THE WINDS OF CHANGE

by

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A Short History of the Methodist Church in North and South Canterbury from 1950-1975
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INTRODUCTION
It is just twenty-five years since 'Our Yesteryears: 1840-1950' (a short history of Methodism in Canterbury) was published. At that time, Cantabrians stood on the eve of the provincial centennial. Twenty-five years later five denominations — including Methodism — stand on the brink of a decision which is crucial to their continued independent existence. It seemed appropriate therefore, to bring the story of Methodism in Canterbury up to date in the hope that from the late 1970s the Church of Christ in New Zealand will be a reality and the story of Methodism as a separate denomination complete.

From the writer's point of view it also seemed opportune to do this. During the period under review he has been a circuit minister in Canterbury, been secretary of the North Canterbury Synod Standing Committee, secretary of South Canterbury Synod, a member of many Connexional Committees and more recently, Chairman of the North Canterbury District. This has enabled him to experience the years of unprecedented change in the life of the Church at the nerve centre of decision making. While many things are relatively fresh in his mind and access to people involved in events, and to records is relatively easy, it seemed an ideal time to put pen to paper.

The purpose of this volume is to trace significant trends in the ongoing life of the Methodist Church from a District point of view. So unimagined and so unprecedented have been the changes during this period that they suggested the title of this volume — 'The Winds of Change'. World War II interrupted a trend in the life of the Church which continued until the mid 1960s. Then the ecclesiastical ship ran into the turbulent cross currents of our times and began to trim her sails and batten down her hatches for the stormy times ahead. As a result, during the second half of the period under review the Church has undertaken a radical re-structuring of its life to equip it for mission in the modern world. These changes are examined as they affect circuit life — Women's, Men's and Youth Work, the Synod, Christian Education, Lay Preachers, the Connexional Budget, and the Connexional Departments based on
Christchurch. During this period the Social Service work of the Church has grown with seven league boots, while the financial pressures of our times have given impetus towards the amalgamation of Circuits and the formation of Union Parishes.

To a large extent the names of people have been avoided. This has been done to make a short book as compressed as possible. For the same reasons circuits have not been treated individually. Hopefully the history of individual circuits will be written in due course and adequate tribute paid to the men and women who have made the Church what it is today. In this way circuit histories will supplement this volume.

Several appendices have been added. One is a profile of each circuit in both North and South Canterbury Districts. Only certain significant facts are presented. They are left to speak for themselves. The second appendix corrects and brings up to date the list of Methodist churches — the dates of their erection, enlargement, etc. — first published in 'Our Yesteryears'. This has been a tedious and time consuming task but one which will be invaluable when circuit brochures are being prepared. Since 'Our Yesteryears' is no longer available it seems appropriate to publish this amended and enlarged appendix in full. The third appendix lists the names of the Conference designated leaders for both North and South Canterbury Synodal Districts.

Many people have helped in compiling this volume by supplying information. They are too numerous to mention. The Connexional Office, always willing and always helpful, deserves special mention for making available the circuit records deposited in its vaults. To Mrs Peggy James who typed most of the letters and to Mrs Quett Hamilton who typed the script in all its stages, and undertook some of the detailed research, we owe the fact that the work was completed in less than a year. To the Rev L. R. M. Gilmore who encouraged me to pursue this idea, to the Rev G. I. Laurenson who has seen it through the printing press, to the Rev W. E. Falkingham who prepared most of the illustrations, especial thanks are due, while to Maida and the family who lived without me for a little longer while I lived with history, most thanks of all should go.
CHRISTCHURCH 1950-1975

By 1950 greater Christchurch was a city of 174,000 people. The main lines of communication had been laid down by the opening of the railway line to Lyttleton in 1867, and by the steam and horse trams of 1879, which followed the roads to Papanui, Addington, Linwood, Woolston and Sumner, New Brighton and North Beach. In 1905 the electric tramway system was constructed and in 1950 was still giving service, though trolley buses were gaming in vogue.

The centre of the city drew people from the outer suburbs of Upper Riccarton, Bryndwyr, Papanui, St. Albans, and parts of Wainoni on clanging and rattling tramways, while those who lived nearer to the centre flashed to work on bicycles! Christchurch was a city on wheels.

The inner city had numerous cinemas which were still well patronised on Saturday nights. The Civic Theatre made do for a Town Hall but gave place to King Edward Barracks for functions beyond its seating capacity. The museum had just been enlarged as a Centennial Memorial; the University was debating whether to stay on the present site as part of the old educational precinct of the city, or to move to farmlands in the Ilam area. City fathers were dreaming of a new town hall and a civic centre; of a new public library and a city administration building. School boys could idle away time counting trout in the Avon River from the vantage point of the Antigua Street bridge and the fish were about as numerous as the canoes and skiffs which passed beneath the bridge on a hot Sunday afternoon. To go to the seaside whether Brighton or Sumner in the double-decker trailer of a tramcar was still a child's delight, while the family that had a motor car was still counted fortunate.

But the city was heaving and straining to contain the life pulsing within it. In the 25 years following the centennial of the province the administrative area was to increase from 16,788 acres in 1953 to 26,007 acres. The population of Christchurch city was to grow to 172,500, an increase of 29% on the 1951 figures, while the number of people living in greater Christchurch was almost to double — reaching 326,410 in 1975. People from the rural areas and country towns were moving into Riccarton, Papanui, Bishopdale, Shirley, Aranui, Wainoni, Bexley and Hornby to find work either in the city or in the developing industrial areas. In the first years of the period under review people moved into the south-east areas of the city, but quickly swung away to the west and north-west as sub-division after sub- division in the Paparua and Waimairi counties became available for housing. Thus Ilam, Avonhead, Bryndwyr, Bishopdale, etc. came into being and the population of Waimairi county rose from 27,300 in 1950 to 67,800 in 1975, and Paparua county rose from 8,800 in 1950 to 30,900 in 1975.
Older city suburbs such as Waltham and Sydenham were infiltrated by industry and urban renewal became urgent. Houses of the well-to-do of 50 years ago were subdivided into flats or became apartment houses. As these became less and less reputable they have been demolished and in their place ownership flats and apartment units began to appear, spreading like the measles to cover the face of the city from Cashel Street to Warrington Street and from Barbadoes Street to Linwood Avenue, and from Stanmore Road to Rossal Street in the areas north of Bealey Avenue. The intensive housing units of Salisbury and Conference Streets began in 1966, and private high-rise developments took place with Cambridge Courts in 1962, Rolleston Courts, 1967, Millbrook, 1967 and Geelong 1970. By the early 1950s, the private motor car had largely replaced public transport and the need for better access roads in and out of the city became increasingly urgent. A system of motorways and expressways began to appear. The Cranford Street extension was opened in 1951. The opening of Blenheim Road in 1957 linked industries from Hagley Park to the Sockburn overbridge and from thence to the industrial areas of Hornby county town. Memorial Avenue was opened to the airport in 1959, and the Belfast-Woodend section of the Northern Motorway in two stages, 1967 and 1970. The Tunnel Road was opened in 1964 and buses replaced the railways as the agent of passenger transport to and from the port about the same time. The Waltham Road expressway was begun in 1970; Ensors Road in 1971 and Brougham Street expressway has been under construction since 1972. These major reading developments have divided old communities, depreciated housing values and given a sense of lostness and uncertainty to the residents in them.

Apart from the central city business area, major district commercial centres have sprung up in Sydenham, Papanui, Richmond, Brighton and Riccarton, which with staggered late nights have provided shopping opportunities for an increasing number of people. In addition to these district commercial centres, strategically placed malls and supermarkets — especially when built near to secondary schools and churches — have helped to give focus to the newer or dislocated communities. Since the advent of television and the closing of many of the theatres, a renewed appreciation of live shows has developed, while more liberal attitudes towards the use of alcohol has resulted in the city being ringed by taverns and workingmen's clubs which have become major centres of social life in the community.

In the centre of the city the Town Hall\(^1\) was opened in 1972, the new police station in 1973, the Clinical School in 1973 and the new layout of Cathedral Square to make it

\[\text{\scriptsize In spite of such magnificent public facilities, Christchurch Methodists have lacked imagination to use them as yet.}\]
more a pedestrian area was completed in 1974, while Princess Margaret hospital was opened in 1959, and QE 2 Park in 1973. This is Christchurch 1976.

And what has happened in Christchurch has happened to a lesser extent in provincial cities and towns. Timaru has added Gleniti to house its slowly growing population, while Washdyke has been developed as an industrial area. Ashburton has added Tinwald and expanded already established suburbs to its 1950 bounds. Kaiapoi expects to add 1000 building sections for occupation by 1978, while Rangiora and Woodend are burgeoning. With the recent change of Government, plans for a satellite city of Rolleston have been dropped. (1976.) Whereas in 1950 thirty-nine per cent of the Canterbury population lived in rural areas this percentage has dropped to twenty-one per cent in 1975. Conversely the chief city of the province accounts for sixty-six per cent of Canterbury and thirty-three per cent of the total South Island population. It is a city which has absorbed much of the province's rural population and attracts much of the West Coast's moving population.

It is a city which feels the pressure of the more populous north. It is a city with an openness to sun and sky. It is a city with a sedate skyline, a city dotted with parks and reserves, a city which prides itself on its public and private gardens, a city with a steady heart beat and a flow of life blood to the extremities of its corporate life. This is the city which has grown in size and quality of life with rich cultural interests and excellent schools, and a heritage of faith to which Methodism contributed even before the founding of the province.
Following the upheaval and dislocation of World War II, most people were eager to settle into the old stable ways of life. The main tasks were to find work, build a house and raise a family. People tried to take up life where it had been left off. The Church was no exception. For a decade and a half after the war, the traditional pattern of church life grew and flourished. In 1950 services of worship were at 11 a.m. and 7 p.m., while the evening congregations were such that the preacher had to be on his toes. In the central pulpit of Christchurch, Dr Raymond Dudley was still drawing crowds and was a well-known figure in the city. Sunday School was usually held in the afternoon, although some places were venturing to break with tradition by holding morning school. Durham Street led in this to allow its far-flung congregation to travel to and fro as family units. Bible Classes were well patronised. The Annual Camps at both Amberley and Leigh drew upwards of 300 Easter campers each, and responses to evangelistic appeals were normal. The Girls' and Boys' Brigades were the favoured mid-week activity for youth, although a few places sponsored Scout and Guide troops. The Ladies' Guild was the Dorcas of the local church but lacked any district or national organisation. More often than not the minister's wife was president, a position which put the lady of the parsonage in an anomalous situation when funds were being raised for parsonage furnishings. Sometimes feelings ran high between the Guild and the Missionary Auxiliary, for the latter had the appeal of distant places and the worth of its work was well known from the war stories of heroic rescues of allied servicemen by the 'fuzzy-wuzzy angels' of the Solomons. Each year the local church could expect a deputation from either the Home Mission or the Foreign Mission Department — usually on a week night — and the evening concluded with an appeal for funds to maintain the work of extending the Kingdom at home or overseas. The Men's Fellowship was never strong. In some churches it ran on speakers: in others it became a bowling club. Occasionally the Men's Fellowships co-operated to provide a kit of tools for an overseas missionary, but somehow the movement lacked life and purpose. The Sunday School Union undertook teacher training for Sunday Schools, and the resident Youth Director gave encouragement to a loyal band of voluntary Sunday School teachers and Bible Class leaders, while the annual Scripture Examinations drew up to 700 entrants from all over the South Island.

Social Service work was done usually by the local minister, or in the case of child care work, by the South Island Methodist Orphanage and Children's Home at Papanui. The Central Mission had not come into existence.
The minister was a person of importance in the local community. People still felt they should go to church and he was known to the children in the neighbourhood by his weekly visits to the public schools to take Bible lessons. He could visit and still expect to find people at home in the afternoon. He was the person to whom most people turned in times of need. His wife was an unpaid helper and together they lived in a fully furnished parsonage on an annual stipend of £376-5-0.

Such was the church in 1950. As the community settled down after the war nothing seemed more appropriate than that church should resume its work as usual.

**The Period of Advance**

National church leaders had other ideas. Following the lead of the American Methodist Church, New Zealand Methodism began to plan for the development of Methodism in New Zealand. A survey of the time showed that approximately twelve per cent of New Zealand Methodist members were professional people, seven per cent employers, seventeen per cent tradesmen, nineteen per cent farmers, eight per cent labourers, twenty-three per cent general workers, while the occupations of fourteen per cent were not specified.

Of the homes surveyed:

- 17% attended church twice each Sunday,
- 31% attended church once each Sunday,
- 16% attended once in 3 or 4 weeks,
- 11% about 6 times a year
- 13% seldom attended, while
- 12% could not attend because of sickness or distance from the local church.

Of the congregations:

- 30% received no new members,
- 7% received 1,
- 7% received 2,
- 9% received 2-5,
- 20% received 6-10,
- 27% received more than 10. This was an average of 1.5 new members per church and preaching place for 1947.

Over a five year period the Connexion was to be mobilised for advance.

1949 was to be a year of organisation.
1950 was the year for visitation of homes.
1951 was the year for increasing membership.
1952 was the year for dedication of new and trained leadership.
1953 was the year for engagement in the community by trained Christian leaders.
Hard on the heels of this thrust by the Methodist Church throughout the country came the Christchurch Protestant Churches Mission of 1957 when 3000 Bible Class members from ten different denominations marched to a combined church service attended by 10,000 people in Cathedral Square. This was followed by the first visit of Dr Billy Graham in 1959. At this time his star was rising rapidly in the evangelistic heavens and his reputation appealed strongly to a church built on the charismatic leadership of the Wesleys and their preachers. He came to a country in which the Methodist section of the community was prepared in spirit and expecting great things. At his meetings some 95,000 people heard him in Lancaster Park and 3867 people inquired concerning the Christian life. Of these, 2945 were for the acceptance of Christ.

Two years later the Methodists went it alone in a Mission to Christchurch. The Rev Arthur Preston of Brisbane was the missioner. Night after night Durham Street Church was filled and a work of grace was accomplished in many lives. Then in 1963 Dr Harry Denman of the American Methodist Board of Evangelism and Dr Manning Potts of the Upper Room trained ministers from all over the South Island in the art of visitation evangelism, while from 1952 the thrust of the British Laymen's Movement was being introduced into New Zealand Methodism by Mr Alan Crothall. The momentum of these events carried on into the mid 1960s. In 1947 the membership of the Methodist Church in North Canterbury stood at 3952, with 3088 young people in Sunday School and Bible Class.

The following five yearly membership returns indicate the growth during this period.

**North Canterbury**

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**South Canterbury**

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</tr>
<tr>
<td>1962</td>
<td>1539</td>
<td>921</td>
<td>377</td>
</tr>
<tr>
<td>1965</td>
<td>1522</td>
<td>719</td>
<td>324</td>
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</table>

In North Canterbury the tide was at the flood in 1967 (5034 members) while in South Canterbury the high point was reached in 1958 (1583 members). In the Sunday School
and Bible Class areas the high points were North Canterbury, 1959 (4063 scholars) and Bible Class 1962 (1415 members). In South Canterbury the Bible Class movement reached its peak membership in 1962 (377) while the Sunday Schools were at their zenith in 1959 (1074).

This period also saw the beginning of the rapid geographic expansion of Christchurch. Methodists were optimistic and firmly believed that Methodism should be visibly present in the new housing areas. Congregations that had been thwarted in replacing old church buildings during 'the war now began both to mobilise financial resources to deal with new areas and to replace inadequate plant in the older established areas.

St John's church, Addington was rebuilt by voluntary labour in 1954. Papanui reconstruction began in the same year. In the country areas Greendale's new church was dedicated in 1958 and on 23rd August a new hall was opened at Mayfield. At the end of the same year the third Lyttelton Church was opened, on 14th December.

Meanwhile new suburbs were appearing of the fringes of the city. A Sunday School was begun in the garage of the Lord family in North Beach. This led to the opening of the North Beach church on the 30th November, 1952. On the opposite side of the city, in the new area of Islington, ad Joining the freezing works and the Electricity Department sub-station, the Islington church was opened in 1955. Five years later a parsonage was provided for the second minister of the Springton circuit to live in that area. In the north, Aldred Memorial church hall was opened to cater for the new Mairehau population, and on 5th February, 1956 a new Sunday School at Upper Riccarton catered for new housing developments in the far west of the larger Christchurch area. In 1959 the Don McKenzie Memorial Hall was moved from O'Brien's Road to Sockburn.

In the south of Christchurch, the new St Mark's church was opened on 7th May, 1960, thus consolidating the work of earlier years in a handsome new building. The Memorial Room at Upper Riccarton was added to the new Sunday School in 1961 to house the growing infant department, and in the same circuit the cause at Halswell was re-commenced in 1959, and the St Luke's Hall opened on 3rd February, 1962. The following year South Brighton's light and airy new church was opened to consolidate and give standing to the work that had been going on in the local hall since 1922. The following year Sumner built a new parsonage in the main centres of South Canterbury significant events were also taking place. Baring Square opened a magnificent new church hall on 18th March, 1961. The following year Allenton Sunday School was opened (25th February, 1962) to provide for the children in the new area of northwest Ashburton.

Woodlands St, Timaru renovated its church and installed a new organ, dedicating both on 11th August, 1962. Wesley Church, Oamaru celebrated its centenary in 1963 and opened the new youth hall to mark the occasion, In May of the same year, Willowby
circuit opened a new parsonage (11th May, 1963) while in September, Waimate installed a new pipe organ to assist its long standing choral tradition in public worship.

Overall the church was in good heart. It was outward looking. It was growing numerically. It was responding to overseas needs as it understood them, and hundreds of ordinary Methodist men, women and young people sought to live a consistent life without too much theologising about the Church in the world, the Resurrection, and the Death of God. These among other things, were about to break upon the church like a cloudburst, and usher in an era of confusion.
III
THE UNCERTAIN YEARS

In the early 1960s perceptive leaders were warning the church that the 'Winds of Change' were blowing, and President Robert Thornley (1962) warned that more would be heard of it. Little did the church realise that the winds of change would in fact, restructure the church within a decade and a half.

In the province, the percentage of country dwellers dropped from thirty-nine per cent in 1950 to twenty-one per cent in 1975. Industry was growing along the Blenheim Road out to the new town of Hornby. New Zealand was moving to a mass production and a consumer society. Many families owned two and three cars; TV began to challenge both the cinema and the Sunday evening services, putting both well nigh out of business; boats, baches and caravans became commonplace; workingmen's clubs took a firm grip on many suburbs and taverns began providing popular entertainment which appealed particularly to young people.

The Vietnam war produced a crisis in the credibility of elected leadership, authority was questioned and those concerned to change the socio-political system became aware of the importance of being at the centre of power. This crisis coincided with the emergence of a generation which in the state schools had been taught to examine, evaluate and act. Within the Sunday School and Youth Departments of the churches, teachers found themselves teaching in a manner that did not hold the interest of their scholars who had been brought up on an inductive, rather than a deductive method of learning.

The sexual revolution of the sixties following upon the introduction of the 'pill', led on to mixed flatting, a more permissive attitude to sex, a rise in the number of pre-nuptial births, and to loud calls for change in the laws concerning abortion and homosexuality.

With the prevalent affluence of the sixties, teenagers began to acquire motorcars instead of power cycles and greater mobility became evident. The growing popularity of snow and mountain sports was made possible by the era of independent transport which in turn contributed its part in the increasing breakdown of family life.

For the Christian community these changes were compounded by rapid changes in the religious field. The Liturgical Movement of the 1950s had a long term effect in several directions. First it brought into focus the parish as the evangelising unit. This aspect of the Movement is reflected in the 1968 Report on Evangelism, which enunciated a point of view different from the expectations of most of our people who saw the evangelist as the saviour of the church. As a practical outcome of this report the Shalom programme was developed and new initiatives were subsequently taken by a number of local churches. However some evangelically minded Methodist people felt
that Methodism was selling its birthright for a mess of pottage. Another outcome of the Liturgical Movement is reflected in the ongoing work of several Departments and Committees. The Faith and Order Committee undertook the revision of the Book of Offices and encouraged ministers and local churches to experiment with 'throw away' orders of service. The Department of Christian Education published 'Family Worship' and on its behalf a Christchurch based committee, with Dr C. A. Gibson and Rev W. A. Chambers as co-editors, did the detailed work involved in the production of 'Sing a New Song (1970)'. Once again a prolonged series of changes made Methodist people aware of one thing — that when they went to Church they did not quite know what to expect!

Meanwhile, Hans Reudi Weber's 'Salty Christians' was making the church aware of its call to involvement in the world. Shalom programmes helped Leaders' Meetings to dream creatively about ways in which their congregations could meet community needs, and so re-discover their own servant role in the community. For many Christian men and women it also meant involvement in community organisations, such as school committees, Life Line Counselling, etc. Some held the claims of Church and community in balance: some tipped the scales one way or the other. It also began to turn the thoughts of a number of ministers towards politics and chaplaincies as areas of greater involvement in community needs than the local church afforded.

This refocusing of the attention of the church on the world, rather than on its own internal life was expressed in two other ways which affected the District. First the concept of the connexional newspaper was radically changed. The Methodist Times, which had been an organ for binding the Connexion together was replaced by 'The NZ Methodist' and its successor 'New Citizen'. The intention of the changed policy was to interest the fringe Christian and people outside the churches in what the church has to say on topical issues.

Again a section of Methodist people were disappointed in their expectations of the paper, and controversial issues in 1974 brought discontent to a head. While the Conference strongly supported the editor, areas of discontent remain in a number of local churches.

If the local church was being oriented towards service to the world, then from 1963 the Connexional Departments were also being restructured so that their combined resources were available to local churches for their work in the local community. The former Departments were moulded into five Divisions, namely Administration (based on Christchurch), Development, Maori, and Overseas Divisions (based on Auckland) and the Education Division (based on Wellington). Each Division is led by a Director who, together with the President and Vice-President, and the President and Vice-President elect, form the Council of Mission, whose function is to co-ordinate the resources of the Connexion, to enable the local church to prosecute its mission.
Such ideas began to touch the local churches at other points also. In 1966 the Revs W. S. Dawson and W. E. Falkingham travelled extensively in Australia and saw the philosophy of the 'servant Church' in operation. The following year Aldersgate was opened, thus leading the North Canterbury Circuits in the concept of the church open to, and serving the community. Upper Riccarton replaced its village church with a flexible centre in 1971, while St Albans has recently remodelled the interior of a stately Gothic edifice to serve purposes other than worship in addition to its original function.

Meanwhile the public statements of Professor Lloyd Geering on the Resurrection and Virgin Birth of Jesus, and the publication of his book 'God in the New World' (1967) together with the advent of the 'death of God' theology created lively interest and deep heart-searching throughout the country. While such controversy gave opportunity for discussion of Christian truth with all kinds of people, and in the most unlikely places, the church was internally rent and the faith of many people was weakened or lost entirely.

At the other end of the theological scale, the Pentecostal movement began to influence Methodism in the 1960s. In Christchurch, the Horticultural Hall, the Assemblies of God, and the New Life Centre have had considerable influence upon church life generally, while Youth for Christ and Campus Life have exerted a helpful influence.
among youth. Many Methodist people have been helped by the warmth and informality of this type of approach: some have cast in their lot with one or other of the Pentecostal groups: others have returned to the local congregation with renewed zeal — or a number of questions. From 1960-1964 the Rev David Edmonds exercised this kind of ministry at Cambridge Terrace. Since then other ministers have been strengthened spiritually by the insights of the Charismatic movement and have pursued their vocation within the District. The effect of these emphases has been a tendency to polarize the Methodist ministry. At one extreme are men concerned with social action: at the other, the Charismatic brethren. Somewhere in between are those who have worked out their own balance of the good in both.

Another factor that must be taken into account when describing the background of local church life during these years is the expectation of union. In 1967 the Anglican, Congregational, Methodist and Presbyterian churches, and the Associated Churches of Christ entered into a covenant to find a way to unite. Between 1967 and 1971 a Plan for Union was developed and submitted to the negotiating denominations for approval. In 1972 the vote was taken, resulting in an 86 per cent vote by the Methodists and 69.7 per cent by the Presbyterians. The Anglican Church voted in favour of the 'plan' in the House of Bishops and laity, but failed by two votes in the House of Clergy. With the consent of the other partners, the final decision of the Anglican Church was postponed until the Provincial Synod of 1976. Uncertainty regarding church union during the whole of the period under review has been accompanied by an unwillingness to do anything on a purely Methodist basis. This has often blunted Methodist initiative, while the sense of union being just around the corner has had a debilitating effect on those less firmly committed to serving the present age.

All of these factors have touched local Methodist congregational life in varying degrees. Liturgical and polity changes have been confusing. Theological controversies have been bewildering at least and the expectation of union has led to a lack of confidence in preceding unilaterally upon new ventures. Preoccupation with social issues in the official church paper and the recognition of ambiguity, pluralism, secularisation and experimentation as being typical of this decade all add up to one thing — change was the order of the day. One thing could be relied upon. The Law Book was being revised as regularly as the Book of Offices: yet in this beginning of an age of unprecedented change, faithful men and women were seeking to set their sails to the winds of change so that the church could continue to serve the present age.

But how has the District coped? Statistics tell part of the story in an impersonal kind of way.

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<th>Current Statistic</th>
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Wesley Historical Society (NZ) Publication #30(1-4)
The Winds of Change by W.A. Chambers 1976

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<td>Sunday School</td>
<td>4063(1959)</td>
<td>2372</td>
<td>-41.6 in 13yrs</td>
</tr>
<tr>
<td>Bible Class</td>
<td>1456(1962)</td>
<td>902</td>
<td>-38 in 14yrs</td>
</tr>
<tr>
<td>Adult Membership</td>
<td>5034(1967)</td>
<td>4561</td>
<td>-7.6 in 6yrs</td>
</tr>
</tbody>
</table>

The 1974 figure of 4438 is based on the Electoral Roll and therefore not comparable.

These figures are disturbing. What is even more so, is the discontinuation of the annual statistical returns for children's and youth work, so that from now on, no one will know what impact the church is making in these areas of mission.

If the impact of continuous change has affected the membership and youth of the church, it has also had serious effects upon the ordained ministry. There have always been men who have either mistaken their calling or who have not been adequately tested by the Conference. But since 1967 four men have resigned from the ministry while resident in the District. Individual reasons operate in each resignation but one recurring factor has been disenchantment with the circuit ministry as an opportunity to come to grips with the needs of people outside the bounds of the church. In addition to such resignations, an additional group of ministers — some fifteen at the present time — have been given permission to enter secular employment and therefore are not available for appointment to circuits. Yet another group turns to sector ministries for more satisfying avenues of Christian service. In 1950 there was only one Methodist minister involved in full time chaplaincy work, but in 1974 the number had grown to twelve.²

Industrial chaplaincy work in New Zealand was begun in 1966 when the National Council of Churches appointed Rev Owen Kitchingman to the Manapouri Power Project. Christchurch later benefitted from this experience when Mr Kitchingman was appointed industrial chaplain to a group of Christchurch firms in 1969. Out of this has grown the Christchurch branch of the Inter Trade and Industrial Mission (ITIM) to which the Rev C. Seton Horrill was appointed Director in 1974 when Owen Kitchingman resigned to enter the personnel management field.

Further development in sector ministries took place when the Government announced a subsidy scheme for hospital chaplains. Sister churches were anxious that the next full-time chaplain should be a Methodist. With the health failure of the Rev Ian Wilson, supervisor for hospital chaplaincy training, the obligation upon the Synod to appoint the next chaplain became urgent. Through the good offices of the St Albans circuit it was possible to appoint the Rev Ernest Heppelthwaite as half-time chaplain

² A. D. Pain (1968), Neil Smith (1967), G. E. Scan- (1971), G. Brough (1973). The traditionally sector ministries have been military, and more recently, University chaplaincies.
in 1974, and full-time chaplain in 1975. Mr Heppelthwaite has been serving in the Templeton hospital complex, has taken his 'A' Certificate and is currently studying for the 'B' Certificate. This appointment entails a District commitment of $2438, and has precipitated the establishment of a District Fund to help Synod meet the financial commitment involved. In the meantime the first Methodist prison chaplain in Canterbury was appointed in 1974, in the person of the Rev Don Prince.

Meanwhile the number of Maori people in Christchurch had grown to 3,200 and in the South Island 13,800 (1971 census figure). This dramatic increase, together with a new self-awareness as Maori, has made obsolete the 1891 Conference policy of placing South Island Maori congregations under the care of the nearby pakeha circuit. Over the years faithful work has been done by the Rev V. W. Couch, honorary Maori Home Missionary at Rapaki, and by the late Sister Eleanor Dobby who in earlier years travelled extensively, visiting widely scattered Maori families, and latterly by means of regular letter writing. But fifty years was to elapse before a Methodist minister was to be appointed to the South Island to minister specifically to the Maori people. On the initiative of the Christchurch Central Mission, and with the full approval of sister churches already working in this field, the Synod pressed for an appointment. In 1974 the Maori Division was able to re-deploy its staff to cater for the needs of the southern Maoris. Thus in 1975 the Rev Te Awha and Mrs Tahere took up residence in Christchurch and have begun to explore the possibilities of ministry to the Maori community.

Such sector ministries have enabled the Conference to minister to areas of special need and to see the Church in other than geographical terms. Avenues of service have also been opened up for men in whose bones burns a concern for people who are alienated from the traditional structures of the Church. But what is also needed is an affirmation of the circuit ministry as a satisfying field of Christian service. One would hope that as the sector ministries become recognised as valid, the circuit ministry will also be seen in a corrected perspective and the movement from one to the other will become a reversible process and the sector ministries not seen as a feared stepping stone out of the ministry.

There has also been a considerable amount of activity in the local churches. Centennials have been celebrated at Shirley, Springston, Tai Tapu, and East Belt (in 1966), Rapaki and Weedons (1969), Waikuku, Lincoln Road and Swannanoa (1973), Greendale (1974) and Leeston (1975). On the other hand a number of churches have been closed. Some became redundant when reciprocal membership arrangements were entered into with sister churches. Such were St Phillips (Hills Road, 1970) and Dunsandel (1972). Others closed because Methodist families no longer lived in the area. These were Lower High Street (1964), Broadfield (1967), Wesley (East Belt, 1970) and Ellesmere (1971). Still others elected to join with a nearby Circuit or
congregation within the same Circuit. This was done with Kensington in Timaru (1968) and Sydenham in 1971.

In more positive vein South Brighton opened a new church in 1963, Sumner — Redcliffs, a new parsonage in 1964. The years 1967 and 1968 saw a burst of new building. Beckenham's new church was opened and Linwood's long awaited education centre materialised in 1967, while in the following year Woolston's Sunday School lost by fire, was replaced, the Somerfield parsonage purchased, Papanui church remodelled and lounge built and the St John's (Fendalton) parsonage dedicated. In 1970 the Quiet Room at Aldersgate was instituted. In 1971 Papanui's presentation organ was dedicated: St David's (Allenton) new church, Rangiora's Trinity Church Hall and Upper Riccarton's new church centre were opened. In 1973 St Stephen's (Russley) new Sunday School rooms and Baring Square (Ashburton) renovated church were dedicated: Rolleston's combined church and Woodend's new youth hall were opened. And in 1974 the Lyttleton Methodist church was extended and re-dedicated as a chapel and youth centre for the Union Parish.

In addition there has been considerable development in the work of the Christchurch Central Mission and after the 1967 Act of Commitment to seek union, considerable effort to work together with the Presbyterian and Anglican churches has been made, but these are separate stories which help present a balanced picture of Methodism in North Canterbury during the past twenty-five years. All has not been profit nor has everything been loss. The major credit so far has been to turn the eyes of the local church towards the needs of the community with a sense of responsibility for the quality of life for the people about its very doors. Though the sense of responsibility may be for the physical or social welfare of the people, one has hope that the church will be forced to rediscover its spiritual resources as it confronts the intractability of human motivation. On the debit side one senses that the older spirituality has not been replaced with anything better, rather for many the transcendent is meaningless and this world is all that matters. In the meantime the membership gains accruing from the intense evangelistic activity of 1950-1967 have been lost in less than half the time and with greater ease than a former generation took to win them.
IV
CHANGING WINDS

THE SYNOD

Adaptation to changing times, and the ordering of the life of the Church for mission has been accomplished relatively speedily, though not without loss or pain. The major change that has taken place has been the enlarging of the powers of Synod. By historical origin Synod was a committee of Conference which met annually for several days to prepare business for the ensuing Conference. But in 1959 the 'District Executives' were set up to deal with inter-church and developmental issues on a more regular basis than the annual Synod allowed. District Executives consisted of from three to fifteen ministers and an equal number of laymen. Even so, in larger Districts not all circuits were represented, hence in 1969 (Minutes, page 236) the District Executives were officially recognised as standing committees of Synod, and therefore became fully representative of the circuits. Its constitution and powers were clearly defined (Minutes, 1966, page 88; 1969, page 306) and a comprehensive agenda drawn up by the Conference. By this agenda certain connexional Divisions and Boards are given priority to report at specific times throughout the year. By thus spreading the agenda it was hoped to avoid the two-three day session of the August Synod which was the norm under the previous system. In theory this system allowed Synod to devote more time to matters of District and Circuit concern, enabled connexional boards to sample the mind of the church before presenting final reports to Conference, and helped to create more interest in the Synod itself. In fact the response has been varied. Connexional Departments find it difficult to work to the time schedule stated in the agenda, and the attendance register does not indicate any greater attendance at Synod. On the positive side, connexional committees can sample church opinion, and more attention is given to district matters.

In North Canterbury, Synod now works through a series of committees which meet in alternate months with the plenary sessions. The major committees are (a) Church Extension, (b) Education, (c) Church Welfare and Evangelism, (d) Public Questions.

In the desire to strengthen local churches and circuits in their primary task of mission, the triennial visitation system has been replaced by the development of a consultant service, available to circuits upon request. Whereas the triennial visitation system tended to be inspectorial in character and of too short a duration for the visiting team to deal with any one issue effectively, the consultant service puts the initiative upon the circuit rather than on the District, the role of the visiting team changes from that of

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3 The precursor of the District Executive was the 'Methodist Council' which first met on 30th July, 1891, in Durham Street Church.
inspector, to helper and facilitator, and one area at a time is dealt with, e.g. strategy, education, finance, etc.

The outcome of this restructuring has been to make the Synod a more effective tool for the oversight of the work in the District. As well as attending to matters referred to it by Conference, Synod has become a means of co-ordinating the circuits, a meeting point for ministers and laymen, and above all a support and resource group for the local church or circuit to draw upon as it undertakes its primary task of mission. However, not all churches and circuits are alive enough to draw upon the consultant services available to them, and it is apparent that the consultant service must be seen as a supplement to the initiatives a Synod may take in necessitous circumstances.

Changes in the ministerial staffing of circuits inevitably affect the working of Synod. Today the Synod has a majority of men who have travelled less than half of their ministries — some who have travelled five years or fewer are superintending important circuits. In the light of this it is not surprising that the major concerns of the Synod have tended to be 'public questions' and 'Christian Education'. The former reflects the idealism of the Labour Government's sweep to short-lived power in 1972, and the latter, the needs of young ministers in a rapidly changing church.

In the light of the personal needs of a younger ministry 'March Synods' have become in-service training events with structured experiences to promote better relationships between the brethren rather than occasions to refurbish theological understanding. Naturally enough, though regretfully, supernumerary ministers are now less conspicuous at such gatherings. The younger men are thus deprived of invaluable longer perspectives which help to give background and stability in an age which often equates change with progress. Upon occasion North and South Canterbury Synods have combined, especially when such men as Dr Eric Baker and Professor Norman Young have been available at South Island Schools of Theology. Since then the in-service training emphasis has drawn upon local or departmental leadership, and inter-district activity has lessened.


THE LOCAL CHURCH

In the circuit the greatest change has occurred in the role of the Leaders' Meeting. Here the authority and the manner of working have been strengthened. In 1967 the original concept of the Leaders' Meeting as a meeting of lay pastors was recognised as

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4 Dr Norman Young visited the district by invitation in 1964 and 1970, and financial assistance given by the Kingswood Trust is acknowledged.
dead and replaced by a more representative and working concept. This change came in stages. Following the more careful approach to church records emphasised by the Youth Department in 1957, the Local Youth Council was set up. In 1961 this became the Local Education Committee which by its proven value paved the way for establishing a sub-committee structure under the control, and for the guidance of the Leaders' Meeting. The number of these sub-committees varies from church to church. Those currently provided for in the Law Book are: (a) Worship, Evangelism and Pastoral Care; (b) Education; (c) Social Service and Public Questions; (d) Stewardship.

Experience has shown that where sub-committees are operating, the Leaders become more actively involved in the work of the local church. Rather than being advisers to the minister, Leaders have become colleagues in the work and the Leaders Meeting, a consultative and planning body with power of action in local affairs. Its members have oversight of the congregation, without being lay pastors. Herein lies one of the major weaknesses of local church life still to be rectified. In spite of stewardship Directors' talk of setting up lay pastorates, these have seldom functioned, and Methodist people seem to need convincing that one of the gifts of the Spirit is that of pastoral care. In other ways the effectiveness of the Leaders' Meeting is greater than ever, and its new structures encourage the local church to be the church in its own locality.

As congregations have sought to respond to the communities in which they are set the congregations have undergone changes in self-understanding and their ways of expressing it. For example — the architecture of the traditional church and hall which persisted into the late 1960s is gradually giving way to the concept of the church being a place where people meet. Hence buildings tend to be erected not only as suitable for worship, but also for other functions appropriate to their primary character, Ecclesiastical furniture is movable. Chairs replace fixed pews. Adequate kitchen and eating facilities are incorporated into the basic design. Ramps as well as steps are provided. Such a functional and flexible concept was materialized at Upper Riccarton in 1971. Within its walls it has been possible to accommodate a missionary exhibition, a Leisure Arts festival, a Youth Choir festival, and Howard Clinebell counselling seminars, with ease. Adequate catering facilities have meant meals on the spot, and carpeted floors have meant sound-proofing as well as comfort. Papanui also took steps to link its church and hall under one roof in 1968 and St Albans is adapting its Gothic grace to serve cultural as well as liturgical functions.

Today more churches are providing paid or voluntary secretarial help for the minister: pulpit notices have largely given way to the weekly bulletin of congregational news: in some cases the worship and educational programmes are arranged to cater for families as a whole. Yet in all but a few churches, congregations are composed of the older generation, a fact which may be accounted for partly by the area of the city in which the church is set, partly by the effectiveness of the congregation's ministry to
children and youth, partly by the absence of leadership willing to make this their 'thing' for Christ. If re-structuring is the prelude to mission the future has hope: if it is a substitute for getting on with the job, we are condemned by those who will say 'I was hungry and you gave me no food; thirsty and you gave me no drink; a stranger and you gave me no home; naked and you did not clothe me; ill and in prison and you did not come to my help.' (Matthew 25:42ff).

**WOMEN'S WORK**

**The Methodist Women's Missionary Auxiliary**

The year 1950 had just seen the end of an era in the life of the MWMU. From 1907 to 1948 it had been under the leadership of its founder Mrs George Bowron, who in 1907 had it laid upon her conscience that something should be done to support the overseas missionary enterprise of the church and encourage interest in it among Methodist women. By the end of the first year there were 106 members, drawn from different Christchurch congregations who met monthly in different churches. In addition to the main group in Christchurch, associate groups were formed in Lyttleton and Timaru. In 1912 Timaru became a separate branch, as did Lyttelton and Tai Tapu in 1917, Cashmere and Oxford in 1921, Rangiora and Ashburton in 1925. By 1914, however, a Federation of Missionary Auxiliaries was proposed to give co-ordination to the auxiliaries throughout the country. A constitution was drawn up by Sister Grace Crump. In such respect was Mrs Bowron held, that when the Federation came into being, she became its first President.

A variety of methods was followed to sustain and spread interest and to raise money for missionary work. There were always devotions, and an offering, and hopefully a missionary speaker. Then there was the Easter offering (1908), garden party (1910), birthday bags (1912), a silver tree (1913), the Birthday League (1925). Gift boxes for workers in Fiji and New Guinea were begun in 1908, an orphan supported from 1911, a dress committee to prepare clothing for Island people functioned from 1915. and on occasions (as in 1915) a missionary exhibition was organised. To cater for women who worked during the day, the Evening Circle was begun in 1929, while in such places as Addington and Southbrook 'The King's Messengers' (a children's group) was formed.

Although interest was high, by 1929 the increasing membership had tailed off even though New Zealand had assumed sole responsibility for the Solomon Islands field.\(^5\)

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\(^5\) New Zealand Methodism assumed responsibility for the Solomon Islands from 14th January, 1922.
To increase missionary interest steps were taken in 1929 to decentralize the Christchurch meeting and to form separate branches.

These were Central Branch (composed of Cambridge Terrace, Sydenham, Clarence Road, Woolston, Opawa, Sumner and later Greendale members); East Christchurch (composed of Fitzgerald Ave, Linwood, Richmond, Shirley and New Brighton members); St Albans (composed of Rugby Street, Edgeware Road and Bryndwr); Addington; Papanui; Cashmere. The original committee was constituted a governing body.

While members now met in area meetings there was a strong desire to preserve the inter-church fellowship which had been of such value in earlier days. Hence three combined meetings were held each year. One was a social evening; the second was for the Easter Offering; the third the Annual Meeting.

In 1929 the first District convention was held at Deaconess House where representatives from over twenty Districts gathered to consider the welfare of the work of the Auxiliary. So successful was this venture that it set the pattern for the years to come. In 1944 North Canterbury was constituted a District Auxiliary. The number of branches had doubled to twelve; membership stood at 413; the amount contributed to overseas missions was £759-7-11; the stamp fund raised £72-10-2.

By this time the pattern of Missionary Auxiliary work had been set by the leadership of capable and dedicated women. Mrs George Bowron was president from 1907, Mrs F. Thompson from 1934, Mrs T. Hallam from 1941, Mrs C. Colechin from 1950, Mrs H. L. Fiebig from 1954, and Mrs G. Armitage from 1959. In addition, Canterbury women have served on the national level. Mrs Bowron gave two complete terms as president, Mrs Hallam (1948) and Mrs Richards (1961) one term each.


6 Some North Canterbury Methodists have served in other fields. e.g. Miss Vivienne Gash (Fiji 1961-1964), Miss Wendy Coley (Fiji, 1962-1964).
By 1963 talks about a combined women's organization were well advanced. The Missionary Auxiliary, so active in Canterbury, had fulfilled its function as a separate organization. In the new organization it contributed wide vision and a glowing fire.

**The Ladies' Guilds**

While the Missionary Auxiliary had been organized on a national basis almost from the beginning, had all the romance of far away places, and such obvious dominical blessing, the Ladies' Guild functioned on a local church basis, had necessary but uninspiring work always close at hand and were the Marthas of the church. But some were dreaming of larger responsibilities and of what might be.

About 1937 dreams of a New Zealand Methodist Ladies' Guild Fellowship with representation on the District Synods and the Annual Conference began to be talked about, but before this bid for official recognition and wider influence could take place, it was necessary for Guilds in the various Synodal Districts to form District Guild Fellowships. When six District Guild Fellowships had been formed then North Canterbury (which had had a District Guild Fellowship since 1936!) was asked to draft a constitution suitable for a New Zealand Women's Guild Fellowship. This was done with the help of Mr H. de R. Flesher (Legal Adviser) and received approval from five of the six District Fellowships. The officers of the North Canterbury Guild Fellowship at this time were: President, Mrs E. E. Witheford and Secretary, Mrs S. Firth. The constitution thus prepared was approved by the Napier Conference of 1949, and the New Zealand Methodist Women's Guild Fellowship was born.

Since North Canterbury women had been some of the original dreamers and the toilers of the intervening years, the first national executive was based on Christchurch for a period of three years. Its National Officers were President, Mrs O. Burnet; Secretary Mrs S. Firth; Treasurer, Mrs J. Bowden. During these early years, the Executive encouraged local Guilds to affiliate with the National Fellowship and to collate information about what the local Guilds had been doing. Thus in 1952 there were 263 known Guilds in New Zealand Methodism (with 3393 members). Of these, forty-six Guilds were in North Canterbury with 961 members, and twelve in South Canterbury with 340 members. The largest Guild belonged to Christchurch Central Mission with fifty members; Rugby Street was second with forty-four members, three Guilds had over 40 members six with thirty or more members and twelve with over twenty members. The most popular meeting day was Thursday. Money raised amounted to £2,704-8-11. The officers that year were President, Mrs J. Richards; Secretary, Mrs H. A. Cochrane; Treasurer. Mrs B. Strong.

In South Canterbury the executive officers were President, Mrs L. G. B. McAllister; Secretary-Treasurer, Mrs P. Hansen. The amount raised by South Canterbury Guilds was £1452-17-2. The kind of things done included sponsoring children through the 'Save the Children Fund', sending food parcels to England and the Continent, assisting
Central Missions, Children's Homes and sanatorium patients, in addition to activities for the local church. Guilds were being represented on the National Council of Women, the District Synods and the National Council of Churches — where this was appropriate. They protested against liquor being allowed on football fields while matches were in progress and expressed concern over such matters as the growing cruelty to children. Even the Missionary Auxiliary benefitted to the extent of £515-8-1 because Guilds also had ideas for a better world. All this was gathered up in one way or another in the Guild Fellowship pledge: 'I accept the call to Christian Womanhood, and promise by God's help to serve the Lord Jesus Christ: to make my home a place where He is loved, my church a centre where He is worshipped, my country a realm where He is honoured.'

While North Canterbury formed the first Dominion Executive of the Women's Guild Fellowship, it was South Canterbury that ushered women's work into a new era. In the four years 1959-1963 a South Canterbury Dominion Executive conducted negotiations with the executive of the MWMU that brought to fruition the widespread desire for one women's movement. These officers were: President, Mrs L. G. B. McAllister; Vice-President: Mrs M. E. Hayman; District President: Mrs A. R. Witheford; Treasurer: Mrs A. H. Gorringe; Secretary, Mrs P. Hansen.

By the end of 1959 the Dominion Executive reported to Conference that 'as a result of observation, discussions, and thought during the year, it appears to us that what is necessary is a complete re-organisation of women's work, resulting in a new movement, embracing all the activities of women in the Church'. That statement was approved by the annual Conference and the executives of both women's organisations were asked to meet as soon as possible to consider ways and means of accomplishing that end. A special consultation of representatives of the MWMU and the Guild Fellowship held at 'Arahina' in Marton in May 1960 did much to lay down the guidelines for the way ahead. A constitution was adopted in 1963 and the Methodist Women's Fellowship came into being on 1st February, 1964.

The Methodist Women's Fellowship

Since the North Canterbury District Guild Fellowship had been meeting for twenty-seven years and the Missionary Auxiliary since 1907 there was some misgiving about departing from the older ways of doing things. Yet the aims of the united women's

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7 The aims of the Women's Fellowship are stated as (a) to promote by worship, study and service the spiritual and social life of its members, so that they may make a Christian witness in home, church and community, (b) to support the work of the church at home and abroad. Membership was open to all women who desired to further the objects of the Fellowship.
movement commended themselves to all and once again Canterbury women were to the fore.

The inaugural meeting of the new movement was held at Durham Street on the 15th January 1964. It was chaired by Mrs M. Hayman with Mesdames H. G. Brown and M. Armitage as Vice-Presidents, Mrs C. C. Parker as Secretary and Mrs H. A. McNeill as Treasurer. This meeting was opened with Holy Communion conducted by the Revs H. C. Matthews and W. S. Dawson. The first District Council was also held at Durham Street, and the first National Convention at Christchurch from 6th-8th October, 1964. The First District Annual Meeting, held on 10th August, was attended by 159 women. Since then successive Presidents have been Mrs M. Hayman (1964), Mrs N. Dalley (1965), Mrs W. H. Price (1967), Mrs C. A. Waters (1970), Mrs D. P. Mangels (1973). The National Executive was based on Christchurch in 1972 with Mrs W. H. Price (President), Mesdames E. Trebiico and C. A. Waters (Vice-presidents), Mrs H. G. Brown (Secretary), and Mrs E. R. Le Couteur (Treasurer).

In 1975 the North Canterbury Women's Fellowship had 1201 members in forty-one Fellowships; South Canterbury had 397 members in twelve Fellowships. The voice of Methodist women has been increasingly heard in such places as the Leprosy Mission, the Hospital Patients' Adoption Trust Board, the Board of Management of the Central Mission, the Society for the Protection of Home and Family, the National Council of Churches and the National Council of Women. In addition, the District Council has served as a coordinating body to organise country rallies, Quiet Days, jumble sales for a worthy cause, and since 1968, the annual Choir and Drama Festival. Its missionary interest has been sustained under very changing conditions at home and overseas, while local trusts (often impoverished through Circuit commitments to the Connexional Budget) have not been lost sight of. The most recent financial statement shows the following contributions made:

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Special Objective</td>
<td>$1473.00</td>
</tr>
<tr>
<td>Medical and Educational Fund</td>
<td>$174.59</td>
</tr>
<tr>
<td>To Circuits for Overseas Missions</td>
<td>$1648.00</td>
</tr>
<tr>
<td>To Local Church Trusts</td>
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</table>

The last few years have shown a small reduction in the numbers of members in the Fellowships, but the level of giving has been maintained overall, and many Trusts throughout the District have every reason to be grateful to the Women's Fellowships for their continued support. One suspects that through the National Guild Fellowship, the voice of women was beginning to be heard on matters of public concern, but now it seems is strangely silent again. Perhaps the resurrection of the Guild Fellowship Pledge with such an addition as 'the world a place where He is King' would provide a succinct reminder of the aims and objects of a movement for which every minister and
every local Church official and every Departmental Officer has reason to be profoundly thankful.\(^8\)

**THE MEN'S FELLOWSHIP**

The Men's Fellowship has never been as strong as the women's movement. Perhaps it began the wrong way round. It began, not as with the Women's Fellowship, that is with the desire of the women to further one aspect or another of the church's work, but with the desire of the 1929 Conference that branches of the 'Men's Missionary Movement' be formed throughout the Dominion. It was called the 'Methodist Men's Movement' and was designed to promote the missionary and general work of the church. This was broadened in 1932 to include the cultivation of the spiritual, mental and social life of its members.

Just where the early Men's Fellowships were formed is not known. Durham Street did not commence one until 1947. From personal recollection it is known that there were branches in the Woolston circuit, at Linwood, in the Riccarton circuit, at Shirley and at Papanui. On occasion the Men's Fellowships raised money for a kit of tools for a missionary carpenter (1951), but programmes probably varied from place to place. Some men attended loyally; many went to support the local venture; others were not attracted.

In 1956 Mr Alan Crothall returned from Britain fired by the Laymen's Movement which was beginning to have such an impact upon British Methodism. This movement aimed not at creating new structures but, by means of regional conferences, enabling laymen to be better informed about, and more involved in the decision- making and mission of the church. This concept was taken up in 1957 by the President of Conference, Dr D. O. Williams and the Vice-President, Mr P. A. Le Brun, JP who by holding regional conferences through New Zealand, raised issues which were to be worked out over the next twenty years. The question of laymen sharing the administrative responsibilities of the minister was approved on an experimental basis for a period of five years at the Conference of 1974. Group decision making and the koinonia involved in it, has been featured by the Education Division in programmes for ministerial synods. Adequate provision for married theological students was put on to a more satisfactory basis with the amalgamation of Anglican and Methodist theological training at St John's College, Auckland in 1973. The use of retired laymen has been a matter of ongoing concern in the life of the church while the placing of a

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\(^8\) An event of considerable importance occurred in 1974 when the Australasian area of the World Federation of Methodist Women met at Christchurch College. Since arrangements for this conference were made from Australia, the North Canterbury Women's Fellowship being responsible only for providing the venue, the fact is recorded in this footnote.
minister in a new housing area before buildings are erected still challenges the church's strategy.

Such issues among others affected the life of the Connexion and the voice of laymen was clearly heard. Though the small Christchurch committee which monitored and fed the Movement eventually disbanded, it contributed to the life of the Connexion much more positively than the development of a men's organisation partially separated from the on-going mission of the church. Meanwhile the Department of Christian Education was talking in terms of combining men's and women's work (1966). Busy laymen were feeling a call to be involved in such new ventures as Lifeline, in civic and public affairs, in voluntary organisations, and service clubs, rather than in the purely social activities of the local church. As a co-ordinated national organisation, Men's Fellowship was disbanded by the 1969 Conference, but in many churches bowls clubs and occasional dinners with guest speakers continued to operate. On this more informal basis Men's Fellowships now operate in three or four of the city churches.

Yet because of this concern for people and the mission of the church rather than for organization structure, North Canterbury Methodism has contributed more than its share as a District to the ranks of vice-presidents of the Conference. These 'first laymen' have been Messrs P. A. le Brun, JP (1957), A. A. Dingwall (1958), H. de R. Flesher, MA, LL.B (1960), H. W. Beaumont MA, DipEd (1966), E. A. Crothall (1968), N. P. Alcom MSc (1971) and G. E. Hill MPS (1975). And, in spite of the lack of formal organization for men's work, the recent vice-president Mr A. C. Barrington, remarked upon the number and quality of the men who gathered for his Vice-Presidential meetings.

CHRISTIAN EDUCATION

By 1950 the policy of Regional Youth Directors was firmly established by the Youth Department and Christchurch was the place from which a succession of able men and women served the District. These people were the Rev J. K. Watson (1946-1951), the Rev R. H. Allen (1952-1955), Miss Meriel Beaumont (later Mrs J. F. Cropp), (1958-1959), Mr C. H. Couch (1960-1964). The area of their oversight was from Picton to Bluff so that they were frequently away from home for several weeks at a time. They worked alongside the local youth leaders and Sunday School teachers, leading training sessions for local churches or circuits in a certain region, introducing new teaching aids — flannelgraph, filmstrips (1947), disseminating ideas about Christian Youth Centres among churches that were going to rebuild the Sunday School (1946), encouraging Youth Council Secretaries to be systematic in keeping rolls of Sunday School pupils and youth connected in any way with the church (1947) and promoting the use of the Australasian Graded Lesson Material (1949).

A watershed was reached in 1955. In 1954 Conference adopted the principle of the 'family roll' and the following year the Youth Department led the church in the
concept of Christian Education being for the whole church. Organisationally this led to the restructuring of the Leaders' Meeting by the setting up of a sub-committee to oversee all aspects of Christian Education in the local congregation. This sub-committee was known as the local Education Committee (LEC) and was the precursor of the other, committees of the Leaders' Meeting (Social Service, Public Questions, Worship and Evangelism) which Conference recognised in 1959. Thus the current structure of the Leaders' Meeting was born.

In the local church however, the family emphasis was given a further practical thrust by the introduction of the All-age Church School — an American concept of Christian Education, and one used in New Zealand to good effect by the Baptist church. The aim was to encourage the whole family both to worship together and to participate in learning experiences graded to their level of understanding. Pilot schemes were set up in various parts of the country in 1959 and in the following year the results were held to be sufficiently satisfactory to encourage Methodist churches generally to adopt the scheme. In North Canterbury several churches gave the scheme a trial. Controversy over changing times of worship, extra time involved in the programme, leadership questions, the inadequacy of existing Church buildings, and the continuing supply of material suitable for adult groups, all combined to make many a Leaders' Meeting decision in this regard difficult. In one church in the District the concept has survived and served the church well throughout a period of rapid urbanisation. This was at Upper Riccarton where the principle of families 'coming together' and 'going together' was adopted in spite of inadequate buildings. An adult programme of light refreshments, study, speaker or film was introduced and sustained. The results were most gratifying. First, parents that took seriously the Christian Education of their families offered to share it with them. Secondly, people moving into the area were introduced to new friends at an adult level and began to feel at home very quickly. Thirdly, when the opportunity came to replace the 1886 village church with a new multi-purpose building - the adult need could be taken into account in the planning. In statistical terms this has meant that between the years 1968 and 1975 the adult membership has increased by 62 percent, growing from 137 members in the former year to 220 in the latter.

Running alongside the Christian Education programme of the local church was the CYMM (Christian Youth Movement, Methodist) — a youth movement to cater for all the 13-30 age group and designed to replace the former Bible Class Unions. The concept was introduced to the Conference by the late Rev C. T. Symons in 1943. Its goals were clear:

(1) To encourage personal decision for Jesus Christ,
(2) To undertake some service for the Kingdom of God,
(3) To nurture pledged membership in the Christian way of life.
To enable members to fulfil the second aim of the movement, the Order of St Stephen was introduced. This called for a year of voluntary sacrificial service of any member entering upon the Order.

The CYMM operated at national, district and local church level, had its own distinct badge, and a large measure of autonomy to encourage the development of Christian leadership among youth. North Canterbury played its part in the national leadership of the movement. Graham Richards was Vice-President of the movement in 1960, Russell Rigby, President in 1965 and A. J. Johnston, President 1967-69 inclusive. Service projects such as 'Go New Guinea' (1967) and the sponsoring of 1 aid (1969) when the needs of the Third World and the developing countries were laying hold upon the conscience of the affluent West, were undertaken. In such projects all local CYMM members shared. Others found in the Order of St Stephen an avenue of sacrificial service for the Kingdom of God. This utilized the skills by which candidates normally earned their living. In this field both North and South Canterbury CYMMs have not been lacking. Those who served are 1952 — Phyllis Hounsell (Fendalton): 1953 — John F. Murray and Owen J. Smith (Riccarton): 1955 — M. Grace Verity (Woodlands Street, Timaru): 1956 — Anne Horwood (St Albans): 1958 — Laurie Michie (Woodlands Street, Timaru): 1959 — Judith Ford (Leeston): 1960 — Rita Sides (Lincoln Road) and Pamela Beaumont (Richmond): 1962 — Elizabeth E. James (Richmond): 1963 — Judith Marshall (Shirley): 1964 — Bernice Pugh (Shirley): 1965 — David Dick (Fendalton): 1968 — Gladys McKenzie (Waimate): 1970 Diana M. Lloyd (Central Mission): 1971 — Jillian M. Pearce (Aldred): 1973 — Justine E. Guest (Shirley): 1974 — Leicester Cheeseman (Lincoln Road): 1975 — Cathryn Gabites (Marchwiel, Timaru).

Meanwhile the Department of Christian Education was beginning to warn the Church of the teenage explosion that would burst upon the Church in the early 1960's. Between 1946 and 1956 it was estimated that there would be an increase of 33 per cent in the number of teenagers coming under the pastoral care of the Church. This would entail a leadership crisis for the leadership would need to come from the period of lowest birthrate in the century, the depression and early war years. To enable a more adequate ministry to young adults to develop in the local church the Department of Christian Education proposed in 1967 that the age range of the CYMM be 13-17 years and the young adults be 18-25 years. This was a controversial decision. In some churches the senior leadership of the CYMM was shorn off to the weakening of the local CYMM; some churches ignored the recommendation; a few got a youth ministry off the ground. In spite of serious attempts to cope with youth — as at Papanui with its 'Daniel's Den' and St Johns, Addington, where the police had frequently to be called in, and Lincoln Road where similar problems of order occurred, most churches had to disband even local dances, sometimes because of the disorderliness of the behaviour of those patronising them, or more often because mobile groups of young adults gate-
The Winds of Change by W.A. Chambers 1976

crashed the occasion sometimes terrorising those present and damaging buildings and property.

One of the most successful youth ministries in the District was that led by the Rev Ken Toomer at Lincoln Road. It began in 1970 as a combined venture with the Downing Street Presbyterian Church. The average attendance was 150 young people with from 10-12 adults attending. Local Body conditions attached to the building permit of the new St James Church and tensions arising from a change of policy within the local Presbyterian congregation led to the closing of the club on the Presbyterian site and the opening of a Sunday night coffee club on the Lincoln Road premises.

The young people wanted to belong to a church which they could feel to be their own and in which they could experiment. On the other hand they wanted to build bridges between themselves and the older people and were hopeful of being able to provide some week day facilities for older people in the community. Their activities were wide ranging. A coffee club was opened on Friday nights; Sunnyside hospital was visited every second Monday; many of the committed nucleus of the group taught Sunday School and conducted Bible study and prayer meetings; the 'Save the Children Fund' was supported; patients from Sunnyside were assisted in rehabilitation.

By 1973 the young people, supported by the Leaders' Meeting, were asking that Mr Toomer be assigned to them as a special youth minister, whose aim would be to win the youth of the area to Christ and His church. In spite of the excellent work being done the inter-church relationship on the local level became more and more strained. Mr Toomer's transfer to Auckland and Mr Walls' acceptance as a candidate for the ministry removed the driving force from the whole venture which in the course of the next year went into a rapid decline.

The present strength of the CYMM in the District leaves much to be desired. It has suffered by the changes that have taken place in both the community and the church. Suspicion of organised groups has threatened some aspects of its life while the emphasis upon camping as a local church activity has taken away one of those areas in which the larger fellowship of young people in the District was encouraged as well as expressed. Ties within the District have loosened as the local church has been encouraged to become the agent of mission. At the same time there has been an upsurge among para-religious groups such as Campus Life and Youth for Christ which have run successful programmes aimed at young people on a city-wide basis. The programme currently being run by the District CYMM is very largely a social programme and the response to it varies according to the activity that is being offered.

However the primary function of the CYMM is to lead young people to a personal commitment to Jesus Christ. One suspects that this kind of activity is now being more successfully undertaken by the para-religious groups, and we need to look at what we
have lost and what others are doing in our stead. This is not a matter of blame for the leaders of the District CYMM. It reflects something of the life of the Connexion. The whole church is struggling to recover its sense of mission and evangelism.\(^9\)

**Camping**

General unruliness and restlessness among youth also had its effect upon camping in the District. The Amberley tradition of large camps and evangelistic meetings had been well established by such men as Ern Smith, Jo Kidd, Alan Dingwall, Dave Butcher and those who gathered around them over the years. Leigh camp was also gathering up a similar tradition among young women Bible Class campers. Large camps continued until 1960, when the total number in camp was 766. Four years later it was 533 (Amberley 154, Leigh 105, Waipara 99, Kaiapoi 95, Queen's Birthday Senior Camp 80). But Amberley's days were numbered. The Amberley Domain Board was less sympathetic towards the work of the Methodist church among young men and the denial of further use of the Domain at Easter meant that a change of venue was necessary if the work was to continue. In August 1965, 'Journey's End' was purchased. Eight miles from Loburn, it is situated in the Paringa foothills adjoining the Ashley State Forest, and separated from it by the Grey River. It is fifteen acres of good potential as a campsite, having as its natural assets walks in the forest, a stream for children to play in and an interesting view in every direction. The main hall from Amberley was moved to the site and camping began.

By 1946 it was being stated that 'mixed camping has come to stay in other centres.' Over the next few years pressure mounted for similar camps in North Canterbury. The first of these for young people of 17 years and over was eventually held in 1964. The time could not have been more inopportune. The sexual revolution was being freely advertised. Drugs were widely discussed. Discipline was resented. Camping soon reached an alltime low. In 1972 the Camp Officers at Leigh circulated a report in which they stated that they would not lead another camp under such circumstances again. The interests of the campers were cuddling, sly drinking and general lack of interest in what the camp was all about. Similar reports percolated through from sister churches, and some discontinued camping altogether.

In spite of such disappointments the District Camping Committee firmly believed that camping still had a place in the life of the church, although the way ahead had to be picked out step by step like a blind man groping along a busy street. Actually, the way ahead lay closer at hand than was at first realised. To obtain leadership for the

\(^9\) For the numerical strength of the Bible Class Movement from 1950 to 1974 see tables earlier in this book.
Waipara Junior Boys' Camp, the Camping Committee had been obliged to consent to officers' wives and families camping on the same site as the boys. What emerged was in fact, a family camp, giving a good sprinkling of adults to the junior boys' camp. Relationships between the officers and their families and the boys were good and this camp maintained itself both in the interest of the families and in the interest of the boys. In the next few years, as one camp after another failed, and the family camp stabilized and grew, the pattern for the future began to emerge. In 1974, Leigh, Waipara and Journey's End were all patterned on the family camp model, with special activities for the campers according to their age and interests. In the same year the Presbyterian church approached the District about the possibility of holding combined camps in 1975. This was agreed to provided the family camp basis was accepted. Although Presbyterian participation in the first year was not as full as was hoped, the reports were encouraging and further developments in this field can be expected.

Meanwhile the Campsites Trust was in difficulties about the future of its sites. The day of the large camps had gone and the appropriate facilities did not seem to meet the requirements of churches using them. A survey of camping made in 1973 revealed that whereas formerly the camp sites had been used mainly at Easter, and perhaps at Queen's Birthday weekend, now 28 local churches had been, or were planning camps for that year and in all something like 770 people would be involved. Clearly, camping had moved from a District basis to a local church activity and from a predominantly youth experience to a family one. Of the campsites used by Methodist churches, Leigh was used as much as the Salvation Army Campsite at Glentui, while youths camping tended to roam farther to places of natural beauty such as Arthur's Pass or to places such as Woodend Beach where some specific activity was possible. This began to point the way ahead for the Campsites Trust which, with imagination and courage should be able to provide attractive campsites for the church and community groups in the future.

Another aspect of camping has been the Woodend Beach Mission, begun by the Rev J. K. Watson in 1949 and continuing until 1973, when a change of custodian at the Woodend Beach Domain led to the termination of years of work among campers and their families. For many years the Beach Mission was led by keen young people from the Linwood Bible Classes, and more recently by the late Rev Kingsley Greening and young people from Opawa. Successive teams won and held the esteem and appreciation of campers and it was a sad day when the tents were taken down for the last time. For a year or two the Beach Mission team was held together but non-activity weakened the team spirit. When in 1974 the opportunity came to recommence Beach Mission work at Spencer Park it was virtually a new team under the Revs Norman Brooks and Albert Grundy that was formed. The support of the local administrator and the appreciation of the campers augur well for the future of this venture.
Sunday School Union\textsuperscript{10} and Leadership Training

For all activities of this kind, trained leadership is essential. Over the years, the training of leadership has been the responsibility of several different recognised bodies. The roots of the Sunday School Union go back to 1890 and its primary consideration has always been the adequate training of Sunday School teachers to communicate the Gospel to their classes. Among its other activities have been the conducting of the annual Scripture examinations followed by 'Diploma Day' when scholars packed into Durham Street church to hear the annual awards read out. As another branch of its activity the Sunday School Union established a filmstrip library supervised by Mr Norman Carson, who managed it for the benefit of Sunday Schools in the area. Training, examination and equipment — these were the major areas of Sunday School Union activity, yet only a half of a story would be told without mentioning the sustained leadership and encouragement of local Sunday School teachers by such presidents as E.A. Crothall, H. W. Beaumont, John Prior, O. L. Clayton and M. W. Makinson, who led the Union with conviction and inspiration over the years.

The training of youth leadership tended to be done through summer and winter schools which continued into the 50's. In 1945 the national leader and teacher training committee was based on Christchurch, but in 1950 the Youth Committee of the National Council of Churches took over this role and the Christchurch committee continued to handle publicity and correspondence. With the adoption of the Christian Life Curriculum by the Education Division of all the negotiating churches it was natural that joint training programmes should be set up. The most recent of these training courses has been well received and the functions of the Sunday School Union have been correspondingly reduced. Even now the value of the Scripture examinations is being questioned at Synod level and it looks as if the days of the Sunday School Union are numbered. As old things pass away and all things take on a new aspect it is appropriate to recall with thanksgiving the dedication and the skills of many Sunday School teachers who in the past have been inspired and encouraged in their work by the Sunday School Union.

LAY PREACHERS

The use a church makes of its lay preachers is some indication of its imagination, initiative and general spirit. North Canterbury has been richly endowed with good quality lay preachers both in the city and in the country, and used them effectively in the 19th century to cover wide ranging circuits. The need for lay preachers was sustained by the burst of urban development in Christchurch, and by a Connexional

\textsuperscript{10} The North Canterbury Wesleyan Sunday School Union was formed on 10th March, 1890.
policy which held until the mid-1960's, that every new suburb meant a new Methodist preaching place and another pulpit to be supplied. But since the late 1960's the role of the lay preacher has been confused. Being pledged to do together all that we must not, for conscience sake do separately, the Methodist Church has looked for joint or united developments in new housing areas. Such causes may or may not come under a Methodist ministry. If not, the services of a lay preacher are probably no longer required. This means that the frontier role of the lay preacher is seriously curtailed.

Allied to this has been the closing of a number of Methodist causes in areas where Union Parishes had been formed or reciprocal membership arrangements entered into. This, together with concentration on larger units of work, the staggering of hours of worship so that the minister could be at several churches at different times on a Sunday morning, still further reduced the need for lay preachers. In such circumstances where the lay preacher has been used, it has tended to be as substitute for the minister — when he is ill, or on holiday, or at Conference. This has still further reduced the morale of the lay preacher.

Those lay preachers who read the signs of the times began asking questions about the role of the lay preacher in the United Church. Since no mention was made of them in the Plan for Union, a general uneasiness surged through the ranks. Some felt that if the lay preacher was no longer required in a United Church, the need in the Methodist church was not as urgent as formerly.

Others turned, often with the encouragement of their minister, to Sunday School teaching or youth leadership in the local church, where the need for trained staff has been urgent.
What this has added up to in North Canterbury is detailed in the following table.

<table>
<thead>
<tr>
<th>Year</th>
<th>Churches</th>
<th>Schoolrooms</th>
<th>Other Preaching Places</th>
<th>Ministers Probationers</th>
<th>Home Missionaries</th>
<th>Lay Preachers</th>
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<tbody>
<tr>
<td>NORTH CANTERBURY</td>
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<td>1950</td>
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<td>1955</td>
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<td>1973</td>
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<td>53</td>
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<td>68</td>
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</tbody>
</table>

| SOUTH CANTERBURY | | | | | | |
| 1950 | 22 | 12 | 11 | 13 | 23 |
| 1955 | 23 | 16 | 14 | 12 | 29 |
| 1960 | 23 | 15 | 11 | 10 | 33 |
| 1965 | 21 | 15 | 7 | 11 | 29 |
| 1970 | 15 | 16 | 9 | 9 | 16 |
| 1973 | 14 | 16 | 8 | 12 | 11 |

The decrease in the number of churches and the increase in the number of schoolrooms suggests the consolidation of the work on fewer centres. There is also fewer total staff. This drop shows since 1970 and is accounted for partly by the formation of Union Parishes and partly by the shortage of ministers in the Connexions. Also apparent since 1960 is the rapid decline in the number of Lay Preachers in both North and South Canterbury. The peak in North Canterbury was in 1964 and 1965 when 105 Lay Preachers were officially returned. South Canterbury's peak was in 1960 with 34. The last official returns for Lay Preachers were in 1973 when North Canterbury showed 69 and South Canterbury 11. Both were the lowest return since 1950.

While today the number of active lay preachers is considerably smaller than in the past, the quality of the preachers generally is high, and the Lay Preachers' Association has sought to raise the standard higher by running training courses during the winter months. Men and women from all walks of life fulfil this office today — farmers, factory managers, teachers, shop stewards, doctors, university staff, housewives, insurance representatives, musicians, factory workers, etc. While some have served
the church for a limited number of years, a select few\textsuperscript{11} have been in the ranks long enough to receive 'Long Service Diplomas.' Those most recently honoured are Huia Beaumont who has served 50 years, Fred Sanderson 45 years, the late John Prior 40 years and the late Frank Silby 51 years.

With the uncertainties of the times, the number of lay preachers may get smaller still, but to sit around the table at the Superintendent's Quarterly Plan Making Committee, is to realise that good quality lay preachers are still in demand and will be for as far into the future as we can now see.

**THE CONNEXIONAL BUDGET**

During World War II it was not uncommon for American GI's to put dollar bills into the collection plate at Methodist services. Little did they realise that what for them was natural — having been brought up on stewardship — was to start a process of financial change in NZ Methodism. Connexional Departments and local officials had always operated on the basis of presenting a case and trusting the membership of the church to respond. Tithing was as little practised as was John Wesley's dictum about making, saving and giving all you can.

A revolution was about to begin. First the Wells' organisation set up a branch in New Zealand to assist churches by running planned giving programmes. In spite of high fees, and other criticisms, these programmes did release a flow of money to enable a number of the post war churches to be erected. Most of all they lifted the sights of the local congregations to see that the church was a giving-serving organisation and that the "great Church"; was one which gave away at least as much as it required for its own local programme.

Next in the field was the Australian Stewardship Department, which produced a 'do it yourself kit for the local church. At this point Opawa Church ran the first Methodist Stewardship programme in Canterbury, and reaped the benefits of being able to plan their development for several years ahead. Several other churches employed professional fund raisers, e.g. Woolston, 1958, Durham Street, 1957, etc, and many others have since followed suit.

\textsuperscript{11} Long Service Awards have been presented to the following Lay Preachers:


**South Canterbury:** Dr E. H. Densem, W. Greenwood.
The Winds of Change by W.A. Chambers 1976

With the growth of planned giving at circuit level the notion of planned giving at Connexional level grew, and by 1961 the Conference had accepted the idea of giving a Connexional Budget a trial run. In that year North Canterbury's allocation was $58,892 which was 15.6% of the Budget and South Canterbury's $21,292 was 5.6% of the National Budget. Of the total allocated, 92.9% was achieved in North Canterbury and 92.4% in South Canterbury. Such was the confidence throughout the Connexion, that the Connexional Budget became the established way of handling the Connexional askings of the church. However the major Connexional Departments have always been visionary — seeing the possibilities of new work for the church. As a result, Connexional askings have always been high. Therefore the need to balance expenses for the maintenance of the ministry, requirements of local Trusts, and Connexional needs has been an important part of the work of the Connexional Budget Committee.

District allocation to the Budget from 1962-1974 rose from $41,853 to $61,300 in North Canterbury and in South Canterbury has dropped from $21,292 to $17,765.

Over the years the North Canterbury percentage of the Connexional Budget has gradually increased from 15.6% to 16.8%, while South Canterbury has decreased to 4.29%. The District response to the Budget has varied considerably. To the first Budget (1961) 92.9% was paid. By 1965 the North Canterbury response had grown to 98.5% but in the Black Budget' year (1968-9) the District response was 91.9%, only to be lower in 1971-2 when the lowest North Canterbury response was recorded, 91.1%. Since then the District response has grown to 97.9% in 1973-74 Budget period.

South Canterbury, on the other hand, has achieved a 100% response on three occasions (the budget years commencing 1963, 1973 and 1974) and exceeded the budget allocation in the years commencing July 1 1964, 1965 and 1967.

It has been a matter of considerable disappointment that the Budget has not yet been fully paid by North Canterbury. This has usually been caused by certain circuits refusing to hold a directed Stewardship Mission or by local projects taking precedence over Connexional programmes.\(^\text{12}\)

Since 1971 costs have risen sharply. When Conference adopted the policy of achieving parity of stipends with the Presbyterian church, local increased costs were bound to occur. In 1971 the minimum stipend was $2,350: it rose to $2,740 (1972); $3,602 (1973); $4,500 (1974); $5 400 (1975), and is expected to reach $5940, (1976).

Although circuit income has increased over the past three years, it has not increased sufficiently to keep pace with increased stipends, allowances and other costs. This has forced a rationalising of ministry in New Zealand, and raised questions about the level

\(^{12}\text{Many Circuits, to achieve the results they have, have reverted to raising money by special efforts such as fairs, cake stalls, catering, in addition to their budget commitments.}\)
of support which New Zealand Methodism can reasonably be expected to give to missionary endeavour. Major reductions were inevitable in 1974-5. Slowly it has been realised that the local circuits need strengthening. The 1975-6 Budget has sought to implement the Connexional strategy inherent in the restructuring of Connexional Departments, i.e. of seeing the local church as the agent of mission. Thus in the 1975-6 Budget, the amount available from circuit income for local expenses (ministry and Trust) was recognised as having priority.\footnote{North Canterbury has usually had more than other Districts for this purpose in the past, (e.g. 1971-2 it was third highest in the Dominion, to Auckland 20.44\%, Wellington 18.38\%, Christchurch 15.11\%).}

It is only to be hoped that the strengthening of the Circuits will in the near future enable North Canterbury to achieve and maintain a 100\% response to the Budget.

**Works of Super-erogation**

Although North Canterbury has not yet met its full Connexional Budget assessment, some churches and circuits have made additional efforts to respond to human need. Where this has been done there has been a strong insistence that it be done on a much more personal basis than the Budget allows for. For many years Shirley, like other churches, sponsored children through the 'Save the Children Fund.' Seeing that many church families were now doing this the Leaders' Meeting decided to explore the possibility of developing a fraternal relationship with one of the circuits in Fiji. After negotiations with Fijian and New Zealand Connexional officials, Shirley has undertaken (1975) to give $100 annually to the Rakiraki Circuit and to try to respond to some of their special needs as they arise.

In South Canterbury the Woodland Street Circuit earmarked $500 to sponsor a carpenter trainee in the Solomon Islands. When this proved impracticable, the money was used to sponsor two students at Wesley College, Paerata. These two boys — Joel Dereveke and John Hopa — were at Wesley College from 1970-1973. For Christmas holidays the boys were hospitized by the Woodland Street folk, the Women's Fellowship providing certain material necessities and the Bible Classes contributing towards the costs of travelling to and from the College.

When the Conference asked Circuits to consider setting aside 1\% of Circuit income for overseas aid, the Riccarton Circuit took this step in faith. Since 1971 it has been able to sponsor a student in the Phillipines, assist Malcolm and Kay Palmer (VSA workers from Upper Riccarton serving in Tonga) by providing building materials with which Malcolm built a tutor's residence at Tupou College, and has supplied 100 New Testaments for distribution to school children in Bolivia through the Home Bible League.
When in 1974 the National Council of Churches appealed to the Beckenham Church to sponsor a Bulgarian family for re-settlement in New Zealand, a rented house was obtained, furnished by people both inside and outside the church, employment was found for the two men of the party, and a double wedding was celebrated and catered for. The whole experience has been one of entertaining angels unaware. ‘It is the most significant thing that has happened in the Circuit since the Sydenham Youth Hall was burnt down,' commented one official.

What has been done in Shirley, Woodlands Street, Riccarton and Beckenham may well be duplicated in other Circuits. The budget is not the full story of circuit giving and the works of supererogation should be accepted for what they are — generous acts of loving concern — and some of the reasons behind the gifts may profitably be examined for commending the Budget itself.

CHRISTCHURCH AS A CONNEXIONAL CENTRE

The Connexional Office

While institutional development in Christchurch has been rapid, the Connexional responsibilities have undergone considerable change. Throughout the period under review only two Connexional secretaries have served the Church. They have been the late Rev H. L. Fiebig, BA, who was appointed in 1946 and the Rev W. R. Laws, MA, BD who took up his duties in 1963. Both men have served the Church with distinction. Mr Fiebig became President of the Conference in 1953 and Mr Laws assumed that office in 1973. Supported by Board and Committee members of considerable ability and experience these men have been able to lead the Church in this era of unprecedented change.

The value of the Connexional Office has long been recognised but in the 1960's it became the nerve centre of Connexional Administration. New responsibilities were passed on to it. In 1964 the Transport Trust Board was transferred into the office, and two years later on account of the illness of the Secretary of Conference, the Rev H. E. Harkness, MA, BD, the Connexional Secretary became the Secretary of the Conference. Then came the move to appoint a General Treasurer. Some Synods questioned the wisdom of making such an appointment at that time but the Connexional Secretary's Committee believed that such an appointment was imperative in view of the increasing volume of work being handled by the Connexional Office and the need for increased attention being given to the administration of Connexional funds.

Several applications were forthcoming, all from persons who fully met the criteria established by the Conference. Mr C. Roy Hasseldine B. Com., ACA was appointed. A member of the Somerfield Church, Mr Hasseldine had emigrated to New Zealand in 1958. He had qualified as an accountant (winning the New Zealand National Prize for
Auditing and Advanced Financial Accounting) and had graduated from the University of Canterbury. After working as a Tax Inspector and then as a full time lecturer at the University of Canterbury, he took up duties as General Treasurer on February 1, 1968.

With the appointment of the General Treasurer, several other funds were transferred to the Connexional Office. These were the Connexional Budget, the Removal Expenses Fund, the Children's Fund (now abolished), and the Contingent Fund. In addition an increasing number of issues were referred to the Connexional Office for action. Among these have been the establishment of the Standing Commission on Church Property (1968), the administration of loans by the Fire Insurance Board at a three and a half per cent interest rate, (1970), the Lay Workers' Retiring Fund (1970), the change of ownership of parsonage furniture (1971), the 150th Anniversary of Methodism Appeal (1972) and the Ministers' Retirement Housing Fund (1975). The Law Book has been under constant review. A new edition was published in 1969, the result of much skilled and detailed work by the Law Revision Committee working under the expert eye of the President's Legal Adviser, Mr H. de R. Flesher, MA, LL.B. Historical records are now being classified and indexed with some being lodged with either the University of Canterbury or the Christchurch Public Library.

From the mid 1960's a marked change of emphasis took place in regard to the use of church money. As well as grants and loans being available for buildings, there was an urgent need for the financial support of ministries in new areas of Christian enterprise. To provide money for sector ministries the Church Building and Loan Fund Committee has been authorized to approach Circuits and Trusts in which redundant properties have been disposed of, for up to 25% of the proceeds of sale for the special ministries fund. At the 1975 Conference it was possible to release $30,000 for Connexional Budget purposes to avoid further retrenchment of workers.

The presence of the Connexional Office in Christchurch has had very real advantages to men stationed in Canterbury Circuits. The ready availability of expert opinion and advice from the General Secretary, the General Treasurer and the President's Legal Advisor, has become part of the North Canterbury Methodist way of life, while the Church Building and Loan Fund Committee has acted not only in a Connexional capacity, but also as the North Canterbury District Property Advisory Committee. Of this fact, many Synod members have been unaware and some critical, though all have been glad of expert advice and expeditious treatment of their trust or building problems, as occasion has required.

A second major advance in the work of the Connexional Office came through the initiative of the General Secretary, the Rev W. R. Laws, MA, BD. In 1971 he made contact with the New South Wales Methodist Trust Association and Investment Society. Two years later he arranged for the Rev John L. Wade of Melbourne, the Rev Roy M. Glover and Mr Robert W. Cooper of Sydney, to conduct seminars in three
major New Zealand centres, the purpose of which was to show how Australian Methodism had made its redundant properties into revenue producing assets for the Church. At all seminars immediate interest was evinced and a new dimension added to New Zealand's thinking about the stewardship of its property resources. In subsequent years major property developments have been sparked off in Christchurch, Wellington, and Auckland, while a number of smaller centres have also shown interest in such moves.

On the loss side of the ledger has been the resignation of the General Treasurer in 1974, the transfer of Deaconess Training, the Connexional paper, and the Investments Board, to Auckland.

Deaconess Training

Deaconess Training took a new turn in 1964 when the Rev W. A. Chambers, MA was appointed Warden of the Order. His duties were to have pastoral oversight of the Deaconesses on the field, to supervise and share in the training of student deaconesses, to act as Warden of Deaconess House and to bring before the Church the opportunities for service available through the Deaconess Order. He was also minister of Wesley Church, Fitzgerald Avenue.

This was a full programme. Apart from preparing certain lectures and supervising other aspects of the training, he was involved in the church's wrestling with the role of women's work, the theological understanding of the Deaconess Order, and the place of deaconesses in the United Church. The deaconesses themselves grappled with these issues in their annual convocations, and came to the point of adopting a 'Common Rule' based on that of the Order for Women in the Church of South India. At the same time approaches were being made to the Women's Orders of other churches with a view to establishing better understanding of them and of seeing the Methodist Deaconess Order in a wider perspective. Thus in 1965 when Convocation was in Christchurch, Roman Catholic nuns, Sisters from the Anglican 'Community of the Sacred Name,' Presbyterian, Anglican, Baptist and Methodist deaconesses took part in a session of sharing their self-understanding as an Order of Ministry in the church. This was the first time such a venture had been undertaken and the enthusiasm and goodwill engendered was boundless. One outcome of this better understanding was a Covenant of Prayer between the Methodist deaconesses and the Sisters of the Community of the Sacred Name. Another result of this better understanding was that when the decision was made to open up Deaconess House lectures to persons interested to attend, a group of Anglican nuns from the Community of the Sacred Name as well as a number of lay people enrolled. More stimulating classes resulted, personal links with the members of different religious orders have been of long-standing value, while interest in the developmental work of the Community of the Sacred Name in Fiji has continued over the years. Although Easter camps in most
parts of the country were visited, and posters and film-strips prepared for publicity work in young women's Bible Classes and Women's Fellowships, the intake of deaconess students was small and those coming forward were unsettled partly by the turmoil of the times, partly by the uncertain future of the Order and partly in themselves. During the five years of the Wardenship six women were trained. Of these only two were ordained, namely Miss Ruth Tattersall who served six years in the Maori Mission and Sister Norma Graves who, in 1974 was accepted by the Conference and ordained to the ministry of Word and Sacraments.  

For many years, even prior to the Wardenship, there had been a feeling that all training for full time service in the church should be undertaken at the Theological College. Such a move, it was argued would entail a higher standard of training for deaconesses, which in turn, would be an inducement to young women to enter the Order. Whatever may be the facts concerning the comparative standard of training, the intake for the Order has tailed off even further, and points rather to a naivety in thinking than to any real analysis of the reasons for the church not producing Deaconess candidates.

In 1969 when Mr Chambers indicated his intention of re-entering circuit work, the Conference took the step of transferring deaconess training to Auckland. Thus a 62 year association of deaconess work with Christchurch (where it had been established) was severed. Deaconess House, or Morley House as it was known after deaconess training ceased, continued as a student hostel until the end of 1972. A combination of circumstances forced its closure. A special Conference commission decided that five-sixths of the assets in the property should go the Deaconess Board for deaconess training purposes and that one sixth be granted to Christchurch as the nucleus of a fund for the establishment of a women's hostel in Christchurch. There was considerable local feeling about this decision. However, in 1973, agreement was reached between the Supernumerary Fund Board and the Deaconess Committee on the purchase of the property, and the property is now under consideration for redevelopment as a revenue producing asset for the church.

The Connexional Paper

More often than not the editor of the Connexional paper has been resident in Christchurch: certainly the Methodist Times committee was Christchurch based. Since 1950 there have been only two Connexional editors viz. the Rev W. T. Blight, BA, BD for 14 years (1947-1961) and Mr H. W. Beaumont, MA, Dip. Ed for five years (1961-1966).

In addition Sister Constance Fell was ordained under special regulations in 1964.
The Winds of Change by W.A. Chambers 1976

The policy of the editorial Board was to provide a paper on a subscription basis which would keep Methodist people informed on the life of the Connexion. Its pages regularly included features on the missionary outreach of the church at home and overseas, news of the world church, theological issues, and comment on matters of public concern, while among its contributors were such people as the Revs John Silvester, John Grundy, Sister Rita Snowden and a number of anonymous contributors. As a paper it helped to link Methodist people from North Cape to Bluff in a loose kind of family relationship. That was its purpose.

The printing of the paper presented its own problems. From 1950 to 1966 the paper was printed in Levin, and the local Methodist minister as sub-editor, saw each edition through the press. In 1961 during the editorship of Mr Huia Beaumont, the late Mr George Couch, M.A. served as the sub-editor, while the printing of the paper was continued in Levin. Throughout the years both editors and sub-editors served the connexion faithfully and earned the appreciation both of the Conference and of their readers.

Nevertheless, in the 1960's the winds of change were blowing and thought was being given to the purpose of a church paper. Influenced by the concept of the 'church for others' a group of Aucklanders envisaged a paper designed to capture the interest of the uncommitted reader rather than to provide a Methodist family newsheet. Indeed, the proposed paper was to provide a Christian commentary on topics of the day, be subsidized by the Connexional budget, and be distributed by the committed Churchmen into the letterboxes of all families on the pastoral roll of all the Methodist churches throughout the country. The Conference of 1964 debated this principle at length. The Methodist Times died. 'The Methodist', later called 'New Citizen' was born the first issue appearing on May 26, 1966.

It was right that the people fired by the new concept should be given the opportunity to implement it. To do this the Connexional Committee responsible for the paper, was transferred from Christchurch to Auckland, with the good wishes of the Methodist Times Committee.

**Investment Board**

The most recent transfer of Connexional responsibility from Christchurch has been the powers of investment inherent in certain Boards located in the Connexional office. The move arose initially out of concern over the inadequacy of the church's provisions for its superannuitants in an inflationary period. This concern, together with the impetus given to thinking about investment occasioned by the visit of Messrs. Cooper, Wade and Glover, gave unrealistic hopes of quick money.

The General Treasurer had just resigned. The General Secretary was in the midst of his Presidential year. His assistant secretary was incapacitated on the eve of
Conference. Long sessions of a special Conference committee finally brought forward a series of resolutions, which in effect led to the setting up of a separate and independent Investment Board, based on Auckland and having management of the church's investments. In the heat of concern over the Supernumerary Funds issue some wild and hurtful things were said prior to Conference, and an apparent lack of knowledge or appreciation of what the Supernumerary Fund Board had done, evinced. So the third Connexional function moved northward.

The immediate result was the appointment of a Finance Manager, Dr D. J. Janus, LLD. (Utrecht) FSCA (England), who during the illness of the General Secretary and supported by Mr E. G. Heggie of Wellington, ensured the smooth running of the Connexional Office. It is expected however, that more of Dr Janus' time will be taken up with Investment Board matters. The services of an Accountant to serve under both the General Secretary and the Finance Manager is therefore being sought. Meanwhile the Administrative Division of the Connexion continues to be based on Christchurch and skilled laymen continue to serve on its numerous Boards and Committees. For some ministers and laymen these changes from Christchurch to Auckland mean a lessening or increasing of Connexional responsibility, and Conference may well need to consider the advisability of concentrating too much Connexional activity in any one centre.

**Ecumenical Affairs**

While considering Connexional work it is appropriate to recall aspects of ecumenical activity. Throughout the period under review the office of the National Council of Churches has been located in Epworth Chambers, and Methodism as a member Church of the NCC has been actively involved in its proceedings. Methodist influence has been exercised through its nominated members on the Council, through sub-committees of the Council (especially the Women's Committee which has been based on Christchurch), and through the Executive which has also been Christchurch based until a change was made at the Annual Meeting in 1975. The District has looked to Durham Street Church to free its minister to participate in this important aspect of inter-church work and successive ministers — Revs Raymond Dudley, Ashleigh K. Petch and W. S. Dawson — have played prominent parts in its life. Among those elected as Presidents of the NCC have been the Revs W A. Burley MA (1947-1948), H. L. Fiebig BA (1953-1954), R. Thornley MA Dip. Soc. Sc. (1961-1962), W. S. Dawson MA (1967-1968), and R. D. Rakena BA (1975). Both Mr Fiebig and Mr Dawson held office while in Christchurch — Mr Fiebig as Connexional Secretary and Mr Dawson while minister of Durham Street Church.
V
CARING WHEN THE WINDS
OF CHANGE BLOW COLD

The Central Mission

When the winds of change blow cold someone is sure to get pneumonia. To many people in the community the changes of our times are so bewildering as to leave them confused and unable to cope. Yet the church has always had a compassion for the underprivileged and helpless. In Christchurch Methodism this concern was given sharp focus in 1950 when the Rev W. E. Falkingham was appointed to the Christchurch Methodist Central Mission. His ministry of caring spans the entire period under review in this booklet, and the Methodist Social Service area for which he is responsible covers the South Island from the Rakaia River to Cook Strait, including the West Coast.

Through the foresight of the Rev V. R. Jamieson, then Superintendent of the Christchurch East Circuit, the Mission established by the late Rev Gardiner Miller came under the aegis of the Methodist Church of New Zealand. Mr Jamieson then secured the Rev W. E. Falkingham's appointment to the Mission which in 1957 found its present more permanent home by teaming up with the Cambridge Terrace Circuit. In 1950 however, the Mission congregation was meeting in the upper storey of the Sevicke Jones building in Cathedral Square. While this was central for its work, it also entailed paying a heavy rental which the Mission was unable to bear. Hence the move to Cambridge Terrace gave the Mission financial relief and a stronger congregational life to support its developing social work.

This latter point Mr Falkingham has maintained as an essential plank in the philosophy of Central Mission work. Just as preaching and teaching are essential functions of the church, so are fellowship and service. Hence social service must be the expression of congregational life and the Central Mission programme supported by a caring community of Christian people. Thus the joining of the small Mission and Cambridge Terrace congregations gave a more adequate base for a total expression of the Gospel. In addition to this, Central Mission philosophy maintained that social service work is not only associated with a specific congregation but is undertaken on behalf of all Methodist people throughout a social service area. In recognition of this the Central Mission has always had the right of appeal for funds and voluntary help from Methodist people throughout its specific territory.

Putting these two planks together it is clear that the Central Mission is a congregational unit established to spearhead social service work in the District as a whole.
In Dunedin Mr Falkingham had been tutored in Central Mission work by the late Rev L. B. Neale. Mr Falkingham however, brought his own gifts to the work. Those who knew him in the Trinity College football team remember him as getting the ball, putting his head down aiming for where he saw the gap, and going for it with all the power of his stocky frame. Whatever he learned in Dunedin, he brought to Christchurch the push and opportunism of a good break-away forward dedicated to the game. Within a matter of months it became clear where the gaps in the Christchurch social fabric were. The plight of many of the aged in the city was pathetic and Government policy of bringing young Maoris to the South Island for trade training heightened the need for adequate lodging and pastoral care of these young people as they adjusted to Pakeha and urban life. In the second year of his appointment, 'Wesley Lodge' was purchased for £19,000, of which 50 per cent came by way of Government subsidy and the balance was raised by canvassing Methodist and other interested persons and organisations. 1952 saw both the official opening of Wesley Lodge (22nd November, 1952) and the purchase and fitting out of a house in Stanmore Road as a hostel for Maori girls. In the following year 'Wesley House' in Picton was opened (18th July, 1953). Of these three ventures only the hostel for Maori girls proved to be unsuitably sited. Both Wesley Lodge and Wesley House were excellent in this regard and suitable for expansion of the work. The Maori girls' hostel was small and the section cramped. With a change in Government policy the hostel became a boys' hostel in 1954 and the cramped site accentuated the need to seek a more spacious living and playing area for the healthy 18 young men within it. Subsequent policy for adequate site's has been to provide additional facilities needed for the better care of those for whom the institutions were established. Thus as hospital care was required for the residents of Wesley Lodge the case for keeping the aged frail or ill within the one community of caring rather than transferring them to the public hospital, was urged upon Government. A new principle was established, i.e. the total care of the aged in the one institution. Accordingly Wesley Geriatric Hospital was opened by His Excellency the Governor General, The Rt. Hon Viscount Cobham on 10th November, 1957. Ten years later (17th December, 1967) Fleming House on the north boundary of Wesley Lodge came on to the market and was bought partly for staff accommodation and partly to help meet the needs of the increasing number of elderly people requiring hospital beds.

Faith and community have much to do with Christian living, especially in a church-related old people's home and hospital. These needs found focus in 1971 when the chapel was dedicated at Wesley Lodge (28th February, 1971) and the Kenneth Lill lounge built and opened (19th November, 1972) to commemorate the years of smiling and helpful service of one of the Mission's staunchest advocates.

'Rehua' hostel has undergone similar development. A new hostel site in Springfield Road was purchased for £6,500 and opened on the 13th April, 1957. In all, 27 boys
moved into the large house which had been modified for hostel purposes. But the trade training scheme was operating so successfully that the need for hostel accommodation increased. Hence the dormitory block was opened in January, 1960 to take in an increased number of boys. Accommodation was extended again when the new Te Kote te Ratou wing was opened on the 29th November, 1966 by the late Sir Eruera Tirikatene, MP in a speech delivered in the best Maori tradition, taiaha accompanying the rhythm of his words. Subsequently the recreation room and TV lounge were added (2nd February, 1972) and the Kia Riwai lounge (named after a most devoted Maori social worker) was dedicated, (21st May, 1972). At the present time 65 trade trainees are being provided for.

In all this the hostel gave focus to the Methodist Maori work of the District. Men like Wera and the late George Couch, Riki Ellison and Joe Karetai took a lively interest in this work, which helped to develop the many years of faithful pastoral work which had been done by the late Sister Eleanor Dobby. When the proposal of a meeting house was made, considerable interest was shown. Every Maori tribe in New Zealand is represented in the whakapapa within the House. The carving was done mainly by the late Mr Henare Toka: the tukutuku work by groups of Maori women from Rapaki, Taumutu, Little River, Tuahiwi and Christchurch under the guiding eyes of Henare.
and Mary Toka: the traditional motifs on the roof supports were painted under supervision by a host of Maoris and interested pakehas. Surmounted by Rehua on the front apex of the roof, Rehua Meeting House was opened on 3rd December, 1960. At dawn Princess Piki led seventy Maori elders to open the House with traditional ceremonies while in the afternoon the Rt Hon Walter Nash, Prime Minister of New Zealand declared the building open in the presence of 2,500 people who had gathered from all parts of New Zealand. Showers of rain fell all day, but that was the blessing of God, and Maori good humour celebrated the occasion with a hangi and more Pakeha foods in the great marquee erected for the occasion. Rehua has subsequently been the site of many important Maori functions in the city, and in the future could be the site for the residence of a Maori minister in the District.

Wesley House, Picton, too has been developed. Situated on the waterfront at Picton and close to the boating marinas, Wesley House was opened in July, 1953, had a new wing added (11th September, 1965), flats built in appropriate parts of the lovely grounds (26th January, 1974) and tenders are about to be called for a 17 bed extension.

Two other ventures involving buildings should be mentioned here. An arrangement with the South Island Children's Home Board made it possible to develop 'Fairhaven' as a home for elderly people on the Harewood Road frontage. This fine building costing $250,466 and made possible by a 75 Government subsidy was opened on the 23rd November, 1969. Eight flats were later clustered about the building (19th
August, 1972) and on the 15th June, 1975 the initial concept of Fairhaven was completed by the opening of Fairhaven Geriatric Hospital, which is the top floor of the Fairhaven building.

The other new venture is 'South Haven Home for the Disabled'. Opened on the 8th June, 1975 South Haven is the Somerfield parsonage converted to the use of young disabled people who are capable of limited work. Their need was brought before the Central Mission by the Christchurch Co-ordinating Council for the Handicapped. The Mission sees this new development as an experiment for young disabled people who can do some work if supported by a family-like atmosphere which South Haven aims to provide. It is already obvious that income from board payments will need to be supplemented by gifts and grants if the Home is to be viable financially.
Recounting the purchase or erecting of buildings often gives the impression of empire building. However, let it be said that in the homes and hospitals and hostels already mentioned, 245 people are cared for annually and as the years pass the number grows, as fresh intakes occur. In other words, the buildings simply provide a necessary shelter in which others may exercise a caring ministry and that will go on until the buildings are no longer adequate for the task.

Of the more person-to-person ministries which the Mission has opened up are the 'Dial-a-prayer' telephone service (1964), and the Life Line telephone counselling service. With a team of 70 trained telephone counsellors, selected by an inter-church assessment panel of professional people, a trouble team ready for any emergency, and a back-up team of advisers to the telephone counsellors, Life Line offers an excellent 24 hour service to the troubled of the city. The volume of work grows annually and its nature can be judged from the record of calls made for the year ended 31st March, 1974.

Of 18 new applicants for training in March, 1974, twelve only were accepted for basic training course.
Social Welfare Calls 565  
(Accommodation, employment, clothing, furniture, food).

Marriage and Family Guidance 1349  
(Parent/child relationships, family planning, extra-marital relations, de facto relationships, marital disputes, unmarried pregnancies, family guidance).

Sexual 186  
(Deviations, homo-sexual, pre-marital sex, masturbation, impotence, venereal disease).

Medical 20  
(Psychiatric, depressed, illness, general).

Financial 39  
(Budgeting, hire purchase, debts, fares, general).

Addiction 221  
(Alcohol, drugs, general).

TOTAL 2380

The total number of calls for the year ending 31st March, 1974 was 5,872, being 1,340 more than the previous year, and an average of more than 113 calls a week. Since Life Line was begun in 1964, 25,486 people have 'phoned in for help and 4,297 have been further assisted by face-to-face counselling. During the same period the trouble team has been called out on 1,044 occasions. Last year 743 face-to-face interviews were conducted by office staff and voluntary helpers. There is no doubt that this agency has touched some of the real needs in the city, and has commended itself increasingly to the social welfare agencies as an excellent emergency first aid unit.

As a development of this counselling service, Youthline was established in February, 1971. Differences in ways of working with youth as compared with adults began to emerge and youth counsellors asked for freedom to develop their own style of service, taking full responsibility for it. This was agreed to and Youthline has since been exploring the most appropriate ways of counselling its young clients and training its counsellors.

To help meet the needs of some of the disturbed young people contacted, 'Erewhat' was established, first in Mansfield Avenue and then in Avonside Drive. 'Erewhat' is described as a 'therapeutic community'. Basically, it is a supervised mixed flatting venture whose therapeutic results have not so far been assessed. Since Erewhat was established two years ago, an average of one resident a month has decided to move out of this supportive atmosphere to the normal stream of life. In another direction the needs of young people at a loose end on Sunday evenings have been catered for by a series of programmes ranging from hard or soft rock music with dancing and/or discussion to art and craft activities. This programme has been an ever-changing
activity making its appeal according to what is the 'in thing'. In recent months this 12 year old Sunday evening programme has been discontinued with the closing of Weybridge (the art and craft centre programme). Alongside of these programmes have been such clubs as the Darby and Joan Club, the 25-35 club, Rendezvous and so on, again helping to meet the needs of younger and older members of the community. All of these ventures have been staffed by people of all walks of life and from many different denominations, and in varying degrees they have found satisfaction in sharing in the service and help which the Mission aims to give.

The involvement of other churches in the work of the Mission has taken on a new dimension with the prospect of union. The Mission has been sensitive to the growing desire of many of our people for inter-church co-operation. Indeed in some areas it would be impossible to act in any other way. For example, on the West Coast where all Methodist churches are involved in union parishes, the only way for the Mission to operate acceptably is on a combined church basis. By co-operating with the Presbyterian Social Services Association of the West Coast, the Social Service Council of the Anglican Diocese of Nelson, and the Roman Catholic Social Services of Christchurch caring for the aged people of Greymouth and the surrounding district has been possible, in the joint establishment of Dixon House. This was opened on the 9th December, 1972 and has a capacity of 30 beds. A similar kind of co-operation is developing in Nelson where a combined Presbyterian and Methodist Home and Hospital is now under way. When these ventures mature the Mission will be well represented in all major centres of the MSSA area and will have shown its desire to assist local churches to help meet the needs of their communities by making available its expertise and resources which are far beyond the capacity of the local church to muster.

Beside co-operating with other churches the Mission has joined with them in working with the North Canterbury Hospital Board in the establishment of 'Elm Lodge' (April, 1973). This home was established to assist alcoholics to find their way successfully back into the community.

Over the years the Mission has been all too aware of the slenderness of its resources to meet the overwhelming needs of a city like Christchurch and of the area covered by the MSSA. A generous bequest by Miss Kathleen Blackwell (1968) made possible the erection of Friendship House Lounge and the new offices to house the administration of the growing work (1969). This suite was most attractively designed and colour schemed by Mr William Royal, architect. Further development of headquarters resources was also necessary. The Rev Irwin Vogt, late of the Adelaide Central Mission, who was with the Christchurch Central Mission in 1972, suggested the re-organisation and extension of the Goodwill Store idea. At the time of Mr Vogt's visit the income from Goodwill stores was $4,000. Since then the number of stores has risen to eight — the original store (1951), Armagh Street, (1965), Sydenham (1968),
bulk store in Cashel Street (1972) Aranui (1973), 'Nitty-gritty Shop (Main North Road) and Lincoln Road (1974), and the net income risen to $19,802 which has helped provide a stable income for a voluntary organisation, which is so dependent upon public support and the goodwill of the community.

For many Methodist people there had long been a question mark about having two churches such as Durham Street and the Central Mission in the centre of the city. Questions were also raised as to the justification for having four ministers in these two centres. Uneasiness was accentuated when churches began running parallel activities. From the Durham Street and the Central Mission's point of view there was more than enough work to justify all four appointments; but the Mission has always held that the social service work should be associated with a congregational unit which was able to give it adequate support. In the 1950's Cambridge Terrace was able to do this, but as the social service work increased the obvious supportive unit was the Durham Street church. Protracted negotiations eventually reached a climax in 1974, when Durham Street and the Central Mission formally amalgamated to form the Christchurch Central Mission (Durham Street and Cambridge Terrace), thus preserving in the full title the constituent congregations making up the united body. At the present time the Rev W. E. Falkingham is superintendent, the Rev Ivor Bailey, minister of Durham Street and the Rev Brian Eagle, minister of membership.

While the development of the Mission's activities has been told around the person of the superintendent, it is recognised that without a supporting team of men and women drawn from all over the city, the work would not have prospered in the way it has. If the young Mr Falkingham was the break-away forward that gave push and exploited opportunities, he was also the captain of a very strong and willing team which believed in the work it was doing. Often frustrated by lack of finance and slowness of the general membership of the District to respond to particular ventures, people like Mr and Mrs S. D. Wallis, Mr and Mrs S. W. Ayers and Messrs H. G. Stewart, F. R. Silby, Mal Lloyd, Alan Dingwall, Roger Flesher, Naylor Hillary, Ian Blair and Cedric Radcliffe have given massive support and encouragement to Mr Falkingham, and together followed through their mission as a church called to serve the present age. Together they have made it possible for 167 people to use their skills full time in the service of others through the church, while 200 regular volunteers man Life Line, Youthline, and the numerous social activities of the Mission. Through this arm of the Church the old, the apprentice, the emotionally disturbed, those at a loose end, the disabled, the addicted, those whose families are in turmoil, or whose budgets are in confusion, the depressed and the deviants, or indeed all sorts and conditions of men, may find help. Openness to new ideas is one of the virtues of Mr Falkingham's leadership. What is in the pipeline is always exciting. But maybe the day will come when the strength and experiences of the Mission will follow the same pattern as the
Council of Mission by making its resources of experience more available to local congregations for their mission in their immediate locality.

South Canterbury-‘Glenwood'

Half of Canterbury province (from the Rakaia to the Waitaki River) comes into the Dunedin Social Service area. Thus Timaru, the fourth largest centre of population in the South Island, has been encouraged in its social service work by the Superintendent of the Dunedin Central Mission. In the late 1950's the need for care of the aged in Timaru was laid upon the heart of Timaru Methodist and Anglican people who formed a local committee which, with the approval and guidance of the District and Diocesan officials proceeded to plan and raise funds for a 21-bed home for the aged. The building was erected on one of Timaru's gentle slopes in the Gleniti area. In beautifully landscaped grounds, it was dedicated in September, 1964. A maximum Government subsidy met the cost of the building while the furnishing costs were raised locally. The debt on completion was £5000 which was advanced as a free of interest loan in equal shares by the Dunedin Central Mission and the Anglican Diocesan Trust Board of Christchurch.

It soon became apparent that extensions were necessary. Nine beds were added to this attractive complex in 1971. Today plans are in hand for 20 Resident Investment flats for the elderly. The new flat development will cluster around a community room adjoining the present home. The desire is to create a caring community offering three styles of living and care: Flats, Residential Home, Hospital. This latest proposal has just been given Government approval.
From the beginning of this venture one of the most dedicated members of the Board was Mr Peter Woodnorth, whose contribution towards making this dream come true was gladly recognised when the Home was named. By taking 'Glen' from Gleniti and 'Wood' from Woodnorth, the Home was called 'Glenwood' — a fitting tribute to one who never gave up hope that the ecclesiastical and financial tangles would be unravelled to bring Glenwood into being.

**South Island Methodist Children's Home.**

Wear and tear on any home is always heavy. By 1966 the South Island Children's Home was in urgent need of inside renovation and outside maintenance. What looked like a straightforward case of upgrading the Home was complicated by Conference questioning the desirability of the institutional type of care of dependent children. This placed a questionmark over the future existence of the Children's homes in Auckland, Masterton and Christchurch. The Conference Commission, guided by such experts in the Child Welfare work as Mr Cyril Burton, and Miss Loma Hodder rightly emphasised that child care work should be child-centred, and that the aim of child care work should be to seek the continued care of the child in its own home. Failing that, it was desirable to place the child in a foster home. Less desirable than that was the placing of the child in a 'family home'. If none of these were possibilities, then institutional care was better than no care at all. The Conference of 1962 adopted this policy, which for its implementation depended upon the establishment of a system of casework and the erection of family home units. In the light of this new approach to child care work the disposal of child care institutions was recommended.

To walk the higher road of child care enlightenment meant that disposing of the Harewood Road buildings had to be considered. Several suggestions were followed up — for example that it be used as an old people's home or as a hospital (1963, page 177) — but as these suggestions were either uneconomic or impracticable, the Board resolved 'to develop the new policy within the present buildings' and to avoid as far as possible anything that savoured of the institution. To do this two family units were established in each wing, with the centre block used as an administrative centre and receiving home. This deviation from Conference policy was reviewed by the 1965 Annual Meeting of M.S.S.A. which reluctantly agreed that it was useful to have small institutions into which a family could be placed. In the light of this, the South Island Children's Home solution was approved by Conference with the specific understanding that 'the Board would continue the church's policy of placing children in foster homes wherever possible and of establishing family home units in other localities'.

This directive has been honoured. In 1967 the Barrington Street family home was officially opened. Mr and Mrs E. J. Overton were the first house parents and seven
children went into residence. Further, a policy of fostering and of adoptions has been followed as the 1974 figures for children under care show.

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From this distance it is now possible to evaluate the Conference child care policy and the Board's response to it. While the ideal of maintaining a child in its own home is desirable, it is not always possible to do so, and therefore alternative forms of child care are imperative. Foster parents are not always available at a specific time of need, nor are they always altruistically motivated. All too often it is a case of another way of supplementing the family income and therefore giving parental care is a secondary consideration. Further the value of the receiving home and family units within the larger building, has meant that the Children's Home Board has been able to oblige the Child Welfare Department in accommodating whole families, whereas to foster them more often than not, meant splitting the family up and thus depriving the children of the little emotional support they have from their siblings, thus working to the detriment of the children concerned. The Barrington Street unit has functioned well. It is close to the Somerfield Street Church, the house parents have been actively involved in that congregation's life, and the church people have taken a lively interest in the home, the house parents, and the children. One result of this close liaison between the local church and the Barrington Street home has been that among applicants for the position of house parents for this home there has always been someone from within the congregation or the local area.

The standard of care has been of a high order and official reports from the Department of Health and the Social Welfare Department over recent years have amply recognised this. It would be futile to pretend that this work is inexpensive. The renovation of the Harewood Road property cost $90,000 which was met in part by a Government subsidy of $29,700, the balance coming from accumulated funds. The Barrington Street home cost $28,357 of which 50 or $13,119 came from Government subsidy. But what is this compared with the daily fret and care and the parental concern of master and matron and social worker and house mother in the shaping of these young lives for citizenship in this country. Successive Masters and Matrons have served the Church well, viz Mr and Mrs G. Howells (1950), Mr and Mrs W. Robertson (1958), Mr and Mrs J. E. Scott (1960), Mr and Mrs G. Bostwick (1971) and Mr and Mrs L. G. Reed (1973), while Mr and Mrs E. J. Overton (1967), Mr and Mrs L. G. Reed (1971), Mr and Mrs R. Brown (1973), and Mr and Mrs L. B. Christian (1975), have been equally devoted at Barrington Street. Throughout the entire period Sister Rona Collins has worked at the Home either as Deaconess, Assistant Matron or Social Worker and is probably the most recognised and loved mother and grandmother in the country!
As the community changes, so also must the church's response to its needs. Currently the Board is planning to expand its work by establishing a day care centre, a teen-age unit in the main block at Harewood Road, building a recreation hall for the use of children in wet weather, and together with the Central Mission investigating the need for emergency care for families in crisis. In all this the Board has been assisted by the Social Worker and the Master and Matron of Harewood Road, Mr and Mrs L. Reed, whose experience and contacts with social welfare agencies in the city have been invaluable in assisting the Board in shaping its policy for the near future.

**Rutherford Hall.**

As far back as 1955 enquiries were being made by the Christchurch Central Mission for the purchase of a property which would serve as a young men's University hostel. Such a move would utilize the proceeds of the 1957 Connexional appeal which aimed at establishing Methodist hostels in all the main University centres. The results of this appeal were disappointing — only something like $3,136 being raised in the Canterbury area. While dollars did not roll in, students were increasingly coming to Christchurch as the University and Teachers' College campuses were being re-established on new and larger sites in the Ilam area. By 1959 the idea of a combined Hall of Residence on the university campus had been approved by the Synod Standing Committee and the Christchurch Presbytery, and a combined Board known as the Rutherford Hall Board, had been set up.\(^16\)

To meet the costs of building denominational Halls on the campus of the University of Canterbury, the Anglican, Roman Catholic, Presbyterian and Methodist churches launched a combined appeal which raised $253,000 of which one third went to Rutherford Hall. Two years later, in 1967 a further appeal to Methodist and Presbyterian people in the area served by the University raised another $60,500. Meanwhile plans were being prepared for an eight storey building to accommodate 150 students. This was to have been erected on the site of the present Bishop Julius Hall on Waimairi Road. Delays enforced by the Government building programmer and rapidly escalating costs, forced the Board to abandon this concept.

Although the Boards of other Halls had capital from the sale of buildings which had served the city site, Rochester (which had built stage one of its new complex) was facing financial difficulties which made it unlikely to complete its original scheme. After negotiations it was agreed that Rutherford Hall should be built on the site adjacent to Rochester Hall, be of the same overall design with such internal redesigning as was necessary to meet the Board's requirements, and that dining

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\(^{16}\) Named after the late Lord Rutherford of Nelson who was baptized in the Spring Grove Methodist Church where his mother was organist for many years.
facilities be used by residents of both Halls. Such an arrangement meant that Rutherford Hall could be proceeded with as soon as the builder had completed Rochester, and was within the financial capabilities of the Board. Thus Rutherford Hall was officially opened on Sunday, September 10, 1972 by Mr T. H. McCombs, Chancellor of the University of Canterbury.

In 1971 the Baptist church joined in the Rutherford Hall venture both financially and at Board representation level. Thus the complex has taken on more of an ecumenical character than was originally intended. Today there are 63 students in residence and, if circumstances change for the better, further additions can be made to the Rutherford Hall complex.

Two wardens have served the Board with great acceptance. The academic attainment of students has been high and the hopes of the founders that Rutherford Hall would provide a community of learning in a Christian context within the University, are well on the way to being fulfilled. The main concern of the Board has always been finance. Today a debt of $30,000 has been temporarily met by the University Council making loan monies available at reasonable rates of interest. But even this is not without worry to the Board since the running costs are not met out of income and it is not possible to put the rate of student board above parity with other Halls. How to meet this growing deficit is a problem which the Board will sooner or later have to refer to the denominations involved in the venture.

'Handiscope'

Local churches have always accepted some degree of responsibility for social service work. This has been done either by providing Central Missions and Children's Homes with funds or to a much less extent by undertaking social service ventures themselves. Of recent years some of the Christchurch suburban churches have begun to be more actively involved in this second type of work.

The Hornby circuit has developed the 'Mustard Seed' project, which since mid-1972 has fulfilled several valuable functions in the community. Being a goodwill store it has provided clothing and furniture at reasonable prices for needy families, given opportunities for staff to befriend lonely people who call in for tea and coffee, and has given a means of outreach to the circuit. As a benefit to the circuit it has provided four congregations with a focal centre, thus bringing a new unity to the Circuit, brought the workers in the Mustard Seed together as a team, has supplemented circuit income in what is a low response area. Staffing is undertaken by the people of the circuit, and several of the nearby circuits help to keep the stocks of the store replenished. In the near future it looks as if this venture, on an ecumenical basis, could be incorporated into the new Hornby Community Centre.
Papanui on the other hand, developed an art and craft centre under the leadership of Mrs Hilda Widdup. This later became part of the Handiscope activity programme for disabled people, sponsored by Mrs Alexia Pickering, then Mayoress of Christchurch. Suitable church properties are used for this programme, helpers in the ratio of one guest to one helper are sought from local churches and community organisations, and all sorts of art and craft activities are used to help rehabilitate stricken muscles and to enable otherwise largely shut-in people to meet and socialise. Of the seven centres now operating in Christchurch, four are associated with Methodist churches. In order of establishment they were Papanui (1973), Somerfield, St Albans, Upper Riccarton and Fendalton (1974), New Brighton and Linwood (1975). Finally Somerfield must be mentioned. The advantages of having a family unit of the South Island Children's Home closely associated with a strong local church has already been mentioned. This year the disused parsonage has been developed as a disabled persons' home known as 'South Haven.' This means in effect, that Somerfield has three associated caring activities of a social service kind, namely 'Handiscope,' the Barrington St family home, and South Haven. One wonders whether this is not the kind of pattern that needs to be developed for strong local churches in the future.

While the evangelism of the 1950's and early 1960's was submerged in the years that followed by a spate of urgent community needs, it cannot be said that Methodism was unresponsive to the needs that were all around it. Indeed, of all the churches in North Canterbury the Methodist church has been the one which has responded most quickly and drawn others in to help. While we may wish for a more balanced thrust to all sides of our Methodist work we cannot fail to see that the church which exists for others is not too far away from Him who has been called the 'Man for Others.'
VI
THE WINDS OF CHANGE - TOWARDS UNION

Ministers of thirty years' standing have exercised their ministry in the hope of union, either with the Presbyterian and Congregational churches, or with those already stated and the Anglican church and the Associated Churches of Christ. The significant events during this period were the Presbyterian and Methodist vote in 1957, the 1967 Act of Commitment entered into by the five negotiating churches whereby they pledged themselves to find ways to unite, and the voting on the 'Plan for Union' in 1972.

Many reasons may be given for this growing desire for union. There is the question of obedience to our Lord: there is the need to conserve the resources of the Church for its mission: there is the question of hard cash to maintain the ministry in areas of diminishing population, or low response to the Gospel. Obvious as Union now seems, to many people the road of co-operation has been a slow one to tread. To break down denominational tribalism and to accept one another in Christ has required more grace than one generation has had in it to give. Yet real progress has been made and in retrospect the movement towards a united church can be seen to have passed through several more or less clearly defined phases.

The Twilight of Denominationalism

When denominations began to feel the financial and staffing pinch, the first reaction was to close the denominational ranks by amalgamating the weaker units of work with nearby stronger units. In Methodism this was also linked with a desire to do away with two grades of ministry, that is the ordained Ministry and the Home Missionary. As a result of these two factors the Home Mission Stations were first amalgamated with Circuits and the staff reduced even if the services of worship became less frequent. In a more mobile age this was not necessarily detrimental to the work. Thus Waddington HM Station was joined to the Oxford Circuit in 1946.

The following year the Rakaia-Methven and Ashburton Circuits joined forces to form the enlarged Ashburton Circuit with two ministers. Two years later the Tai Tapu Home Mission Station was incorporated into the Springston Circuit with two staff members. This was the same year that the first Union Parish in Canterbury was formed, viz Waimataitai, later called St Davids, Marchweil (Timaru).

In 1953 the Springston Circuit was again extended to take in the developing area of Islington, which in turn has become part of the rapidly developing Hornby County Town. Three years later (1954) the last remaining Home Mission Station in Canterbury was divided between the Oxford and Kaiapoi Circuits — Horrelville being attached to Oxford and Ohoka, East Eyreton and Swannanoa being included in the Kaiapoi Circuit.
As depopulation continued and Methodist people became less numerous in country areas even the smaller circuits were obliged to look towards the rural towns or city circuits for strength.

For over eighty years Lyttelton had been a separate circuit, but by 1955 it was unable to sustain separate circuit status and was amalgamated with the Woolston Circuit to become the Woolston-Lyttelton Circuit staffed by three ministers, one of whom continued to reside in the port. In the following year Conference approved the realignment of work in northern Canterbury by forming one Circuit of the Rangiora and Woodend-Sefton Circuits and the Hawarden Home Mission Station with a staff of two ministers, one of whom was based on Rangiora and the other on Woodend. In South Canterbury the same process was taking place. Woodlands Street Circuit, which had given considerable oversight to the Timaru South Circuit, incorporated that Circuit within its borders in 1958, while the separate Circuits of Geraldine and Temuka amalgamated to form the Geraldine-Temuka Circuit in 1960.

In the meantime, Christchurch city was spawning new suburbs, and interested parties were pressing for a chapel in the Arthur's Pass National Park, and in the three major Christchurch hospitals. In hospitals and national parks denominational chapels were agreed as being inappropriate. Under the leadership of the late Mr M. J. P. Glasgow, an interdenominational committee raised funds for the erection of the Arthurs Pass chapel which is now regarded as being within the bounds of the Greendale circuit.

The chapel was opened on Easter Monday, 1956. Again by the drive and inspiration of a layman, Mr Alex Prentiss, then secretary of the North Canterbury Hospital Board, the Combined Hospital Chapels' Appeal was launched in 1959. Through this appeal, together with the fund raising enthusiasm of the nurses and other staff, three chapels were erected. The first to be opened was at Sunny side Hospital on 18th September, 1960 the second at Burwood hospital on 29th October, 1961 and the third at Princess Margaret on 29th April, 1972. These ventures gave the major denominations a satisfying experience of working together. To have gone separate ways would have been against the vision of the laymen who gave each project its real impetus and would have cried aloud the division of the church where it is least appropriate. Out of these experiences grew a measure of co-operation, if not any great lessening of denominational imperialism.

The next step forward came when strong and confident churches agreed upon recognising 'spheres of influence' rather than enter a given area on a competitive basis. Thanks to this kind of arrangement in the mid-fifties Presbytery and the Synod Standing Committee agreed that the Methodist church should undertake Christian work in the Wainoni area, and the Presbyterian church in Aranui. By courtesy of the

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17 Mr Glasgow was later killed in a mountaineering accident in the Arthurs Pass region.
Christchurch Presbytery, Methodist work was transferred from Kerrs Road where the late Mr W. C. Francis had been nurturing it since 1931, to the present site which had been bought by the Presbyterian church for its own purposes. A decade later in 1966, when the Presbyterian church was interested in the Woodend-Waikuku area, this also was recognised as a Methodist sphere of influence, the local Waikuku cause having been established since 1873. Unfortunately denominational imperialism was not always modified by desires to co-operate, but the idea was growing in acceptance.

**Growing Trust.**

The next major step forward was the adoption by the supreme Courts of the Presbyterian, Methodist and Congregational Churches in New Zealand of the principle of reciprocal membership, whereby subject to various conditions, a member of one of the three churches concerned could be transferred to the communicant roll of one of the other churches. This was in 1951. It took some time for the possibilities of this arrangement to be recognised — Methodists being the smaller denomination, were somewhat defensive about it. Yet as mutual trust grew the reciprocal membership arrangement made possible the pastoral care of Methodist families in Amberley by the Presbyterian Church (1963); Hawarden and Waikari (1973); co-operation in the Burwood United Church (1966); the closure of the St Phillip's Methodist Church in Hills Road to make a united witness in the area based on St Aidan's Presbyterian church (1968); the establishment of St David's Methodist church in Wairakei Road (1959). While the Presbyterian cause of St Margaret's (Bishopsdale) has since commenced in 1964, St David's has still grown to a membership of 141 persons, and has good prospects for the future.

**Grass Roots of the Future.**

In a number of areas, churches were not ready for reciprocal membership arrangements, but the high maintenance costs of wooden buildings made the joint use of buildings an attractive proposition. Marshlands Methodist and Anglican churches came to this kind of arrangement in 1966. The wooden Methodist church became a community hall while worship was based on the attractive concrete Anglican church nearby.

In the next three years the folly of denominational entry into new areas became apparent. In the Hills Road extension area, Anglican, Presbyterian and Methodist buildings had been erected. In 1968 the St Phillips (Methodist) and St Aidan's (Presbyterian) churches joined forces on a reciprocal membership basis, the Presbyterian buildings being used. St Phillips was sold and the Anglican property later sold.

The same year, 1968, South Canterbury Methodism saw two 'joint use' arrangements entered into. The first was in the Gleniti area of Timaru, between the Timaru Circuits,
the St Paul's Presbyterian Church and the Anglican parish of Highfield. By this arrangement the participating churches pledged themselves to use the hall, church and manse vested in the Presbyterian Church of New Zealand. A similar agreement with Trinity Presbyterian church was entered into by the Ashburton Methodist Circuit concerning Allenton. There, it was agreed to build and use a new church on Presbyterian land, with the 'congregations retaining their separate identity, but co-operating wherever possible.' (Minutes 1968, page 71).

In 1969 Greendale Circuit entered into an informal arrangement with the Halkett Presbyterian parish for the Presbyterian use of the Greendale Methodist church. In 1971 Dunsandel Methodist church was closed to facilitate joint work on the Presbyterian church site. In 1970, Presbyterian, Anglican and Methodist churches entered into a joint use agreement for a church in Rolleston on Methodist land. This agreement was later extended to include the Roman Catholic church (1973). The church itself was dedicated on December 1, 1973, the Roman Catholic and Anglican Bishops, the Moderator of the Presbytery and the Chairman of the North Canterbury District, participating. If ever Rolleston city matures, the future of the inter-church cooperation in this area will be most interesting to observe. Meanwhile, with Darfield Anglican, Presbyterian and Methodist churches all being due for replacement, three denominations have entered into a joint use agreement to come into force following the erection of one church to replace all three. The Rev Robert Allan has been a consistent leader and facilitator in this vision and to date $145,000 of the estimated $200,000 cost has been given or promised over the next five years. It is expected that re-arrangements concerning ministry will also be entered into in due course. On a smaller scale the use of the Methodist church in Sefton has been made available to the Anglican people of the area in order to avoid the high cost of maintaining their own wooden building in the township (1974).

Darfield —
One Church to Replace Three
Presbyterian, Methodist, Anglican.
Some congregations have wished to go well beyond the joint use of buildings. For a number of reasons — the desire for united fellowship and witness, the sheer cost of maintaining denominational ministries in aided parishes, the shortage of ministers, the reality of the Act of Commitment — there was an upsurge of interest in the formation of union parishes from 1970. On a national basis 78 of existing Union Parishes have come into existence over the five year period 1970-1974. But Canterbury, though quick off the mark in establishing union causes, just as quickly dropped the idea until the early 1970’s. The first in Canterbury was St David's, Timaru in 1949. This was established by the Methodist people selling their church at Waimataitai and making available the £6,000 for the joint cause in the new suburb of Marchweil. Difficulties followed in that loans only rather than grants were available from the Presbyterian Church. In spite of the feeling that was engendered by this, the cause was established and today has had ministries from both churches. Today the Rev Graeme McLver is the incumbent. Membership stands at 70, with 108 families under pastoral care. Not for twenty years was another Union Parish to be formed in either North or South Canterbury Districts. The second in 1970, came in Oamaru between the Methodist Church and the Associated Churches of Christ. Different baptismal practices were catered for by the installation of a baptistry in the Methodist church, and the congregations have enjoyed a sense of unity both under the Revs Clifford Duder and Clifford Russ.

Not until 1972 did the idea of Union Parishes receive serious attention in North Canterbury. First came the Oxford Union Parish under the leadership of the Rev R. E. Fields. Then the Woolston-Lyttelton Circuit, which had been in receipt of a Home Mission grant largely for work in the Lyttelton area, realised that the way ahead was in the formation of several parishes in which the local Presbyterian and Methodist churches combined to form largely self-contained and self-supporting units of work. With the Rev N. W. Olds leading and with the support of the Rev N. E. Brookes, three-fronted conversations were begun with Lyttleton, Simmer and St Peter's Presbyterian parishes, and the Linwood Avenue Churches of Christ. Thus in 1972, the South East Christchurch (Presbyterian, Methodist and Churches of Christ) Sumner/Redcliffs (Presbyterian, Methodist) and Lyttleton (Presbyterian, Methodist) Union Parishes were born. Opawa became an independent Methodist Circuit, thus realising a long-standing ambition.

Meanwhile in 1972 the re-alignment of circuit boundaries between the Riccarton and Springston Circuits took place. By this, Sockburn was transferred to the new Hornby Circuit while Tai Tapu and Springston societies were joined with the Lincoln

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18 In addition there are 105 Presbyterian communicants and 222 families under pastoral care.
The Winds of Change by W.A. Chambers 1976

Presbyterian parish to form the Lincoln Union Parish.19 The balance of the old Springston Circuit with Sockburn, became the present Hornby Methodist Circuit.

In 1973 the Christchurch Presbytery raised the question of the Halswell reciprocal membership Methodist church becoming a union parish. This was eventually agreed to, though the subsequent massive financial assistance required from national sources makes one consider that this move was premature.

With rising costs and a shortage of ministers Christchurch East Circuit was confronted with the problems of maintaining ministry in the New Brighton area. A union parish was shown to be financially viable, and in 1974 the New Brighton Union Parish was inaugurated. Unfortunately the clash of denominational tradition and personal factors marred the first year of the parish's life. Under the interim moderatorship of the Very Rev Graham McKenzie, these differences are under examination in preparation for a new Presbyterian appointment.

In South Canterbury the Geraldine Methodist and Presbyterian churches have merged, Temuka has been placed under the oversight of the Bank Street, (Timaru) superintendent (1974) and Allenton is taking steps to move from the joint use of buildings agreement of 1968 to a full Union Parish standing.

In the same year (1974) St David's (Wairakei Road) was transferred from the St Albans to the Papanui Circuit, Ashburton and Willowby Circuits amalgamated; 'joint use' agreements with the Presbyterians entered into at Wakanui, and with the Presbyterians and Anglicans at Darfield.

All of the union parishes are based on the Model Constitution and involve only the Presbyterian, Methodist or Churches of Christ. With the adoption of Guide Lines for Co-operating Parishes by the national courts of the negotiating churches in 1974, the way has been opened for Anglican participation in shared ministries. Such an agreement between the Anglican and the Presbyterian churches was enacted for Fairlie in 1971, and in 1973 the St Mary's (Anglican) and St John's (Methodist) churches in Addington, Christchurch entered into a shared ministry agreement. While the titular vicar has oversight of St Mary's parish, the Rev Seton Horrell (1973) and the Rev A. C. Watson (1975) have exercised pastoral care of both congregations. Pending the vote on union in 1976, the diocese has proclaimed a moratorium on further union ventures. Such is not likely to be of permanent significance for already the Joint Regional Committee has been advised of conversations in the Ellesmere County between the Anglican and Presbyterian parishes and the Leeston Methodist circuit of proposals for the redistribution of ministry in the areas covered by the Malvern and

19 Lincoln Union Parish was inaugurated on October 1, 1972.
Hororata Anglican parishes, the Sheffield and Kirwee Presbyterian parishes, and the Greendale Methodist circuit: of the desire to establish joint use buildings and the possibility of one minister representing all the churches in the Parklands area of Christchurch: of the question of some form of co-operative work in Akaroa and the southern bays of Banks Peninsula. This means that if all the rural areas listed above proceed with some form of united work there will be no rural areas in North Canterbury except Kaiapoi and Rangiora boroughs which do not have some form of united witness.

The growth towards union parishes and co-operative ventures of one kind or another has taken place in depopulated rural areas and in the low response areas of the city. Unions have been of necessity for survival, unions of convenience. So far no strong churches in the District have ventured into this field. Self-sufficiency and economic viability have enabled them to talk principles without having to apply them to themselves. One third of all Circuits in the North Canterbury District are union parishes, but that one third represents only 10 of the electoral roll strength of the District. How long this will continue is really only a matter of time, for, if all new suburban developments in Christchurch are to be of an inter-church kind, then Methodism (and denominationalism among the negotiating churches) will become increasingly weak. There will be a decreasing amount of denominational growth and a growing sense of belonging, both in the rural and new urban areas which will eventually outnumber the denominational parishes and circuits of the older city area. These union and inter-church ventures are today the grassroots church of the future.

Whereas the emphasis has been upon union ventures, it is fitting to record the long courtship between the Methodist churches in the centre of Christchurch. This came to the point of marriage when the Durham Street congregation and the Christchurch Central Mission were combined at the Conference of 1973. Under the far-sighted leadership of the Rev W. S. Dawson, Durham Street began to examine its future role as a central city congregation in the United Church. The concept of the servant church was then expressed in the concrete and kitchens of the Aldersgate Centre and in the freely available counselling services of the Rev George Sweet. But the day of Durham Street's strength seemed to be over. Along with other denominations in the heart of the city, Durham Street was suffering from the transfer of members to the suburban congregations, a trend which accelerated during the ministry of Mr Dawson's successor. Yet the idea of a united Methodist witness in the centre of the city to which Mr Dawson was favourably disposed, was taken a step further by Mr Brough who, with Mr Falkingham and their ministerial colleagues and principal office bearers met regularly to build a team ministry. Of the team that met and planned this union only the Rev W. E. Falkingham entered into it. The Rev B. E. Mackie left to take up a Life Line appointment in Melbourne: the Rev George Sweet went to Phillips University in America to further his studies in counselling: the Rev Gordon Brough re-entered the
teaching profession. Conference of 1972 appointed the Rev Ivor Bailey, a minister on leave from the British Conference, and the Rev Brian Eagle, to the staff of the newly constituted Christchurch Central Mission. Mr Bailey has exercised his preaching gifts with distinction. He has conducted missions in various parts of the country, lectured at St John's College, Auckland, published a book of prayers and become well-known as a radio and television figure, in both Christchurch and in New Zealand. The outlook seems brighter than for the past few years — not least in the response of Methodist people to preaching of a high order.

With this merger the Christchurch South Circuit, comprising St Mark's (Somerfield) and St James (Cashmere) Churches, was also formed as a one minister circuit.

This final act of tidying up Methodist boundaries in the centre of the city paves the way for facing the much more complex problems involved in the rationalizing of congregations and church properties which will need to take place in a united church. That too, is looking into the future which though hidden from our eyes by the kindly Providence of God, has at least given signs in the present to confirm the hope that the longing for unity will not be altogether in vain.
VII
AND IF ...

The hope of Church Union sparked off the writing of this history of Methodism in Canterbury. In the past few months however, ministers in particular have begun asking the question 'What do we do if the Plan for Union is rejected by the Provincial Synod of the Anglican Church?'

Several options are open to us. We might combine with the Presbyterian Church — if they are willing — on the basis of the Plan for Union, thus keeping open the door for our Episcopal brethren to enter at a later stage. We might decide to combine with the Presbyterian Church and call an end to our hopes for the larger union envisaged in the Plan. We could even divide Methodism between the Anglican and Presbyterian Churches on a regional basis for, with whom Methodists are co-operating, differs quite considerably in the different parts of the country. If any of these options is taken up the catalyst element for a larger union might well cease to exist. What seems important at the present time is that Methodism should seek to retain its identity.

Dr W. E. Sangster maintained that Methodism is a 'bridge Church,' that is, it stands between the Established and Free Church traditions and helps to interpret the one to the other. New Zealand Methodism is a bridge in that the Episcopal element in its polity stands somewhere between moderatorship and the bishopric — one of the controversial elements in the Plan. But because it stands in this interpretative role and can accommodate itself relatively easily to both the Presbyteral and Episcopal systems of Church government, it is committed to both the Presbyterian and Anglican Churches in terms of union or co-operating parish ventures to a degree that the Presbyterians and Anglicans are not committed to each other. Methodism is the smallest of the major churches negotiating this union, yet its power lies not in its numerical strength but in its ability to interpret sister churches to one another and to facilitate combined action. To do this it must retain its independence. If it does this, then like the Maori seats in Parliament, it can exercise an influence far beyond what its numbers would suggest. The question is can Methodism sustain an independent existence for as long as it is necessary for the other Churches to make a final commitment to unite?

Let us consider this matter regionally. The question then is can Methodism in Canterbury retain viability for a limited future until the union of the five negotiating churches is accomplished?

First it must be remembered that all new housing areas are to be entered on a combined church basis. Secondly, it must be remembered that if the talks between the churches in rural areas all materialize as co-operating ventures then only Rangiora and Kaiapoi towns will stand outside of union ventures of one kind or another in the whole
of North Canterbury Synodal District. This means, in effect, that we are considering the viability of Methodism in the older established areas of Christchurch city, Rangiora and Kaiapoi. In this area I believe Methodism can survive, and in the interests of fuller union that it should.

What is happening in the commercial world may provide some of the clues we need. For some time large commercial enterprises have found it necessary to establish branches in the suburbs. These branches do not provide all the facilities of the 'head office' but they do provide for the most common needs of the community and can refer back to the city store where necessary. The city store is there to provide specialist and 'back up' services. Further these branches are so placed that they serve much larger areas of the city than do the local stores. In a motorized age they aim to draw people into them from far and near.

Following this pattern the church might catch a fresh glimpse of the symbiotic relationship that should exist between the central church and the 'regional church', and take steps to organise itself to meet the situation until union is consummated. In this concept the city church remains as it is but develops resources while the 'regional churches' are developed either from existing units, (which are strategically placed) or are created out of existing suburban churches by combining their resources on a new site selected for its strategic value.

A regional church then, would be situated on a large site, be strategically placed road-wise, with club rather than church-like facilities, perhaps with eating facilities and running a seven day a week programme catering for the needs of all age-groups and sections of the community. Such churches may well be multi-staffed and provide some opportunity for specialization of ministry.

It is worth noting that today many of the strong Methodist suburban churches are those situated near to the new focal points of the community, i.e. near to where the shopping mall, the Intermediate and Secondary schools tend-to be close together. These are centres where people habitually or of necessity gather. Such churches are physically part of the community centres for commerce and education and benefit from the habits formed by the secular world. In Christchurch such centres are to be found in Papanui, Shirley, Upper Riccarton and Beckenham-Somerfield. In eastern Christchurch, Wainoni may have the potential for this kind of development.

Regional churches encouraged in these areas would need to be so related to the central church that certain specific functions were based on the centre but would give support to the activities and initiatives of the 'regional churches.' For example — a specialist in Christian Education might be based on the centre but assist regional churches in developing their ministries with youth as well. Life Line face-to-face counselling centres might well be developed in such churches but counsellor training and oversight of all counselling centres would be under the supervision of the Life Line.
Director. Ministry to the aged might well be done by the city church in socialized areas, e.s. providing institutional care, but regional churches might be encouraged to explore the needs of the elderly before institutional care is necessary. In the same way family units for the care of dependent children might well be associated with regional churches rather than in developing larger child care complexes.

To some extent such a policy is already operating either by deliberate choice or by the pressure of circumstances. As deliberate policy Pakuranga, Upper Hutt and Papanui have been established to serve much wider areas than has been usual in Methodism. In the case of Papanui one of the smaller churches was closed and the decision made to develop the centre. Pakuranga and Upper Hutt, being in new areas, were able to develop for a region from the beginning. In all three cases, the venture has proved its worth. Such a policy at this time of crisis would in fact re-structure the whole of Methodist life in the present city areas. New areas would be developed in conjunction with other churches through the Joint Regional Committees but a Methodist witness quite independent at this stage — if this is what is necessary — could be developed. A new pattern of church life in which the centre and the regions were closely related in complementary ways, in which the regions were closely related to the new patterns of the community, and in which the concept of servant-hood expressed in practice, would have developed. In the event of Union such a network would not be redundant. It would supplement the more traditional forms of Anglican church life. So far as Methodism is concerned, it would not only have survived, but the crisis would have become an opportunity for a small denomination to explore the future on behalf of all the negotiating churches. And if Union doesn't come, the Methodist ethos and form of Christian service can continue in a self-respecting and viable form.

What is the alternative? One minister serving a cluster of scattered churches in different suburban areas. Over a period of time they will slowly die because of physical impossibility of one man being the minister to them all. I opt for the regional church — union or not.
APPENDICES

PROFILE OF THE CIRCUITS OF NORTH CANTERBURY DISTRICT SINCE 1950

†Where dates have not been available the brackets have been printed to enable the reader to insert such details as they become available

DURHAM STREET

Societies in 1950: Durham Street, St Marks (Somerfield), St James (Cashmere).
Membership in 1950: 471
Peak Membership 1972: 662.

Ministries
1952 A. K. Petch, B.A; A. F. Collins
1954 A. K. Petch; J. A. Penman, B.A.
1958 A. K. Petch; D. L. Trebilco
1961 W. S. Dawson, M.A.; D. L. Trebilco
1964 W. S. Dawson, M.A.; J. E. Langley
1971 W. S. Dawson, M.A.; E. R. LeCouteur; G. L. Sweet (Supply)

Alterations to Circuit Boundaries:
1974: Durham Street Society combined with the Christchurch Central Mission. (Membership shown below.)*
   St Marks and St James became the

CHRISTCHURCH SOUTH CIRCUIT.


Ministries:
1975 R. H. Allen, B.A.

CHRISTCHURCH CENTRAL MISSION

Societies in 1950: Central Mission.
Membership in 1951: 40.

Ministries
1950 W. E. Falkingham
1953 W. E. Falkingham, Sister Evelyn J. Taylor
1956 W. E. Falkingham, Sister Doreen Bulford

Alterations to Circuit Boundaries:
1958: The Christchurch Central Mission combined with the Cambridge Terrace Circuit to become:

THE CHRISTCHURCH CENTRAL MISSION AND CAMBRIDGE TCE. CHURCH

Societies in 1958: Central Mission, Cambridge Tee, Durham St South, Hills Road.
Membership in 1958:146.
Societies Transferred: St Phillips (Hills Rd) to Christchurch East Circuit, in 1959.

**Ministries**
- 1962 W. E. Falkingham, D. W. Edmonds
- 1966 W. E. Falkingham, A. R. Bowden
- 1970 W. E. Falkingham, B. E. Mackie

Alterations to Circuit Boundaries:
- 1974: The Central Mission amalgamated with Durham Street Church to become the CHristchurch Central Mission.

**CHRISTCHURCH CENTRAL MISSION.**

**Ministries**
- W. E. Falkingham, Ivor Bailey, B. R. J. Eagle
- Electoral Roll: 402*

**CAMBRIDGE TERRACE.**

Societies in 1950: Cambridge Tce, Madras Street, Durham Street South.
Membership in 1950: 123
Societies Closed: Madras Street (1953), Durham Street South (1955)
New Societies: St Phillips (Hills Road) 1952.

**Ministries**
- 1950 A. O. Harris
- 1951 Supply. (A. O. Harris)
- 1956 H. G. Brown

Alterations to Circuit Boundaries:
- 1958: Combined with the Christchurch Central Mission.
  (For later development see Christchurch Central Mission).

**WOOLSTON**

Societies in 1950: Woolston, Opawa, Sumner, Redcliffs, Heathcote.
Membership in 1950: 331.

**Ministries.**
- 1950 H. A. Cochrane, W. L. Divers, One Wanted
- 1953 W. A. Chambers, B.A., W. L. Divers

Alterations to Circuit Boundaries:
- In 1956 Woolston and Lyttelton Circuits combined to form:

**WOOLSTON-LYTTELTON CIRCUIT**

Membership: 351.

**Ministries.**
- 1956 W. A. Chambers, M.A.; H. V. Utting; W. E. Moore
- 1960 W. A. Chambers, M.A.; C. H. Raynor; R. S. Andrews
The Winds of Change by W.A. Chambers 1976

1961 L. T. Norwell; C. H. Raynor; R. S. Andrews
1964 L. T. Norwell; G. K. Greening; One wanted
1966 M. A. McDowell, M.A.: G. K. Greening; N. E. Smith
1970 N. W. Olds; G. K. Greening; N. E. Brookes


Alterations to Circuit Boundaries:
1971 The Woolston-Lyttelton Circuit was divided to become:

**SOUTH EAST CHRISTCHURCH UNION PARISH**
(Presbyterian Appointment): N. E. Van der Kley

**SUMNER-REDCIFFS UNION PARISH**
N. W. Olds, I. R. Polson, M.A. (Presbyterian Appointment)

**LYTTELTON UNION PARISH**
(Presbyterian Union Parish): D. Ives

**OPAWA CIRCUIT**
1971 G. K. Greening
1975 R. E. James

**CHRISTCHURCH EAST**
Membership in 1950: 613.
Societies Opened: North Beach (1951), South Brighton (1957), St Phillips (transferred from Christchurch Central Mission. 1959), Burwood United, (October 1965)

**Ministries**
1950 V. R. Jamieson, M.B.E.; H. E. Harkness M.A., B.D; R E. Patchett; J. S. Waite, B.A.
1952 V. R. Jamieson; H. E. Harkness M.A., B.D; R E. Patchett; L. F. Bycroft
1954 V. R. Jamieson; J. C. A. Williams; R. E. Patchett; L F Bycroft
1955 V. R. Jamieson; J. C. A. Williams; L. V. Willing; L F Bycroft
1957 V. R. Jamieson; J. C. A. Williams; L. V. Willing; E Baker
1963 H. G. Brown; A. P. Dorrian; F. G. Glen; A. W. E. Silvester
1966 W. A. Chambers, M.A.; H. K. Brown; F. G. Glen; J. K. Watson; One Wanted
The Winds of Change by W.A.Chambers 1976

1971 A. C. Hight; A. A. Grundy, M.A.; S. G. Slinn, O. L. Christian
1973 A. C. Hight; A. A. Grundy. M.A.; One Wanted; O. L. Christian
Alterations to Circuit Boundaries:
Central and South Brighton Societies combined with the New Brighton Presbyterian Parish to form the:

BRIGHTON UNION PARISH
1974 Presbyterian Appointment, K. C. Weavers
1975 One Wanted.

CHRISTCHURCH EAST CIRCUIT
1974 A. C. Hight; A. A. Grundy, M.A.; O. L. Christian

SYDENHAM
Societies in 1950: Sydenham, Beckenham, Lower High Street.
Membership in 1950: 201.

Ministries
1950 A. J. Johnston.
1953 C. D. Clark, M.A.
1960 G.V. Thomas, B.A.
1965 G. R. Trebiico.
1971 A. R. Witheford, B.A.
1974 D. G. Laws, A.C.A.
Electoral Roll 176.
(1975 — The circuit was re-named Beckenham-Sydenham Circuit).

ADDINGTON
Societies in 1950: St Johns, Lincoln Road.
Membership in 1950: 251.
Societies transferred: Lincoln Road to Riccarton Circuit (1951).

Ministries
1950 L. C. Horwood
1955 T. H. Carr
1961 (Supply) Selwyn A. Neal.
Alterations to Circuit Boundaries:
Lincoln Road and Halswell societies were transferred from the Riccarton circuit to form the extended:
SPREYDON CIRCUIT

Ministries
- 1962 M. Jackson Campbell; C. R. Marshall
- 1967 R. W. Widdup; K. L. Toomer
- 1971 K. L. Toomer; (Supply) J. D. Grocott, B.A.

Alteration to Circuit Boundaries:
- 1973 St John's (Methodist) and St Mary's (Anglican) became a shared ministry appointment.

Ministries
- 1973 C. Seton Horrell; G. M. Hammond

Alterations to Circuit Boundaries:

HALSWELL UNION PARISH (1974)
- G. M. Hammond

ST JOHNS-ST MARY'S-LINCOLN ROAD
- A. C. Watson (shared ministry).

RICCARTON

Societies in 1950: Clarence Street, Upper Riccarton, St Stephens (Masham), Sockburn.
Membership in 1950:168.
New Societies: Halswell (1957), St Christophers (1965).
Societies Closed: St Christophers (1974).
Alterations to Circuit Boundaries:
- Lincoln Road and Halswell transferred to Spreydon Circuit 1962.

Ministries
- 1950 G. R. Harris
- 1951 G. R. Harris; P. A. Stead
- 1953 G. R. Harris; T. L. Nicholls
- 1954 G. R. Harris; N. D. Billinghurst
- 1956 J. D. Grocott B.A.; N. D. Billinghurst
- 1957 J. D. Grocott B.A.; P. M. Guthardt, B.A.
- 1962 J. D. Grocott, B.A.; D. R. Hines
- 1965 J. D. Grocott, B.A.; E. B. Clarke
- 1969 W. A. Chambers, M.A.; E. B. Clarke, B.A.
- 1975 W. A. Chambers, M.A.; J. de Zoete
- 1976 W. A. Chambers, M.A.; I. L. Clarke, A.C.A.

SPRINGSTON

Membership in 1950:137.
New Societies: Islington (19).

†
The Winds of Change by W.A. Chambers 1976

Societies Closed: Ellesmere (19†),† Springston South (19†),† Greenpark (19†).

Ministries
1950 D. I. A. McDonald
1953 W. C. Jenkin
1954 W. C. Jenkin; One Wanted
1959 F. H. Woodfield; One Wanted
1962 F. H. Woodfield; W. J. D. Wakeling
1964 J. S. Hosking, M.A., Dip Mus.; W. J. D. Wakeling
1965 J. S. Hosking, M.A., Dip Mus.; J. B. Currie
1966 N. Thornicroft; J. B. Currie
1969 J. B. Currie, B.A.

Alterations to Circuit Boundaries:
1972 — The Springston Circuit was divided to form:

LINCOLN UNION PARISH (Tai Tapu and Springston societies and Lincoln Presbyterian Parish).
Rowlatt M. Rogers, B.A., B.Com. (Presbyterian appointment).

HORNBY CIRCUIT (Islington, Weedons, Templeton, plus Sockburn from the Riccarton Circuit).
1972 W. L. Wallace, B.A.

LEESTON
Societies in 1950: Leeston, Brookside, Southbridge, Taumutu, Dunsandel, Irwell.
Membership in 1950: 201.

Ministries
1952 H. Benny
1954 H. I. K. Hooper, B.A.
1959 O. T. Woodfield
1965 G. W. Cramond
1974 H. Gerritsen, B.A.

KAIAPOI
Societies in 1950: Kaiapoi, Clarkville.
Membership in 1950: 131.

Ministries
1950 O. Burnet
1954 B. H. Riseley.

Alterations to Circuit Boundaries:
The Kaiapoi Circuit was extended to include Ohoka, Swannanoa and East Eyreton from the Ohoka Home Mission Station—1956.

Ministries
The Winds of Change by W.A. Chambers 1976

1960 H. V. Utting
1964 J. H. Thompson
1969 H. A. Cochrane

OHOKA
Membership in 1950: 97.

Ministries
1950 (Supply;) T. Steele
1953 (Supply;) J. Daley, B.A.
Alterations to Circuit Boundaries:
In 1956 the Ohoka Circuit was divided between the Kaiapoi and Oxford Circuits.

RANGIORA
Societies in 1950: Rangiora, Raithby, Southbrook.
Membership in 1950: 175.
Societies Closed: Southbrook (1952).

Ministries
1950 J. Richards
1951 C. E. Dickens.
Alterations to Circuit Boundaries:
In 1956 the Rangiora Circuit boundaries were extended to include the Woodend-Sefton Circuit and the Hawarden Home Mission Station.

Societies in the extended Rangiora Circuit: Rangiora, Woodend, Sefton, Waikuku, Glenmark, Amberley, Raithby.
Combined Membership: 304.
Alterations to Circuit Boundaries:
1. Amberley entered reciprocal membership arrangements with Amberley Presbyterian Parish in 1963.

Ministries in the enlarged Rangiora Circuit:
1956 C. E. Dickens; (Supply) G. K. Greening
1959 C. P. Lucas, L. Th.; G. K. Greening
1960 C. P. Lucas, L. Th.; (Supply) R. E. Fields
1964 C. H. Bell, B.A.; H. I. K. Hopper, B.A.
1966 A. R. Witheford, B.A.; H. I. K. Hopper, B.A.
1968 A. R. Witheford, B.A.; J. I. Manihera
1970 A. R. Witheford, B.A.; N. E. Smith
1971 L. P. Shapcott.
Peak Membership: 364 (1967).
The Winds of Change by W.A. Chambers 1976


WOODEND-SEFTON
Membership in 1950: 93.
Peak Membership: 95 (1952).
Ministries
1950 W. A. Chambers, B.A.
1953 E. K. Ordish.
1955 One-Wanted.
Alterations to Circuit Boundaries:
Woodend-Sefton Circuit was amalgamated with Rangiora in 1956.
Membership on amalgamation: 76.

GREENDALE
Societies in 1950: Greendale, Darfield.
Membership in 1950: 91.
Societies Closed: Waddington (19†), Kimberley (19†), Annat (19†).
Ministries
1950 J. B. Dawson, B.A.
1951 K. A. Robinson
1953 D. W. Edmonds
1955 L. J. Gibson
1960 J. F. Cropp
1962 I. J. Fowler
1966 N. D. Billinghurst
1971 R. A. Allan.

OXFORD
Membership in 1950: 112.
Ministries
1950 L. T. Norwell
1952 One Wanted; L. T. Norwell (Resting)
1953 B.J. Hilder.
Alterations to Circuit Boundaries:
In 1956 the Oxford Circuit Boundaries were extended to include Horrelville from the
Ohoka Circuit.
1958 T. Shepherd
1963 O. L. Christian
1968 R. E. Fields.

Alterations to Circuit Boundaries:
The Winds of Change by W.A. Chambers 1976

OXFORD DISTRICT UNION PARISH (formed 1972).
D. G. Clearwater (Presbyterian Appointment).

HAWARDEN HOME MISSION STATION
Societies in 1950: Hawarden, Glenmark.
Membership in 1950: 27.
Peak Membership: 44 (1965).

Ministries
Under the oversight of the Woodend-Sefton Superintendent.

Alterations to Circuit Boundaries:
In 1956 the Hawarden Home Mission Station was included in the enlarged Rangiora Circuit.
PROFILE OF THE CIRCUITS
OF SOUTH CANTERBURY DISTRICT SINCE 1950

BANK STREET
Societies in 1950: Bank Street, Claremont, Adair.
Membership in 1950: 214.
New Societies: Gleniti — Reciprocal Membership with St Stephen's Presbyterian
Church (1968).

Ministries
1950 A. O. Jones
1961 W. A. Chambers, M.A.
1964 N. W. Olds
1970 N. J. West.
Peak Membership: 228 (1952).

WOODLANDS STREET
Societies in 1950: Woodlands Street, Waimataitai.
Membership in 1950: 276.

Ministries
1950 M. A. McDowell
1951 W. J. Morrison, M.A.

Societies Transferred:
In 1951 Waimataitai became part of the St David's (Marchwiel Union Parish).
1957 L. F. Bycroft.

Alterations to Circuit Boundaries:
In 1959 the Timaru South Circuit was incorporated into the Woodlands Street Circuit.

Societies at amalgamation of Circuits:
Woodlands Street, Kensington, Kingsdown, Lower Pareora, Upper Pareora.
Membership at amalgamation: 297.
Societies Closed: Kensington, Pareora East and Pareora West, in 1959.

Ministries
1959 L. F. Bycroft
1963 J. Grundy, M.A.
1968 G. T. Gilbert
1974 P. P. Rushton, B.A., B.D.

TIMARU SOUTH
Societies in 1950: Kensington, Kingsdown, Upper Pareora, Lower Pareora.
Membership in 1950: 74.
Ministries
1950 E. Heppelthwaite
1951 One Wanted
1954 A. W. R. Mead
1956 One Wanted
1958 (Supply) S. Hargreaves.
Alterations to Circuit Boundaries:
Amalgamated with Woodlands Street Circuit in 1959.
Peak Membership: 76 (1954).
Membership on amalgamation: 64.

MARCHWIEL UNION PARISH
Inaugurated 5th August, 1951.
Methodist Membership in 1951: 64.
Peak Methodist Membership 1966: 70.
Total Membership 1975:175.
Methodist Membership 1975: 70.

Ministries
1954 Presbyterian appointment: L. S. Dewar
1959 E. D. Grounds
1965 Presbyterian appointment: P. Hockley
1968 Presbyterian appointment: R. A. Simpson
1972 Graeme McIver, B.A.

WAIMATE
Societies in 1950: Waimate, Nukuroa.
Membership in 1950:160.

Ministries
1950 W. H. Gregory
1951 G. Parker, M.A. Dip Ed. Ph D.
1955 A. P. Dorrian
1960 I.J. Clucas
1968 P. D. Ramsay
1973 Supply (S. G. Buck)
1974 G. W. Cramond.

GERALDINE AND TEMUKA CIRCUITS
GERALDINE
Soceties in Circuit: Geraldine.
Membership in 1950: 76.

Ministries
1950 I. J. Ruck
1952 (Supply) W. Gatman
1953 (Supply) W. M. Isitt
1956 J. R. Hall.
The Winds of Change by W.A. Chambers 1976

Peak Membership: 76 (1950).
Membership on amalgamation with Temuka Circuit: 67 (1960).

TEMUKA
Societies in 1950: Temuka.
Membership in 1950: 83.
Ministries
1950 (Supply) W. M. Isitt
1953 Supplied from Geraldine.
Peak Membership: 83 (1950).
Membership on Amalgamation with Geraldine: 71 (1960).

GERALDINE-TEMUKA CIRCUIT
Societies in amalgamated Circuit: Geraldine, Temuka.
Membership: 138.
Ministries
1960 J. R. Hall
1963 N. Thornicroft
1967 A. W. McKay
1971 (Supply) J. H. Fruin.
Peak Membership: 151 (1967).
Alteration to Circuit Boundaries:
In 1974 Geraldine entered into a Joint Use agreement with the Geraldine Presbyterian Parish. Temuka came under the supervision of the Bank Street Circuit, Timaru.

ASHBURTON
Membership in 1950: 376.
Ministries
1951 D. J. D. Hickman
1956 D. J. D. Hickman; (supply) G. Yearbury
1957 A. R. Witheford B.A.; (Supply) G. Yearbury
1960 A. R. Witheford B.A.; C. S. Horrell
1964 A. R. Witheford B.A.; G. Brazendale
1968 E. R. Le Couteur
1969 E. R. Le Couteur; J. R. Meredith
1971 H. C. Matthews, B.A.; W. H. Blundell
Alterations to Circuit Boundaries:
1. The boundaries of the Ashburton Circuit were extended to include the Willowby Circuit in 1975.
The Winds of Change by W.A. Chambers 1976


2. In 1976 the Allenton congregation became part of the ST DAVID'S UNION PARISH, Ashburton.

WILLOWBY


Membership in 1950: 140.
Societies Closed: Anama (1955), Waterton (19 ), Hinds (19 ), Ruapuna (19 ), Mayfield (19 ), Westerfield (19 ).

Ministries
1950 J. C. A. Williams
1954 O. T. Woodfield
1959 T. L. Bennett
1964 G. E. Scarr
1969 D. R. Curtis, B.A.

Alterations to Circuit Boundaries:
In 1974 the Willowby Circuit was incorporated into the Ashburton Circuit.
Peak Membership: 150 (1952).
Membership on Amalgamation: 72.

OAMARU

Societies in 1950: Oamaru, Enfield.

Membership in 1950: 146.

Ministries
1950 C. R. Taylor
1954 A. F. Collins
1958 G. W. Cramond
1965 H. A. Cochrane
1969 C. L. Duder.

Alterations to Circuit Boundaries:
In 1970 the Methodist Church and the Church of Christ united to become:

OAMARU UNION PARISH (Church of Christ-Methodist).

Membership at Union: 171.

Ministries:
1970 C. L. Duder
1974 C. M. Russ
METHODIST CHURCHES WITH THE DATES OF THEIR ERECTION, ENLARGEMENT, ETC.
NORTH CANTERBURY.

ADDINGTON

ALDRED MEMORIAL

AMBERLEY
Church opened 21.10.1883: services discontinued: Church demolished: sections sold 1974.

ANNAT

ARTHURS PASS CHAPEL

ASHLEY
(Free Methodist) Service began 1876: Church opened 1.6.1884. Church sold 1955.

AVONSIDE
(Wesleyan) Sunday School began 1866: services held 1867-1870: Church opened 1869: sold 1870: Work transferred to East Belt.

AYLESBURY
Services discontinued 1955.

BECKENHAM
Belfast
(Wesleyan services 1883-1886) Bible Christian Church opened 23.10.1887: parsonage built 1893: present church opening 1957.

Broadfields

Brookside

Cambridge Terrace

Cashmere

Clarence Street

Clarkville

Darfield

Deaconess House

Doyleston
Site given and Sunday School opened 1894: sold 1945.

Dunsandel
DURHAM STREET  

DURHAM STREET SOUTH  

EAST BELT  

EAST EYRETON  

EDGEWARE ROAD  

ELLESMERE  

EPWORTH CHAMBERS  
Opened 14.1.1931.

FENDALTON(Bryndwr)  

GLENROY  
Service ceased 1962.
The Winds of Change by W.A. Chambers 1976

**GREENDALE**


**GREENPARK**

Church opened 1873: Church and land sold 1955 (pulpit, seats and windows put into Islington Church).

**HALSWELL**


**HAREWOOD (Frieston)**


**HAWARDEN**


**HEATHCOTE VALLEY**


**HIGH STREET**


**HORORATA**

Services ceased 1960.

**HORRELVILLE**


**IRWELL**


**ISLINGTON**


**KAIAPOI**

Wesley Historical Society (NZ) Publication #30(1-4)
The Winds of Change by W.A. Chambers 1976


KIMBERLEY

KOWHAI BUSH
Services commenced 1864.

LEESTON

LEIGH CAMP
Site dedicated 27.11.1948: opening of kitchen block and foundation stone of Main Hall 18.4.1951: opening of main hall 29.3.1952: Leigh Camp chapel (East Eyreton Church) 1961.

LEITHFIELD
Permission to build granted 26.3.1872: church opened 1876: removed to Sefton 1886.

LINCOLN ROAD

LINWOOD

LITTLE RIVER

LOWER HIGH STREET

LYTTELTON
The Winds of Change by W.A. Chambers 1976


MARSHLANDS

MASHAM (St Stephen's Russley)

MONTREAL STREET
(St James) church bought 17.7.1870: removed to Harper Street, Sydenham, 1876 and enlarged: integrated into new Sydenham cause.

NEW BRIGHTON

NORTH BEACH

OHOKA (Mandeville)

OPAWA

OXFORD

PAPANUI

PREBBLETON

RAITHBY

RANGIORA

RAPAKI
(Maori Community Church) opened 4.5.1869.

REDCLIFFS

RICHMOND (Bingsland)

ROLLESTON

RUSSELL'S FLAT
The Winds of Change by W.A. Chambers 1976

Church opened 15.4.1894.

**ST ALBANS**

**ST PHILLIPS**

**ST ASAPH STREET**
New church built 1877: enlarged 6.9.1885: destroyed by fire 3.3.1900.

**SEFTON**

**SHEFFIELD**
(Free Methodist) First services at coalmine 1862: church purchased 1886: enlarged 1899.

**SHIRLEY**

**SOCKBURN**
Don McKenzie Memorial Hall (O'Brien's Road) stonelaying 1.5.1943: opening 26.6.1943: resited and enlarged (Springs Road) 1.11.1959.

**SOMERFIELD**

**SOUTHBRIDGE**
Church removed from Northbridge and re-opened 21.11.1875: sold 1949.

**SOUTH BRIGHTON**

**SOUTH BROOK**

Services began 1867: Church opened 1872: enlarged 1873: Sunday school enlarged 1877: Rangiora Free Methodist Church removed to Southbrook 1896: Church sold 1953.

**SOUTH ISLAND ORPHANAGE AND CHILDREN'S HOME**


**SPRING CREEK**

Church opened 30.3.1873.

**SPRINGFIELD**

Services began in c 1885: house converted into church: services discontinued.

**SPRINGSTON**


**SUMNER**


**SWANNANOA**


**SYDENHAM**


**TAI TAPU**


**TAUMUTU**
The Winds of Change by W.A. Chambers 1976

(John Wesley Church) opened 7.4.1885.

TEMPLETON

(Wesleyan) Services commenced 1886 and later discontinued: (Bible Christian) services commenced 1877: Church built 1881: enlarged church opened 3.6.1917: parsonage built 1893.

TE PIRITA

Church opened 18.12.1955.

UPPER RICCATON


VIEW HILL

Church destroyed by gale 9.9.1878: services resumed 1890: church and land sold 1952.

WADDINGTON

(Primitive) Permission to erect Church granted 17.4.1873: Church opened 1875: parsonage built 1881: sold 1955: Church and land sold 1969.

WAIKARI

Parsonage bought 1893: sold 1903.

WAIKUKU


WAINONI (Kerrs Road)


WAIRAKEI ROAD (St David's)


WALTHAM

Church opened 1870: re-opened 17.4.1887: later sold.

WEEDONS

Services commenced 1866: church opened 1872: enlarged 5.10.1890.

WEST MELTON

Church opened 1869: sold to Presbyterians 1916.

WILLOWBANK
(Bible Christian) church built c 1886: closed 1902: (Free Methodist) hall opened 24.10.1886.

WOODEND

WOOLSTON

SOUTH CANTERBURY

ALLENTON

ASHBURTON

BANK STREET (Timaru)

ENFIELD
Church opened 1913: moved to Awamoa 1953.
FAIRTON
(Primitive) Church moved from Newlands to Fairton 1899.

GERALDINE

GLENITI

GREEN STREET
(Wesleyan) Church opened 1893.

GUNNS BUSH CAMP

HINDS
(Wesleyan) Church opened 16.12.1887.

KAKANUI
(Wesleyan) Church opened 7.11.1869: sold to Anglicans 1944.

KENSINGTON

LIVINGSTONE

LOWCLIFF
(Wesleyan) Church opened 1909.

MAYFIELD
(Wesleyan) Church opened 1904.

METHVEN

NEWLANDS
Church opened 1878.
NUKUROA

OAMARU

PAREORA EAST
Church opened 17.9.1905: Sold: reciprocal membership with St Andrews Presbyterian Church 12.5.1968.

PAREORA WEST

RAKAIA

SEAFIELD
(Wesleyan) Church opened 22.12.1876: removed to Wakanui1882.

TEMUKA

WAIMATAITAI

WAIMATE

WAITOHI
(Wesleyan) Sod church erected about 1865: new church built 1876.

WAKANUI

WATERTON
(Wesleyan) church opened 1885.

WILLOWBY

WOODLANDS STREET

CHAIRMEN OF DISTRICT

North Canterbury
1951 W. T. Blight, B.A., B.D.
1953 H. L. Fiebig, B.A.
1954 W. T. Blight, B.A., B.D.
1957 V. R. Jameson, M.B.E., E.D.
1959 H.G. Brown
1963 H. C. Matthews, B.A.
1967 J. D. Grocott, B.A.
The Winds of Change by W.A. Chambers 1976

1968 H. C. Matthews, B.A.
1970 W. A. Chambers, M.A.

South Canterbury
1951 D. G. Sherson. B.A.
1953 D. J.D. Hickman
1956 A.O. Jones
1960 A. R. Witheford. B.A.
1966 N.W. Olds
1969 E. R. LeCouteur
1970 G. T. Gilbert
1973 P. P. Rushton. B.A., B.D.