

PRIMITIVE METHODISM  
IN NEW ZEALAND

by Rev. Edward Drake



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# Primitive Methodism in New Zealand



INTERIOR OF THE WARD MEMORIAL CHURCH,  
NORTHLAND, WELLINGTON.

Centennial  
1844—1944





# Some Account of Primitive Methodism in New Zealand

BY

REV. EDWARD DRAKE

A Souvenir of the Centenary of the Arrival of the Rev.  
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THE WARD MEMORIAL CHURCH, NORTHLAND, WELLINGTON.



# Some Account of Primitive Methodism in New Zealand

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## **Its Genesis and Genius.**

For its origin Primitive Methodism looks back to the dawn of last century. Its beginnings were not at all spectacular; its promoters had no intention of forming a new religious organisation; they simply desired to lead men to Jesus Christ as the personal Saviour from sin. Under God, the movement was due mainly to two men—Hugh Bourne and William Clowes. Bourne was a singularly unattractive man, slow of speech, and particularly shy and awkward, yet possessing a great fund of knowledge, with far more than ordinary ability. In him there was an overwhelming love for his Lord and a burning passion to make His love known to others—especially his relatives and friends who knew nothing about such love. Brought up as an Anglican from the days of youth, there was a great unrest and dissatisfaction in his heart. Enlightenment came by reading Wesley's sermon on "The Trinity," and he was converted by reading Fletcher's "Letters on the Spiritual Manifestation of the Sons of God." He joined the Methodist Church in the midsummer of 1799, eventually becoming a trustee. He was much impressed by the godlessness of HARRISEAHEAD, a mining village, where his cousin lived. He practised what he called "conversation preaching," and by telling his own experience he led his cousin and others to know Jesus Christ for themselves. The influence thus set in operation deepened and spread rapidly, until the whole neighbourhood was affected.

William Clowes was a man of a very different temperament. He tells us that at ten years of age he was under deep religious impressions, but "being young, I passed unnoticed, and soon lost those convictions." When quite young he was apprenticed to his uncle, Joseph Wedgwood, to learn the trade of a potter, in several branches of which he became expert. His education was meagre, and he had no intellectual interests. To use his own words, for twenty years or more he was "the wild olive-tree which is wild by nature"; drunkenness, profanity, prize-dancing, took him into many questionable places and much bad company. But in strange ways the "Hound of Heaven" sought him, until the change came, and the geniality and magnetism that made him so popular were soon turned to the uses of the Gospel, and Clowes became the preacher of the new movement, winning hundreds from the ways of sin to the ways of the Lord, and transforming great tracts of the Midlands and North-east England into a Garden of the Lord. Bourne was the organiser, the shrewd business man, the seer of visions; Clowes was the preacher. Very soon Clowes was made a local preacher in the Burslem Circuit of the Methodist Church. Of him, Bourne said: "He grows up into God at a very great rate."

## **The Camp Meeting Movement.**

The evangelistic passion so took hold of these two men and their associates that they welcomed news of American Camp Meetings as told by Lorenzo Dow, and one was held on Mow Cop—a considerable hill on the borders of Cheshire and Staffordshire—and with notable results. Several other Camp Meetings followed, all with the object of prayer without restriction, and the proclamation of the Gospel, and with the strong desire to lead the unconverted to decision for Christ. The Camp Meetings more than realised their objective, and the whole neighbourhood was alive with evangelistic activity. But the authorities of the Burslem Methodist Circuit



objected to Camp Meetings and got the Methodist Conference to agree to discountenance them. Eventually, Hugh Bourne, a trustee, and William Clowes, a local preacher and class-leader, were dismembered, for no other reason than their participation in the Camp Meeting Movement.

#### **The Name — Primitive Methodist.**

So the genius of Primitive Methodism is seen in its genesis. It emerged from a definite experience of the grace of God and from an anxiety that others should share that experience. "On February 13th, 1812, we called a meeting and made plans for the next Quarter, and made some other regulations; in particular we took the name of **Primitive Methodists.**" The first paid preacher of the new Movement—John Crawfoot, was charged with preaching for the Quaker Methodists. In replying to the charge he quoted the closing words of John Wesley's farewell address to the preachers of the Chester Circuit, in the year 1790. Said Wesley: "Fellow labourers, wherever there is an open door enter in and preach the Gospel; if it be to two or three, under a hedge or tree; preach the Gospel—go out quickly into the streets and lanes of the city and bring in hither the poor, and the maimed, and the halt, and the blind; and the servant said, Lord, it is done as Thou hast commanded, and yet there is room." Wesley then lifted up his hands, and with tears flowing down his cheeks, repeated, "and yet there is room, and yet there is room." The quotation given, Crawfoot said: "Mr. Chairman, if you have deviated from the old usages, I have not; I still remain a **Primitive Methodist.**" A Primitive Methodist, then, is one who gets back to the original Spirit of Methodism. It means a passion to preach the Gospel not only to those who need it, but to those who need it most. Hence, its genius for Evangelism!

#### **Primitive Methodism in Operation.**

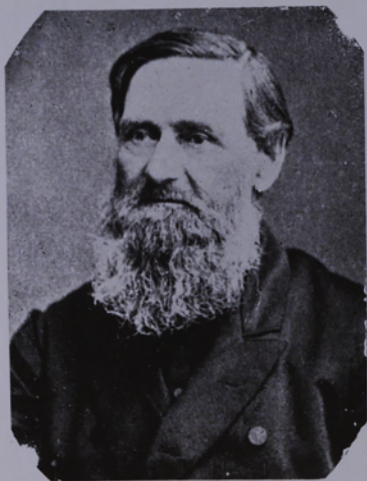
This evangelistic passion led to strange and startling successes, especially amongst those who seemed shut off from religious influences and were ever opposed to religion itself. The worst were sought and many of them responded. From the Midlands northward, then southward, the Movement spread. It reached London and the South. It leaped the Atlantic, and Churches were established in the States, and quite a strong cause was built up in Canada. In Australia there was a Primitive Methodist Church "in being" as early as 1840, though it was some years before it found official recognition in the Minutes of Conference. Various societies were formed, and it was suggested that the Australian Mission should be supported by the Sunday School children in England. This was enthusiastically taken up, and the required means were soon forthcoming. Before any appointment to Australia was made, at a Missionary meeting in a Durham colliery village, it was proposed that a Mission should also be established in New Zealand, and that funds should be provided by the Sunday School teachers of the Connexion. So, on the list of Stations for 1845, without any explanation we read:—

New Plymouth, New Zealand:  
R. Ward.  
South Australia:  
J. Long.  
J. Wilson.

#### **Robert Ward.**

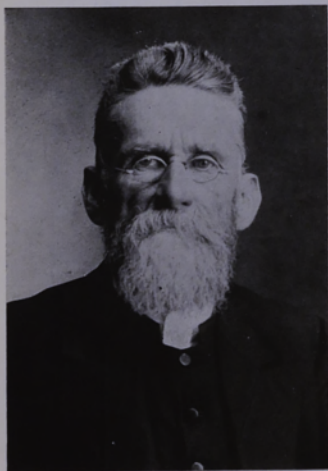
A product of Country Methodism, Robert Ward was eminently suitable for the work of a pioneer. Of strong physique, great mental ability and culture, with remarkable powers as a preacher, no more suitable messenger of the Cross for the work desired could have been found. In all his work

A MINISTERIAL TRIO

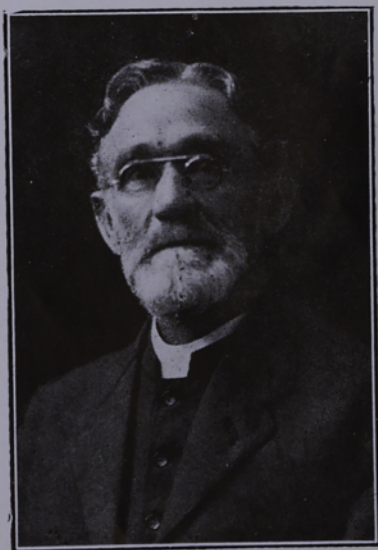


REV. ROBERT WARD,  
Founder of Primitive Methodism in New Zealand.

TWO OF HIS SONS



REV. CHARLES E. WARD.



REV. JOSIAH WARD.



A view of New Plymouth in 1844, looking towards Henul (now Fitzroy), and showing the historic Huatoki Bridge, where the Rev. Robert Ward preached his first sermon.



he was ably seconded by his wife, who was to him always a tower of strength. A Norfolk man, Mr. Ward was Superintendent of the Mattishall Circuit when he was selected as the pioneer of the work of New Zealand. A valedictory service was held in the Old Sutton Street (London) Chapel, on April 30th, 1844, and Mr. Ward and his family sailed in the good ship "Raymond" and arrived at New Plymouth on August 29th of that year. Only three years before, the first settlers had arrived there in the "William Bryant." As most of them had come from Devon and Cornwall, naturally the name of the chief town with which they had been familiar was given to the new settlement.

### Beginnings.

Robert Ward landed, a stranger amongst strangers. There was nothing to distinguish him from other immigrants. He was unknown, his coming unprepared for and unexpected. There was no nucleus of a Church, however small. Single handed he had to begin, right from the foundation, and he lost no time in vain wishes. On Sunday, September 1st, 1844, Mr. Ward commenced with a house-to-house visitation. At two o'clock in the afternoon he took his stand on the Huatoki Bridge, in the centre of the township. Taking a chair for a pulpit, he preached from the text—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." The service was still proceeding when the afternoon worship in the Bible Christian Church concluded. Several of the Bible Christians gathered round the preacher, and soon learned that he was teaching doctrines in harmony with their own, and felt themselves in hearty accord with the work thus commenced. Mr. Ward conducted service in the same place that evening, and had a very attentive audience. During the week several Primitive Methodists gave him a hearty welcome, and a Society Class of four members was formed. The country districts were visited and the scattered settlers supplied with religious services. The Missionary toiled on, amid manifold discouragements, rendered all the greater by the depression that rested on the infant settlement. In November, 1844, his hands were strengthened by the small Society of Bible Christians coming over to him. These friends had formed themselves into a Society, and had even built a small Church. They had no Minister, and no prospect of obtaining one. On the other hand, Mr. Ward had no Church, and was short of helpers. It seemed in the interest of both societies—so alike in doctrine and in discipline—that they should join forces. The union worked well and was never regretted. The five local preachers gained by the union were a welcome reinforcement, and enabled Mr. Ward to extend his Mission. The diary of those days is a most amazing record of labours more abundant—"A wet Sunday. Class in the morning. Too wet to preach out of doors. Requested members to inform the people that I should preach in a cottage. In a few minutes the house was filled, and His Word was searching. Wet all day. Went among the people after the afternoon service. In the evening preached." A later entry records: "Walked through drenching rain to Mangarakei. Preached with comfort in the evening." Visiting, preaching, travelling and winning men for his Lord—so passed the days. We hear of Brothers Gilbert, Bassett and Tuffin—evidently local preachers. We are told of services at Henui. "Visited the town sections between Huatoki and Moturoa. Two backsliders obtained liberty, and publicly attested the same." A Wesleyan local preacher, who had fallen through drink, was awakened and "found liberty." So the work went on.

On September 1st, 1846, the Rev. H. Green and his wife arrived to supplement the staff. Mr. Green spent eight months in New Plymouth, and largely relieved Mr. Ward of the European work.

### Maori Work.

Clearly, it was Mr. Ward's intention to preach the Gospel to the Maoris, as well as to European settlers, but he found the Maoris scattered about in small paha, while the settlers resided in a very limited area. Having to acquire the language, and believing that it was necessary to have the moral support of the white population before commencing to evangelise the Maoris, he threw himself into a mighty effort to rouse the settlers to a sense of their religious privileges and responsibilities. For some months this absorbed nearly the whole of his time and thought. It was not until the arrival of Mr. Green that Mr. Ward felt himself at liberty to carry the Gospel to the Maoris around. By incessant study he had attained to a tolerable proficiency in the language and was able to converse and preach.



Another view of early New Plymouth, showing the Queen Street Primitive Methodist Church and Mt. Egmont in the distance.

Coming one day upon a group of Natives who were reading the New Testament in turn, Mr. Ward took his place at the bottom of the class; but he gradually worked his way up until he became head scholar; then was made monitor, and he assumed the functions of the catechist. Sometimes he was rebuffed, as workers among Maoris will readily understand. One evening, returning home weary and dis-spirited, he saw a light and heard voices in the bush. It proved to be a party of Natives, who permitted him to preach to them. He selected our Lord's conversation with Nicodemus on the New Birth, and, surely, the great truths involved were never enforced under more picturesque conditions. "Stars gleamed through the foliage of the trees, the fire lighted up the swarthy countenances of the hearers, and at a few yards' distance the darkness wrapped us round." Mr. Ward tried to systematise this work among the Maori people by drawing up a plan and timetable for his own guidance. His "Circuit" comprised eleven paha—all within ten



miles of his home—which he made it his business to visit in turn. In carrying out his self-imposed duties he was often weary and hungry, and occasionally he was fain to sleep on the ground, wrapped in his cloak. So, during the last four months of 1846 we see Robert Ward doing the work of a foreign Missionary. After some months, he reluctantly concluded that, with the staff available, a simultaneous mission to Colonists and Maoris was impracticable. Yet limitation in one direction led to extension in another.

#### **Prominent Pioneer Laymen of New Plymouth.**

Amongst many worthy of mention, the following stand out prominently:—William Bassett; Thomas Bayly; James Dingle; Peter Eliot; Henry Gilbert; E. Moyle; Richard Rundle; Thomas Veale, all of whom were well and favourably known and did yeoman service for our Lord and His Church.

#### **Wellington.**

In January, 1847, Mr. Ward paid a visit to the rising settlement of Port Nicholson, where for several weeks he preached indoor and out to the settlers and soldiers, and so paved the way for the arrival of the Rev. H. Green, as the first appointed Missionary to Wellington, May, 1847. Thirty-four members were reported at the first Quarterly Meeting held in September. Mrs. Green established and taught a day-school, a mud chapel was built, and when this was destroyed by a terrible earthquake in 1848 it was replaced by a plain weather-board building. In 1857 Mr. Green was transferred to New South Wales, and he was succeeded in turn by Joshua Smith, from England, J. D. Whittaker (who died in 1862), Charles Waters (1864), and Robert Ward, who came from New Plymouth in 1868. Mr. Ward's earnest, thoughtful preaching drew large congregations. Steps were taken to build a Church at the Te Aro end of the town, and the Webb Street Church was the result. A good congregation was gathered and a Sunday School formed. The following year the Sydney Street Church (the third) was built, and was soon filled with attentive worshippers, including the Premier of the Colony, the Hon (afterwards, Sir) William Fox and his lady.

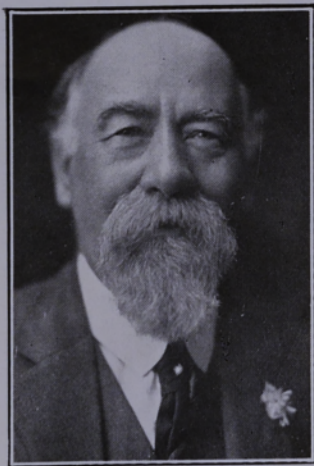
Time would fail us to tell of the many laymen and the saintly women with which Wellington was blest from the first—Mr. John Mitchell, with his son, James Mitchell, Mr. and Mrs. Billman, Mr. John Clement, a local preacher of great ability and earnestness. He was a soldier of the old 65th Regiment, and always there was something soldierly about him; Mr. James Taylor, of Tawa Flat, who provided a home for preachers over many years. Under the preaching of the Rev. Joshua Smith, Mr. G. H. Ridding was converted and for many years served as a local preacher; Mr. and Mrs. Luke and their family of six sons and four daughters; Mr. John Haddon, and a host of others whose names are written in heaven. These made Wellington Primitive Methodism strong, virile, and aggressive.

#### **Auckland.**

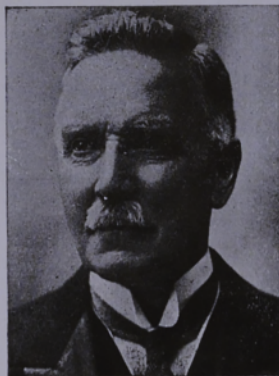
Mr. John Harris, who had been a member of Cooper's Gardens, London, came to New Zealand in 1838, and resided at Auckland. As early as 1846 he urged, and continued to urge, that a Missionary be appointed, and promised to lend all assistance. Until there was a third man on the ground it was difficult to see how the request could be acceded to, and there was considerable delay. Mr. Ward visited Auckland on two occasions, in 1849 and 1850, for the purpose of establishing and organising a Society. On his return from the second visit he could only secure a passage to Kawhia, no vessel for New Plymouth being available. On February 20th Mr. Ward embarked at Onehunga and the vessel dropped anchor off the



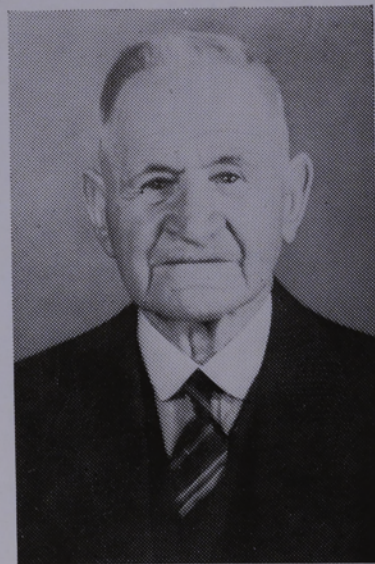
PROMINENT LAYMEN OF THE EX-PRIMITIVE METHODIST CHURCH



SIR CHARLES MANLEY LUKE.



MR. H. HOLLAND, C.B.E.



MR. C. E. BELLRINGER.

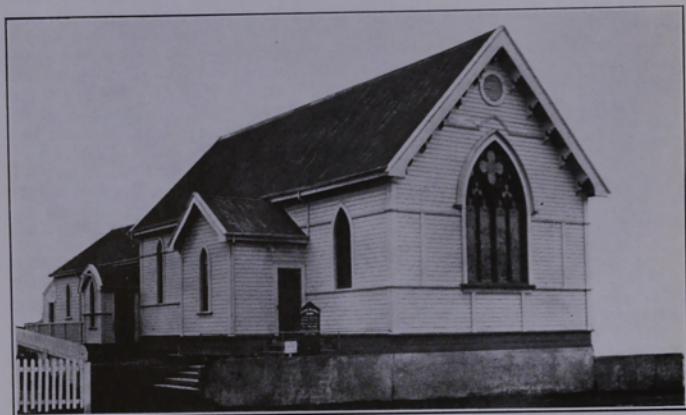
Wesleyan Mission Station at Kawhia on the 23rd. Mr. Ward at once called on the Rev. J. Whiteley and was received with open-armed hospitality. The identity of the guest was discovered during prayers, and from that time a sincere friendship was established. Mr. Ward stayed for only a few hours and then commenced his hundred miles journey to New Plymouth. His guide and he paddled down the river for a few miles. Then came the tramp over mud flats and up hills, until the beach was reached. "Walked in the salt water to get my feet hardened. After crossing more hills, we came to a Native settlement called Harihari, where I stayed the night. There were but a few Natives, who slept in the open air. I laid my blanket on some fern beneath a roof without sides or ends. After sharing in the hospitalities of these people, we held a short religious service, and I got through the night pretty well."

Arriving at Kititehere, where the tide prevented progress, and Mr. Ward was unwell, he stayed over the week-end, when the Natives vied with each other in showing kindness and providing abundance of food. The Missionary held five services on the Sunday, and on Monday re-commenced his journey, eventually reaching the Wesleyan Mission Station at Mokau, where Mr. Schnackenberg showed him much kindness. Through heavy rain the journey was pursued, and after difficult travelling for days, and restlessness at night, New Plymouth was at last reached and the traveller was rejoiced to find his wife and family in good health. The work at New Plymouth was resumed at once. In Auckland a small Society had been formed and a Sunday School opened.

On the arrival of the Rev. Joseph Long, Mr. Ward and his family left New Plymouth for Auckland in May, 1850. The "William and James" cutter, a vessel of nine tons, had been chartered for the voyage, and after a comparatively long and rough passage Onehunga was reached in safety. On Sunday, May 20th, 1850, he commenced his ministry in Auckland. On March 16, 1851, the first Primitive Methodist Church in Auckland was opened, the Rev. T. Buddle preaching the first sermon within its walls; in the afternoon the Rev. A. Macdonald (Independent) preached, and Mr. Ward conducted the evening service. All the services were well attended. Preaching places were established at Mechanics Hill, Freeman's Bay, Howick, Tamaki East, Epsom, Panmure, Otahuhu and Onehunga. Mr. Ward's ministry of eight years was full of interest. He saw many conversions, founded the Church, and did much useful work in town and country. But the lack of local preachers, his inability to get another Missionary from England, and the changes of population prevented him from achieving the objects dear to his heart. The discovery of gold in California in 1847, and in Australia in 1851, affected considerably the young Colony in New Zealand. Hundreds of men forsook the prosaic life of a colonist for the excitement and dazzling prospect of the goldfields. Apart from the rapid changes in population, there was an enormous advance in the cost of living. This was keenly felt in Auckland, and "on account of the pressure of the times" the Missionary was compelled to sell his horse. "At one time the flour bill was more than the whole quarter's salary." Mr. Ward spent eight years in Auckland, and then returned to New Plymouth. Such men as Thomas Booth, a local preacher of great ability and superior musical gifts, John Manners, a local preacher, Thomas Maynard, James Simpson, and later David Goldie, rendered yeoman service to the young cause. From Auckland the work spread to the rising goldfield of the Thames.

#### Canterbury.

In 1860 a few Primitive Methodists met in Christchurch, and formed themselves into a Society, but the services fell through as the leading

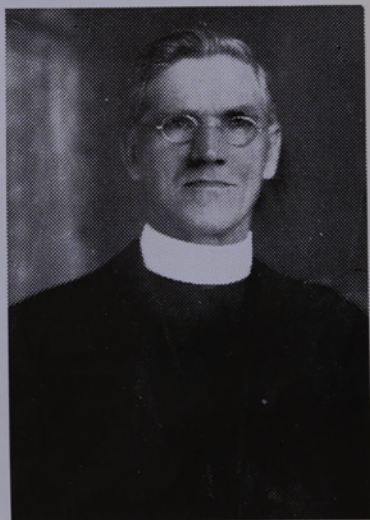


THE HISTORIC FITZROY CHURCH, where a Memorial is to be erected to the Rev. Robert Ward, and unveiled during the Celebrations.

HONOURED TARANAKI PRIMITIVE METHODIST MINISTERS



REV. JOHN NIXON.



REV. SAMUEL HENDERSON.



workers moved to other parts of the Colony. Eight years later, services were commenced again, and in 1871 Robert Ward was appointed the first Minister of the Christchurch Mission. From the beginning the work prospered. Mr. Ward found a Society of twenty-five members, with ten on trial; the local preachers at that time were: T. Cooper, Te De La Mare, W. Thomas, E. Watkins, G. Rudd, W. Maidens, G. Newsome, H. Williams and J. M. Bourne, with W. Parker as an auxiliary. Extensive Missionary operations were agreed upon—East Malvern, Kowai, Hororata, Kaiapoi, Addington, Papanui, Avondale, Frebbleton were added to the places preached at.

Two instances of the qualities possessed by the pioneers of Canterbury Primitive Methodism may be given. Mr. George Rudd took up his residence at Greendale. In the year 1867, in the month of October, Mr. Rudd and his youngest son set out to the land selected on the banks of the Hawkins. They had horses, plough, dray, dog, not forgetting some loaves of bread which Mrs. Rudd had baked for their use. The basket containing these loaves was placed in a hole dug out of the tussocks, for they had to last a fortnight. Mr. James Rudd writes: "Well do I remember the first time we got the horses into the plough. I was very anxious to steam ahead, but father, not forgetting that the blessing of the Lord resteth upon those who acknowledge Him in their ways, said, 'Now, Jim, my lad, we must ask the blessing of God on our labours.' The horses were started a few yards, the first sod was turned up, and then we knelt down by the plough, and father told the Lord how we had come to this new country, and invoked His blessing upon our labours. And who shall say that God was not present? We were a lonely pair, upon that lonely plain, yet God was surely there and heard our petition. Our first crop was put in, and proved the goodness of our Father in giving us a plenteous harvest." So was the soil of Canterbury sanctified by prayer.

Population was spreading over the plains, and a new centre of population was formed at Ashburton. In the year 1874 Mr. E. Watkins took up his residence in the district, and to him belongs the honour of establishing Primitive Methodism in Ashburton. At that time no religious body had begun to hold services permanently, and there was no place of worship in the township. Mr. Watkins, being anxious to establish religious meetings, was anxious to find kindred spirits with whom he might have fellowship. So he went to the Emigration Barracks, where a number of persons newly arrived from England were residing, and asked if there were any "Methodists of any kind in the building." He was introduced to Mr. George Aston, who, his shipmates declared, "had been singing hymns all the way out from the Old Land." After a warm greeting, the two men went and knelt among the tussocks, and prayed for God to open the way. Mr. Aston was a Wesleyan, and when the prayer meeting was over Mr. Watkins said, "Well, shall it be Primitive or Wesleyan?" Evidently touched by the friendly welcome he had received, Mr. Aston replied, "it had better be Primitive." Methodist Union of a very practical kind commenced at once, and on August 16th, 1874, services were commenced in the old public schoolroom. In due time Ashburton appeared on the Christchurch plan, and received a monthly visit from the Minister. Much fine work was done in the early days of Canterbury Primitive Methodism by the Rev. Josiah Ward (son of the Pioneer Missionary), whose evangelistic passion spread the good news and led many into the Kingdom.

#### Otago.

In 1875 the Rev. Dr. Samuel Antliff, a deputation from the English Conference, visited Dunedin, with the Rev. W. J. Dean. At that time Mr. Dean was Minister in Invercargill. On January 19th, 1875, a meeting was

held in the residence of Mr. R. R. Clark in London Street, when a Society was formed with Mr. R. R. Clark as class-leader, Henry Ward as his assistant, and James Taylor as secretary and treasurer. The large Temperance Hall in Moray Place was rented for twelve months, and the Rev. J. Ward, of Timaru, paid a visit, organised a choir with Mr. Wynn as organist and Mr. Turley as conductor. During the following year Mr. Ward became the Minister, and on the first Sunday several were converted. Services were held at the Temperance Hall, in London Street, Stuart Street, and Caversham. The local preachers were E. W. Uren, R. R. Clarke, J. Taylor, R. Grimmett, H. Ward, J. King, G. Fidler and J. Clay. Such names as Beck, Love, Judd, Shingleton, W. King, Turley, Kennard, Moss are found in the early records of the Church.

In the Nelson Province, only Westport and Denniston appear as having been missioned by the Primitive Methodist Church. The work was the outcome of visits paid by the Revs. J. Nixon and C. E. Ward in 1890. A request for a Minister was received and the Rev. W. Laycock was appointed. Denniston, Burnett's Face, Waimangaroa, Ngakawau, Griffiths Mill, Mokihinui were on the first plan. In 1892 the Mission was extended to Westport. Among laymen rallying round the Ministers were J. Lomas, T. Pratt, J. Hincok, W. Hannah, J. Blenkinsip, and quite a number of others.

This is but a sketch of the beginnings of Primitive Methodism. Through the trouble with the Maoris in Taranaki, successive trade depressions, and the gold rush, for some years little progress was made. But in 1875 the New Zealand Church became self-supporting. Up to that time the stipends of Ministers had been paid by the English Church. In 1893 the annual District Meeting was changed to the Annual Conference, and the Church steadily advanced in numbers and power. A later development was the division into Districts for the more effective working of the Church organisation. This had only been adopted when discussions on Union began, and after a wonderful display of Divine power, Methodist Union was consummated in 1913.

We can but thank God for the effect of Primitive Methodism in our New Zealand life. From the beginning it was a spiritual force, bringing people to a knowledge of a personal Saviour, and taking a large part in the campaigns for Temperance and Social Reform.

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N.B.—The author is much indebted to "Fifty Years of Primitive Methodism in New Zealand" and to the History of Primitive Methodism, by the Rev. H. B. Kendall, B.A.

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## THE WARD FAMILY

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The Rev. Robert Ward had a family of eleven children, seven sons and four daughters. These inherited something of the gifts and graces of their illustrious father, and a number of them achieved distinction in various walks of life.

The eldest son, Robert, was for many years Resident Magistrate for the Rangitikei and Manawatu districts, and later became a Judge of the Native Land Court, Wanganui.

Charles was a Minister of the Methodist Church of New Zealand.

Frederick, who commenced as a Minister of the Church, was a brilliant journalist and at different times held the position of editor of the Sydney "Daily Telegraph," Melbourne "Argus," and Brisbane "Courier." He was for a time one of the editors of the London "Times," and was the recipient of a Doctorate of Laws.

Garner was for many years a sub-editor of the Sydney "Daily Telegraph." The father's gift of journalistic ability showed itself also in other members of the family.

Josiah was also a Minister of the Methodist Church of New Zealand.

Of the daughters, Martha married Mr. Thomas Humphries, who became Surveyor-General of New Zealand; and Hester married Mr. John McGowan, who rose to the position of Commissioner of Taxes for New Zealand.

Several of the grandsons have achieved similar distinction. Robert Percy, eldest son of Robert, was Under-Secretary of the Justice Department in New Zealand, and was the recipient of the C.B.E. The second son, William, holds the position of Governor of the Reserve Bank of New Zealand.

Keith, son of Frederick, has held the Professorship of Geology in the Adelaide University for many years; and Hugh, the second son, was a Rhodes Scholar of New South Wales and carried out medical research work for many years at the Oxford University. He was a Professor at the Harvard University, U.S.A., and is now on the staff of the Sydney University.

The following is a list of descendants of the Rev. Robert Ward (as at March, 1944):—

### Children of Robert Ward, Wanganui—

Mr. W. L. Ward, Wellington.  
Mr. Arthur Ward, Hamilton.  
Mrs. G. Humphreys, Palmerston  
North.

Mrs. F. Parry, Masterton.  
Mrs. J. Barthorp, England.  
Mrs. W. Humphreys, New Ply-  
mouth.



**Children of Rev. Charles Ward—**

Mr. F. E. Ward, Wellington.	Miss Areta Ward, Christchurch.
Mr. W. I. Ward, Christchurch.	Miss Pearl Ward, Christchurch.
Mr. Ivan S. Ward, England.	Mrs. H. K. Allison, Christchurch.
Mr. Garner W. Ward, Christchurch.	

**Children of Mrs. Hester McGowan (nee Ward)—**

Mr. W. McGowan, Wellington.	Mrs. H. Gunn, Bunnythorpe.
Mr. H. R. McGowan, Wellington.	Miss D. McGowan, Wellington.
Mr. Cyril McGowan, Wellington.	

**Children of Mrs. Martha Humphries (nee Ward)—**

Mr. F. W. Humphries, Oamaru.	Miss B. Humphries, Lower Hutt.
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**Children of Rev. Josiah Ward—**

Miss Raymie Ward, Wellington.	Dr. S. H. Ward, Whangarei.
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**Children of Dr. F. E. Ward—**

Professor Keith Ward, University, Adelaide.	Mrs. M. Body, Sydney.
Dr. H. K. Ward, University, Sydney.	Miss Betty Ward, Sydney.

**Children of John Ward—**

Miss Alice Ward, Sydney.	Mrs. George Evatt, Sydney.
Miss Emily Ward, Sydney.	Mrs. F. Evatt, Sydney.
Miss Edith Ward, Sydney.	Mr. R. Ward, Sydney.
Miss Olive Ward, Sydney.	Mrs. H. Marcourt.
Miss Ida Ward, Sydney.	

**Child of Harland Ward—**

Miss Lena Ward, Auckland.

# Centennial Celebrations

NEW PLYMOUTH

SEPTEMBER 2nd and 3rd, 1944.

## SATURDAY, 2nd.

2.30 p.m.: Unveiling of Memorial at the Fitzroy Church.

7.30 p.m.: Reunion Social, Whiteley Hall.

## SUNDAY, 3rd.

Special Services in Fitzroy and Whiteley Churches, conducted by the Rev. R. B. Tinsley, President of Conference, and the Rev. E. Drake.

2.30 p.m.: Open Air Service on the spot where Rev. Robert Ward preached his first Sermon, Devon Street, New Plymouth.

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DRAKE, Rev. E.

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