries and sometimes we gathered kotukutuku, the wild fuschia, of which mother made tarts and pies.

There was a large orchard belonging to the mission house and it had in it a beautiful old fig tree. One day when the figs were ripe we were going to play in this orchard, and Mr Woon said we must not touch the figs. One fig in particular looked very

tempting and Garland Woon thought he would just feel it. As he did so, it came off in his hand and he said, "Oh, what shall I do?" Jimmy, his little brother, called out, "Give it here, I'll show you." When Garland handed it over, Master Jimmy put it in his mouth and very soon swallowed it.

Jimmy came with his mother one day to see us and managed to fall into a very muddy drain near the house. Of course he got smothered in mud and his father had to get a bundle of leaves to scrape his face to let him get his breath. We had not any little boys in our family, so they had to strip Jimmy and dress him in my sister's clothes. Father called him 'Little Betty Petticoat'. Many years after this a gentleman came to my house in Hepburn Street and said, "Mrs Martin, don't you know me?" I said I could not tell who he was, so he took off his hat and I called out, "Jimmy Woon." Then we sat down on the sofa and had a chat about old times. He said he would never forget about the muddy drain and 'Little Betty Petticoat'.

We had a little horse named Rover, and if he got a stranger on his back he always tried to find out whether the person could ride. A Yankee was visiting our house one time, and he was always boasting about being able to ride any horse. One day he was riding along on Rover and pretty soon he was seated on the horse's neck holding onto its ears. A little further on that happened again, and presently he was landed on the ground.

It once happened that my brother was a long way from home travelling on Rover, and he lost his way. He did not know where he was as it was pitch dark, so he laid the reins on Rover's neck and said, "Go home. Rover," and the horse brought him to our door.

This horse was always chosen by father and the others on their journeys to the bush and when they sat down for lunch he stood beside them. He had a trick of coming to our door and knocking with his foot, after which he would listen for a while. I can remember how we used to look through the window, tittering. If nobody took any notice he would knock again, and when we asked what he wanted he would just neigh as horses do, and then when we had given him a bit of bread, off he would go.

Some years afterwards, when our horses had been sold, my sister was in Queen Street and she saw Rover with a gentleman on his back. As soon as Rover saw Jane he stopped short and would not move on. Jane then went up and explained to the gentleman that the horse knew her and after she had spoken to and patted him. Rover went on again.

MORE STORIES

Now, let me tell you one or two more little tales of my childhood. We had a lot of native servants, and they used to do the washing down by the creek, leaving the tubs there. There was a pool and on the opposite side a flat rock. I was only a little girl, but I made up my mind I would go for a sail in one of the tubs. I got two sticks for oars

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and things went all right until suddenly the tub turned over and sank. A whipping was all I got for my trouble.

One evening mother was away and we had some young girls staying with us. We were not allowed to go out at night, but this time we had a game of see-saw. While we were enjoying it very much a dreadful looking thing reared itself up from the bushes and stared at us. We ran into the house terribly frightened, but afterwards we found out that my eldest brother had scraped out a melon and made two holes to look like eyes, putting a light inside. The light shone through and we thought it was a horrible thing staring at us.

We had a great number of fowls, and used to get more eggs than we knew what to do with. My brother, John, who was not very big, thought he would surprise us one day and go and gather all the newly laid eggs. He had a long white nightshirt on, and had turned this up packing the eggs in it. As he was running back to the house he fell, when of course all the eggs broke, giving him a regular egg bath. You may imagine how we laughed at him.

AUCKLAND

We came to Auckland to live in 1849. I can remember that the water came up as far as where the Post Office now stands in Shortland Street. (The Post Office was a little way up Shortland Street on the left hand side.) There was a little bit of wharf and it was being added to at that time. I can remember one wedding party, the bride being dressed in beautiful white silk. The bridal cab got bogged in the mud and the bride and her party had to get out and walk, the lovely dress being trailed in the mud.

I was married on 5 February 1856 and lived for seven years in Fiji, coming back with three children.

(The following verses, overpage were attached to Grandma Martin's story and were written when her parents and their six children were about to leave England for New Zealand.)

**LINES ON THE DEPARTURE OF MR F. WHITE WHO IS ABOUT TO
EMIGRATE WITH HIS FAMILY TO NEW ZEALAND - 1834**

*Farewell dear man of God Farewell!
With pain we bid thee now adieu,
Thine exit like the Funeral knell
The Feelings touch of Jesus "Few".*

*Oft we have heard thee with delight
Proclaim in love to Fallen Man
The wonders of a Saviour's might,
The riches of a Gospel Plan.*

*But ah! That comfort is withdrawn
And thou to distant shores are bound.
New Zealand makes her greedy claim
Nor cares how many hearts she wound.*

*Yet still we won't forget thy name
So long as memory keeps in tune.
The Fire of Love shall burn the same
And Fancy shall with thee commune.*

*May Heaven preserve thee on the waves
And Guide thee to the distant land;
Thy Partner and thy little ones,
May Jesus lead you by the hand.*

*And should we join on Earth no more,
May we in Heavenly Glory meet
To Bask in Love for evermore
At our Belov'd Redeemer's Feet.*



Mohi Tawhai
(*Morley p.116*)

ABOUT MOHI TAWHAI

Mohi/Moses TAWHAI should not be confused with another Mohi TAWHAI. The Mohi referred to in 'Grandmother Martin's Story' was a Hokianga area Maori Chief of Waima of the Te Mahurehure. He was a staunch Christian, loyal to the Wesleyan missionaries. His brother Otene lived on the (Kaeo) Wesleyan site for many years.

Mohi of Waima was instructed by Francis White, brother of Rev. William White, to take care of Francis' wife and children while he was away in 1840.

Mohi of Te Mahurehure was an intermediary and primary peacemaker between Ngatikororo and Te Rarawa who were challenging each other over land north and south of the Hokianga 'River'.

[**The 'other' Mohi Tawhai** was of Manotahi in South Taranaki, captured with others by Nga Puhi and taken as prisoners to Hokianga. This Mohi was for some time a slave of a chief of Mangamuka. Mohi and his master later became Christians and Mohi was released. Later, he and eighteen other captives set out to preach to their own people at South Taranaki.]

MORE ABOUT MOHI TAWHAI

[Extracts from T.M.I. Williment's. *John Hobbs*, 1800-1883]

p. 127 at a Love Feast Hobbs heard it declared -that it was from Te Ropiha (Hobbs) that some of our people were first led to seek the Lord, and especially Moses [Tawhai] of Waima, one of the most valuable among our Christian people.

p. 147 Of the Treaty T.L. Buick, quoted from his book *The Treaty of Waitangi and How New Zealand Became a British Colony ...*, "at Mangungu, 12 February, Mohi Tawhai spoke, 'How do you do Mr Governor? All we think is that you have come to deceive us. The Pakehas tell us so, and we believe what they say.'"

p. 150 When all the speeches were ended Taonui and Mohi Tawhai signed the Treaty [at Mangungu].

p. 159 Mohi Tawhai also served as a lay preacher at home and on his travels.

p. 190 Under direction of Arama Karaka [of Kaipara] and Mohi Tawhai a prohibition law against liquor was imposed and enforced by Maori themselves.

LINK WITH JOHN WHITELEY:

Wesleyan missionary in New Zealand, 1833-69

Our President, Verna, recently had valuable correspondence with Malcolm Mackenzie of Gosford East, New South Wales. Malcolm is a great-great-grandson of Wesleyan missionary John Whiteley. He sought help through New Zealand Society of Genealogists' magazine; Verna responded. Malcolm has reciprocated with the details of the NEILD family group and sent a generous contribution to the Smith/Gilmore fund. The chart he sent shows that Whiteley's grandson, John Whiteley NEILD gave all his three children Whiteley as a given name. Great-grandson Harold and his wife Mary, gave their daughter Whiteley as a third given name and she gave the name to her two sons (NIELSENS) born late 1960-early 1970. Thank you Malcolm, for chart and donation.

OTHER METHODIST HISTORICAL SOCIETIES

CANADA

The Canadian Methodist Historical Society recently celebrated its 100 years at their 1999 Conference held in Toronto in June.

Dr Marilyn Faardig Whiteley and Charles Yrigoyen, both of the World Methodist Historical Society, were speakers at this venue as also was Neil Semple, the author of *The Lord's Dominion, History of Canadian Methodism* (1996).

The 1899 aim for the Canadian Methodist Historical Society was planned within the Annual Theological Union meeting held at Victoria University, Toronto. It was resolved to organise a society for the purpose of gathering together "books, papers and documents that would be of service to any future historian of Methodism in Canada.. .and preserving them in the vaults of the College Library."

A Committee was appointed to draft a Constitution suitable for the Society.

This appears to be a very similar 'birthing' to that of WHS (NZ) which was initiated within the Trinity Theological College at Auckland.

Dr Whiteley, a Vice-President of Canadian MHS, and Charles Yrigoyen, General Secretary of the World Methodist Society, both hope to attend the Oceania 2001 event which, having had no suitable Tonga arrangement commenced, is now being mooted for Australia, possibly Tasmania.

BRITAIN

Dr John Vickers, who is Secretary of the British Section of the World Methodist Society and also Librarian for the Wesley Studies Centre at Westminster College at Oxford, is to visit New Zealand in November. He regrets that he arrives in Auckland

two days after the WHS (NZ) Annual General Meeting. He has a very brief stay in Auckland but we will try to arrange for him to visit Conference if he is able.

Verna Mossong as Vice-President Oceania of World Methodist Historical Society. i

THE DICTIONARY OF NEW ZEALAND BIOGRAPHY, VOLUME FOUR, 1998

The 1998 volume contains substantial biographical entries about some prominent New Zealand Methodists including those listed below.

AYRTON, Moses: by Colin Brown

"... basic attitudes were less radical than his rhetoric."

BLAMIRE, Edgar Percy: by Donald Phillips

"A versatile mind and widely read ... A ready pen."

CARR, Clyde Leonard: by Colin Brown

"... a long parliamentary career ... interest in education."

GARLAND, Thomas Threader: by Patrick Day

"Lay preacher ... innovative broadcaster."

HADDON, Oniwa Tahupotiki: by Peter Lineham

"... at Three Kings 1914. Pharmacist, artist, broadcaster."

HOLLAND, Henry (Local Preacher): by James Watson

"Primitive Methodist local preacher .. member of Parliament for Christchurch North."

PAIKEA, Paraire Karaka: by Angela Ballard

"Dux of Three Kings 1914 ... Methodist minister, Ratana encourager."

PRATT, Major Albert Rugby: by Colin Brown

"... one of the founders of the National Council of Churches."

SCRIMGEOUR, Colin Graham: by Allan K. Davidson

"... charismatic and colourful figure."

SEAMER, Arthur John: by Ruawai D. Rakena

"CMG, close adviser to Princess Te Puea."

TOCKER, Annie Constance: by Margaret Tennant

"... often resisted male authority.. .practical commitment to the welfare of New Zealand children."

IN MEMORY OF ROGER NUTTALL

The Melville Methodist Church overflowed on August 1st when tributes were paid by the community and bowling friends, as well as the wider Church, to their much loved pastor, founding member and historian. Roger Nuttall entered Trinity College from Stoke, Nelson, congregation in February 1946 and was chosen as Senior Student in his third year. Following circuit ministry in Lower Hutt, Kaikohe, Gonville, Pahiatua and Claudelands, he entered secular employment for several years in Hamilton, making a strong pastoral contribution in the growing Melville area as Secretary of the Leaders' meeting. At the same time he served actively through the Public Service Association.



Rev. A. Roger G. Nuttall

Roger was a member of both the New Zealand and the North-East (England) branches of Wesley Historical Society, his family roots being in Northumberland Wesleyan Methodism. A retirement visit to England brought much pleasure.

A supportive correspondent, he freely shared his extensive reading and research with other members. His contribution towards Samuel's Other Sheep arose from our common interest in that region and in Methodist history.

Douglas Burt

SOME ANNIVERSARIES FOR 2000

Explanation - About 1943, the Rev. Rugby Pratt compiled an extensive list of what he called "Significant Anniversaries" for our Society and it has been recently 'rediscovered' amongst our records. We have decided to put this to use by publishing each year the events listed which would be due in the following year to celebrate those 150th or 100th anniversaries. Below you will find those he has listed for 1850 and 1900. If anyone is interested in doing something about any of these and would like more information, get in touch with us and we will see what we can do.

1850

1 Jan: Wesley College, Auckland, opened by Rev. J.H. Fletcher, the first Principal. This school, in Queen Street, was primarily for the children of missionaries.

11 Feb: Manners Street (Wellington) - wooden church opened.

3 Oct: Blenheim - first cottage service held.

25 Nov: Three Kings School, Auckland - the Maori pupils sat the public examinations for the first time.

1900

5 Feb: Waikuku Church opened (North Canterbury).

18 Feb: Belleknowes Church stonelaying (Dunedin).

25 Feb: Dannevirke Church opened.

3 Mar: St. Asaph Street Church destroyed by fire (Christchurch).

7 Apr.- Ararua Church opened (Kaipara).

11 July: Havelock Church opened (Marlborough).

11 July: Upper Wakefield Church opened (Nelson).

9 Sept: Thorndon renovated Church re-opened (Wellington).

12 Sept: Aratapu Church stonelaying (Kaipara).

27 Sept: Sumner Church stonelaying (Christchurch).

28 Sept: Pihama Church stonelaying (Taranaki).

4 Oct: Te Aroha Church stonelaying (Waikato).

16 Dec: Te Aroha Church opened.

23 Dec: Sumner Church opened.