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"The World is my Parish"

THE CENTENARY OF WESLEY CHURCH

TARANAKI STREET,
WELLINGTON, NEW ZEALAND



A Brief Record of the Founding and Growth of the
Central Methodist Church and Circuit.

A WESLEY COLLECT.

O God, Who art our Father in Jesus Christ Thy Son Incarnate, we bless Thee and give Thee thanks for the holy lives and the fruitful labours of all Thy servants in the Church of Thy Son, and especially for Thy servant John Wesley. Grant, we beseech Thee, unto us in this Wesley Church, the same faith in Thy redeeming grace, the same assurance of Thy forgiving mercy, the same passion for social righteousness, and the same longing to be made perfect in Thy love, that Thou didst grant unto him by Thy Holy Spirit; for the sake of Jesus Christ Thy Son our Saviour. Amen.

(From the Manual of Worship used in Wesley Church.)

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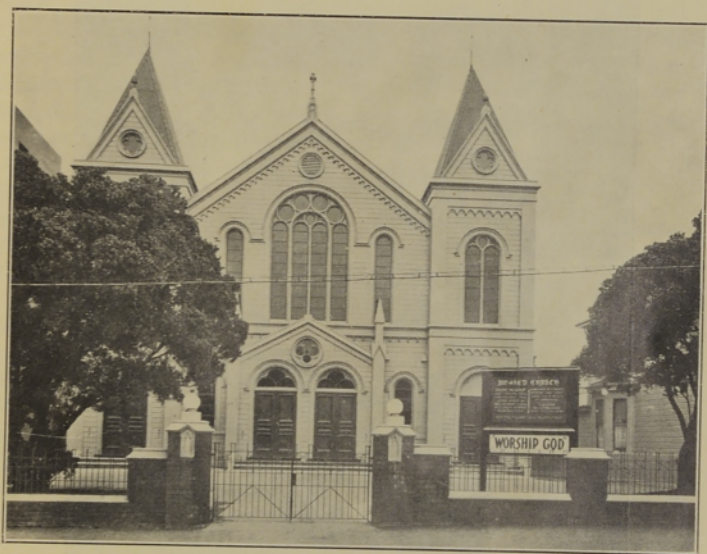
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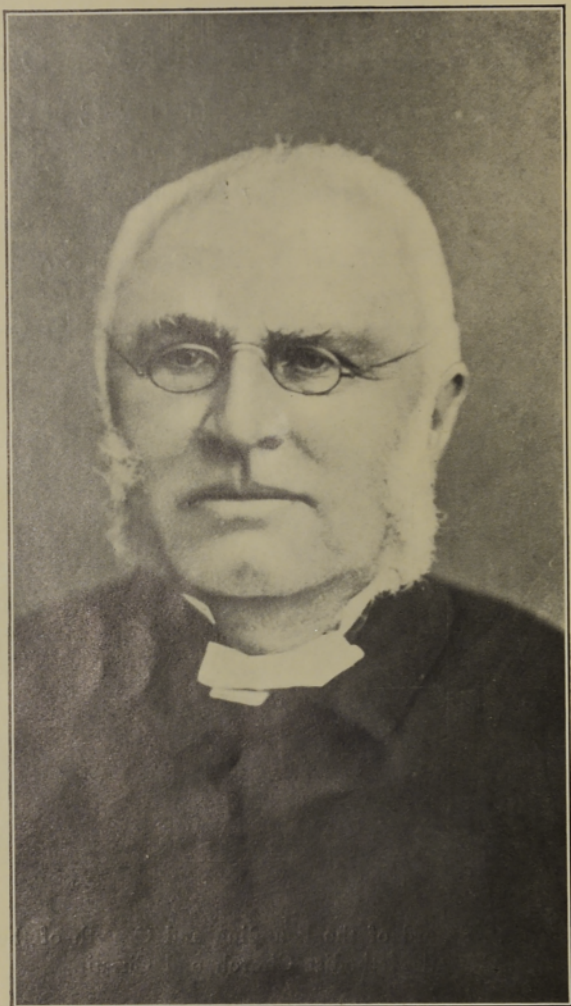
Taranaki Street,
Wellington, New Zealand.

1840 ————— 1940



A Brief Record of the Founding and Growth of the
Central Methodist Church and Circuit.

Compiled at the request of the Centenary Committee by
Mr. Chas. J. Freeman.



REV. JOHN ALDRED.

The first Methodist Minister appointed to a European Circuit,
in New Zealand, Wellington, 1840.

THE SOURCE.

Just over 200 years ago, in a little chapel in Aldersgate Street in London, "a man's heart was strangely warmed" in a way that changed the spiritual and social life of England, and it is to this man we owe the name written large over our Church.

It was he, John Wesley, who, riding the length and breadth of England, gave hope where there was despair, uplifted the down-trodden and vice-ridden, and led the rich and educated to realise their responsibilities. In the towns, and throughout the countryside, classes were set up to educate, to relieve, to study the Word, and to bind the members together.

One hundred years passed and his followers in England were numbered by thousands—scarce a village but had its chapel and its class meeting—these followers lighting their flame from the same torch whence sprang his inspiration. Himself a great missionary, his saying "The world is my parish," was caught up and passed on by men who went out to strange lands to save the heathen.

At the close of that first century of Methodism, people young and old, rich and poor, commenced that great stream of contributions that made for the realization of this vision, and New Zealand was well in the forefront among the distant lands to receive benefit in this way.

The mission begun in New Zealand by Rev. Samuel Leigh on June 5th, 1823, had, by May 18th, 1839, covered only the northern part of the North Island; but on that date the Rev. John Hewgill Bumby, the recently-appointed Superintendent of the Wesleyan Mission, with the Rev. John Hobbs, and a number of Christian natives, set out to explore the southern extremity of the North Island, and find what prospects there would be, and what was the most suitable spot for commencing a mission in that vicinity.

MISSIONARIES ARRIVE AT PORT NICHOLSON.

Entering Cook Strait on 7th June, delayed by adverse winds, and anxious to enter Port Nicholson as soon as possible, the two missionaries, with their accompanying natives, set off in the mission whaleboat and landed on the Pipitea beach in the evening. Here Minarapa Rangi-hatuake, one of the native teachers, was recognised by a relative and the whole party was welcomed. Pitching their tents, they commenced their mission by holding a service with the natives.

Realising that here was a good site upon which to start a mission, the missionaries negotiated for its acquisition, paying as deposit merchandise to the value of fifty shillings.

The Rev. John Hobbs describes the transaction thus: "The river frontage of the land we have tabooed at Port Nicholson runs from the stream called Kumutoto to another stream called Te Aro. The name of the bluff point in the middle of it is 'Kai-upoko.' The names of the two chiefs who have made the negotiations with us are Ko ti-Tawa-rahi and Ngatata, the former on the side of 'Te Aro' and the latter on the side of 'Kumutoto.' "

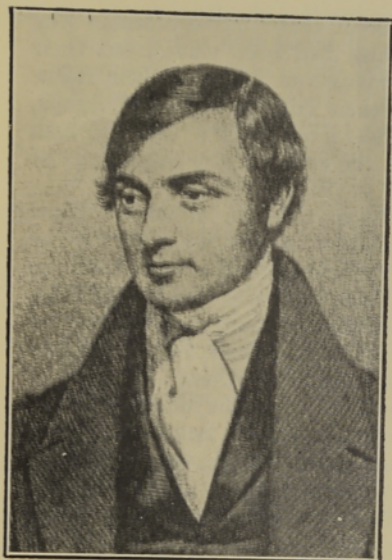
The Kumutoto stream ran into the sea at the foot of Woodward Street, "Kai-upoko," or Clay Point, is the corner of Willis Street and Lambton Quay; the Te Aro stream comes from Polhill Gully down Aro Street, along the back of the sections on the eastern side of Willis Street, across Abel Smith Street, down Crosby Terrace, crosses Cuba Street at the N.E. corner of Ghuznee Street, down Eva Street, crosses the reserve to the west of the Methodist Memorial and Fountain, and so out to sea.

On Sunday, 9th June, 1839, occurred the event which the Memorial and Fountain commemorates. In the words of Mr. Bumby: "On the Sabbath we converted the sea-beach, opposite to one of the principal settlements, into a sanctuary; erected the boat sail as a breakwind to shelter the preacher; and collected the entire population of the place, with the exception of a few sick people, as a congregation. Mr. Hobbs had not proceeded far in the service before the rain came down in sufficient torrents to have dispersed any English audience, but the poor New Zealanders, unmoved by the pelting of the pitiless shower, seemed only intent upon hearing the Word of Truth, the Gospel of our salvation." This was the first known Christian service at Te Aro.

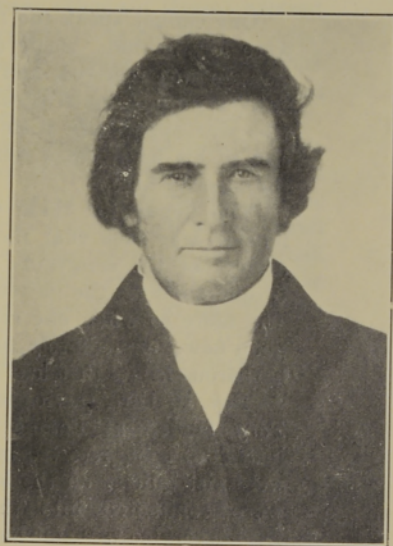
On Friday, June 14th, the missionaries departed, leaving behind them six native teachers: Minarapa Rangihatuake, who took up work at Te Aro; Reihana-Te-Karoro, who, with his wife and children, was located at Pipitea; More-tara, Ngaroto, Maka, and Hemi and his wife.

THE FIRST CHURCH.

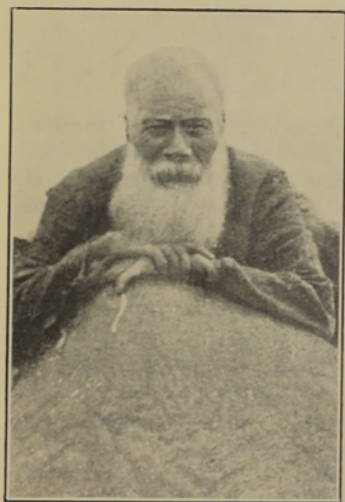
The local natives promised to build a native church immediately. This they did, and by the end of June a raupo church was built at Te Aro on the side of the Te Aro stream, which separated it from the Pa.



REV. JOHN HEWGILL BUMBY.



REV. JOHN HOBBS.



MINARAPA RANGI-HATUAKE.



REV. JAMES BULLER.

One cannot speak too highly of these native teachers who were left behind. Some of them had been slaves, but their message was received, and the hearts of many of their fellow natives were changed through their faithful work. Minarapa, who was apparently their leader, lived to be a very old man and in his later years related the story of the beginnings of the mission here.

The impact of these Christian teachers on their fellow natives was such that the ground was well prepared for the arrival of the emigrants. The effect of the spread of the Gospel amongst the natives of this land was truly wonderful. The more so when one realises that so many, on hearing the good news, immediately turned from the cruel, revengeful and barbarous habits that had been ingrained in them.

Rev. Richard Davies relates that when the members of the *Tory* landed at Petone on Sunday, 20th September, 1839, instead of being received by the natives with the war dance, they were met quietly on the beach by a deputation of natives, and were conducted into the Pa, where they sat down until Divine service was concluded, which was conducted with great decorum by a native.

The surgeon of the *Tory* stated that "the natives are the best behaved we have yet seen; they have prayers night and morning, which are read by a native instructed by the English missionaries."

MEETING THE FIRST EMIGRANTS.

In November, 1839, at the request of Mr. Bumby, the Rev. James Buller set out on his epic journey in order to establish a new station among the Maoris of Port Nicholson. He travelled overland from Kaipara, a two months' journey, and everywhere he found that Maori tribes were building churches, learning to read and eager for religious instruction. He reached Port Nicholson on January 20th, 1840, and next day visited the natives at Te Aro pa. Here he learnt that Colonel Wakefield had bought, on behalf of the New Zealand Company, the whole of the land in Port Nicholson, including that set aside by Mr. Bumby as a site for the mission. This purchase had been made over the heads of the Te Aro natives, who had built a chapel and partially built a residence for the expected missionary "on the land." Only two of the six natives who had previously received payment from the missionary accepted the same from Colonel Wakefield.

On the following day the *Aurora* (Captain Heale) arrived, bringing the first batch of emigrants to settle here. After gaining permission of the captain, Mr. Buller, on Sunday, 26th January, 1840, preached a sermon aboard the vessel—the first distinctly Christian European service in Port Nicholson.

In the account of these proceedings to the mission, Mr. Buller noted the prevailing desire of the people to be near a mission station, some being rather fearful of the natives, and he expressed a hope that these emigrants would be a well-ordered community, and also stressed the importance of an English missionary being stationed here at such a critical time for the sake both of the natives and the colonists; and but for the trouble which had arisen over the mission site, felt much disposed to remain himself, but felt impelled to report to the superintendent first.

METHODISTS ARRIVE.

Though some months were yet to pass before a missionary could be sent, the next few boats brought with them a number of Cornish Methodists. These built their houses in Petone, side by side on a shingly bank which was known as Cornish Row. Among them were Messrs. Udy, a local preacher; Poad, Burt, Cundy, Tucker, Williams and others. At once they started prayer meetings and public services on Sunday afternoons. The numbers were added to by the arrival of Mr. David Lewis, afterwards to become a prominent Church official, and Mr. Jenkins, who was subsequently employed as a Catechist among the Maoris. The *Bengal Merchant* brought no additions to the Methodist flock, but in the *Duke of Roxburgh* were several others, among them the Smiths and Currys. The *Adelaide*, which did not arrive before the 6th March, had among her passengers two useful local preachers—James Swan and Charles Hunt—also the Luxford family. Mr. Luxford was the brother of Mesdames Swan and Hunt, and their mother was converted under John Wesley's preaching. They had therefore an hereditary attachment to the Church, which has been well maintained in all the subsequent years. On the evening of their arrival they attended a prayer meeting held near "Cornish Row." It was conducted by Mr. Udy, and the opening hymn was "Come ye that love the Lord." Messrs. Swan and Hunt threw themselves heartily into the work.

These services ceased, however, when on 25th May, 1840, Cornish Row was destroyed by fire; and when it was decided to change the site of the town many of these families removed to Thorndon.

REV. JOHN ALDRED
THE FIRST SETTLED MINISTER.

On 8th May the mission was reinforced by the arrival at Hokianga of Revs. T. Buddle, Skevington and Turton, with their wives, and the Revs. J. Aldred, T. Buttle and G. Smales, single ministers. They had journeyed from England together and had been about eight months en route. With this much-needed addition the mission was now able to open up new districts. In response to the urgent need of the people in Port Nicholson Mr. Bumby's choice fell on the Rev. John Aldred.

In his own words Mr. Aldred tells how he started his work in Port Nicholson. "On Christmas day I held two services with the natives, and on Sunday the 27th the same, and in the evening preached my first sermon in English and baptised an infant. My congregation consisted of seven persons. My text was II. Corinthians viii. 9: 'For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.'

"On 7th February, 1841, we held our first class meeting. Our first members were Mrs. W. Sykes, Mrs. Palmer (later married to the Rev. Wholers, Lutheran missionary, Ruapuke), and a Miss McCellan (later Mrs. Heldt)."

The first services were held in the native chapel at Te Aro and were subsequently well attended by both natives and Europeans. The exact location of this chapel is uncertain. Dr. Morley, who had the advantage of knowing many early settlers, stated that it was built on the east side of the Te Aro stream where afterwards the public pound stood. This in later days was at the apex of the triangle at the intersection of Manners Street and Dixon Street, the third side of the triangle being Cuba Street. (In August, 1841, Governor Hobson subscribed £10 towards two public pounds: one at Te Aro, the other at Kaiwarra.) This would place the site of the Raupo Chapel at approximately the position where the Methodist Memorial and Fountain now are. The mission house and garden which Mr. Aldred found on his arrival were also located on this triangle, and explains the reason why Mr. Felton Mathew, the Surveyor-General, at Governor Hobson's bidding, located the Wesleyan Chapel Reserve on this particular piece of land. As this spot had previously been set aside by the New Zealand Company for a Market Reserve, the Rev. John Whiteley, finding that a feeling of opposition existed on account of this, wrote to Commissioner Spain and said that it was the wish of the

Wesleyan body not to provoke opposition, but to secure the goodwill of all, and that for an equally eligible situation and an equal quantity of land, they would have no objection to an exchange should public accommodation require it. So this wonderful site, containing an acre in area, was later exchanged for a quarter of an acre on the western side of Cuba Street with a main frontage to Manners Street. An acre of land on the Terrace, alongside of the Roman Catholic Cemetery Reserve, was at the same time granted for a Parsonage Reserve. After the fire in 1879, the greater part of the reserve in Manners Street was sold, but the corner of Cuba Street and Manners Street is still held by the Wesley Church Trustees, and the income obtained has been used through the years to help finance churches in other circuits and Home and Foreign Mission enterprise. The Parsonage Reserve has long since been sold.

The reason for the "tabooing" of such a large area in 1839 for a Mission Station was largely due to the fact that the missionaries had the welfare of the Maoris at heart; and the taking of an option over the land would protect that area, at least, for the natives. The natives of Te Aro Pa, however, protested that they had not sold to the N.Z. Land Company, and in the end they were granted several acres of land in Manners Street and Courtenay Place, which removed the necessity for further protection, and the claim by the Mission for the land originally tabooed was allowed to drop.

A description is given in a letter in November, 1841: "Mr. Aldred, the Wesleyan Missionary here, conducts the service in the Native language. The chapel is generally full of natives, who listen with great attention. A great many of them have books and they all join in singing the hymns with might and main. The building is a native erection made of poles tied with flax, without a nail being used, and thatched on the roof and sides. It is a good deal out of repair and the number of the congregation depends on the state of the weather."

According to one who worshipped there: "The congregation became one of the liveliest that I was ever in; in fact, so lively that neither parson nor people could sit still in the church. At last the nuisance became quite intolerable, and we had to quit."



THE EXCHANGE.

As Mr. Aldred puts it: "This unfloored building, as may be imagined, for many reasons was not a comfortable place for English worshippers," and so the Exchange was engaged for services on Sundays. "This," continues Mr. Aldred, "was greatly to our advantage, for our congregation rapidly increased, and the place was soon comfortably filled. Our Wellington Church, from the very beginning, has been noted for its good singing, and in those early days we had amongst our worshippers some six or eight female voices far above the average. The hearty congregational singing of that time I have never forgotten."

It is a matter of more than passing interest to know that the Exchange, in which so many Christian services were held, is still standing.* No longer facing the open sea, the tide of progress has left this precious relic of our past high and dry, hemmed in by commercial buildings and fronting the narrowest of streets. But here it is to-day—added to, old and squat, dishevelled and down at the heels—in its heyday the meeting place of the people of the town. Here public meetings were held, and merchandise was auctioned, files of papers were perused and Lloyds books kept. It was here that Governor Fitzroy in 1843 met the natives of Te Aro and final payment was made for the purchase of this city.

* This building is in Bond Street (formerly Old Customhouse Street), and stands between Lombard Street and Cornhill Street.

One can picture Parai standing by the glittering silver heaped upon the table, picking up a shilling and exclaiming: 'I am not satisfied with this; it is but the price of a loaf of bread or the payment for a bunch of thistles. I will not have it.' Or Mohi, as he appealed to His Excellency: "Let your thoughts be straight and fair; we are Christians and will not be deceived. Governor, let your thoughts be straight. You are appointed to settle all our disputes; you are on earth, Jesus Christ is in heaven, therefore let your thoughts be just." And we can hear the measured words of the Rev. Samuel Ironside as he sought to persuade the natives, his people, to accept payment for the land. But dearer than all is the memory that here in this humble building our forebears were glad to meet together in Christian fellowship, and that these walls have resounded to their songs of praise and prayer.

These services were held in the afternoon and "the time arrived," writes Mr. Aldred, "when our people were not satisfied with only the afternoon service in the Exchange, and an evening service was arranged for in what was called Wade's Saleroom. This room was generously offered to us without charge." Wade's saleroom or store was situated in Lombard Street. It was close to the Exchange and also fronted the beach. At this time Te Aro was the commercial end of the town; several wharves in front of their respective stores were in daily use. Vessels of 70 or 80 tons, loading and unloading, presented "the most bona fide business-like appearance of the whole town." Houses and shops were being built and the Flat was fast becoming populated.

FIRST QUARTERLY MEETING.

The mission house was not completed till some five months after Mr. Aldred arrived. It was in this mission house in September, 1842, that the first quarterly meeting was held—the first meeting for organising the societies in the Circuit. In the "History of Methodism" Dr. Morley, who had sources of information not now available, states that "Wellington not only had the first minister, but was the first formally to organise a Circuit after the English model." The members present were the Rev. J. Aldred (in the chair), Messrs. Caley, Jenkins, Lewis, Swan and Hunt. "The chairman reported that he was meeting two classes—one on Thursday evening and another on Wednesday afternoon. Mr. Caley was authorised to lead a class at his house on Tinakori Road, where a preaching station was

being commenced; Mr. Lewis, to organise one at his residence; and Mr. Hunt at Petone. (Mr. Aldred's first visit to Petone was on Sunday, February 18th, 1841.) There were reported to be five authorised local preachers, viz.: Messrs. Hunt, Swan, Jenkins, Miller, and J. Harding. Mr. Caley was appointed Circuit Steward. At the first meeting no report of finance was presented. Subsequent entries are of a mixed kind, and cover a variety of subjects. In some respects they were aristocratic, for there is an expenditure of 8/- for 2 lbs. of wax candles, and 7/6 for 5 lbs. mould ditto. Presumably the former were for the pulpit, and the latter for the congregation. On various occasions the quarterly meeting was not held on account of stormy weather, and for a year the entries are simply that they were postponed. Evidently the social means of grace were highly prized, for in the first few entries payment for bread and buns for the Love Feasts regularly occur. Provision was also made for the Lord's Supper, by three turned plates and two wooden cups being provided. The stewards were very prudent men, and not disposed to commit themselves to undue expenditure. At one quarterly meeting four common lamps were ordered for the congregation, but owing, we presume, to the straitness of funds, the order was withheld. Suggestive comments on the state of affairs commercially appear in the item of 8/- debited as discount on debenture and an I.O.U. for 5/- dishonoured. What are to-day known as trust accounts also appear regularly in the early entries in the shape of rent (e.g., rent for the Exchange, 2 quarters, £6/10/0) and in payment for lighting and cleaning. Considerable difficulty was at times experienced in regard to finance. At first the items of income were subscriptions from the classes and the time-honoured quarterly collection."

In February, 1842, Mr. Aldred was transferred to the Nelson district. Writing in 1844, the Rev. Walter Lawry described how he and the Rev. Thomas Buddle "had set aside by the imposition of hands and of prayer the Rev. John Aldred, whose testimony before the congregation was received with delight, as well it might be, as it exhibited one called and chosen and faithful." He took some part in the affairs of the town, collecting on behalf of the sufferers of the fire which occurred in October, 1842, when some 57 houses, a great number of which belonged to the labouring classes, were destroyed and the loss estimated at £15,970. At the public meeting called in the Exchange he said it was the duty of each to aid another

at all times and under all circumstances, and especially when calamities like the present occurred; he trusted all would do the utmost of their power; they ought not to be ruled by convenience; they ought to sacrifice some of their comforts and luxuries; now was the time when they should put their shoulders to the wheel for the relief of their suffering fellow townsmen. £3/2/8 was obtained for the relief of the sufferers from a special collection made by the members of the Methodist society and congregation.

It was the Rev. John Aldred's lot to return to the district on two subsequent occasions when he resided at the Hutt. And right down through the years we find his name recurring as he spoke at various functions in the district. Born and brought up in the Anglican Church, he was a Methodist by conviction and choice. Untiring, persevering and sympathising, his personal visitations to the members of his flock tended in a great measure to knit together in the bonds of Christian fellowship the members of the society, and he gained a lasting place in the affections of both the settlers and the natives.

REV. GEORGE BUTTLE.

His successor was the Rev. George Buttle, who ministered for but a few months.

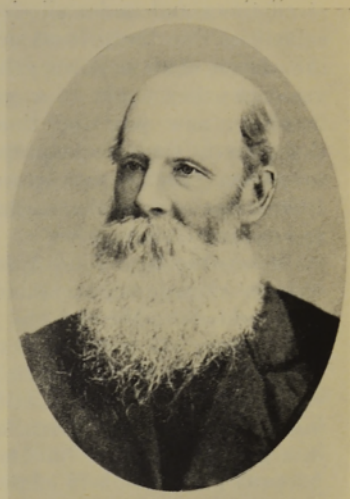
At this time Mr. Mayo was appointed Circuit Steward, Mr. Lewis having been temporarily transferred.

When Mr. Aldred left, the society had 40 members with one on trial, but now it was suffering through having no permanent building to worship in. Writing from Nelson in June, 1842, to the Rev. James Buller, Mr. Aldred told how he was troubled by the letters from some members of his late congregation. Afraid that the best congregation in New Zealand was broken up, he appealed to Mr. Buller that some provision might be made for them.

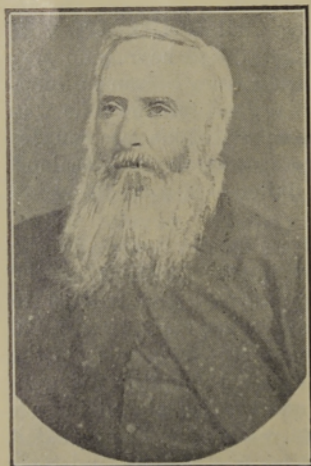
About July, 1843, the Rev. Gideon Smales took over the mission. He was very interested in the welfare of the natives. He was reputed to have advised the natives to bury one of their dead within the precincts of Te Aro Pa, and was the subject of much malicious correspondence in the papers owing to his having purchased a quantity of gunpowder which in his absence up country was placed in safe custody. The explanation was quite reasonable, being that it was the canisters in which the powder was packed and their cheapness that induced him to make the purchase.



REV. J. BUTTLE.
Jan.-May, 1843.



REV. G. SMALES.
May-Dec., 1843.



REV. S. IRONSIDE.
Aug., 1843-1848.



REV. J. WATKIN.

He married Miss Bumby, the sister of the Rev. John Hewgill Bumby. It was Miss Bumby who brought the first three hives of bees to New Zealand.

It is to be noted that up to 1842 purchases for the mission had been made in Sydney and Hobart Town; but now purchases were made locally, the better part of £1,000 worth of goods having been bought in Port Nicholson during the year.

A NEW CHURCH.

It was during the Rev. Smales' short term that it was resolved to erect a temporary church building. Many of the friends offered to give the labour free of expense, independent of their promised subscriptions to a fund for a chapel on a larger scale. According to a notice in the "N.Z. Journal," 3rd February, 1844, this church was built on the site set aside for a market reserve. It was opened on Sunday, 13th August, 1843, when the Rev. Gideon Smales preached at the morning service, the Rev. John Aldred from Nelson at 3 p.m., and the Rev. S. Ironside of Cloudy Bay at 6 p.m. On the following Monday a tea was held, admission by ticket only, and but a limited number of tickets was available. "This building was subsequently enlarged to seat 130 and often double that number wished to attend. It had three narrow windows on either side, and was originally 16 feet by 22 feet."

Mr. Ironside occupied the chair at the following quarterly meeting and congratulated the meeting on having the little chapel completed and opened. It was a matter of great thankfulness that we have now a place in which we can hold our private as well as our public means of grace. The membership at this time had risen to fifty. The native membership was also increasing. The diary of Mrs. Waters records that "on the last day of 1843 at 11 I heard Rev. Samuel Ironside from "Christ who is our life" and much enjoyed it. In the afternoon attended a native Love Feast and felt my soul much drawn out for the other poor heathen. Thirty-four spoke, so ready were they to tell what God had done for them; it put me to shame."

REV. SAMUEL IRONSIDE.

Wellington was very fortunate in having such a sterling character as the Rev. Samuel Ironside in the district in the period of fear and distrust that followed the Wairau tragedy of 17th June, 1843. His heroic action in immediately setting out in a whaleboat in the face of a furious gale to the scene

of disaster to assist the survivors and give Christian burial to the fallen, was acknowledged on both sides of Cook Strait, and the settlers of Nelson forwarded to him at Wellington a presentation of D'Oyley's and Mant's Commentary on the Holy Scriptures, bound in three volumes, "as a small token of their sense of the courage and humanity he displayed." He played an important part in inducing the natives to sign the Treaty of Waitangi, and his signature is also on the Treaty.

Samuel Ironside was trusted by the people and the Press at a time when many were suspicious of those who had influence over the natives. The natives claimed land that the New Zealand Company had portioned out, the settlers—the innocent party—being the sufferers. The arrival of each boat meant a large influx of people, with a consequent rise in the price of commodities. Every emigrant ship brought out some members of the Methodist society.

In December, 1843, he writes: "Our English cause here is fast rising from that cold, heartless state in which it was a few months back. Our chapel, a little box of a place, is two-thirds too small. Of a Sabbath evening more have gone away than could get in (not being able to squeeze in the porch). Would to God that there were more money here, or that our committee had it in their power to help us. If I had an independent fortune we would build at once; but I have not, and our friends are all poor. In fact, business never was worse. The merchants go down to their stores in the morning and spend their day either whiling about, or turning over their books for perhaps the hundredth time, and then go home. How we are to get a chapel I do not know. The society is also increasing; we lately added four members and several others are received on trial. Prejudice is also much on the decline. We have added 20 or 30 members since I came here and expect that God will revive His work even among the New Zealanders, and that they shall come by thousands into the spiritual church of Christ."

THE GOVERNOR HELPS.

Encouragement, however, came from an unexpected quarter. On January 27th, 1844, His Excellency Governor Fitzroy arrived at Wellington and held a levee at Barrett's Hotel in the afternoon, at which Mr. Ironside was present. "In the short conversation which I had with him on being presented, His Excellency manifested the utmost kindness. He had seen the Rev. Walter Lawry several times previous to his leaving

England, expressed his satisfaction with the conduct of the Wesleyan missionaries, and promised to render them all the assistance in his power. His Excellency granted me a private interview on the 31st, and was pleased to ask my opinion on several points of interest to the aborigines, about which he was anxious to have all the information he could. He particularly referred to the late disastrous conflict at Wairau and requested that I would hide nothing from him of which I might be aware, that he might be the better qualified to decide on the case. His Excellency again said that he should render us any assistance it was in his power to afford for the erection of chapels or schools. The satisfaction which I felt on this latter point induced me at once to call a meeting of the building committee and see what we could do privately in order to meet the Governor's proposition. The members of the committee were even more sanguine than myself, and it was determined to canvass the town at once. The result was money paid, £90; promised, £50; promise of labour, £40; total, £100. The building of the size required will cost £500 to finish it, but we can get the roof on and the doors and windows in for about £320. Now we may safely calculate on getting £200 here, and the Company's grant and Government assistance will, we trust, enable us to finish the chapel free from debt. At any rate, we have determined not to go further than putting on the roof, till we can do it without leaving a debt on the chapel. Our circumstances being considered so favourable, we have commenced operations, relying on the blessing of God. The building which we have commenced is 39 feet by 48 feet, and 22 feet in the clear. It is to be of brick, and is calculated to seat 300 persons, however, we suppose 400 will be able to get in. His Excellency Governor Fitzroy laid the foundation stone of the new chapel. The weather was very unpropitious but a large company attended, both native and English, and the speech of His Excellency was most liberal and kind."

In the evening a large number, despite the weather, attended a tea in the Exchange.

The building, designed by Mr. R. Stokes, a journalist, was described as one of the most substantial and ornamental buildings in the town. It was thought to be rather high for such a place as Port Nicholson. Yet as the walls were 18 inches thick and the timbers supporting the walls and the roof were proportionately strong, that there would be no fear but that the building would stand for many years. This chapel was

built close to the south-west corner of Cuba and Manners Street. The mission house and garden lay between the chapel and Cuba Street. This was not the original mission house built by the natives, though it must have been built before 1847.

The opening services of the Church took place on 5th December, 1844, and a tea and public meeting were held on the following Thursday. These were well attended, and according to the newspaper, "the collections, which amounted to nearly £19, were exceedingly liberal and afforded a good test of the benevolent feeling of the public of Wellington. We have no doubt that had times been better the sum which was realised would have been doubled."

Dr. Morley states that "up to this time the service of praise was led by Mr. Howe with a clarionet, while Mr. and Mrs. Fisher were the chief singers. At this meeting the clarionet was reinforced by a piccolo, a bass viol and a violin. From this time a change was made, and instead of giving out the hymns two lines at a time, the whole verse was announced, and the singing was said to have been first-class. About half the church was provided with pews—straight backed—and each provided with a lock and key for the seat holders. The remainder had plain seats without backs, known as free seats. At the end opposite the minister was the singers' gallery. Lighting was provided by four chandeliers of eight candle power each, but the unfortunate who sat underneath did not rejoice in "the droppings of the sanctuary."

THE MAORI WORK.

The Maoris were not neglected as to their chapel. The old raupo church built on the Te Aro Flat had been blown down in a very heavy gale. To replace this a new chapel was built at the western corner of Luke's Lane and Manners Street, where the Manners Street branch of the Commercial Bank now stands. It was opened on Sunday, 14th December, 1845, Native service to commence at 9 a.m. and an English sermon by the Rev. J. Watkin at 3 p.m.

In January, 1846, the Rev. Samuel Ironside reported that the native work on the whole was in a healthy state. Our quarterly sacraments at three of the principal places, namely, Wellington, Porirua, and Te Pari Pari, were attended by upwards of 70 communicants, with 100 in other places. A new weather-board chapel had been opened at Te Aro Pa, native schools well attended and pupils apt. The native school in

REGISTER OF				BAPTISMS.			
No.	Child's Name.	Father's and Mother's Name.	Child's Occupation.	Date of Birth.	When born.	When Baptized.	By whom.
1.	John	John and Sarah	Farmer	John	Jan 15 1840	Jan 27 1840	John
2.	Sarah	John and Sarah	Farmer	Sarah	Jan 17 1840	Jan 27 1840	John
3.	John	John and Sarah	Farmer	John	Jan 18 1840	Jan 27 1840	John
4.	Sarah	John and Sarah	Farmer	Sarah	Jan 19 1840	Jan 27 1840	John
5.	John	John and Sarah	Farmer	John	Jan 20 1840	Jan 27 1840	John
6.	Sarah	John and Sarah	Farmer	Sarah	Jan 21 1840	Jan 27 1840	John
7.	John	John and Sarah	Farmer	John	Jan 22 1840	Jan 27 1840	John
8.	Sarah	John and Sarah	Farmer	Sarah	Jan 23 1840	Jan 27 1840	John
9.	John	John and Sarah	Farmer	John	Jan 24 1840	Jan 27 1840	John
10.	Sarah	John and Sarah	Farmer	Sarah	Jan 25 1840	Jan 27 1840	John
11.	John	John and Sarah	Farmer	John	Jan 26 1840	Jan 27 1840	John
12.	Sarah	John and Sarah	Farmer	Sarah	Jan 27 1840	Jan 27 1840	John
13.	John	John and Sarah	Farmer	John	Jan 28 1840	Jan 27 1840	John
14.	Sarah	John and Sarah	Farmer	Sarah	Jan 29 1840	Jan 27 1840	John
15.	John	John and Sarah	Farmer	John	Jan 30 1840	Jan 27 1840	John
16.	Sarah	John and Sarah	Farmer	Sarah	Jan 31 1840	Jan 27 1840	John
17.	John	John and Sarah	Farmer	John	Feb 1 1840	Jan 27 1840	John
18.	Sarah	John and Sarah	Farmer	Sarah	Feb 2 1840	Jan 27 1840	John
19.	John	John and Sarah	Farmer	John	Feb 3 1840	Jan 27 1840	John
20.	Sarah	John and Sarah	Farmer	Sarah	Feb 4 1840	Jan 27 1840	John
21.	John	John and Sarah	Farmer	John	Feb 5 1840	Jan 27 1840	John
22.	Sarah	John and Sarah	Farmer	Sarah	Feb 6 1840	Jan 27 1840	John
23.	John	John and Sarah	Farmer	John	Feb 7 1840	Jan 27 1840	John
24.	Sarah	John and Sarah	Farmer	Sarah	Feb 8 1840	Jan 27 1840	John
25.	John	John and Sarah	Farmer	John	Feb 9 1840	Jan 27 1840	John
26.	Sarah	John and Sarah	Farmer	Sarah	Feb 10 1840	Jan 27 1840	John
27.	John	John and Sarah	Farmer	John	Feb 11 1840	Jan 27 1840	John
28.	Sarah	John and Sarah	Farmer	Sarah	Feb 12 1840	Jan 27 1840	John
29.	John	John and Sarah	Farmer	John	Feb 13 1840	Jan 27 1840	John
30.	Sarah	John and Sarah	Farmer	Sarah	Feb 14 1840	Jan 27 1840	John
31.	John	John and Sarah	Farmer	John	Feb 15 1840	Jan 27 1840	John
32.	Sarah	John and Sarah	Farmer	Sarah	Feb 16 1840	Jan 27 1840	John
33.	John	John and Sarah	Farmer	John	Feb 17 1840	Jan 27 1840	John
34.	Sarah	John and Sarah	Farmer	Sarah	Feb 18 1840	Jan 27 1840	John
35.	John	John and Sarah	Farmer	John	Feb 19 1840	Jan 27 1840	John
36.	Sarah	John and Sarah	Farmer	Sarah	Feb 20 1840	Jan 27 1840	John
37.	John	John and Sarah	Farmer	John	Feb 21 1840	Jan 27 1840	John
38.	Sarah	John and Sarah	Farmer	Sarah	Feb 22 1840	Jan 27 1840	John
39.	John	John and Sarah	Farmer	John	Feb 23 1840	Jan 27 1840	John
40.	Sarah	John and Sarah	Farmer	Sarah	Feb 24 1840	Jan 27 1840	John
41.	John	John and Sarah	Farmer	John	Feb 25 1840	Jan 27 1840	John
42.	Sarah	John and Sarah	Farmer	Sarah	Feb 26 1840	Jan 27 1840	John
43.	John	John and Sarah	Farmer	John	Feb 27 1840	Jan 27 1840	John
44.	Sarah	John and Sarah	Farmer	Sarah	Feb 28 1840	Jan 27 1840	John
45.	John	John and Sarah	Farmer	John	Feb 29 1840	Jan 27 1840	John
46.	Sarah	John and Sarah	Farmer	Sarah	Feb 30 1840	Jan 27 1840	John

OPENING PAGE OF BAPTISMAL REGISTER.

Commenced December, 27th, 1840.

Closed November 7th, 1926.

5,596 entries, including 849 from the Cloudy Bay district. This Register records the Baptism of many Maoris, including a number of Native Chiefs. 31 Natives were Baptised in 1841 and 190 in 1842.

town, he states, "is a tax on our time as we have the whole of it to attend to ourselves, there being no schoolmaster on the station; yet if the natives are benefited we are content to labour." In regard to the English work, he reports that "our large chapel here continues to be well attended. Many of the more respectable citizens have taken sittings in it and they attend the services of the Sabbath regularly; our members are 104, an increase of 20 on the preceding quarter. Besides our large town chapel, we have two good weather-boarded chapels in the country at five and ten miles distant, which we supply as often as our other engagements will permit. We have commenced another weather-board chapel in a village seven miles away (Johnsonville), which we hope to occupy in a month or two. Besides these three chapels we have preaching in three other villages in dwelling houses, and owing to the want of local help (only one local preacher in town) our ingenuity is taxed how to supply these places. We each (Mr. Watkin was the other minister) have nine preaching and other services to attend in the week, namely, two Maori and two English services on the Sabbath and five others during the week. This is exclusive of the native school, which we have every day from five to half-past six p.m.

SUNDAY SCHOOLS.

"Sunday Schools.—There is one containing upwards of 100 scholars connected with our town chapel, and three others averaging 30 in each at the country places. Another will be commenced next Sunday at the Hutt, but our efforts have been and are cramped for want of school books. The (British) Sunday School Union has just sent a quantity to be distributed among the various schools in New Zealand. To that Union our warmest thanks are due for their benevolence."

As far as can be ascertained the honour of starting the first Sunday School belonged to Mr. Caley in 1841, though the Rev. John Aldred, in 1890, stated the first Sunday School was commenced by Mr. Bradshaw and Mr. Eli Allen in Wade's Store in 1842, when a proper roll book was started, Northend Gooder being the first scholar on the roll.*

**Note.*—As the Centenary History of the Sunday School is to be published shortly, references to the School are omitted from this publication.

THE DAY SCHOOL.

On the 22nd April, 1846, a "public meeting of parties interested in the promotion of education was held in the Wesleyan Schoolroom, Manners Street. The Rev. James Watkin presided, and it was resolved that it appears highly needful that something be done to promote the intellectual, moral and religious improvement of the children in Wellington, especially those of the working classes; that to further this important object a day school be formed on the most approved principles to be called 'The Wellington Wesleyan Day School' for children of all religious denominations; that the school be under the management of a committee to consist of a President, Vice-President, Treasurer, Secretary, and twelve others, half of whom shall be members of the Wesleyan Society; that the Superintendent of the Wellington Circuit of the Wesleyan Mission for the time being be the President, the second preacher be the Vice-President; Wm. Fitzherbert, Esq., Treasurer; John Wade, Esq., Secretary; and Messrs. Caley, Robinson, Waters, Wallace, Houghton, Fisher, Howe, Irving, Lewis, Inglis, Fitchett and Duck be the first Committee.

The school was opened on the 8th June with Mr. Thomas Caley as Master. The fees were as follows:—For reading and writing, 4d. per week; for reading, writing and arithmetic, grammar and geography, 6d. per week; and the hours of attendance were from 9 to 12 o'clock in the morning and from 2 to 4 o'clock in the afternoon. At the end of the year the Master reported that 146 children had been admitted since the commencement of the school, 71 had left through various reasons, and 75 scholars were on the books.

The school did not last long, however. The Rev. James Watkin, writing on 6th September, 1851, said: "A Wesleyan schoolmaster for this town would be a blessing. We had a flourishing school, and pretty well fitted up, but the teacher had better prospects as a tradesman, and left us; since then we have had no school." The minute book, which has been preserved, ends abruptly on 18th November, 1847.

EXTENSION OF THE WORK.

At the September quarterly meeting, 1846, it was resolved that a distinct society be formed at the River Hutt, Bro. Poad to be Society Steward. This must have been rather gratifying in face of the fact that at that time the position of the settlers

at the Hutt was very insecure. Gillespie and his son had been killed by natives, who had intruded themselves on the River Hutt, and on 16th May "a company of 50 soldiers stationed at the Hutt were surprised by the natives, just before day-break, and six killed on the spot."

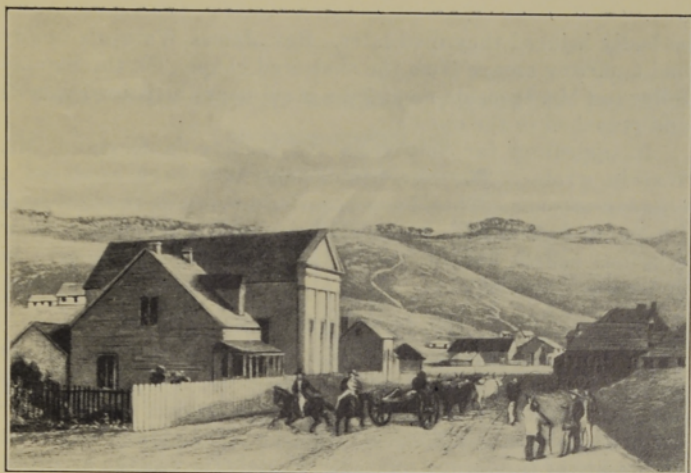
Amongst them was Bugler Allen, and Mr. Ironside writes: "The natives had obtained the bugle belonging to the company of soldiers; on a calm, still morning, the bugle may be heard upon the hills, playing away as if to spite and taunt the soldiers. I am sorry to say," he continues, "that many persons refer their calamities to any cause but the right one. The Government and the missionaries are, of course, blamed by some, and the Company by others; whereas the cause is, in my opinion, our irreligion. In the midst of all we labour on through good and evil report, and are cheered with several additions to the society. All the pews in the chapel are let, and more are required. The native congregations are as well as we could expect."

In June, 1847, satisfaction was recorded that the chapel at Porirua Road had been secured to the Connexion on the Conference Plan.

THE EARTHQUAKE.

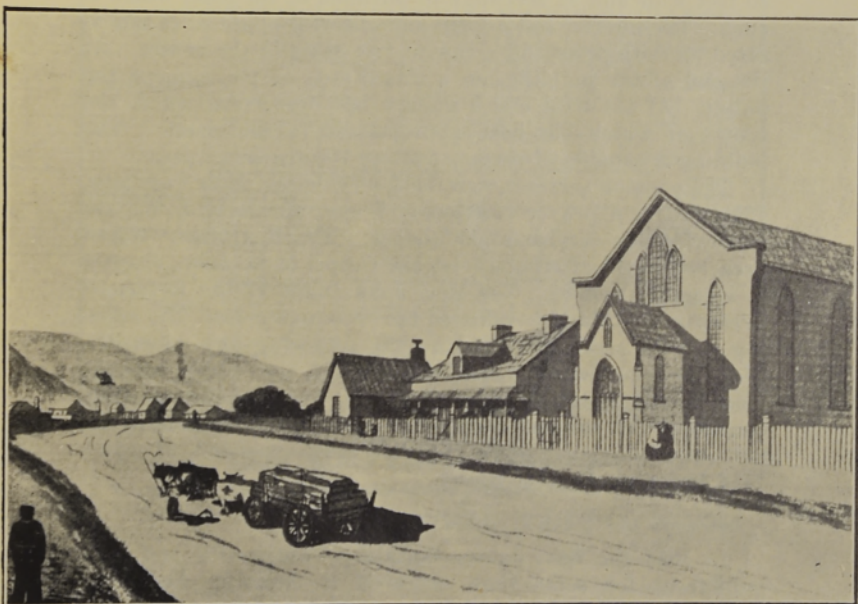
On the evening of 14th October in the following year Wellington was visited by a severe earthquake and another more severe the following day, and amongst other buildings that were destroyed was that of the brick church in Manners Street. Writing of the event at the time Mr. Ironside said:

"The Tuesday afternoon class was meeting in the mission house, all secure, as they thought, in a room within fifteen feet of our large chapel, which had been previously injured, and the east wall of which was vibrating over their heads in a most fearful manner. Through God's mercy it remained standing, though perilous to the passenger. I was never so impressed with the almighty power of God as when standing in the streets and beholding the large heavy brick buildings toppling over in every direction." Barrack-Sergeant Lovell, who had for many years been a local preacher and class leader, was walking past the stores of which he had charge, with two of his little children playing about him, when the earthquake came and they were buried in the ruins of the walls from both sides of the street. They were immediately dug out, but one child had been killed and the father and the other child were



BRICK CHURCH AND PARSONAGE, MANNERS STREET.

Opened December, 1844. Destroyed by Earthquake October, 1848.
Cuba Street is at the bottom left-hand corner. The mound in the right-hand corner was built for purposes of defence after the Wairau Massacre.



THE NEW CHURCH.

Opened February, 1850.

Rebuilt 1867.

so badly injured they died later. Rev. James Watkin's family had a narrow escape from the shattered chapel. On the Sunday following Mr. Ironside mounted a stool near the ruined church and preached in the open air.

In appealing for help from the Society in England, Mr. Watkin wrote: "The late convulsions have been rendered a blessing to some. They have been led to serious thought and, I hope, to repentance. Believers have been quickened in their religious course, and I think the moral tone of society in general is improved."

ANOTHER CHURCH.

In January, 1849, Rev. Samuel Ironside and Mr. David Lewis, secretaries of the Building Committee, called a meeting and as a result, by the end of February tenders were let for the erection of a new Wesleyan Church. The church was built on the site of the former one. Mr. E. Roberts was the architect and the following is its description from the "Spectator." The building is in Gothic style, built of framed timber, the outside being cemented on lath and the inside lined and papered. With coloured glass in the lancet windows in front, it is 48 feet long, 30 feet wide and 32 feet high to the apex of the roof, which is open. The interior has a lofty and cheerful appearance and is fitted up with pews and a row of free seats in the centre. At the end of the building, on a raised step or platform, is the pulpit. At the west end a gallery has been constructed, the centre of which has been appropriated to the choir. The building is capable of accommodating 300 persons.

The opening services were held on Sunday, 10th February, 1850. After a prayer meeting at 7 a.m., the Rev. J. Watkin conducted the service at 11 o'clock. The Rev. John Aldred preached in the afternoon from the Gospel of St. John, chapter 7, verses 37 and 38. The Rev. John Inglis of the Reformed Presbyterian Church conducted the evening service. The opening services were continued on the following day when Mr. Woodward preached in the forenoon. A tea, which was the most largely attended of any hitherto, and a public meeting, completed the opening ceremonies. Though the building was not quite completed, some £840 had been expended, of which £714 had already been raised.

REV. JAMES WATKIN.

In 1854 the Rev. James Watkin, whose health had been indifferent for some time, removed to Sydney. Described

WELLINGTON CIRCUIT, WESLEYAN PREACHERS' PLAN,

DECEMBER QUARTER, 1848.

"Holding fast the faithful word."—TITUS i. 9.

PLACES AND TIMES.	MORNING LESSONS.	October.					November.					December.						PREACHERS.	
		1	8	15	22	29	5	12	19	26	3	10	17	24	31				
		Jer. 35—Matt. 4	Exek. 2—Mark 11	Exek. 14—Luke 1 v. 39	Exek. 30—Luke 8	Daniel 3—Luke 15	Joel 2—Luke 21	Hab. 2—John 4	Prov. 2—John 11	Prov. 11—John 18	Isa. 1—Acts 4	Isa. 5—Acts 10	Isa. 25—Acts 17	Isa. 30—Acts 24	Isa. 9 to v. 8 Luke 2 to v. 15	Isa. 37—Acts 28			
Wellington, Sabbath ..	11	S 2	1	CC	1	2	2	1	1	2	QC 2	S 1	1	2	2	1	1	1 J. Watkin	
.. ..	3	8	4	5	6	7	8	3	6	9	L 5	4	7	3		6		2 S. Ironside	
.. ..	6½	2	1	CC	1	2	2	S 1	C 1	2	QC 2	1	1	2	C 2	2	1	3 C. Hunt	
.. Wednesday	7	2	1	1	2	2	1	1	2	2	1	1	2	2		1		4 T. Cayley	
Aglionby, Sabbath	11	C	2	8	1	6	2	9	1	14	2	7	1	5	3	2		5 J. Bradshaw	
.. ..	2½	C	2	11	CC	1	6	S 2	13	L 1	3	QC 2	S 2	3	1	5	4	2	6 R. Nankivell
.. ..	6½	5	2	11	3	15	4	13	1	15	C 3	12	15	13	12	2		7 J. H. Nash	
.. Wednesday	7	12	1	10	2	4	1	3	2	10	1	4	2	10		1		8 J. Lovel	
Porirua Road, Sabbath	2½	1	14	2	7	S 1	15	QC 2	12	L 1	9	S 2	11	1		13		9 C. Hinchcliffe	
.. ..	6½	1	5	2	7	1	8	C 2	12	1	9	2	11	1		13		10 I.	
.. Thursday..	7	13	2	14	1	15	2	6	1	9	2	5	1	13		2		11 W.	
Thorndon, Sabbath ..	6½	8	4	5	1	7	2	3	6	9	2	4	1	3		6		EXHORTERS AND PRAYER LEADERS.	
Karore, Sabbath.....	3			6					8				9		7			12 Udy	
.. ..	6½		15		5		L 7		8		13		14			5		13 Evans	
.. Tuesday..	7	1	2	1	2	S 1	2	1	2	1	2	1	2	1	2	1		14 Wilkinson	
Wainui-o-mata	2		16		17		12		16		17		12			16		15 Gell	
Taita	3	5	3	8	4	15	3	9	4	14	12	7	15	13		3		16 Candy and Tucker 17 Copeland, J. Barb, and Spackman	

QC Quarterly Collection—CC Chapel Collection—C Society Meeting—S Sacrament—T Renewal of Tickets.
† Missionary Prayer Meeting.

Quarterly Fast, December 29—Quarterly Meeting, December 27, at Aglionby.

N.B.—The Stewards will be careful to have the various Sacraments, Collections, &c., announced on the previous Sabbath.

J. WATKIN, *Superintendent*

Printed at the SPECTATOR OFFICE.

as gentle in disposition, vivacious in manner and racy in narrative, he moved as a father among his children and secured the strong attachment of his people.

During the latter part of Rev. J. Watkin's ministry his co-minister was the Rev. Charles Creed, who had succeeded Mr. Watkin at Waikouaiti. Mr. Creed had previously founded the mission in Taranaki.

Writing from Sydney in 1840 to the Rev. James Buller, Mr. Watkin said: "Your journey to Port Nicholson was long and laborious, but I trust the result will more than compensate the amount of toil undergone and dangers braved; but you name that place as my station and perhaps as yours; would it were to be the case." But Mr. Watkin was destined instead to found the first mission in the South Island, then to spend ten years in Port Nicholson, and at last to be succeeded by the man whom he would have loved to have had as a colleague; but Mr. Bumby said: "Two such men cannot be allowed to be together."

THE SECOND EARTHQUAKE.

On 23rd February, 1855, Wellington experienced another severe earthquake, and this time the mission house was affected. Repairs also had to be made to the church. This was not a very happy start for the Rev. James Buller when he arrived in April. Mr. Lewis, the Circuit Steward, who in the meantime had returned to Wellington, sent out an appeal to all members and friends and reminded them that from the foundation of the Society in 1842 to 1855, in no instance did its quarterly income from all sources reach £30, and pointed out how great was their indebtedness to the Wesleyan Missionary Society.

In his circuit report of 1855 Mr. Buller states that the Wellington congregation fluctuated from 100 to 250. Our native cause in the town had by this time languished. On the sale of their lands the majority of the natives had drifted to other districts, and at this time the usual attendance at the Maori Church, now dilapidated and shattered by earthquakes, was only from ten to twenty. These were ministered to twice on Sunday and frequent visits paid to them during the week. The extent of the work is revealed when one realises that there were only two ministers to serve both the Europeans and Natives in the Circuit: Wellington, Porirua, Waikanae, the Wairarapa and the Hutt.

“In 1855, led by the splendid donation of £200 from Mr. James May (a trustee) probably the first pipe organ used in a Wesleyan Church in New Zealand was obtained, and the clarionet and orchestra superseded.”

REV. JAMES BULLER.

The Rev. J. Buller, who was Superintendent for five years, was then in his prime, exceptionally strong, methodical, and energetic, an able preacher, and taking an interest in public affairs, he made a deep impression upon the community. He took an active part in the local criticism of the Education Bill, and during his ministry here His Excellency Governor Gore Browne sought his advice on the conduct of the government paper “The Maori Messenger,” and was the recipient of a dispatch from 10 Downing Street, an acknowledgment on the part of Her Majesty’s Government for very valuable assistance afforded to them on the subject of administration of native affairs.

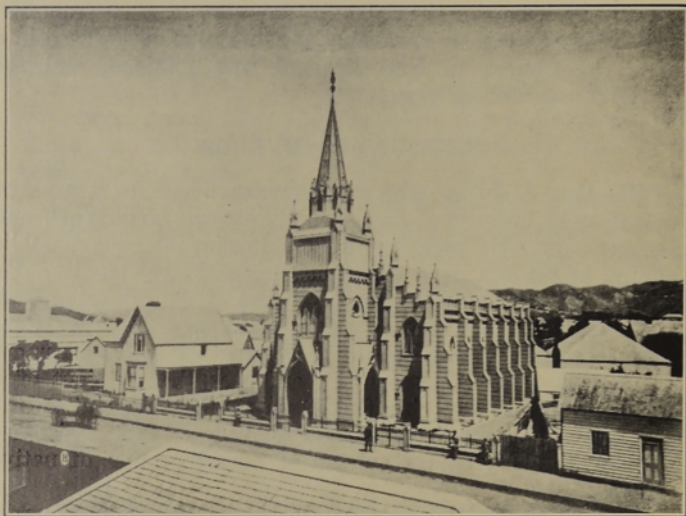
In 1860 Mr. Buller was followed by the Rev. John Warren, who was described as a man of rare personal charm, and as a preacher in European Circuits was exceedingly fresh and attractive.

On the departure of Mr. Warren in 1862 the Rev. John Aldred returned for the next two years as Superintendent Minister and was ably helped by the Rev. John Crump, who was thanked at the end of his term of office “for his sound doctrinal and argumentative sermons, which have tended greatly to the building up of the church and the edification of our people generally.”

The Rev. Isaac Harding succeeded the Rev. John Aldred. He was an excellent extemporaneous preacher and exceedingly in earnest.

NEW CHURCH IN MANNERS STREET.

By this time the Manners Street Church was well out of repair; weather-boards were rotting, the hinges were lost from the doors of the pews, and the building was in a shocking state when in 1867 the Rev. William Kirk arrived. The people quickly responded to his appeal for funds for rebuilding. And at noon on Monday, 30th December, 1867, His Honour Dr. Isaac Earl Featherston, Superintendent of the Province, laid the foundation stone on the same site as the old church. His



LAST AND HANDSOMEST OF THE MANNERS STREET CHURCHES.

Opened September, 1868. Destroyed by fire June, 1879.
 Corner of Cuba Street and the Market to the left. Bethune & Hunter's
 Saleyard in foreground.

Honour, while stressing that the new building was long overdue, assured the people that in that building, now no more, he had listened to as able discourses as he had ever heard in Britain; and brought a thrill to all good Methodists present when he added that rare personal touch by alluding to the fact that it was in Dr. Featherston's grandfather's house that John Wesley made his headquarters when visiting Durham and the neighbouring counties, and that he as a youngster had personally known two of the most polished orators of the Methodist Church—Newton and Theophilus Lessey.* The Rev. William Morley gave a brief history of the church. This was followed in the evening by a tea and a public meeting, over which Dr. Bennett presided.

*Rev. Theophilus Lessey, President of the Wesleyan Conference, preached the valedictory sermon at the service which was attended by the Rev. John Aldred and his brethren before they left England.

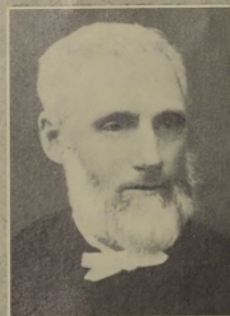
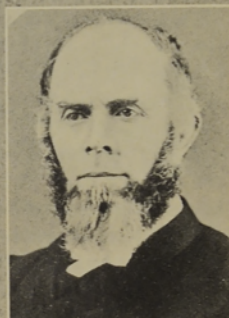
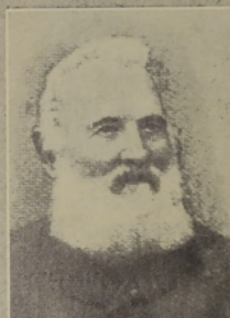
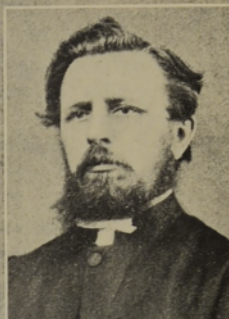
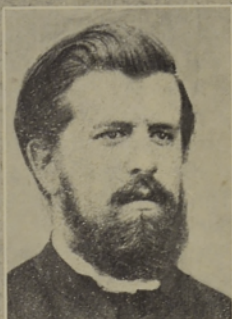
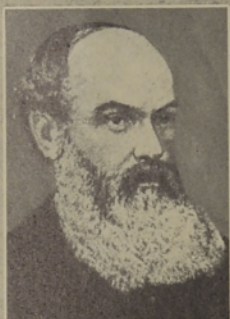
REV. WILLIAM KIRK.

The church, which was a very handsome one, designed by Mr. Tringham, was opened on 13th September, 1868. The Rev. William Kirk preached from St. Paul's Epistle to the Philippians, chapter 11, verse 16: "Holding forth the word of life." The Rev. W. Paterson preached in the afternoon and the Rev. J. Rigg in the evening. Special anthems were rendered under the baton of Mr. W. Tonks, Jr. The usual tea and public meeting followed on the Monday night and the opening services were continued on the next Sunday. The cost of the building was £2,390, of which sum at the time of opening the amount of £1,090 had been subscribed. The success of this undertaking was due to the energy of the Rev. William Kirk, who personally obtained the greater part of the contributions. He was born in Epworth and as a child played around the tombstone of the Rev. Samuel Wesley, from which John Wesley preached. He was very friendly with Captain (later the Hon.) W. B. Rhodes, also born in Epworth and whose grandfather had saved the life of John Wesley at the time of the rectory fire. It is related that he offered to contribute £200 towards a peal of bells for the new church, but the offer was declined as it was considered that the tower would not be strong enough. On his death he bequeathed £50 to the Wesleyan Church for educational purposes. This was distributed amongst the Sunday Schools at Dixon Street, Molesworth Street, Adelaide Road, Johnsonville and Ohariu.

Until 1867 the Wairarapa had been ministered to from Wellington. In that year the Rev. J. Rishworth was appointed to reside in Greytown, and in the following year the Wairarapa became a separate Circuit. Previously the pulpits were mostly supplied by local preachers—Mr. Udy at Greytown and Messrs. Jones and Perry in Masterton, and Mr. Cundy, with a quarterly visit from the Wellington minister. The Rev. R. L. Vickers, third minister in Wellington, who had this branch of the Circuit in his special charge, was a man of dash and energy, a splendid horseman, though stories were told of his reckless riding.

REV. THOMAS BUDDLE.

Mr. Kirk had done splendid work during his term of office. Not only had he built a new church, but many conversions had also taken place; and when in 1870 he was transferred no better successor could have been chosen than the Rev. Thomas



EARLY MINISTERS.

Rev. J. Warren.
Rev. I. Harding.
Rev. W. Kirk.

Rev. R. Bavin.
Rev. T. Buddle.
Rev. J. Berry.

Rev. W. Morley, DD.
Rev. A. Reid.
Rev. W. Lee.

Buddle. A revival took place, the Circuit debt was reduced. Evening services were commenced at Kaiwarra and a site for a church secured. And in 1872 a church was opened in Adelaide Road; a new church was built at Johnsonville; the foundation stone had been laid for a church at Thorndon; the Hutt was made a separate Circuit; and membership had increased.

Mr. Buddle's co-minister was, first Rev. G. S. Harper, who had done good work in the establishment of the church at Hokitika; and later, the Rev. J. S. Smalley, who proved an efficient labourer both in the pulpit and in the home. Mr. Robinson had charge of Porirua, Pahautanui and Horokiwi.

THE BOOK ROOM.

At the March quarterly meeting, 1874, the report of a Book Committee appointed at the December meeting was read and it was decided to form in Wellington a Wesleyan Book Association, by means of which it was hoped that members of the church would be able to get cheaper literature, that a sum of £50 be raised by subscription to be returnable in books if desired, and that Messrs. Watt, Goddard, Ralph, J. Luxford, Leitch, Russell, Shannon and Dixon be the committee; the sum of £15 10s. was subscribed at the meeting. Books were obtained from England, and the balance sheet of the Association showed some profits, but in June, 1882, it was decided to realise upon the assets.

Rev. (Dr.) William Morley, later the historian of Methodism in New Zealand, followed Mr. Buddle, and the increasing prosperity of the church was largely due to his great ability and earnestness. Material prosperity had also been enjoyed under his superintendency, including the disappearance of a heavy debt and the erection of a new and comfortable parsonage on the Terrace.

The Conference of 1876 was held in Wellington and the president for the year, the Rev. James Buller, speaking from the pulpit in the beautiful new church and realising the progress that had been made since his arrival in 1840, was led to exclaim: "What changes have I seen! How far was it from my fondest dreams that I should see a Conference in New Zealand, and myself the president!" and recalled how, but thirty-six years before, he had pitched his calico tent within Te Aro Pa, if not on the identical spot on which the church now stood, not far from it.

REV. ALEXANDER REID.

The president-elect of that year was the Rev. Alexander Reid, who was also appointed to the Manners Street Church. Mr. Reid had been thoroughly trained at Glasgow, and was sent out in 1848 to take charge of the educational work in the North; and in a letter to Rev. John Whiteley, John Beecham, Secretary to the Wesleyan Mission in England, expressed his high appreciation of his fitness for that type of work. Mr. Reid was also a missionary whose good work among the natives at a critical time was repeatedly noted by Sir John Gorst in his book "The Maori King." He is still remembered for his outstanding eloquence as a preacher.

At Mr. Reid's first quarterly meeting in Wellington it was resolved that a uniform plan be adopted throughout the circuit of making collections twice on each Sunday and that the plate be carried round to the friends and not placed at the doors.

The record of church collections, started after Mr. David Lewis' appeal in 1855, reveals the fact that as a rule a collection once a month only was made of a Sunday (morning and evening), that there was a quarterly collection in aid of the Society, but the other collections were made for a specific purpose only—Sabbath School, Chapel, Educational, Missionary, and for Aged Ministers. It was not, however, till 1866 that the collection was regularly made of a Sunday, a plate being placed at the door.

During Mr. Reid's ministry, his second minister, Rev. H. R. Dewsbury, having married, a house was bought in George Street for a parsonage. A section of land in Vogeltown was presented by Mr. G. Bennett for a church site.

As the organ had seen the best of its days and was the cause of continual complaint and expense, it was decided to procure a new instrument, the trustees present at the meeting subscribing £80 on the spot. The organ gallery was later inspected and a decision come to as to the size of the organ required. The church had recently been painted and the account of £191 passed for payment. Owing to their lack of finance the trustees were rather troubled in regard to the George Street house, and it was later decided to sell it. At the same meeting attention was drawn to the fact that the collections were not taken up as they should be in the church gallery and the choir. But, alas, their efforts were all in vain. The painting was fruitless and the organ was never to be required for that church, while their financial worries were to be more than doubled.

A CONSUMING FIRE.

On Sunday, June 15th, 1879, a fire broke out in the Imperial Opera House situated in Manners Street (where now the Regent Theatre stands) immediately opposite the church. An unusually large congregation had just retired and a prayer meeting was in progress when the sound of the fire bell brought the meeting to a speedy conclusion. Owing to an insufficient water supply the firemen were utterly powerless to check the flames. Soon what was described as "the handsomest theatre in New Zealand" was one large mass of fire and the church was doomed to destruction.

The Rev. W. J. Williams, who conducted the last service in the church, describes the scene. "A number of willing hands were at work and in a short space of time nearly everything portable in the church was removed to a place of safety. At first it was thought that the schoolroom might be saved, but the sea of fire was rolling across the road with such violence that all hope of securing any of the church premises disappeared and all that remained was to remove with all speed the Sunday school library and furniture. The church spire, from its prominent position, was the first to be licked by the flames; from thence the fire spread to the body of the church; and amid the regrets of thousands of spectators and the tears of many to whom it had been a spiritual home, the fine building was burnt to the ground, and in about two hours after public service, a congregation of about 800 people, and a school of 400 children, were absolutely homeless."

Renting the Arcade, situated in Manners Street between Farish Street and St. Hill Street, a meeting of the congregation was held on the following Wednesday, contributions towards a new church were invited and £850 was received in promises.

Encouraged by this, steps were immediately taken towards the erection of a new church.

To build in Manners Street was out of the question. It had just been included in the brick area, the cost of building in brick was too great, and many, remembering the fate of their church in the 1848 earthquake, refused to entertain the idea of ever building again in brick; besides, the property had become extremely valuable as a business site.

TARANAKI STREET SITE.

The choice of a site in Taranaki Street was finally made as being reasonably close to the old church and also as being

situated in a thickly populated part of the town. Here town acre 245 was purchased for £4,160 from Hon. J. Johnstone.

Once more the trustees and the Rev. William Kirk, who but two months before had commenced his ministry in Wellington for a second term, and who had worked so hard for the erection of the handsome church now in ruins, put heart and soul into the question of rebuilding. The town was canvassed for subscriptions, the old site was cleared and the bricks taken over to the new one. In the meantime, as the day school had to be carried on, the old Colonial Bank building was bought for £75 and rebuilt in Taranaki Street for another £40. Sunday school and Divine services (conducted by the local preachers on Sabbath evenings) were also held in this building, which was afterwards shifted to the back of the property, used for an infant schoolroom, and at the present time forms part of the caretaker's house.

Plans for the new church were submitted and those of Mr. Thomas Turnbull were selected. On tenders being called, that of Mr. James Wilson was accepted.

THE CORNER STONE.

On Wednesday, 19th November, 1879, at 5 p.m., the foundation stone was laid by William Hort Levin, Esq. Within the leaden box which was deposited in an aperture in the foundation stone was the following document: "This memorial stone of the Wesleyan Methodist Church, Taranaki Street, was laid on Wednesday, the 19th day of November, by William Hort Levin, Esq., senior member of the House of Representatives for the City of Wellington. This church was built to replace the church in Manners Street which was destroyed by fire on Sunday evening, June 15th, 1879. The Revs. William Kirk and William James Williams, ministers of the Wellington circuit; the Rev. William Kirk (chairman of the district), and the Rev. William Morley (president of the New Zealand Conference), Messrs. David Lewis, William Clark, Charles Edward Luxford, David Kinniburgh, William Tustin, John Fitchett, Joseph Nancarrow, Henry Wrigley, Joe Dixon, George Tiller, George Williams, Samuel Carty, Samuel Danks, John Watt, William Moxham, Thomas Ralph (trustees of the church), Mr. Thomas Turnbull (architect), Mr. James Wilson (builder). 'Cast down but not destroyed.'—II. Corinthians, 4th chapter, 9th verse. 'The glory of this latter house shall be greater than the former, saith the Lord of Hosts; and in this place

will I give peace, saith the Lord of Hosts.'—Haggai, 2nd chapter, 9th verse.' "

The contents of the box found under the memorial stone of the Manners Street church were also placed in the box together with copies of the circuit plan, daily papers, etc.

In the course of his remarks Mr. Levin said that he especially felt this a most pleasurable duty, as he was a member of another communion, and the events of the day marked an epoch in his life which would not be speedily forgotten.

The building was well in progress by this time,* and any difficulty of borrowing sufficient money to complete was obviated by the raising of £4,000 in London at 7%, a cheaper rate than could be obtained here at that time. Within another six months the church was completed, the new organ, which had been ordered before the fire, had arrived and was installed, and gifts were made. Mr. E. Seagar provided and erected the water engine for the organ; Mr. Jenness the clock; Mr. G. Tiller eight collection plates; and Mr. Danks the communion furniture. Mr. Harland was appointed organist and it was resolved to name the church "Wesley Church."

GLORY OF THE LATTER HOUSE.

Preceded by a prayer meeting at 7 a.m., the Methodists had their new sanctuary opened on March 14th, 1880. Special services were conducted by the Revs. W. Kirk, H. B. Redstone and W. J. Williams. On Monday evening, March 15th, the new church was the scene of a grand organ recital and sacred concert, when there were over 1,200 persons present. Mr. Angelo Forrest presided at the organ and Mr. S. S. Carty conducted the choir. The next Sunday the opening services were continued, being conducted by the Rev. Rainsford Bavin, and were concluded by a tea and public meeting on Tuesday, March 23rd, when the Rev. W. J. Williams stated that the total outlay in connection with the site, church, organ, etc., amounted to about £10,000. To meet this, £1,586 had been realised in various ways (the insurance on the Manners Street church was £2,000 and £600 on the schoolroom; the loss was estimated to be another £2,500. The insurance was liable to the reduction of £1,350 on mortgage), and £700 was expected in fulfilment of promises and £6,000 might be expected on the realisation of certain other assets.

The description of the building as given at the time was:—The style of architecture is Gothic, and externally the appear-

* £2,500 had been raised locally.

ance of the church is massive rather than elegant. Its dimensions are: length, 100ft.; width of front, 60ft.; and height to central finial, 62ft. The principal entrance is by means of a large porch, approached by a broad flight of steps, while there is also a smaller entrance on each side of the main one. Over these side-entrances are two towers 70ft. high; the towers being square, with high-pitched roof, surmounted with ornamental finials. The building is of totara, with kauri for all inside work, and the roof is of corrugated iron. The interior arrangements of the church are excellent, the seats being semi-circular, and the floor sloping from the door towards the rostrum—an arrangement by which every person in the church is brought in full view of the minister. There is seating accommodation on the floor of the church for 650, and in the galleries for 350, making 1,000 in all. A neat rostrum is flanked by a spacious organ and choir-gallery, underneath which are commodious vestries. The roof is elliptical, and is divided into panels by heavily-moulded ribs of varnished kauri, which form a striking contrast to the light-tinted roof. There are no less than six means of exit, so that in case of fire the building can be emptied in two minutes.

THE GLORIOUS SUCCESSION.

The preachers on the plan for 1880 were the Rev. William Kirk, Rev. W. J. Williams, Rev. L. Hudson, Messrs. D. Hall, J. Dixon, T. Ralph, G. Tiller, C. Austin, T. Short, E. Tonks, R. Robinson, W. Singer, W. H. Lewis, T. F. Reeve, Hetataka Warihi, S. Stone, W. Price, G. Gell, T. Pratt, B. Rigg, J. Shorter.

Rev. W. J. Williams, Rev. William Kirk's colleague, was transferred the following year, and through length of days was able to relate to this generation in 1930 the doings of those strenuous times. (He died in 1936 in his 90th year.)

His successor, Rev. Rainsford Bavin, through ill-health, was unable to take up his appointment till January, 1882. In April of that year, on the transfer of the Rev. William Kirk, Mr. Bavin became Superintendent Minister, and with him was associated the Rev. William Baumber.

Considering it desirable to improve the character of the public services by altering the order of service so as to divide the usual long prayer into two of about ten minutes' duration each, Mr. Bavin moved to that effect. The motion was lost!

A band of helpers was formed to minister to the outlying districts and membership increased.

Mr. Bavin was a man of ability and his earnest and successful labours were appreciated. "A big dark man with a beard—loved by the boys—'our minister.' " His memory has been recently revived, for his son, when Premier of New South Wales, revisited the scenes of his father's labours.

Mr. Bavin's successor, the Rev. W. C. Oliver, a first cousin of General Gordon, was a delightful man, a lover of nature and as much at home with his microscope as with his rod and gun; a good visitor, abrupt perhaps, but well liked.

His co-minister was Rev. L. M. Isitt, an orator and an outstanding fighter in the temperance cause. He afterwards resigned the Ministry and entered Parliament, and later was appointed to the Legislative Council.

In 1882 the parsonage on the Terrace was sold and it was resolved to take steps to build one on the Taranaki Street site. The accepted tender was £896, including plastering.

In order to encourage regular giving it was decided in 1880 to introduce the envelope system. It would appear that it was not widely used. Mr. Isitt in 1885 tried to popularise the system, but it was abolished the following year.

In 1887 the Rev. William Lee was appointed Superintendent Minister.

Apparently up to this time there was no special hymn for the children sung in church, for in 1888 it was resolved that a hymn from the Sunday School Hymn Book be sung in the morning service on the understanding that it did not take the place of the anthem. But the trustees badly slipped when they resolved that a social meeting be held in the schoolroom on Good Friday evening at 7 p.m., admission 1/-. Ten days later they saw the error of their ways and the decision was rescinded.

There were now three resident ministers in the town—Revs. W. Lee, J. Berry and T. J. Wallis—and in order to avoid overlapping Mr. Lee in 1888 arranged with his colleagues to divide the city into districts, each minister to be responsible for the pastoral work in his own district.

Mitchelltown and Wadestown were suggested as districts that might be opened for services, and Mr. P. H. Rive was the local preacher who first conducted services in the Wadestown school in 1889.

Mr. Lee was a fluent speaker, with a splendid memory, great self-possession and the power of thinking clearly; he rendered efficient service. But he was quiet in comparison with his co-minister, the Rev. Joseph Berry, who succeeded him. Big in every way, utterly fearless, ready and impressive as a public speaker, he soon found his way into the hearts and homes of the people. To the delight of the boys he rode a tricycle to Taranaki Street when living in Newtown.

THE JUBILEE.

In 1890, on the occasion of the jubilee of the foundation of the Colony, the Methodist Church, which had played an important part in its development, appealed to its members as an act of thankfulness and in recognition of this, to contribute towards a special fund that had for its objects church extension work, and the Rev. William Morley was appointed Secretary.

In Wesley Church the Jubilee was celebrated by holding special services. On Sunday, 15th June, 1890, the 11 a.m. service was conducted by the Rev. Rainsford Bavin, and a monster children's gathering was held in the afternoon, when special hymns were rendered. The evening service was conducted by the Rev. W. Morley.

On Monday, at 7.30 p.m., a special service was held for young people, when many repeated the Jubilee Covenant:—

"I solemnly promise, God being my helper, and because of His great goodness to me, that I will be loyal to the Wesleyan Methodist Church, through which I have received many blessings."

On Tuesday, 17th June, all day meetings were held at 11 a.m., 3 p.m., and ending with a grand tea and public meeting. At the public meeting a paper by the Rev. J. Aldred on the commencement of the Church in Wellington was read by the Rev. C. H. Laws. Mr. Aldred had intended coming to Wellington from Christchurch, but at the last moment felt too feeble to attend.

Mr. Morley informed the people present that during the first fifty years no less than a quarter of a million of money had been raised and spent in the Methodist world in the Colony. It was decided that letters be written to the Revs. J. Aldred, S. Ironside and Isaac Harding, former pastors in Wellington, congratulating them on being alive to witness the jubilee of the Church.

At these meetings many were led to consecrate themselves to the God of their fathers. A spirit of liberality also rested upon the people and about £900 was promised or given as a freewill offering.

THE SECOND FIFTY YEARS.

Up to this stage the story has been told with some detail because, as the older generation passes on, there is danger of these things being forgotten. What follows is contemporaneous and so is not told with such fulness.

1891-1894.

Rev. J. J. Lewis superintendent minister. Small in stature but large in heart, he was a great visitor and a lovable man. He always had a kindly word for young workers, and was not easily forgotten.

1894-1899.

Rev. William Baumber served his second term in Wellington; this time as superintendent. His courteous ways, good preaching and visiting made him outstanding as a Taranaki Street minister. He drew large congregations, and his addresses always ended with an appeal.

When he had passed to his great reward his choice collection of New Zealand books, the Baumber Library, was presented to Trinity Methodist Theological College in Auckland as a memorial. The trustees of Wesley Church and of Durham Street Church each paid £100 to the Home and Foreign Missions, to be known as the Baumber Memorial Fund—this in memory of Mr. Baumber's wife, an elect lady.

1899-1904.

Rev. W. C. Oliver was appointed to Wesley Church for a second term. This period saw an extension of the young people's work in various fields, notably in the establishment of the Tory Street and Aro Street Missions and also the Sailors' Mission in connection with the Church.

1904-1908.

The Rev. P. W. Fairclough, who some years before had been ordained in Wellington, was appointed to succeed Mr. Oliver. As an orator, given the occasion, Paul Fairclough could not be excelled; an Imperialist, a dramatic reader of the Scriptures, a scholar, a first-rate journalist, a great thinker, full of pithy sayings, always at home among the stars—but no



WESLEY CHURCH TRUSTEES, 1898.

G. B. Clark, W. H. Teasdale, C. D. MacIntosh, J. Campbell, J. A. Chisholm, J. Mitchell.
 H. Crump, G. Williams, G. Tiller, W. Moxham, Rev. W. Baumber, J. Fitchett, H. Brittain, J. H. Helliwell, R. Tingey.
 W. H. Bennett, G. Godber.

small talk. A hater of shams, a man's man, points from his sermons will long be remembered. There never will be another Paul Fairclough.

1908-1911.

In the appointment of the Rev. S. J. Serpell no greater contrast could have been seen. Evangelical, jovial and earnest, visiting was his strong point—known to visit before breakfast even; always deeply concerned in regard to the spiritual welfare of his people, he was much liked, especially by the young.

1911-1920.

He was succeeded by the Rev. J. G. Chapman, a keen scholar, a great reader, honest and fearless, an original thinker, modern but strongly evangelical, a good preacher, an excellent visitor. That he was much appreciated is seen in the fact that he set new bounds to the length of individual ministry at Wesley Church.

It was during his term that in 1913 a section was bought in McFarlane Street and a new parsonage was built there. With its wonderful view of water, wharves, shipping, city and hills, the Church has provided for its preachers a home with an outlook that should ever be a source of inspiration.

1920-1923.

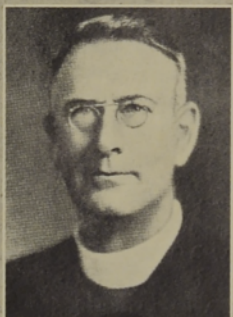
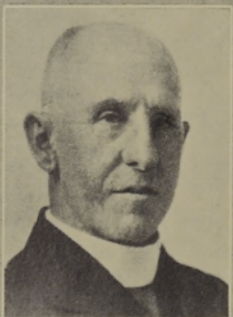
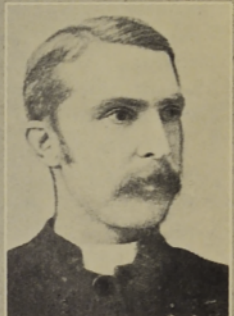
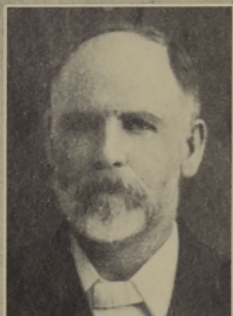
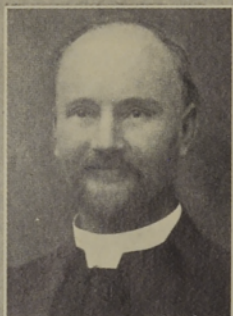
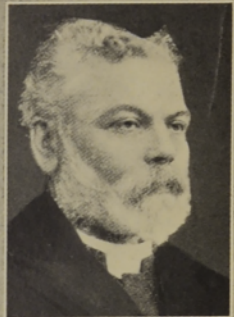
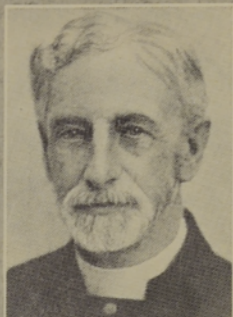
Rev. H. E. Bellhouse, in his all too short stay, won a place for himself in the hearts of many. Always friendly, an earnest and thoughtful preacher, his was a carefully-prepared sermon. An omnivorous reader, a student with a tenacious memory, sane amid the "maddening maze of things," now for many years the honoured editor of our connexional journal.

1923-1929.

Rev. Clarence Eaton was appointed to Wellington after having won a great reputation in charge of the Central Mission in Dunedin. He was a very acceptable evangelical preacher, and his strong desire to bring men to Christ bore good fruit. His son Owen, who was brought up in this Church, at the beginning of a brilliant medical career gave himself and finally his life in mission work in China.

1929-1935.

After ten years of successful work in Napier the Rev. T. R. Richards came to Wesley Church, where his reputation as a



LATER MINISTERS.

Rev. J. J. Lewis.

Rev. P. W. Fairclough.

Rev. H. E. Bellhouse.

Rev. W. Baumber.

Rev. S. J. Serpell.

Rev. C. Eaton.

Rev. W. C. Oliver.

Rev. J. G. Chapman.

Rev. T. R. Richards.

preacher and a pastor were well sustained. His coming brought Mrs. Richards back to her home church, she being a daughter of the Rev. William Lee.

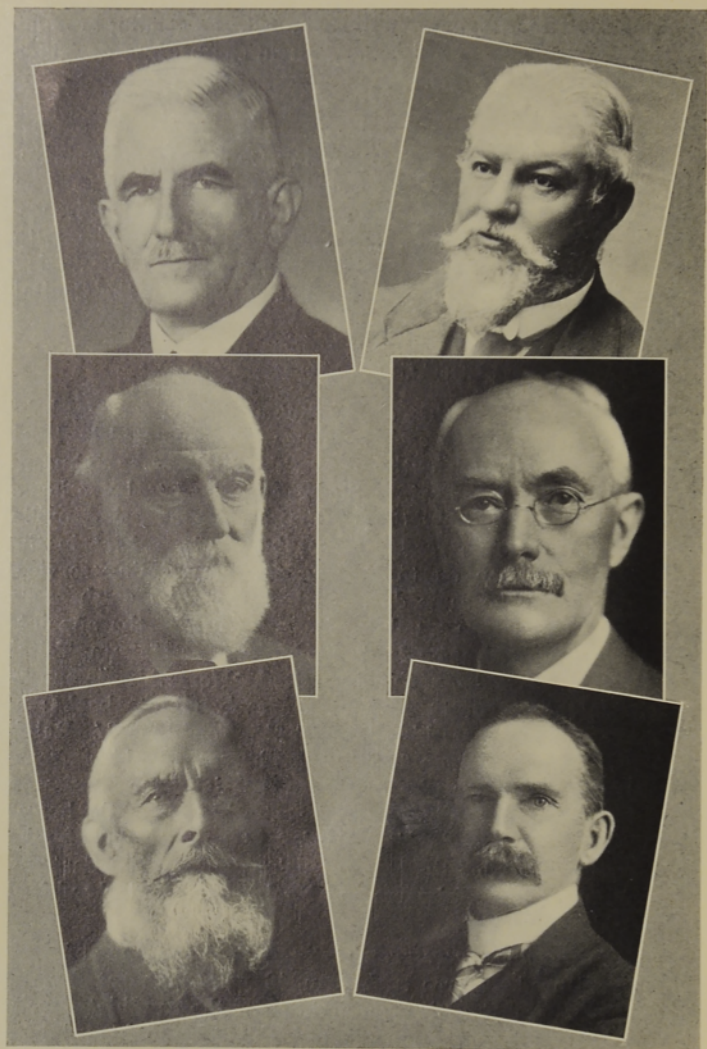
1935—

Rev. Percy Paris came to Wesley Church from Dunedin. He had been for ten years the Connexional Editor. In 1938 he was inducted in his own church as President of the Conference. The trustees marked the occasion by presenting him with Presidential Robes. Mr. Paris is in his seventh year at Wesley where he is exercising a strong pulpit ministry in the Capital City.

LOCAL PREACHERS.

It used to be said that about one-half of the services held throughout the country each Sunday were conducted by local preachers. With such outlying preaching places as Johnsonville, Tawa Flat and Porirua the preacher had to leave home very early. Conducting the 11 a.m. service at Johnsonville he would have to be ready for service at Tawa Flat in the afternoon and then on to Porirua for the evening service, returning home the same day. Some travelled as much as 53 miles in a day. In a number of cases many of the appointments were arrived at on foot. Such places as Makara, Taitai and Wainui were also regularly visited. Horse hire is one of the items that recur throughout the early minute books; in 1868 expenditure horse hire, D. Hall £15, Tompkins 8/-. Ralph 12/6, Williams £2, Dixon £2 2s. Some horses were hired, some were loaned. One man kept a horse especially for his use on Sunday, and when the horse died he set aside one of the horses from his business, giving it a day's rest on Saturday, for he said the horse needed the rest as much as a man did. Seatoun, Karori, Island Bay, Kaiwarra and Ngaio were regularly visited of a Sabbath on foot.

These preachers were properly accredited and some of them highly cultured. Three such men 46 years ago sat for the Local Preachers' Examination and one of the candidates writing said: "We had a narrow squeak the other night owing to our tendency to heterodoxy. The ministers were on our side, I hear, or we might have fared worse. I had no idea you and — were so unsettled. I feel very orthodox after your confessions." All three passed the examination and have seen many years of honoured service.



SOME LOCAL PREACHERS.

H. P. Mourant.
Enoch Tonks.
Thomas Ralph.

W. C. Burd.
J. Black.
T. E. Corkill.

The work of many of the local preachers has not been confined to the outlying districts only, but was acceptable in the city churches.

Entering Wesley Church one Sunday morning a young local preacher was seized upon by the Church Steward and informed that the Minister had not arrived, although it was known that he had left his home. Would the "local" please occupy the pulpit until the minister arrived? He agreed to do his best, though the situation was perhaps more than difficult as it was the Sunday of Christmas week. The service had not progressed very far when the steward, during the singing of a hymn, entered the pulpit and whispered to the young preacher: "Carry on; he has gone to Kaiwarra in mistake." He carried on, and what a splendid sermon that was!

Charles Hunt was the first local preacher in the district and, though living at the Hutt, was a very welcome preacher in town. Amongst the many who have served as local preachers are Enoch Tonks, D. Hall, D. Beaglehole, H. Sanson, G. Tiller, C. F. Juhl, J. Black, A. Jolly, W. H. Judkins, R. W. Waterhouse, H. Field, H. Crump, T. E. Corkill, J. P. Shand, H. Grave, W. C. Burd, H. N. Holmes, E. J. R. Cumming, J. Priestley, J. R. Burley and E. H. Lomas.

Special mention must be made of the work of the late Mr. Thomas Ralph, who was a local preacher for over 60 years. Preaching the first sermon in Newtown when public services were opened there, he preached at the morning service of the Diamond Jubilee.

CHURCH UNION.

On April 13th, 1896, the union of the Wesleyan Methodist Church, the United Methodist Free Church and the Bible Christian Church took place, and thus were added to Wesley Church a number of members, chief of whom were the Redstones, the Kershaws, and the Hatches. There was no more faithful preacher than the Rev. H. B. Redstone; and his brother, Mr. W. E. Redstone, now in his 89th year, has done yeoman service as Secretary of Wesley Trust and as Church Steward; and the late Mr. W. A. G. Skinner was a Steward for many years. It was not, however, till 1913 that the Union was consummated with the Primitive Methodist Church, when later several members of Webb Street Church joined our communion.

MISSION BANDS.

In the days of the Christian Endeavour Movement bands of young people went three Sundays nights out of four, under the leadership of a senior, and conducted services at the outlying places. In an old house (two rooms of which were made into one) in Holloway Road these bands began what is now our Aro Street Mission, many a local preacher making a start here. Later the day school was erected, and this was rented for the services. Sunday School and Band of Hope were instituted in about 1893. These bands of young people took the services at Mitchelltown, Kilbirnie, Karori and Kaiwarra, walking and singing well-known hymns and carrying lanterns to light the way. Interruptions (from outside) sometimes took place; stones on the roof, opposition singing, and on one occasion the congregation were fastened in with a rope tied to the door handle and an adjacent fence. The places mentioned above have long been absorbed in other circuits with the exception of Aro Street. The Aro Street hall was built and a Sister was employed to work there and at Wesley Church. Sister Hazlett (later Mrs. Mills) gave splendid service. Other deaconesses—Sister Evelyn, Sister May, Sister Annie, Sister Bessie, Sister Florence, Sister Olive—worked at Aro Street through the years, and many excellent workers have also given self-sacrificing service. Special work among the children was carried out by the late Miss H. Stairmand and helpers. Aro Street was without a Sister for some time, Revs. T. A. Brady, Rev. T. R. Richards and T. W. Vealie taking charge after their retirement from Circuit work, and by faithful service endeared themselves to the people. Sister May returned for a short period and at present Missioner H. N. Vivian is in charge and good work is being done.

Sister Hazlett was so impressed with the need of a meeting place for people in the Tory Street area that in 1903 a shop and cottage were purchased and turned into a mission, and splendid foundation work was done. Sister Isabel was appointed to Tory Street Mission where she found the environment made the work difficult. The Sister did wonders at this place, and was ably supported by many helpers from Wesley Church during her stay. Saving was encouraged amongst the poor; members of the Saving Club having the amount of money saved subsidised by the Church.

An annual event which was looked forward to by the children of the district especially, was when the late Miss Kate



DEACONESSES.

Sister Florence.

Sister Mary.

Sister Anne.

Sister Hazlitt.

Sister Bessie.

Sister Isabel.

Denton celebrated her natal day by giving a tea party to about 100 of them. Sister Annie followed Sister Isabel and the work went on until 1909, when the Mission was transferred to the Central Mission Council. The property was subsequently leased to the Baptists and finally sold.

BROOKLYN CHURCH.

The first service in Brooklyn was held on 18th June, 1908, and conducted by Rev. J. R. Clark in Fulford's Hall. In order to carry on Church extension a property was bought in Cleveland Street, on which was later built the Church. The foundation stone for the church was laid on 11th August, 1909, by the Mayoress, Mrs. (Dr.) Newman.

The church was opened and dedicated in 1909 by the Rev. Thomas Fee, President of the Conference.

In passing, it is of interest to note that Mrs. Dr. Newman, who performed the ceremony of laying the foundation stone, was the daughter of Dr. Isaac Earl Featherston, who laid the foundation stone of the Manners Street Church in 1867.

LITERARY AND DEBATING SOCIETY.

The Literary and Debating Society was for many years one of the most helpful and widely known activities connected with Wesley Church. Beginning in May, 1869, as a Bible study class under the Rev. Wm. Kirk, it developed into an organisation for the study of literature and the practice of public speaking and elocution, and became a cultural centre of considerable value to the community. Its membership was by no means confined to Wesley Church folk. It attracted many from other churches, and was able to call to its aid as lecturers some of the city's most prominent men in the realms of literature, science and music. An annual feature for some years was a debate between the team from the Society and one from the Victoria University College.

Prominent amongst its members were Messrs. Goddard, W. J. Helyer, E. P. Rishworth, T. Kendall, W. E. Fuller, D. E. and J. Beaglehole, J. H. Helliwell, Jas. Godber, W. G. Tustin, Robt. Tait, E. L. Burgess, J. H. Haslam, H. Hurrell, J. W. Carr, Miss Harvey and Miss Dix.

MUSIC AT WESLEY CHURCH.

From records available it is abundantly clear that throughout the century Wesley Church has been the centre of musical activities, not only in church work but in the broader sense

of civic life. In those early days the Church was the centre of social and cultural organisations, and the music presented by the choir was the best to be heard in the city. Choral singing was not the only class of music fostered, as orchestral works were undertaken by a body of players to whom the joy of musical expression was sufficient reward. All this was handed down from those early Wesleyan settlers who set out from England to commence life afresh in this country. These men and women found in music a spiritual uplift, and never tired of singing the songs of Wesley and his followers.

Among the former organists were Mr. James May, Mr. William Nicholson, who presided at the organ at the opening of the last Manners Street Church, Miss Buddle, Mr. Manning, Mr. Warren, and Mr. F. Billman. Mr. C. D. MacIntosh was the most outstanding figure as choirmaster in earlier days. He built up a splendid choir and rendered excellent service for over ten years. Amongst others are included Messrs. W. Moxham, F. Billman, S. S. Carty, W. R. Waters, W. H. J. Harland, R. B. Williams and T. Cooper.

In the past 61 years Wesley Church has had three organists—W. J. Harland, 1880-1911; Henry Wells, 1911-1913; and H. Temple White, who took up his duties in 1913 and after almost 28 years continues effectively to lead the choir as organist and choirmaster. To be served so well by two musicians of the standing of W. J. Harland and H. Temple White over a period of 59 years is a remarkable record of devoted Christian service.

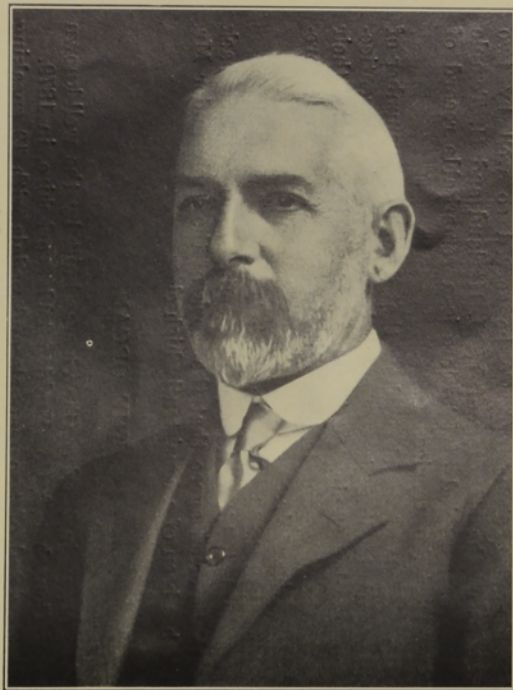
The records of the choir show that a very large number of Wellington's leading singers not only served their apprenticeship in Wesley Choir, but in later years, after making their mark in the city, sang leading rôles in some of the works presented by the choir.

Since 1913 the history of the choir is wrapped up in the name of H. Temple White, and present members who can look back over that period agree that the work of the choir under Mr. White has been of a consistently high class.

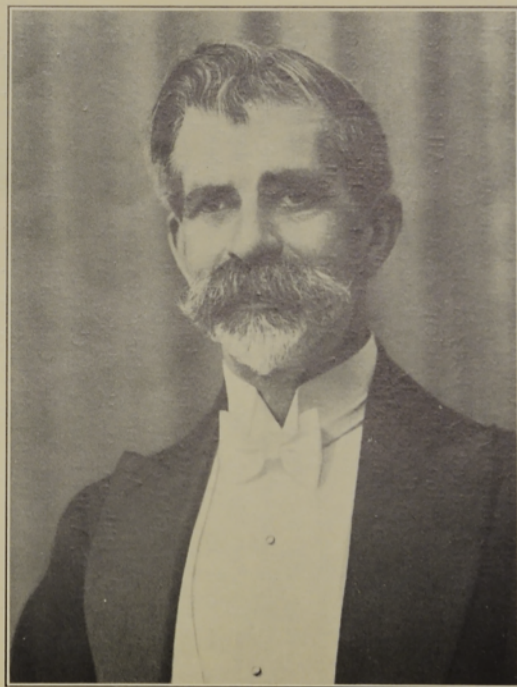
THE ORGAN.

The organ in Wesley Church was built by the well-known firm of Conacher & Co., Huddersfield, Yorkshire, in 1879.

It consisted of two manuals and pedals with 19 speaking stops and 5 couplers, and 6 composition pedals.



MR. W. J. HARLAND.
Organist 1880-1912.



MR. H. TEMPLE WHITE.
Organist, 1913-

After having rendered over 20 years' service the organ was reconstructed by Messrs. Norman & Beard, of Norwich, which firm had recently installed the organ in the Wellington Town Hall. Some stops were added, others replaced, and all were re-voiced, additional couplers were put in, and pneumatic action replaced the old tracker action.

The new specification, which is the same to-day, comprised 21 speaking stops, 7 couplers, tremulant, 6 thumb pistons in addition to the 6 composition pedals, and a Great to Pedal toe piston.

In 1930 the organ was thoroughly cleaned and the console was detached, thereby giving the organist better control of the choir.

In the opinion of the present organist, the organ, though not the largest of the Wellington church organs (there being several of three manuals), has the best tone of them all. For variety and sweetness, the softer stops are unexcelled, while the effect of the full organ is rich and satisfying. The organ "broadcasts" well, as the many tributes from all over New Zealand testify. Similarly, the organ is very suitable for recording, as has been proved on occasions when records have been made of choir and organ.

MISSIONARY ACTIVITIES.

The support of Home and Foreign Missions has always been a prominent branch of service at Wesley Church. In the early days this work was carried on by the church through its different organisations, and at one period the Christian Endeavour Societies played a big part in support of Missions. Of latter years the Methodist Women's Missionary Auxiliary has taken up the task, and in 1908 the Wellington Auxiliary was formed. The first meeting was held in the old Parsonage, Taranaki Street, during the ministry of late Rev. S. J. Serpell, when Mrs. Lomas was elected president and Mrs. T. E. Corkill secretary. Dr. and Mrs. W. E. Bromilow, the well-known Australian missionaries, were present at the meeting. The Auxiliary, which at that time embraced Wellington city and suburban churches, commenced with a membership of 80. Mesdames T. O. Stokes and L. J. Clark are the only members of the original meeting who retain their membership with Wesley Auxiliary.

It was in 1929 that a separate Branch was formed at Wesley Church under the leadership of Mrs. T. R. Richards with Mrs. L. J. Clark as secretary. This covered the whole Circuit, but



WESLEY CHURCH TRUSTEES, 1940.

F. W. Jones, J. L. Garrard, T. M. Pacey, B. O. Stokes, G. S. Amos, R. S. Maunder,
H. E. Pacey, W. E. Redstone, E. A. Hurley, Rev. P. R. Paris, P. E. Pattrick, W. E. Howe, R. E. Herron.

since then separate Branches have been formed at Brooklyn, Webb Street and Aro Street. Splendid work has been done by the women of the church to further interest in Home and Foreign Mission enterprise, including of course Maori Mission work. It is encouraging to note that nearly £100 was raised last year by the Wesley Auxiliary. The missionary spirit is kept alive and is flourishing under the able leadership of its president, Mrs. E. O. Blamires, with Mrs. B. O. Stokes as secretary.

The active mission work among church members is carried out by the missions committee with Miss Lorna Hodder as secretary and Mr. R. E. Herron as treasurer.

Throughout the years members of Wesley Church have always shown sympathy with mission work, and to-day the church is well organised for extending its mission activities.

YOUTH WORK.

One of the bright spots in Wesley Church in this year 1941 is its young people's life; not so large in quantity perhaps as in former years, but in enthusiasm, loyalty to the church, and creative joyous fellowship, contributing something of real and lasting value to the church life as a whole.

Miss Grace Will is the present leader of a combined Senior Bible Class group of 40 members, meeting for Bible study every Sunday morning at 9.45 a.m. After opening worship the members separate into three groups for their study under group leaders. The members, mostly drawn from various towns in the Dominion, give an energetic and spontaneous interest to the whole life of the class, and carry out a vigorous programme through the year: social evenings, play-production, tramps, week-end retreat at annual meeting time.

Miss Jessie Haines is leader of a class of intermediate and senior girls, who eagerly identify themselves with Wesley Bible Class life. At the annual competitions for all the Bible Classes in Wellington, Wesley members have taken a prominent part, and the Bible Class choir has won the competition for five years in succession.

Wesley Youth Council, comprised of leaders and officers of the Junior Church and Sunday School and of the Bible Classes, under the chairmanship of the Minister, meets together for tea every second Sunday afternoon in the month. To this time of fellowship visiting young people and newcomers are welcomed.



THIS CROSS

Of solid bronze was the gift of the young people of Wesley Church in thanksgiving for the life, spirit and service of Ern. Howe. It was placed on the Communion Table on Sunday, July 8th, 1939.

Plans are here made for Day of Prayer services, Sunday School Anniversary, and Circuit Youth Rallies, and discussions held on questions of vital importance to the Christian Church.

WESLEY LADIES' GUILD.

The ladies of the church in the early days used to provide the furnishings for the parsonages, and in order to assist in this work, and for social intercourse, the ladies met together and held a Sewing Meeting. In these Sewing Meetings much good work was actually done and in other ways also the ladies made an excellent contribution to the church. In later years the Wesley Ladies' Guild was formed, which incorporated the duties of the Sewing Meeting. The Guild met in the Vestry, but with added numbers the meeting was transferred to the Church Parlour and the functions became more of a social nature. A place where new members of the church are welcomed and made to feel at home and where Christian fellowship is enjoyed. The funds, at Christmas time, are distributed amongst various charitable institutions in connexion with the church. The president is Mrs. Vernon and the secretary is Miss Denton.

THE OLDEST MEMBER.

Mrs. W. J. Helyer holds the distinction of being the longest connected with the church maintaining her membership. For many years she was organist to the Sunday School and was an active member of the sewing meeting in the days when the women of the church made wonderful contribution to the upkeep of the parsonages.

ROLL OF HONOUR.

1914-1918.

At the close of the Great War a beautiful Roll of Honour was placed in the vestibule of the Church bearing the names of those who served. The following made the supreme sacrifice: Aston, F., Bennett, W. B., Blackburn, R. E., Brittain, F., Croydon, A., Grave, H. W., Hawkins, B. G., Jacobson, R., Kershaw, H., Laws, H., Maunder, R. E., Sanson, H., Spooner, E. J., Strong, M. A., Tattle, P.G., Young, A. V.: and this was unveiled by General Sir Geo. Richardson, a former member of the Church and Bible Class.

1940-1941.

In connection with the present war a number of men from the churches in the Circuit are on active service.

NOTABLE VISITORS.

Wesley Church, having the largest seating capacity of any church in the city, has often been used for inter-church gatherings and student rallies. At these meetings many great Christian men and women have been heard, including Dr. J. R. Mott, La Maréchale, Dr. Kagawa, Dr. T. Z. Koo, Ralph Connor, C. F. Andrews, Dr. Norwood, Dr. Irving Benson, Prof. Albiston, Rev. Hudson Taylor, Dr. Geo. Brown.

DEDICATED FOR SERVICE.

During the years a number of members of this Church have dedicated their lives for Christian service. Amongst these are: Rev. J. Luxford, C.M.G., Rev. J. H. Haslam (ex-President of the Methodist Conference), Rev. A. C. Randerson, Rev. J. F. Martin, Rev. H. L. Fiebig, Rev. Allan Carr, Rev. Don Allen, Rev. L. Bellhouse, Dr. Owen Eaton, Mrs. Ballantyne (Miss May Jenness), Mr. E. Mangin, Rev. J. W. Burton (General Secretary for Foreign Missions, Australia).

SOME CENTENARIES.

In the year 1938 world-wide Methodism celebrated the Bi-Centenary of John Wesley's Conversion. The Conference that year was held in Wesley Church, and its Minister, the Rev. Percy Paris, was inducted as President. A great Bi-Centenary Meeting was held in the Town Hall, which was crowded. Their Excellencies the Governor-General and Viscountess Galway graced the occasion with their presence. Among the speakers were the Governor-General, who delighted all by the revelation of his personal knowledge of Lincolnshire and especially Epworth; the Right Honorable the Prime Minister, Mr. M. J. Savage, P.C., LL.D.; the Rt. Rev. H. St. Barbe Holland, M.A., Bishop of Wellington; the Rev. J. R. Blanchard, B.A., of St. John's Presbyterian Church; and Mr. T. C. A. Hislop, C.M.G., Mayor of Wellington. Many greetings were received, including one from the Most Rev. J. O'Shea, D.D., the Roman Catholic Archbishop.

The Centenary of the establishment of Methodism in Wellington was commemorated on Sunday afternoon, 11th June, 1939, when the city was presented by the trustees of Wesley Church with a memorial consisting of a handsome marble and granite monument suitably inscribed and marking the spot on which the first Christian service was held in Te Aro on

Sunday, 9th June, 1839, by the Rev. J. H. Bumby and the Rev. John Hobbs. With this monument and forming part of the memorial is a bronze drinking fountain, and on the memorial stone is engraved the accompanying inscription: "Whosoever drinketh of the water that I shall give him shall never thirst." John iv. 14.

At the dedication service, which was conducted by the President of the Conference, Rev. Angus McBean, there were present a large number of people, including Ministers of the Crown, Members of Parliament, the City Council and local authorities, and representatives of other churches. Among those present was the grand-daughter of the Rev. John Hobbs, and seated with her a grand-daughter of a Maori present at the first service.

The Rev. A. McBean, assisted by the Revs. P. R. Paris, G. Laurenson and Te Tuhi, formally dedicated the memorial. His Worship the Mayor, in accepting the memorial on behalf of the city, addressed the gathering, and the Rev. Rugby Pratt, F.R.Hist.Soc., related the story of the events that led up to the founding of the Methodist Mission in Port Nicholson.

Special services were also held in Wesley Church, Rev. M. A. Rugby Pratt preached in the morning and the Rev. Angus McBean in the evening. The pulpit was decorated with Maori piu piu, mats, taiahas and other Maori weapons. There were also on view books of historical interest, including the Bible containing the baptismal entry of the Rev. James Buller. A Maori choir assisted in the afternoon and evening services.

On Sunday, 28th January, 1940, special services were held in Wesley Church to commemorate the service conducted by the Rev. James Buller with the first settlers on board the *Aurora* off Petone Beach on Sunday, 26th January, 1840.

At the services the pulpit was decorated with house flags loaned by all the shipping companies, also a very beautiful ship model of the *Aurora* type (kindly loaned by the British Court of the Centennial Exhibition). The service at 7 p.m. was conducted by the Rev. P. R. Paris, and at this service there were present representatives of the Government, the City Council, shipping companies, etc.

In June, 1940, the Centennial Year of New Zealand, the Government gave a State Reception in Parliament Buildings to ministers, officials and members of the Methodist Church, in acknowledgment of the great part taken by early Methodist missionaries and workers from 1823 onwards among the Maoris



TO MARK THE COMING OF THE MISSIONARIES.

and settlers, and in the founding and shaping of the life of the Dominion.

In celebrating the 50th year of the erection of the present Wesley Church in 1930, the building was renovated, the ceiling and walls were panelled with plaster board and all inside windows replaced with cathedral glass, and the whole interior was redecorated. The seating of the choir was re-arranged, the floor lowered and chairs supplied and the space on either side between the organ and the walls was closed in by panelled screens and the console of the organ was moved forward. The renovation added greatly to the beauty of the old sanctuary and increased the atmosphere of worship.

COMPASSED ABOUT WITH SO GREAT A CLOUD OF WITNESSES.

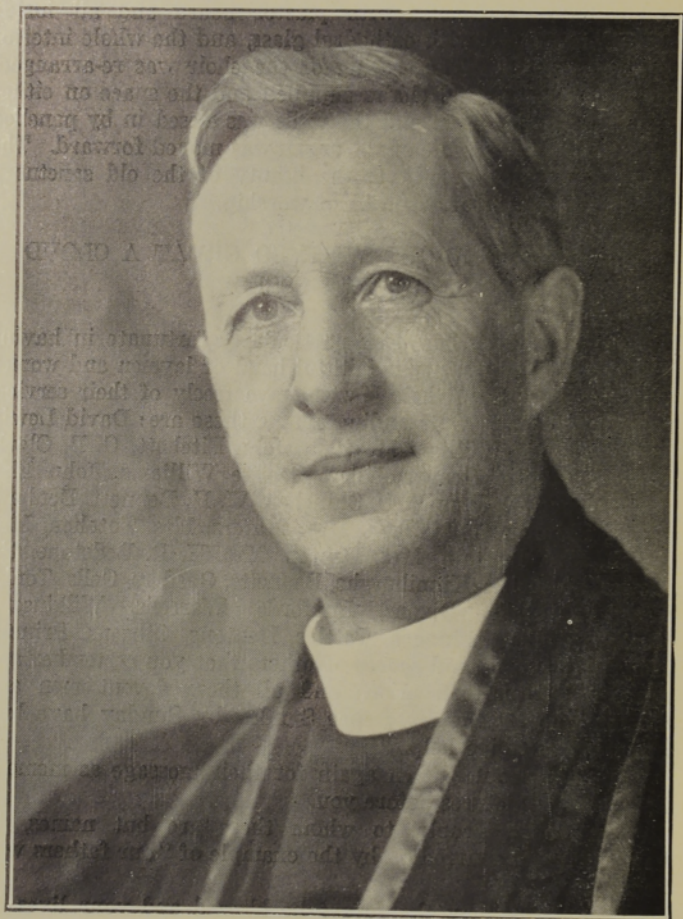
Wesley Church has been particularly fortunate in having had through the century a faithful band of laymen and women who, for the love of their Master, gave freely of their services and their means. Outstanding among these are: David Lewis, William Clark, William Moxham, John Fitchett, G. B. Clark, Henry Brittain, George Tiller, George Williams, John Kershaw, George Godber, F. C. Chinchin, W. H. Bennett, Benbow, W. H. Skinner, L. J. Clark, Mrs. Waters, Mrs. Tutchin, Mrs. Ralph, Mrs. Brittain, Mrs. Denton, Mrs. H. B. Redstone, the Howes, Chisholms, Kinniburghs, Bennetts, Gooders, Gells, Tonks, Wrigleys, Halls, Dixons, Luxfords, Warrens, Wilkinsons, Tustins, Fullers, Pinneys, Tattles, Dentons, Gibsons, Princes, Helyers, Kellows, and scores of others that you remember and space forbids us to mention; and all those devout men and women who by their presence Sunday by Sunday have lent quiet but effective help.

You old people, listen again for their message as memory flashes their pictures before you.

You young people, to whom these are but names, be heartened and spurred on by the example of "our fathers who begat us."

Ye unborn, may the future be blessed and your lives be consecrated to Christ, and may you, too, be inspired by the fellowship and service of the lives of the generations who have paved the way for you and passed on.

In these days the most inspiring scene is on Youth Sunday, when Wesley Church is filled with young men and young



REV. PERCY PARIS.

women. When the Mother Church gathers her children about her, and the youth of the city and surrounding parts come as it were to receive the blessing of those who have gone before—on this youth and its trust in God and the salvation of the world, rests the whole future of mankind.

On a beautiful October day in 1839 the Centenary Mission Ship *Triton* left the shores of England on her maiden voyage into the unknown. Travelling on it were several young men, among whom was one, John Aldred, who was on the first stage of his journey which was to lead to the founding of the Church whose centenary we celebrate this day. At the mast-heads there fluttered in the breeze two large flags. One bore the Union Jack in the corner and below there were the words "Glory to God in the highest"; and on the other was written the triumphant exclamation of the dying founder of Methodism, John Wesley, "The best of all is, God is with us."



Wooden Communion Cups used
by the Rev. James Buller.

ADDENDUM.

It was on Sunday, 27th December, 1840, that the Rev. John Aldred, as the settled minister in Port Nicholson, conducted his first service for Europeans. Because now so many people are away for the holidays at that time of the year, the Centenary could not be celebrated in December, 1940.

The celebrations are arranged for Sunday, 25th May, 1941, when the preacher at both services will be the Rev. W. A. Burley, M.A., President of the Conference. On Tuesday, 27th May, there will be an Old Time Tea followed by a *Conversazione*. On Thursday, 29th May, there will be a Grand Musical Festival in the Church by the combined Methodist Choirs of Wellington and Suburban Churches.

*“We'll praise Him for all that is past,
And trust Him for all that's to come.”*

Wesley Church wishes to take this opportunity of expressing its thanks to Mr. Taylor and the Alexander Turnbull Library for help in this compilation and for many kindnesses in the past; and thanks are also due to the Rev. M. A. Rugby Pratt, Connexional Secretary.

MINISTERS OF THE CENTRAL CIRCUIT.

Superintendents of the Circuit.

John Aldred	1840-1842				
George Buttle	1843				
Gideon Smales	1843	Samuel Ironside	1843-1849		
James Watkin	1844-1855	John Aldred, H.	1849-1853		
James Buller	1855-1860	Charles Creed, H.	1853-1855		
		J. Innes	1859-1861	R. L. Vicars, G.	1859-1860
John Warren	1860-1862				
John Aldred	1862-1864	John Crump	1862-1864		
Isaac Harding	1864-1867	William J. Watkin	1864-1867		
William Kirk	1867-1870	William Morley	1867-1868	John S. Rishworth, G.	1867-1868
				C. W. Rigg, H.	1868-1870
Thomas Buddle	1870-1873	George S. Harper, H.	1870-1872		
William Morley	1873-1876	James S. Smalley	1872-1874		
Alexander Reid	1876-1879	H. R. Dewsbury	1875-1878		
William Kirk	1879-1882	W. J. Williams	1878-1881	J. Griffiths	1881-1882
Rainsford Bavin	1882-1884	William Baumber, T.	1882-1885		
William C. Oliver	1884-1887	Leonard M. Isitt, T.	1885-1888		
William Lee	1887-1890	Joseph Berry, N.	1888	T. J. Wallis, T.	1888-1889
Joseph Berry	1890-1891			C. H. Laws, T.	1889-1891
J. J. Lewis	1891-1894	W. H. Beck, N.	1890-1893	J. G. Chapman, T.	1892
William Baumber	1894-1899	Josiah Ward, N.	1894-1896	R. J. Murray, T.	1893-1895
William C. Oliver	1899-1904	Albert C. Lawry, N.	1897-1898	Albert B. Chappell, T.	1896
				Thomas F. Jones, T.	1897-1901
Paul W. Fairclough	1904-1908	W. J. Elliott, T.	1901-1903	G. S. Cook, T.	1903-1904
Samuel J. Serpell	1908-1911	James R. Clark, B.	1908-1913	H. L. Blamires, T.	1904-1905
James G. Chapman	1911-1920	J. H. White, B.	1913-1920	A. McBean, T.	1905-1906
Harold E. Bellhouse	1920-1923	Josiah Ward, B.	1920-1924	C. E. Porter, T.	1906-1908
Clarence Eaton	1923-1929	C. R. Taylor, B.	1924-1926		
Thomas R. Richards	1929-1935	J. H. Bailey, B.	1926-1928	O. E. Burton, M.A., W.	1935-1940
Percy R. Paris	1935-	Robert Raine, B.	1928-1932		
		Robert P. Keall, B.	1932-1935		
		Jonathan N. Haslam, B.	1935-1940		
		Thomas Skuse, B.	1940-		

B.—Brooklyn.
 G.—Wairarapa.
 H.—Hutt.
 N.—Newtown.
 T.—Thorndon.
 W.—Webb Street.

MINISTERS AND OFFICIALS OF WELLINGTON CENTRAL CIRCUIT.

CENTENARY YEAR — — 1940.

MINISTERS.

Rev. Percy Paris.
Rev. T. Skuse.

ARO ST. MISSIONER.
Mr. H. N. Vivian.

SUPERNUMERARIES.
Rev. R. Raine.
Rev. T. R. Richards.

ASSOCIATES.

Rev. E. O. Blamires.
Rev. T. A. Brady.
Rev. C. T. Symons, M.A.,
B.D.

LOCAL PREACHERS.

Mr. H. P. Mourant.
Mr. J. W. Buchanan.
Mr. N. Queree.
Mr. J. Raine.
Hon. W. Lee Martin.
Mr. J. O. Priestley.
Mr. H. F. Clarke.

CIRCUIT OFFICERS.

Circuit Stewards—Mr. B. O. Stokes and
Mr. T. M. Pacey.

WESLEY CHURCH.

Society Stewards—Messrs. E. Bolton, J. L. Garrard, G. E. Grantham, R. Horrobin, J. C. Falder, J. O. Priestley, J. Alcorn, J. S. Reid and H. Ninnes.
Assistant Stewards—Messrs. James Gaustad, Eben Williamson, Alan Low, and Peter Graham.
Representatives to Leaders' and Quarterly Meetings—Mrs. W. E. Howe, Mrs. B. O. Stokes, Mrs. H. J. Steptoe, Miss L. Hodder and Messrs. J. Gaustad and G. Laking.
Sacramental Stewards—Mr. R. Horrobin and Miss M. Dix.
Ladies' Guild—Mrs. Vernon.
Women's Auxiliary—Mrs. R. S. Maunder.
Local Youth Secretary—Mr. A. Low, M.A.
B.C. Leader—Miss G. Will.
Church Steward—Mr. W. E. Howe.
Superintendent of Junior Church and Sunday School—Mrs. G. Laking.
Choirmaster and Organist—Mr. H. Temple White.
Envelope Steward—Mr. K. H. B. Strong.
Agent "Methodist Times"—Mr. F. W. Jones.
Circuit Missions—Secretary, Miss L. Hodder; Treasurer, Mr. R. Herron.
Circuit Reporter—Mr. B. O. Stokes.

BROOKLYN.

Society Stewards—Messrs. H. Baker, E. E. Upton, C. J. Freeman, B. O. Walton, W. McIntosh, J. H. Henderson, A. H. Watt, J. N. Thorn.
Representatives to Leaders' and Quarterly Meetings—Miss L. Young, Mr. F. Cresswell, Mr. H. Nicholson.
Sacramental Stewards—Mrs. V. Bennett and Mrs. T. Reed.
S.S. Superintendent—Mr. G. Smith.
S.S. Representatives—Mrs. R. Gittings and Miss Doney.
B.C. Leader—Mr. C. J. Freeman.
B.C. Leader—Miss Balding.
Missions—Secretary, Miss G. Balding; Treasurer, Miss M. Doney.
Envelope Stewards—Messrs. C. J. Freeman and W. McIntosh.
Agent "Methodist Times"—Mrs. J. Ralph.
Organist—Mr. Redvers Haymes.
Ladies' Guild—Mrs. S. E. Phipps.
Missionary Auxiliary—Mrs. Gilling.

ARO STREET.

Society Stewards—Messrs. E. Elford and J. Tulloch.
Sacramental Stewards—Messdames Morrisby, Tulloch and Elm.
Representatives to Leaders' and Quarterly Meeting—
Ladies' Guild—Mrs. Bogren.
S.S. Superintendent—Miss G. Freeman.
Organists—Mrs. J. G. Tulloch and Miss Green.

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o Aotearoa



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