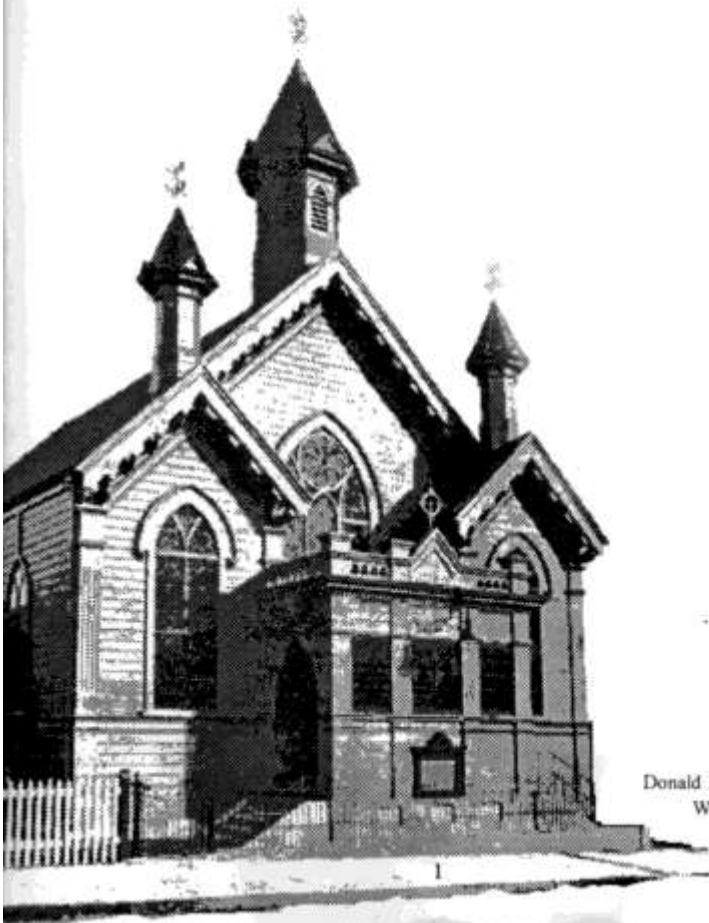




Wesley Historical Society (NZ)
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Editor I J Whyle



New church
Donald McLean Street
Wellington 1907

CONTENTS

EDITORIAL

PRIMITIVE METHODISM IN NEW ZEALAND: SESQUICENTENARY

- I J WHYLE

FROM MOW COP TO AIREDALE STREET - Donald PHILLIPPS

REMEMBER THE PRIMITIVE METHODISTS - Verna E MOSSONG

THE GOVERNOR GENERAL AND A PRIMITIVE METHODIST HERITAGE

- D BURT

FOUR BIOGRAPHIES - Verna E MOSSONG

(Mary Anne Wright, Harry Ranston, Ben Dudley, George Froggatt)

LIST OF PRESIDENTS OF THE PRIMITIVE METHODIST CHURCH OF NEW ZEALAND

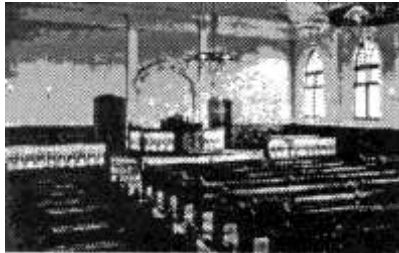
LETTERS to the EDITOR

THE CHURCH BY THE AIRPORT - Richard WAUGH

A TRIBUTE TO HOME MISSIONARIES - Marcia and Fred BAKER

A MINISTRY IN AVIATION RESEARCH

OBITUARIES – (Rev. Stan Andrews, Rev. W. J. (Bill) Morrison)



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EDITORIAL

Although it is only 83 years since the union of 1913, the Trims" are largely forgotten. The living links are gone and the archives are deficient. Therefore the main essays here become, in themselves, a major resource. The photographs alone are a fascinating collection, many accessible for the first time. Fortunately the Kinder Library holds a set of the New Zealand Primitive Methodist. That magazine itself reflects the history of printing technology: no illustration followed by occasional engravings, and then occasional photographs. Only finally were photographs common. Here is a selection to support and add to the text. The new technology is changing rapidly.

Very few of the Primitive buildings still remain. Some important ones have sunk almost without trace! With the people gone, the buildings gone, the church organisation voluntarily dying at the time of Union that a new church might live, what now is left? Each community needs to answer that for itself and at the very least rediscover the story.

New Plymouth, the founding city, held a sesquicentennial service but did not develop the local story. Auckland did both and also mounted an historical display. What did other places do? This issue should stir them to search their own story. They owe that to the minority "Prims". The Preaching Plans systematically recorded in the New Zealand Primitive Methodist are a starting point.

The union of 1896 was only partial. Neither the Wesleyan majority nor the Primitive minority was ready to compromise. But in 1913 they did a deal. The Wesleyans let in lay representation at Conference; the Primitives gave up some of the lay representation they had had. The new structure was to be democratic. More or less - according to the viewpoint.

If most of the Primitive style has gone, not only by assimilation, but by social, economic and religious change, there is still that democratic structure of the highest court. That is an enduring legacy.

THE GOVERNOR GENERAL AND A PRIMITIVE METHODIST HERITAGE

In the year 1895 the Rev. F. W. Boys persuaded a young man from Rongatea to ship from New Plymouth to Auckland and the Thames and thence to the new Waihi goldfield as their first Primitive Methodist agent - a hired local preacher. Fifty years later the former youth, by then Rev. George P. Hunt, wrote an obituary which appeared in *The New Zealand Methodist Times* (August 31 1946).

"As a young man Frederick William Boys came from the Champness Joyful News Mission in England to join the Primitive Methodist Church ministry in New Zealand. Commencing in 1891, he laboured successfully at South Invercargill, Timaru, Foxton, Thames and Bluff. In 1901 he was received into the Wesleyan Methodist ministry and his stations were Riverton, Otautau, Balclutha, Hawera and Palmerston North (Broad Street) where failing health necessitated his retirement from the work, in 1919. He then became a representative of the A.M.P. Society. He was a good businessman: 'Diligent in business; fervent in spirit, serving the Lord.' Not long before his decease he told the writer how he enjoyed much fellowship in the spirit with others. As a faithful pastor and fervent preacher he was a good minister of Jesus Christ... He was a lover of Nature, and in recent years spent much time in his rose garden. He found God in Nature, and in grace. His was a triumphant passing. There was no 'moaning at the bar'. It was largely through the influence and counsel of F.W.B. that the writer became a Methodist minister. Our departed friend and brother in Christ is survived by his widow, a son and a daughter, who do not mourn as those without hope."



Sir Michael Hardie Boys and Lady Mary Hardie Boys

[Woolf Ltd, Wellington]

Reginald Hardie Boys, a son of Rev. Frederick William Boys became a Judge of the Supreme Court. He was an active member of the Hataitai and Wesley (Taranaki Street) churches, holding many offices in the Methodist Church.

Now, in 1995, a son of Reginald has been appointed to the office of Governor General. Michael Hardie Boys also was an active member of Hataitai Church, and very active in youth work, particularly with Boys Brigade. He tells us that his marriage to Mary Zohrab "enticed him away from Methodist origins". Mary Zohrab is the great grand-daughter of the Anglican Bishop, Octavius Hadfield. We offer Sir Michael and Lady Hardie Boys our sincere wishes and prayers for happiness and fulfilment in this high office. We hope Sir Michael will still find time for his Who's Who description of his recreations: "the outdoors, and all things bright and beautiful".

-D. H. Burt



The Garden Party, Primitive Methodist Conference, New Plymouth 1907

- Adapted from *The Weekly Press*

BIOGRAPHIES OF FOUR NEW ZEALAND PRIMITIVE METHODISTS

Mary Anne WRIGHT



At the 1906 Conference at Invercargill, two women were present. Mrs J L Wright was from Wellington and Miss Mills from Stratford-Eltham Station.

Research in the church papers showed Mrs Wright to be Mrs Johnson Lightfoot Wright the wife of a Wellington tailor, her maiden name Mairs. Mary Anne Wright had been on Wellington III Station plan for some years as a preacher and was surely the same Mrs J L Wright, Evangelist, who was to take services at the Waikato Mission. Her address there was care of Rev. P. J. Mairs of Hamilton.

At Invercargill Mrs Wright and Miss Mills had been appointed organiser and secretary of a newly initiated Ladies Missionary League set up to "further our Missionary cause". By May 1906

Miss Sarah A Mills of Eltham was reporting through the church newspaper that there were already 14 branches of the League.

The *Within the Veil* columns of *The Methodist Times* 1926 offer a photograph and obituary for Mrs Johnson Wright. She was born in Cheshire, her father a Sunday School superintendent and Mary Anne a teacher in his school. After marriage she lived in Warrington until coming to New Zealand in 1880. Her name was long associated with Webb Street, Wellington, although she was 30 years a member at Donald McLean Street. She had a long service with the Women's Christian Temperance Union. A WCTU leader declared: "I cannot remember temperance work and the Union apart from Mrs Wright". Mary Anne Mairs Wright had assisted with the provision of a room in Wellington where immigrant women of that period were helped and entertained.

She sought out and helped the aged in their homes and was a valued member of the Board of the Home for Aged Needy and also a member of the Newtown School committee.

There is a second tribute written by her long-time friend J Lomas, who claims that "the late Mrs Johnson Wright as an evangelist was of no ordinary type and a most

successful soul winner... she had great reverence for the Divine word, her mind soaked in its language, in its spirit and in its doctrine ... it refined her tastes, purified her speech and regulated her life".

The proof of this effective travelling evangelist preacher is recorded in many of the Station reports in the Primitive Church Magazine from 1890. An example from Auckland 1910: 40 converts and 72 sought the blessing of higher life from her ministry. Throughout W T Blight's Primitive Methodist Church in New Zealand 1893-1912 there are further reports other leadership and successful missions, such as "Mrs J L Wright conducted a week's mission. Much blessing."

The official obituary in 1926 names Mary Anne Wright as having two sisters, Mrs Moston and Mrs Cummins. Her two brothers in New Zealand were Peter and Edwin Mairs.

Harry RANSTON



Rev Dr Harry Ranston was bom at Keightly in Yorkshire "of goodly Primitive Methodist stock". By age ten he was a wage earner in a factory. Harry was "missioned" at Keightly by Rev. Thomas Waugh and made his decision for Christ. He was accepted for the Primitive ministry with training one year at Hartley College at Manchester where Dr A S Peake was one of the tutors. He came to New Zealand in 1902. Auckland and Temuka were his two Primitive Methodist appointments. He became a lecturer at Trinity College in 1922 and the same year gained international recognition for a thesis on Biblical and Greek scholarship for which he received a doctorate of Literature. In 1930 his *The Old Testament Wisdom Books* received high praise. He carried off a senior

scholarship - "one of the few men, there may be none other, who have gained a senior scholarship without actual attendance at [University] College". Another professor said of Harry Ranston: "people who know Greek as he does are as priceless as they are rare in the southern hemisphere". His learning was never paraded and many of his acquaintance never knew the position he reached in the world of letters. He was reported to have still retained "the true pastor's heart ... truly evangelical ... the clear head balanced by the warm heart". Dr Ranston was Trinity College principal from 1931 until 1941 but continued to lecture in Old Testament at the college until a few years before his death in 1971. During his time as principal he also lectured in Hebrew during 1933-1939 at Auckland University College and was a member of the University College Council for eight years.

Ben DUDLEY



Rev. Ben Dudley is remembered personally by the writer from the time of his ministry in Richmond (Nelson) Circuit and particularly in the Stoke Society. He was born in London in 1873, son of Phillip and Emma Dudley. His father was a draper. Ben Dudley came to New Zealand in 1898 and during his early years here was Secretary to the Primitive Methodist Conference. He married Florence Hudson in Inglewood where he had been appointed in 1901. Ben Dudley was a Fellow of the Royal Astronomical Society. He wrote and lectured extensively on this subject and was published by *The Lyttelton Times*, *Christchurch Star* and other Dominion newspapers. He often demonstrated with his telescope. The writer recalls a

lecture, probably put on to top up the funds of the local Trustees, when he used lantern slides to inform his audiences of the "after Galileo" universe.

A true follower of Wesley and the Bourne brothers, he was a constant reader with a wide field of interests: astronomy, music, literature and other studies. His two daughters married as Wood and Grant and he had two sons M P and E H Dudley.

The above three biographies were prepared as a segment of the Annual Lecture of Wesley Historical Society (NZ) 1994.

George FROGGATT



George Froggatt (1839-1912) of Shropshire and Southland. George Froggatt was born in 1839 in Shropshire and was in membership with Primitive Methodists of the Ludlow Station. He came to New Zealand in 1864 on the ship *Ajmeer* to Port Chalmers. He was a road contractor first at Port Chalmers and at Invercargill where in 1867 he began a butchery business in Tay Street. This developed into a stock and station agency. There was no Primitive Methodist Church in Invercargill when he arrived and he joined the Don Street Wesleyan congregation and continued a member there until he assisted in the establishment of the Invercargill Station of the Primitive Methodist Church. He served the community as a Borough Councillor for

30 years and mayor in 1885 and in 1903. He served 12 years on the Education Board, once as chairman; was on the Southland High School board for two years, 20 years on the Middle School committee, once as chairman. He was a president of the A & P Society and a director of the Southland Building Society. For the Primitive Methodist Church he purchased a site in Don Street and with a monetary gift and help from his father and the Missionary Committee in London, the Conference sent out Rev. B J Westbrooke to lay the Primitive Methodist foundations, both spiritual and in buildings, of Invercargill Station I. The church on Don Street was opened November 19th 1873. In 1888 George Froggatt was President of Conference, only the second lay President since 1873. For over 23 years he served the Church as the Treasurer of N.Z. Superannuated Preachers, Widows and Orphans' Fund.

Wesley Historical Society Member Rev. Roger Nuttall provided Obituary Notices of George Froggatt (*Southland Times* 25 July 1912) and of George's father: Isaac Froggatt (1808-1888) of Ludlow Circuit (*The Primitive Methodist Magazine UK* 1888). Roger has an interesting link with Cramlington, the Primitive Methodist Station where the initiative to support Mission Overseas was taken. His ancestor William Gleghorn (1823-1850) had moved to Cramlington with his parents and became a member of the Society there. William was almost certainly at the 1843 meeting when Rev. William Harland's address on behalf of the General Missionary Committee stirred the hearts of the Cramlington congregation to the response which was to send Rev. Robert Ward and his family to New Zealand.

Other references:

Invercargill Pioneers, FG Hall-Jones, Southland Historical Committee 1946.

Fifty Years of Primitive Methodism in New Zealand, Guy and Potter PM Book Depot Wellington 1893

Primitive Methodist Church in New Zealand 1893-1912, W G Blight. An incomplete manuscript retyped by F Paine, Methodist Archive Box 931 Christchurch, 1993.

LIST OF PRESIDENTS OF THE PRIMITIVE METHODIST CHURCH OF NEW ZEALAND

Place	Year	President
Wellington	1873	Rev. W J Dean
New Plymouth	1874	Rev. J Dumbell
Wellington	1875	Rev. S Antliff, D.D.
Christchurch	1876	Rev. J Dumbell
Wellington	1877	Rev. W J Dean
Auckland	1878	Rev. B J Westbrooke
Wellington	1879	Rev. D Dutton
Christchurch	1880	Rev. W J Dean
Dunedin	1881	Rev Josiah Ward
Wellington	1882	Rev Joseph Long
Auckland	1883	Rev. C E Barley
Dunedin	1884	Rev. C E Ward
Christchurch	1885	Mr David Goldie
New Plymouth	1886	Rev. W. P Jones
Wellington	1887	Rev James Guy
Invercargill	1888	Mr G Froggatt
Christchurch	1889	Rev. J Sharp
Dunedin	1890	Mr C M Luke
Auckland	1891	Rev. W S Potter
Christchurch	1892	Mr J Bellringer
Ashburton	1893	Rev. James Guy
New Plymouth	1894	Rev. C E Ward
Wellington	1895	Rev. William Laycock
Timaru	1896	Rev. James Clover
Feilding	1897	Rev. T H Lyon
Dunedin	1898	Rev. J Daw son
Christchurch	1899	Rev. PW Jones
Stratford	1900	Rev. J Cocker
Auckland	1901	Rev. W S Potter
Wellington	1902	Hon. C M Luke
Ashburton	1903	Rev. G Clement
Wanganuri	1904	Rev. E Drake
Christchurch	1905	Rev. J Sharp
Invercargill	1906	Mr. C E Bellringer
New Plymouth	1907	Rev C E Ward
Dunedin	1908	Rev J Olphert
Auckland	1909	Rev. R Raine
Timaru	1910	Rev S Henderson
Wellington	1911	Rev. G H Mann
Christchurch	1912	Rev. G K Smith
Wellington	1913	Hon. C M Luke M.L.C.

LETTERS to the EDITOR

(abridged)

UNION OBSERVER

My father, the Rev. Henry Ryan, had been a member and minister of the Primitive Methodist Church in England. In 1912-13, because of illness, he came to New Zealand on a "health voyage" - the sea air was supposed to be helpful. As it was the time of the union of the three branches of the Methodist Church here to form the "Methodist Church of N.Z." he was asked to represent the British Church at the event. I think that his first Sunday in N.Z. he attended the Thomdon Primitive Methodist Church, then of course to be incorporated into the N.Z. united church; Thomdon was, until it was demolished to make way for the Wellington motorway, part of the Wellington West Circuit and closely associated with Ward Memorial Church in Northland [Wellington].

My father's health was never good; he went back to England, and in 1914 returned here with his wife and first daughter (my elder sister), and in due course transferred to the N Z Methodist Church.

Then in 1928 (I think) he made a return journey to England, again for health reasons, and was there to represent New Zealand Methodism and the Uniting Conference of the British Methodist branches into the Methodist Church of Great Britain.

I think my dates may be a little uncertain. I am sure of the events, and of my father's part in them, but as I was not born at the time of the N.Z. union, and was a child at the time of the British one, I think there may be a difference of one year in the dates I have given.

My father attended the same Methodist College in Manchester as did the Rev. Harry Ramsden [Ranston], and a few years ago I sent his books of lecture notes back to the College, where I understand they have been added to the Methodist archives. The notebooks had full records of lectures by Dr A S Peake, still regarded, I think, as an authority on the Old Testament.

- *Gwen Ryan,*
Karori



Cambridge Terrace Church and Parsonage, Christchurch 1893

THE CHRISTCHURCH CHURCHES

The Primitive Methodist sites in Canterbury were Cambridge Terrace, Edgeware Road, St Asaph Street, Battersea Street and Greendale. Of these Greendale is the only one still being used. The first Church was opened in 1847 and the present one in 1958. Now part of the Malvem Cooperating Parish, Cambridge Terrace site is still owned by the Church and the Methodist Trust Association has a building on it. Edgeware Road Church was sold and congregation joined with Edgeware Road Wesleyan. Battersea Street congregation joined with the Sydenham Wesleyans and the Battersea Street property was sold. St Asaph Street, (not to be confused with the St Asaph Street United Methodist Free) became part of Christchurch East Circuit in 1913. Just when it was closed we are not certain.

-Fred Baker
Methodist
Church Archives

A MINISTRY IN AVIATION RESEARCH

Rev Richard Waugh, Superintendent of the Manukau North Parish, has developed a prominent ministry in recent years within the New Zealand aviation fraternity. He has had a life-long interest in aviation matters, and using his research, historical and business skills has organised a variety of aviation events and edited and published three books on aspects of New Zealand's civil aviation history.

Richard spent two years in 1990-1991 editing his late father's aviation autobiography *Turbulent Years - A Commercial Pilot's Story*. The story describes Brian Waugh's wartime flying experiences and his time with a number of pioneer South Island regional airlines in the 1950s and 1960s. The book was very successful and went to two prints, but has been out of print since 1994.



Waugh re-enactment.

Nelson Evening Mail

Using his knowledge about West Coast aviation, Richard organised the South Westland Air Service Celebrations in 1994 to commemorate the 60th anniversary of New Zealand's first licensed scheduled air service. This involved an air show at Hokitika, re-enactment flights, unveiling of several memorial plaques, celebration dinner (attended by 425 people!) and publishing of a history of this unique air service which operated from 1934 to 1967. When the Coast is Clear was published in 1994 and a reprint was done in 1996.

Journal 1996

Following on the success of the South Westland project, Richard then organised the Cook Strait Air Service Celebrations in Nelson in December 1995. This again was to mark an important anniversary year as 1995 was the 75th anniversary of the first aerial crossing of Cook Strait and the 60th anniversary of the first scheduled air service. A special re-enactment flight of the first 1935 airline service was held using a DH89B Dominie and plaques were unveiled at Nelson, Wellington and Blenheim. Strait Across was the title of the Cook Strait history book launched in November 1995 at a major event at Auckland's Museum of Transport and Technology.

Richard pursues aviation work on his Monday "day off" and comments, "While aviation research and organising is a hobby interest. I am strongly committed to the recording and popularising of New Zealand aviation history. Early airlines changed the nature of communications and also contributed to national economic development. The people stories associated with early flying are fascinating and it's satisfying for me when older folks are thrilled to see their reminiscences in print. When people find out I am a minister there have often been special opportunities for in-depth sharing."

New Zealanders have had a high interest level in aviation since the 1930s, explained partly by our rugged geographical terrain and the pioneering Kiwi spirit.

And does Richard have any more aviation projects in mind? "At present I am researching East Coast civil aviation (Gisborne and Napier/Hastings) with a view to publishing a history in early 1997. There are plenty of other topics not yet recounted so I don't think I'll run out of work!"

OBITUARIES

REV. STAN ANDREWS

died Tuesday 12 March 1996 in his 81st year.

Members of the Wesley Historical Society pay tribute to Stan Andrews, a valued member of the Society and a vice-president. Stan was born in Carterton, nurtured in the local church. An honours student at Canterbury University and graduate teacher he soon responded to the need of teachers in Fijian Methodist Schools. After 12 months he returned to New Zealand to marry Phyllis White. Both gave the best years of their lives to the Fijian people. Phyllis championed help, from both Fiji and New Zealand, for Fijian girls caught in prostitution.

Stan was ordained in 1944 and was asked to take on the heavy responsibilities first of Connexional Secretary and then President of the Fijian Methodist Church. He was a fluent speaker in Fijian, preacher and pastor. When the Australian Church granted independence to the Church in Fiji, Stan was in a key position to guide the transfer of authority. Stepping aside to allow indigenous leadership to flourish, he returned to

New Zealand where he was appointed General Secretary of the Overseas Mission Board.

He was of the breed of General Secretaries who travelled the country visiting small and large congregations and staying in local homes. He is remembered for always knowing the names of parsonage children. His secret was a small note-book in which he kept details of previous visits, indicative of his concern for detail and his pastoral skill. If it were possible to give more than 100 in fulfilling his God-given calling, Stan Andrews would have offered it. Because of ill-health he superannuated in 1977. Increasing sickness plagued him, but even so he continued to author books, and until 12 months ago attended the W.H.S. executive meetings. We offer our thanks to God for Stan Andrews and express to Phyllis and the family our love and sympathy.

- P Taylor

REV. W J (BILL) MORRISON

The death of Bill has grieved all those who have known and worked with him in Church and community throughout New Zealand and, particularly in the context of Wesley Historical Society, those who have worked closely with him while he was Editor and a Vice President of the Council.

Bill came onto the WHS scene when, at the eleventh hour, he accepted an invitation to become the Convenor of the Committee making the final plans for the South Pacific Regional Conference of the World Historical Society. This Conference was most successfully planned and held at Wesley College, Paerata, in May 1987.

Bill then joined the Council and shortly after became our editor in 1989 when Rev. John Dawson moved to the South Island and resigned from that task. The first publication was Bill's own contribution to our Proceedings - publication Number 54: A Dream to Fulfil - Prince Albert College Trust 1979-1989. He then worked faithfully on the next seven publications. His skills and wisdom have been of constant support to the Council and its executive officers.

Bill was the epitome of the modest and wise man. When his death came he was again "in active ministry" serving Auckland District as a Supernumerary appointment to Campbells Bay.

His funeral service on 6 May at Takapuna Methodist Church was testimony to the loving regard in which Bill was and will be held. The message on the Service leaflet proclaimed and affirmed his life within the Methodist Church:

"His warmth and friendship; his steadfast faith; his wise counsel; his quiet dignity and his ready wit were qualities that endeared him to us all."

At Mary's request we sang the Nunc Dimittis - "Lord, now lettest Thou Thy servant depart in peace according to Thy word."

- V. Mossong