

*CHOOSE THE LORD,
HERE and NOW!*

*Nineteenth Century
Evangelism
in New Zealand.*

Two Studies
by
Robert Evans & Roy McKenzie

2016

PART ONE

Page 7

METHODIST EVANGELISM

in NINETEENTH CENTURY

NEW ZEALAND

This book contains two studies, which the authors have chosen to publish together.

The book is published by the authors, and is available from co-operating bookstores, and from the authors.

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PART TWO

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DUNCAN WRIGHT:

PRESBYTERIAN EVANGELIST

in NEW ZEALAND

with eight of his *Friendly Letters*.

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The authors of these two studies are indebted to a number of people in their efforts to gather information in preparing these papers. These are spelled out in more detail in the two Introductions to the two parts of the book.

In preparing the study on the life and ministry of Mrs. Andrew Scott of Christchurch, we purchased microfilms of the Wesleyan newspapers from 1870 – 1901. We are indebted in a number of ways to Jo Smith, the Archivist in charge of the Methodist archives in Christchurch, and her team of volunteers. We acknowledge our free use of the Papers Past website set up and maintained by the National Library of New Zealand. Photographs came from the Archives, or have been copied from several old books.

In preparing the study on the ministry of Duncan Wright, the authors purchased microfilms of the *New Zealand Presbyterian*. We acknowledge the great help provided by Lyndall Hancock, the Knox Church Archivist, Dunedin. Again we made free use of the Papers Past website run by the National Library of New Zealand. The Hocken Library helped us in providing us with a “pdf” file copy of the second edition of Duncan Wright’s *Friendly Letters*, when the few other libraries which had old and fragile copies of these books chose not to do so. Photographs have come from Papers Past, old books, and from the Knox Church Archives.

Robert Evans.
Roy McKenzie.



Mrs. Scott
(Methodist archives, Christchurch)

PART ONE

METHODIST EVANGELISM in NINETEENTH CENTURY

NEW ZEALAND

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INTRODUCTION

The authors have been deeply interested in the history of revivals and evangelism in New Zealand for some years, as evidenced through our book, *Evangelical Revivals in New Zealand*, first published in 1999. In the intervening years, we both have been involved in other writing projects in the area of the history of evangelism and revivals. Roy has written two major theses on aspects of Charles G. Finney's teaching on prayer, and on the Holy Spirit; gaining a thorough insight into these subjects. Robert's writings have mostly been about the history of Australian evangelism and revivals. About eight books of his in this area have been published privately this century, plus two other books on American revivals in the 1800 – 1840 period.

This new book represents a return to New Zealand history, and in particular uncovers the lives of two nineteenth century evangelists, who saw, at times, a good degree of revival power in their evangelistic work. Both were lay people. Both came from Scotland. One was a Presbyterian, and the other was a Methodist. One was a man, the other was a petite lady. Both became greatly respected and loved by those who knew them and their work. Both saw hundreds of people won to Christ through their ministries. Both were very well known in their day. But both have been entirely forgotten now.

This business of being forgotten is by no means unusual, because both Australian and New Zealand evangelicals have forgotten their past, and their great heritage, to their great detriment, morally and spiritually. In fact it is a world-wide feature amongst evangelicals.

With respect to this modest biography of the life and work of Mrs. Andrew Scott, of Christchurch, the authors firstly acknowledge their gratitude to Jo Smith, Archivist in charge of

the Methodist Archives in Christchurch, and her happy staff of volunteers. We have benefited much from the work they had already done on Mr. and Mrs. Scott, and the liberality of their help. The authors also purchased microfilms of the Methodist newspapers 1870 – 1901, and one of us had the task of reading them, where most of the information is to be found about Mrs. Scott's evangelistic work.

In this biography we have introduced the subject of revivals in the church, by a brief glance at the history of revivals in British Methodism. In their evangelism in New Zealand, nineteenth century Methodists were always hoping and praying for revival to come in power into their churches. This hope sprang from their folk-lore and heritage, which was very strong indeed, as you will see.

However, the same can be said of many of the Presbyterians who came to New Zealand, including Duncan Wright, who is the subject of our second study. So recently as 2015, a new study of Scottish revivals has demonstrated that a great number of revivals occurred in Scotland around the time of the Disruption in 1843, both beforehand, and in the following years. And it would seem certain that this would have affected many people coming from Scotland to New Zealand to take up life in the new world. Especially this would have been true for anyone affected by the powerful impact of the Rev. Dr. Thomas Chalmers.¹

The authors were also impressed by the attitude of the Methodist authorities towards the use of women preachers at that time, and compared to this seems to have been the readiness of Almighty God to choose and use ladies where men would not have made such choices. The Methodist ministers seem to have struggled for some years in trying to decide upon the appointment

¹ Tom Lennie. *Land of Many Revivals*. Scotland's Extraordinary Legacy of Christian Revivals over Four Centuries. 1527 - 1857. EPBooks. 2015.

of an evangelist whose style and personality was to the liking of a sufficient number of the ministerial brethren, so that they could feel comfortable working with them. This lack of ability to choose, and to feel comfortable working with others, restricted their evangelism substantially. With Mrs. Margaret Hampson, God chose a woman and raised her up regardless of what denominational leaders thought of it. In Methodist circles, Mrs. Scott seems to have been God's evangelist, despite the fact that the Methodist Conference never chose her, or helped her, although they were very grateful to God for what success she had.

Individual Methodist ministers displayed a range of opinions on the subject. Many of them were very willing to recognize Mrs. Scott's calling from God to evangelistic work, and also to recognize that she often produced better results than many of the men, and that the revival power of the Holy Spirit seemed to rest upon her in a notable way at times.

Perhaps in fairness it should be admitted that – the Presbyterian leaders were even less likely to choose a female preacher than were the Wesleyan Methodists, although Mrs. Hampson was admitted into some of the Presbyterian pulpits as part of her more ecumenical form of evangelism.

The authors pray that God will raise up many men and women of faith, filled with the Holy Spirit, like these people of whom we write, to be an even greater blessing in the Land of the Long White Cloud today, and in the years to come.

PRELUDE

Methodist Heritage in Revivals

The Methodist ministers and people who migrated to New Zealand in the nineteenth century all brought with them a wonderful heritage which combined a long history of successful evangelism and revivals, mainly from the various parts of England, but also to a small degree from the United States of America. This heritage also involved a rich literature of stories through the various English Methodist Magazines, and an array of spiritual autobiographies and biographies of the giants from the past. The main magazine source was the *Wesleyan Methodist Magazine*, because the Wesleyans were by far the largest section of Methodist people. In the case of the members of the Primitive Methodist denomination, this source included the *Primitive Methodist Magazine*. In the case of the Bible Christians, who represented only a very small part of the Methodist body in New Zealand, their literature included the *Bible Christian Magazine*. The latter two titles commenced their publication at a later date, because these denominations were breakaway bodies from the Wesleyans, two decades and three decades after the death of John Wesley.

The autobiographies and biographies which produced this influence began, of course, with John Wesley's *Journal*, and continued with the journals and diaries produced by his disciples, such as John Nelson, George Whitefield, and his brother, Charles Wesley. Also of great importance was a wide range of literature which Wesley published for the edification of his preachers. Then came the *Lives* and other writings of those who followed in the next generation or two, such as John Fletcher, William

Bramwell, Thomas Coke, and Francis Asbury, and the range of literature written by Hannah More and Thomas Jackson. Very influential biographies soon appeared about Bramwell, Thomas Collins, David Stoner, John Smith, and other writings by Richard Treffry. Perhaps the last of these spiritual classics, but which also exerted an enormous influence, was the edited version of the Memoir of William Carvosso, published by his son, Benjamin Carvosso, following the son's return to Cornwall after he served in Australian circuits in the 1820s.

In a later generation again appeared the writings of Robert Young, who toured Australia and New Zealand for the British Conference in 1853, and who published an important book about it. But already he had published a sketch outline of the main revivals which had occurred under the umbrella of the Wesleyan Methodist denomination, as we shall see. Perhaps providing a cap to the Methodist literature which appeared before 1860, was the massive *History of Wesleyan Methodism*, in three volumes, by George Smith. It, amongst all the histories of Methodism written after that date, told a story in which evangelism and revivals were perhaps given their due place as the powerhouse of Methodism, and as pivotal events which helped to give Methodism much of its spiritual character.

My point here is to emphasize what I said at the start, that the Methodist people who came to New Zealand in the early days brought with them a certain heritage which overflowed with successful evangelism, and also with many occasions when the outpouring of the Holy Spirit "broke out" in various churches in revival power. This background provided a folk-lore of spiritual success, for which they still looked when they came to the new land.

Many revivals populate the history of Methodism. They occurred in almost every part of the United Kingdom, but especially in Yorkshire and Cornwall. Those were the areas

where the Primitive Methodists and the Bible Christians, two break-away bodies, established themselves. These groups were not so concerned with appearing respectable in the eyes of the learned and the gentry as were the Wesleyans, so they tended to be what the gentry and middle class considered to be more extreme.

In Cornwall there were several important revivals during Wesley's life-time, and a long series after that date. John Wesley visited Cornwall 37 times between 1743 and 1789. Charles Wesley visited four times between 1743 and 1753. John Nelson also visited Cornwall in 1743.²

Particularly as a result of John Wesley's visits, some very successful evangelism occurred, and various class meetings were established, and some chapels were built. In the years before 1790, the few Cornish Circuits were widespread and contained many preaching places, often in cottages or barns. There were not many chapels, but there was always Gwennap Pit, where John Wesley preached to great crowds on many occasions. The Class Meetings and Societies in these centres could be quite moderate in size, and could remain so for some years. There were also several evangelical Anglican ministers at work in the county.

In 1844, Robert Young published an assemblage of documents about the major revivals which occurred in the Wesleyan Methodist denomination up to that date.³ Fifty five revivals were described in Britain and Ireland, with others in the United States of America. These should only be considered as the major ones. There were many more smaller or localised revivals. Of these fifty-five revivals, nine occurred in Cornwall between 1781 and 1838. Others occurred after the book was

² John Pearce. *The Wesleys in Cornwall*. Truro. Bradford Barton. 1964.

³ Robert Young. *Showers of Blessing: or Sketches of Revivals of Religion in the Wesleyan Methodist Connexion, with observations thereon*. London. J. Mason. 1844.

published. These nine revivals centred mainly in Penzance in 1779, St. Just in 1781, and Redruth in 1799. The “Great Revival” spread through Cornwall in 1814, Helstone and Redruth in 1823 and 1824. Then revivals occurred in St. Austell in 1827, Penzance in 1831 but in many other places as well, St. Austell in 1834, and Camborne in 1838.

If we look in other good sources we can make other lists which vary a good deal from Young’s list. Paul Cook recently published a thin book on these subjects. He speaks first of the rapid growth of Methodism in Cornwall in the later 1790’s.

“Before the mid-1790s there had been a marked decline, and conversions had become infrequent compared with the earlier days. From 1795 a degree of spiritual quickening was experienced. The people became concerned for the cause of true religion, and began to call upon God to visit them. Conversions became more frequent, and in a number of places the power of God was again in evidence. Cornwall was soon to witness the wonderful works of God in greater power and extent than ever before.”⁴

Cook then speaks of widespread revivals in 1799 in many places; then of the Great Revival of 1814, spreading from Redruth; then of revivals in Porthleven, Breage and Ponsanooth in 1817; Camborne and Tuckingmill in 1821; Kehelland in 1822; Constantine in 1823, and Ponsanooth again in 1824. A quickening was experienced in the St. Austell Circuit in 1826. Mevagissey saw a revival in 1827; Mylor Bridge and Flushing in both 1827 and 1833; and Mousehole in both 1818 and 1828. The Camborne revival in 1831 was probably a part of Young’s revival in Penzance of that year.

After the 1814 revival, Cook’s selection of which revivals to write about may well have been conditioned by the ones that

⁴ Paul Cook. *Fire From Heaven: Time of Extraordinary Revival*. Darlington. EPBooks. 2009. page 78.

William Carvosso took part in and wrote about, more than by their size and value in the work of God. But, as Cook says, this *Memoir* is a mine of information about these Cornish revivals.⁵

David Bebbington made a special study of the 1849 revival in the district around Penzance, Newlyn and Mousehole.⁶

The original revivals in which John Wesley was involved occurred in Bristol, in London, and in Newcastle-upon-Tyne. Both Charles and John Wesley were involved in a revival in Athlone, Ireland, and surrounding areas in 1748. They were both helpful to John Berridge in relation to a revival at Everton in 1758-9. John Wesley was also involved in recording a revival in Dublin in 1762.

John Wesley also tells us about a revival amongst the scholars at the Kingswood School in 1770, and another revival in Weardale in 1772.

In order to give the reader at least some idea of what the revivals in these early years were like, and also to gain a grasp of the way in which a revival could transform the spiritual scene, we will look at just one example of a revival in Penzance in 1779. All these revivals broke out in the normal life of the churches concerned. They were not promoted by organising special meetings and issuing promotional advertising.

Penzance, 1779.

The Penzance Circuit at that time included a number of smaller places in villages all within an area of fifteen miles around. The quality of their religion developed over the year or

⁵ *The Great Efficacy of Simple Faith in the Atonement of Christ exemplified in A Memoir of Mr. William Carvosso*, Sixty Years a Class Leader in the Wesleyan Methodist Connexion. Written by Himself, and edited by his son (Benjamin Carvosso). New York. Phillips and Hunt. 42nd edition.

⁶ D. Bebbington. *Victorian Religious Revivals*. Culture and Piety in Local and Global Contexts. Oxford. 2012. Chapter 4.

so before 1779, seen especially in the way they responded generously in their giving to two special needs. One of these resulted in the establishment of a caring institution for their aged people. The second was, as the previous Conference had indicated that there may not be a travelling preacher to care for the circuit during the following year, several of the wealthier members found ways of making the lives of visiting local preachers more comfortable, and providing in better ways for their welfare. This was all combined with a new sense of urgency in praying for an outpouring of the Spirit upon their Circuit life. Despite these moves, there was not yet any growth in the number of conversions in the circuit.

The Rev. Owen Davies wrote:- “When I considered the zeal which our brethren manifested for the cause of God, the love they showed to the poor members of Christ, and the fervent prayers which were incessantly poured forth at the throne of grace, I could not help saying, Surely the blessing of such as were ready to perish must come upon this Circuit; and, ‘He that heareth in secret, will reward us openly,’ and fulfil all our requests. And so it came to pass; for at our love-feast, on the Christmas quarter-day, the Lord began to breathe on the dry bones, in such a manner as never was seen before in Penzance. Some who had been seeking the Lord for many years found him, to their unspeakable joy. Since which time, we have added about one hundred members to that Society. The flame of love which was kindled in the hearts of our brethren who came from various parts of the Circuit, that night, was carried into their respective Societies, and soon spread through the whole. Zion began to travail [in birth, for Christ to be formed in the hearts of the people]; and as soon as she travailed, she brought forth her children. This was first perceived in a little Society at Zonner. In one night, about twenty stout-hearted sinners were constrained to cry aloud for mercy; and some found the ‘pearl of great price.’ Since which time, that

Society, which consisted of about seventeen members, is increased to one hundred; about sixty of whom profess to have received the knowledge of salvation by the remission of sins.

About the same time a good work began in a small village near the copper-house: it soon reached that Society, which has increased, from sixty-five members to one hundred and fifty. The Lord is also doing great things at Walls, eighty members have been added to that Society within two months. In St. Ives the work is deep, and so rapid that the greatest opposers of truth are constrained to acknowledge that this is the hand of God. We had a blessed Quarterly Meeting there on last Easter Tuesday. The evening service began at six o’clock, and continued till about three the next morning. It is supposed that one hundred and fifty persons found peace with God in those two days and nights. This Society, which consisted of about one hundred and sixty members, for many years, with but little variation, has increased, in a few weeks, to five hundred and fifty.

Perhaps there never was a greater reformation in any parish than there is now in St. Just. Within three months, instead of revelling and frantic mirth, which it was famous for, almost all the inhabitants seem concerned for their souls; many are deeply convinced of their lost state, accompanied with great distress of mind; and when they obtain mercy, the transition is so sudden, from the depths of misery to a state of unspeakable joy, that I think if an infidel saw it, he must be convinced that it is the Lord’s doing. We have added to that Society about three hundred, within a few weeks. Our small Societies, in general, are in a very prosperous way, many of them having increased double in number since Christmas. Our increase of members in the Circuit, in the last three months, amounts to upwards of eleven hundred. But the glory of this work of God consists, not only in the gathering of people to Shiloh, but in the abundant grace which is given to our brethren, who have long professed to be followers

of Christ, - many of them are filled with faith, and the comforts of the Holy Spirit, and they can now love God with all their hearts. The work in these parts, I hope, is not yet gone to its meridian; every day produces fresh instances of the power of God to save the chief of sinners. I have no doubt but it will prosper, while our fellow-labourers, both Travelling and Local Preachers, retain the spirit they are now of; their whole souls are engaged in the cause of God. It seems no cross to them to spend whole nights in prayer and praise with the people. Indeed it is but seldom that they can get to rest before the morning; but seeing their labours crowned with success, they go on their way shouting –

‘Break forth into singing, ye trees of the wood,
For Jesus is bringing lost sinners to God.’

The same spirit runs through our Leaders, Stewards, and private members: all are striving together for the faith of the Gospel, imitating their great Redeemer, who went about doing good.”⁷

David Bebbington says, “Memories of previous revivals created a longing for the repetition of glorious episodes from the past. Accordingly congregations engaged in intense bouts of prayer for a fresh visitation by the Holy Spirit and confidently expected their prayer to be answered. The Methodists of south-west Cornwall had particular cause to follow this pattern. In 1814 their part of the county, together with the mining heartland, had been enflamed by the ‘Great Revival’. It was described by a contemporary as a ‘glorious work’; there were scenes of agony, with people ‘on their knees for six, twelve, or twenty hours, without intermission, crying aloud for mercy’; and over 5,000 new members crowded into the movement. Another general awakening in the south-west of the county took place in 1831 – 2, and there were lesser episodes at Mousehole in 1818 and 1828,

⁷ Robert Young. *Showers of Blessing*. London. J. Mason. 1844. pages 163 – 165.

and in all three places (i.e Penzance, Newlyn and Mousehole) in 1838 -9, in Penzance in 1841-2, and in Mousehole and Newlyn as recently as 1844. There can be no doubt that supplication for revival became a deeply rooted feature of Methodist spirituality in the area. In Penzance, it was said after the 1831-2 revival, ‘our friends unite in ardent and unceasing prayer for the continued prosperity of Zion.’ Memories of the Great Revival in particular lingered as a paradigm for what Methodism should really be about. For pastor and for people, recollections of the Great Revival served as a spur to seek another similar event. The expectation was so powerful as to verge on being self-fulfilling.”⁸

These revivals described so far occurred generally within the Wesleyan Methodist denomination in Cornwall and Devon. The Bible Christian section of Methodism sprang into existence in 1815, but was very small at first. Naturally they were affected by the 1814 revival, but the first sign of revival amongst the Bible Christians occurred in 1816. The main periods of membership growth amongst them took place later.

“The Bible Christians continued to live by revivals but they were small-scale revivals, and in the first period they merged one into the next so that the graph of membership rose with little fluctuation for the first fifteen years. Between 1835 and 1885, the middle years of the denomination, the pattern of the same graph changed: a series of increases, each followed by smaller decreases, took the place of the ascending escalator of membership. Some of these steep rises and sudden falls represented periods of revival and subsequent falling away, but the overall increase marked the normal growth of the community as it entered its second generation. The main periods of increase were between 1837 - 42, 1847 - 52, 1855 - 62, 1874 - 77, and 1879 – 83.” However, by 1862, the movement had really ceased

⁸ Bebbington. pages 92-93.

to be a revival movement, in the older sense, and had become more of an effort to organize more and better prayer meetings and protracted meetings.⁹

This same transition seems to have taken place amongst the Methodists in New Zealand around that time, although they all longed to see the old-time revival fire appear in the newly organized meetings, which it sometimes did. Special prayer to that end was always organized before the special services were arranged. But the old revival fire did not necessarily appear, although the organized evangelism might have been successful, at times, to a pleasing degree.

Primitive Methodism arose in southern Yorkshire, because a number of local people wanted to hold Camp Meetings after the American fashion. Example was provided by a visiting and very odd American preacher, Lorenzo Dow. The conservative Wesleyan leaders cast out the camp meeting leaders, and so a break-away church was formed in 1807.

Primitive Methodist preachers were often called “Ranters” by those who despised them. They were usually working-class people who often had a great lack in education, but could be outstandingly endowed with power in prayer, faith in God, and effectiveness in spiritual work.

The following story illustrates the strength of classical Primitive Methodism, and many others could be given.

“The great river which William Clowes set flowing through the northern counties had many tributaries, and sometimes the original impetus was not sufficient to accomplish much good. But ever and anon some fresh impulse would come from some new labourer. Thomas Batty, ‘the Apostle of Weardale,’ did work of this class. Before he came into contact with Primitive Methodism, he had served several years on a man-

⁹ Thomas Shaw. *The Bible Christians. 1815 – 1907*. London. Epworth Press. 1965. pages 78 – 79.

of-war, had been in the disastrous Walcheren expedition of 1809, and had a narrow escape at the siege of Flushing. His conversion took place through the reading of a Bible given to him by an agent of the British and Foreign Bible Society, and in 1813 he returned home. Having attended a camp meeting near Drifffield, the Wesleyans, with whom he had associated himself, required him either to cease attending such meetings or be deprived of his membership with them. With much reluctance he chose the latter, and in 1821 he became a Primitive Methodist missionary on one of the Hull branches.

He made his appearance in Weardale the following year. To the big men of the dales he seemed slight of build, but remarkably active and sprightly. Neat and clean in person, and of a lively, witty temperament, he presented religion to these sturdy hill-men in a new and attractive garb. He had a soft musical voice, and could use it all day long without tiring. His fertile imagination, fluent utterance and homely Saxon speech, combined with unflinching tact and consummate generalship, presented a combination of qualities which, when backed by genuine character, will never fail to win the dalesmen.

But though he toiled terribly, and crowds listened to his preaching, and even wept under it, they did not yield. This filled the missionary with astonishment and despair. He had not yet gripped the fact that the dalesmen will not capitulate at once; they must be laid siege to. A friendly toll-gate keeper, with whom he lodged, one night let him into the secret. ‘Come and preach about here every night, and you will soon have a hundred people in Society. You don’t know them as I do. They talk to me, and I tell you the whole country is under conviction.’ Batty took the advice and tried concentration. At the end of the quarter the great revival was begun, and one hundred souls had been added to the roll. The next quarter three hundred had been added; the third quarter saw an additional two hundred, and in the fourth quarter

two hundred and fifty more had united with the Society. The great revival transformed the whole countryside, swept over the fells to Allendale, and Alston and Nenthead and Brough, and away down the vale of the Eden into the West country. And so the dales were won for Christ and Primitive Methodism. A few sentences can tell the wonderful story, but at what cost of toil and hardship in long weary journeys over rugged mountains and trackless fells and through the swollen streams was all this accomplished! But of that the missionaries thought little, so great was the joy of saving men, and so rich was the harvest to be reaped.

But immense toil and hardship was not the only price that was required to be paid by men like Thomas Batty. Genial, witty and bright as was Batty's disposition, he knew what it was to 'travail in birth for souls,' and the experience through which he passed before the revival began was a veritable Gethsemane. There was one never-to-be-forgotten night after a fruitless service at Ireshopeburn. The spiritual conditions were aggravated by those of a physical kind, for the subsequent journey was through snow and water and slush. Extreme depression settled down upon the missionary, and he 'could only sigh and groan and weep.' So sorrowful was he that he could scarce eat any supper, and the sad countenance that he wore at this period was long remembered in the dale. The world is not to be saved except at the cost of blood, and before the marvellous revival which swept over the dales began, Thomas Batty had to pay the price to the full. His subsequent labours, difficulties, trials, and triumphs cannot be recorded here; but this was not the last revival he witnessed in the north country, and Westgate was not the only circuit that he founded."¹⁰

¹⁰ Joseph Ritson. *The Romance of Primitive Methodism*. London. E. Dalton. 1909. pages 115 – 118.

As mentioned, many other classical stories come from Primitive Methodism. One concerns one of their odd, uneducated characters – Johnny Oxtoby. His place in Methodist history was "not by reason of intellectual culture or mental ability; he possessed neither; but his was the faith that removes mountains. Of middle stature, broad-set, sharp-featured, with brown eyes, light-brown hair, combed down in the orthodox fashion of the day, almost to the eyebrows; his coat and vest snuff-coloured, his silk handkerchief chocolate-coloured, while corduroy breeches, blue stockings, a broad-brimmed hat and hobnailed boots completed his equipment. His speech was the homely dialect of the East Riding. He entered the ministry in 1824, but seems to have been more or less a free-lance. His power lay in the spiritual realm, and there he was indeed a prince of God. Six hours each day he usually spent on his knees, and thus he girded himself for his amazing conquests.

His most memorable achievement was the re-missioning of Filey. The work there had been fruitless, and the Quarterly Meeting was considering withdrawal. Questioned in the meeting as to his opinion, it was given in characteristic fashion. 'What do I think?' he retorted; 'I think the Lord has a great work to do at Filey, and if you will send me, I will go, and live upon potatoes and salt, and lie on a board if necessary, before it shall be given up.' It was decided to give the place another trial, and Oxtoby was sent. He set out a few days later. Asked where he was going, he replied: 'To Filey, where the Lord is gannin to revive his work.' When he came in sight of the town he fell on his knees behind a hedge, and there pleaded with God for hours for the success of his mission. A miller passing by overheard the strange prayer: 'Thou munna mak a feal o' me. I told them at Bridlington Thou was gannin to revive Thy work, and Thou mun dae so or I shall never be able to show my face among them again, and then what will the people say about praying and

believing?’ At length the assurance came, and rising from his knees, he exclaimed: ‘It is done, Lord! it is done! Filey is taken! Filey is taken!’ And Filey was taken forthwith. A great revival began, which completely revolutionized the moral condition of the place, and laid the foundations of a powerful church, which abides to this day (1909).”¹¹

Even the most minor officials of Primitive Methodism could achieve wonders. This is shown in the story which Charles Haddon Spurgeon told of his conversion. When he was about seventeen years of age, he decided to go to church one Sunday evening, but the weather was bad. So instead of going to a church where he might normally have gone, he slipped quietly into a local Primitive Methodist chapel near his home. As he waited for the service to start, he found that the preacher had not arrived, because of the weather. So the service had to be taken by the steward who had handed the hymnbooks out at the door. This man was not a talented preacher at all, neither did he have any time to prepare what he would say. His sermon consisted of stating Isaiah 45:22 over and over again, in a variety of ways – “Look unto me, and be ye saved, all ye ends of the earth, for I am God, and there is no other.” As one variation of this verse, the preacher addressed young Spurgeon directly from the pulpit, and said, ‘Young man, look. Just look to Him.’ Spurgeon said, ‘I looked, and I lived.’”¹²

Something was achieved that day which has had enormous repercussions ever since.

These Methodist revivals helped to define the character of British society as a whole. They provided a heritage which thousands of migrants took to many countries, such as the various colonies in Australia and New Zealand, and to Canada, amongst many other places. Especially through the later decades of the

¹¹ Ritson. Op cit. page 114 – 115.n

¹² Traditional story from many sources.

nineteenth century, Methodist preachers of all kinds looked upon this heritage as a kind of folk-lore, and as something which they looked upon as a guiding light showing what they hoped to achieve in their own work for God. They looked for similar results, and continual expansion of their churches. Every year a new President of the Methodist Conference would be elected. And on many occasions the President would say he wanted to see revival in every circuit. But very seldom did ever it happen. The hope was a pious wish arising from the folk-lore upon which he had grown up. But it continued to be a very strong determining factor upon their life expectations for decades, until after the First World War. Slowly these people lost the ability to understand what price men like Thomas Batty, John Oxtoby and William Carvosso had to pay in order for them to see the revivals which they saw. This lack of understanding led to a lack of ability to prevail in prayer as these men and women prayed. In recent decades our churches have been living in the aftermath of this great lack – a lack of ability to prevail in pray for revival. As a result, we live in days when many of the more traditional churches are declining.

Certainly, there were some small revivals in New Zealand after 1860, but not many. The evangelism became institutionalized and based too much in human organization. It slowly lost its power and effectiveness. Days of darkness lay ahead, until someone could learn again how to prevail in prayer for revival.

CHAPTER ONE

But God Chose a Woman

From the days of John Wesley and George Whitefield every Methodist circuit minister was meant to be an evangelist. Every year the “Twelve Rules of a Helper” were read, and ministers were reminded - “You have nothing to do but to save souls.”

The local pastors in each circuit were the class leaders, but their role was spiritual rather than seeking the physical well-being or the emotional stability of the class members. They answered to the minister.

Methodism had begun within a revival movement, and it was widely recognized that any hope Methodism had of growing, and of spreading Scriptural holiness throughout the land, was by means of more, bigger and better revivals.

This attitude and belief pervaded Methodism strongly in many countries around the world where it had taken root throughout the Nineteenth Century, and New Zealand was no exception in this regard.

By the middle of the Nineteenth Century it was realized that not all circuit ministers were talented as evangelists in the same way. Many of the ministers had other gifts which needed rightly to be used in the ministerial work.

Also the attitude to revivals had been changing. The history of American evangelism, and so-called “Revivalism,” had been having an effect elsewhere.

Revivals in Cornwall had been very influential in Methodism. The traditional approach to revivals in Cornwall had

been that they “broke out” in the ordinary preaching work in a circuit, unaccountably, but in answer to prayer. That is what every Cornish Methodist wanted to see.

As a result of the evangelism which flowed from the 1859 revival in England, and from the work of the well-known evangelists who were raised up at that time, more attention began to be shown to the idea that a local revival at least could flow from an organized evangelistic campaign in a local church.

As the years passed in the second half of the Nineteenth Century, denominations began to appoint special agents to lead local evangelistic efforts.

Amongst the various Methodist denominations, the Bible Christians in Cornwall were the first. They began to recognize special agents in this way, including some women. The Methodist New Connection denomination effectually condemned itself to being miniscule when its Conference rejected William Booth’s request to be set aside for evangelistic work.

The Wesleyans, the main Methodist denomination, were slow off the mark also. Some sections of the denomination employed lay evangelists, but no ministers were appointed as Connexional Evangelists until 1882. In these years before 1882, if asked why they did not appoint an evangelist, the answer would have been that all of the ministers were evangelists.

Also, all through these years in the later decades of the Nineteenth Century, when a minister was chosen by his peers to be the new President of the Conference, the new President would declare that, most of all, he wanted to see revival in every circuit during his Presidential Year. This happened many times, both in Britain and Australia.

In July, 1880, the young Thomas Cook applied to become a Wesleyan minister, but was rejected, because there were far more applicants than vacancies. But the Chairman of the Bradford and Halifax District made an inspired decision.

Because of Cook’s already known successes in evangelism up to that time, although he was so young, the Chairman asked him to become lay evangelist for their District. The evangelism of Thomas Cook was so successful that, when he applied again to be accepted as a minister, twelve months later, he was not only accepted, but the Chairman insisted that he should continue as District Evangelist for another 12 months, instead of going to the training college.

After twelve months more, Cook became a minister on trial, but the British Conference Home Mission Committee took him on as their first Connexional Evangelist. So, Thomas Cook never went to the Theological College. In turn, this experiment was so successful that the Conference quickly appointed two other men to this work. These men were the Rev. Thomas Waugh and the Rev. Edward Smith. This experiment overall was very successful. The Methodists had an outstanding period of evangelism.

It was very easy for an attitude to develop that – if special meetings and revival influences were needed to win souls, to increase spiritual quality in a congregation, or for there to be a revival, then special efforts had to be made – special meetings arranged, and in some cases, special gimmicks needed to be introduced. This was the source of the idea that a revival could be “got up,” by humans making a special effort.

The Methodists generally frowned upon the use of gimmicks. They used to criticize the newly-arrived Salvation Army workers for using gimmicks – spectacular street parades, brass bands, public displays, etc. But by the 1880s in New Zealand, the dependence upon special meetings with special speakers was growing. But the Methodists still believed that special prayer was needed, before any special effort was made, in order to call down God’s Presence and power to make these special efforts successful on the spiritual level.

The news of the success of the British Conference's move in appointing Connexional Evangelists very quickly spread around the world, and calls began to be made in many places for a Connexional Evangelist to be appointed. For example, in 1884, in Australia, the Victoria and Tasmania Conference appointed their first Connexional Evangelists – Probationary ministers John Nall and Samuel Cuthbert were appointed for twelve months, with others to follow. The Bible Christians in Victoria appointed a layman as Evangelist – Mr. William Tremayne.

As the New Zealand Wesleyans met in Conference in February, 1885, they determined to appoint one of their ministers as an Evangelist. But they did not know how to do it. Somehow they did not get around to making an appointment until the Third Reading of Stations, and by that time the ministers could not agree about who most of them would like to be the evangelist. There were too many ideas about what kind of evangelist any of the ministers felt like working with harmoniously. There was also a struggle to fill all the circuit appointments, so the appointment of an evangelist was quietly shelved as the Conference ended.

Naturally this incompetence produced a reaction. One correspondent in the *New Zealand Methodist* described it as a fiasco, and who can blame him?

We can speculate that God had already lined up someone else for this work, except that it was a woman. But this did not fit in well with the prevailing policy of the very conservative General Conference of the Wesleyan Methodist Church in Australia and New Zealand at that time. They did not believe that the role of women in the church included this work.

A few years previously, a lady evangelist had suddenly arisen in New Zealand, who attracted the attention of a wider, non-denominational character. This was Mrs. Margaret

Hampson, who had recently arrived in New Zealand after spending many years doing missionary work in the slums of Liverpool.

For two years she led teaching and evangelistic missions in various of the larger New Zealand towns, seeing many conversions, and founding a number of prayer unions in those places. These results were most surprising, because, after all, she was a woman!

After that, she moved on to wider spheres, in Australia, and in the United States.

But God had already prepared for Himself another woman to fit into the New Zealand Methodist scene. This was Mrs. Andrew Scott, of Christchurch, whose personal preparations had been progressing quietly for a number of years. When one prays for God to raise up a successful evangelist, through whom He will bless the Church, the praying person needs to remember that many years of preparation often need to go on first, before the evangelist appears in answer to the prayers. The study of her ministry, in so far as we can discover it, is the purpose of this essay.

When the New Zealand Wesleyan Methodist Conference met again in 1886, a committee presented nominations of men to be considered as the Connexional Evangelist. Three names were submitted. Other names were added from the floor of the Conference. Most of these names were the same as the ones which had been considered the previous year, but apparently there were a few additional outsiders. A surprise choice was made in the end, probably from amongst the outsiders. The person elected was the Rev. Joseph S. Smalley, perhaps a more humble man, but a man well acquainted with evangelism and revival from the "Old Country," and whose wife was also a well-regarded speaker.



Rev. Joseph S. Smalley
(Methodist archives, Christchurch)



Mrs. Smalley
(Methodist archives, Christchurch)

When Smalley began his year as the evangelist in April, 1886, he was joined by his wife's mother, and her sister, from Scotland, as helpers, at their own cost. Despite this help, it was not long before his wife's health began to deteriorate, and his own health as well. Before the end of the year, the in-laws had to go back to Scotland for reasons of their own, and Smalley had to slow down and stop. He managed to finish his year, but had to take time off in 1887 to go back to England to recover his wife's health. After this twelve months his own health was still badly affected. So the experiment did not work out as well as many people had hoped.

The New Zealand Wesleyan Conference did not again face the question of appointing a Connexional Evangelist again until 1892, and it was within these intervening years that Mrs. Scott played the main part of her role as an evangelist, without any official recognition or help from the Conference, and often enough at her own expense, and that of her husband. She was a woman of God, greatly loved and respected, especially around the Middle Island.

Even in 1892, things did not seem to go right for the Conference. One of the young ministers, the Rev. Lewis Hudson, stood up and declared to the Conference that he believed God had called him, and equipped him, to be appointed by the Conference as the Connexional Evangelist. His evangelistic efforts were already well known. His offer was discussed at length, and finally declined. Why was this? Ultimately, the reason was that they needed him to fill all the circuit appointments, and so could not spare him, or anyone, to be the Evangelist.

Nothing was said about the fact that one of the other ministers was being released from circuit work to act as a self-appointed temperance lecturer. So, the Conference did not act consistently, perhaps indicating that, at the height of the

Temperance Movement, they did not value evangelism and revival as much as they claimed to do.

The Rev. Thomas Cook came to New Zealand for three months in 1895. By then Cook was regarded as the best evangelist to have been produced in England since the days of John and Charles Wesley, and George Whitefield. He conducted missions only in the four large cities, and in Ashburton and Timaru. After that, he preached in several other towns as a kind of after-thought, after the main missions were over. So the overall impact of his visit on the country as a whole was not so great.

Eventually, in 1896, the New Zealand Conference overcame their difficulties in appointing anyone as Connexional Evangelist, by appointing one who came ready-made from Australia – very experienced and with excellent credentials. By this time Mrs. Scott had retired. This Australian preacher was the Rev. David O'Donnell, who had worked as an evangelist in many areas, and had been in and out of the Methodist Church for various reasons. In this case, the Conference knew exactly what they were getting. O'Donnell preached for the Methodist Conference in many New Zealand towns, starting in October, 1896, through 1897, and then for the years of 1899 and 1901.

Sources of Information.

As mentioned, the main object of study in this research into Methodist Evangelism and Revivals in New Zealand in the nineteenth century concerns Mrs. Andrew Scott, of Christchurch, although this is being done within a context of looking at all of the revivals and evangelistic efforts within Methodism in this period from 1840 to 1900, in so far as this can be done.

A special source of help in this research has come from the Archivist, Jo Smith, and her worthy team of volunteers, at the Methodist Archives in Christchurch, which these authors

gratefully acknowledge. Their base of operations was badly affected by the second Christchurch earthquake, but thankfully they have been able to maintain their valuable work.

The main sources of information are the Wesleyan Methodist newspapers, and William Morley's monumental *History of Methodism in New Zealand*, published at the turn of the nineteenth century, and recently reprinted. The authors purchased microfilms of the Methodist newspapers from 1870 to 1901.¹³

The first newspaper used by the Wesleyan denomination was *The Christian Observer*, which was published in 1870. It was a monthly production with sixteen pages, containing news from all of the Protestant denominations. So the space was shared with other churches.

This was followed in 1871 by *The New Zealand Wesleyan*, which, as the name suggests, was for Wesleyan Methodists only, but it often included some news from the other, smaller Methodist bodies. Each issue had sixteen pages, and it was published monthly. During 1874, this was improved by being extended to 24 pages in each issue.

This product continued until June, 1884, when it was re-named *The New Zealand Methodist*, and it became a weekly paper, with eight pages in each issue. In 1894, the paper became known as *The Advocate*

Naturally, the size of the paper, and whether it was a monthly or weekly paper, were important factors in determining how much information could be published by means of the paper. This strongly affected, for example, what information, if any, will appear in the papers about evangelistic efforts, and whether revivals are reported or not. So, before 1870, our knowledge

¹³ William Morley. *The History of Methodism in New Zealand*. Wellington. McKee and Co. 1900.
Nabu Public Domain Reprints. Printed on Demand.

about revivals will be hard to find. When it was a monthly paper, there will be less information than when it is weekly. The personality and editorial policy of the Editor will also affect these factors.

There is a range of literature covering the early years of Methodism in New Zealand, dealing with the missionary period from 1818 to 1827, and then from 1830 up to the influx of white settlers. The bibliography at the end of this paper lists some of these. William Morley's *History of Methodism in New Zealand*, contains a large first section which covers the history of Methodist work amongst the Maori before 1896.

Information about the visit of California Taylor in 1865 is mainly limited to what he said about the visit himself in his autobiography, and to whatever appeared about him in the secular newspapers at that early time. Only a page or two of his autobiography applies to his time in New Zealand. Much of this was information about the Maori war situation.

The second section in William Morley's book – about the Colonial churches - gives many details about ordinary church life amongst people of European descent, showing how the country opened up to the white settlers. It gives an overall and general history of the circuits, divided up according to districts in which the circuit or church was situated. In this respect it is second to none. It does say a certain amount about the evangelism of the period, although not all that much.

General Early Methodist Features in New Zealand.

The first Methodist missionaries to arrive in New Zealand only lasted for about nine years, and then they had to leave, because of Maori tribal wars. They came at the encouragement of the evangelical Anglican chaplain in New South Wales, the Rev. Samuel Marsden.

Marsden had developed friendships with several Maori, and he preached the first Christian sermon on New Zealand soil on Christmas Day, 1814, from the text in Luke, chapter 2, - "Behold I bring you glad tidings of great joy, which shall be to all people." The address was interpreted into their language for a group of Maori present.

Marsden's efforts led to the opening of Church Missionary Society work soon after that date, and, at his suggestion, the Rev. Samuel Leigh led a Methodist group to a spot in the Bay of Islands in 1818. After a tumultuous period, the Wesleyan Mission in New Zealand was destroyed in 1827.

The Anglican missionaries had commenced their work based on the view that native tribes needed to be taught the values of civilization before being Christianized. The inter-tribal Maori wars made this approach even more difficult to achieve than might have been expected. But, after about ten years, the benefits of a different approach began to be felt. This other approach came slowly because the missionaries translated the New Testament into Maori, and printed their own literature. Then they began teaching the people to read, including many children, and any others who had a mind to learn and benefit from it.

As Maori people read the New Testament, conversions began to occur, and the beginnings of a new church began steadily to appear.

Methodist work amongst the Maori was re-commenced in 1830 in a different location, and this work began to prosper. As the Anglican printing press produced more Christian literature, including dictionaries, grammars and readers in the Maori language; and as more people learned to read the New Testament, the rate of conversions amongst the Maori steadily increased, especially over the years from 1835 to about 1840. By 1839, it was clear that a serious transformation was taking place among the people, so that many parts of the country became

noted as being areas in which a wonderful Christian civilization was being practiced. This occurred in many places where the missionaries had never been, and where the message was carried by Maori Christians, often enough at the risk of their lives.

The so-called Great Awakening amongst the Maori was one of the classic stories of Christian missionary expansion in the first half of the Nineteenth Century. It was a wonderful witness to the grace of God through Jesus Christ.

White settlers arrived in increasing numbers after 1840, and with the help of missionaries, a Treaty was formed with many of the Maori leaders. Despite the efforts of the missionaries, and many others who had good intentions, this Treaty was not honoured sufficiently, and, in time, wars occurred between some of the Maori and some of the white people and their military defenders. The problem was that some of the whites were greedy for Maori land, and in many cases the cultural sensitivities of the Maori were not respected. Also in many cases, the Maori became addicted to alcohol, and sold their land, perhaps for a very low price, in order to satisfy this addiction. It was not hard for them to feel that they were being robbed, and in many cases they were.

Also, during the wars there appeared a new cult amongst the Maori, and many of them were sidetracked from the Christian faith into being followers of this cult. This cult played upon Maori dissatisfaction over their dealings with the whites, and appealed to their cultural sensitivities, despite having some very strange beliefs. The number of Maori who maintained their faith in traditional Christian beliefs became relatively small, and the impact of the cult largely destroyed the possibilities of the development of a strong Maori Church.

With the arrival of white settlers came the need for ministers of religion, including some Methodist preachers to work amongst the white population. The settlements at

Christchurch and Dunedin had a religious foundation – Anglican at Christchurch, and Presbyterian at Dunedin. But English dissenting religious bodies were well represented.

CHAPTER TWO

‘California’ Taylor and Margaret Hampson

As the white population of New Zealand grew after 1841, there were some localized revivals in places like Auckland, as described by William Morley.

The Rev. William Taylor was a minister of the Methodist Episcopal Church in the U.S.A. His previous seven years had been spent in San Francisco, California, trying to evangelize everyone who came in search of gold, or as migrants to the newly opened west coast of America. He visited Australia and New Zealand in order to raise funds to repay a large debt he had incurred when his church in San Francisco was burned down.

He arrived in Victoria in 1864, but was counselled by the Rev. Daniel J. Draper, and others, to give his services to the colonial churches freely, and to rely upon selling his books in order to repay his debt. He arrived in New Zealand early in 1865.

In 1865, the War between some of the Maoris, and the red-coated British soldiers, was in full swing, and affected the way in which Taylor was able to get about from place to place.

Only a few months previously, the seat of government had been re-located from Auckland to Wellington. Taylor preached in Dunedin, Christchurch, Auckland, Nelson and Wellington.

Taylor says that the meetings in Wellington were excellent, and several distinguished citizens were converted to God. Taylor noted that one person wrote a series of letters criticizing him and his methods, which were published in a local paper. Someone else replied. However, the critic was soon afterwards captured by Maoris, who cooked and ate him.

His meetings in Auckland, he said, were good but were not marked by anything really wonderful.¹⁴

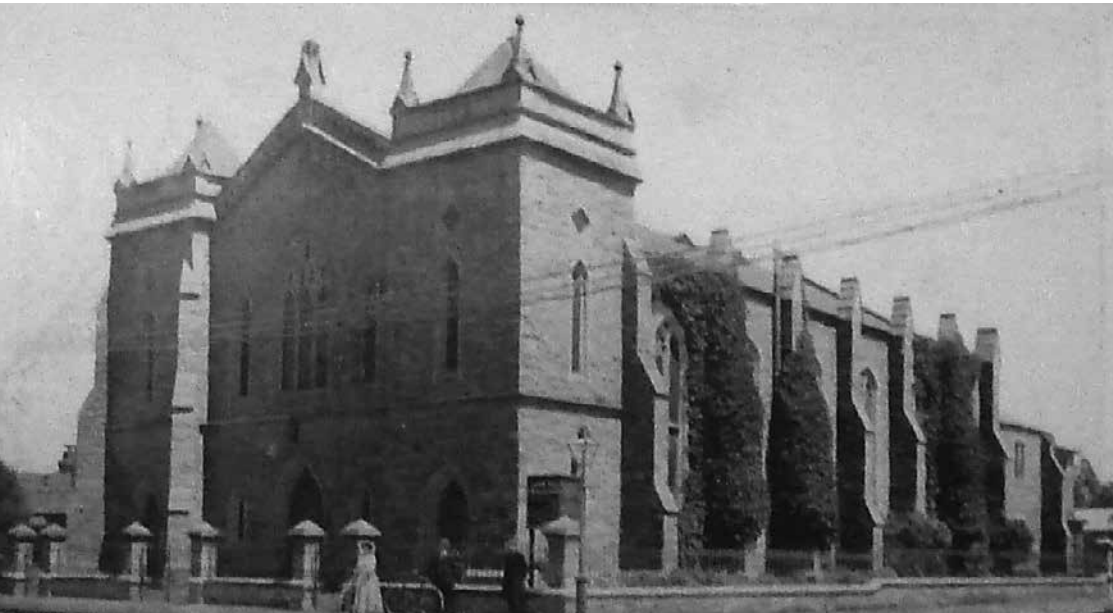
Like many Methodist evangelists, Taylor placed a heavy emphasis on the doctrine of entire sanctification, although he always tried to present it in a way that would not offend godly people using words with loaded meanings and baggage. He believed that emphasis upon the doctrine was the secret of his success, and that he had little success until he preached on that subject to the Christians. He believed that there would be little or no success until the Christians were brought to a deeper dedication. Then conversions would multiply.

Regarding events in Christchurch, the Rev. W.T. Blight describes the events of the year 1865 in the following way:-

“The year 1865 was the most glorious in the history of the [Durham Street] Church, despite the economic depression which had set in, and which was to last for eight years. It did not begin auspiciously. Mr. Buller being still absent in Sydney installing his successor to the Presidency of the Australasian Conference, and leaving the Rev. John Crump, of Lyttelton, in charge of Durham Street, Mr. Walter Douglas, an evangelist with Plymouth Brethren leanings, occupied the pulpit on January 22nd and during the week preached in the old High Street Church. His remarks, however, became so unhelpful that the officials closed the pulpits of Wesleyan churches to him.

But in March, an American evangelist, ‘California’ Taylor, began a three weeks’ visit. At first there was little response: but when the preacher began to call the people to full consecration, his message began to make a profound impact.

¹⁴ William Taylor. *Story of My Life*. An Account of what I have thought and said and done in my ministry of more than fifty-three years in Christian Lands and among the heathen, written by myself. Edited by J.C. Ridpath. New York. Eaton and Mains. 1896. pages 315 – 317.



Durham Street Wesleyan Methodist Church, Christchurch.

There was not room at the Communion rail for all those who sought to know their sins forgiven.

In that same month the barque *Rachel* reached Lyttelton. On board were the Revs. J.B. Richardson, William Lee, and G.S. Harper. They at once joined in the evangelistic meetings, and there was revival all along the line. Prayer meetings and week-night meetings were largely attended. New fellowship classes were formed. A Wesleyan Methodist Prayer Leaders' Association was formed. Thirty members divided into seven Bands, each with its own captain. Soul-stirring cottage meetings were held. A Wesleyan Tract Society with 50 distributors was formed. During the year there was an increase of 152 members of the Church, with another 113 'on trial' for membership, and an increase of 570 adherents.

The Lyttelton Times (13.6.65) reported: "This Church makes great progress both numerically and financially. It is crowded every week with large congregations, and the special and week-day services are likewise well attended."

In this year, too, the work expanded until the whole province had been included in the Canterbury Circuit, with four ministerial appointments, instead of only two.¹⁵

Margaret Hampson

This lady was the first female to break the male dominance in the business of evangelistic preaching in New Zealand.

Mrs. Hampson was converted to Christ as a young girl in St. Jude's Church, Liverpool, England, when the incumbent minister was Dr. Hugh McNeile. McNeile was a widely

¹⁵ W.T. Blight. *A House Not Made with Hands*. A History of the Durham Street Methodist Church, Christchurch, since the present church building was erected. 1864 – 1964. Christchurch. The Trustees of Durham Street Methodist Church. 1964.



California Taylor
 – later in life.
 (Uniting Church archives,
 N.S.W.)



Mrs. Margaret Hampson, around 1883.

respected, cultured and talented preacher.¹⁶

She remained basically a member of the English Church throughout her life, although the evangelism of her later life was always non-denominational.

At twelve years of age she was teaching in a Church of England school. At fourteen she sang and spoke in cottage meetings amongst labouring people. She began amongst the women and girls, but soon the men wanted to hear her as well. At seventeen years of age she preached for the first time in a church at Preston, and was soon singing solos for the famous evangelist, Mr. Reginald Radcliffe, in his Liverpool work. She married a successful business man, but both Mr. and Mrs. Hampson were heavily involved in visiting the homes of labouring people, and preaching in market places and parks, in parts of the city where there were no churches, often preaching to crowds of 400 or 500. In these unhealthy parts of the city, it would be Mr. and Mrs. Hampson who were called when some labourer was dying. Yet there were instances in their open-air work when mud and rocks were thrown, and Mrs. Hampson was one of the targets.

The Hampsons had twelve children, but eleven of them died before adulthood. Only one son survived, and married. In due course, Mr. Hampson died also. Several years after that, in middle age, and with indifferent health, Margaret Hampson pulled up her roots and migrated to Auckland, New Zealand, arriving during 1880.¹⁷

David Hilliard said that she came to Auckland in order to follow her son and his wife, who had come to New Zealand doing Christian Work.¹⁸ While this reason may have been correct, I

¹⁶ *Weekly Advocate*. 6 October, 1883. page 222.

¹⁷ *Christian Weekly and Methodist Journal*. 6 July, 1883. page 5.

¹⁸ D. Hilliard. *Popular Revivalism in South Australia*. Uniting Church S.A. Historical Society. page 15.

could not find other evidence to support this claim. Other reasons for the change were to rest, and to seek improvements to her health.

Her First Evangelism in New Zealand

She arrived in Auckland to commence this new phase of her life toward the end of 1880. By that time she was probably in her early or late fifties. However, there was a fire in her bones which would not be denied. Within a few months of her arrival, she was asked to speak at a series of special meetings “at the Thames, which resulted in a most extraordinary revival of the work of God. The services, which were held in the Academy of Music, Grahamstown, were commenced on Sunday evening Feb. 6.” [1881.]

It is not clear how much preparations were done before the meetings started. There may not have been much. Before the meetings started, “one or two meetings for prayer were held, at which special reference was made to the services about to be held, and the Divine blessing asked upon them.”

The special services were only intended to last for one week. In the end, two extra meetings were held in the open air - in a paddock next to the Wesleyan Church.

“Early morning meetings for prayer were held each day in the Congregational Church, Mary-street, and these were invariably well attended, large numbers going onto the adjoining vestry to seek for guidance and instruction in the heavenly way. A specialty of these morning meetings was the offering of special prayer for others at the request of friends and relatives, and it is believed it was by this means great good was done.

At the opening service on Sunday evening, long before the time announced for commencing it, the large building, capable of holding between 800 and 900 persons was crammed in every part, and numbers had to go away without getting near the

doors. That the interest of her hearers was fully gained is manifested by the fact that at the subsequent meetings held each night during the following week the hall was always filled to overflowing. After each meeting an invitation was given to those who had been convinced of sin and were anxious to obtain peace, to repair into a room at the rear of the building which had been set apart for an enquiry room, while the Christian brethren were asked to remain behind and assist Mrs. Hampson in praying for them. Every evening numbers availed themselves of this privilege, and before leaving the hall found salvation through the blood of Christ.”

The service on Saturday evening, 12th Feb. 1881, was a testimony service. Everyone who had received a blessing during the previous meetings was asked to testify about it. Scores stood up to take their turn at speaking. “The names of between 300 and 400 converts have been given the ministers of the various churches but these will only represent a small proportion of those who received good during these services.” Converts came from all classes of society, rank and profession.

The first of the two open-air services was held on Sunday 13th. In the field next to the Wesleyan Church, a platform was erected, from which Mrs. Hampson spoke. It was thought that between 2,000 and 3,000 people were present. Some climbed on to roofs of nearby houses to see and hear. The last service on the Monday night was similar.

Many people were astonished by the enormous impact of these meetings - perhaps an indicator of real revival in these circumstances. “That there has been a gracious outpouring of the Spirit of God there can be no doubt, and an impulse has been given to religion such as has never been felt on the Thames before. Each church has received an addition to the number of its members, the number of those joining the Wesleyan Church being especially large. The people are now stirring themselves

up to do greater things for the work of God, determined that as the fire has been lighted, the flame shall not be allowed to die out. It is very difficult to describe the extraordinary effect these services have had upon the public mind. Many who have been noted for the godlessness of their lives have been induced to give their hearts to God, and now take a delight in urging others to enter into the way of life.”¹⁹

The Wesleyan Quarterly Meeting for the Thames Circuit was held on March 28. The minister, the Rev. W. L. Watkin, reported that he had not had the time to speak to all of the converts who wanted to join the Wesleyan membership. Some of these, however, had joined one or other of the existing class meetings, and were to be received as full church members. Others were being received on trial for membership. But the increase in membership was considerable. The other denominations had also benefited from the special meetings. “Of those he had been able to visit he spoke in a very hopeful tone. It was evident the Spirit of God was moving in their hearts, and that they were endeavouring to lead a new life. During the quarter the congregations had improved, both in attendance and in the attention that is observed during the services.”²⁰

Naturally, this revival, and the published report of it, produced a completely new situation for Margaret Hampson, totally different from what she had experienced before.

Immediately she began to get requests for her time and services in other parts of the colony of New Zealand. Her devotional life and personal relationship with God, linked to the care she had to take of her personal health, began to govern how much of this work she undertook, and how concentrated the activity was to be. Because of her non-denominational attitude toward this evangelism, it did not matter which denomination

¹⁹ *New Zealand Wesleyan*. 1 April, 1881. page 94.

²⁰ *New Zealand Wesleyan*. 4 June, 1881. page 143.

asked for her help, but she expected to have other churches involved as well.

At that time of her life, she was described as being of moderate stature, inclined to plumpness, and with “a comely face and pleasing expression. She by no means despises the attractions of a comely dress, and her religion is evidently a happy one.” The expression of her face was said to indicate someone at peace with herself. That is, her face showed her complete trust in God, for every detail of her life, as well as for every aspect of success in her work. She rested in God for guidance in all matters, and depended upon God for the power of the Holy Spirit to make her work successful. The promises of God, and His faithfulness, were the source of her hope. She had an “admirable” voice for singing and speaking, and pronounced her words with such clarity that every word could be understood. In her addresses, she could argue well, and could use any object which happened to be nearby as a means of teaching spiritual lessons. She used stories and illustrations to great effect, many taken from her own experience. She spoke with great earnestness and sincerity. The use of her language, emotion, gestures, and the content of her sermons, all flowed together naturally, with the same “abandon” as if by a gifted actress. It was becoming clear that God had raised up a talented evangelist, definitely endowed also with real spiritual power in answer to prayer.

For two years Margaret Hampson went to various centres around New Zealand, including towns of modest size, as well as the more populous centres. Several of these missions were reported briefly in the *New Zealand Wesleyan*. Four others were reported upon more extensively. Increasingly, her reputation as a talented and effective evangelist developed, and her name became more widely known. When it became known that she was to come to a locality for a mission, expectation became high

that God's blessing would come.

The missions lasted for seven or ten days, and her timetable included adequate time for her to rest, to maintain the devotional side of her life, and for her to be involved to some degree in the main preparations for the mission. These missions developed a greater emphasis upon prayer than had been the case with other evangelistic efforts, although all the other missions clearly emphasized the role of prayer as the real basis of their success.

Christchurch

A ten days' mission was planned to commence in Christchurch on Saturday, March 20, 1882. Although a basic committee had existed for several months, the main organization for the mission was put together in the week before the mission started.

The first meeting on that Saturday was held in St. Paul's Presbyterian Church, with about 500 people present, and was for Christian workers. The address by Mrs. Hampson was divided into two parts. The first part was about the value of proper organization for Christian work, and for unity in this work. Another hymn was sung, and she then spoke from Isaiah, chapter six, about the holiness of God, and our awareness of our sinfulness in the light of this holiness. The address concluded with a series of practical instructions for those who were to work in the enquiry room, and for Christians to do things to make others feel welcome at the meetings in the theatre.

On the Sunday evening, there was a large meeting in the Theatre Royal. After a sermon on Romans i: 16, about thirty people went into the enquiry room.

On Monday, Mrs. Hampson was not well. Also the theatre was not available for their use. There was a prayer meeting in the Congregational Church, followed in the evening

by an interesting communion service in the schoolroom of the Durham Street Wesleyan Church.

On Tuesday, there was again a noon-day prayer meeting in the Congregational Church, with a large attendance. In the evening, the theatre was crowded, and Mrs. Hampson preached from Isaiah 55, and from Luke ix: 10. – “The Son of Man is come to seek and to save that which was lost.”

On the Wednesday, there were three services in the theatre. About 300 attended from 12.30 to 1.30 p.m., to hear an address on Jacob wrestling with the angel. In the afternoon, there was a meeting for ladies only, with about 850 present, and a prayer union was formed, to be called the Christchurch Ladies' Prayer Union. About 240 joined initially. At the evening service, the theatre was full, and the address was on the new birth, based upon verses 7 and 14 of John, chapter 3.

On Thursday there were two services. At the evening service, a special effort was made to welcome people who had come some distance to the meeting. The theatre was not big enough to hold the crowd. The sermon was based upon Luke chapter 15, and John xiv: 6.

On Friday, there were again two services. At night, the theatre was again full, and the sermon was based upon the words “Wash, and be clean,” from the Old Testament story of Naaman the leper.

On Saturday, apart from the usual mid-day prayer meeting, the evening service was a Praise service. After an address by Mrs. Hampson from First Peter i: 3 and following, several people in the congregation stood up and thanked God for their conversion during the mission.

On Sunday there were three services. At 8.30 a.m., about 700 were present for Mrs. Hampson's address. The service in the afternoon was for children. The theatre was crowded. Mrs. Hampson delivered a short address, and was assisted by the

Presbyterian minister, the Rev. J. Elmslie, who said he had never before seen such a meeting of children in this colony.

In the evening, the theatre was packed, and hundreds could not gain admittance. Two or three ministers held overflow meetings outside the theatre. "Of course there were the usual interruptions incidental to such meetings - ladies carried out faint, glasses of water and bottles of smelling salts passed in all directions - but the power of God was upon the speaker, and the people were under a spell which could not be broken. The text was Psalm xxvii: verses 5, and 8. At the after-meeting the large stage was crowded with anxious enquirers."

On Monday evening, the address was on the words, "Behold! I stand at the door and knock."

On Tuesday there was the usual mid-day prayer meeting, and the evening meeting was for the converts. The converts gained early admittance to the theatre by handing in tickets giving their name, address, and church preference. The crowd was admitted a little later. The address was directed to the converts, based upon the text, Colossians ii: 6. At the close of the meeting, the message of total abstinence was presented, with many people signing the temperance pledge.

On Wednesday afternoon, a meeting was held in the Durham Street Wesleyan Church for the Christchurch Women's Prayer Union, which had been formed the previous week. The huge church was packed, and many more joined the Union.

The concluding service, on the Wednesday evening, was a Communion Service, held in St. Paul's Church, conducted by several of the local ministers, under the presidency of the Rev. J. Elmslie. "The communicants filled every seat on the floor of the church, and earnest onlookers occupied the gallery. This was a service long to be remembered."

A ministers' conference was held after the mission. They all spoke of the good done, of spiritual uplift, and of conversions.

Between 500 and 600 had given in their names as having been converted during the mission. The published report of the mission expressed "unmingled pleasure" at the mission, and its results. In several churches, special services were held after the mission, and some more converts were gained who had been influenced by the earlier meetings. Other conversions occurred in some of the cottage prayer meetings.²¹

Ashburton

The Ashburton people had heard news from other places of the "marvellous power which attended her preaching." In the previous weeks, Mrs. Hampson had led missions in towns to the south of Ashburton - Waimate, Oamaru and Timaru, as well as the one in Christchurch - and a committee was formed from among the various churches to see if she would preach in Ashburton also. They did not know when she might arrive, but noon-day and evening prayer meetings were commenced immediately.

When the date of her expected arrival was finally known, full scale preparations began to be made, from day to day, with meetings addressed by the various ministers. This not only raised the sense of expectation generally, but also produced a higher spiritual tone amongst those who longed for a Pentecostal blessing. A final meeting of the organizing committee was held in the Wesleyan Church on Thursday, 4th May, 1882. The main mission meetings were to be held in the Town Hall.

Mrs. Hampson opened her mission on Thursday 11th, with a Women's meeting (200 present). At that meeting a Women's Prayer Union was formed, and a secretary appointed. A large number of names were handed in as members. The formation of such a Prayer Union at the beginning of a mission

²¹ *New Zealand Wesleyan*. 1 May, 1882. pages 101 – 102.

was a regular feature of Mrs. Hampson's work.

Noon-day prayer meetings were very interesting occasions, and prayer requests "came in by the score." A meeting for children only was held on the Sunday afternoon, and they were addressed by two ministers and a layman, before Mrs. Hampson also spoke briefly.

"But it was at the evening meetings where the power was felt most, and where results were manifest. Night after night the Town-hall was filled as it never had been before, and the efforts of the stewards were taxed to the utmost to provide even standing accommodation for those who thronged to hear the Gospel preached, and who were spell-bound. On Saturday night, May 13, business in the township was nearly suspended, several shops being closed so that the employees might attend the meeting. There never has, however, been such a concourse of people in Ashburton as on that Sunday evening. The body of the hall, aisles, gallery, and ante-rooms were crowded to excess, while every inch of the stage, from which Mrs. Hampson spoke, was occupied by a crowd of eager listeners, who seemed to be afraid of losing one syllable which fell from her lips. Every evening the enquiry-room was filled to overflowing with anxious [people who were] seeking Christian counsel and prayers and, from the converts' tickets handed in, it is estimated that nearly 200 found the Saviour. Moreover, professing Christians, some of many years' standing, have been quickened, and see the truth as they never saw it before, while God's children have received an impetus to seek a loftier altitude of Christian excellence. Truly our eyes have beheld wondrous sights. A noticeable feature, and one which goes far to prove the genuineness of the work done during the mission, is the fact that prominent men of businessmen of intelligence and thought, some of them not easily moved to any exhibition of feeling or emotion - were found, among others, who have been penitently seeking the Lord, and to-day are

rejoicing in a sense of pardon.

At the last service Mrs. Hampson held here, at the conclusion of her address to the converts, she advanced the claims of total abstinence, and advised each Church to establish its own Christian Temperance Society. At that meeting nearly 500 signed the pledge, and the Churches have already taken the hint, and started temperance organizations for their members. It is intended to carry on evangelistic services in Ashburton for at least a month longer, and, although Mrs. Hampson has left us, the work is still going on, believers are being strengthened, and sinners enquiring 'What they must do to be saved.'"²² All of the churches benefited from those converted. Five weeks later, the Ashburton Wesleyan Quarterly Meeting reported that they had received 46 people on trial for membership, and there were now 20 catechumens. "Fervent gratitude was expressed to Almighty God for the gracious influences experienced in the circuit during the quarter."²³

Wanganui.

The following description of Mrs. Hampson's mission in Wanganui was provided by the local Wesleyan minister, the Rev. W. J. Williams, who was one of the leading ministers of his denomination.

"A little more than twelve months ago Mrs. Hampson was invited to conduct an evangelistic mission in Wanganui, and, on the part of many, prayer has been offered without ceasing for the success of the mission ever since. It is this previous preparation of the way of the Lord in the hearts of His praying people that goes far to account for the very gratifying measure of success with which the recent mission has been crowned.

"For six weeks previous to the commencement of the

²² *New Zealand Wesleyan*. 1 June, 1882, pages 127 – 128.

²³ *New Zealand Wesleyan*. 1 August, 1882. page 182.

mission there was a daily prayer-meeting, held at noon, in the schoolroom of Trinity Wesleyan church while two evenings in each week were set apart for the same purpose of special prayer. The noon meeting, on Saturday, October 28, was conducted by Mrs. Hampson, and her address, on Jacob wrestling with the Angel, was a fitting introduction to the services that were to follow. Those who for weeks and months had been asking for 'power from on high' for themselves, and for God's special agent in this mission, felt that, by that introductory service, they were drawn into the place of power, and that God Himself was putting His own seal upon the work that had been undertaken in His name. A united Communion service was held in Trinity Church on the Sunday morning following, and was conducted by the Rev. J. A. Taylor, President of the Conference, at that time on a visit to Wanganui. In the evening of the same day evangelistic services were commenced in the Princess Theatre, which was filled to overflowing. Mrs. Hampson preached from 'The Son of Man is come to seek and to save that which was lost,' and, in response to her awakening appeals, nearly forty on that first evening found their way into the enquiry room. The mission, thus conspicuously begun, went on deepening in power and interest and blessing for the ten days during which it lasted. It is not needful to describe the order and method of Mrs. Hampson's services, which happily are now becoming well known throughout the whole of New Zealand. In Wanganui the weather was favourable, the arrangements made by the committee were most complete, and the theatre was crowded nightly with audiences which represented all sections of the community. Mrs. Hampson's addresses were characterized by a remarkably vivid and faithful setting forth of the need and importance of the Gospel, and, best of all, by a power which was effectual in leading hundreds of anxious ones to accept Christ as their Saviour and Lord. Her expositions of Bible truth at the noon meetings

made those meetings such seasons of delight and profit as can never be forgotten. The service for testimony on the Saturday evening was one that calls for special notice. Experience meetings have not been popular in any section of the Church in Wanganui, not excepting even the Methodists and that, in the presence of a theatre full of people, scores could be found getting to their feet and testifying, in rapid succession, what great things the Lord had done for them, was an indication of a marvellous change that led many who saw it to weep again for joy.

"On the afternoon of the second Sunday the theatre was packed with children, who were addressed, first of all, by the Rev. W. J. Williams, and then, in a touching and appropriate manner, by Mrs. Hampson. Her address on Temperance was delivered on the second Monday evening, and with such effect that more than 300 took the pledge.

"A farewell service was held on Nov. 8, when six hundred persons sat down to tea provided in the Drill-hall. In the meeting held afterwards in the theatre Mrs. Hampson was presented with an address, referring, in grateful terms, to the very enjoyable and successful mission that had just been brought to a close. There was also a second address, presented from the children, in which they placed on record their thanks for the memorable service which Mrs. Hampson had conducted for their special benefit. Both addresses were beautifully engrossed and illuminated by Mr. R. W. Pownall. Short speeches were delivered by the chairman, Mr. G. Carson, the Rev. W. J. Williams, and Messrs. Tucker and Calders. Mrs. Hampson replied in suitable terms, dwelling at length upon the necessity that the young converts should, without delay, identify themselves with some section of the Christian Church.

"Thus was brought to a close a mission, which, for its effect upon the Wanganui public, will long be remembered. Never before, probably, have so many been brought together in

this town to listen, night after night, to stirring Gospel appeals and never before have God's people realized so abundantly the joy of harvest. At a recognition service, held in Trinity Wesleyan church on the evening after the farewell service, more than one hundred names were read of those who, as a result of the mission, had signified their intention to join that branch of Christ's Church. Most of those who had given in their names were present at the service, and were cordially welcomed and recognized by the minister and congregation. The Presbyterian and Anglican churches, and the recently-formed Baptist church, have also had numerous additions to their membership.

“The mission has further borne fruit in the formation of a Women's Prayer Union, a Young Womens' Prayer Union and a Young Men's Christian Association. The publicans of Wanganui complain of a serious falling off in their receipts from the sale of drink. The theatre, in Mrs. Hampson's absence, fails to have the drawing power it had of yore, and there is a sad wail from managers and actors concerning a beggarly array of empty benches. On the other hand, the ordinary services of the churches are attended as they never have been previously, and ministers and people are rejoicing together in the experience of spiritual prosperity. It is impossible to withhold the prayer that Mrs. Hampson may be long spared and strengthened for the work for which she is so admirably qualified and that every town in the colony may be favoured with such a visitation of grace as that which has, of late, been vouchsafed to Wanganui.”²⁴

²⁴ *New Zealand Wesleyan*. 1 December, 1882. pages 270 – 271.

CHAPTER THREE

Mrs. Andrew Scott, of Waltham, to 1885

Mrs. Scott was born as Miss Joan Boag, in the town of Hawick, in Roxburghshire, Scotland. According to the British Census of 1841, her birth occurred in 1828. A brief anonymous biography formed at the Methodist Archives in Christchurch says the birth date was 28 March, 1827. She was the daughter of John Boag, a weaver, and Betsy (Craig.) This anonymous biography says that on 31 January, 1851, she married Andrew Scott, when she was 22 years of age. This does not figure if she was born in 1827. So, the 1828 date is probably correct. If 1828 is correct, then Andrew was a few months older than his wife. (21/10/1827). They had one son, Thomas, born probably in 1853.

We do not know of any localized revivals which might have affected Mrs. Scott in the Methodist work in her home town or district. However, we do know that there were spiritual movements amongst the Presbyterians in the years after the Disruption in 1843. The Rev. Horatius Bonar had been settled at Kelso, not far from Hawick, at the time of the Disruption. Before 1843 he was forbidden to enter and preach in any of the neighbouring parishes. But after 1843, he had much greater freedom in this, and he preached in many of the local districts, resulting in conversions and touches of revival. He published a book of the sermons he preached in this part of his work. There were also movements in the Congregational churches in that

area.²⁵

William Robertson Nicoll is quoted as describing Horatius Bonar's work in the Borderlands after 1843.

"He set himself to evangelize the Borderlands. His fame was fragrant in every little village, and at most of the farms. He conducted many meetings in farm kitchens and village schoolrooms, and often preached in the open air. The memory of some sermons lingered, one in particular on the Plant of Renown. The chief characteristic of his preaching was its strange solemnity. It was full of entreaty and of warning. Dr. Bonar exhibited with faithful simplicity and decision the great things of the Gospel."²⁶

The Scott family migrated to New Zealand, leaving on 25 July, 1863, sailing on the ship "Brother's Pride", and arriving at Lyttelton on 10 December, 1863. Mr. Frank Paine prepared a different biographical statement which also can be seen in the Methodist Archives. It says that during the voyage an outbreak of fever and diphtheria occurred on the ship, resulting in 45 deaths at sea, and a month being spent in quarantine in Lyttelton after their arrival.

A family heirloom which passed down through the family was a clock which had been presented to Mrs. Scott by the passengers of the ship, in appreciation of her nursing skills and efforts during the outbreak of illness on the voyage.

The Scotts settled in Waltham, a southern suburb of Christchurch. Both of the parents became very active in church life. Mrs. Scott became a noted class leader and prayer group leader. Many years later, the Rev. William Morley said Mrs. Scott "had a long roll of members in her class, and in visiting the

²⁵ Horatius Bonar. *Kelso Tracts*. Kelso. John Rutherford. 1846. See also Tom Lennie, *Land of Many Revivals*. EPBooks. 2015. Pages 471 – 473.

²⁶ Quoted in Iain Murray. *A Scottish Christian Heritage*. Edinburgh. Banner of Truth. 2006. Page 170.

sick the needy and the spiritually distressed, she was indefatigable and most successful."²⁷

From the comments we read from Blight we can see that she would have taken a strong part in the events following California Taylor's visit in 1865.

It was in these years, in the 60s and 70s, that Mrs. Scott's spiritual strengths were developed, which served as preparation for the evangelistic work that she later performed. Important spiritual lessons were learned and re-enforced here. In her later evangelistic efforts, Mrs. Scott was noted for her dependence upon the promises of God, and her strong willingness to rely upon those promises which God had taught her to link with problems and targets in a spiritual battle. Family members later commented that her first convert to Christ, as a result of her prayers and witness, was her husband. And this was but a foretaste of many other spiritual victories which came through her prayers. These kinds of spiritual lessons teach people to practice prevailing prayer.

A church was commenced in Waltham, as a part of the Christchurch Circuit, based around the enormous Durham Street church in the city. The Scotts were leaders in the Waltham church near their home. Later, in 1878, a new, larger church was built in Sydenham Road, and many people from the Waltham church changed over into this new centre of worship and witness, so that the Waltham Road congregation declined. Although efforts were made to strengthen the smaller congregation, the Waltham Road centre was eventually closed and sold. Indeed it was Andrew Scott who bought the old property, and replaced the church with a lovely home.²⁸

In these years, one of the local people who was a friend of

²⁷ Frank Paine's biography material, Methodist Archives.

²⁸ *The Advocate*. 16 November, 1895. Also, *Sydenham Methodist Church. Souvenir, Golden Jubilee*. 1878-1928. Methodist Archives.

the Scotts was a young man named Samuel Garlick. During the 1870s, he applied to become a Methodist minister, and began his first appointment in Rangitikei in 1876.

Her First Reported Missions.

Mrs. Scott was quite short in stature. She spoke with a very strong and broad Scottish accent, which did not seem to be modified with the years spent in New Zealand. Her preaching was direct and forceful, and her presentation had an abundance of action – that is, her hands and arms were moving all the time as she spoke.

It should also be noted, right from the start, that probably the majority of Mrs. Scott's missions were held in fairly small country locations, to which she gave herself without stint. She was NOT like some other evangelists who only preached in cities.

It may well have been the case that Mrs. Scott was involved in evangelistic work in other circuits outside of Christchurch before late 1882, but that these missionary efforts were not reported upon and published, as we will see noted shortly.

It seems that it was because of this friendship between the Scotts and the Rev. Samuel Garlick that Mrs. Scott first appeared on the pages of the *New Zealand Wesleyan* as an evangelist, visiting a neighbouring circuit. Garlick was stationed at Rangiora from 1880 to 1882, and late in 1882, the following report was published.

“Our churches in Rangiora and Southbrook have been greatly blessed during the past month or two. We held a series of special services, early in the month of September, in the Rangiora church, which were owned of God, and blessed in the conversion of souls to Christ, and in the spiritual quickening of the members of the church. These services seemed to prepare the way for a

larger manifestation of the power of God in connection with a second series of special services in Southbrook and Rangiora, which commenced in the Southbrook church on October 9th. Mrs. Scott, of Waltham, delivered telling and impressive addresses to crowded congregations each evening, which were the means of bringing conviction of sin to many hearts. The earnest appeals of Mrs. Scott (who came up at the invitation of our minister) followed by hearty singing and the prayers of God's people, have resulted in the spiritual quickening of our church members in both the above-mentioned places, and in leading many, both young and middle-aged, to decide for Christ. We have had a time of refreshing from the presence of the Lord. To God be all the praise. The class-meeting is highly prized, and the attendance largely increased.”²⁹

The meaning of this report seems to be that Mrs. Scott did not take part in the September meetings, but was asked to be involved in the second group of meetings in October. Perhaps it was that Garlick had led the September meetings himself, but pressure from other circuit work, and the fact that he had got tired out from these meetings, and could not afford the time or effort to lead the October meetings.

However, whether Mrs. Scott led all the meetings, or only the ones starting in October, more meetings followed in other parts of the circuit until close to the end of the year. A report about these meetings appeared early in January, 1883.

“Special services have been held at Ohoka, about five miles from Rangiora. The services commenced on Sunday, December 10th, and were attended with very good results. Mrs. Scott, from Waltham, delivered earnest and impressive addresses at each service to large congregations. By this series of special services, the members of the church have been greatly blessed,

²⁹ *New Zealand Wesleyan*. November, 1882. page 260.

and a number of souls have been brought to realize a sense of sins forgiven through faith in Christ. We returned seventeen members for Ohoka last quarter. On Sunday, December 17th, twenty-eight partook of the Sacrament of the Lord's Supper. We had a very well attended Circuit Lovefeast at Rangiora on Sunday, November 26th. The Lord was present with his people, and all felt it was good to be there. We shall be able to return thirty-six on trial for membership this quarter. To God be all the praise for the blessing on the Word."³⁰

The Quarterly Meeting at Rangiora was held on 3 January, 1883, and indeed reported 36 people on trial for membership. At the following Conference, a month later, Mr. Garlick was moved on to the Hutt Circuit, just north of Wellington, where he started work in April.

After such a rewarding evangelistic experience with Mrs. Scott during his last few months in the Rangiora Circuit, it is not surprising that Mr. Garlick took an early opportunity to arrange for Mrs. Scott to visit him in the Hutt Circuit. Indeed, three missions in a row were organized, and Mrs. Scott was involved in the second of these, and possibly the third also.

But we should note that the first report about the Hutt Circuit mission states in passing that Mrs. Scott had already been preaching effectively that year in two other circuits, about which no reports were published. These were at Masterton and Greytown.

The first of the Hutt missions occurred in July, and was led by the Rev. L.M. Isitt. This Methodist minister conducted missions on the Gospel Temperance lines followed by men like Matthew Burnett. That is, the meetings might be evangelistic but could also contain a very strong temperance emphasis, or they could be temperance meetings with an evangelistic flavour, rather

³⁰ *New Zealand Wesleyan*. January, 1883, page 17.

depending upon which organizations were the main supporters of the meetings – temperance lodges or local churches. “During his ten days’ mission God graciously blessed His people, and many were brought to Christ.”³¹

Mrs. Scott’s mission occurred throughout the circuit for three weeks during the month of September, with preaching at every centre, one at a time.

“At the end of this effort the Presbyterians of the Lower Hutt joined with us in a fourteen days’ Evangelistic Mission (one week in each main church). The week in the Presbyterian Church saw some opposition, hard work, crowded meetings, and some clear cases of conversion. During the week we had a glorious fellowship meeting, conducted by the Rev. Mr. Rodger. By this time the work was extended to all parts of the district, Presbyterians, Anglicans, Baptists, and Methodists, with quickened life, were working with a will; souls were being saved at every meeting.

The Fellowship Meeting in the Wesleyan Church will long be remembered, over 50 testimonies were given in forty minutes, including the members and converts of all the above churches. Whole families have been brought to Christ. We know of over a hundred who have decided for Christ during the past few months. The Blue Ribbon movement has not been forgotten. In the Masterton, Greytown, and Hutt circuits, not less than 400 have taken the “Blue” during Mrs. Scott’s visit. On December 11th, the Hutt friends presented Mrs. Scott with a purse containing 14 pounds 10s, as an expression of their gratitude for the good work which has been commenced in many hearts. The Rev. S. J. Garlick, in making the presentation, referred to his seventeen years’ acquaintance with Mrs. Scott. Mr. Damant and the Rev. Mr Rodger supported what had been said with a few appropriate

³¹ *New Zealand Wesleyan*. February, 1884, page 42.

remarks, after which Mrs. Scott attempted to reply, but completely broke down, which was a signal for nearly the whole of the congregation to do the same.”³²

At the Anniversary Services for the Hutt Church in April, 1884, it was found that the membership of the Hutt Church had more than doubled in the previous 12 months, from 43 to 85, with 9 more on trial.³³

Port Chalmers.

For some months previously, the congregation at Port Chalmers had been “on the lookout” for signs of the movement of the Holy Spirit, and filled with expectation of a “Divine Visitation.” But “by a way and means most unlooked for, ‘the Lord hath visited His people.’”

“A ten days mission has been held here of late, Mrs. Scott, a lady evangelist from Christchurch, taking the most prominent part in the whole proceedings. During the ten days, upwards of fifty persons professed to have received ‘the grace of God.’ Men, women and children have yielded to ‘the overtures of mercy,’ and have obtained salvation by simple trust of the penitent heart in the atonement of Christ. Some of the cases have been very special and most marked. Our Eternal Father has been showing to us that He both can and does work in these days, in various sections of society; and that if we fulfill the conditions of spiritual success on our side, He will not be found lacking on His side. Prayer has been made of the church unto God for some time, and there have been evidences of ‘the Coming One’s’ approach. In this ‘time of refreshing,’ we have had abundant proof that God answers prayer. And that if we both labour and pray for a rich spiritual blessing, God will assuredly grant it. This ‘work of grace’ is a complete answer to the boast of those who say that Christianity is

³² Ibid.

³³ *New Zealand Wesleyan*. May, 1884. page 115.

effete or dying out. These folk evidently regard it as an antiquated Egyptian mummy. But, thank God, He has in His own way vindicated Himself, and refuted, by the very best of methods, such erroneous views of His own power and grace. While we thank the outward instruments, the full volume of our gratitude is to ‘the Lord and Giver of life’.

May we not reasonably expect throughout our connexion, ‘showers of blessing?’ Let us ‘expect great things from God.’”³⁴

I wonder what it was which made the Port Chalmers’ correspondent say that the answer to their prayers came through a most unlooked for means?

Invercargill, and Gore (briefly).

The Invercargill Circuit had a major problem. Its minister, the Rev. W.B. Marten was seriously ill, and had to be relieved for an extended period. But the situation was complicated by the fact that there was an arrangement had been made for Mrs. Scott to visit the circuit for a ten days’ mission in mid-July, 1884. The relief came because the young minister stationed in the township of Gore spent a lot of time and weekends in Invercargill, trying to be helpful to the neighbouring Circuit. The reliever was the Rev. J.N. Buttle.

Marten was just beginning to think of getting back to work when Mrs. Scott arrived, at the unanimous request of the circuit officials. “The mission commenced on Sunday evening, July 13, and was preceded by a week of special prayer. The Revs. Buttle and Marten assisted at the services. Between twenty and thirty persons came forward as enquirers, and professed to find peace through believing in Jesus. Not the least important result of these meetings has been the stirring up of the church members to fresh zeal and earnestness. We are thankful for these

³⁴ *New Zealand Wesleyan*. 19 July, 1884. page 6.

tokens of the Master's presence, but are looking to receive much greater things. The Rev. W. B. Marten is now sufficiently restored to health to resume his pastoral duties. He preached for the first time on the morning of the 13TH, the Rev. Mr. Buttler returning to his own circuit during the week following."³⁵

Mrs. Scott was on a fairly tight schedule, but was enticed to spend two days, initially, in Gore, on the way home. This happened on 24 and 25 July.³⁶ She was to return to Gore for a longer mission 12 months later.

The township of Milton announced that they also were expecting to have a visit from Mrs. Scott in the near future, and there is an indication that Mrs. Scott may have had a mission in the Dunedin Cargill Road Church.³⁷

Temuka.

But the last mission led by Mrs. Scott which occurred in 1884, and for which there is a report, was in the Temuka Circuit.

"A most successful mission (evangelistic) is now being carried on in this district by Mrs. Scott, of Christchurch, and Mr. Rothwell, the newly-appointed minister. The meetings have been well attended, and God's presence has been especially manifested in the conversion and sanctification of many precious souls. The meetings have been specially addressed by Mrs. Scott, who is a powerful speaker, and whose words are full of fire and love and have proved the power of God unto salvation to very many precious souls. A striking feature in these meetings has been the members in connection with other Churches who have been savingly converted to God. Temuka was never so stirred by the Spirit of God,, and the interest is still increasing. The meetings

³⁵ *New Zealand Wesleyan*. 9 August, 1884, page 5

³⁶ See also *Southland Times*. 29 July, 1884, page 2.

³⁷ *New Zealand Wesleyan*. 16 August, 1884, page 5, and 29 November, 1884, page 7.

will be continued another week, when we are expecting greater things. To God be all the glory. Seventy souls have been led to Jesus; about thirty of these came for fresh consecration and cleansing from all sin. Among those saved are a number of Sunday-school children, as well as a number of adherents of other Churches. Our early Sunday morning prayer meetings are well attended, and most of the new converts engage in prayer. Give God the glory. Mr. Rothwell is a very earnest servant of God, and the result of his first work in Temuka augurs well for his future as a minister. May God bless him. Brethren, pray for us. Mrs. Scott's work will be long remembered by the many who have been led to Jesus through her instrumentality."³⁸

Several weeks later, another report gave more details. "During the last three weeks we have seen over a hundred penitents bowing before God. Many of these had been serving the Lord for a number of years, but in response to earnest appeals which were made to them to seek 'perfect holiness,' they came and proved God faithful to His promises, and many are now able to testify to perfect cleansing. A good number of our Sunday-school children have been blessed with a knowledge of pardon and acceptance. 'May God keep the lambs' is our earnest prayer. The blessing has not been confined to us; many members of other churches have been saved. Mrs. Scott will long be affectionately remembered here. For the blessings which we have received, and those we are about to receive, we give all glory to God."³⁹

1885.

The Annual Conference of the Wesleyan Methodist Church in New Zealand occurred each year around the end of January, and went on for about two weeks. The most interesting part of the Conference was often the "Conversation on the Work

³⁸ *New Zealand Wesleyan*. 8 November, 1884, page 7.

³⁹ *New Zealand Wesleyan*. 29 November, 1884, page 8.

of God,” where the ministers could discuss aspects of their work, and praise God for their successes. Laymen were allowed to be a part of it a few years later. Near the end of the “Conversation,” in 1885, the President of the Conference said, referring to the evangelistic work for the past year, that “they were very much indebted, particularly in Otago, to the devoted labours of Mrs. Scott. Her work in many places had been richly owned of God. He hoped that there would be the utmost sympathy between ministers and people in the work of the coming year, for, in reality, they stood or fell, succeeded or failed together. To his brethren in the ministry he ventured to commend the time-honoured injunction of their founder, ‘You have nothing to do but to save souls.’”⁴⁰

By the beginning of June, 1885, Mrs. Scott had already led missions in the Rangiora Circuit again, at Southbrook. This was quickly followed by a visit to Amberley and Leithfield.

The Gore Circuit Revival.

Several conversions occurred in the ordinary church services at Gore during the previous few weeks in June. And, thinking that this was a sign of a moving of the Holy Spirit, the circuit leaders quickly arranged some special meetings, and called loudly for Mrs. Scott. Thankfully, she was available. The special meetings at Gore started on 28 June, and continued through the following week.

“The effort was crowned with God’s richest blessing. Great power was manifest, and souls were saved every night. There was an absence of excitement, which is often felt at such meetings, and in its place a deep earnestness. Husbands and wives of all denominations have been led to the Saviour; young men have been checked in their downward career; backsliders

⁴⁰ *New Zealand Methodist*. 14 February, 1885. pages 3 – 4.

have been recovered, and believers quickened and set to work again. Altogether thirty-five have made their way to the enquiry-room, where the tears of penitence have flowed freely, and souls have been set at liberty.

Some of the most glorious cases have been witnessed: strong men have been seen to shake with sobs, and those who once resembled the tiger may now be well compared to lambs. Mrs. Scott will visit Matura, Pukerau, and Waipahi, before returning north. We thank God for the blessings which we have received, and earnestly pray that Divine power may still attend her, and that when time is no more we may all meet her in heaven. We commend Mrs. Scott to the notice of our brethren who desire to be helped in the work of special services. She well supplies the place of *Conference Evangelist*.⁴¹

The meetings in the three nearby towns continued for two weeks more, and these were wonderfully successful.

“The results in each of the places were most gratifying; over eighty came forward as seekers of salvation, and all professed to find. Believers re-consecrated themselves to God, and many obtained, by faith, the blessing of a ‘clean heart.’ These results are very gratifying, and we ‘thank God and take courage.’ The circuit is very large, and the minister has a great deal of ground to cover, but we hope soon to be in a position to ask for more strength. Mrs. Scott’s visit has been productive of untold good. At Gore, one night, we had a Swede and a Chinaman kneeling together, looking to the same Saviour. The work at Waipahi was chiefly amongst the young people. At Pukerau only a few left the meeting, and before closing all the rest had crowded into the enquiry-room, either to seek pardon, or to re-consecrate themselves to God. It was glorious; the little room full of earnest souls singing, ‘O happy day that fixed my

⁴¹ *New Zealand Methodist*. 18 July, 1885. page 8.

choice,' &c., and then all kneeling together and singing the last verse –

‘High heaven that heard the solemn vow,
That vow renewed shall daily hear,
Till in life’s latest hour I bow
And bless in death a bond so dear.’

Thus our special services closed. Thanks be unto God who hath given us the victory, through our Lord Jesus Christ. Mrs. Scott left us next morning for Milton. May God crown her labours everywhere with abundant success.”⁴²

These missions were followed for Mrs. Scott by two more in Dunedin.

Divine Judgment at the Hutt?

By the middle of September, Mrs. Scott was back in the Hutt Circuit, as guest again of the Rev. Samuel Garlick. It was here that one of the strangest series of events took place. The series of meetings lasted for six weeks altogether. There were three long reports published about these meetings. Here is the third.

“Our evangelistic mission was concluded last Thursday evening at Wainniomatta. The effort had continued in different parts of the circuit for nearly six weeks. Since our last communication Petone, Whiteman’s Valley, and Wainui have been visited in the above order. At each place the attendance has been very good. Our members have been much blessed. There has been the absence of excitement at our meetings. Many found Christ at the after-meeting, others while the addresses were being given, and several quietly in their homes. At the close of the mission at the Hutt, the circuit minister, in his closing address to those who had not yielded themselves to God, remarked that he

⁴² *New Zealand Methodist*. 1 August, 1885. page 7.

did not wish to intimidate them by holding any threat over them, but, as they had refused all the earnest invitations which had been given to come to Christ, God would probably employ other and more severe methods so as to lead them to repentance and faith in Jesus as their Saviour. Two days later and this awful work commenced. A strong man was cut down with scarcely any notice. At a meeting held in a cottage opposite the home which death had invaded, several anxiously pressed into the kingdom of Christ. In the case of a wife who had found Christ at one of our meetings, her husband expressed his intention, while in bed, to go to church that Sabbath morning. And a few minutes later one of the children went to see if “father was getting up” and found him dead in bed. These cases have been followed by several others until we can count eight or ten sudden, and in nearly every case unexpected deaths during the last four weeks of our mission. This, I believe, is unprecedented in the history of this small farming community. We are naturally led to ask which of us will be called away next. As I pen these lines there is a young lady lying dead, who was seized with a fit yesterday morning and expired. The above young lady was only 19 years of age, and generally beloved by all who knew her. This is the fourth death in our midst this week, and three of the four have been under 26 years of age. Mrs. Scott left here this morning for Masterton and Greytown circuits, where she will continue for a month, and then proceed to Wanganui to conduct a mission in our church, to November 29. S.J. G.”⁴³

⁴³ *New Zealand Methodist*. 7 November, 1885. page 7; 26 January, 1886. page 8. also *Wanganui Chronicle*. 7 December, 1885. page 2, and *Wairarapa Standard*. 25 September, 1885. page 2..

CHAPTER FOUR

Other Aspects of New Zealand Evangelism

The Series of Revivals in Willowby.

William Morley believed that the first revival in Willowby in 1883 – 1884 was one of a few really great revivals in New Zealand history. He had opened up the original Methodist work in Willowby, and watched it grow in a fatherly way. At that time Willowby was in the southern part of the Ashburton Circuit.⁴⁴

This first revival took place when the Rev. Charles Standage was the young minister in Ashburton. Very little information was published about it.

The first sign of the revival appeared in the spring of 1883. “Few country churches, probably, in the colony, have more good men and true than are to be found at Willowby. These men were constrained to seek for a week of special services. Prayer meetings were arranged for the half-hour preceding the Sabbath evening services. The preacher was sustained by a sympathetic and prayerful people. The special services were well attended, believers were strengthened and sinners converted. The mission was conducted by the Rev. C.H. Standage and the local preachers. Very gracious divine influence pervaded the meetings; about forty, principally adults, have found the Saviour, and the work is still going on.”⁴⁵

By May, 1884, Standage could report that the membership

of the circuit had increased by 35, with 12 still on trial, and 51 in catechumen classes. So, after the 40 or 50 adult conversions were counted, the other converts were children.⁴⁶

But, it seems to me that this first revival helped to create the character of the congregation into something more like a noisy, old fashioned Methodist congregation, full of fire and enthusiasm, where any ordinary Sunday service at Willowby would have seemed to a visitor that they had landed in the middle of a revival meeting. But it also arose from the characters of strong, spiritual leaders at Willowby over some years previously – men who had very strong Methodist roots from revivals that had been experienced in England before their migration to New Zealand. As Standage said, it had depended very much upon “the good men and true” who were leaders at Willowby.

Almost every year after this, for the next decade at least, special services would be arranged at Willowby, and revival influences were usually felt at these meetings. Many of these special meetings were led by Mrs. Scott, and it seems that ministers were brought in to lead them only when Mrs. Scott was not available. So, a series of local revivals occurred in Willowby through these years, starting in 1883.

A leader among these “good men and true” was Thomas Gregory Chapman. He had moved into the Ashburton district in 1874, and had been one of Morley’s helpers in opening up the cause at Willowby. Even then he was a senior citizen.

His grandfather had been a local preacher in the time of Wesley. In his childhood and youth he lived in the village of Bimbrook, in the Raisen Circuit, in England. He was impressed by the holiness of traveling Methodist preachers who visited his home frequently. He was led to decision in the Bimbrook chapel during a revival which progressed there, and became a local

⁴⁴ William Morley. *History of Methodism in New Zealand*. page 460.

⁴⁵ *New Zealand Wesleyan*. October, 1883. page 237.

⁴⁶ *New Zealand Wesleyan*. May, 1884. page 113.

preacher. He moved to the Louth Circuit, which was sixty miles across and which had a preaching plan like a table-cloth for size." He became a class and prayer leader. "The work of the prayer leaders was a very blessed one. They numbered about forty, and went from house to house, and among the villages, in ten companies of four each. Of course, such work produced great results; this system produced many useful and powerful local preachers, and the circuit became very prosperous, the membership rising as high as 1400."

Mr. Chapman landed in New Zealand about the time that Bishop Taylor, of California, was in Christchurch, and he greatly enjoyed the services. After moving to Willowby in 1874, he helped William Morley start services in the local school.

"These services have been continued up till the present time; now, in a church all too strait for its crowded congregation, and in which from time to time there has been a glorious harvest of souls turning to the Saviour. The scenes of the first great revival, which occurred when Rev. C. Standage was in the circuit, can never be forgotten by those privileged to take part in them, and since then, under Mrs. Scott, and the circuit ministers of the day, the glorious work has continuously gone on. These results are due in no small measure to the fervent prayers of Mr. Chapman in his peaceful and happy seclusion."

He could remember Waterloo, and many of the older generation of great British Methodist preachers. Still alive in 1891, Chapman was well past the age of preaching, and of doing hard work. But he could pray.⁴⁷

The American Evangelists

A fascinating story was revealed in 1883 and 1884, in the northern parts of New Zealand, involving two elderly American

⁴⁷ *New Zealand Methodist*. 11 April, 1891. page 1.

couples who brought much blessing to several circuits.

A few years before that, "Mr. Phelps took ill on board a whaling ship, and had to be left at Norfolk Island. During his stay a glorious revival broke out, and after a short time he was so far recovered as to be able to leave for America. The people who had been blessed on the island wrote repeatedly, insisting on another visit from him. After much prayer and due deliberation he was led to believe that this was a calling from God."

He formed a band, with his wife, and Mr. and Mrs. Dorman. All were members of the Methodist Episcopal Church, and hailed from Harmington, Massachusetts. Their intentions were made known, homes were broken up, and money to assist them flowed in from the most unexpected sources.

From San Francisco they traveled across the Pacific in the Pacific Mail, S.S. "City of New York," intending to go to Sydney, and then back to Norfolk Island. They disembarked in Auckland in November, 1882, and after a few personal contacts, felt that God would have them stay for a while.

At the Pitt Street Church prayer meeting they met the Rev. W.L. Salter, who welcomed them to work in the Pukekohe Circuit, where he was currently minister. Special meetings were arranged, and the men worked at seeking conversions, while Mrs. Dorman emphasized calling the church members to a deeper dedication, and to the experience of entire sanctification. By Christmas, a transformation had taken place in many of the church members, and many conversions had occurred.⁴⁸

Over Christmas a camp meeting was organized. After three months, the four Americans moved on to the Manukau Circuit, where they worked more months. In this period Mr. Phelps's health failed, but the other three toiled incessantly for the good of souls. In every part of the circuit good was done,

⁴⁸ *New Zealand Wesleyan*. January, 1883. page 17.

particularly at Woodside and Flat Bush.

The Grafton Road Circuit caught the enthusiasm from Manukau, and in due course heartily welcomed the visitors. The main part of this circuit to benefit from their work was Newmarket. From there they went to Pakuranga, but here, the Dormans both caught Typhoid Fever, and lay at death's door for three months. They were given up by the doctors. But prayer prevailed, and strength returned, and work was resumed. After these months of recovery, they visited Ponsonby, where the people had recently experienced a revival of their own, then the Thames, Te Aroha, and Mahurangi, where conversions occurred.

“The actual results of their work God only knows. The results which appear are such as to gladden every Christian heart – Drunkards made sober; inveterate smokers led to loath the unclean habit and cast away the filthy weed; scores of conversions, scores more led into the Caanan of ‘perfect love,’ and whole families revolutionized, are among the apparent and abiding results of their work. These are results that gladden the Churches and enhance the joy of angels. The lesson of this success is that purity of heart, definiteness of purpose, and fidelity of speech, even though these should not be found in conjunction with splendid education and brilliant talent, will be largely owned by God.

Now that our friends have left us, we bespeak on their behalf the prayers of our people.”⁴⁹

The Evangelism of the Rev. Joseph Smalley.

As explained in more detail in the first section of this paper, a “fiasco” occurred in the 1885 Wesleyan Methodist Conference. They failed to appoint a Connexional Evangelist after they had decided to do it.

⁴⁹ *New Zealand Methodist*. 19 July, 1884, page 3.

At the Conference of 1886, when Smalley was appointed as Connexional Evangelist, he said that “he shrank from, and had even wept over, the appointment. Every year preaching had made greater demands upon his head and heart, but he now felt ‘his sufficiency was of God.’ God had given him some success in saving souls. Some twenty years ago, when he stood beside the grave of John Wesley, he consecrated himself to the work of saving souls, and he still determined to adhere to that solemn promise. He intended to look for the salvation of the elder scholars of our Sunday schools. There will be a danger of our people leaving the work of soul-saving to the Evangelist. We each have our work to do, and our people must not expect their work to be done by proxy. We are all Evangelists. He prayed that the power of the Holy Ghost would come down upon him for this mission. If during the year he set members of the Church to work he should not consider his mission a failure.”⁵⁰

Because Smalley would have to start his work as the Conference evangelist before the end of April, a Conference Committee had to function quickly, and widespread support was needed by Methodists throughout the country.

Firstly, the Editor of the paper had to provide good support. This he did, issuing an editorial in the next issue, on 6 February.

Editorial

A feeling of thankfulness to God will, we are persuaded, prevail throughout our churches that the way of the Conference has at last been opened for the appointment of a Connexional Evangelist. This has been hoped and prayer for by numbers of our people for some time past, and although when the Conference opened the prospect of such an appointment seemed exceedingly

⁵⁰ *Press*. (Report on the Conversation on the Work of God.) 30 January, 1886.

remote, the manner in which it ultimately resolved itself into actual fact can only be regarded as an indication that it was of God. We are glad that Mr. Smalley goes forth to the important work assigned him by a vote of the Conference so hearty and unanimous. It will be to him a source of strength and a most effective letter of recommendation to all our churches. Those who are acquainted with Mr. Smalley's circuit labours will know the special fitness he possesses for the work of an Evangelist. It is also a well-known fact that in Mrs. Smalley he will have a most efficient co-worker in the glorious task of "gathering in the sheaves." They will have, without doubt, the cordial sympathy and support of our people everywhere, and while remembering in their prayers all the labourers in God's vineyard, special intercession will be offered for the guidance and success of our "Connexional Evangelist." And our "Joyful News" column will, from time to time, give pleasing intimations of the fact that such prayers are not offered in vain.⁵¹

Connexional Evangelist's Committee.

The first meeting of the Connexional Evangelist Committee was held last Wednesday, Feb. 10. Mr. Duggan was appointed treasurer, and Rev. W. Keall secretary. It was desired that the superintendents and officers of circuits should at once inform the committee at what season of the year the visit of the evangelist would be preferred, with a view to the preparing of a plan of appointments for the year.

The expenses were estimated to be, stipend, 250 pounds; traveling and house charges, 150 pounds; Contingent Fund levy, 8 pounds 15s; Children's Fund levy, 20 pounds 3s; Supernumerary Fund levy, 9 pounds 9s; miscellaneous, 11 pounds 13s; total 450 pounds.

⁵¹ *New Zealand Methodist*. 6 February, 1886. page 6.

It was thought that special subscriptions and donations should be sought from the Methodist friends throughout the colony, and that where the evangelist is employed collections should be taken up on behalf of the enterprise. In order to keep the evangelist free from any financial care, all money should be sent direct to the treasurer, after deducting local expenses.

It was suggested that Auckland be the place where the special services should commence, but the President be written to, requesting his views on that and other matters. It was agreed that a circular be drawn, embodying the views of the committee more fully, and distributed throughout the colony for the furtherance of the work.

W. Keall.⁵²

Second Meeting of the Evangelist's Committee.

Having received a communication from Mr. Smalley, it was resolved that a mission should commence every alternate Friday, and finish on the Monday week following, thus giving eleven days to each mission, the intervals being taken up by the Evangelist in rest and travel. It is probable that the mission will commence in the Auckland district, the President being prepared to assist in that direction.

The Committee trust that circuits will communicate their wishes respecting the time when the visit of the Evangelist is desired as speedily as possible. It is fully expected that the financial results will be secured according to the spiritual character of the work, and the earnest prayers of God's people are earnestly sought on behalf of the Evangelist and the enterprise generally.

W. Keall.⁵³

⁵² *New Zealand Methodist*. 20 February, 1886. page 7.

⁵³ *New Zealand Methodist*. 6 March, 1886. page 7.

Just as Smalley was beginning his work, on 24 April, another editorial contained the following part.

Editorial. (part).

Mr. Smalley is, however, too well versed in practical revivalism not to remember that the success of his labours will be largely affected by the spiritual tone of the churches among which he moves. In the absence of hearty sympathy and zealous co-operation on the part of the members of the church neither Mr. Smalley nor anybody else could ever hope to achieve any worthy measure of success. It will be found, therefore, that Mr. Smalley on first visiting a circuit, will lay great stress upon the personal consecration of all believers for the work to which he and they stand committed. The Evangelist is very clear and emphatic in setting forth the privileges of entire sanctification, and in this, as, indeed, in every department of revival work, he will be ably supported by his co-labourers, Mrs. Smalley, and Mrs. Smalley's mother, Mrs. Donald, of Edinburgh. It is a rarely gifted trio that will go forth under the designation of "the Connexional Evangelist," and that they will leave everywhere traces of rich and abiding blessing we have not the slightest doubt.⁵⁴

Nearly all of Smalley's programme of preaching was planned for the North Island until close to the end of the year. It was only as his health was threatened, that he started upon a campaign which had been planned for Christchurch, where Smalley was supposed to be based.

INITIAL PROGRAMME

Te Awamutu, 7 days, from April 15 to 21.
Franklin. 11 days from April 24 to May 4.

⁵⁴ *New Zealand Methodist*. 24 April, 1886. page 6.

Hamilton. 7 days, from May 7 to 13.
Manukau. 11 days, from May 14 to 24.
Thames. 11 days, from May 28 to June 7.
Grafton Road. 11 days, from June 11 to 21.
Pitt Street. 11 days, from July 2 to 13.
North Shore 11 days, from July 16 to 26.
Subject to alteration.⁵⁵

Later in July, another list of proposed missions was published. The circuits involved were:- New Plymouth, Waitara, Patea, Wanganui, Napier, Christchurch (several circuits), Ashburton, Springston, (after which the 1887 Conference would occur), then Timaru, Oamaru, Waimate, and Temuka.

Good reports of Smalley's work were published in the Methodist papers about each of the missions, and the results he achieved were much appreciated.

At the 1887 Conference, Smalley was appointed as Evangelist again, but he had permission to travel to England with his wife, and the appointment was only until the end of the financial year.⁵⁶

It was all reported in the paper in the following way.

Connexional Evangelist

No item of Conference business was more eagerly anticipated than that which related to the work of the Connexional Evangelist, the Rev. J.S. Smalley.

The matter was introduced by the report of a special committee, brought up by the Rev. W. Baumber. This was for the first half-year's work, and had been presented to the Canterbury District Meeting. Since September 30, 1886, Mr. Smalley's work had been successfully continued until the end of

⁵⁵ *New Zealand Methodist*. 24 April, 1886. page 8.

⁵⁶ *New Zealand Methodist*. 29 January, 1887. page 4.

the year, when through the failing health of Mrs. Smalley, the Evangelist had deemed it imperative to ask for a year's leave of absence, to take Mrs. Smalley to the Old Country. He also requested his committee in Christchurch to release him at the end of the year, but he now desired to complete his full year's work. The committee recommends that Mr. Smalley should continue his mission till the end of the financial year (1887), under the auspices of the committee in Christchurch, and that any deficiency which there might be dealt with by the Home Missions Committee. It was further recommended that no Connexional Evangelist be appointed for next year.

Conference consented to all of the above recommendations after some discussion, in which testimony was borne to the good which had resulted from the missions during the past year.⁵⁷

Normal Methodist Evangelism.

Normally, in New Zealand Methodist evangelism, it occurred in personal conversation, in pastoral situations, in ordinary church services, and whenever the possibility arose. Special services would often be arranged by the circuit minister, with the help of local preachers in his circuit, or with the help of a neighbouring minister or lay-person.

⁵⁷ *New Zealand Methodist*. 5 February, 1887. page 4.

CHAPTER FIVE

The Role of Women Preachers in the Church

The situation on this matter in New Zealand Methodist circles was described by the Editor of the Wesleyan paper in 1886, as it then stood.

Editorial – Woman's Work in the Church.

Silently, but swiftly and surely, a significant change is taking place everywhere concerning the position which woman ought to occupy as a Church-worker. We accept to-day with the utmost complacency a state of things in regard to this question from which, twenty years ago, many would have turned away as from something dangerously *outré*. The value of woman's service in certain departments of church work has been at all times gratefully recognized. Some of the most useful class leaders that Methodism has known have been women. Some of the most devoted and successful workers in the Sunday-school have also been women. As sick-visitors and tract-distributors they have had further opportunities of usefulness. And for a large measure of financial aids that has been secured to the Church by means of bazaars the credit is due almost entirely to the admirable tact and untiring industry of the ladies.

The idea that there was any sphere of church work beyond those we have indicated in which a woman could exercise any talents she might possess was, for the most part scouted as preposterous. That she could figure on the platform, or, crowning heresy of all, that she could dare to occupy the pulpit was a proposition almost too shocking to be discussed. We have said

that such views prevailed for the most part; but it must be remembered that long since there have been notable exceptions to the rule. In certain branches of the Methodist Church – for example, among the Primitive Methodists and Bible Christians – the right of woman to fill almost any position in the Church that a man can fill has been conceded from the beginning. But in the larger Methodism, as well, of course, as in other sections of the Church, there has been a general impression that, even if such a practice is not expressly forbidden by Scripture, the notion of a woman publicly addressing mixed audience is scarcely consistent with propriety.

It was such an impression that was crystallized in the resolution on the subject adopted by our last General Conference, which was remarkable for nothing so much as its cautious conservatism. It will be of general interest to quote here the resolution referred to:

“We are of opinion that, in general, women ought not to preach, (1) Because a vast majority of our people are opposed to it; (2) Because their preaching does not seem necessary. But if any woman among us think she has an extraordinary call from God (and we are sure it must be an extraordinary call that can authorize it), we are of opinion that she should, in general, address her own sex alone. If permitted to preach, it should be (1) only in her own circuit, upon receiving the approbation of the superintendent minister and a quarterly meeting; (2) in any other circuit, upon the written invitation of the superintendent of such circuit, and a recommendatory note from her own superintendent.”

While such a deliverance was intended to discourage the preaching of women it is not difficult to perceive that there is some new wine in the old bottle, and that the bursting point is not far off. The reasons given for the prohibition were weak at the time when the Conference put them forth, and they are growing

weaker every day. What with prayer unions and temperance unions, there has been a wonderful development of the gift of public speaking on the part of Christian women, and the number of such who can address an audience with considerable fluency and effectiveness is constantly increasing. The common prejudice against women-preaching has been largely dispelled by the fact that we have had and still have women preachers among us who, by the manner and matter and results of their preaching, have vindicated the position they have ventured to occupy. And we believe there is a growing tendency to settle this question less by sentimental than by practical considerations.

The question, “Ought a woman to preach?” will be determined by the further question, “Can the woman preach? Has she anything to say, and has she power to say it? Has she the gifts and the graces essential to the efficient discharge of such a duty as that of preaching?”

If she has, why should the fact of her being a woman be regarded as in any way a disqualification? If it is deemed right that a woman should sing in public before a mixed audience, why should it be regarded as an impropriety if she employs in public the gift of eloquent and sympathetic utterance in dealing with sacred truths? We no longer believe that all women are called to preach than we believe that all men are; in the very nature of things the number of women fitted for the vocation of public speaking must be limited. We recognize, however, with considerable satisfaction, the growth of an opinion within the Church distinctly favourable to the employment of women in the sublime work of preaching whenever, by natural and spiritual endowment, it is made manifest that God has called them to engage in it.⁵⁸

⁵⁸ *New Zealand Methodist*. 11 December, 1886. page 6.

It seemed to me for a long time, whilst doing this research on Mrs. Scott, that she did not talk much about her spiritual and Biblical justification for being a preacher. She obviously believed that God had called her to this work, and equipped her spiritually. There was clear evidence to support this belief. But it would have been a subject to the forefront in the minds of a good number of people with whom she dealt. Probably the reasons why I thought she did not talk about this matter is that we know very little about the subjects of her addresses, apart from comments about the impact that they had on congregations. There was one occasion during a mission in the Springston circuit, in August, 1889, when she used an address to vindicate her role as a preacher. Then I found the following reference to a mission she was conducting in the Ashburton Wesleyan Church in 1898, when she was fully seventy years of age.

“The initial services of an evangelistic mission were held in the Wesleyan Church on Sunday by Mrs. Scott, of Waltham, Christchurch. The morning discourse had special reference to prayer, and at night, when there was a full church, Mrs. Scott gave a logical defense of her position as a woman preacher, frequently interspersed with direct appeals to the congregation to beware of rejecting truth because of miserable prejudice. Mrs. Scott, who has reached the age of three-score-and-ten, is very fluent, intensely earnest, and has a superabundance of animation, which many women, thirty years younger, might envy. An address was given to the young people in the Sunday school during the afternoon, when some interesting recollections were related by the evangelist, the attention of the scholars being faultless.”⁵⁹

⁵⁹ *Ashburton Guardian*. 5 September, 1898. page 2.

CHAPTER SIX

The Charlatan

New Zealand was not cursed by the escapades of charlatan preachers so much as many other countries have been. However, there were two notable examples who appeared in New Zealand during the period while Mrs. Scott was preaching, of which the most notable concerned a gentleman who introduced himself as Mr. G.T. Sullivan. He had an athletic frame, and claimed to be related to the famous boxer.

He professed conversion at a Primitive Methodist church in Wellington, and immediately started a promising career in evangelistic work. He appeared to be a man of many talents, including an ability to appeal to sinners to turn to God, as he had done himself. The Primitive Methodists hoped to benefit through his testimony.

Mr. Sullivan had in his possession a letter from Sir John Stainer, Mus. Doc. of St. Paul's Cathedral, London, stating that he possessed a beautiful baritone voice, of excellent quality and compass, and advising him to proceed to Italy to study. He had done this for a short time.

In June, 1889, the following report appeared, describing his evangelistic efforts in Wellington with great enthusiasm.

“It is now three months since Mr. Sullivan opened up his mission at Webb-street, which, night after night, was crowded, and on Sunday the rostrum, singing seat, and aisles were filled, also the school-room which is annexed to the church, which with

the large dividing doors thrown open, affords extra accommodation for hearers.

Almost every night God's Spirit worked so mightily upon the people, following the strong appeals given by our brother, that in the after-meetings it was the work of little time and persuasion to induce persons so influenced to come forward to the orthodox penitent form; and, indeed, in not a few instances, persons stood up and asked to be prayed for, and some cried out for mercy. Some nights as many as six and seven, and other nights in twos and threes. It has been proved again that "God has chosen the weak things of the world to confound the things that are mighty, and the things which are not to bring to nought the things that are." Our brother has also held meetings at Newtown and in the Porirua district, with similar success.

Finding the churches too small, and by the advice of numbers outside of the church, but sympathizers with the mission, the spacious opera house was engaged one Sunday night. Long before the time of meeting every available foot was occupied. Never was there such a large assembly seen in the building, and it was found necessary to shut the doors, hundreds being unable to gain admittance. Mr. Sullivan's splendid voice was heard to great effect, both in song and in his powerful appeal to the people. During the mission many have testified to the message having been winged to the heart through song, and that night some came seeking the Saviour.

One thing has been very gratifying all along the line of the mission, and that is the large attendance which has been kept up to the last; the interest has never abated. Our brother also appeals powerfully to God's own children, and seeks, by His help to quicken them to greater activity and zeal. Our friend goes south in about two weeks, and will open up a mission in Christchurch, at the Cambridge Terrace church, where we pray that God will use him to a still greater extent in the pulling down of the

strongholds of sin, and in the building up of the Master's kingdom. In Wellington our friend has been especially successful in getting young men to the meetings, and in this direction has been greatly blessed to them, and many of these not only attended his meetings, and have also engaged in the higher race of life. We prayerfully commend our brother to the friends south, and ask for him their sympathies and prayerful co-operations, and we advise all who can to attend his meetings. We shall expect of times of refreshing from the presence of the Most High, and the salvation of souls."⁶⁰

Mr. Sullivan's Mission in Palmerston North. (Primitive Methodist.)

For the last two months or more reports have been reaching us of the noble work being done in Wellington by this earnest, manly worker in the cause of Christ, and when, at length, there was a prospect of his visiting our little town, all was hope and expectation as to the good likely to be done by him. Nor were we doomed to be disappointed. Mr. Sullivan has proved to be a blessed instrument in God's hand of leading many souls out of darkness into His marvelous light. Many earnest, believing prayers were offered up to God before and during the time of his stay in Palmerston that the mission might be blessed, and divine strength given to the preacher, and He who delights to hear and answer prayer honoured the faith of His children. Mr Sullivan had been labouring arduously in Wellington and took a run up the country for the purpose of taking a rest. But he appears to have had hardly any rest at all, as we believe he conducted mission services every night up to the time of his arrival here. When he came to Palmerston he was labouring under the disadvantage of a severe cold, which made it extremely difficult for him to speak,

⁶⁰ *New Zealand Methodist*. 29 June, 1889. page 6.

and it was feared we should not have an opportunity of hearing his splendid baritone voice in a solo. However, by Wednesday night it had improved, and it was a rich treat to hear him sing "Almost persuaded." Mr. Sullivan sang every night of the week after that, and on Sunday morning and evening also, assisting the Rev. Mr Tinsley with the services of the day.

We feel certain that all who heard him sing "Sowing the seed" and "He wipes the tear from every eye" will not forget it for years. He is possessed of the noble gift of song, and has consecrated his talents to the service of the Master, singing as well as preaching the Gospel. The Wesleyan church was packed every night of his mission here, and on the Sabbath evening again was so densely crowded that it was almost impossible to get to the door, many having to go away disappointed at not being able to hear his voice once more before his departure for Christchurch. We believe the blessing of God rests upon Mr. Sullivan, and that wherever he goes great good will result. We wish him a God-speed in his work. We will watch with pleasure and intense interest the reports of his success, and look forward with expectant feelings to his speedy return to labour for a time in our midst again.

A Correspondent.⁶¹

The meteoric career in evangelism of Mr. Sullivan continued for several more months. During this time he was brought to Christchurch, and conducted extensive meetings in that city, with remarkable results. Two extensive and enthusiastic reports were published about these meetings. He went on the Rangiora, but it was there that his true nature was revealed. The Editor provided the final explanation.

⁶¹ *New Zealand Methodist*. 10 August, 1889, page 5.

THE "SULLIVAN" SCANDAL – Editorial.

No greater scandal to religion has ever taken place in this Colony, than that which stands associated with the name of **G.T. Sullivan**. When in the bar-room of a Rangiora public house, **Mr. A. Clampett** gleefully related the other day, to sundry pot companions, the story of his adventures as an evangelist, he could fairly lay claim to a good deal of ingenuity. In his particular line he undoubtedly has talents of a high order. He played a high game in New Zealand, and he scored no inconsiderable success. "Ha! Ha! It is not every man who could land in New Zealand without a shilling in his pocket, and wind up at the end of nine months with a good substantial balance at the bank!" We should think not; for the credit of humanity we hope that men who would "rise" under such conditions are scarce. Of all kinds of frauds, the religious fraud is the worst, and of all the religious frauds we have known or heard of, **Mr. A. Clampett** ranks as one of the most accomplished.

It seems now from his own confession and boast, indeed, that the whole of his professedly religious career in New Zealand is the outcome of a cleverly contrived swindle. There is no depth of wickedness so great as that in which there is a simulation of conversion, and a trafficking in the holiest of things for the sake of gain, but **Mr. A. Clampett** was quite equal to anything. One thing was necessary in order that he might play the role of evangelist with a fair show of decency, and that was that he should engage to keep sober. This he bound himself over to do for nine months, and he managed somehow just to keep his word. Then all was ready to begin. As a poor drunkard he was picked up in the Auckland streets by the individual known as "Bro. Marsh. from Canada," and piloted into a Primitive Methodist prayer meeting, where the conversion arranged was duly to take place. There is naturally great rejoicing among the good folk yonder over this conversion, for it somehow comes out that his

name is 'G.T. Sullivan,' a brother of the notorious American prize-fighter. As he could sing well, and had a facile tongue, such a convert was predestined for the work of an evangelist, and after some preliminary "coaching" at the hands of a gentleman well known in "holiness" circles in Auckland, he began to deliver public addresses. From Auckland he moved to Wellington, where he drew large audiences, and was apparently a great success. After a brief run through the Manawata and Rangitikei districts, he moved on to Christchurch, which was destined to be the scene of unprecedented triumphs. First of all in Primitive Methodist, Baptist, Presbyterian, and Wesleyan Churches, and afterwards in the Tuam Street Hall he attracted overflowing audiences.

To the Editor of the Christchurch evening paper, the *Telegraph*, belongs the credit of being the first publicly to dispute his genuineness; that however simply served for the most part to secure for the "evangelist" a wider sympathy as a persecuted man. The Ministers' Association, after making due enquiry, decided to drop him as unworthy of their confidence; the thanks they got for such a step was the bitter personal abuse of scores of their own church members, and the injured victim of ministerial jealousy became more popular than ever. Prominent and influential citizens wrote to the public press championing the "evangelist's" cause as against the ministers, and "elect ladies" with ample means demonstrated their sympathy with "dear Mr. Sullivan" in a refreshingly practical way. Night after night the Tuam Street Hall was crowded, and on the closing night of the mission, at the farewell coffee supper, it is said three thousand persons were present. A purse of sovereigns was presented to him, a lady gave him a communion service, and to crown all, he was the recipient of a flattering testimonial signed by one thousand two hundred and fifty residents imploring him to remain in Christchurch to carry on evangelistic services.

This was pretty heavy scoring for a man who all the time, as it now turns out, was an impudent imposter, and who within twenty-four hours after receiving the communion service and other testimonials broke out into a drunken debauch. The game was up in Christchurch, but there was just a possibility, if he could steady himself sufficiently for the purpose, to work the oracle a little longer at Rangiora; the larrikins, however, had taken his measure and handled him and his associates so roughly that he was glad to escape, vowing that he would conduct no more services in such a rowdy place.

Within thirty-six hours of his appearance as an evangelist in the Rangiora Hall, he abused the hospitality of his generous hostess in a manner too outrageous to be described in these columns, the result being that he was summarily ejected from the house. The following day found him drinking at the Rangiora public houses, "shouting" for all and sundry, actually boasting of his most shameful exploits, and chuckling over the extent to which he had befooled the religious public of New Zealand. Of all the "softies" he had met with in a varied experience, he declared he had never met with people so utterly soft as those who had flocked around him in this Colony.

A more painful story than that of the lying and deception practiced on the public by this man, in the name of religion, has never been written, and the disastrous consequences that will follow can only be thought of with a shudder. Many, through this man's testimony, have been led to enter upon a new life, and the shock to them, consequent upon the exposure of his hypocrisy and wickedness, will in many cases be of a hurtful kind. A more plausible man never appeared in the character of a Christian worker, and to have been deceived by him at the outset involved no discredit whatever. Assuming that what he said about his antecedents was true, there was everything about him to invest his work as an evangelist with unusual interest. His excellent

singing alone would suffice to make his services popular. That a man would, or could, play the hypocrite on a scale so colossal was what many found it impossible to believe, even when doubts to his genuineness began to be whispered abroad. To many a sincere and earnest Christian this will be a terrible awakening to the possibilities of evil. A large section of the Christian public, in Christchurch especially, will be sufficiently mortified by these revelations concerning the man whom, in spite of all warnings, they followed and flattered, to render it unnecessary to add anything to their humiliation.

It is in order, however, to say, since the ministers have been so severely censured for the part which they took in relation to this man, that a wholesome lesson has been taught concerning the *unwisdom* of rashly denouncing ministers as being either fools or rogues. If the example set in this matter, by the Christchurch ministers, had been followed by members of churches this terrible scandal would have been shorn of some of its worst features.

The moral of this painful occurrence is too obvious to need pointing out. It will be surprising and discreditable, after what had recently taken place in this Colony, if the most searching investigation is not made into the *bona fides* and character of any man or woman who may henceforth claim the sympathy and support of the Christian public as a Christian worker.

“One sinner destroyeth much good,” and an imposter of the stamp of **A. Clampett** will do more mischief in the community than can be undone by months and years of faithful and honest Christian effort. No infidel lecturer that has ever stood up to denounce Christianity has ever done half the injury to religion, in this Colony, that has been done by the man whose consummate hypocrisy and scoundrelism has just been brought to light. And New Zealand has suffered enough in this instance to

lead all concerned for the good name and fame of Christianity, to resolve that, if faithfulness and watchfulness can ensure it, the Colony shall never so suffer again.⁶²

⁶² *New Zealand Methodist*. 19 October, 1889. page 4.

CHAPTER SEVEN

Mrs. Scott at the Peak of Her Career. 1889 – 1891.

If we look at Mrs. Scott's career as an evangelist, in so far as this is recorded in the Wesleyan papers, we find that she was at the peak of her career around the years 1889 – 1891. At this time in her life she was over sixty years of age. Her son had grown up and was married, and her husband was generally happy to allow his wife to travel around seeking to win souls for Christ. There was one occasion in June, 1886, when Mr. Scott's health took a bad turn and Mrs. Scott had hurriedly to return home, abandoning a commitment that she had accepted to lead a mission in Invercargill. Local ministers had to fill this gap at very short notice. Other circuits that she had committed to also had to make other plans.

Mrs. Scott Visits the West Coast.

The reports published in 1889 began with a lengthy preaching trip that Mrs. Scott made through places on the West Coast of South Island, New Zealand. This preaching tour occurred over the end of March, 1889. It took a three days' coach ride to get from Christchurch to Greymouth.

Her meetings commenced at the church in the town of **Kumara**, which was the head of a Wesleyan circuit including some outlying towns.

The meetings in Kumara seemed to be a little disappointing to the person writing the report, which was partly

due to the fact that Mrs. Scott had a set schedule for the start of meetings in Greymouth.

The Kumara circuit report said this:- "Mrs. Scott, the well-known lady evangelist, who has been used as an instrument in the hands of God in winning many souls to Christ, was invited by the Wesleyan Methodists to pay a visit to the West Coast. She commenced her mission in Kumara. Services were held every night during her fortnight's stay. The meetings were very well attended, and were characterized by a high spiritual tone. We certainly longed for a more extensive work, but we are thankful to God for the work already accomplished. Some of the conversions were most touching sights. Strong hearts were bent low, and became meek and contrite. Some who had resisted the Spirit for months and years now made a full surrender of their all to God. Such sights caused much rejoicing especially in the hearts of those who had long been praying for their conversion. Mrs. Scott laboured hard, and so did our own people; and more than that, they continue to do so with increased numbers.

Concluding at Kumara, Mrs. Scott proceeded to **Stafford**, a small township about ten miles from Kumara, and in the Kumara circuit. The mission only continued five days there; the interest was fast increasing, the work just commenced, when the mission ceased. Had Mrs. Scott not been advertised to commence services at Hokitika at a certain date, undoubtedly she would have stayed longer. However, the short mission was profitable, several professing to find that peace which passeth all understanding. The members, though very few in number, were really in earnest, and went heartily into the work. Mrs. Scott is now in the Hokitika circuit. We wish her God speed. Since Mrs. Scott's departure the Wesleyans and Presbyterians have united together and continued the mission another fortnight, conducted by Mr. Douglas and Mr. Ramsey (Presbyterian), and Mr. Raine.

The services were of a solemn and impressive character, equally well attended as were those of the first fortnight.”⁶³

Greymouth.

The mission services in Greymouth were preceded by a visit to this area by the Rev. L.M. Isitt, who came as an agent for the denominational newspaper, the *New Zealand Methodist*. His job was to get new subscribers to the paper, and to act as an inspirational person, and to call people to support the Temperance cause. The report about his visit makes an excuse for the fact that the Greymouth people had not sent in anything to be published in the paper for quite some time.

“We have had no fresh thing to report from this circuit for some time; but our monotony was broken by the coming of the sub-editor of the *Methodist*. The Directors could not have asked a more energetic canvasser, for though a three days’ coaching was the means by which he reached Greymouth, the application forms were moving even before a meal could be had. Unfortunately, Mr. Isitt’s visit here was just in the thick of dull times. Things have not been so bad for some years as at the present; but notwithstanding this, several shares were placed and old subscriptions collected, and while the *Methodist* was helped, we were delighted and benefited. Our churches at Greymouth and Taylorville were crowded on Sunday to hear the fresh, vigorous putting of an all-round Gospel. “Norman McLeod” was a real treat; it will ensure Mr. Isitt the largest building in the town packed when he comes this way again.”

This visit by Mr. Isitt was followed closely by the circuit quarterly meeting, at which plans were announced about Mrs. Scott’s visit, to begin in Greymouth on Sunday, 14 April.⁶⁴

⁶³ *New Zealand Methodist*. 20 April, 1889. page 5.

⁶⁴ *New Zealand Methodist*. 27 April, 1889. page 5.

“A good work is reported in the present issue. As the result of Mrs. Scott’s labours on the West Coast, in the Greymouth circuit especially, most encouraging signs have been apparent. A correspondent, who has been familiar with revivals in Yorkshire, and elsewhere, informs us that, for deep spiritual earnestness and soul-converting power, he has never seen the work at Taylorville excelled. It is still in progress, notwithstanding that Mrs. Scott has completed her labours, and has returned to her home in Christchurch.”⁶⁵

Following that, the Greymouth people provided their own reports.

“We have had a visit from Mrs. Scott, of Christchurch, who spent three weeks in the circuit, giving the first to Greymouth, and the others to Taylorville. The services in Greymouth were the means of waking some of the members up a bit, and also of leading some to decide for Christ. As a result we have a new class of ten or a dozen young converts. At Taylorville we have had, and still are having, a grand work. I have rarely seen such coming out for Christ. But you will get word of that work from a correspondent living there. We thank God for what we have received, and expect more.

Taylorville. On Sunday, April 21, we commenced special services, Mrs. Scott, evangelist, from Christchurch, conducting for a fortnight. We had grand meetings – our recently enlarged church being nicely filled every evening, and quite packed on the Sabbath. On Tuesday, April 30, we held a temperance meeting, addresses being given by Messrs. Hing, Raine, Gills, and Mrs. Scott. The ladies had a lively and pleasant time pinning the blue on over forty people amid great enthusiasm. Great good has resulted from Mrs. Scott’s visit amongst us. Believers have been warmed and strengthened; seeing her great

⁶⁵ *New Zealand Methodist*. 25th May, 1889. page 4.

faith and sincere belief for the blessing made it easy for us to expect – the Spirit of the Lord being manifestly present in the saving of over forty souls (all good cases), besides many children. Many are blessing the Lord that Mrs. Scott ever came to this place. We are still continuing the services. There is a real spiritual awakening, large numbers attending the services who were indifferent to religious matters. We are thankful for what is done, but there is room enough for more in this largely populated place. Our minister, Rev. C. Griffin, administered the Lord's Supper to over seventy on Sunday, May 12. – We enjoyed Rev. L.M. Issitt's visit a few weeks ago, and are now enjoying reading what he has to say about us in the *Methodist*, last week leaving him in our Wallsend mine.⁶⁶

Rangiora.

After this tour of the West Coast, Mrs. Scott returned to one of her old stamping grounds – the Rangiora Circuit.

“The mission here is proving a great success. The Christchurch evangelist came three weeks ago. A conversion or two had taken place. This encouraged God's people to plead for a more copious outpouring of the Holy Spirit. Cottage meetings were started, and an hour in the day set apart when Christians should meet *in spirit* at the throne of grace. Believing we were on the eve of a gracious work, we asked Mrs. Scott to ‘come over and help us.’ She came ‘in the fullness of the blessing of the Gospel.’ Both at Southbrook and at Rangiora, the meetings have been largely attended – sometimes crowded. The unanimity and earnestness with which God's people are working is something grand. We have a monster class meeting tonight, to which we have given a general invitation. We are looking for a glorious day tomorrow. On Monday we shall have a fellowship and praise

⁶⁶ Op cit. page 5.

meeting, the whole to conclude with a social cup of tea. Over fifty persons have entered the enquiry-room to date. ‘This is the Lord's doing, and it is marvellous in our eyes.’” [written July 27, 1889. J.H.G.]⁶⁷

“The mission conducted by Mrs. Scott was brought to a close on Monday, July 29th. The results have been most gratifying. At the last two meetings the church was crowded to excess. Sunday evening was a time that will long be remembered by many. On the Monday, a praise and testimony meeting was held. A number spoke of the good they had received during the mission. Short addresses were given by Rev. A. Peters (Free Methodist) and Captain Flaus (Salvation Army). Light refreshments were handed round to the congregation, and then Mrs. Scott gave her farewell address; at the same time making an earnest appeal to those still out of Christ, the result was that several entered the enquiry-room. This has proved, by far, the most successful mission ever held in this circuit. Our minister and the members have worked hand in hand, and are now rejoicing with the joy of harvest. We trust that this encouragement will stimulate us to greater diligence in the future. Mrs. Scott left to conduct meetings in the Kaiapoi circuit on Tuesday, followed by the prayers of many in this circuit.”⁶⁸

Mrs Scott in Springston.

In this mission, Mrs. Scott brought an offsider with her from Christchurch, a Miss Hull.

“A very successful evangelistic mission has been carried on at Springston for ten days by Mrs. Scott, commencing Sunday, August 4th, when she gave a very impressive address in the Sunday school, which led several of the elder scholars to decide

⁶⁷ *New Zealand Methodist*. 10 August, 1889. page 5.

⁶⁸ *New Zealand Methodist*. 24 August, 1889. page 5.

for Christ. The evening service was conducted by Mrs. Scott, assisted by the Rev. S.J. Garlick; in the after-meeting, several more went into the enquiry-room, and during every night through the week some were brought to Christ. On Saturday evening, Miss Hull (from Christchurch) came to assist in the mission, and her labours have been crowned with great success. Her style of speaking, although very calm and deliberate, is powerful, and takes hold of her audience with a remarkable force. Her address on Monday night was given on "This is my beloved son, hear Him," in the delivery of which she manifested far more than ordinary ability, and it will not be soon forgotten. On Tuesday evening, the mission was brought to a close, when there was a large attendance.

Miss Hull gave an account of her past life and conversion, which was listened to with rapt attention. Mrs. Scott then gave a short address, in which she vindicated female preaching. At the close, the sacrament of the Lord's Supper was administered – first the office-bearers, then the members, and last the new converts.

It was a very affecting sight to see so many young men and girls kneeling, for the first time, at the Lord's Table. About eighty in all partook, twenty of whom were new converts, but all were not there. Mrs. Scott will now go to Weedons for another mission."⁶⁹

A final report upon the Springston meetings, with the Rev. Samuel Garlick, appears a few weeks later.

'A very successful evangelistic mission has just been brought to a close at Weedon, Tai Tapu, and Broadfield. Rev. S.J. Garlick has been ably assisted by Mrs. Scott and Miss Hull, of Christchurch, and Mr. Lawry and Mr. Wills of Springston.

⁶⁹ *New Zealand Methodist*. 24 August, 1889, page 5.

During the progress of the mission the interest became so great that it was found necessary to extend the time at each of the places; and the experience meetings at the close of the mission were times long to be remembered, when many, *young and old*, testified to having found a living Christ, to the joy of their souls. Over thirty names will be added to the church roll. Praise the Lord! We ask for the prayers of God's people, that they all may be kept from the evil that is in the world and be faithful, progressive, working Christians to the end of their lives. Many now bless God that Mrs. Scott and Miss Hull pleaded so earnestly and feelingly for their conversion."⁷⁰

The Greymouth quarterly meeting on 3 October, made a brief statement.

"This was held in the vestry on 3rd October. Number of members returned, 97, with 15 on trial; catechumens, 17; communicants, 12. Increase for the year, members, 16; on trial, 11; catechumens, 17."⁷¹

The Springston quarterly meeting, led by Mr. Garlick, occurred on September 30. It reported: "Full members, 165; on trial, 39; 4 juvenile members. Sunday school returns are not complete. The chairman reported the gratifying success of the Evangelistic services held throughout the circuit during the past quarter. Resolved, after a long and interesting discussion, that the young boys and girls recently brought to Christ be enrolled under the head of juvenile members.

Votes of thanks were passed to Mr. J. Thompson (local preacher who is leaving the district) for the great help he has afforded the circuit, also to Mrs. Scott and Miss Hull, for their

⁷⁰ *New Zealand Methodist*. 21st September, 1889, page 5.

⁷¹ *New Zealand Methodist*. 12 October, 1889, page 5.

successful services so freely given at the late evangelistic meetings.”⁷²

We do not know what Mrs. Scott did directly after the visit to Springston, but she did not stop.

United Methodist Free Church. Oxford.

Mrs. Scott has just finished a fifteen days' mission in East and West Oxford, in connection with the United Methodist Free Churches. During the meetings a large number of Sunday scholars decided for Jesus. Among which are some unusually hopeful cases. Many old members seem to have also consecrated themselves afresh to the Master's service, and altogether the services were accompanied by much blessing.⁷³

Even then she did not stop. She went back to the Ashburton Circuit in December.

1890.

The reports published in 1890 started with meetings in the Ashburton Circuit which Mrs. Scott had led late in December the previous year. A mission in the little church in Waterton ended on December 15. On that day Mrs. Scott had preached in the afternoon and in the evening. At the evening service, 'there was a gracious outpouring of the Holy Ghost, and nine persons came out for Christ. "Old workers for the Master wept tears of joy as they saw neighbours and friends forsaking sin and cleaving unto God."⁷⁴

⁷² *New Zealand Methodist*. 19 October, 1889. page 5.

⁷³ *New Zealand Methodist*. 23 November, 1889. page 5.

⁷⁴ *New Zealand Methodist*. 4 January, 1890. page 5.

On the Monday, Mrs. Scott joined with the people in helping to celebrate the second anniversary of the new church at Hinds, also in the Ashburton circuit.

But she was out again leading mission meetings in April, 1890. The first circuit visited was at Milton. There was a good response among the Sunday scholars and young people. She visited briefly also Glenore, Waihola and Milburn, little churches in this circuit. Altogether ten adults professed conversion in these meetings.⁷⁵

This was followed quickly by some meetings in the Roxburgh circuit. By 11 May she had commenced two weeks of meetings in the Tapanui circuit, where she had preached a number of times before. Again she included services in the little country churches of Crookston, Heriot, Glenkenich and Kelso. Again, a small number of adults responded to her appeals, along with some children.⁷⁶

Balclutha and Lawrence.

These were followed directly by missions in the Balclutha circuit and in the Lawrence circuit. The Balclutha report was as follows:-

“We have abundant reason to thank God, on account of Mrs. Scott's mission in our circuit. Prior to her coming there had been signs of God's blessing; but during the recent special services, the indications of God's presence have been most marked. The good work began among the children of the Sabbath school; and this auspicious commencement proved to be the harbinger of wider and more extensive blessing. The fresh consecration of many disciples of the Lord Jesus was also undoubtedly helpful. Several, who had for years kept aloof from the direct influences of the Christian Church, have been brought

⁷⁵ *New Zealand Methodist*. 10 May, 1890. page 5.

⁷⁶ *New Zealand Methodist*. 7 June, 1890. page 5.

to decision; indeed, the range of spiritual benefit has been unusually wide, the revival movement being decidedly felt throughout the entire community. Little children have been gladdened in soul, young men and maidens have realized the comfort of Christ's gracious compassion, and grey-haired folk who had only too faithfully for years past followed 'the devices and desires of their own hearts,' have bent in contrition of soul before the Lord, and by simple and appropriate faith have realized the pardon of sin, and now 'witness a good confession before many witnesses.'

The grace received was in answer to prayer, coupled with earnest and direct effort to win souls for the Great Master. Our members have wrought together most harmoniously, and while gladly recognizing the evangelistic gifts of Mrs. Scott, they have 'looked to the hills, from whence cometh our help.' Without unduly extending this narrative of blessed facts, we might say, that the entire mission has proved a means of stirring, quickening, convincing, and converting. The closing night was a memorable one: a large concourse of people met to bid the evangelist farewell. In that meeting glad testimony abounded; and quite a crowd of folk intimated they had received good during the mission. This valedictory was all the more enjoyable, because of the overshadowing presence of God realized, the kindly feelings manifest, and also the presentation of an address by the pastor of the church to the evangelist, with practical expression of goodwill from the audience. 'We thank God, and take courage.'⁷⁷

The mission in the **Lawrence** circuit had a different flavour about it, because signs of the workings of the Holy Spirit were already visible.

⁷⁷ *New Zealand Methodist*. 26 July, 1890, page 6.

"Mrs. Scott concluded a most successful mission in this circuit on Thursday last. Her visit was most opportune. A spirit of enquiry had been manifest, and many were seeking Christ. The droppings of the shower had come. On Sunday, June 22nd, Sister Scott went to Tuapeka west in the afternoon. A most gracious influence was felt, and we are assured that, if time had permitted a further visit to this place, souls would have been saved. We expect to reap there still. At Blue Spur the same evening there was a re-consecration of God's people, backsliding was confessed and a number came out as seekers and found Christ. During the week some glorious cases of conversion were witnessed. Five in one family were led into liberty, and thus the prayers of a wife and mother were answered. Under the power of the Spirit, men who had been attending the church for twenty-six years were brought to their knees as seekers, and rose with the witness in themselves that they were born of God. Several of the older scholars were amongst the gathered sheaves, and when the mission closed on Friday night we had to rejoice over seventeen who had found peace, and were able to rejoice with us. Some of the scenes witnessed will never be forgotten. Earnest shouts of praise were not wanting. On the following Sunday evening as the Rev. B.F. Rothwell preached from the words 'It is finished,' two more sought the Saviour.

At Lawrence, on Sunday, 29th, Mrs. Scott took both services, and closed the evening with several seekers. Here, also, the church members led the way, re-consecrating themselves to God's service. Each evening during the week we saw gracious results. One night especially the people sat spell-bound. None seemed inclined to leave the church, and the twice-pronounced Benediction was scarcely taken as a hint to go home. About thirty altogether professed to find Christ during the fortnight, and besides this there were results which cannot be tabulated. One feature of the work was the hearty, genuine evidences of

repentance and the deep earnestness which pervaded each meeting. Sister Scott left us on Friday morning. We should have been delighted could she have prolonged her visit, but, as she is due to commence a mission at Blenheim on the 13th inst. this was out of the question. Let all who have the interests of Zion pray earnestly that God's richest blessing may attend the labours of this earnest and devoted herald of the Cross."⁷⁸

In both of these southern circuits Mrs. Scott had visited and preached several times beforehand. She was greatly loved and respected, and her efforts were much appreciated.

The Blenheim Mission.

It was usual for there to be at least one week of special prayer meetings before the start of a mission, but the Blenheim mission was prepared for with two weeks of special prayer.

No sooner had the meetings started than the Rev. Henry Bull sent a telegram to the Wesleyan newspaper saying, "Glorious revival going on in church and school at Blenheim."⁷⁹

Henry Bull's report on the first week of the mission was this:-

"On Sunday, the 13th inst., our beloved sister preached morning and evening, also addressed the Sunday school in the afternoon. After the evening service a consecration meeting was held, when the whole of the members present, in response to an earnest appeal from our sister, came out and re-consecrated themselves to the Lord. The communion rail and the front seats of the church were filled with brethren and sisters, a sight that must have been acceptable to God. The mission has been continued each night of the week except Saturday. There have been good congregations, and each night visible signs of God's saving power. Sunday was the crowning day of all – most

⁷⁸ Ibid.

⁷⁹ Ibid.



The Blenheim Wesleyan Methodist Church and School.

blessed work in the School, and at night a general forsaking of sin and turning to Christ. It was a most blessed sight to see the young converts in the ardour of their first love speaking to their companions, taking them forward, and pointing them to the Saviour. The mission is to be continued another week; keep believing for good news next week.”⁸⁰

After the second week, his report was even more glowing.

“The Lord’s mission, conducted by Mrs. Scott, has been continued throughout the week, closing on Monday night with a thanksgiving meeting, with mighty power and wonderful success. Over 130 precious souls went in to the enquiry room burdened with sin, and left the burden at the foot of the cross, and are going on their way rejoicing. About two-thirds of these are young people connected with the church and school; several homes are now rejoicing in the Lord. On Sunday night after the service we had an old-fashioned “love feast,” when over 70 testified in the hour to the saving and keeping power of Jesus; thirteen stood up for Jesus, old and young, out of a full heart, praising God. “Truly the Lord has visited us, and the decree has gone forth – come from the four winds O breath, and breathe upon these slain that they may live.” Behold, a living army has arisen up in Blenheim to fight for King Jesus.

The special feature of the mission has been God’s answer to prayer – “Before ye call I will answer, and while thou art speaking I will hear.” Special requests for prayer were read each night, and at the thanksgiving meeting about 30 praise notes were sent in.

Mrs. Scott commences a mission at Spring Creek to-night, and will visit each of the country places before leaving us. (written) 29th July, 1890.⁸¹

⁸⁰ *New Zealand Methodist*. 2 August, 1890. page 6.

⁸¹ *New Zealand Methodist*. 9 August, 1890. page 6.

So we can see that more time was spent conducting mission meetings in some of the smaller centres around the circuit.

Two other aspects of church life at Blenheim were reported upon. One was the statistics announced at the quarterly meeting, held on 18 September. “Number of members, 139; on trial, 40; communicants, 30; junior members, 93. Number of teachers 55; scholars, 469; total increase of scholars in the year, 110, for the circuit.”⁸²

The other aspect was that a women’s guild for Bible reading and prayer, and to promote the spiritual work of the circuit, was commenced, and young men’s preaching bands were commenced.

“This weekly gathering of Christian women for Bible-reading and prayer was instituted during Mrs. Scott’s visit to the circuit. The meetings are well attended – some forty or fifty assembling in the church parlour every Wednesday afternoon. A quarterly plan of leaders has been prepared, and the meetings prove to be a source of much spiritual influence and power.

The Mission Bands. - The young men of the church, to a number of twenty-four, are formed into three bands, and conduct services regularly in the country and suburban places.

Ladies’ Visiting Guild. – It having been decided to form this guild, the Rev. H. Bull presented a simple code of rules and regulations to the leaders’ meeting. The same were heartily approved, and fourteen ladies were enrolled and constituted members of the guild. Much good it is hoped will result from the efficient co-operation of the minister and the members of the guild who are to meet quarterly for conversation and prayer about the spiritual work of the church.”⁸³

⁸² *New Zealand Methodist*. 27 September, 1890. page 5.

⁸³ *New Zealand Methodist*. 18 October, 1890. page 5.

A Visit to the Wellington Circuit

If Mrs. Scott was not tired enough after conducting all these meetings, and taking part in the personal work which might have been involved, she left almost immediately for the Newtown church, in the Wellington Circuit. In this large circuit, the superintendent minister was the Rev. Joseph Berry, and his colleague was the Rev. W.H. Beck.

“It has been the privilege of this part of the Wellington circuit, to experience under a mission conducted by Mrs. Scott, some of the wonder-working power of God. The unsettled state of society, caused by the strike, was unfortunate for a mission of this kind, which could not be foreseen when arranged, notwithstanding we have had a good season.

The mission commenced on August 31st. The Rev. J. Berry, superintendent of the circuit, introduced Mrs. Scott to our Newtown people as a “woman of God,” and such she has truly proved herself to be.

Evangelistic services have been held twice each Sunday, and every night except Saturday, for a fortnight. Three afternoon “women’s meetings” have been held. Fifteen adults during the mission came into the enquiry room, and gave themselves to Christ, and in return received assurance of sins forgiven. Some have joined us in church membership, while others are associated with other churches; some of these have been long prayed for by friends who are now rejoicing and praising God with thankful hearts.

Mrs. Scott, under God, has been made a great blessing to our Sunday school. On respective Sunday afternoons some eighty scholars of all ages came forward to show their desire to love and serve Christ. The teachers and parents who have been faithfully sowing the seed are now rejoiced to see it bring forth such good fruit. Earnest prayers are being offered that these lambs may be shepherded and kept within the fold. The mission

closed on Sunday evening, September 14th, with a very impressive service. Stirring addresses were given by Mrs. Scott and the Rev. W.H. Beck, to a full church. At the close, the sacrament of the Lord’s Supper was administered, to which fully one third of the congregation remained. All felt this to be a very blessed service. Throughout the mission Mrs. Scott has been helped by our esteemed minister, the Rev. W.H. Beck, who has worked with Mrs. Scott with a united heart and will. Mrs. Scott is fully given up to God, and is qualified for her work by a whole-hearted, simple, but complete trust in God and a soul full of yearning love for the perishing. For all this we give praise to Him who has done these things, by the power of His Spirit, and who is worthy to receive all honour and glory.”⁸⁴

No other reports of her work appeared in the remainder of the year, although that is not any proof that she did not lead any other missions, or that she simply went home to rest.

1891.

Mrs Scott started out “on the wing” again in May, 1891. Her first mission was in the **Tapanui** circuit, where she had worked the previous year.

This was followed by two weeks in the **Roxburgh** circuit. The first of these involved the Roxburgh church, with meetings in the second week being at Coal Creek and at Ettrick. These two country churches she had not preached in the previous year. “The weather and severe colds interfered with the attendance at some of the meetings; but Sister Scott spoke with great power and divine unction. Believers were quickened and souls saved. Our evangelist expressed great pleasure at finding so many of the young converts from her last mission remaining firm.”⁸⁵

⁸⁴ *New Zealand Methodist*. 4 October, 1890. Page 5.

⁸⁵ *New Zealand Methodist*. 27 June, 1891. page 9.

The **Lawrence** circuit was the next place of call for Mrs. Scott.

Missions in the Dunedin Area.

The visit to Lawrence was followed by a twelve days' mission in the village of Linden, which was a part of the Mornington circuit, in the Dunedin area, which commenced on 12th July. A brief report appeared about this. "Mrs. Scott has just concluded a fortnight's mission in this place with encouraging results. A special feature of the work was the great good done amongst the scholars of the Sunday schools, many of whom have professed conversion. The meetings have also been greatly blessed to the members of the Church. In order to conserve the results, catechumen and other classes have been started, and it is confidently expected that the work thus begun will be continued."⁸⁶

In those days the Wesleyan church in the town of Mosgiel was a part of the Trinity Circuit, Dunedin, which was based in the central Trinity Church. Mrs. Scott's next mission was based in the Mosgiel church.

"**Mosgiel** has just been visited with a gracious outpouring of the Holy Spirit. Mrs. Scott, of Christchurch, commenced a series of evangelistic services on July 26, which extended over 13 days. From the beginning there were manifest tokens of God's presence. The Oddfellows' Hall was crowded night after night, and when, on three occasions we were obliged to engage the Volunteer Hall, owing to the other hall being required for lodge and musical purposes, the congregations were remarkably good. The truth laid hold on old and young alike, perhaps the larger proportion being adults. No night passed without some coming forward as anxious inquirers. During the mission nearly 50 souls

⁸⁶ *New Zealand Methodist*. 15 August, 1891. page 9.

professed to experience God's justifying grace, while a goodly number of Christians were the subjects of a deeper spiritual work. In these services Mrs. Scott not only had the co-operation of our friends in Mosgiel, but that of several of the local preachers, exhorters, etc., from the city, who cheerfully responded to the call for help. It is hoped that, as the fruit of this mission, a company of earnest, loving souls will be added to the Church, and that a blessed impetus will be given to the work of God in the township and beyond it."⁸⁷

Before returning home, Mrs. Scott also led a mission in the **Port Chalmers** circuit.

"Mrs. Scott has been holding a fortnight's special services here, and the Lord has blessed her labours in our midst, a goodly number have decided for Christ; the harvest had been ripening for some time past, and the Lord gave us unmistakable tokens of his saving presence, even before his handmaid arrived, in the conversion of five precious souls. While Mrs. Scott was with us many sought and found the Saviour, and two at least have found peace since she left. The church has been much revived, and many of those who were regular attendants, but strangers to saving grace, have come to Jesus and are now rejoicing in a newly-found Saviour. For all this we bless God."⁸⁸

The quarterly meeting in Port Chalmers was held on 29 September, very soon after the mission ended, and there was enthusiasm about the results of the mission. "The review of the quarter gave rise to hearty expressions of gratitude to God for His manifest presence and help. A number have been received on trial (for church membership), and the number of full members is greater than last year."⁸⁹

⁸⁷ *New Zealand Methodist*. 22 August, 1891. pages 9 – 10.

⁸⁸ *New Zealand Methodist*. 19 September, 1891. page 9.

⁸⁹ *New Zealand Methodist*. 10 October, 1891. page 9.

A Mission with the Rev. J.S. Smalley in Waimate.

After his time off work while he recovered his health, in 1887 and more, and including that of his wife, the Rev. Joseph S. Smalley returned to circuit ministry again, and was stationed at Waimate. Smalley had prepared for this mission by getting his people to pray a good deal for revival, and by preaching on related and appropriate subjects. Humble man that he was, Mr. Smalley himself wrote the report about this mission.

“This honoured servant of God arrived in our township on Friday, August 21, after thirteen weeks of almost continuous meetings in Otago, having promised to give us a Sunday *en route* to her home. But finding her in excellent health in spite of her recent labours, we invited her to remain for a four days’ mission, which eventually extended to eleven days. For some weeks before, our people had been praying for a revival of religion, and the minister had preached on ‘Power from on High’ and on ‘The history of great revivals.’

A few persons had been recently converted, and a general expectancy of larger blessings prevailed. The evangelist came among a prepared people. The word preached met with demonstration of the Spirit. The writer has often heard Mrs. Scott address congregations, but she never seemed to speak with such authority and force as during this mission. Our beautiful church was crowded night after night, and a very large number of inquirers came forward and many sought and found the Saviour. We had a gracious time among the young people on both Sunday afternoons, and a considerable number of the elder scholars professed to accept salvation. The farewell meeting on Wednesday, September 2, will not be soon forgotten. The glowing testimonies of several who had been blessed during the mission, the intensely earnest and pathetic appeal of the evangelist, and the striking conversions which followed will render that gathering memorable to all who had the privilege of

being present. But there was more to follow. A demonstration was arranged at the railway station the following day to give our sister a hearty ‘God speed.’ A large company assembled about an hour before the leaving of the train, and an open-air service was conducted by the pastor, some hymns were heartily sung, the evangelist was again commended to God in prayer, and amid ringing cheers this devoted winner of souls took her departure. Many here will earnestly pray for the success of her contemplated mission in Auckland.

May the writer be permitted to call attention to the miserable remuneration given to Mrs. Scott by some circuits. It ought to be well known that Mrs. Scott is not in a position to undertake such work without due recompense. It is time for someone to mention this matter, when some circuits have not offered her even traveling expenses, and others after a long journey and three weeks’ work have barely paid her railway fare.” J.S.S.⁹⁰

Apart from Mr. Smalley’s circuit and pastoral work, he was very involved in the local Temperance organization in Waimate. It so happened that Mrs. Scott was also heavily involved in her local Temperance organization in south Christchurch, although for long periods she was not at home. So, after the mission was over, Mrs. Scott was invited to take part in the Waimate Gospel Temperance Society meeting. This organization was not the same as one of the more secular temperance organizations, such as the Templars and the Rechabites, which had also grown so strongly in New Zealand in recent years. A Gospel Temperance group emphasized that the ability to break the power of alcoholism over a person was to be found through the Gospel of Jesus Christ, and not so much through the help of secular fellowship or will power.

⁹⁰ *New Zealand Methodist*. 12 September, 1891. page 6.

Smalley reported on this meeting as follows:-

The fortnightly meeting, on 27th instant, was one of the largest meetings of this society, and the Temperance Hall was as densely crowded as on the occasions of the largest meetings of Mr. Knott's or Mr. Coad's missions. A large number of persons were obliged to go into the ante-rooms for want of room in the hall. No doubt the reason of this overflow meeting was the desire to hear Mrs. Smalley and Mrs. Scott; this being Mrs. Smalley's first appearance on the Temperance platform at Waimate, and this week being the time of Mrs. Scott's evangelistic mission work at Waimate Wesleyan Church, Mrs. Scott very kindly gave her presence and assistance to the Temperance Society. The choir was fully represented, the platform being well filled by the members. As had been previously announced, the platform work of this meeting, exclusive of choral singing, was entirely carried out by ladies. The addresses given by Mesdames Scott and Smalley were very earnest and impressive appeals to all to join the crusade against intoxicating liquor, to entirely cease from using these drugs, and to discourage the custom of indulging in them. The legal prohibition of the traffic in these articles was also strongly urged on the people. A few remarks by Mrs. Goldsmith closed the meeting. Regret, both of society and choir, was expressed at the near approaching removal of the Misses Long from Waimate, and the consequent loss the choir will sustain, these young ladies being very good helpers, and regular attendants at the choral services of the society. They will be greatly missed by the society on leaving. Nine persons signed the society's pledge, and no doubt a larger number would have signed had it not been for the inconvenience arising from the densely packed hall."⁹¹

⁹¹ *New Zealand Methodist*. 12 September, 1891. page 6.

An Invitation to the AUCKLAND District.

The first published indication that Mrs. Scott had been invited to travel north to Auckland to conduct some missions, appeared in the papers in mid-September.⁹²

The first report about her work in the Auckland area was about a two weeks' mission in the Arch Hill church, which was a part of the central Auckland circuit based upon the Pitt Street Church.

"Mrs. Scott, of Christchurch, is here. Though so well known to Southern Methodists she is not so well known to Northern, as this is her first visit to Auckland. She has been holding services at Arch Hill, in the Pitt Street circuit, for the past fortnight, and with marked success, for numbers have been converted. Next week she commences a series in the Freeman's Bay Helping Hand Mission Hall."⁹³

The long report which was published concerning the Helping Hand Mission at this time refers in passing to Mrs. Scott's missionary work, but is mainly a long report about big anniversary meetings covering the wider work of the Helping Hand Mission, in which Mrs. Scott played a small part. The main anniversary meetings included gatherings in the Opera House and in St. James's Hall.⁹⁴

Devonport Circuit.

"Mrs. Scott has been continuing her labors with rich success. Her addresses at Freeman's Bay have been fruitful of good. The past two weeks she has spent in the Devonport Circuit, and numbers have been quickened and saved. Yesterday she commenced a fortnight's work at the Thames. Her simple, earnest addresses are always accompanied with power. In her

⁹² Op cit. page 11.

⁹³ *New Zealand Methodist*. 31 October, 1891. page 6.

⁹⁴ *New Zealand Methodist*. 14 November, 1891. page 5.

quiet unostentatious way she leaves a far better result than many more prominent evangelists have done. Though not allowed the honour of being Conference Evangelist she certainly is God's evangelist. May she long be spared."⁹⁵

Joyful News from the Thames Circuit.

"The well-known and much-loved evangelist, Mrs. Scott, has just concluded a very profitable mission at the Thames. The congregations have been very good, and the interest well sustained. On the first Sunday-night eleven souls sought the Lord and found him. Several others were saved during the week, and the Lord's people greatly revived. One special feature of the mission was the form the last meeting took. The Wesleyans and the Salvation Army combined their forces in this final effort, with most gratifying results. Though on a week night the church was full and a powerful influence for good was present. Mr. Bamford, Captain Lane, and Mrs. Scott gave capital addresses, and many testimonies to God's power to save were listened to by an eager and sympathetic audience. Mrs. Scott leaves many friends here, and herself testifies to the many kindnesses received during her sojourn at the gold-fields. Mrs. Scott was entertained by Mesdames Kitching and Kernick."⁹⁶

Otago District Wesleyan Meeting – Conversation on the Work of God.

"The report on the Committee on Sunday-school examinations was received and discussed. After the reading of selections from the 'Liverpool Minutes,' a very profitable conversation on the work of God followed. On the motion of Mr. Spence the following resolution was heartily carried – 'That, having listened to the reading of the general returns from the

⁹⁵ *New Zealand Methodist*. 28 November, 1891. page 10.

⁹⁶ *New Zealand Methodist*. 12 December, 1891. page 11.

several circuits in the district, and the conversation thereon, this meeting rejoices at the measure of success vouchsafed under the fostering hand of God. It notes with special thankfulness the special outpouring of the Spirit in several of the circuits, and prays that, in the coming year, in all our congregations there may be times of refreshing coming from the presence of the Lord."⁹⁷

⁹⁷ *Ibid.*

CHAPTER EIGHT

Some Basic Spiritual Factors in the Story.

The Value of the Prayer Unions

We have had some glimpses in our story so far of the importance of the work of the Prayer Leader in early and middle Methodism. A strong circuit might have a small army of praying people who would work together under a leader in praying for the spiritual work of the circuit, for the ministers, for conversions, for the revival of religion, and for pastoral matters. They would do all this in a context of personal evangelism. It is no wonder that churches like that GREW.

The Christchurch circuit, based on the giant Durham Street church, the cathedral of Methodism in New Zealand, enjoyed the privilege of such praying people when the Scott's arrived from Scotland, and Mrs. Scott played a strong role in the work of these praying people through the following years.

The advent of Mrs. Hampson introduced a new dimension, because she caused a number of new Prayer Unions to be established in some of the towns where she led missions through 1881 and 1882. The groups were not denominational in character, and thus were a blessing to all the denominations participating.

After she left New Zealand, her campaigns in Australia saw the same thing happening. Strong inter-church Prayer Unions were established in every town she visited. It can be shown that these prayer unions supported, and sometimes instigated, evangelistic work in their areas, and helped to provide the basis of united prayer which saw the coming of revival in

Australia, and then in other countries, in 1902, and after.⁹⁸

We can see from some of the reports that Mrs. Scott followed this same example in a number of places that she visited, and where it might have been appropriate.

For example, during the winter of 1890, Mrs. Scott led a mission in Blenheim. The Rev. Henry Bull was the minister. The mission lasted for about a month and moved around the various churches in the circuit. It was especially effective in Blenheim. Over 130 entered the enquiry room seeking Christ, two-thirds of whom were Sunday scholars. Mr. Bull was very enthusiastic about the results of the mission. He said, "Behold, a living army has arisen up in Blenheim to fight for King Jesus." The number of scholars in the Sunday schools grew by 110 to 469.

But a Women's Devotional Meeting was also instituted during the mission, which soon took on the character of a Prayer Union. Other meetings also soon developed.

"This weekly gathering of Christian women for Bible-reading and prayer was instituted during Mrs. Scott's visit to the circuit. The meetings are well attended – some forty or fifty assembling in the church parlour every Wednesday afternoon. A quarterly plan of leaders has been prepared, and the meetings prove to be a source of much spiritual influence and power.

The Mission Bands. - The young men of the church, to a number of twenty-four, are formed into three bands, and conduct services regularly in the country and suburban places.

Ladies' Visiting Guild. – It having been decided to form this guild, the Rev. H. Bull presented a simple code of rules and regulations to the leaders' meeting. The same were heartily approved, and fourteen ladies were enrolled and constituted

⁹⁸ Robert Evans. *Evangelism and Revivals in Australia. 1880 – 1914.* Hazelbrook. Published by the author. 2005. Chapters 1 and 2.

members of the guild. Much good it is hoped will result from the efficient co-operation of the minister and the members of the guild who are to meet quarterly for conversation and prayer about the spiritual work of the church.”⁹⁹

A Feature of the Prayer Meetings during a Mission.

One particular feature in the prayer meetings during Mrs. Scott’s missions was that prayer points were accepted from the floor of the meeting, usually for the conversion of a certain person, or family member. These would be read out, and prayed for. Then a watch would be maintained for the answer to that prayer, and praise would be offered when the answer came. This feature was often stated as one of the best features of the mission, and the source of most blessing. The probable reason for this was that it provided a demonstration for the congregation of relying upon God’s promises to answer specific prayers within a short time frame.

For example, once again from the work of grace in Blenheim:- “The special feature of the mission has been God’s answer to prayer – “Before ye call I will answer, and while thou art speaking I will hear.” Special requests for prayer were read each night, and at the thanksgiving meeting about 30 praise notes were sent in.”¹⁰⁰

Prevailing Prayer.

But there were other examples of prevailing prayer set before the churches during these missions, some of which revealed the basis of Mrs. Scott’s success as an evangelist.

The foundation of it was described by the Rev. Joseph Berry, following a mission led by Mrs. Scott in the Newtown church in the Wellington circuit, also in 1890.

⁹⁹ *New Zealand Methodist*. 18 October, 1890. page 5.

¹⁰⁰ *New Zealand Methodist*. 9 August, 1890. page 6.

“Mrs. Scott is fully given up to God, and is qualified for her work by a whole-hearted, simple, but complete trust in God and a soul full of yearning love for the perishing. For all this we give praise to Him who has done these things, by the power of His Spirit, and who is worthy to receive all honour and glory.”¹⁰¹

A deeper insight comes from the following excerpt from a report about a mission Mrs. Scott led in the village of Taylorville, in the Greymouth circuit, on the West Coast.

“Great good has resulted from Mrs. Scott’s visit amongst us. Believers have been warmed and strengthened; seeing her great faith and sincere belief for the blessing made it easy for us to expect – the Spirit of the Lord being manifestly present in the saving of over forty souls (all good cases), besides many children. Many are blessing the Lord that Mrs. Scott ever came to this place.”¹⁰²

The psychology behind these statements is not difficult to comprehend for those who understand such things. A person like Mrs. Scott has much personal experience of being led by God in the life of prayer. This has resulted in her being assured of her calling as a preacher and evangelist. She and her husband were both qualified Methodist local preachers. Even in the reports that we have seen in this paper, it is a matter of experience that God was honouring her efforts at evangelism, especially in instances where she was asked to do the preaching by ministers inducted into the pastoral role in the circuits where she was asked to go. She could only conclude that these calls came from God, behind the call from the minister concerned. So, when she prayed that the Holy Spirit should come upon her, in seeking to obey this calling, she would have full confidence that God would provide what she needed. The Spirit would no doubt lead her to rely upon

¹⁰¹ *New Zealand Methodist*. 4 October, 1890. page 5.

¹⁰² *New Zealand Methodist*. 25 May, 1889. page 5.

specific promises from the Bible which would indicate what the will of God was, in that situation.

Thus Mrs. Scott would enter upon her work in full confidence that God would make her work successful, according to His will. And that was exactly what happened, again and again.

When she went to Taylorville, such confidence in God's promises would have been a fairly new experience for many people in the prayer meetings. Her confidence would certainly encourage these people to be confident also. This is what they said. It would provide them with a major growth experience in the Christian life which would stand them in good stead for many years to come, and be applied by them in many other instances. This experience would appear to them as a very great blessing, which, indeed, it was.

This prevailing prayer was the key to her great success. Other outstanding evangelists of the nineteenth century relied upon God in the same way – California Taylor, Thomas Cook, Emilia Baeyertz, Matthew Burnett, and many others.

Power From On High

There were several terms, almost interchangeable, which were used when the nineteenth century Methodists spoke of wanting a deeper experience of the Holy Spirit, upon themselves personally, or upon events during a mission, or upon the work of the whole denomination. Many times the prayer meetings which were held through the week before a mission, in order to seek God's blessings upon their evangelism, involved asking for a new baptism of the Holy Spirit. A similar expression is that they asked for an outpouring of the Holy Spirit upon their work. The expression "Power from on High" means the same kind of thing.

At the "Conversation on the Work of God," in each Annual Conference, after hearing the Secretary of the Conference

read the latest statistics, and after the discussion which always followed, they would always respond to their discussion of the state of the work of God by making a new dedication of themselves to God. This always carried the assumption that they wanted a new and deeper measure of the Holy Spirit to come upon them, and to become evident through what they did in God's name. They knew that the effectiveness of their work depended completely upon the degree of the working of the Holy Spirit through them. This new measure of the Spirit always came in answer to their prayers.

Of course, one could never be satisfied with the degree to which this might happen on any occasion. More of the Spirit was always to be desired. In particular, an evangelist would look upon a "baptism of the Holy Spirit" as a necessary pre-requirement or qualification for his or her work. It may, in some cases, involve a dramatic personal experience, or it may involve an act of faith, simply believing that God's promise of the giving of the Holy Spirit (such as in Luke 11:13) was true, regardless of whether the recipient felt anything different or not.

Regardless of what initial experience a preacher might have in this regard, asking for the power of the Holy Spirit to rest upon an evangelist, as he or she appealed for the unconverted to turn to God; such a dependence upon the gift of the Spirit had to be prayed for again, and again, every day and on every occasion. The evangelist could develop a high degree of confidence when praying in this way, but only as God actually answered that person's prayers every time. Being deserted by God would be a spiritual disaster.

The Theology of Salvation.

The Gospel message, as presented by any minister or evangelist, always is an expression of Christian theology, even though it may not be set out like a theological or philosophical

system of thought. These involved God as Creator, as righteous, as loving and merciful, and as the Heavenly Father of our Lord Jesus Christ. Christ is the Redeemer, through whose atoning sacrifice mankind can be saved from damnation and judgment. The Spirit of God is the power of the new creation, who is our Comforter, Convicter, and indweller, and is the foretaste in us of the coming Kingdom. Salvation comes to us through the Spirit creating in us the New Birth, through which a new principle takes charge of us. Self is de-throned within the Christian, and Christ is crowned King. It is this power of the New Birth which works its way through a person, transforming them, and bringing God's transforming love and power to influence the society in which we live. Here is where we learn to love God supremely, and our neighbour as ourselves, and rejoice to have it so.

The evangelist's theology ought also to include some form of theology of the Church, so that a Christian needs to be a part of a Christian Fellowship, and take a share in the work of bringing the Gospel to family, friends, neighbours, and the world at large. It also includes the sacraments, and a doctrine of the last things.

The evangelist always sought to see people born again, as a result of their pleading and loving appeals.

In Methodist circles, another essential aspect is for Christians to practice personal holiness, and to live in love with all people in every aspect of society, whatever their calling in life may be. Methodist preachers often found that it was not until a congregation of Christians were challenged and purified over those issues that much progress could be made, either in revival or evangelism.

As John Wesley had said, Methodism had been raised up by God to spread Scriptural holiness throughout the land

CHAPTER NINE

Thomas Cook and David O'Donnell

The English Wesleyan Methodist Evangelist, Thomas Cook, and his wife, visited New Zealand in 1895, as part of their tour of Australasia and the Wesleyan mission fields in India, and in what was then called Ceylon.

Thomas Cook eventually published his own account of this tour in a book entitled *Days of God's Right Hand*. One of the present authors has also published a book on Cook's tour of Australia and New Zealand, including in it all of the reports of Cook's meetings which were published in the Methodist papers in Australia and New Zealand.¹⁰³

Regarding the meetings in New Zealand, there are extensive reports in the *New Zealand Methodist*, as well as whatever appeared about the tour in the secular newspapers.

It seems that the feelings of New Zealanders about the visit of the Rev. Thomas and Mrs. Cook, varied between two extremes, and probably often contained a bit of both of these extremes.

One extreme was that a great number of New Zealanders would be very keen about the visit because there would be conversions, and the churches could be enlivened and strengthened. Certainly there were conversions and some strengthening of church did occur.

¹⁰³ Thomas Cook. *Days of God's Right Hand*. Our Mission Tour in Australasia and Ceylon. London. Charles H. Kelly. 1896. Robert Evans. *Thomas Cook – Evangelist*. British Evangelist in Australia and New Zealand. 1894 – 1895. Hazelbrook. Published by the Author. 2007.



Rev. Thomas Cook



Rev. David O'Donnell

The other extreme view was that the visit was far too short, and probably too expensive. Ten days missions were arranged in Auckland, Wellington, Christchurch and Dunedin, and another ten days were shared between Timaru and Ashburton. That was the end of the official missions programme. A few extra meetings were held in New Plymouth, a few other places, and in Auckland, before Cook's departure for Australia.

For more information about Thomas Cook, and his missions in New Zealand, the reader is referred to the sources mentioned above.

David O'Donnell

At this stage, the only published biography of the Rev. David O'Donnell has appeared in two publications - one book and in a Journal.¹⁰⁴

O'Donnell was born in London in 1845, and arrived in South Australia in 1852. By 1864, he attended the Wesleyan Sunday School at the Lydiard Street Methodist Church in Ballarat. He was convicted of sin through the preaching of the Rev. William Taylor of the California Conference, and led to Christ by his class teacher, a youthful W.H. Fitchett. His preaching talent soon became apparent, and Matthew Burnett took him on a preaching tour in Geelong in 1868. He became a circuit minister in Victoria, transferring to South Australia in 1876. After serving in several circuits, and conducting special evangelistic services in various places, in 1887 he was appointed as the first Conference Evangelist in South Australia for a year. After 12 months, it was realized that the financial basis of his

¹⁰⁴ Robert Evans. *Evangelism and Revivals in Australia. 1880 – 1914*. Hazelbrook. Published by the Author. 2005. Chapter 11. Also "David O'Donnell, Australian Wesleyan Evangelist." in *Church Heritage*. Historical Journal of the Uniting Church in Australia. Vol.14, No.1. March, 2005. pages 17 – 42.

appointment was not satisfactory, but, instead of changing the financial arrangement, the Synod did not re-appoint him. Perhaps the lack of sufficient funds to pay him properly was due to the fact that O'Donnell had preached evenly across South Australian circuits, regardless of their ability to pay funds to the central fund for his salary, instead of preaching in the more populous and wealthy places.

As the next General Conference approached, O'Donnell asked to be transferred to the Victorian Conference, as he was entitled to do. The General Conference instead transferred him to New Zealand. O'Donnell, for family and personal reasons, refused to go, and resigned from the Wesleyan denomination for disobeying the Conference appointment. The Conference was not consistent in its dealings with O'Donnell, however, because they also appointed the Rev. A.R. Edgar from Victoria to New Zealand. For similar reasons, Edgar never went, but he was not required to resign, nor did he even feel that he ought to do so.

O'Donnell accepted a call to a Congregational church in Melbourne. In this position he still did a lot of evangelistic preaching in many places, including spending a lot of time away from his appointment. This position lasted for six years.

In 1893, he resigned from the Congregational position, and re-applied to the Wesleyan ministry again, not to take a circuit, but to be classed as "Without Pastoral Charge," so that he could accept calls to act as an evangelist. This re-instated his position in the Methodist ministry. He did itinerant evangelism for a number of years, including several of these years when he was Connexional Evangelist for the Victoria and Tasmania Methodist Conference. It was in this kind of relationship that O'Donnell came by invitation to New Zealand to do evangelistic work for the Conference, but receiving pay from the circuits which invited him. But the financial arrangement must have been easier for the circuits than that which had applied beforehand in

New Zealand. His New Zealand visits occurred from late in 1896, through 1897, and then for 1899 and 1901. Many reports about his work appeared in the *Advocate* about his New Zealand work in those periods. This same kind of itineration continued through the first decade of the twentieth century. He saw some wonderful revivals during a series of missions he led in New South Wales country towns in 1902 and 1903, as well as being one of the supporting preachers during the Torrey – Alexander mission in Melbourne in 1902. From 1910 – 1912, he served as pastor at the Reed Memorial Church in Launceston. He died on 24 June, 1914, and was buried in the Box Hill cemetery in suburban Melbourne.

CHAPTER TEN

Published Reports about Mrs. Scott's Missions.

These reports appear (mostly) in the New Zealand Wesleyan Methodist newspapers, and may be either a fuller report, or may be a mere mention that a mission had been, or was to be held.

About half of these reports have been reproduced in full in this publication. However, all of these reports from the Wesleyan papers have been typed out, and can be viewed upon the authors' website. – www.revivals.arkangles.com.

1882	
Rangiora and Southbrook.	November, 1882, page 260.
1883	
Rangiora.	January, 1883, page 17.
Rangiora. Smaller centres.	August, 1883, page 190.
1884	
Hutt. (also Masterton, Greytown.)	Feb. 1884, page 42.
Invercargill.	9 August, 1884, page 5.
Gore.	9 August, 1884, page 5.
Milton.	16 August, 1884, page 5.
Temuka.	8 November, 1884, page 7. 29 November, 1884, page 8.
1885	
Southbrook. (Rangiora.)	9 May, 1885, page 7.
Amberley and Leithfield.	6 June, 1885, page 7.

Gore.	11 June, 1885, page 7. 18 July, 1885, page 8. 1 August, 1885, page 7. and 17 October, 1885.
Hutt.	18 July, 1885, page 7.
Rangiora.	18 July, 1885, page 8.
Milton.	15 August, 1885, page 8.
Dunedin. Trinity Church & N.E. Valley.	19 September, 1885, page 7.
Hutt.	3 October, 1885, page 7. 17 November, 1885, p.7.
Masterton.	14 Nov. page 7, and 12 December, page 7.
Greytown.	12 December, page 7.
1886	
Wanganui.	23 January, 1886, page 8.
Ashburton, Wakanui.	1 May, 1886, page 7.
Lawrence. + list.	15 May, 1886, page 8.
Tapanui.	5 June, 1886, page 7. 19 & 26 June, page 7.
Roxburgh.	5 June, page 7.
Christchurch, Durham St.	3 July, 1886, page 7.
Christchurch, St Albans.	31 July, 1886, page 7. 25 September, page 7. + 16 October, page 8.
Rangiora, Southbrook.	13 November, 1886, page 7.
Lyttelton.	
1887	
Christchurch, Waltham.	7 May, 1887, page 7.
Ashburton – Willowby.	17 September, 1887, page 7. 1 Oct. page 7.
Greendale Primitive Meth.	1 October, 1887, page 8.

1888

Oamaru., plus country churches. 14 July, 1888, page 7.
 Methven. 13 October, 1888, pages 7-8.
 St. Albans. 15 December, 1888, page 5.

1889

West Coast. Kumara. 20 April, 1889, page 5.
 Greymouth. Taylorville. 25 May, page 4, 5.
 Rangiora. 10 August, 1889, page 5.
 24 Aug, page 5.
 Springston. 24 August, 1889, page 5.
 21 Sept. page 5.
 Oxford. U.M.F. Churches. 23 November, page 5.
 Ashburton. Country churches. 14 December, 1889, page 5.

1890

Ashburton, Waterton. 4 January, 1890, page 5.
 Ashburton. Hinds. 11 January, 1890, page 5.
 Milton. 10 May, 1890, page 5.
 Tapanui. plus small churches. 7 June, page 5.
 Balclutha. 26 July, 1890, page 6.
 Lawrence. 26 July, page 6.
 Blenheim. 26 July, 2 August and 9 August. Page 6. and 18 Oct.
 Wellington Newtown. 4 October, 1890, page 5.

1891

Napier. 3 January, 1891, page 7.¹⁰⁵

¹⁰⁵ See also, *Daily Telegraph*. 28 August, 1890. page 3. "A lady evangelist, Mrs. Scott, is shortly to visit Napier in connection with Trinity Wesleyan

Otaki Home Mission Stn. 3 January, 1891, page 7.
 Tapanui. 30 May, 1891, page 11.
 Roxburgh. 27 June, page 9.
 Dunedin, Mornington. (Linden). 8 August, page 10,
 15 August, page 9.
 Dunedin Trinity. (Mosgiel). 22 August, pages 9-10.
 Waimate. 12 September, 1891, page 6.
 Port Chalmers. 19 September, page 9.
 Auckland. Arch Hill. 31 Oct. page 6.
 Freeman's Bay Helping Hand mission. 14 November, 1891, page 5.
 (see also, for example, *Auckland Star*, 12 October, 1891, page 4.)
 Devonport Circuit. 28 Nov. page 10.
 Thames Circuit. 28 Nov. p.10. and
 12 December, page 11.

1892

Willowby. 27 August, 1892, page 3.
 and page 4. + 10 Sept. p.5.
 Woolston. 24 Sept. 1892, page 9.
 and 15 Oct. page 7.

1894

Palmerston South. 15 December, 1894, page 332.
 (from local paper.)

1895

Amberley and Woodend. 2 November, 1895, page 255.

Church. Mrs. Scott has lately been at Blenheim where her labours have proved very effective."

1896Rangiora.
291.

19 December, 1896, page

1898

*Ashburton.

Local paper.

The texts of all of these reports can be viewed on the authors' website – www.revivals.arkangles.com

CHAPTER ELEVEN.

Mrs. Scott's Later Years.

1898 Annual Conference.

There had previously been occasions when one of the men being ordained to the Ministry at the Annual Conference had testified that they had been converted in one of Mrs. Scott's meetings.

At the 1898 Ordination Service, "two of the candidates in relating their experience and call to the work, stated that they were led to decision for the Lord Jesus in services conducted by Mrs. Scott, of Sydenham. This was noted by both (the District) Synod and by (the Annual) Conference, the former directing that a letter be sent (to) that honoured evangelist, now resting in her old age, informing her of these "sons in the Gospel." I have pleasure in calling attention to this fact. The results of Mrs. Scott's good work are found all over the Colony. I make bold to predict that more than one who reads these lines will say, "I am among them."¹⁰⁶

Mr. and Mrs. Andrew Scott.

To the Editor,

Sir, - In his splendid *History of Methodism in New Zealand*, the Rev. Dr. Morley, in describing the rise and progress of the Sydenham Church, refers to the valued work of Mrs. Scott at Waltham, where "ground was first broken in Mr. Buddle's time." "There Mrs. Scott, since so widely known throughout the

¹⁰⁶ *Advocate*. 12 March, 1898. page 948.

Connexion as an evangelist, was a class and prayer leader. She had a long roll of members, and in visiting the sick, the needy, and the spiritually distressed, was indefatigable and most successful." (p. 420.) Ten years ago, in the *Conference Jubilee Lecture*, it was said, "Mrs. Scott's name claims an honourable place in the Jubilee record. For nearly a quarter of a century she has rendered noble service as an evangelist. Her name is familiar to readers of the *Methodist* throughout New Zealand, and in every place where her missions are conducted the great Master has richly rewarded her efforts in the salvation of many souls." (p. 38.)

Both Mr. and Mrs. Scott are still efficient local preachers, and, although at her advanced age, she is no longer able to undertake the extensive journeys and arduous labours of former years, she is yet capable of rendering effective service as a powerful preacher of the Gospel and a winner of souls. Several in the ranks of our ministry, and hundreds in our Circuits and Home Mission stations, have had occasion to thank God for His blessing upon her fruitful labours. From Auckland in the north to Invercargill in the south she has conducted missions in fifty circuits and Home Mission stations in the Colony. In some of them on two or three different occasions, and invariably with gracious results. Fifty stations missioned present a harmonious numerical correspondence with the subject I beg to bring under your notice, viz. – Her fifty years of married life.

The Golden Wedding of Mr. and Mrs. Scott will, D.V., be celebrated next month, on January 31, and I am sure there are many in distant parts of the colony, as well as in Canterbury itself, who would not like that interesting event to pass by without some practical recognition of so many years of ungrudging and successful service.

A small committee has been formed to co-operate in this matter, and whatever may be sent will be thankfully received and privately acknowledged by me.

I am, &c., Henry Bull.
Sydenham. December 1, 1900.¹⁰⁷

GOLDEN WEDDING.

The Golden Wedding of Mr. and Mrs. Andrew Scott was celebrated in the schoolroom of the Wesleyan Church, Sydenham, in the afternoon and evening on Thursday. Mr. Scott is well known as a local preacher, and his wife as an Evangelist.

The Rev. Dr. Morley occupied the chair at both meetings. In the afternoon about 150 friends were present, by invitation, and speeches suitable to the occasion were made by Revs. Dr. Morley, H. Bull, and R. Taylor. Refreshments were handed around by the ladies.

In the evening a public meeting was held, and punctually at half-past seven, as Mr. and Mrs. Scott entered the schoolroom, the Wedding March was played by Miss N. Hall. Extracts were then read from messages from a large number of well-wishers in all parts of the Colony, including the President and ex-President of the Wesleyan Conference, and many other prominent ministers. Addresses were delivered by the Revs. Dr. Morley, R.J. Murray, A.N. Scotter, J.A. Hosking, H. Bull, J.W. Burton, and J. Hadfield. Mr. and Mrs. Scott were presented with a purse of sovereigns and several useful gifts besides, and Mr. Scott suitably returned thanks. A number of songs and recitations were given through the evening.¹⁰⁸

¹⁰⁷ *Advocate*. 15 December, 1900. page 237.

¹⁰⁸ *Press*. 6 February, 1901. page 5.

Letter to the Editor,

Sir, - I beg to offer my hearty thanks through you to the ready and most liberal response to my note of December 1, 1900. From all parts of the Colony letters have been received containing gratifying reference to the valuable character of Mrs. Scott's evangelistic labours. And not only has the response been liberal, but it has been marked by the expression of generous sentiments, and a genuine appreciation of services rendered for Christ and the Church. I referred to the harmonious numerical correspondence furnished by fifty years of marriage life and fifty stations missioned. That correspondence has now received a happy completion by the presentation of fifty golden sovereigns, which the liberality of donors enabled us to make.

I am, &c., Henry Bull.¹⁰⁹

OBITUARY,**Mr. Andrew Scott.**

Our late brother, Andrew Scott, local preacher, and husband of Mrs. Scott, of Waltham, so well and widely known as the conductor of missions and revival services in at least fifty of our circuits and home missions stations, died at Christchurch, after a short and painful illness, on September 7, at the advanced age of 82 years.

Mr. and Mrs. Scott came to Canterbury in the ship "Brother's Pride," reaching Lyttelton December 10, 1863. The journey occupied four months and a half, and there were 45 deaths during the voyage from an epidemic of fever and diphtheria. A month was also spent in quarantine after the port was gained. Mrs. Scott has been honoured by the Master as the agent in the conversion of hundreds of persons in various parts of

¹⁰⁹ *Advocate*. 16 February, 1901. page 310.



Rev. Henry Bull



Rev. Lewis Hudson

New Zealand. But Andrew Scott, her young husband, was her first convert, and she “brought him to Jesus.” And it was rendered possible by the Christian considerateness of our departed brother that Mrs. Scott was able to make long journeys and to be frequently from home conducting mission services while Andrew Scott “tarried by the stuff” – in other words, guarded and cared for the interests of the home. During his illness Bro. Scott was frequently visited by his minister, the Rev. N. Turner, and the writer of this memoir, who also conducted the funeral service, assisted by the Revs. J.N. Buttle, L. Hudson and N. Turner. The writer also improved the occasion by the delivery of a sermon in the Sydenham Church, the service itself being conducted by the Rev. L. Hudson on September 12. Reference was made to Bro. Scott’s Christian characteristics – his devotional spirit, his benevolent disposition, his patience during acute suffering, his bright testimony, and his peaceful end.

On January 31, 1901, the golden wedding of Mr. and Mrs. Scott was celebrated at Sydenham, on which occasion a presentation was made at a large public meeting held in the school, and presided over by the Rev. Dr. Morley. Mrs. Scott is bearing her great loss with Christian fortitude, tenderly cared for by her grand-children, and sustained by the prayers of a wide circle of friends.

(Henry Bull.)¹¹⁰

N.B. The Scotts had one son, Thomas, who arrived in New Zealand with them at the age of ten years, reached adulthood, married and had a family, but pre-deceased his parents. It was his children who were Mrs. Scott’s grand-children.

¹¹⁰ *The Outlook*. 25 September, 1909.

OBITUARY – Mrs. Andrew Scott.

After nearly forty-nine years of Colonial life, and in the eighty-fourth year of her age, Mrs. Andrew Scott passed from her earthly home to the vast reward of Heaven on the morning of the 3rd of June [1912]. She has been for some years in retirement through the rush of numerous years, and infirmities incident thereto. Twenty years ago she was well and widely known, and her services were held in high repute. Few evangelists were better known, none were more loved or revered. Ample evidence of this was given at the celebration of her Golden Wedding at Sydenham, January 31st, 1901. It was then stated that, in response to official invitations, she had conducted missions in fifty Circuits with marked success. Her work was greatly honoured with fruitfulness. In looking over her papers, the first thing that came in view was a New Year’s illuminated post-card from the Rev. William Tinsley. Many more of a similar character might be produced, but this is typical.

“From W. Tinsley to Mrs. Scott. As a remembrance of a fortnight’s mission services, commenced December 6th, 1885, and resulting in fifty souls being led to the Saviour.”

What an enrichment this meant for the favoured Circuit and the exulting minister! In the days of her great physical strength, she undertook long journeys, sometimes on horseback, deeming it a matter of small concern that she should hazard her unselfish life, provided some were won for Jesus, raising the happiness of Heaven. Her framed photo adorns the walls of the Blenheim Church parlour, Blenheim. What manifestations of Divine power we witnessed there in July, 1890, on the occasion of her visit! How deeply Christian men and women were stirred. And what ‘mystic joys’ were felt in the enquiry rooms!

The Godly grief, the pleasing smart,
The melting of a broken heart;
The tears that tell of sins forgiven,

The sighs that waft our souls to Heaven.

The Golden Wedding celebrations, comprising afternoon and evening services, were rich in spiritual power. The ministers taking part in the afternoon gathering were the Revs. J. Smith, W. Lee, R. Taylor, and J.H. Gray; also Sister Christian and Mrs. Bull. The evening meeting was held under the presidency of the Rev. Dr. Morley, Chairman of the District, and the principal speeches were delivered by young ministers whose lives had been beneficially influenced in their youthful days by Mrs. Scott's powerful and faithful ministrations. These were the Revs. R.J. Murray, A.N. Scotter B.A., J.A. Hosking, and J.W. Burton, who each gave a telling address. Regret was expressed that the Rev. W.A. Sinclair, who could have spoken from similar personal experience, was unable to reach Christchurch. Letters came from all parts of the Dominion, each bearing witness to Mrs. Scott's great devotion and the far-reaching success of her soul-saving work. The Rev. T.A. Joughin sent from Roxburgh, telling of Mrs. Scott's labours in Central Otago, and stating that "many of her spiritual children were among our church workers today." President Smalley and ex-President Orchard, and a large number of ministers and laymen, wrote and testified in admiring strains of her great activities, and the happy results of her faithful ministry in so many parts of the Colony.

During the last few years, Mrs. Scott's health has failed very much. This sentence, "In age and feebleness extreme," aptly describes the physical decay. But the sacred fire burns of old within. I conversed with her a few days before the end came, and felt such converse to be a high privilege. She had the same perfect trust in Jesus as a little child has in a loving mother. Nursed with filial affection by her grand-daughter, Mrs. R. Westbrooke (Rose), all her temporal needs were met, and in the fullness of spiritual life and favour her highly-endowed and gifted

spirit passed to its heavenly home. "So He giveth His beloved sleep."

All that was mortal of Joan Boag, widow of Andrew Scott, was interred in the Addington cemetery, on Wednesday, June 12th. The day was one of unclouded brightness. Among the many present there was a goodly representation of ministers, including the Chairman of the District and the Secretary of the Conference, also grand-children of the deceased. As the words of committal were pronounced by the Rev. Henry Bull, everyone felt that no ordinary loss had been experienced. This explained the tears that filled many eyes. Oh, that the Church may be enriched by the gift of many more members thus endowed and gifted; with mighty faith, with fearless courage, with abounding devotion, and with....."¹¹¹

¹¹¹ *New Zealand Methodist Times*. 15 June, 1912. (The photocopy did not cover the end of the article.)

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Duncan Wright
(Knox Church archives, Dunedin)

PART TWO

DUNCAN WRIGHT:

*Presbyterian Evangelist
in NEW ZEALAND*

With eight of his Friendly Letters

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INTRODUCTION

The authors have been deeply interested in the history of revivals and evangelism in New Zealand for some years, as evidenced through our book, *Evangelical Revivals in New Zealand*, first published in 1999. In the intervening years, we both have been involved in other writing projects in the area of the history of evangelism and revivals. Roy has written two major theses on aspects of Charles G. Finney's teaching on prayer, which have made him an expert on this subject. Robert's writings have mostly been about the history of Australian evangelism and revivals. About eight books of his in this area have been published privately since 2000, plus two other books on American revivals in the 1800 – 1840 period.

This new book represents a return to New Zealand history, and in particular uncovers the lives of two nineteenth century evangelists, who saw, at times, a good degree of revival power in their evangelistic work. Both were lay people. Both came from Scotland. One was a Presbyterian, and the other was a Methodist. One was a man, the other was a petite lady. Both became greatly respected and loved by those who knew them and their work. Both saw hundreds of people won to Christ through their ministries. Both were very well known in their day. But both have today been entirely forgotten.

This business of being forgotten is by no means unusual, because both Australian and New Zealand evangelicals have forgotten their past, and their great heritage, to their great detriment, morally and spiritually. In fact it is a world-wide feature amongst evangelicals.

Regarding this paper on the life and ministry of Duncan Wright, the authors gratefully acknowledge their sources and debts. We are grateful for the wonders of modern technology

which have led to the creation of the *PagesPast* website, created by the National Library of New Zealand. This has enabled us to have access to various old newspapers. From the footnotes in this book it is obvious that, without the help of this website, the book would have been much smaller and much less interesting, if it would have even existed at all. We acknowledge our debt to the National Library. Thankfully, also, copies of the *New Zealand Presbyterian* from the nineteenth century are available on microfilm. Copies of the *Southern Cross* can be seen in the State Library of Victoria, where they are also available on microfilm. Many copies, but not all, can be seen in the Mitchell Library, Sydney.

We are especially grateful to Lyndall Hancock, the Knox Church Archivist, Dunedin, who has been very helpful indeed.

In the twenty-first century, copies of Duncan Wright's *Friendly Letters* have become so rare, and existing copies are now so fragile, that we had great difficulty in being allowed even to see a copy in a major library, let alone securing a copy of one of the editions from somewhere. Several large libraries had copies in their rare and very fragile book collections, but would not allow us to see them or copy them. But we are very thankful to the Hocken Library for providing us with a "pdf" file copy of the second edition.

DUNCAN WRIGHT

EVANGELIST in NEW ZEALAND -

A Biography

Duncan Wright spent many years of his life doing evangelistic work of one kind or another in New Zealand, and must be viewed as one of New Zealand's most effective evangelists. He was very well known in his own time, especially amongst the Presbyterians in the South Island, but, like most other evangelists of that period, he is now entirely forgotten by Christians and secular historians alike. He contributed very substantially to the evangelical heritage of his adopted country.

Duncan Wright was born in the second half of July, 1840, probably in the range of 20 to 24 July.¹ He was born in the Scottish village of Catrine in eastern Ayrshire. His father's name was Robert Wright.²

He seems to have been converted to Christ in his early youth. At that stage of his life he was living in Glasgow, because he quickly became involved in the Wynd Church, a Free Church of Scotland Church where the minister was the Rev. Robert Howie, M.A. Duncan became interested in the special evangelistic work which was carried on in that congregation, and which had developed over previous decades. The Wynds was a

¹ *Otautau and Wallace County Chronicle*. 31 July, 1923, page 1. This note, published on 31st, says that his birthday was "last week." The date is not provided on his death certificate.

² A small number of details like this appear on his death certificate.

slum area of inner Glasgow, created by the Industrial Revolution, where poor and working class families lived in very cramped houses and little lanes, often with a family having only one or two rooms within a dirty tenement building housing many other families.

Over some decades, and influenced by the personal force and philosophy of the Rev. Dr. Thomas Chalmers, the ministers in the Wynds area had developed a remarkable evangelistic ministry, including much social help, but also seeing many conversions in their church and mission halls. Daughter churches and parishes also developed from this work as time passed.³

Duncan Wright became involved in this evangelistic work for a number of years, strongly supporting the minister, and becoming an Elder in that parish in 1869. The parish had a strong team of capable laymen, and this situation provided the nursery where Duncan Wright learned his craft.

At the age of 21 years Duncan married Mary Stevenson, and two daughters were born to them in these Scottish years; Georgina was born probably in 1868, and Jessie was born probably in 1871.⁴

Duncan would also have been influenced by the fact that many revivals occurred in Scotland before and after 1843.

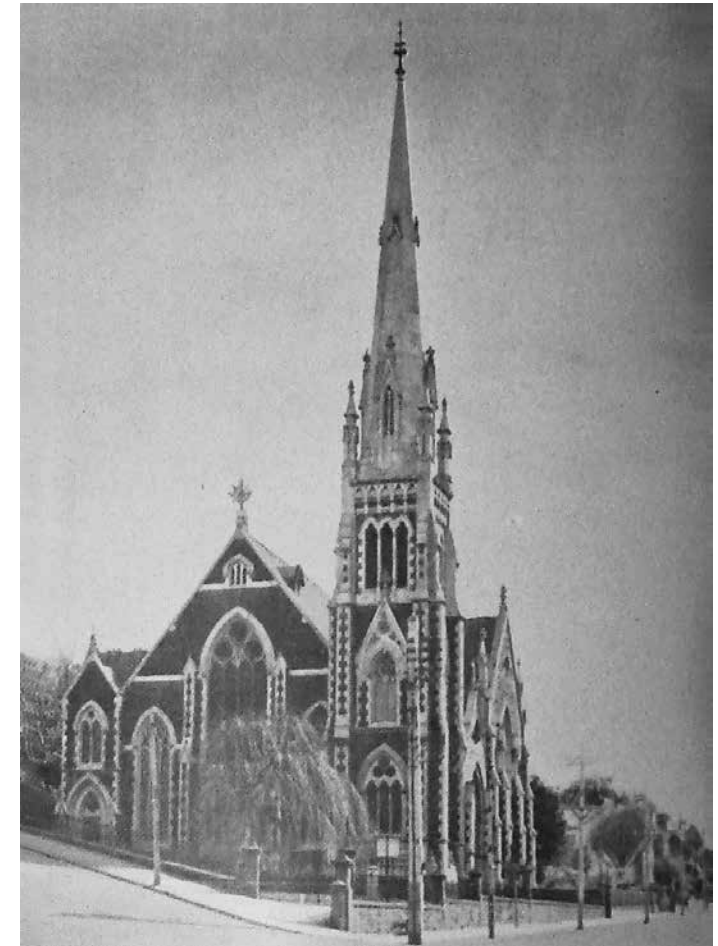
For a few years before 1874, Duncan became a Home Missionary in the Crieff Church, in the Perthshire Highlands.

New Zealand.

The leaders of the Knox Presbyterian Church in Dunedin had been thinking about employing a Congregational Missionary for some years, with the aim of assisting the minister, the Rev.

³ This work is well described, up to 1867, in D. Maccoll's *Among the Masses; or Work in the Wynds*. London. Thomas Nelson and Sons. 1867.

⁴ Georgina was aged 60 at the time of Duncan's death in 1928, and Jessie was 57.



Knox Church, Dunedin.

Dr. D. M. Stuart, in his pastoral work and in providing religious instruction for the children of the parish. For fourteen years Mr. C. H. Street had been Superintendent of the Sabbath School. In 1873, this School had over 400 scholars attending, and the whole School was flourishing in every respect.⁵

As many of these colonials did, when they could afford it, Mr. Street decided that after 1874 he and his wife would return to the “old country,” for a well-earned break. This produced the action in the Deacon’s meeting during 1874 which led to an approach being made to the Rev. Robert Howie for him to suggest someone suitable for this work in Dunedin, and he suggested Duncan Wright.

The Deacon’s Meeting Minutes show that the negotiation with Duncan Wright was intended to be for three years.⁶ But as we shall see, the arrangement was terminated after two years by mutual agreement.

Thus it was that Duncan, Mary, and their two daughters arrived in Dunedin in November, 1874. He commenced work immediately although his contract would not begin till the end of the year. By the time the *Annual Report* for [December] 1874 was printed, Duncan had “already begun a careful visitation of the children at their homes.” This 1874 *Report* said that the size of the School had increased in the previous 12 months from 400 children to 480.⁷ Duncan was paid 200 pounds per annum. An extra 100 pounds was allowed for “passage and outfit.”

This pattern of work was followed through 1875. “Mr. Wright has now been at work for upwards of a year. In accordance with the original arrangement, he has mainly devoted himself to the superintendence of the Sabbath-school which

⁵ *Annual Report*. December 1873. page 5.

⁶ Deacon’s Court Minutes, August, 1874. (Handwritten. Knox Church Archives.)

⁷ *Annual Report*. December 1874. page 6.

meets in the church, and he has visited a large number of the scholars and their parents at their homes. Mr. Wright has given a portion of his time to the visitation of the sick and other members of the congregation, and he has also borne a part in other Christian work in several districts of the parish.” His work was appreciated, and the comment was made that, as he gains experience, he will become more and more useful in parish ministries.⁸

His work load in 1876 followed the same pattern again. The Report mentions the detail that twice a month he conducted meetings at Pelichet Bay schoolhouse, and occasionally in “the suburbs.” However, at the end of the year, he asked to be relieved of his arrangement with the parish. This application was made by Duncan on the grounds that “another appointment more congenial in the main to his tastes was offered him.” After due consideration the leaders released him from his commitment. He had become an Elder in Knox Church during the year. His eldership was to be retained, and in his new job he would also continue as superintendent of the Sunday School at Knox Church.⁹

During these first half-dozen years in New Zealand, the family circle also expanded. Three sons were born. The first was born probably in 1875, but I have not been able to discover his name, or the date of his birth. However, he was 53 years of age at the time of Duncan’s death. Because no details about him appear in the Knox Church Baptism Register it is possible that he was born and baptised late in 1874, just before they left Scotland, or while the family was on the ship travelling to New Zealand. The Knox Church Baptism Register includes the other two.

⁸ *Annual Report*. December 1875. page 1.

⁹ *Annual Report*. December 1876. page 7.

Norman was born on 5 August, 1877, and Stanley was born on 15 February, 1880.¹⁰

The Dunedin Y.M.C.A.

In January, 1877, Duncan became the General Secretary of the Dunedin Y.M.C.A. This Y.M.C.A. had begun in 1861, with Bible study and prayer groups. It was the second group to form in New Zealand, the first being in Auckland in 1855. Later, other activities including evangelistic services were also undertaken, in a similar manner to many other such Associations in many places.

There is evidence that the first efforts did not really establish a solid operation, and that it was not until about 1874 that a more substantial work started.

In 1875, the Dunedin Association received a considerable boost, with the visit of Mr. W. G. Marsh, who was the General Secretary of the Melbourne Y.M.C.A. Marsh gave a series of addresses on Y.M.C.A. work. The second of these addresses was reported in the press, took place in the Hanover Street Baptist Church, and was on the subject of “The Origin and Progress of Young Men’s Christian Associations.” The address provided a short history of the growth of “Y” work around the world since it began in London in 1844.¹¹

W. G. Marsh eventually became a Church of England minister, was the Diocesan Evangelist in Melbourne for five years starting in 1885, and when the money ran out he moved to a parish in Adelaide, where he provided strong evangelical leadership for many years, influencing over a wide area of South Australia.

Some small details of Duncan’s work for the Y.M.C.A. in these years, starting in 1877, can be found in the local

¹⁰ *Knox Church Baptism Register*. Knox Church Archives.

¹¹ *Otago Daily Times*. 27 May, 1875, page 3.

newspapers. Naturally he had to take a lead in organising much of the work, although he had a Board of Management to work with. In the process he used his musical abilities and organised a large choir. Evangelistic services or Special Lectures were organised on Sundays in the Queen’s Theatre, or on week nights in the Temperance Hall. The choir was very useful for the evangelistic meetings. The choir also put on special renditions for special purposes, or for charity. Duncan was by no means backward in doing the preaching himself at some of the evangelistic gatherings.

One of the first Evangelistic campaigns that he was involved in after changing his job was at Balclutha. The meetings were held in Barr’s Hall, started 5 February, 1877. The preachers were the Revs. Kirkland (West Taieri), Carr and McAra (Balclutha) and Mr. Duncan Wright (Dunedin). But the occasion was also used to promote the idea of trying to start a Y.M.C.A. work in Balclutha.¹²

The fact that he started this mission under the preaching leadership of several friendly ministers possibly indicates his realisation that laymen were not readily acceptable as preachers in the more tradition-bound Presbyterian churches of that time, where ministers, if they existed, did all the preaching of sermons they had composed themselves, and laymen were only allowed to read sermons written by a recognised minister. It took Duncan a year or two to be more widely accepted as a preacher in his own right.

Although there was already a proper Dunedin Choral Society, the Y.M.C.A. choir of 40 voices put on a performance of “Eva,” in the old Knox Church, on Good Friday, 1878, with someone to read connecting readings.¹³ There was a harmonium in the Church at that time, which was fairly recent, because for

¹² *Clutha Leader*. 2 February, 1877. page 4.

¹³ *Otago Daily Times*. 16 April, 1878. page 1.

most of its history up to then, the congregational singing at Knox Church had been unaccompanied, presumably led by a precentor.

“The usual Evangelistic Service was held at the Queen’s Theatre last evening, Mr. D. Wright presided, and the choir of the Y.M.C.A. conducted the service of song. Mr. Thomas Dick and the Rev. Josiah Ward delivered most impressive addresses to a large and attractive audience.”¹⁴

The Visit by the Rev. Dr. Alexander N. Somerville.

The months from February to May, 1878, were marked in New Zealand by the visit of the aged, and famous Scottish evangelist, the Rev. Dr. Alexander N. Somerville. His visit to Dunedin for a week or so in May, was strongly supported by Duncan Wright.

On 6 May, Somerville gave his lecture on “The Fiery Furnace,” and followed this up with a fund-raising appeal so that the Y.M.C.A. could set up their own premises. Enough money was pledged during the evening, so that, if all the pledges were paid, the new building could well be finished without debt. In previous years, Somerville had been a close personal friend of Captain Cargill, who founded Otago.

In many places where Somerville travelled, he sought, by personal evangelism, to win Jewish people for Christ.

“Even at the Antipodes the evangelist sought out the Jews, one of whom, Elias Dimant, he brought to a clear decision for Christ. Mr. Dimant is a successful man of business, and has ever since been a winner of souls.”

Duncan Wright must have written full reports about Somerville’s meetings in Dunedin, because a long report by

¹⁴ *Otago Daily Times*. 26 August, 1878. page 4.

Duncan appears in George Smith’s biography of Somerville, covering almost two pages of very small print.¹⁵

Somerville’s evangelistic meetings always followed the Calvinistic tradition. He was a powerful and dramatic preacher, but he did NOT make evangelistic appeals for people to come out from the congregation to penitent forms or enquiry rooms. His calls for people to come to Christ depended upon the work of the Holy Spirit to produce regeneration in the minds of anxious people without using this technique.

By this time, Duncan Wright had started preaching seriously, as was evident a few months later. The Y.M.C.A. announced Special Evangelistic Services on Sunday, 6 October, 1878, and on the three following days, in the Volunteer Hall at 8 pm. The preachers were the Rev. James Kirkland of West Taieri, and Mr. Duncan Wright. “The Association Choir will lead the singing, and on the week night services will sing for half an hour, while the audience are being seated.”

The announcement added that “Mr. D. Wright will preach on Sunday morning next, in Wesley Church, and on Sunday evening in St. Paul’s, at the usual hours.”¹⁶

A news item was published following the first meeting in the series. The Volunteer Hall was said to be “quite full,” with about 500 present.

“Mr. C. G. Moore in a few words stated the object of the meeting, and requested those who purposed attending at future meetings to provide themselves with hymn books, so that the singing may not be confined to the choir. Mr. Duncan Wright, General Secretary of the Dunedin Y.M.C.A., then called upon the Rev. Mr. Duesbury [Wesleyan] to read a portion of Scripture and

¹⁵ G. Smith. *A Modern Apostle*. London. John Murray. 1890. pages 180 – 181.

¹⁶ *North Otago Times*. 5 October, 1878. page 3.

engage in prayer, after which Mr. Wright gave an earnest address from the account of the healing of Blind Bartimaeus, which was listened to with profound attention. The Rev. Mr. Walker closed the meeting with prayer. The audience were then requested to remain for a short after meeting, or at least as many of them as could spare the time. About 150 responded, and while the choir (which was a very efficient one) sang several hymns, many of the Christian workers went in among the people and conversed with them. The service was a very interesting one. On the platform, besides the speaker and the choir, there were several ministers, and the Association's Board of Management – in all not far short of fifty persons. It was intimated that the Rev. James Kirkland, of West Taieri, will be present at the service this evening and assist Mr. Wright.”¹⁷

Apart from preaching events and lectures there were also more purely social happenings to be arranged. For example, a Members' Social Meeting was held in the Temperance Hall on Wednesday, 19 March, 1879, at 6.30 pm. The choir provided some music, and a “lady friend will preside at the piano.”¹⁸

But perhaps the most significant event during Duncan's tenure of office was the opening of “new rooms” for the Association's work. This was well written up in the papers.

“The Dunedin Young Men's Christian Association has had an existence for six years, but has during all this time been at a disadvantage through possessing only temporary quarters – sometimes here and sometimes there. It has never been so felicitously situated as to be able to claim an ‘abiding home.’ Now, however, this disability is to be removed. On Tuesday the Association enters new premises, specially built for the Association, and destined to be its place of abode for very many years, let us hope, whilst it pursues in our city the aims and

objects it has set itself to accomplish. The new building is in Moray Place, opposite the First Church Domain, and possessing a fine outlook over the upper part of the harbour, the Flat, and the Sandhills. It is close to the central business part of the town, being within a hundred yards or so of Princes Street, yet can almost claim to be in a secluded spot, and is unquestionably in an eminently respectable locality. It comprises three storeys, one below the ground floor. The rooms downstairs are a couple of classrooms, intended, we presume, to be let to persons desirous of conducting private educational classes. The ground floor is almost wholly occupied by a lecture room. This extends the whole depth of the building, namely 42 feet, is 25 feet in width, is furnished with a platform at the back, and with all necessary forms. It will accommodate 200 persons. It is particularly well lighted by day, and would make an excellent hall for the meetings of religious bodies – such as synods, etc. On the top floor there are several rooms. The principal one is the reading room, occupying the whole width of the building, 34 feet 6 inches, and being 20 feet 6 inches in depth. It is floored with linoleum, and appropriately furnished. At one end a couple of large bookcases are to stand, containing the Association's library. It will be a very pleasant, well-lighted, comfortable room. Besides which there are a chessroom, a parlour (handsomely furnished), and the secretary's office.

The history of the building is well enough known. The rev. evangelist, Dr. Somerville, laid its foundation, so to speak, when in the Princess Theatre one night, he succeeded in obtaining the promise of subscriptions in its aid of about 1,500 pounds. Considerable amounts have come to hand since, and the Association is in the fortunate position of being able, when all

¹⁷ *North Otago Times*. Monday, 7 October, 1878. page 2.

¹⁸ *Otago Daily Times*. 17 March, 1879. page 1.

promised subscriptions are paid up, to own a building almost entirely free of debt.”¹⁹

Naturally, a number of special meetings were arranged to celebrate such a milestone event. One of these was a Tea Meeting and Demonstration which was held in the enormous Garrison Hall on Tuesday, 28th September. Addresses were given by the local Y.M.C.A. Chairman, Mr. James Fuller, M.H.R., and by several ministers and other identities.²⁰

During these Y.M.C.A. years, Duncan continued as superintendent of the Knox Church Sunday School until 1880. He continued being an Elder at Knox Church for the rest of his life, apart from a few years in the mid-1890s.

He slowly spread his work as an evangelistic preacher for the Y.M.C.A., branching out from Dunedin, to conduct missions in other parts of southern New Zealand, reaching out especially to young men, calling them to Christ.

His Y.M.C.A. work also took him further away from home at times.²¹

For example, towards the end of 1881 a letter was published from the Presbyterian minister at Hokitika, on the West Coast of the South Island, to Dr. Stuart at Knox Church in Dunedin. In part it said:-

“As you are aware, Mr. D. Wright, of the Dunedin Young Men’s Christian Association, is at present on this coast with the view of conducting a series of evangelistic services. He preached last Sabbath in our Church here, morning and evening, to large congregations, and also addressed the Sunday School. He commenced a week of special meetings last Monday, and the audiences have been large and growing. I doubt not good will be

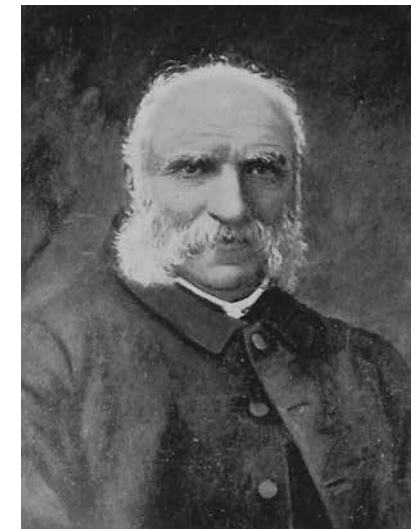
¹⁹ *Otago Daily Times*. 25 September, 1880. page 1.

²⁰ *Otago Daily Times*. 28 September, 1880. page 1.

²¹ For example, to Wellington, see *Evening Post*. 14 September, 1880. page 2.



*Rev. Dr. Alexander N. Somerville.
Scottish evangelist.*



*Rev. Dr. Donald M. Stuart.
Minister of Knox Church,
Dunedin, for many years.*

done, both in the way of reviving and refreshing Christians, and, I trust, also in the conversion of sinners. After leaving Hokitika, Mr. Wright proceeds to Kumara, Stafford, Ross, Greymouth and Reefton. By the way, this gentleman's visit is very opportune in consequence of the unexpected vacancy at Greymouth. He will help in supplying the pulpit for a Sunday or two until the congregation have time to look about them, and will thus be of very great assistance. Mr. Wright's services, so far as I have yet heard, are very acceptable to the people generally, and personally I feel cheered by his visit..."²²

At the beginning of 1882, the Presbyterians, as a denomination, were beginning to appreciate that they had a gifted evangelist from God in their midst, and that they should make better use of him. The Synod covering the southern parishes appointed a committee "to consider in which way the Synod might assist Mr. Duncan Wright in prosecuting evangelistic work to which he had been urged to devote himself."²³

A Full-time Evangelist.

At the end of June, **1882**, Duncan resigned from his position at the Y.M.C.A., and it was announced that "During the winter months he purposes doing evangelistic work in and around Dunedin except during the full moon when he may assist brethren in more remote districts. When the winter is past Mr. Wright has an idea of visiting parishes that are more remote where brethren desire his help, and where evangelistic work is not so well known; he may be able to give brethren two Sundays and carry on, where it is possible and expedient, services during the week. A number of brethren have already applied for assistance.

²² *The N.Z. Presbyterian*. 1 December, 1881. page 115.

²³ *Clutha Leader*. 11 January, 1882. page 3.

Communications should be addressed to Mr. Wright's residence in Heriot Row [Dunedin.]"²⁴

His address in Dunedin ever since he arrived in New Zealand was 3 Heriot Row, sometimes called Crieff Cottage, and remained so until his death.

The explanation as to how he could afford to carry on evangelistic work like this without receiving wages or a salary from some organisation was not explained at this time in a published form in 1882, but appeared in 1887, just before this arrangement ended.

What had occurred was that a wealthy businessman, Mr. Arthur Scoullar, "of the well-known firm, Scoullar and Chisholm, of Dunedin and Wellington," offered Duncan a subsidy of 200 pounds per annum, provided that he would spend his time conducting evangelistic missions in the Presbyterian Churches of New Zealand. Duncan Wright accepted this very generous offer, and so he was able to set himself apart from other work, and make himself available to conduct evangelistic work wherever he was asked by a Presbyterian minister or by a session.²⁵

It was assumed that he would also accept thank-offerings after the missions he conducted, whether or not these offerings were sufficient for his needs, and this subsidy would guarantee his income at least at that level. But the extra advantage of this plan was that he would also be free to accept calls to help small and remote churches which would not be able to pay him for his work.

Outram.

The first mission he led in this new capacity was in the Outram church, in the West Taieri Parish. The Rev. James Kirkland was a close friend, and he acted quickly, before

²⁴ *The N.Z. Presbyterian*. 1 June, 1882. page 233.

²⁵ *The N.Z. Presbyterian*. 1 November, 1887, page 96.

Duncan's schedule was full. The result was that a series of meetings which were first intended to last only for one week, were easily extended to three weeks, because signs of God's blessing appeared from the beginning. As his schedule filled out, extending a mission in order to take advantage of a moving of the Spirit in one locality was generally no longer possible. Kirkland wrote:- "Mr. Duncan Wright has just finished a very successful series of Evangelistic Services in a part of my parish, extending over about three weeks. It was not intended when he began to prolong them beyond a week, but the interest and blessing became so increasingly manifest that a second week was entered upon to terminate on Tuesday night by a special meeting for prayer and testimony. On that evening it was again manifest that the work was little more than fairly commenced as upwards of twenty persons professed to decide for Christ before the close of the meeting, and a goodly number of others were awaking to a deep interest in divine things. On the Saturday evening of the second week we had a large meeting for praise and testimony, and after prayer for unconverted relations and others, in response to many written requests and cheering information given by several individuals of blessing conferred, the subject of continuing the meetings was considered when it was unanimously resolved to go forward for a third week. The result which followed amply justified the wisdom of the resolution. Fortunately Mr. Wright was at our disposal for another week, and was enabled to speak with continued blessing to the close. The last week witnessed the greatest gatherings since the beginning of the services, - the hall being every night crowded to its utmost capacity. About 200 remained every night to the after meeting for prayer and conversation with the anxious, of whom there were some every night. I am now gathering up the results of these services, and am hopeful that not a few, who have taken their stand on the Lord's side, will continue to hold on. The large

proportion of those blessed belong to the Christian families of our congregation. Young men and women from 15 to 25 years of age – the youth and the hope of the Church stand as the result of these services. I hope to add about forty names to our communion roll. I have about 60 individuals who have professed faith in Christ during the services, meeting weekly for further instruction and confirmation in the faith. We are looking forward to Mr. Wright's presence among us again, when he proposes overtaking the other centres of population in West Taieri, and it is earnestly to be hoped and prayed for that he may be as largely blessed in these parts as he has been at Outram."²⁶

There are obvious advantages in an evangelist being free to extend a campaign in a particular place or district if the spiritual response to his work warrants it. But such matters are extremely difficult to fit into a human organised work programme.

Duncan followed this effort with meetings in North East Harbour, which seem to have been brought forward earlier than originally planned. These were followed by a week's meetings at Mosgiel, which seem to have been arranged very quickly, and were very successful. A most interesting report was published about these Mosgiel meetings.²⁷

After this, Duncan spread his free-lance efforts outside the Otago area into Southland and Canterbury. His next campaign was in the parish of Winton, followed by some meetings in St. Paul's Parish in Christchurch, where the minister was the well-known Rev. J. Elmslie, who had previously experienced revival in his own work.

In this period, meetings were also held in the Clinton Parish, at the Clinton Church, and at Waiwera. The minister of

²⁶ *The N.Z. Presbyterian.* 1 September, 1882. page 57.

²⁷ *The N.Z. Presbyterian.* 2 October, 1882. pages 76 – 77.

this parish pressed him to make a return visit very quickly, to hold meetings in another church in the parish – at Wairuna. Mr. Kirkland and his leaders also pressed Duncan to come back to hold meetings in the West Taieri church, and in the Woodside and Maungatua schoolhouses. These meetings occupied Duncan up until the end of November, following which he returned to his home in Dunedin “for a spell,” until after the meeting of Synod.²⁸

Through 1883, Duncan Wright continued his evangelistic work in this way. However, there was a strong component of Temperance work in what he did, and promoting the Band of Hope in the churches, and the Blue Ribbon Army throughout all the communities wherever he could.

In New Zealand the Temperance movement was led by Sir William Fox, the second Premier of New Zealand – a man who was Premier on at least four occasions, and after whom the Fox Glacier was named. He was assisted by a phalanx of other strong men, including another Premier, Sir Robert Stout. While many of the churches promoted the Temperance cause strongly, it was not mainly a Christian effort to reform society. Many preachers saw promoting the Temperance cause as a part of their calling in preaching the Gospel, and believed that calling people to Christ was the best way to give people the strength to overcome the addictive power of alcohol. After the early 1880s, this effort took the form of trying to get everyone to sign the total abstinence pledge, and to wear the Blue Ribbon – or, to put it another way – the join the Blue Ribbon Army. The blue ribbon was intended to be worn in public, as a statement of support for total abstinence, and to be an offer of help for those struggling with alcohol addiction. It was, indeed, worn in public every day

²⁸ *The N.Z. Presbyterian*. 1 December, 1882, page 116, and other references in the October and November issues.

by many of the leading figures in New Zealand society, including the Governor and the Maori King, Tawhaio.²⁹

At the end of April, 1883, a meeting of clergymen and laymen occurred in the Y.M.C.A. rooms in Christchurch, aiming to organise a Gospel Temperance mission in the city, lasting for a week, and to be held in the Oddfellows’ Hall. A previous meeting had been held a week before. The secretary had written to Sir William Fox, to get his support and for him to speak, but no reply had yet been received. He also had written to Duncan Wright, who wrote to apologise – he could not come for the mission, although he offered his “heartly sympathy” with the effort. It was not an effort to start another Temperance organisation in the city, as several such Societies already existed, as well as Bands of Hope in some of the churches.³⁰

Nevertheless, Duncan Wright seemed to speak in favour of Temperance almost everywhere he went, including leading some special Gospel Temperance missions, where calls to sign the pledge and don the blue ribbon would be made as well as calling people to Christ.

So much was this so, and such an influence did it have, that one person who called himself “Old Fogie,” from Waitahuna, could pen (dated 30 July, 1883), and publish, the following poem called “The Blue Ribbon Army”:-

What makes the publican look so glum
And stare at me as he were dumb?

²⁹ A full explanation of the Gospel Temperance movement is found in my book *Matthew Burnett: the Yorkshire Evangelist. Australia’s Greatest Evangelist and Social Reformer*. Hazelbrook. NSW. 2010. available from the author. For New Zealand - see *Temperance and Prohibition in New Zealand*. J. Cocker and J. Malton Murray, Joint Editors. Wellington. Epworth Press, 1929.

³⁰ *Star*. 1 May, 1883. page 4.

He used to be my greatest chum:
I've joined the Blue Ribbon Army.

I'll ne'er forget that meeting bright,
Presided o'er by Duncan Wright,
Or that delightful Monday night
I joined the glorious Army.

He did his best to make it clear,
That man did not need wine nor beer,
That better health and better cheer
Were to be found in the Army.

He pled with wives and mothers there;
He pled with youths and maidens fair;
With men whose heads had long grown bare –
That they would join the Army.

And said, "Oh, for your children sign;
Oh, for their good give up your wine;
For your country's sake, oh, write that line
'Success to the Temperance Army.'"

Indeed, it was a grand success:
One hundred and ninety-two, no less,
May God his humble servant bless
That got them to join the Army.

O, yes! One hundred and ninety-two
Have signed the pledge and donned the blue,
And bade to drinking shops adieu!
For a better life in the Army.

Then here's to all who wear the blue,
May we to the colours aye be true.
While life's rough road we travel through,
Let's seek recruits for the Army.

May we unite with heart and soul
To banish old King Alcohol,
Until it reigns from pole to pole,
The Gospel Temperance Army.³¹

As the year **1883** opened, the editor published a list of Duncan Wright's appointments. "Mr. Wright has just completed Evangelistic services at Wairuna, which were well attended. Many of the young folks of the district have received a blessing. We have learned that Mr. Wright is engaged to conduct services at Kaitangata, Kakanui, Queenstown, Lumsden, Riverton, Anderson's Bay, and Tapanui. During the past five months he held one hundred and twenty meetings at the following places:- Outram, N.E. Harbour, Mosgiel, Winton, Christchurch, Waiwera, Clinton, Woodside, Maungatua, and Wairuna. At all these places much interest was taken in his services."³²

The following month the editor said that additional places had been added to the list, which would take up the evangelist's time until the coming July. Ministers who had been slower in submitting their applications for help would have to be patient. These extra places were Arrowtown, Blueskin, Southbridge (Canterbury) Kaiapoi, Balclutha, Inch Clutha, Otepopo, and Waitahuna.³³

A number of reports were published about these missions. One from Kaiapoi went as follows:- "Mr. Duncan Wright, the

³¹ *Tuapeka Times*. 8 August, 1883. page 5.

³² *The N.Z. Presbyterian*. 1 January, 1883. page 135.

³³ *The N.Z. Presbyterian*. 1 February, 1883. page 156.

Evangelist... began on the 29th of April and continued the meetings for nine successive evenings. Although the weather was wet and stormy during a great part of the time, yet the meetings were well attended, and evidently the Spirit of God was with him in his work. We deprecate every attempt at tabulating results in connection with evangelistic or other religious efforts – these are known only to the Great Head of the Church – at the same time we are quite conscious that during these meetings the minds of thoughtful men and women were deeply moved in matters relating both to the present and future of the soul. The solemn question of a personal salvation by faith in Jesus, the Redeemer, was the all-absorbing theme dwelt upon by the Evangelist, and as might have been expected, the vigorous and pointed presentation of the truths of the Gospel, all tended to arrest the attention – still it was a proof and confirmation of an old truth that the Gospel of Jesus Christ is the power of God unto salvation.”³⁴

The Southbridge mission was not only reported in the paper as an event in its own right, in June, 1883, but six months later the annual report by the session of the St. John’s Church in the Southbridge parish was posted to the editor, who published his own version of it, including the following:-

“We have before us the annual report of this congregation. The minister, the Rev. Wm West, formerly of Kumara, has a kirk session of four members, and a committee of management of twelve members. There are 122 names on the communion roll. The additions during the year were 13, and the disjunctions 8. The report says, ‘Of the 13 names added to the roll, the Session have the gratification of believing that the majority have recently been brought to a knowledge of the Saviour.’ As the attendance, morning and evening, taxes the capacity of the building to its

³⁴ *The N.Z. Presbyterian*. 1 June, 1883. page 236.

utmost the Session hopes that the congregation will soon take steps to enlarge the church. The prayer meeting, in point of attendance might be better, says the Session, but while rejoicing that many of those that attend come from a distance, then it adds – ‘The prayer-meeting is the pulse of the congregation and shows how the heart beats, for a thin prayer-meeting shows a feeble congregational heart.’ Three week night meetings in separate parts of the parish have an average attendance of 45. The bible-class has 50 on the roll with an average of 25. The report refers in the following terms to Mr. Wright’s work during his visit:- ‘After harvest, last year, we had a visit from Mr. D. Wright, Evangelist, and the Lord was pleased to give us a large blessing in connection therewith, many souls were born again during that time, and the Great Day alone will declare the good that was done. The Session earnestly desire the prayers of the congregation for more blessing and that the Holy Ghost may descend and work mightily in the hearts of the people. They would also urge the duty of personal and family prayer, and look forward to an early and happy reaping time.’”³⁵ Southbridge Sunday School had 122 pupils, average 90, taught by six male and eight female teachers. Lakeside Sabbath has 40 scholars and four teachers. Southbridge had previously been a part of the Leeston parish.

The year **1884** started with a mission in Waikouaiti, in the Mechanics’ Hall, from January 6 to 13. It was a return visit, because he had conducted a mission there some months beforehand.³⁶

A Major Accident.

Early in February, 1884, Duncan Wright suffered a severe accident which put him out of action for some months. He had

³⁵ *The N.Z. Presbyterian*. 1 April, 1884. page 191 – 192.

³⁶ *The N.Z. Presbyterian*. 1 February, 1884. page 159.

gone to the Gore district to conduct meetings. Near Gore, he was being taken by the local minister to visit the village of Chatton. The bridle came off the horse's head, and the horse bolted, throwing the two men out of the buggy. The clergyman escaped unhurt, but Duncan suffered a broken leg, with severe bruising to the other leg, and receiving generally a bad shaking.³⁷

Progress reports about him were published in local papers, and, eventually in the Presbyterian paper as well.³⁸

He was not able to resume his full work until September. However, he was able to speak at single meetings while he was still in the later stages of his recovery.

For example, Duncan gave an address on "Temperance" for the Tokomairiro Temperance Society in July.³⁹

His first mission after this accident was held in the First Church, Invercargill. It was an eight days' mission which ended on 21st September. "There was a remarkably large attendance at all the meetings. On the two Sunday evenings the church was greatly crowded. The Evangelist was able to carry on the mission with considerable power. His addresses were always fervent, instructive, and impressive. Many friends have willingly testified to satisfactory signs of spiritual good done. There could be no better evidence of deep interest in spiritual things than the wonderfully large after-meetings. Mr. Wright has the prayers of God's people. His friends were very glad to see him so well."⁴⁰

Duncan was very aware of the many prayers which had been offered on his behalf over this period for his recovery, but he was also very thankful for the support of the doctors and his many close friends.

³⁷ *Star*. 12 February, 1884, page 2. *Timaru Herald*, 12 February, 1884.

³⁸ *Mataura Ensign*. 26 February, 1884. page 2. *Bruce Herald*, 8 April, 1884. page 2. *Mataura Ensign*, 30 May, page 3. *The N.Z. Presbyterian*. 1 April, 1884. page 192.

³⁹ *Bruce Herald*. 8 July, 1884. page 2, and 15 July, 1884. page 3.

⁴⁰ *The N.Z. Presbyterian*. 1 October, 1884. page 73.

Towards the end of 1884, Duncan was back in the Knapdale and Gore district. Several new churches were being built in the area. Two churches were opened at Knapdale and at Otama. These new churches were established as a result of the 1881 Waikaka Valley Revival, including James Dickie's witnessing and ministry. It was expected that efforts would soon be made to build churches at the Pinnacle, Chatton and in the Waikaka district.⁴¹

Other missions towards the end of the year were conducted at Pleasant Point, South Canterbury, and also at Roxburgh.

The first few months of 1885 saw him lead missions in Tokomairiro and Hampden, amongst others. In April, the editor published the following list of past and proposed events. "Mr. D. Wright has recently conducted evangelistic services as follows:- Eight days at Dunrobin (Mr. D.A. Anderson, missionary); eight days at Chatton (Rev. Wm. Wright, minister); eight days at Brighton (Mr. Wm. Stewart, missionary); and eight days at Kaikorai (Rev. R.R.M. Sutherland, minister). His engagements are nearly completed up to and including August next, and will embrace Lawrence, Maungatua, Morningson, Upper Matura, North East Valley, Maori Hill, and Gore."⁴²

The report from Dunrobin was especially encouraging. "This part of the Tapanui outfield district was visited by Mr. Duncan Wright about the middle of last month. He had a week's mission, and (speaking a month after) the result has been a deep and genuine revival. Some have made a profession who were before so opposed to evangelical religion that it has made everybody think and wonder. Children sobbed with emotion when their parents walked forward and testified for Christ for the first time. Two near relatives of my own, a brother and a sister, also several other young men and women, are professed converts.

⁴¹ *The N.Z. Presbyterian*. 1 December, 1884. page 112.

⁴² *The N.Z. Presbyterian*. 1 April, 1885. page 194.

The ordinary Sunday services are now much better attended, and a weekly prayer meeting flourishes whilst formerly there was none. All the preaching stations in the district have now had times of revival. Nine months ago special services were held at Waikoikoi, at which ministers, missionaries, and laymen took part. Some weeks afterwards I attended the weekly prayer meeting and found the schoolroom crowded. The singing, prayer and exhortation were as earnest and hearty as ever I witnessed, although my recollection dates back to the Irish revivals of 1859. More lately similar services were held at Glenkennich; and now, go where you will in the district, no Christian heart can but rejoice at the warm-hearted converts – old and young, married and single, rich and poor - that greet you on all sides.”⁴³

When one considers the various published reports about the missions which Duncan Wright led through these years, one is impressed with the fact that he was asked many times to return to a parish and conduct more evangelistic meetings. In some instances the ministers induced him to return within a small number of months, usually to try to capitalise upon the enthusiasm and interest created in the first series of meetings. In some instances this interest was because the Spirit of God was at work in many of the people, and it was seen as essential to glean the benefits of this spiritual impact before it disappeared. In many cases, the return visit occurred after two or three years. But in all of these cases, Duncan was able to see some of the results of his previous work in the lives of people still present in the congregations.

For example, in the second half of 1885, and the first half of 1886, return visits were made to Mosgeil, which led to an urgent call to visit North Taieri. There were return visits to Otepopo and Tuapeka West, to Knapdale, North Chatton and

⁴³ Ibid.

Waikaka Valley, to Wairuna, Waiwera. Clinton, Catlin’s River, Arrowtown, Queenstown and Roxburgh.

Then there appeared signs which led to a new departure, so far as Duncan’s sphere of influence was concerned. “We are pleased to learn that several of the Auckland ministers are anxious to have a visit from Mr. Wright, and it is not impossible that he may go North this winter for mission work.”⁴⁴ As a result of this request, Duncan agreed to preach in some of the Auckland churches through August and September. But, before he left, he held missions in the Port Molyneux schoolhouse for about eight days, in the St. Kilda Church (Rev. Mr. Campbell’s) for ten days, and in Kaikorai Church, from 11 to 18 July.

The General Assembly, held in Auckland, February, 1886.

At the previous General Assembly, the Committee on the State of Religion had recommended that evangelistic missions should be carried out. At the 1886 Assembly, the Committee reported on the results.

“The Report of the Committee on the State of Religion, of which the Rev. Donald McLennan is convener, deserves special study. The evangelistic services which the Committee recommended were carried out very generally, and with excellent results. The Rev. Wm. Douglas, of Hokitika, reports that they resulted, under God, in adding 70 members to the Church, besides leading some 30 others to profess decision for Christ, who have not yet attached themselves to the inner fellowship of the congregation. The Rev. Mr. West, of Southbridge, reports an addition of 40 to the Church as the direct result of the mission, while the Rev. J. Elmslie, of Christchurch, says that for more than two years there had not been such a gathering at one time to Christian fellowship in his congregation, but he further adds that

⁴⁴ *The N.Z. Presbyterian.* 1 June, 1886. page 231.

the reviving of Christians was after all the most striking result of the mission. Mr. McLennan testifies that the past year has been in many of the congregations one of grace. The Committee recommends the Assembly to renew the injunction *re* special services. Experience has now put beyond question the value of such services, when wisely conducted, in leading the children of Christian homes to profess decision for Christ, and turning the hearts of others to the ways of the Lord.”⁴⁵

The First Visit to Auckland.

Duncan had already been to some other parts of New Zealand in relation to his previous work with the Y.M.C.A. Here began his first departure from the South Island for evangelistic work.

On his way north, he stopped at Gisborne and conducted meetings for the Rev. Mr. McAra and his office-bearers. We met Mr. McAra previously in the Balclutha parish. This mission lasted for seven days, starting on 25 July. A strong sense of unity existed amongst the various denominations, and there was much rejoicing over the impression as a whole.⁴⁶

Two reports about this first visit to Auckland were published in the *N.Z. Presbyterian*. The first, provided by a correspondent who signed himself as “M”, dated in Auckland, 13 October, 1886, was considerably longer than the other. He said that the commissioners to the Assembly the previous February from Otago and from Canterbury had spoken about the positive value of the work of Duncan Wright in his evangelistic work, the way he conducted his meetings, and his experience and qualifications for the work, that ministers in other areas should write and ask him about a visit. The proposed meetings had been well and widely advertised. The first meeting after he arrived in

⁴⁵ *The N.Z. Presbyterian*. 1 July, 1886. page 13.

⁴⁶ *The N.Z. Presbyterian*. 1 October, 1886. page 74.

Auckland, in which Duncan Wright met with many of the ministers and office-bearers, had allowed some final arrangements to be made, and it was resolved to hold missions of seven days’ length in the following churches – St. James’s, St. Andrew’s, St. David’s, St. Stephen’s, St. Peter’s, Onehunga, and Pukekohe. A number of letters were received from ministers in country places asking for a visit by Mr. Wright, but he had to refuse, because he had already accepted invitations on specific dates for mission in Napier and Wellington, on his way home.

The first mission was held in Onehunga, which turned out to be perhaps the most successful of all of these missions – despite the fact that the minister was extremely ill, on his death bed. “The meetings were well attended, notwithstanding the boisterous weather, the church being filled on each occasion, and a fine spirit manifested. The addresses were simple and earnest, and full of loving sympathy for sin-stricken souls... Christians have been wonderfully revived and quickened, and souls are pressing into the kingdom.” There were over thirty apparent professed conversions to Christ, and a number of these had already declared that they would join the Presbyterian Church. Duncan also managed to visit another church in this parish for three days, Mangere, after he had concluded all his other missions. At this place, eighteen people sought counselling on the third night, and “from what I have heard since, very wide interest has been awakened in regard to spiritual things.”

St. James’s Church was the next one visited, followed by St. Andrew’s. Then came St. David’s, followed by Pukekohe. At this place, the local paper said that many conversions occurred. Upon returning to the city, to St. Luke’s, attendances increased so rapidly that some people thought it might be a good idea to have a Praise Meeting on the Saturday night, while others were doubtful that it would succeed. However, “it was in every way a splendid meeting.”

The mission at St. Stephen's Church attracted attention widely from many denominations. The last mission was at St. Peter's, and, although the population in that area was sparse, the meetings were enthusiastically supported.

There was an effort to arrange a big farewell meeting for him, but Duncan Wright spent his last few nights at Mangere, as mentioned. But because there was such a wide desire for such a farewell meeting, one was arranged for the afternoon after the last Mangere meeting (a Wednesday afternoon) at 3 p.m. Despite the day and the hour, a large and enthusiastic gathering assembled in St. James's Hall. It was chaired by the Rev. R. F. McNicol, minister of St. James's.

The following resolution was moved, seconded, and carried unanimously. "That this meeting, representing the congregations of St. Andrew's, St. James', St. David's, St. Stephen's, St. Peter's, St. Luke's, Onehunga, Mangere, and Pukekohe, desires to express gratitude to Almighty God for blessing during the missions conducted by Mr. Duncan Wright, evangelist, from Otago. The hearty co-operation of representatives of sister churches, and the interest and sympathy of the office-bearers and members of our own denomination have contributed greatly towards the success of the mission. In parting with Mr. Wright, whose visit has been so much blessed, we cannot but feel thankful for his earnest and impressive addresses; and believe that the impetus given by his mission, will tend greatly to the advancement of Christ's cause in the city and suburbs. We earnestly and affectionately commend him to the Great Head of the Church, and trust that he may be long spared to carry on the good work for which he is so well qualified."

Supporting speeches were made by the Revs. Thomas Spurgeon (Baptist), Rainsford Bavin (Wesleyan), and C. Ward (United Methodist), and by Mr. Matthew Burnett, the

Temperance advocate and evangelist, who "gave a most encouraging account of Mr. Wright's work in the South Island."

Another resolution was also proposed and unanimously agreed to, "that Mr. Wright should be invited to come North again and conduct evangelistic services in ALL the churches."⁴⁷

The other report about Wright's visit to Auckland came through the published version of the Auckland Presbytery's own report.⁴⁸

No report appeared from the Napier mission, but a report about the mission in the Kent Terrace Church, Wellington, appeared in the December issue. The mission had started on 17 October and ended on 24th. "One remarkable feature of the work was the large number of written requests for prayer, which were dropped into a box left in the porch for their reception. Another peculiarity was that several Roman Catholics attended. One of these, the relative of a well-known dignitary, wrote to the preacher expressing thanks, and professing to be converted."⁴⁹

One particular helper and friend who came from Dunedin and helped Duncan in the missions in Auckland was a Mr. E. Dimant, who was a converted Jew. Upon returning to Southland, the two men held a mission in the village of Hampden. "As a Jew, from whose heart the Lord has taken away the veil so that in Jesus of Nazareth he beholds his Messiah and his own personal Redeemer, his presence with us and his words were especially interesting. On Friday he told us the story of his life and of his conversion to God, and made an earnest appeal to his audience to receive Jesus as their Saviour." Three people responded to this

⁴⁷ *The N.Z. Presbyterian*. 1 November, 1886. pages 89 – 90. "M" could have been the minister at St. James's, the Rev. R. F. McNicol, or the Rev. G. B. Munro of St. Luke's, who was Moderator of the Auckland Presbytery, and had recently been Assembly Moderator.

⁴⁸ *Ibid.* page 96.

⁴⁹ *The N.Z. Presbyterian*. 1 December, 1886. page 114.

appeal immediately. “Again on Sabbath evening Mr. Dimant gave an address to a well-filled church, and a deep impression was made.”⁵⁰

In 1887 Duncan spent much of his time in Otago and Southland, as usual, but the Canterbury Presbytery invited him to conduct missions in a number of their churches for part of the year. These Canterbury missions included ones in Rakaia, Akaroa, Flemington, Southbridge, Kaiapoi, the North Belt parish, and in the Rev. John Elmslie’s congregation in Christchurch.

The report about the meetings at Southbridge said that Duncan Wright had visited this area four years earlier. There had been good results from that mission, which still remained. Since then, two years previously, a “remarkable work of grace” had taken place in which over sixty people had joined the church “as converted members.” His Southbridge friends commented that “despite accidents and trying experiences,” Duncan had “lost none of his old fire and energy. They had rather increased, for we were conscious of a deeper tone in his preaching and a sense of power all through the services.”⁵¹

At Akaroa, Duncan’s mission prompted the local people to organise a second evangelistic effort which was even more ambitious. A more determined effort was made to visit all the people throughout the district, and the meetings were held in the Oddfellows’ Hall, instead of in the church. The preacher for the first week was the Rev. R. Erwin, and the local pastor led the meetings for another week. “Many souls were born again and give evidence of new life. It is a matter of profound thankfulness to find that on every side our beloved Zion is awakening to the supreme importance of special evangelistic efforts. It is more so

⁵⁰ *The N.Z. Presbyterian*. 1 January, 1887. pages 133 – 134.

⁵¹ *The N.Z. Presbyterian*. 1 June, 1887. pages 235 – 236.

to find these services crowned with the blessing of the Most High.”⁵²

The Friendly Letters.

1887 was also marked by the publication in Dunedin of a third edition of Duncan Wright’s book, *Friendly Letters*. Two editions had been published in the previous two years. Perhaps it was simply that the number of copies printed in 1885 and 1886 was not sufficient, and the supplies ran out quickly. The third printing in 1887 alone included a Preface written by the Rev. Robert Howie of Glasgow. All three editions included a Preface by Dr. Stuart. The books were probably cheap, in order to make them more available to poor people. And this cheaper production probably accounts for the fact that only a few copies remain in existence in the main libraries. The second edition, which is the only edition I have managed to see, contained 47 letters, each about two pages in length, and they cover many aspects of the appeals that he regularly made to his hearers to turn to God.⁵³

These *Friendly Letters* give us a good sample of Duncan Wright’s style as an evangelist, and of the content of his message. They are certainly friendly and loving, and deal directly with encouraging people to come to Jesus Christ, making a very direct appeal. They are not aggressive or angry, but show a spirit of loving concern for the salvation of his readers, and for dedicated activity by church people in service for Christ. A published book gave Wright’s message a much wider circulation, and this meant

⁵² *The N.Z. Presbyterian*. 1 August, 1877. page 32, and 1 June, 1888. page 233.

⁵³ The Hocken Library in Dunedin kindly provided a scanned copy of the second edition, omitting, however, Dr. Stuart’s Preface. The National Library of Australia has a copy of the third edition, but said that it was too fragile to copy.

that many who never heard his voice could be blessed by his Gospel message, and could respond to Christ.

There is a strong sense in which the *Friendly Letters* were rather like the contents of another publication which had a much more spectacular career. This was a book called *The Travellers' Guide from Death to Life*, which was first published about ten years earlier in London. Literally millions of copies of the *Travellers' Guide* were printed through the next century, in many countries, and they were used by God in leading untold thousands of people to Christ. This book contained 150 short pieces, stories, poems, etc., often much shorter than Duncan's *Letters*, explaining and/or illustrating how to come to Jesus Christ. It was a favourite evangelistic tool for many city missionaries in London for many years.⁵⁴

At the end of 1887, a basic change occurred in the arrangements for the financial backing which made it possible for Duncan to prosecute his evangelistic work. Mr. Arthur Scoullar had provided two hundred pounds per year for five and a half years, but he indicated that poorer economic conditions now made this impossible to continue. The Editor said that "Our readers will hold with us that a gift of 1,100 pounds for the diffusion of the Gospel is at once handsome and substantial."⁵⁵

In order to continue the subsidy, a group of ministers and laymen cooperated to achieve this. The secretary of the group was the Rev. George Lindsay, of Herbert, Otago, and the treasurer was Mr. Arthur Scoullar. The panel of ministers included leading men from Dunedin, Timaru, Wellington, Remuera (Auckland), Christchurch and Invercargill. Apart from Arthur Scoullar, the laymen were Gideon Rutherford of Dunedin,

⁵⁴ Mrs. Stephen Menzies, *The Travellers' Guide From Death to Life*. Initially published by S. W. Partridge, but also by the Religious Tract Society, and the British Gospel Book Association of Liverpool. Many formats were printed.

⁵⁵ *The N.Z. Presbyterian*. 1 November, 1877. page 96.

and James Fulton M.H.R., J.M. Lennox of Auckland, and William Chrystall of Christchurch.⁵⁶ As a result, Duncan was able to continue his work through 1888 and 1889, as he had beforehand.

Early in **1888**, the General Assembly met in Christchurch. The good effects of Duncan's missions in the Canterbury area were still being talked about, and were reported upon during the Assembly, particularly in the Report on the State of Religion and Morals. As a result, the Report suggested that the Assembly should recommend him to the sympathy of all Presbyterian congregations.⁵⁷ This had immediate repercussions, and the next two years Duncan led missions more widely around New Zealand than at any other time in his career.

The Second Tour of Auckland.

Very soon after this, Duncan was conducting missions in the Auckland area. The Rev. J.B. Munro, of Remuera, acted as secretary for these campaigns. The first missions were at Onehunga, Mangere, Otahuhu, Tamaki West, Howick, and Wairoa South. At the first two of these places, "where so much blessing" had occurred during the previous visit, two years earlier, "the buildings were too small for the crowds which attended night after night even when there was no moonlight." The Onehunga mission took place in the week ending 29 April.

The second half of the campaign included Avondale, Ellerslie, and Epsom, and probably the Thames, followed by St. Luke's, Remuera, St. John's, St. David's, and St. Peter's, in the city of Auckland.

⁵⁶ *The N.Z. Presbyterian*. 1 February, 1888. page 153.

⁵⁷ For example, *Timaru Herald*, *Marlborough Express*, and *Nelson Evening Mail*, 16 February, 1888. Also *Grey River Argus* and *Wanganui Chronicle*, 17 February, 1888.

One of the secular newspapers included the following comments about these missions:- “Among all those who have come into relation with him during his ministrations, Mr. Wright has won singular acceptance, and his evangelistic labours are regarded as having been productive of great good. One of the most interesting and best auxiliaries of his work has been his little volume of “Friendly Letters,” the third edition of which is now in circulation, and the earnest, pithy, sympathetic character of its appeals has won for it a very wide popularity. Mr. Wright proceeds south, we understand, to fulfil a kindred mission, and we express the feeling of a very wide circle of those interested in religious movements, in saying that he will be very cordially welcomed back to this district whenever his evangelistic wanderings may bring him hither again.”⁵⁸

The missions he led on the way home were again in the Kent Terrace Presbyterian Church, Wellington, and in the North Belt Church, Christchurch.

But by April next year he was again in the North. He led missions in Palmerston North, Halcombe, Feilding and Bulls, and other places around Wanganui.

The Trip to Scotland.

Early in 1890, the Synod gave him a Commission officially to represent it at the General Assembly of the Free Church of Scotland. Duncan had apparently let it be known that he wanted to make a trip to Scotland, for his health’s sake, and that of his wife. Such a request could hardly be denied, because so many other people in both Australia and New Zealand did this same kind of thing. In some cases, even those who were born in the Antipodes did the same thing, so much did they look upon the British Isles as “Home,” or as “the Old Country,” and therefore as

⁵⁸ *The N.Z. Presbyterian*. 1 August, 1888. page 34.

the source and inspiration of their church life and culture. This trip to Scotland occupied eight months of 1890, from the end of March through to early November.

Before he left Dunedin, a presentation was made to him.

“On the eve of leaving for a health trip to the Home land, Mr. Pryde and Mr. Torrance, of the Deacon’s Court of the Knox Church, at the request of friends were able to present Mr. Duncan Wright with a purse of twenty guineas as a token of good will. Mr. Pryde in a kindly letter wished him in the name of the subscribers a good voyage. Mr. Wright for many years has done good work in New Zealand as an evangelist. His “Friendly Letters,” which have had a wide circulation, are justly esteemed for the clearness and point with which they discuss several leading Christian subjects.”⁵⁹

In due course, the *Wanganui Herald* quoted the *Otago Times* to say that Duncan Wright had arrived in Scotland, where he was giving lectures about New Zealand. In Catrine he appeared to have made a great impression, and would also be able to tell how some of the local lads had made good who had emigrated to various parts of the Antipodes.⁶⁰ So, news of his activities slowly spread around.

By mid-November, 1890, he had returned to his home in number 3 Heriot Row, Dunedin, greatly refreshed in health, and had commenced again his evangelistic work. After visiting Invercargill, he travelled north to Wellington and Wanganui.⁶¹

Possibly these missions may have been a bit shorter than the previous ones. In mid-February he held meetings in the Port

⁵⁹ *The N.Z. Presbyterian*. 1 April, 1890. page 195.

⁶⁰ *Wanganui Herald*. 1 September, 1890.

⁶¹ For example, *Wanganui Chronicle*. 13 January, 1891. page 2. Also *Timaru Herald*. 13 January, 1891. page 2.

Molyneux School – Sunday 15th, and four evenings after that, with another meeting in the Native School.⁶²

By the end of the month he held several meetings in the Glenmaru area, probably in the Catlins River area, which was very scattered. The annual soiree followed the mission, at which Duncan was joined by two ministers, Messrs. Fairymead of Kaitangata, and Inglis of Warepa.⁶³ This was followed by a mission in the town of Gore, “with great success.”⁶⁴

It is not clear what went wrong. The thank-offerings at the end of his missions had never been enough to cover his expenses and livelihood. It seems that the subsidy of 200 pounds per annum was collapsing. Certainly the economic situation was not good. The trip overseas would also have interfered with any efforts to keep the fund going which provided his extra support money. He also felt obliged to pay attention to scattered centres and parishes which would not be able to pay him the same money as the city parishes, and this was expected of him, as well.

The Move to Australia.

The result was that, by October, 1891, it was announced that Duncan Wright had accepted a call to move to Melbourne, and to work full-time for the Evangelisation Society of Victoria. His family was moving as well. This was viewed as a permanent arrangement, so that the New Zealand friends and supporters knew that he did not intend to work in New Zealand again, as he had for the previous seventeen years. His career in New Zealand was said to have come to an end.⁶⁵

⁶² *Clutha Leader*. 13 February, 1891. page 5.

⁶³ *Otago Witness*. 5 March, 1891. page 17.

⁶⁴ *Clutha Leader*. 13 March, 1891. page 6.

⁶⁵ For example, *Bruce Herald*. 16 October, 1891. *Mataura Ensign*. 12 February, 1892. page 12.

A large farewell gathering was held in the old Knox Church, chaired by the minister, the Rev. Dr. D. M. Stuart, and with a long list of other ministers and dignitaries. Dr. Stuart began by describing the steps which had led to Duncan coming to Dunedin in the first place, and commenting upon his various activities since then, including his book, *Friendly Letters*.

Duncan then gave a lecture on “The Ministry of Song.” The lecture was broken by the singing of a number of well-known hymns or other songs, sung by Duncan himself, by the Knox Choir, by his daughter, Georgina Wright, or by several other soloists.

After the lecture, a bracelet was presented to Georgina Wright, and a brooch to Jessie Wright, on behalf of the choir. Duncan Wright was then thanked for his lecture – a motion being moved to that effect by his old friend, the Hon. Thomas Dick. The local M.H.R., Mr. W. Hutchison, seconded this motion. His comments implied directly that the people of Dunedin had missed out on supporting Duncan Wright as they should have done. If they had done the right thing, then the Wrights would not be leaving.

The Chairman thanked Duncan on behalf of the meeting, and said that the friendly relations which existed between the Wrights, and many others, would lead them to rejoice that Duncan now had an appointment which suited him so well.⁶⁶

As a helpful step in introducing Duncan to the Christians and churches in Victoria, a long-standing friend, Mr. A.R. Falconer, who worked as a missionary to sailors in Port Chalmers, wrote a letter, which was duly published in the *Southern Cross*. The writer said that he had known Duncan Wright for seventeen years, ever since his arrival in New Zealand. Amongst Duncan’s first acts was to accompany another

⁶⁶ *Otago Witness*. 3 March, 1892. page 20.

evangelist to conduct mission meetings for the Sailor’s Mission at Port Chalmers. He said, “I can testify to the genuineness and extensiveness of the awakening and work of grace as the result of the labours of these two evangelists.”⁶⁷

The Evangelisation Society of Victoria.

Duncan had to make several trips across the Tasman to move his family and effects. He began work for the society about April, 1892. He made this move in good faith, believing that it would be a permanent arrangement. No doubt, the officers of the Evangelisation Society thought so also.

But, this was another arrangement which ultimately failed. Almost from the beginning, Charles Carter had to say that the appointment would NOT be permanent because the Society could not afford to pay him. The reason really was that the bottom had fallen out of the economic situation, and the Society was badly in need of money to pay its staff. The other evangelists of longer standing, Robert Robertson and William Scurr, agreed to accept as their wages whatever money came in from their missions. This would probably not have been adequate for Duncan, and was certainly not the arrangement that had been made with him, in good faith.

One of the missions he conducted for the Society was in the town of Beaufort. “On Friday last Mr. Duncan Wright concluded a successful series of special meetings at Beaufort by giving his popular musical lecture on ‘The Ministry of Song,’ which was largely illustrated by duets, choruses, solos, and sacred songs. Although the evening was wet, there was an excellent and deeply interested audience. Dr. Adam, of Beaufort, presided, and was supported on the platform by Revs. Hosken (Church of England), Adam (Presbyterian), and Jackson (Primitive

⁶⁷ *Southern Cross*, Friday, 18 March, 1892. page 238.

Methodist). Miss Wright, the evangelist’s daughter, accompanied on the piano, and sang, with good taste, Longfellow’s ‘The Bridge,’ ‘Ora Pro Nobis,’ ‘The Last Muster,’ and ‘The Better Land.’ The usual votes of thanks to the lecturer and to the chairman concluded the gathering.”⁶⁸

By August, 1892, the temporary arrangement that the Society had made with Duncan came to an end, and he conducted missions in Victoria either as they became available to him to lead through the Society, or by private arrangement independently of the Society.⁶⁹

Thankfully Duncan was asked to run a number of missions around Victoria through the last part of 1892, and into 1893, although we do not know to what extent this filled his time. Many of the missions were not reported upon publicly.

Around August, 1893, Duncan conducted two missions about which reports were published. The first was at Queenscliff, and a good range of results flowed from it. The report describes Duncan’s abilities as an evangelist.

“Mr. Wright possesses in a high degree the qualities of a successful evangelist. He has good sense, kindly tact, geniality, humour, and a fine gift of song; above all he is genuinely in earnest about the salvation of his hearers, and his addresses are characterized by clear, full, lively and forcible statements of Gospel truths and pointed, telling appeals. He begins this week a mission in Ebenezer Church, Ballarat, and proceeds afterwards to Ashfield, Sydney. He intends to leave Australia in October, to resume his labours in New Zealand.”⁷⁰

The mission in Ballarat enjoyed large congregations. “Most impressive appeals to prepare for the great hereafter and

⁶⁸ *Southern Cross*, Friday, 29 July, 1892. page 615.

⁶⁹ *Southern Cross*, Friday, 19 August, 1892. page 666.

⁷⁰ *Southern Cross*, Friday, 4 August, 1893. page 615.

meet the redeemed gone before were made, illustrated with anecdotes and incidents from the preacher's experiences."⁷¹

After the mission in Ashfield, N.S.W., he led other missions in the Congregational churches at Burwood, Summer Hill and Bourke Street. "In every case there have been manifest tokens of real power and blessing. At Bourke-street Church, Sydney, there is a mission band who have for years held open-air services of an interesting character, and from these services a large number of persons have found their way not only to the church, but, it is to be believed, to the Saviour's feet. The closing service, which was largely attended, was for praise, thanksgiving, and testimony, and was thoroughly hearty and enthusiastic. During the evangelist's address on one of the evenings on 'The Perils of City Life,' the audience, which was largely composed of men, broke out in spontaneous applause. The congregation was pleased to learn that, although he was going back to New Zealand, the evangelist hopes to return for more work in Sydney and suburbs."⁷²

The report which was circulated in New Zealand about the Bourke Street mission was "that Mr. Wright expressed his delight at the passage of the Women's Suffrage Bill by the New Zealand Legislature. The first effect will undoubtedly be, Mr. Wright thinks, to improve the tone of the Lower House. A better class of men will be returned, men convinced of the necessity for social legislation, for the eradication of intemperance, and for the restoring of Bible instruction to the State schools."⁷³

Duncan Wright left Melbourne on 28 October, 1893, and arrived in Dunedin on 4 November. His first expectation was to conduct special services in the Knox Church, but his old friends at Clinton arranged their programme so as to get in first, and they

⁷¹ *Southern Cross*, Friday, 11 August, 1893. page 634.

⁷² *Southern Cross*, Friday, 20 October, 1893. page 838.

⁷³ *The N.Z. Presbyterian*. 1 November, 1893. page 82.

had special services commencing on 19 November, 1893, until 26th. The meetings moved around to different parts of the district, and the congregations were very encouraging. The mission in the Knox Church started on 3 December.⁷⁴

Duncan wrote to various of the official Presbyterian bodies, such as the Presbytery of Clutha, and the Presbytery of Mataura, to notify them that he was available again for any minister or session which desired his services,⁷⁵ and this resulted in a series of engagements, but the momentum that he had enjoyed previously was no longer present, nor was the financial backing.

A few of his commitments were reported upon in the local press. For example, he was involved with the St. John's Sabbath School anniversary in Southbridge, in April, 1894. He conducted a mission in Roxburgh in January, 1895, and the reporter said that Duncan's services were always welcome and duly appreciated. He said "I wish our Presbyterian friends could keep two or three such men as Mr. Wright at work throughout their extensive church field in Otago."⁷⁶

A few weeks later he preached at a service in the Wairuna church to celebrate the re-opening of the church following "somewhat extensive repairs." The *Clutha Leader* reported it, and the *Mataura Ensign* passed it on. The Clutha report said that Duncan Wright "officiated and delivered an excellent and appropriate discourse. The collection amounted to one shilling and nine pence." The Mataura editor said – "Only this and

⁷⁴ Op cit., page 82, and 1 December, 1893. page 102.

⁷⁵ *Clutha Leader*. 22 December, 1893. page 5, and *Mataura Ensign*. 5 January, 1894. page 4.

⁷⁶ *Ellesmere Guardian*. 5 May, 1894, page 3, and *Otago Witness*. 7 February, 1895, page 22.

nothing more. Our contemporary recognises that comment would be superfluous.”⁷⁷

Duncan and his family soon returned to worship at the Knox Church, and in 1899 he was re-instated as an elder.⁷⁸

There is some evidence also, that Duncan returned for a short time to Victoria in June, 1895, to conduct several evangelistic missions.⁷⁹

Dunedin City Missionary.

Thus it was that Duncan Wright was chosen to be secretary and missionary of the Dunedin City Mission in March, 1896, and he accepted the task.⁸⁰

We must remember that he was no longer a young man. He had a wife who did not enjoy good health all the time, and his two daughters were still living at home. So it is not surprising that he chose a job with a reliable income and sphere of work, and where itinerant preaching would no longer be necessary all the time.

The City Mission operated with the Missionary working alongside quite a strong Committee of Management, or Executive, the members of which were all very actively involved in the work. There was also a strong committee of ladies associated with the Executive in carrying forward the work of the Mission.⁸¹

Apart from the ladies' committee, the set-up was something similar to the organisation of the Y.M.C.A., when

⁷⁷ *Mataura Ensign*. 26 March, 1895. page 2.

⁷⁸ *Jubilee History of Knox Church* (published in 1910.) page 22. (Knox Church Archives.)

⁷⁹ Evans. *The Evangelisation Society of Australasia*. Hazelbrook. 2010. page 250.

⁸⁰ *Otago Daily Times*. 21 March, 1896. page 6.

⁸¹ *Otago Witness*. 26 March, 1896. page 89.

Duncan had started with it in 1877. The City Mission was strongly evangelistic, but was also strongly involved in social relief work.

Duncan still had opportunities to speak at special evangelistic services. A few months after starting this work, he conducted evangelistic services in the Y.M.C.A. rooms for several nights, and gave a “popular lecture” on the Friday evening.⁸²

The question of teaching the Bible in the State Schools had been a thorny question for many years. The churches insisted that most of the population was in favour of it. It was seen by many Christians as an important way of building basic Christian values and Biblical teaching into the young nation, impacting all children, instead of simply impacting upon the children who went to church or Sunday school. But the government had never passed laws to bring it into effect, despite many attempts and petitions by Christian people to bring it about. Not all of the parliamentarians were practicing Christians, and they did not necessarily support such a move. Sir Robert Stout, for example, had been Premier for some years, and was not a Christian believer, although he had made common cause with the churches in his campaigns in favour of Temperance. Before the end of his first year as Missionary, Duncan announced that he visited regularly five State schools, and taught religious instruction to over 1,600 young people. These schools were High Street, Kensington, Albany Street, George Street and Arthur Street. Attendance at his classes would have been voluntary, and would not have been held in the hours of normal school tuition.⁸³

⁸² *Southland Times*. 27 May, 1896. page 2. Also, in July and August, 1899, he was preaching for the Primitive Methodists in Timaru. *Timaru Herald*. 29 July, 1899, page 1, and 3 August, 1899. page 1.

⁸³ *Clutha Leader*. 9 October, 1896. page 6.

SEPTEMBER 4, 1901.

OTAGO

WITNESS.



—Guy, photo.

UNION STREET SCHOOL
This class is conducted by Mr Duncan Wright, of

BIBLE READING CLASS.
the City Mission. The class meets every Tuesday.

(Otago Witness, 4th September, 1901)

Indeed, as time passed, Duncan became quite famous throughout the nation for his work in the area of Bible teaching in schools, and the evangelistic opportunities which were created for him in that way. So much did this happen that some people wrote to their local papers asking why ministers did not follow his example in this matter. After a year, the number of children that he taught regularly in these five schools had risen to 1,895.⁸⁴

Towards the end of 1898, the children of Arthur Street School presented him with “a very handsome leather handbag and umbrella,” in appreciation of his efforts.⁸⁵

Another activity in which Duncan became involved was the organising of evangelistic campaigns for other evangelists who visited Dunedin. The first such visit was made by Robert Robertson and James H. Stephens, of the Evangelisation Society of Victoria, for which he had worked five years earlier – now with its name changed to “The Evangelisation Society of Australasia.” The name change occurred because the Society was now getting requests for its evangelists to visit other States of Australia, and also New Zealand, instead of merely parts of Victoria.⁸⁶

The Wright family scene changed radically later in 1905, on 25 September, when the elder daughter, Georgina, was married to Donald Campbell, of Christchurch. The wedding took place in the St. Andrew’s Manse in Christchurch.⁸⁷

Mrs. Mary Wright died at the age of 73 years, on 17 November, 1916, and was buried two days later in the Anderson’s Bay Cemetery.

⁸⁴ *Bruce Herald*. 3 August. 1897. Why don’t the ministers do it as well? – see *New Zealand Tablet*. 13 April, 1905. page 18. For a reaction to this idea – *Bruce Herald*. 18 July, 1905. page 3.

⁸⁵ *Otago Witness*. 24 November, 1898. page 21.

⁸⁶ *Otago Daily Times*. 3 May, 1898. page 3.

⁸⁷ *Otago Witness*. 4 October, 1905. page 51.

Duncan persisted in his work for the Dunedin City Mission until he was over 80 years of age, when he finally retired to a perhaps quieter life. He continued to live with his daughter, Jessie, at 3 Heriot Row.

His health declined, and he died at his home on 8 July, 1928, a few weeks before his 88th birthday. The cause of death on the death certificate was given as Uraemia, and cystitis and retention of urine – technical words for kidney failure. He was buried two days later in the same plot as his wife.⁸⁸

Jessie remained single, and spent a short time (for reasons unknown to me) in Seacliff Mental Hospital before her death on 10 May, 1932. She was buried with her parents. The cemetery records say that she was 59 years of age, although this does not tally with her age in 1928, given on Duncan’s death certificate.

I have not discovered anything about Georgina’s married life, but, upon her death, she was cremated, and her ashes were interred with her parents and sister in Anderson’s Bay Cemetery, on 28 June, 1951. The burial record says she was 85 years of age, but this does not tally with her age given on Duncan’s death certificate.⁸⁹

LINES WRITTEN for Duncan Wright’s Farewell to Russell Street Mission Hall, August, 1906.

My dear friends, I think you’ll agree that tonight
It is right

⁸⁸ Death certificate. Also *Evening Post*. 9 July, 1928. page 11. Knox Annual Report, 1929.

⁸⁹ For Mary, Jessie and Georgina - Cemetery Records – available on the internet. Block 41, plot 37.

That we hold a small social both cheerful and bright
As a slight
Expression of love for our friend Duncan Wright.

So if when we're wishing our dear friend "good-bye,"
Just one sigh
Escapes from the heart, or a tear dims the eye,
We will try
To remember his work, in the days long gone by;

And be thankful to think that his story and song
For so long
Has cheer'd weary souls as they journeyed along,
Making strong
The weak and the timid to fight against wrong.

Ten years he has laboured amongst us, you know,
Just to sow
The "seed of the word" in the hope it would grow
Here below,
Producing rich sheaves for the reaping to show.

How the young folks delighted to sit at his feet
And repeat
Some portion of Scripture, so tender and sweet,
In tones meet,
And then have a story by way of a treat.

And if any were sick, or in trouble, he'd find
Oh, such kind
Loving counsel to ease or to succour the mind,
And would bind
Up the hearts that were breaking or feeling unkind.

So, although he is leaving, we will not complain,
For, 'tis plain
That such loving labours can ne'er be in vain,
But remain
A precious remembrance, his fame to maintain.

Tho' Russell Street Mission Hall knows him no more,
We implore
The blessing of God to abide on him more
Than before
In the new field of labour he goes to explore.

His labours of love we can never requite
So it's right
That we pray that his years that remain may be bright
With the light
That streams from the Cross on Mount Calvary's height.

And if on earth we should meet him no more:
On the shore
Of the heavenly land where all partings are o'er,
We'll adore
The love that restores us to those gone before.⁹⁰

⁹⁰ *Otago Witness*. 15 August, 1906. page 62. written by D. Gain.

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PART TWO

Helpful Features of Duncan Wright's Life

The life of this eminent evangelist has some helpful lessons for us today. Although the Lord's servant lived in a quite different era, he showed characteristics which are still needed in this present time. Duncan's life-long concern for the salvation of people of all ages has left a fine example, in which the following features are notable.

1. Necessary Preparation

Duncan's obvious ability and acceptance in dealing with various kinds of persons did not develop "overnight". Rather in the Lord's purposes, his giftedness was nurtured by early work in the Wynds area of Glasgow. There he discovered how to deal with families in poor circumstances, linking both spiritual and practical help. He learned to contact people "where they are at" and to make the most of the opportunities to hand. Such early experiences were an excellent apprenticeship for his future. The Lord's wise strategy is according to *His* unhurried timetable.

To be of wider use in the Kingdom of Christ, and to completely fulfil one's specific calling, the formative years of preparation are not wasted. Indeed they are essential for the development of compassion, character and conduct. Here the Holy Spirit works to mould the servant of Christ for future

ministry. Supremely, the record of Jesus' own earthly life tells little of the first thirty years, highlighting the final three years of *public* ministry. This truth is important in our "instant" age when times of waiting and preparation may be thought wasteful and unnecessary.

2. Expanding Opportunities

On becoming a Home Missionary at Crieff, little did Duncan think that he would eventually be sailing for New Zealand. But the Lord's purpose was being worked out through the vacancy for a Sabbath School Superintendent at Knox Church, Dunedin. He obviously discerned this as a call from the Lord of the Harvest in the Antipodes. By God's grace the work blossomed under his increasingly capable, conscientious and committed ministry; then on to the developments in the Dunedin YMCA and City Mission work; with the multiplying variety of musical and preaching opportunities as a well recognized full-time evangelist throughout the Dominion and overseas.

"The Lord's calling is His enabling." As Duncan was faithful and diligent to the responsibilities assigned to him, new and greater doors opened for wider service. This is a spiritual principle in the Kingdom of God: The person who is faithful in smaller tasks will be entrusted with extended, enlarged opportunities, sharing the Master's joy in this partnership of greater fruitfulness, Matt. 25:14-30. Going from strength to strength by divine enabling, Duncan's maturing example encourages us to face with fortitude and flexibility the challenge of expanding horizons.

3. Gospel Centrality

The evangelist constantly focussed on bringing people of all ages and stages of life to the point of repentance toward God and faith toward our Lord Jesus Christ, Acts 20:21. This remained the strategic purpose of his ministry whether in personal contacts, serving in a country village, large city church or hall. As with the Lord's approach, every person is precious and needs the opportunity to respond to the saving call of the Redeemer. While holding firmly to the evangel of Christ crucified, risen, reigning and returning, the preacher's *manner* of such conviction was not loudly abrasive or militantly aggressive.

Duncan's gracious, open attitude full of loving concern, commended the Saviour who had compassion on the crowds and wept over Jerusalem, Matt. 9:36; Lk. 19:41. The genuineness of the evangelist's approach meant that he was well received wherever he went. This example can well be followed today, in an abrasive world where much is made of loudness, anger and aggression. Broken, hurting people overwhelmed by tragedy and trial, still respond to Spirit-given expressions by life and lip of the Good Shepherd's welcoming mercy.

Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving hand, wakened by kindness,
Chords that were broken will vibrate once more.

4. Children and Youth

The younger generation was a special burden on Duncan's heart. He fulfilled this part of his calling with much vigour and

vision, determined to see the children and youth gathered into God's Kingdom in their early years. Right through his tireless labours at Knox Church, the YMCA and Dunedin City Mission, the spiritual needs of those in Sabbath (Sunday) schools and State schools were much on his heart. This reflects the Lord's desire for children to come to Him; and for teenagers to remember their Creator in the days of their youth, Ecc.12:1; Mk 10:14.

“Bible-in-Schools” or “RI” (Religious Instruction) is under increasing threat throughout New Zealand in our day. In a multi-cultural society with a far less Biblically taught population, there is now declining openness to specifically *Christian* instruction. The evangelist's example in pursuing the opportunities to hand needs to be translated into this new environment. He believed in child conversion. He knew the Holy Spirit can create growing saving trust in Jesus, in the hearts of children properly instructed and nurtured in basic Gospel truths. Win the young to Christ!

5. The Printed Page

Duncan used the printed page most effectively. This was a vital part of his strategy to win, nurture, and disciple believers, to equip the church corporate in worship and witness. The three editions of *Friendly Letters* met with enthusiastic readership throughout the country and overseas. Here people found timely help from pages written simply and sympathetically. Illustrations drawn from the evangelist's extensive experience of dealing with many types of human need, struck a resonating chord with people needing a clear presentation of Christian truth.

Modern electronic media is increasingly putting the printed page at risk. More news items, magazines and books - including

various Bible versions - are available on the internet in electronic form for reading and downloading to computers. But while obviously greatly useful, this method cannot *replace* well-presented published material for personal or public distribution. God still speaks by printed tracts and booklets to reach people with His Good News. He alone knows whom these will reach, as we prayerfully take the endless openings to distribute the printed Word.

6. Steadfast Perseverance

The evangelist's lengthy life of active service of over 65 years gives an example of dedicated, unswerving commitment to Christ, His Church and Kingdom. Duncan steadfastly persevered despite unexpected or enforced changes, uncertain support, health difficulties, expanding demands, and bereavement. This shows a willingness to sacrifice for the eternal welfare of others. The fact that he returned to so many places for further missions, indicates his desire to build on what the Lord had done in initial visits. Such perseverance was one secret of his effectiveness.

The effective servant is called on to persevere "come what may". In this way our Saviour won our salvation - never turning back along the pathway to the Cross, regardless of the immense cost of His own life-blood, Heb.12:1-3. Only then is the victory gained, the crown won, the enemy routed, the unshakeable Kingdom established. One Scriptural test of the genuineness of our conversion and consecration is perseverance. In Jesus' parable of the sower, the *one* person who *persevered* bore permanent fruit in character and service, Mt 13:23; Lk 8:15. Never give up!

7. Revival Prayer and Power

Several times in his itinerant ministry Duncan sees a revival harvest in churches, with an enlarged, spontaneous response to the preached Word of salvation. He is described as speaking with "considerable power", including after being laid aside with a broken leg for seven months. Some ministers were also being blessed with revival times in their own parishes through the outpouring of the Holy Spirit in answer to believing prayer. This was obviously a period when evangelists, pastors and congregations understood and experienced Divine Visitations - "times of refreshing from the presence of the Lord", Acts 3:19. For instance, the 1881 Waikaka Valley Revival (near Gore) occurred through James Dickie - another Spirit-filled "layman", and younger contemporary of Duncan. Both came from Ayrshire.

Regrettably this Revival Heritage has been largely forgotten and neglected in the denomination. For several generations most Presbyterian congregations have remained largely untaught - and therefore inexperienced - about Revivals in the church and Spiritual Awakenings in the surrounding community. Yet Duncan Wright's Scottish background in the Free Church is bright with the Glory of God, displayed in Divine Visitations when the Kingdom of Christ is advanced intensively and extensively.*

It is now time to recover this heritage - to realize that the Church and Dominions in which the evangelist laboured so effectively are in dire need of a nation-wide Spiritual Awakening. Nothing else will turn enough people of all ages and backgrounds back to God, reversing the ever-increasing spiritual and moral downgrade. The Living Lord of past revivals is well able to suit His sovereign activity to the decaying conditions of 21st Century

Australia and Aotearoa New Zealand. God is the contemporary tactician. He hasn't finished with Church or Nation yet!

“With God, all things are possible”, Mk 10:27.

“O Lord I have heard of your renown; I stand in awe of your deeds, O Lord. Revive your work in our day; in our time make your deeds known. In wrath remember mercy.” Hab. 3:2.

The following lines sum up these seven helpful features of Duncan Wright's life:

1. Send forth the Gospel ! Let it run
Southward and northward, east and west:
Tell all around Christ died and lives,
Who gives full pardon, life, and rest,
2. Send forth your Gospel, gracious Lord !
Yours was the blood for sinners shed;
Your voice still pleads in human hearts,
To you may seeking lives be led.
3. Send forth your Gospel, Holy Lord!
Kindle in us love's sacred flame:
Love giving all, and grudging naught
For Jesus' sake, in Jesus' name.
4. Send forth the Gospel! Tell it out!
Heed the dear Master's loving call:
Prepare His way, who comes to reign,
The King of kings, and Lord of all.

(Adapted from a hymn by H. E. Fox)

* For more information, including reasons for the demise of revivals, see the authors'

Evangelical Revivals in New Zealand. (Paihia, Bay of Islands: ColCom Press, 1999), especially Chapter 3, pp. 52-75.

¹ Tom Lennie. *Land of Many Revivals.* Scotland's Extraordinary Legacy of Christian Revivals over Four Centuries. 1527 - 1857. EPBooks. 2015.

PART THREE

Friendly Letters

LETTER No. 2. – “That’s My Business.”

My friend, Mr. Samuel Y_____, and I had not met for many months. When we did meet, after discussing the usual bald topics, such as the weather, business, &c., I ventured, in a single sentence, to ask how he was progressing in spiritual things. He hesitated for a moment, and then said, “Ah, well, that’s a different subject; I’ll call and see you, and have a quiet talk about it.” Years have elapsed, and that quiet talk has not taken place yet. We had often been associated together in social worship, and were not only friends of long standing, but members of the same congregation. Surely, in such circumstances, it was not rude or out of place to mention spiritual matters to my young friend.

I came across him very unexpectedly in New Zealand, some time ago; he was far down in the world, and anything but earnest concerning Divine things. I cannot help, now, asking myself the question: Although a church member, was he converted to Christ? Did I say, he was a member of a Christian congregation? I did, and supplement the remark by saying that Church membership too often comes before, and is often put in place of, true conversion to Christ.

Reader, how is it with you? If a friend were to put his hand on your shoulder, and look in your face, and say, “How is it with your soul?” would you colour up and reply, “That’s my business?” Instead of foolishly venturing to judge you, I prefer putting the matter this way: I am quite glad to hear you say

“That’s my business;” but are you really in earnest about it? Is it not a put off? Don’t be angry because I press these questions. It is not with the idea of being either inquisitive or unkind in any way. Let us be frank and friendly, but also thoroughly practical. Try this test. Has this “business” concerned you today? Yesterday? All this present week? Last week? To be candid and true, you may reply, “Not much.” A solemn “business” utterly neglected. Dear friend, there is something wrong. Have a care. What about prayer? What about God’s holy Word? Does your heart ever go out to Jesus? If all these great things have been in the past, and are now, altogether forgotten, should you not feel alarmed about your state?

“Having a form of godliness, but denying the power thereof,” is a cold, heartless thing, and I do not wonder if you are wretched. Still for all, I like the words, “that’s my business”- *i.e.*, if you emphasise the little word “*my*.” Are you in business? It demands close attention, if it is to pay. Now, that is “business” – your personal, special “business” of the soul, death, judgment, and eternity – ever given you as much real thought and concern as your daily calling? A preacher, who still lives and labours, once said, “If men attended to their daily business as they attend to their souls, they would be bankrupt in a fortnight.”

James M_____, long since dead and gone, urged me so very earnestly, one night after a meeting, to yield to Jesus, that I could no longer evade or delay the matter, and, partly through his importunity, I was soon led to decision. He was my best and truest friend, was he not? “The King’s business requires haste.” Yes, so it does now, my friend. It is truly the King’s business, and do not therefore trifle. Archias, a chief magistrate in one of the Grecian States, was unpopular, and had excited the hatred of many of his people, so they conspired against his life. The day arrived when a plot was to be executed. Archias was intoxicated with wine and pleasure, when a courier from Athens arrived in

great haste, with a packet which contained (as afterwards appeared) a circumstantial account of the whole conspiracy. The messenger, being admitted into the presence of the prince, said, “My Lord, the person who writes these letters conjures you to read them immediately; they contain serious affairs.” Archias replied, laughing, “Serious things tomorrow,” and continued his revel. On the same night, in the midst of that noisy mirth, the assailants rushed into the palace, and murdered Archias with his associates. Is this not a striking example of the evil of procrastination? God’s Word all through teaches us that *the* business of life is to be saved. Is that your view? Would I frown upon young people because they are buoyant and happy? Of course not. Would I caricature genuine religion by even hinting that Christians should look miserable and sad? I dare not, because both Scripture and experience would testify against me. Would I stupidly say: Leave your daily occupation, and give yourself wholly up to prayer and fasting? That is cold asceticism, and holds the soul in legal bondage, and is no part of the true Christian creed. But I would urge upon all my young friends very strongly the absolute need of giving the things of eternity a large share of their time and attention; and I am certain that, if they love and serve the Saviour, sunshine and gladness will fill and satisfy the whole soul, and follow them to the end of life. To those who are more advanced in years, and in danger of being worried with earth’s toils and cares, to the detriment of the soul, I would say: “Remember the words of Romans xii. 11: “not slothful in business; fervent in spirit; serving the Lord.” Some one says: “Of course, I mean to be a Christian some day; but what’s the hurry?” On that same rock untold multitudes have been wrecked, and are now beyond mercy for ever. They have deliberately rung their own death-knell. On that rock you may perish! Oh, my friend, waken up; arouse yourself from the sleep

that will end in death; do not let the “thief of time” longer delude and wrong you.

Make us in Thy service steady,
Always for Thy coming ready.

LETTER No. 6. – “Pity the Blind.”

Today, I sat by the bedside of an aged Christian woman, and tried to offer words of comfort concerning Jesus and the future life. For several years she had been blind physically; for many years she had had the eyes of her soul opened by the Saviour. She is truly joyful and glad. “Rejoice in the Lord and be glad, all ye that are upright in heart.” Visitors seldom leave her home without a blessing to their own souls.

Then, says someone, why raise the cry, “Pity the Blind?” Because those who are spiritually blind will beyond a doubt stumble into the pit, unless God, in His mercy, arrest them. Is not *that* a sufficient reason for saying “Pity the Blind?” The blind friend just mentioned scarcely knows the difference between midnight darkness and noonday light; the flowers are bright and the grass is green, but not to her; the stars that glitter like diamonds in the heavens, are nothing to those eyes that are closed and dark. How we should daily praise God for our eyesight, and the genuine pleasure that we have in admiring the beauties of sea, and earth, and sky! If the man who creeps along the great thoroughfares, led by his faithful dog, crying out to passers-by, “Help the poor blind man!” calls forth our sympathies and our help, is it possible – is it right – is it Christlike – that we care not for those who are spiritually “wretched, and miserable, and poor, and blind and naked?” No, my friend, it cannot be – it must not be. Do not be angry with your neighbour, or friend, who says,

“Leave me alone; don’t trouble me; I know what I am doing.”
Blindness explains it all.

If the reader of this Letter be still in spiritual darkness, I cannot help saying:-

Stop! Poor sinner, stop! and think,
Before you further go!
How can you sport upon the brink
Of everlasting woe?

I never saw you – never spoke to you – am in perfect ignorance of your surroundings – and yet, if you ask me how I know you to be in spiritual blindness, and to be spiritually blind, the answer comes quite readily. Here it is: First, because you have never seen sin as God sees it. Second, you have never seen the beauty and loveliness of Christ’s character, and the glory of His mediatorial work. To you, these things are hidden and dark – are they not?

To read *about* Christ is one thing; to *know* Him by implicit faith is quite another thing. To give an intellectual assent to the truths of Scripture is as common as daylight; to receive Jesus into the heart by appropriating faith, comes only of sovereign grace, and is not known to the multitude. To those who can say with the man mentioned in John ix., “Once I was blind; but now I see,” there is none in all the world so precious as Jesus. To those who are spiritually blind, Jesus is “as a root out of a dry ground: He hath no form or comeliness.” How is it with *you*?

You remember distinctly the narrative in Mark x. 46, of blind Bartimaeus? “Pity the Blind!” was, if not in words, in thought at least, his cry from day to day, as he sat waiting for alms. What a memorable day was that for him when Jesus passed by? Notwithstanding the crowd as it went jostling along, the poor blind man cried with a distinct, loud voice, “Jesus, have mercy upon me!” His petition was very urgent, very brief and very pointed. So far as we know, *Jesus never passed that way again!*

If this opportunity had been neglected, the man would probably never have had another. He seized it; - he cried out, “Jesus, have mercy on *me!*” Friend, this may be your last year. Cry to Jesus *now!* This *may* be your last week! Jesus may be passing you for the *last* time! Fall before Him, and say –

Lord, at Thy feet I’ll cast me down;
To Thee reveal my guilt and fear:
And if Thou spurn me from Thy throne,
I’ll be the first that perished there.

The crowd rebuked the blind man, and told him to hold his peace. He cried louder, “Jesus, have mercy on me.” And, my friend, if you start for heaven in downright earnest, do not wonder if the world sneers, and formalists say to you, “Don’t be mad; keep religion in its own place.” Keep two things always in mind – viz., that the City of Destruction is behind, and that the golden gate is before! Jesus loved and cared for the blind beggar, and said, “What wilt thou that I should do unto thee?” Jesus calls *you* to Him, and asks *you* the same question. The blind man had his answer, “Lord, that my eyes may be opened.” Do, my friends, have personal dealing with Jesus, and ask Him to open *your* eyes. The Son of God opened the blind man’s eyes in a moment. The Son of God can open *your* darkened eyes in a moment. Will you try Him? There is no need to wait a year or an hour. Jesus has the power, and will exercise it, if you have faith to believe Him. The blind man gave undoubted evidence of the change by gladly and promptly following Jesus. If the Saviour gives you new life, *you* will cheerfully follow Him. If He imparts life and peace, *you* will evidence the fact by following Jesus all day and every day through life, till glory dawns and heaven begins! May the Holy Spirit help you to come!

LETTER No. 24. – “Hide Me.”

Hide me! O my Saviour, hide,
Till the storm of life is past.

When I read that passage in Isaiah xxv. 4, “A refuge from the storm,” I think of the awful, proving, solemn day of judgment. Slowly it advances, but it is as certain to come as the events of yesterday; and yet friends are unsaved, neighbours are living without a personal interest in Christ; and many professed Christians are living far, far from their Lord and Master, and apparently for this life only.

The Judge is at the door. George Whitefield was sometimes in the habit of lifting up his hands and crying aloud, “The wrath to come! The wrath to come!” Friend, is there coming wrath? Then why so careless? Why living away from Jesus? Is not He the only refuge? Is not He the Rock of Ages? Then why imperil *all* the eternity which is close at hand by trusting to self?

A train was thundering across the mountains in America, when the driver saw a girl on the railway track. He blew his whistle. The crowd looked out and saw the girl’s danger. As the train came near, the passengers saw that she had a child in her arms, and they heard her say, as she held it high above her head, “Cling fast to the rock, Johnny.” Are you astonished that not a few of the passengers shed tears of joy at the sight? Yours, my dear friend, away from the God-appointed hiding-place, is a condition of great peril – death behind and judgment before. To you we venture to say: “Cling to Jesus, and all will be well; cling always to Jesus; cling only to Jesus; cling to Jesus *now*.”

There are false refuges. “We have made lies our refuge.” *Everything* apart from, and put in the place of, Jesus, is a refuge of lies. How solemn and how searching are the words, “Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the

waters shall overflow the hiding place.”

Other refuge have I none, Hangs my helpless soul on Thee.
Can you sing this song, my friend? First hide in the Rock, and then sing; but do not rest on any false foundation.

The late beloved Prince Consort, it is said, found great comfort in the song which is known and sung in every land:-

Rock of Ages, cleft for me,
Let me hide myself in Thee.

And in the cottages of ten thousand peasants this same hymn has given true gladness. The forty-sixth Psalm is often called Martin Luther’s war-song:-

God is our refuge and strength,
In straits a present aid.

When in trouble, he and his fellow labourers often sang it together, and their hearts were stayed on God. But somehow there seems a vast difference between the word “*our*” in Psalm xlvi, and the word “*my*” in Psalm xci.: “I will say to the Lord, He is my refuge.” “I see you are sinking fast,” was the good man’s kindly remark to a dying parishioner. “Oh, no,” she said, “I am on the Rock; no one on the Rock can sink.” Thank God, myriads are today in glory who trusted in Christ the Rock.

On Christ, the solid Rock, I stand,
All other ground is sinking sand.

Isn’t Psalm xl. a grand song? “He brought me up also out of an horrible pit, out of a miry clay, and set my feet upon a rock, and established my goings; and He hath put a new song in my mouth, even praise unto our God.” Who says Christians are sad? It is false! Who says true religion is melancholy? It is untrue! I do love Psalm cxlii.; the words were rung from David’s heart as he sat in the cave alone, and when he discovered the fickleness of earthly things: “I looked on my right hand and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul. I cried unto Thee, O Lord; I said, *Thou art my refuge*, and my portion in the land of the living.”

Friend, did you today rise from your bed a stranger to grace? This evening you may retire pardoned and saved! Yes, today! God's plan of mercy is simple and unique. Human schemes are complex and dark. Which will you receive? It makes Jesus glad to save sinners – great sinners – sinners who have spurned His mercy. Make Him glad. If you despise God's hiding place, think of being at the bar of God *friendless* and *Christless!* Will you join in the wail of the lost, "Rocks cover us; mountains hide us?" This will assuredly be the bitter cry, the loud wail, of all unregenerate souls. Do you mean to send up this wail? Or do you wish to sing the song of the redeemed? Which?

LETTER No. 26. – "And He Arose."

William Dawson, a Yorkshire farmer, was preaching in London one Sabbath evening, and at the close of his sermon he said that there was no man in all London that the grace of God could not reach. Next morning a lady came to his house, and said, "Mr. Dawson, I heard you preach last night, and you said there was no man in all London but that the grace of God could save him. Do you believe it?" "Why, yes," said Mr. Dawson; "and if I did not believe it, I should not have said it." "Then," she said, "I have found a young man so far gone, so wicked, that his friends will have nothing to do with him, and he is dying. Will you come and see him?" They went together, and when they came to a five-storey building, the lady said, "You will find him in the fifth storey, and it will be better that you go alone." The preacher found the dying man in a miserable room; there was no furniture, and the poor sufferer lay on some straw, with only a few rags to cover his nakedness. There he lay all mangled and bruised by sin. Sin scars the body with wounds that are deep and dark; and the end is bitterness and sorrow, tears and woe.

In a Christ-like, tender, loving way, Mr. Dawson told of mercy, of pardon, and of peace. At last the young man said, "Well, if I knew that my father would forgive me, I believe, I could die happy." After learning that the father lived in the West End of London, Dawson offered to go and see him. The dying prodigal shook his head and said, "You need not go, my father disinherited me; I am disowned as his boy." Nothing daunted, the preacher found the father's house, and introduced his business by saying, "I think you have a son of the name of Joseph, have you not?" The man's countenance changed, his hands fell at his side, and he said, "No, sir, I have no son of that name. If you have come to talk about the worthless wretch, I want you to leave my house. I have cast him off. I do not wish you to speak to me about him." "Well," Dawson said, "he is yours now, but he cannot be yours much longer." The father, somewhat startled, replied, "Is Joseph sick?" "Yes, he is dying, and all I ask is, that you will send word by me that you are willing to forgive him."

Great tears trickled down the father's face as he said, "Oh, sir, I would have forgiven my boy long ago, if I had known that he wanted me to." He ordered a servant to bring out his carriage, and immediately went with the preacher. In a short time the father was in that dark garret. He went to the corner, but he failed to recognise his boy. The first thing Joseph said was, "Father, can you forgive me? Will you forgive me?" The father burst into a flood of tears, and replied, "Oh, Joseph, I would have forgiven you long ago, if I had known you wanted my forgiveness." He bent over his boy, and gave him the kiss of forgiveness and reconciliation. After lingering a few hours, the son took his flight to the eternal world.

Reader, why do I tell this story? In the first place, because it brings out in lurid colours the wages that Satan pays for serving him! Are there not many Josephs in the Australasian Colonies today? Are there not many – very many – poor erring

sons, marked and scarred by sin? – strong drink reducing them to poor miserable wrecks – spending their time, their money, and their strength in the glare and glitter of the gambling hells, and having their souls brimful of bitter remorse? *They are* not by any means happy; *they are* not satisfied; *they are* ill at ease; and they ought to have our prayers and our sympathy. But that is not all. Think of the dear ones at home, who have to carry this load of sorrow from day to day, and from year to year – crushed, broken-hearted mothers, who fairly and reasonably expected better things – fathers, whose locks are turned grey with grief, and who with tottering steps are being hurried to the tomb! Last of all, we know of sisters whose lives are embittered through the sin and selfishness of brothers who slavishly worship carnal pleasures, and live for themselves alone! Thank God, a remedy present and all-sufficient has been discovered, and without money and without price is offered to fallen humanity. Sin may be forgiven; the prodigal can be restored! God devised the plan, and God can carry it out. Oh, matchless mercy! Oh, boundless, boundless love!

Does this message reach any poor unhappy prodigal? My brother, think of the past. Has not the way been thorny? Think of the present. Is it not abject misery and tantalising disappointment? *Think of the future.* Not a ray of light! Not one gleam of hope. But, friend, don't give way to despair. The world may despise and trample on you, but God loves the sinner, while hating sin. Jesus Christ cares for you; He came to save sinners! At this moment I think of one who is a poor unhappy wretch such as I have described. He often *thinks*; he often *resolves*; but all the while he loves his sins. A resolution to forsake sin and sinful haunts is good; but in order to obtain full pardon and blessed peace there must be more, true repentance must take place – there must be action, there must be decision, and coming to God in Christ.

“And he arose.” Will you, my dear friend, do the same? He came to his father. Did the father recall the past? Not a word of it. “But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him.” How simple and yet how encouraging is the Gospel story! The father saw, and the father ran. In every case God is the first to seek. Oh, the joy of the Father's kiss! Earnestly seek it, my friend, if still without forgiveness.

Return, O wanderer, to thy home,
 'Tis madness to delay;
 There are no pardons in the tomb,
 And brief is mercy's day.

LETTER No. 28. – “Forbid Them Not.”

“All my precious scholars for Jesus,” is, I believe, the sincere, heartfelt prayer and motto of many labourers in the Sabbath-schools of this and other lands. “But,” says one, “may we expect conversions in the Sabbath-school?” “Will they,” say others, “if converted, hold out and hold on?” The assertion has been made again and again upon reliable data, that as a matter of fact, the vast majority of those who are converted, undergo the saving change when very young and generally before the age of twenty; and it is also a well-ascertained fact (which cannot be gainsayed), that children and very young people are the most hopeful and the most interesting converts of all. We often hear half-sceptical views expressed by those who should know better on this subject. Did not our Lord rebuke His disciples when they, in ignorance, kept back the children? Yes, and if He were in the flesh now, would He not rebuke some of His own people, not only for their being half-hearted in the work of soul-gathering,

but because in practice they have doubts and suspicions about the bringing of children to Himself? “Suffer little children to come unto me,” are words that should be graven deep upon our hearts, in our homes, and in our Sabbath-schools. Don’t forget the words “little children.” The babies, the infants in the mothers’ arms, “suffer them to come to ME,” saith Jesus. Why doubt? Why keep them back? And why pray for their conversion, and then look surprised when prayer is answered? Why dishonour God? Why grieve the Holy Ghost? Why wound the heart of the Saviour? And why do an injury to the children themselves? Today we have in all lands (and these colonies included) a vast army of robust, clever, intelligent boys and girls, who in a few years will be men and women. If parents, ministers of the Gospel, Sabbath-school teachers, and other toilers for souls, labour heartily and pray in faith for their conversion to Christ, we need have little fear about the future!

Listen to the story of an old missionary’s experience: “I believe in the conversion of little children. Sixteen years ago I was in a heathen country labouring as a missionary, and my wife died, leaving me with three motherless children. On the Sabbath after her death, my eldest girl, ten years old, came to me and said, ‘Papa, shall I take the children into the bedroom, and pray with them as mother used to do?’” The father consented, and the girl led them off to pray. When they came out, the father saw that they had been weeping, and he asked about it. “Well father,” said the girl, “I prayed just as mother taught me to pray; and then,” naming her little brother, “he prayed as mother had taught him; but little Susie, she was too young, mother had not taught her a prayer.” “What did she say?” asked the father. “Why she put up her little hands, and closed her eyes, and said: ‘O God, you have come and taken away my dear mamma, and I have no mamma to pray for me now – won’t you please make me good, just as my dear mamma was, for Jesus’ sake, Amen.’” “And,”

said the old missionary, “God heard that prayer. That little child, before she was four years old, gave evidence of being a child of God; and for sixteen years she was in a heathen land leading little children to the Saviour.”

Fellow labourers in the Sabbath-school, far and near, make this your motto, “All my precious scholars for Jesus!” Patiently, perseveringly, diligently, teach the Ten Commandments by all means; but tenderly, lovingly, faithfully make known the Gospel; the letter of the law must needs be written clearly on the memories of the children, but strive by God’s help, to impress the story of the Cross also on their tender hearts. Give prominence to the fact that there are deep-seated roots of sin, and lead your scholars to Calvary every time you meet them. Let some item of Scripture truth be thoroughly stamped on the memory every time you meet them, and it will remain for ever. This is a thousand times better than attempting too much, which in a day may be forgotten.

“Be a good child, and God will love you,” is thoroughly dangerous and misleading. The law of God about sin is stern and terrible; the justice of God is inflexible, and cannot be trifled with. Unless these great verities are made perfectly clear to the children, they may be grievously wronged by the ambitious and false teaching, “Be good, and God will love you.” God hates sin, and He cannot be approached but through Christ, the sinner’s substitute and friend. True, God loves what is good, pure, and noble, but the fundamentals are, repentance for sin and faith in Jesus Christ. If a child is converted, it will be good, as the evidence and the outcome of faith in Christ; but a child never can be saved *because* it is good, if the heart is not renewed, and the God-sent substitute is left out of sight. My explanation is not as clear as I should wish; but, reader, can you see what I am driving at? The noble band of men and women who are labouring in our Sabbath-schools deserve the warmest thanks of all who wish to

see this nation great, prosperous and God-fearing. And they should specially have the hearty and prayerful co-operation of all right-hearted parents.

“Forbid them not.”

LETTER No.30. – What is a Revival?

In August of 1775, Captain Warren, master of a Greenland whale ship, was becalmed in icebergs in about 77 degrees of north latitude; these icebergs were of immense height, and closely wedged together. A ship was seen the distance, her yards and rigging were in a wretched condition; her hull was miserably weather-beaten, and not a soul on the deck, which was covered with snow. Captain Warren went near and hailed the crew, but there was no response. Before going on board, he saw through the port-hole a man reclining back in a chair, with writing materials before him. Captain Warren and his men went on board, then removed the hatch away and went to the cabin; a tremor seized him as he found that the inmate of the cabin was dead; a green damp mould covered his cheeks and forehead, and veiled his eyeballs. He had a pen in his hand and a log-book before him, the last sentence of which was as follows” “Nov. 11th, 1762, - We have now been enclosed in ice seventeen days. The fire went out yesterday. The master’s wife died this morning.” In the main cabin was found a dead lady: seated on the floor was the corpse of an apparently young man, holding a steel in one hand and a flint in the other. In the fore part of the vessel several sailors were found dead in their berths.

On returning to England, Captain Warren made inquiries, and ascertained through reliable documents the name and history of the vessel, and found that she had been imprisoned for thirteen

years! Dear reader, think of such things! A floating coffin! A dead shipmaster! Dead men in the fore-castle! “What a picture, you say: so it is. But here is another picture. Think of a dead congregation! A dead preacher! Dead office-bearers! Dead Sabbath-school teachers! And dead church members! The master of the ice-bound vessel *seemed* to be alive, as he reclined back in his chair with pen in hand. And those who have to do with congregations often *appear* to be spiritually alive, when in fact and deed they are spiritually dead.

To prevent misunderstanding, let me here remark that personally, however, I have no sympathy with good men and women who are always groaning and moaning about the lack of power and holy fire, and rest there. Grumbling, fault-finding Christians are the bane of the Church! They are a positive nuisance. They complain about the preaching, and yet they often fail to sustain and hold up the preacher’s hands, as he wearily plods on from week to week. Shame! I say. The singing is all wrong, they say; but they never assist, and never try to get volunteers for the work. What a farce! “Church members are cold and distant,” these grumblers allege; and yet they never speak kindly to those in the same pew, and don’t even recognise them on the street! These things are not of God, my friend; if you are a Christian, give them up. Altogether, we must admit, there is too much starch, veneration, and caste amongst professed Christians; but it is also a fact that cold criticism and the standing aloof policy never will mend matters.

The true, genuine, and only remedy is a good revival. “God is the author of revivals and revivalists,” says Joseph Cook in one of his latest lectures. The danger of men and churches being spiritually frost-bitten, is very much greater than the danger of excitement from a revival. If the Spirit of God come, in answer to prayer, and the work of grace be deep and wide, the partitions that separate Christians and Christian workers will be

swept out of sight! Instead of putting on a long face and mourning in a doleful mood, let God's redeemed ones unite in a mighty cry to God for the promised Holy Spirit, and then we may expect to see great things. Christians will be drawn close to Jesus, and nearer to one another! The halting, doubting ones will be brought to decision, and careless, worldly souls made to cry out, "Men and brethren, what must we do to be saved?"

When professing Christians say, "I don't believe in revivals," we can only pity their blindness, ignorance, and stupidity. The Church of God has been visited with waves and times of blessing from the days of Pentecost down to our own times, and will be till the King comes!

Come, Holy Spirit, come,
Let Thy bright beams arise!

In 1874, many of the Lord's people in Scotland cried to Heaven to save the Churches from darkness, stupor, and death! Shoulder to shoulder they stood together! Their "Amens" were deep and real. Just then an honoured messenger of the Cross (D. L. Moody) leaves the shores of America. When asked, "Where are you going?" he replies, "I am going to Britain to win 10,000 souls for Christ!" Was not that faith? And did not that faith honour God? Like an irresistible mountain torrent, the Holy Ghost descended and through the instrumentality of that one man multitudes have been gathered into the fold of Christ. Were there jarrings and feelings of miserable jealousy? No. The work was of God, and there was no room for such trifles. The sower and the reaper rejoiced together.

Pray, therefore, my friends, and keep on praying, for an outpouring of the Holy Spirit upon the Churches; never absent yourself from the house of God and the prayer-meeting. Let your minister and all soul-winners have a special place in your supplications, and put yourself to some trouble and inconvenience to show your sympathy and hearty goodwill for

them and their work. Seek an outpouring of the Spirit upon our Sabbath-schools and Sabbath-school teachers, and not only expect many conversions there, but offer your own services cheerfully. If you cannot assist in any department of aggressive work, do give up grumbling, carping, and cavilling, because these are enough to dishearten any good man, and may sacrifice any good cause.

More love to Thee, O Christ,
More love to Thee,

will always be the prayer of hearts that are revived and refreshed.

Is not Jesus despised and rejected? A revived Church will have the joy of seeing the unconverted ones turning to the Lord. The world, as such, has no desire to know and follow Christ, any more than a sick man cares for daily food. The Holy Ghost changes all this, and the soul at once cries out, "None but Christ for me!"

O God, the Holy Ghost, teach us all to know the value of Jesus, the world's only Saviour! Holy Spirit of God, teach us to know and remember the depth of our wretchedness and misery through sin. Quicken the dead! Arouse the sleepers in Zion! Startle formalists! Revive Thy work! Send showers of blessing! Exalt the Saviour! Save New Zealand! Stir up Thy saints! Help all preachers, teachers, evangelists, missionaries, visitors, tract distributors to be wholly consecrated to Thy service and to Thy glory!

"Revive Thy Work, O Lord!"

LETTER No. 32. - A Word for Mothers.

Mothers of New Zealand, if you grow cold towards Christ and His Gospel, it will be a black day for our adopted land. But, through grace, we are sure this will never happen while the world lasts. Women were first at the tomb, and will be the last to forsake the Son of God. For your encouragement, look at this picture *from life*. A few weeks ago, I saw a number of persons earnestly seeking guidance as to the way of life. Amongst the number was a lad of sixteen. While talking with him in a quiet corner, his mother joined us; with tears in her eyes, she said to her boy, "My son, can you trust Jesus?" In a modest, earnest way, he replied, "Yes, Mother." The scene that followed will long be remembered by all those who witnessed it. That Christian mother took both of the lad's hands in hers; then she went on her knees and kissed both sides of her son's face, and sobbed, and said, "Thank God for answering prayer; sixteen years I have looked and prayed for this – now I can rejoice." Mothers, although your boy is erring and foolish, don't give him up; labour on, pray on, in hope and faith. Your influence, your prayers, and your warmest sympathies, are all urgently needed in the great conflict with the indifference which abounds everywhere, and with the blatant infidelity which alas! is so rampant in the workshop and on the streets. With these, and other seductive influences which are constantly at work, we do not wonder that you often and with tears say, "Do pray for the conversion of my children." Mothers, Christian mothers, never give in! Hold out, and hold on! Present a consistent life, permeated with the sunshine of God's love, look up to and wait upon the Lord, and surely He will answer prayer.

The celebrated Dr. Doddridge got his first lessons from his Christian mother, by the assistance of some Dutch tiles in the chimney of the room where they usually sat. Good Bishop Hall

says, "How often have I blessed the memory of those divine passages of experimental divinity which I heard from my mother's mouth! What day did she pass without being much engaged in private devotion? Have any lips read to me such feeling lectures on piety? In a word, her life and death were saint-like."

As far as known to us, Augustine, Hooker, Newton, Cecil, Buchanan, and multitudes of other men who were great and good, attribute everything to parental instruction. It is quite evident from Scripture that the mother and grandmother of Timothy, the well-known evangelist, were pious and devoted women. What about D. L. Moody? He too received his early impressions from a poor but pious widowed mother, who had to struggle hard to bring up nine helpless children. Great sorrow, toil, and privation drew her near to the Saviour, and when almost overwhelmed with the care of her young family, she learned to cast her burden on the Lord! From that home came one of God's giants.

Mothers of New Zealand, dedicate your sons and daughters to the Lord! A child once said to her mother, after the mother had prayed for her by name, "Thank you for telling Jesus my name; you never told Jesus my name before." Tell Jesus about your children, and name them one by one! Here is another picture for your study and encouragement. A young man rose in one of Mr. Moody's meetings in Chicago, and said "Will you allow me to speak to these young men?" He was allowed to say a few words, and he concluded as follows: "If any of you young men have mothers, fathers, or Christian friends, who are diligent for your salvation, treat them kindly, for you will not always have them. I was an only son, and had a godly father who went down to his grave praying for me, for I was a wayward boy. After father died, mother began to be more anxious than ever. Sometimes she would weep over me, and say, 'Oh, my boy, if you were only a Christian, I should be so happy.'" Some nights I

heard her in her room weeping and crying to God for me. I could not stand it longer, and so I ran away. It was a long time before I heard of her, and then I was told she was sick, and the thought came over me, ‘She may die, I will go back.’ At last, I started off. I reached the village about sunset. My mother lived about a mile and a half from the little town, and to get home I had to go past the old village church-yard, so I thought I would go and look at father’s grave, and see if there was any new-made grave. As I drew near, my heart began to quake – I could not tell why. By the light of the moon I observed a new-made grave, and then for the first time in my life the question occurred to me, ‘Who is going to pray for my soul now? Father is gone, and mother’s dead.’ Before I left that grave, my mother’s God had become my own. I believe God, for Christ’s sake, forgave me that night.”

The cares and concerns of home are heavy beyond a doubt, but don’t carry the burden alone.

Go tell it to Jesus,
He knoweth thy grief;
Go tell it to Jesus,
He’ll send thee relief.

Mothers, have faith in God! Christian mothers, use all your influence for God’s glory. Stand true for Jesus! Live near the Master! Never despair! God hears your cry! God sees your tears! God can and will sustain you.

Loving hearts are pleading now,
Save, oh save the boy!

LETTER No. 45. – “Lord, Teach us to Pray.”

The late Dr. James Hamilton tells the following story: - A Scotchman who had but one prayer, was asked by his wife to pray at the bedside of their dying child. The good man struck out on the old track, and soon came to the usual petition for the conversion of the Jews. As he went on with the time-honoured quotation, “Lord, turn again the captivity of Zion,” his wife broke in, saying, “Eh! Mon, you’re aye drawn out for the Jews; but it’s oor bairn that’s deen’.” Then, clasping her hands, she cried, “Lord. Help us! Oh, give us back our darling, if it be Thy holy will; and if he is to be taken, oh take him to Thyself.”

Quite sure I am of two things: (1) Christians do not pray often enough; (2) and they are very prone in public to be dreamy, pointless, and cold in prayer.

A man who learned to pray when three years old was converted in his old age, and used to say, “I am the old man who *said* his prayers for 70 years, and yet all that time had never prayed at all.” Unless we are taught of the Spirit, we may fall into the snare and sin of repeating with the lips words and phrases, without the heart giving full consent. Ryle well remarks, “Cold prayers are a sacrifice without fire.”

But, brother, sister, seek with diligence and care to be profoundly reverent in your approaches to the great God. Irreverence is too prevalent altogether; true, deep, soul religion trembles to hear the Almighty addressed as if he were a mortal creature like ourselves.

Christmas Evans says, “Prayer is the rope up in the belfry; we pull it, and it rings the bell in heaven.” “I fear John Knox’s prayers more than an army of 10,000 men,” were the words of Mary Queen of Scotland. “Want felt, help desired, with faith to obtain it, is prayer,” says an old divine. Augustine said, “Prayer is our speech to God: when we read, God speaks to us; when we

pray, we speak to God.” Another preacher remarks, “Generalities are the death of prayer.” Be pointed, be reverent in prayer.

Friends, let us be thoroughly honest with ourselves, and ask, Do we pray? Do we pray often? How do we pray, with lip or heart? What about closet or private prayer? How about prayer in the family? And do we assist in the social prayer-meeting? When in the house of God, do we give silently or audibly our hearty “Amen” to the supplications offered by the preacher or leader, in name and on behalf of the congregation? Truly we need self-examination all round. Leanness and laziness are inseparable where the soul fails to pray.

Prayer is the soul’s sincere desire,
Utter’d or unexpressed;
The motion of a hidden fire,
That trembles in the breast.

Yes, bless His name! God does not require or demand fine words, many words or indeed words at all, but he does require the soul to be in earnest.

Have you, my friend, enjoyed the luxury of withdrawing from the din, the bustle, and the confusion of a busy world, to talk with God alone? Do you know what it is to weep in silence before God? Again and again the words –

Prayer is the Christian’s vital breath,
The Christian’s native air,

have been repeated in our ears, and, as a rule, we think the sentiment very orthodox, and all the rest of it; but, as a matter of fact, do the lines correspond with our experience? If there be no true prayer, vitality must of necessity be absent. The poet’s idea was that the Christian lived in the very atmosphere of prayer. “Pray without ceasing!” Surely this is more than a poetical flight of the imagination! “Lord. Teach us how to pray,” should be our honest, earnest, personal cry.

It is related of a poor man in Fife, that he asked a blessing before eating in the following weighty words, which were found, after the Duchess of Gordon’s death, written on a slip of paper in her hand-writing: “Lord, give me the grace to feel my need of grace; and give me grace to ask for grace; and give me grace to receive grace; and, O Lord, when grace is given, give me grace to use it.”

Our prayers should never be selfish. In public they should be earnest, definite, and yet as comprehensive as we can make them. One who told his minister that he had prayed a whole year for the enjoyment of the comforts of religion, was told to go home and pray, “Father, glorify Thyself.”

I have read of one who, when conversing with a friend about his own personal experiences before and after conversion, observed that there was a great difference as to the *objects* of prayer. “When I was,” said he, “only a nominal Christian, I used to pray to *my family*; if any strangers were present, I prayed to *them*; when I was alone I prayed to *myself*; but since I have been renewed by divine grace, in all my prayers I pray to *God*.” It is quite apparent, therefore, from both revelation and experience, that the secret of true prayer is known only to those who are Spirit-taught and Spirit-helped.

I often recall with pleasure and profit the prayer of Alexander Peden, one of the Scotch Covenanters. He had been pursued with others by horse and foot, and was in great peril. At last, he stood still and said: “Let us pray here; for if the Lord hear not our prayer and save us, we are all dead men.” He then prayed, saying, “O Lord, this is the hour and power of Thine enemies; they may not be idle. But hast Thou no other work for them than to send them after us? Send them after them to whom Thou wilt gi’e strength to flee, for our strength is gane. Twine them about the hill, O Lord, and cast the lap of Thy cloak over puir old Saunders and those puir things, and save us this ae time,

and we will keep in remembrance, and tell it to the commendation of Thy guidance, Thy pity, and compassion, what Thou didst for us at sic a time.” His cry was heard, as history tells us, for immediately a cloud of mist intervened between them and their persecutors; and in the meantime orders came to go in quest of James Renwick, and a great company with him.

Lord, Teach us to Pray.
