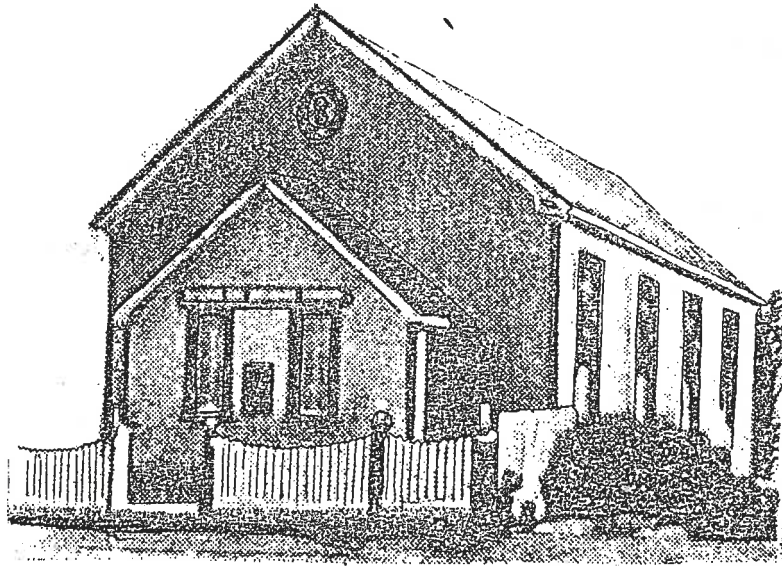


Centennial

Marie-Thérèse Samuella

PONSONBY
SEVENTH-DAY ADVENTIST CHURCH



Centennial

*A history of Ponsonby Church compiled by W. John Hoeft
for the Centennial Celebration, October 1987*

COMMISSIONED TO GO

1869 - 1885

With the intentions of fulfilling both the Commission to preach a worldwide gospel and to expand the Adventist ideals through overseas missions, the General Conference session of 1869 voted to form "the Missionary Society of Seventh-Day Adventists."

Spreading rapidly, though in many instances, with adversity and obstacles, the missionaries moved from America across the borders to the south and north. They trekked on foot. They packed tents and displays in buggies. They sailed oceans for their commission. Yet no matter the conditions, they carried close at hand, the Holy Bible.

Whether the Atlantic or the Rockies; the Mexican border or the Pacific, their minds were fixed with zeal upon the goal of proclaiming the three angel's messages of Rev. 14:6-12, "...to them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

These pioneers took with them, what was at the time, obscure truths which were being refined even as they travelled and preached. The two unshakeable truths which were their pronouns of identification could and never would be challenged to defeat. Seventh-day Adventism was on the move.



S. N. Haskell.

Journeying into the cultural unknown, these men and women of old were guided by the Holy Spirit. Often times ending in mysterious surroundings, they maintained their dedication by their faith. Such was the calibre of these early co-workers that exotic lands and distant fields were sown with Bible based teachings. Their energies were unlimited. Their stubbornness to their commission became examples to those who followed. They were without doubt and with measurable certainty 'exemplars of nobility' to the cause.

After making Spirit-led inroads into continents and islands there came a much needed time for consolidation. Territories were boarded for easier identification. Lines drawn on the world map emphasized strongholds and distinguished those areas that required greater efforts for evangelism.



A. G. Daniells.

Amidst these geometric boundaries was beginning the Australasian Division. First organized as the Australasian Union Conference in 1894 it consisted only of Australia and New Zealand. Four years earlier in 1890 the ship Pitcairn was built to carry missionaries to the islands of the South Pacific. The Pitcairn became a symbol of successful gospel work, which inspired greater financial support for missions.

Publications sent from friends or relatives in the United States preceded the arrival of Stephen Haskell, an American S.D.A. minister, to New Zealand in October 1885. Landing in Auckland from Sydney, Haskell made a providential

introduction with Edward Hare. Hare transported timber from the north to Auckland by barge and owned a boarding house in Turner Street. The invitation to lodge at his house was accepted by Haskell and after sharing the Advent message with Hare and his wife they became the first converts in New Zealand. As a result of Haskell's work, within four weeks a small group began to observe the Seventh Day Sabbath in Auckland.

Eager to share his new found faith Hare took Haskell 170 miles north to Kaeo to meet his father Joseph Hare. After three weeks Haskell was called back to Australia, but by this time a group at Kaeo, the site of the Hare family homestead, had decided to observe the Sabbath.

About three months later, in March, 1886, on his way to America, Haskell revisited Kaeo. He stayed for two weeks, baptized 15 people, and organized a Sabbath School. Robert Hare, a younger brother of Edward, had already departed to Healdsburg College to study for the ministry. He was ordained two years later on May 24, 1888, the first New Zealander as an S.D.A. minister.

The first evangelist appointed to serve in New Zealand was A.G. Daniells, who arrived in Auckland, Nov. 14, 1886. He brought with him a large tent. Before the end of the year he visited Kaeo and baptized an additional 15 people. The first S.D.A. church in New Zealand was then organized at Kaeo with 30 members. The first Maori convert was won at this time.

A TENT FOR AUCKLAND

1886 - 1900

On December 29 of the same year, Daniels commenced a tent mission on the corner of Williamson's Avenue and Ponsonby Road. A keen interest was evident and after the 17 week campaign in May 1887, a Sabbath School of 78 was organized. Those who had stepped out to observe the Sabbath laid plans for the building of a church in which they could worship. The as yet unbaptized Sabbath-keepers secured a block of land nearby on Mackelvie Street, and began to erect a church building. This building was in use on June 11, but not until October 15, 1887, were 67 members baptized and organized into a church.

True to the spirit of the S.D.A. missionaries who arrived from Australia, and shared, taught, lived a peculiar belief, the early worshippers had also to make definite stands. Coming out of Sunday belief when Auckland's religious houses were either Catholic, Church of England, and Methodist, the first Adventists began to experience difficulties and opposition. Their change from Sunday observance to something so opposite and new meant open ridicule. Yet it also inspired a determined commitment to spreading their new found faith.

At a time when the normal working week included a half-day's attendance on Saturday and when employment was not easy to find, the new Sabbath keepers relinquished their work and trusted God to meet their

needs. Others were able to return on Saturday evening to complete the required time. Because of their faithfulness and honesty they witnessed to fellow employees an employers the attributes of a new conversion to Christianity. Their giving of an honest day's work was an important lampholder for the work which was to follow in bringing others into the "marvellous light."

Although Haskell and Daniells were instrumental in beginning the S.D.A. work in New Zealand, the momentum with which it spread must be contributed to the influence of the Hare family in Auckland and Kaeo. It was soon after accepting his new faith that Edward Hare began to distribute S.D.A. publications in Auckland. He eventually organized a number of colporteurs to distribute literature throughout New Zealand. Later to become affectionately known as 'papa Hare' by the second generation worshippers at Ponsonby it was his generosity which provided the new church with timber from the family homestead. Although the first S.D.A. convert in New Zealand, he was by all accounts not a man to accept new teachings lightly. It became a practise for some years in the growing Ponsonby church for the preacher to be verbally challenged from the congregation. Demanding proof from scripture, Edward Hare would question the minister before being convicted and accepting

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a new truth. The practise was not a criticism but a credit to the spiritual infants of the S.D.A. movement in New Zealand. It was from such early questionings that the Adventist teachings introduced into this growing nation were confirmed.

"... the man who sees Jesus looks at the truth of God and man and the relations that exist between the two ... and also feels that he can find the truth in the Bible as the Word of God."

(Our Church Today, page 39.)

The earliest records retained at Ponsonby date from the 1900s. There is, however, secondary accounts of her development which shed light on the closing years of last century. Simply known as the Seventh-day Adventist Church of Auckland, the Church Record Book B June 30, 1900 to Oct. 14, 1906 show the first recorded members as Edward and Elizabeth Hare. On October 15, 1887 these two were received by letter. G.W. Teasdale, M. Teasdale, M. Mackenzie, Stephen and Mary Rout, Thomas Ward, Margaret Dixon and Annie Hill were baptized on the same day while Mary Brown was received by vote.

The names of these charter members were to remain on the records for many years to follow and their commitments were to bear fruit only 5 months later when in March 17, 1888 three sisters, Mary, Edith, and Emma Hill joined Mary Cammell and Elizabeth Davis in baptism. Before the end of the year 6 hard won souls also joined the Auckland membership.

During the next 10 years the growth at Ponsonby Church was minimal with the records showing a family/friend structure developing. The Keymen family joined in 1889. The Bree family in 1892 and in 1898 the Barrow family was baptized.



PASTOR and MRS ROBERT HARE — C 1888
Greatly loved throughout Australasia

At the age of 64 Ellen White arrived in New Zealand on Dec. 3 1891. She was welcomed by Edward Hare and his wife and after a short tour she spoke to an appreciative congregation in the Ponsonby Church. Two years later on a return visit from Sydney in 1893 Sister E.G. White spent some time in Auckland where she found the church in a sad state of disharmony and lack of brotherly love. "God sometimes has to work in spite of humanity rather than through it. And this appears to have been a situation which repeated itself rather too frequently in the early Ponsonby Church. One of the reasons for this may well have been that so many of the leading and talented members moved to other regions to pioneer the cause, and those who were left behind became discouraged and discontented. Whatever the reason Ellen White spent 12 days working to bring love and unity back into those in fellowship."

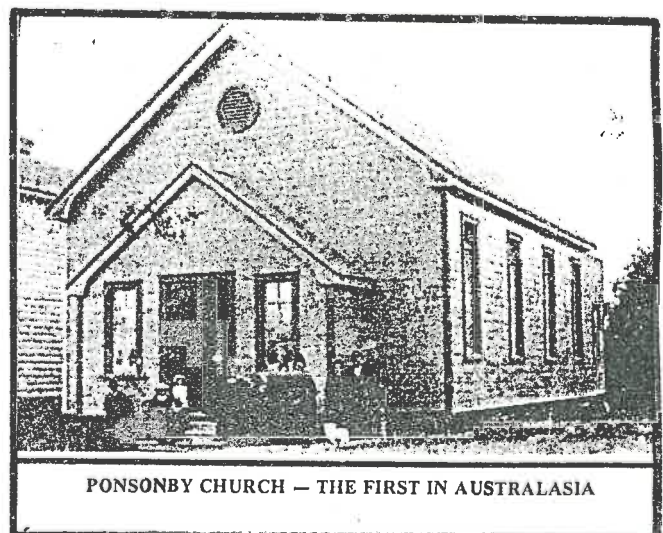
(Nothing to Fear, page 32)

A second church, Epsom, was established in Auckland at this time. The Marriage Register for Ponsonby S.D.A. Church lists as record No. 1 the marriage of Earnest Alderton to Rebecca Rose Nicholson in "1895, August 21st, At the S.D.A. Church, Manukau Road, Epsom, near St. John's Road." The first recorded marriage at Ponsonby was not until record No. 4 when in 1897 April 12, Thomas William Farrington Skinner married Maud Lucy Camp. The Officiating Minister at both weddings was David Steed.

October 21, 1899 was the date of the last baptism for the year with one person, Martin Teasdale, being received into membership. It was to be the last baptism for that century. With the usual call to make a stand for Christ, the hearts of all those members at Ponsonby must have been mixed with anxiety and hope as the new year brought also a new century. With amazing new Bible prophecies their minds must have been stirred to the pulpit warnings of their ministers.



ELLEN G. WHITE



PONSONBY CHURCH — THE FIRST IN AUSTRALASIA

1900 -1909

A call by Pastor Baker to those present at the first quarterly meeting in June 30 1900, who were not members to testify if they so wished, was received by several people thanking the Lord **"for leading them to see the precious truths contained in God's word."** Pastor Teasdale made a similar appeal on July 21st a week after a baptism at the City Baths. The name of Pastor Charlie Paap appears in Oct. 6, 1900 as officiating with Edward Hare and asking for God's blessings at the meeting. Pastor Wantzlick presides over the 1901, April 13th quarterly meeting. This appears to be a time of activity for Ponsonby's church clerk, Elizabeth Hare, as new members are received by letter and for various reasons leave within one year.

On Nov. 10, 1901 after selecting a delegation to attend the Conference Session, Brother Hare addressed the church members stating that "he had been offered 500 pounds by the Masonic Lodge" for the purchase of the church "and he thought it likely we could get more." A committee was appointed with an invitation to the Epsom church and the Conference President to join in consultation. The Committee comprised of Pastor Caldwell, Edward Hare, Brother Honnor, Sisters Teasdale and Kinnear.

In December the matter of a church school was raised by Mrs Wantzlick and was immediately actioned with the back of the church being used as a classroom.

The name of Miss Ward was recommended to be teacher with a salary of twenty shillings offered.

Six months after the proposal to run a church school the decision to close it and notify the teacher of the same was made due to the arrears in salary and lack of attendances by the member's children.

The issue of the sale of the church evidently stirred much debate at the Summer Conference Session as a resolution was brought to the members in January 1902 concerning the sale not only of Ponsonby but also the Epsom church. Stating the reasons as the two hundred pound debt of Ponsonby and the need to concentrate the churches in one place for an effective extension of the work of God, Brother Baker's proposal was seconded and carried by a majority vote.

Testing time for the church sale arose in September 7, when a ballot result of 27 against and 22 for was challenged by Brother Hare, saying that a two-thirds majority was not reached and in order for the Trustees to sell they required 34 votes. Accepting the result as final Brother Ward said that, "he hoped this matter of wishing to sell the church would now be forever finished as it certainly did not tend to the building of the Church spiritually and now he hoped we would all pull together, to which many said "Amen". At the same meeting pledges were made with a suggestion to clear off the church debt.

At the end of the month a further proposal to hold a Temperance meeting every Monday night in the church was passed. However, three weeks later on Oct. 12, Brother Teasdale described these meetings as "a disgrace". Brother Wantzlick seconded a proposal for them to cease, adding that they did not represent the tenets of the truth as Adventists did not believe in politics in the church. Their opinions were met with examples from the church hymn book, Sister White's teachings, and scripture. Brother Richards reminded the brethren that they should be the first to warn people as they claimed to have the highest platform of Temperance reform. An eventful year at Ponsonby closed with an appeal for all to attend "a Christian gathering or picnic on Xmas day."

Church membership is recorded as 53 at the beginning of 1903 compared with 42 at the start of 1902. Pastor Tenney's ministry at Ponsonby lasted only 5 months when he transferred with his wife to the Battle Creek Church. Pastor Teasdale resided over the church meetings until December 23, 1905 when Pastor Cobb, President of the Conference, is shown as chairman. In 1906, Jan. 6, Elizabeth Hare, still church clerk, reports the membership as 72. Her final entry for 1906 records Pastor G. Teasdale and Mrs Teasdale requesting a letter of transfer as he was leaving to labour in Java. It is her handwriting which reads in 1909, "the ordinances were administered, the individual glasses being used for the first time. The meeting was a very solemn one and we realised that God was with us."



Front Row: Left to Right Mrs Faulkner, Mrs Reid, Mrs Hattie Warren Reid, Mrs Caro, Mrs McCullagh with Chrystabel, —, Mrs Tuxford, Mrs Daniells, Mrs Paap (Snr.)
 Middle Row: Mrs Bruce, Mrs Esther Anderson, Pastor Wilson, Pastor McCullagh, Mr Glass, Pastor Reid, Mr Rout, G.F. Jones, —, Edward Hare.
 Behind: Pastor Daniells, Mr Merrick, Tom Bell, Morgan Connell, —, Arthur Mountain, James Harris, Mr Paap (Snr.), —, —, Pastor Anderson.

1910 - 1919

Pastor Pallant had been with Ponsonby for a year when he stated that "the church still belonged to the Auckland people as long as they needed it, or until every member died, or fell away from the truth. Therefore, he thought they should pay interest at 5% on the money loaned by the Conference to pay off the mortgage on the church."

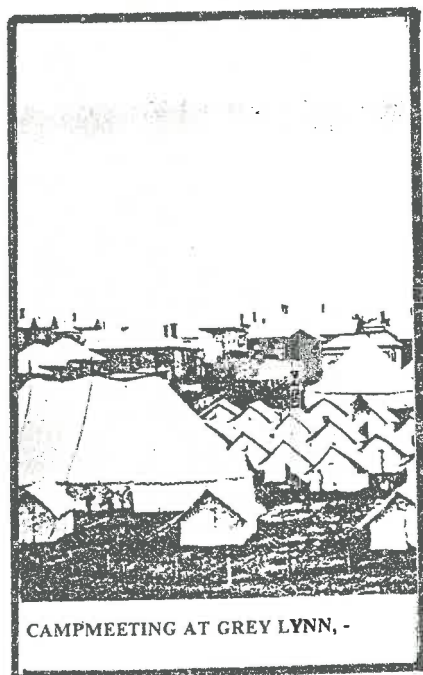
Some interesting matters which arose early in 1910 was, the position of someone to open and light up the church; the soliciting of donations to fund the new Pukekura school; and moving the clock to the back of the church - a Sabbath sermon strategy.

The name of Brother Donald appears as assistant Sabbath School Superintendent on Dec. 24, 1910 but it was not until Jan. 7, 1911 that he was baptized by Pastor Pallant and the right hand of fellowship extended to him. James Donald was the son of an Auckland Merchant who established the city markets.

Figures for the July 14, 1912 Business Meeting show an impressive missionary report of 10,032 pages of tracts distributed; 1,376 copies of papers given out; 41 missionary letters written and 14 received; 93 cottage meetings and Bible readings; 117 meetings with individuals; 22 visits to hospitals; 33 to other institutions; 242 hours of Christian help; clothing sent to Fiji; and receipts of 9 pounds, 12 shillings and 2 pence.

A mission held in the city by Pastors Pascoe and Pallant resulted in 15 brethren and sisters being baptized into the faith and accepted into membership on Oct. 12. With many transfers and a few disfellowships, the roll at Ponsonby stood at 76. During the same month moves were begun to build a church school at the back of the main building. The size of the school was to be not less than 31 x 20 feet.

Recurring and universal problems which beset the church were listed as lack of reverence by children, broken windows, tithe paying, non-attending members, and church repairs. In one business meeting of 1914 Brother Donald donated Five pounds towards Renovation and Repair fund. His generosity and suggestions showed his concern and dedication to the continuing growth of Ponsonby.



Religious liberty was causing concern at this time as the records indicate a National referendum was being held. Thousands had signed protest cards and a demonstration was to be held at the Fire Bell on Sunday, July 28 at 3 p.m.

Church membership had reached a high of 116 in October 1914, and this indirectly prompted the move of the officers to begin sanitary connections to the Grey Lynn sewer.

The year 1915 began with an offer by Brother Donald White to light the church with electricity and to do away with the gas. It also saw the end of almost 20 years dedicated service by Elizabeth Hare as church clerk, whose position was taken over by Mrs A. Fraser. By mid-year she was to write that "there was a good many transfers to the Conference Church making our membership roll very much smaller." Nineteen members were

listed for transfer. Before the end of the year, however, figures show an increase in tithe received, insurance on the church and furniture at one thousand pounds, and a credit bank balance of 17 pounds, 19 shillings and 11 pence.

In the April 8, 1917 Business meeting, the Dorcas Society is first mentioned together with the new church school at Ponsonby. A recommendation was also made to accept the Conference Church members into Ponsonby. Members who were in isolated areas were placed on a roll that was called "the Country Division" of the Ponsonby Church while non attending members were recorded in a retired list.

It seems the generosity of the church had no barriers in these early years as Dec. 31 1918 record reports "Sister Judge spoke about the opportunity of sending literature to Pitcairn by a sailing vessel now in port. It was recommended that we advertise through the press for garments to be sent on to these Islands."

The brethren's commitment to sabbath keeping also knew no bounds. When the "Lord's Day Alliance", a movement to legislate for stricter observance of Sunday, began its stirrings, the church resolved unanimously to protest against any actions by writing to the Government of the day. Neither did the internal matter of paying for Conference magazines and tracts on Sabbath escape the disapproval of the officers!

Sadly the decade closed with the death of "Father" Joseph Hare in 1919.



1920 - 1929

Inspite of the slow methods of travel, there was no holding back the numbers of transfers to Conferences overseas. The previous 10 years had seen the arrival and departure of Conference workers such as Brethren Cole, Stewart, King, Rosendahl, and Pascoe. This evidently raised the question "as to whether the Conference worker takes precedence over the Elder when visiting a church?" A satisfactory answer was received by the brethren outlining that it was the right of the Elder to perform all functions of the church and also his privilege to ask Conference members to assist him.

Returning to share their overseas experiences were Brother and Sister Howse from Samoa, and Brother Gillies and family from Fiji.

Apart from Sabbath School and Church Services, many other meetings were held by the church in the early days. On Sabbath afternoons there was usually a young people's meeting. On Sunday evenings, for many years, preaching services were held. A mid week service, prayer or testimony meeting, was conducted regularly and once a month a Temperance meeting was held.

Although the membership is not given at the beginning of 1920, the need for enlarging or building another church was raised indicating that the number of worshippers had indeed outgrown the building. A building committee consisting of Dr. Reckie,

Brethren Hoskings and Donald was elected to consider ways and means to alter the front and back portions of the church.

Of interest is the inclusion in the Feb. 5, 1921 Business meeting the statement, "The prosperity of the church members was noted by the amount paid in tithe during the past quarter, namely 618 pounds. We are pleased at the faithfulness of the majority of our members and wish that all would realise the blessing of God that comes to those who faithfully carry out the Lord's injunction with regard to paying tithe."

Pastor Robert Hare addresses this church for the last time on April 9, while in May, Brother Paap of Africa preached on Christian warfare. A special visit by the Union President, Pastor Watson, warmed the congregation as they heard of the events of the latest General Conference Council.

The City Mission run by Pastor J.W. Kent was underway in the Concert Chambers of the Town Hall and a special visit was made to Ponsonby by Pastors Cormack, Carey, Kent and Brother Whittle in December. It had become a custom for the brethren to engage in a season of prayer for blessings upon the mission.

Appreciation was extended to the visit of the Pitcairn Islanders to our church and the members more than enjoyed their singing.

Records for the period between 1922 and 1942 have not been located.

Of special mention at this time is that of Sister Ruby Dray who transferred to Sydney. A member of Ponsonby, she worked in the North N.Z. Conference Treasury. In Australia, she later became the Secretary of the New South Wales Conference and as far as is known, was the only woman to hold a position in a males only administration during the early years.

Brother J.B. Donald entered Parliament in the 1920s and

held a number of portfolios before retiring. Two precious ladies who knew him, Mrs Flow Obourne and Sister Stacey described Sir James and his father Arthur as "men full of the love of God and used the talents God had given them." Certainly, if all the accounts were noted of J. B. Donald's donations, sound advice, and suggestions during church meetings, one would agree with the descriptions that he was "Adventism at its best." The same tribute was also paid to Brother Tyndall who married the daughter of George Courts.



AUCKLAND CHURCH MEMBERS PICNIC - PINE ISLAND - 1920's

1930 -1939

The Church celebrated its 50th anniversary during these years. In 1937 the brethren no doubt were busy as they are now, 50 years on, preparing for the Second Advent of Jesus, being ever watchful to signs of the times and taking counsel from the scriptures. They were men and women of fortitude.

The first war has passed.

Wall Street stock markets sent the financial world into a crisis. The great depression years had arrived to the developed nations. A global war was two years away in eruption. Natural and physical disasters were occurring world-wide. Yet there was work to do of a much higher level. For these men and women there was "a heaven to win and a hell to shun."

A typical report of those years may have been similar to this one in 1947.

Church Clerk's Report - for Quarter
Ending Dec. 31st. 1947.

The last Quarter of 1947 has come & gone, & with its passing we cannot help but realize that World events which have taken place during the year have set their seal to the words of the Holy Prophets revealing that God through them had faithfully declared the end from the beginning, & had warned us and given signs whereby we might know that the great "Judgment Day" is fast approaching. The national unrest, the famines, the pestilences, earthquakes, floods & fires, the fear & discontent of the people, the mad rush for making money quickly, the massing together of colossal fortunes & yet the rapid increase of poverty & want are all stamped with the seal of Prophecy fulfilled, and are signs that the "King" is near, yes even at the door.

1940 - 1949

Although the records are missing for the previous 20 year period, it would be safe to say that Ponsonby continued to increase in membership with baptisms and transfers. Figures are simply evidence of events occurring at specific times. Since the Advent commission is an active one - to 'go', 'teach', 'preach', and 'baptize' all nations - then without doubt this is what the committed brethren were doing in those years.

Indeed the next available accounts from the church in 1943 tell of the establishment of a Church Student Aid fund. This was to be a regular offering uplifted on the first sabbath of every third month. One year later in the April 26, 1944 Officers meeting, the response of the members to this fund was praised. It was considered a most worthy fund since God would bless to His honour and glory every young person who entered into the work with the support of the church.

It is during this year that Pacific migration began to gain momentum and with it comes the first mention of the Pacific Island members to Ponsonby. J.B. Donald requested that all the Island members of the church be visited and kept in touch with by Pastor Wicks who had recently returned from Rarotonga. Chairman of the meetings in the early 40s was Pastor Blair.

The second world war had been ravaging many European nations and the hands of violence began to claw into the Pacific basin. First accounts of the effects are

mentioned in the 1944 August 9, Officers meeting with an appeal by Sister Paynter for New Year parcels to be sent from the church to home members serving overseas. A similar request was made by the Home Missions Department, asking for the provision of "clothing for native peoples who have suffered in consequence of enemy action in the Islands." After a collection during September, the necessary permission to send clothing out of New Zealand was withheld by the Government. Contributions of cash were then transferred into a Soldiers Parcel fund.

Government regulations again induced the church to transfer its funds. Only this time it was on a much larger scale and providentially for the benefit of the Ponsonby members. With the Australasian Conference Association having reached its limit of deposits, the officers agreed that an account should be opened with the Bank of New South Wales in the name of 'The Ponsonby Seventh-day Adventist Church'. The funds were then taken out of the A.C.A. and placed into the new church account.

Surprisingly the insurance on the church was doubled from Two thousand pounds to Four thousand pounds. By late 1944 the church roll numbered 100 and the quarterly tithe was 512 pounds, 8 shillings and 7 pence.

Not surprising was the small unseen things which caused great concern. Such

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with the unfortunate discovery of borer in the church piles and floor boards. Unseen, unheard, yet ironically noticed, these unnumbered creatures were to become the focus of attention for the next year as the brethren prepared for major repairs on their building.

Somewhat humorous is the entry in July 25, 1945 and the suggestion by Brother Jacobson that a 5-minute missionary exercise meeting be introduced each Sabbath. An excellent idea with great merits. However, the response was not favourable. The reason being that "Pastor Blair being truly jealous for the Sabbath School, voted against any time being taken away ..."

1945 closed with a Welcome Home Tea and a midweek Thanksgiving Service for members returning from overseas service in October. The war overseas was over. The battles continued on the homefront.

Deep regret was expressed early in Brother Colin Flinn's 1946 term of Young Peoples Leader that some of the young people had been seen to slip away from the message through worldly entertainments. Out of sadness comes hope as the first socials were then organised for the benefit of the young people. These were held in the back room of the church.

For reasons unknown the Dorcas Society had ceased to operate in the 1920s or 1930s and a request in October 1946 was made for its re-establishment.

One cannot help being moved deeply when descriptions of early meetings are penned

with such inspiration as "The hymn, "Love Divine, all Loves Excelling" to our thoughts the fullness of Heaven's gift and the price of man's redemption. In the following prayer season the feeling of the company was gratitude for the manifold blessing of God to the children of men and petitions to the Heavenly Father for His continued blessing and guidance to the church, the object of His supreme regard. Particular blessing was sought for the mission effort which had opened so strongly that many souls would answer the call to Truth and prepare for the Lord's coming." This was in reference to the Burnside City Mission which was being held in the Town Hall. Brother and Sister Geoff Ratcliffe joined with Ponsonby to assist in this city outreach.

Points of interest which cover the last 3 years of the shameful 40s were the suspension of the 3-weeks time period system whereby members had been added or dropped from the roll and the introduction of the affirmation code. J.B. Donald leaves Ponsonby and attends the Remuera Church.

A 'Busy Bee' was called for "Kings Birthday" weekend in May 6, 1947.

A 'Meat for Britain' campaign drew in 1,710 meat coupons by the church in its bid to send more food to Britain on January 20, 1948, and in August of the same year an offering was directed to "Food for Europe". Pastor Blair tendered his resignation

from the church as he was to leave for North New South Wales to continue his ministry.

It seems that the members were occupied every night of the week with various meetings being held for when the suggestion by Pastor Stevens was made to organise lay evangelism classes it was decided to hold them on the Tuesday Prayer Meeting nights. The meeting however, was later changed to Wednesday.

These gloomy years are well summarized by Sister M. Proud, Church Clerk, as she writes of the increase in distribution of literature, "Surely the 'Message of God' is being spread abroad as the leaves of autumn."

Throughout the years Ponsonby became a drawcard to visiting Conference workers. She also gained the infamous reputation of either making or breaking a minister.

Before his departure the minutes show Pastor Blair being assisted by men such as Pastors Burns, Sharpe, Uttley, and Heggie. A 10-day series of meetings was held in the Town Hall by Pastors Rosenfeldt and Anderson in the early 40s. Other ministers who visited Ponsonby were Pastors, Moulds, Wicks, Stevens, Price, Brown, Palmer, Martin and Westlake. Pastor Battye, the new North N.Z. Conference President, was welcomed back to New Zealand from Australia, taking over the position held by Pastor Moulds. Pastor Turner, President of the General Conference, paid a special visit. Meetings by other special guests were conducted by Pastor

Williamson, Principal of Longburn, Pastor Piper from Australia who ran a series on Sister White, Pastor Anderson from the General Conference, Pastor Stewart of Australia, Pastor Palmer of Fiji, and Pastor Kata Ragoso who gave a final address at the church before returning to the Solomon Islands. Names such as Pastors Leeder, Mitchell, Vince, Cori, and Post were joined by Brothers Twist, Wolfe, Downes, Thorenson, Dickson, Townsend, Fleming, Slight, Costello, Parr and L. Barnard of New Guinea.

In December of 1948, 23 new members had joined the fellowship from the Burnside Mission. By December 31, 1949 the church roll numbered 128.

1950 - 1959

Amalgamation. The 50s brought with it a new generation. Not only in age but also in culture. Ponsonby might well be called the magnetic force of Pacific Adventists who arrived in Auckland.

Few in number, the Pacific Island Adventists held their first meetings at the Newmarket Community Hall.

Realising the need for a separate entity, the Polynesian brethren formed a company to meet on Sabbaths in the Fountain of Friendship Hall in Newton Road. Charter members of this group included the Skelton family, Beeton family, Brethren Sorensen and Rongo Taia.

In May 3, 1950 the Ponsonby Officers voted to allow the Island young people the use of the back room for their social activities.

Pastor Leeder ministered to Ponsonby from 1950. Under his directorship and with the support of Pastor Tolhurst, the Polynesians were formed into a church during the first camp meeting held at Haskell Park in 1951. In the same year permission was given the Polynesian brethren the use of the church for prayer meetings on Tuesdays for a year.

Combined meetings of the Auckland churches which at this time consisted of Ponsonby, Remuera, Epsom, Papatoetoe, Royal Oak and the Polynesian church were held in the Orange Hall in Newton Road.

In a typical display of co-operation, the Polynesian church assisted in the building of the new Bethesda Youth Hall in Mt. Eden. At the time, they were informed that following its completion in 1952 they would move in to hold their church meetings. But in a sad turn of events they were advised to remain at the Fountain of Friendship Hall for fear of their children damaging the new complex. This decision by the Conference caused some ill feeling at the time.

Pioneering members were one by one being laid to rest. Robert Hare passed away in 1953 and in 1954 four elderly ladies were sadly missed. Membership in these years hovered around 130.

With renovations and upkeep of the building creating financial difficulties for the aging members, the sale of the church was discussed at Conference level. In a move to clear the 600 pound debt, the Polynesian church joined with Ponsonby. Two readings, one in September and the second December in 1955, brought them into membership. The roll was boosted to 220.

Brother Sorensen was elected as M.V. Leader and Brother Rongo Taia to Assistant Sabbath School Superintendent. This move catered for ethnic differences and the predominantly Polynesian youth now in the church. By the end of 1956, Brother Tau Sauni was appointed Head Deacon.

A large family Bible was donated to the church by Brother Doherty in September 1956 and is still seen behind the present day pulpit.

Ingathering for the first quarter was a record. Ponsonby had surpassed itself due to the help of the Polynesian members. It appears that Appeal for Missions was held in the early months of the year.

Not exempt from cultural problems, the church was confronted with the question of how to accommodate the various groups. The first step towards continued unity was to gain a resident minister. Ponsonby had been without one for some time. The second step was to commence a building fund with the aim of increasing the size of the church due to the increasing membership. To this end Pastor Ibbott's departure was filled by Pastor Whittaker in 1957. To achieve the second goal a concerted effort by all parties was begun in a bid to save sufficient money for a building. This included a 2 1/2% expense offering from working members, the transfer of the Sabbath evening Worship Fund and Island Hour Fund to the the Building Fund, bring and buys, concerts, various donations and pledges.

The church's first amplifier was donated by Brother Wolfe and "owing to lack of interest and help it was thought best to just leave the Dorcas Society to sleep for the time being." The year being 1958. Membership was 235 and Ponsonby still had no resident minister. Conference workers such as

Pastors Mitchell, Whittaker, and Stokes continued to fill in. Pastor Sioasi Neru (Nuualii), was granted permission to hold meetings for the Samoans on Sabbath afternoons. In January of 1959 the Church Clerk, Sister L. Donald, was asked to write to the Conference President asking for Pastor Neru's continued services as his ministry was a wonderful help.

By the end of 1959, plans had been approved for the church extension by the City Council. Pastor Stokes had filled the position of minister and adjoining properties to the church had been purchased. Mrs Good offered hers to the church for 3,750 pounds. The church band held a concert in the Town Hall to raise funds for the building and a committee comprising Brethren Ellison, Towse, Sorensen, Flinn, Hohenberger, Donald and Whittaker had been elected.



CHURCH FRONT WITH
10 COMMANDMENTS
ON FRONT WALL

1960 -1969

This period would aptly be described as the 'Howse years'. Not an unfamiliar visitor and indeed a returning son to the church, Pastor John T. Howse took up the staff of leadership in August 1960, nine months after Brother Stoke's departure to Wellington.

Having gained valuable experience in the Samoan Islands, his fluent bilingualism and knowledge of Island customs truly suited him for the man of the hour. The challenge of the 60s lay before him. A church with English, Maori, Samoan, Rarotongan and Tongan members; Jubilee celebrations for the Conference and the church, a membership that continued to increase, and an ever repeated cry of "overcrowding." How would the shepherd best lead the flock through spiritual and secular paths?

Under his firm directorship the process of integrating the groups into a fellowship of one accord was assisted by men such as Brethren Sauni, R. Marsters, P. Hohenberger, and Sorensen. In a Board meeting of Dec. 19, 1962 a request by the Samoan and Rarotongan groups to run their own social activities was met with the uncompromising suggestion, "that the groups be counseled regarding their own independence." It was also moved that the Executive Committee meet with the various groups to discuss M.V. Social meetings. The matter of Jubilee celebrations was distributed to committees. Solving the problem of the church building posed more

difficulties than anticipated.

It became apparent that the renovations and extensions to the old church would be inadequate to house the present membership which had passed the 300 mark. A new church was needed! With funds in hand, plan and sketch accepted by the members, it was voted that the Building Committee be empowered to purchase more land surrounding the present building.

Two years earlier in April 1960, Pastor Robinson, the Conference J.M.V. leader authorised the running of a Pathfinder Club by the local churches. The first Pathfinder Officers elected were Brother Marsters, Director; Sister Lorraine Broad, Deputy; Brethren N. Hammond and Tupai, as assistants.

By 1963 the church had more land and with it more problems. Tenancy agreements made in earlier years had to be honoured, finances were insufficient and internal disagreements were just another spear, another lash to be offered in prayer to the Lord of direction.

A Planning Committee was established in 1964. Its duty was to work together with 'Uncle Harry' to organize a plan of attack on the new building. Uncle Harry was the term of endearment given to Harry Stokes, a builder and man of all trades.

Two missions were conducted in 1965. Pastor Afaese conducted a Samoan Mission with reports that the

church was 'packed'. A Rarotongan outreach by Pastor Joseph Vati ran for a month. Preparations for building was underway. Work rosters were drawn up, pledge cards were sent out, and a phone was connected for Uncle Harry,. Decisions to shift the old hall to another site to be used by the children, and finally the questions about the old church being declared a hall were resolved.

On October 13, 1965, a Business meeting as usual included the recommendation from Brother Sorensen "that we record down in our minutes the beginning of our new church at the end of September and beginning of October." It was moved and seconded by all. The meeting was closed with prayer by P. Hohenberger.

By the end of 1965 church membership was 350. The members were overflowing the small building. Youth services were held in the small hall behind. Junior sabbath school classes were conducted in "the house nextdoor" 68 Mackelvie St, by Brother Feagaiga. The main building was reserved for the adults.

The time had come for demolishing and digging. First to go was the little hall, then "the house next door". Much excavating by machine and manpower began. Foundations were laid. Building was underway.

There was great joy when on September 17, 1966, parents and children were able to worship together for the first time in the new church. Membership was 362. With some trepidation the official opening was confirmed for the weekend

of November 4-6. The programme - Evening Vespers and Opening Service, Pastor Stokes. The Divine Service and Sabbath Address by Pastor Hollingsworth. Sunday Official Opening and Cutting of the Ribbon by Dr. McElroy, the Mayor of Auckland. Main Service Address by Pastor Stokes. A reception in the church hall was an open invitation to everyone. The church roll was 399.

In June 10, 1967 the new church was dedicated. The Dedication Address was taken by Pastor W.J. Richards, T.T.U.C. President; Pastor Howse read the history of the church; Dedication prayer by Pastor Petrie; Declaration of Dedication by Pastor Stokes, N.N.Z. President and Brother J.B. Donald closed the Sabbath.

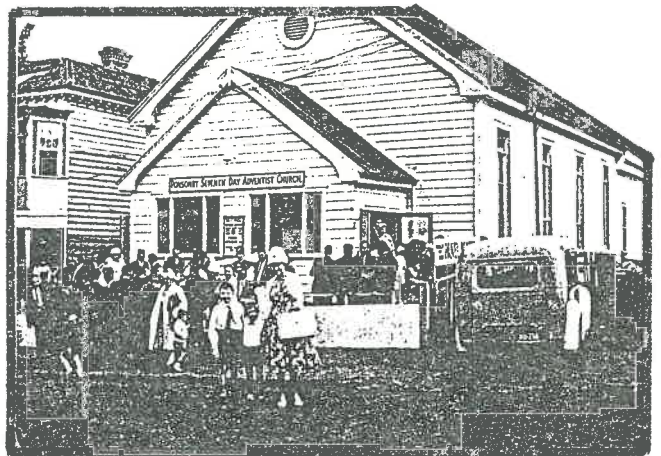
After a family tea James Donald was presented with some gifts by the church for his generous donation of \$6,000. These were recorded as "The To'oto'o or Staff"; Fue, (Tongan) mats and other South Sea Island fancies." Brother Donald then left New Zealand with his family on a tour of Europe.

The members had their church. The difficulty lay in the church holding on to its members. Censorship was meted out with prayerful counsel but in spite of the warnings the number of young people falling short of the standards increased. Pastor Howse was firm and at the same time he was sensitive to the needs of the people.

"In the church, God is in control. If God is not in control, then there is no church, even though an organization may call itself a church."

(Our Church Today page 111)

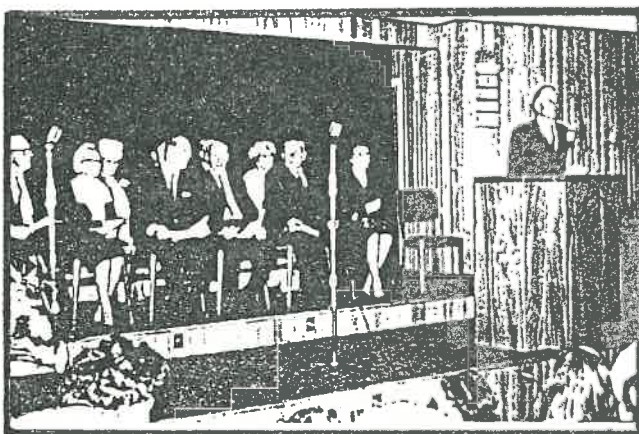
Interesting events which close the 1960s is the assistance by the Dorcas Society to the Wahine Disaster in 1968. Social evenings at the hall at charges of 10 cents. Families were rostered to clean the new church and, what has become an annual event at Ponsonby, the first combined Snow trip was held on August 30, 1969.



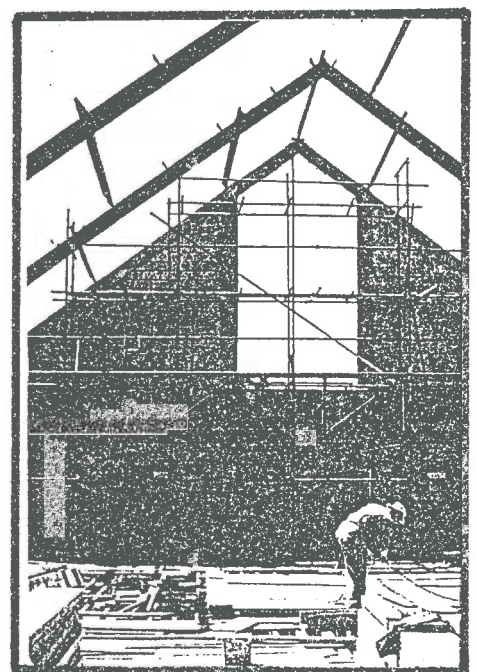
OLD CHURCH DIVINE SERVICE OVER



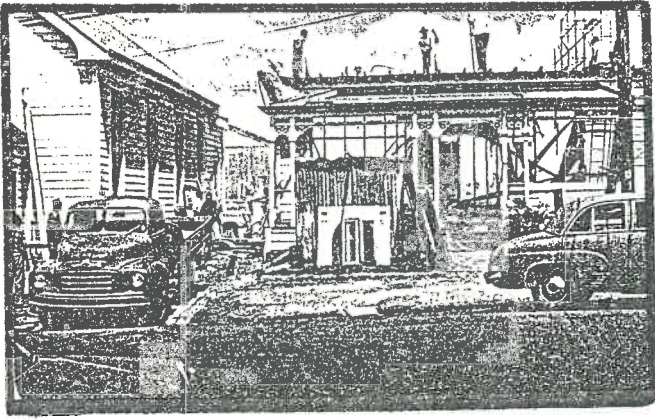
OFFICIAL OPENING



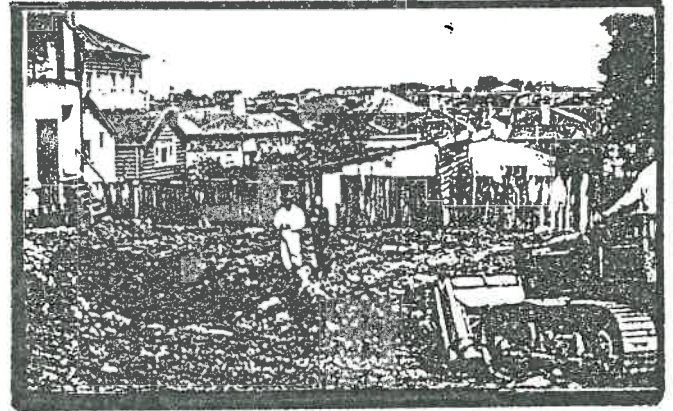
OFFICIAL OPENING - PASTOR J.T.HOWSE



REAR WALL COMPLETED



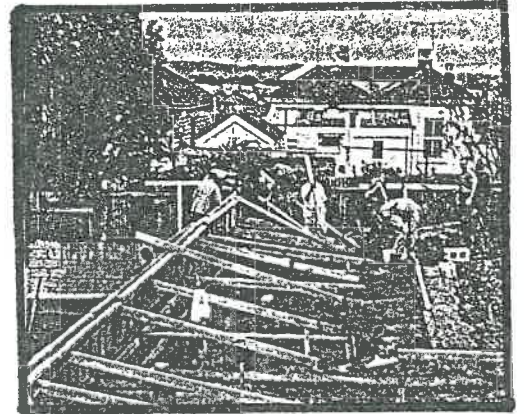
DEMOLISHING "HOUSE NEXT DOOR"



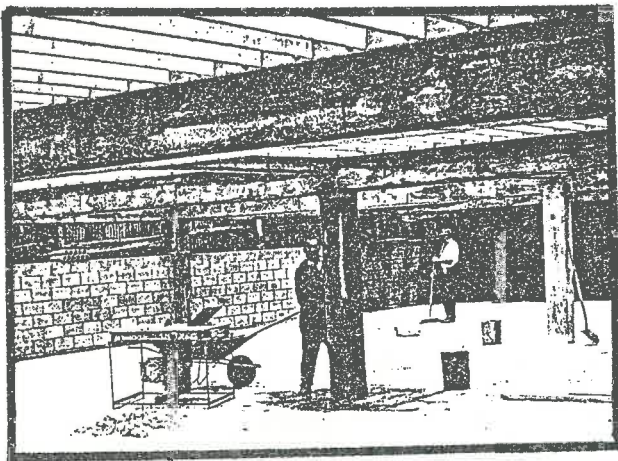
EXCAVATING



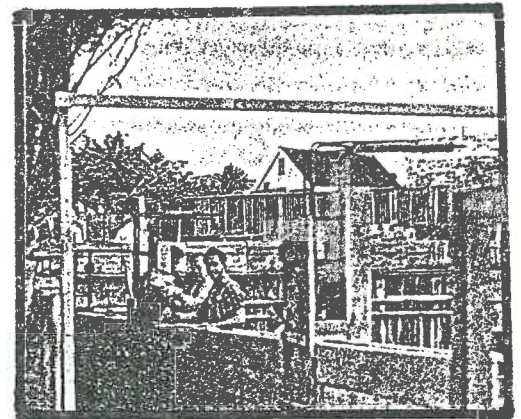
NEW CHURCH OPENED



CONCRETE FORMING BASEMENT



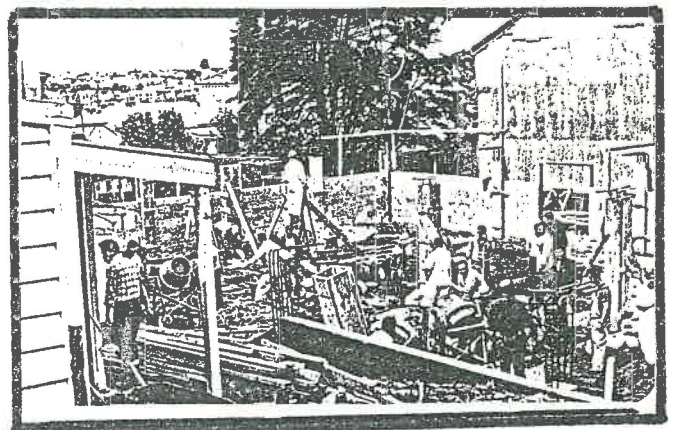
BASEMENT FLOOR COMPLETED



WALLING



EATING ON THE JOB



CONCRETE BASEMENT FLOOR

1970 - 1979

What better way to introduce the turbulent years of the 70s than to quote the Church Clerk's report of March 31, 1970.

"The first quarter of 1970 has passed into eternity. But I feel sure we all want to praise our Father in Heaven for watching over us during the quarter, and especially during our ingathering, for more members went out this year than the previous." Indeed with a membership totalling 455 and the conversion of the New Zealand currency to dollars and cents, the total Appeal for Mission campaign from Ponsonby hit an all time high of \$6,008.49. A well deserved picnic was held on March 8. Sister Howse's Treasurer's report showed a record \$8,501.89 in tithes for the quarter. The Dorcas Society had at last been firmly established after a chequered past and under the guidance of Sister Melive Fautua, their contributions consisted of 25 bags of clothes to the Islands and a mother being assisted with furniture.

The church was busy. In the final quarter of 1970, Conference workers who took services were Pastors Hollingsworth, Brown, Possingham, Stotesbury, and Brethren Eager, Coombe, Litster, Teina and Tupai. Health week and cooking demonstrations were conducted by Pastor and Mrs Grosser. Pathfinders had a special day on October 17 and leaflets were distributed city-wide to advertise the first Adventist broadcast on Radio I. Membership totalled 505.

In 1971 the church officers walked the second mile with the new church to be built in Otara, by donating \$1,000 as a gift for furniture and also loaned \$1,800 towards the building without interest. The Joyous Quartet and the Male Choir helped with a mission in Kaitaia.

The Polynesian influence in Ponsonby was strongly evident by the end of 1971. Brother M. Laolagi had transferred from the U.S.A. to assist Pastor Howse. The church officers for 1972 was dominated by Pacific Island names.

Elders Br. R. Tupai, Ngereteina Puna, T. Sauni, R.R. Marsters, P. Hohenberger, R. Atua, I. Rimoni, R. Taia, H. Roberts, P. Toalii.

Deacon A. Fautua, M. Siope, A. Opetaiia, T. Bowerman, T. Siope, W. Roberts, M. Taurere, S. Sauni, T. Tuaki, R. Roi, T. Taku, M. Vano, R. Poa, P. Andrews, K. Upu, F. Cootes, P. Pati, A.T. Marsters, M. Eliu, T. Maoate.

Deaconess M. Marsters, T. Vaega, B. Eriha, L. Roberts, A. Vano, E. Lesa, T. Poa, S. Sauni, A. Andrews, M. Toalii.

Church Clerk J. Tuake

Church Treasurer Mrs M. Howse
Etc.

Infact with a working team of 126 names only four were Europeans. Pastor and Mrs Howse; Pastor E. Wolfe, Press Secretary; Sister L. Parlane, Dorcas Leader.

After 11 years solid ministry at Ponsonby Pastor Howse was succeeded by Pastor Eric Wolfe in 1972. Leaving a membership of 553, his retirement was a matter of policy rather than duty for he and Mrs Howse, an equally hard worker, remained active members of the church until 1982 when they left for Australia.

During 1972 Brother Laolagi conducted a Samoan Mission.

In what might be called his inaugural address, Pastor Wolfe said, "I have been to many churches, but I have never seen any like Ponsonby who did not owe much to the Conference." With his humour and devotion to the members he too became a popular figure. But, like Pastor Howse, the rules of the church were clearly laid out and they were not to be tested.

One of his first duties was to settle the purchase of the Scanlan Street property which was to be used as a flat and to put into consideration the building of a new Youth Hall. Nine motions were agreed upon in anticipation of another big building programme for the future.

A special Board Meeting held in February was addressed by Pastor Hay of the Samoan Mission in which he explained in detail the procedures to follow when Samoan members arrived to New Zealand. At that meeting Pastor Wolfe reminded the folk that "It is not a Cook Islands church or a Samoan church or an English church. It is a Ponsonby church."

In 1973, 58 members were recorded as having

transferred to various companies, namely Henderson, Otara, Mangere, Brentwood, Otahuhu, Kaikohe, Timaru, Papanui and the Cook Islands mission. The roll was 528. Mission '73 was conducted by Pastor Wolfe.

Feeling the need to become a self-ministering body, the Samoan brethren decided to form themselves into a separate church. They located themselves in Francis Street, Westmere under the leadership of Brother M. Laolagi. The move was not without its repercussions but for whatever reason their departure was agreed upon with regret. A special farewell lunch was held for those members who were leaving to join the Samoan speaking church. Their break was not total, however, because they were using the church on Sunday nights in 1974 to run a Samoan Mission. Sixty members had transferred to the Samoan Church. Membership numbered 557.

During the period, music became an important part of the worship service. The Special Item list contained names such as the Church Choir, The Samoan Male Choir, the Church Band, the renowned Joyous Quartet and the popular Little One Male Choir, to name but a few.

A suggestion by Mrs L. Parlane for a new church organ was finally realised in July 1975. Again the generosity of the Donald family was witnessed when they donated a new pipe organ to Ponsonby. Sister Agnes Rongo, Church Clerk in 1975 writes, "It is a real blessing to have a beautiful organ in our church and to have everything in it working properly."

The occasion was not taken lightly. A special programme for the 9th of August was held to dedicate the new organ.

The presentation was made by Lady Doris Donald. (letter)

272 Kepa Rd.,
Mission Bay,
AUCKLAND, NEW ZEALAND.
9th November, 1968.

Dear Bro Carl,

I have already thanked you verbally but I think the grand performance put on by the church is worthy of a written thankyou personally from me. I know my husband is writing but perhaps being a woman I notice the details and would like to especially mention them. When we arrived at the church and saw and heard the Band we were very thrilled. Please thank them and their leader for their kindness in coming out for us. It is the first time that I have ever had the pleasure of a band out to perform for our special benefit and it was really appreciated.

Then going into the hall and seeing the beautiful decorations I knew that some folk had been very busy on our behalf. The papers were very pretty and the greenery was absolutely lovely and we wish to sincerely thank the ones responsible for their hard work and labour of love.

Then the tables. I hardly know how to, or what words to use about them. All the smiling faces sitting around the abundant and good food made us think of what it will be one day if we are faithful and can all sit down to that great marriage supper that someone is now preparing for those who love Him and are now making the necessary preparation in their lives and putting on the wedding garment in readiness for His soon appearing. The many hands that prepared such a sumptuous repast are truly given a very big thankyou and I can truly say that it is the most wonderful birthday party that my husband has ever had and that I have ever attended.

The concert afterwards was a real delight. We enjoyed every item and hope that one day we will be privileged to hear them again. Please convey to all the artists our true and heartfelt thanks.

Last but not least I wish to thank you for all the planning that went into it to make it such a success, especially when you were so busy with the advent of your little daughters. We wish everyone well,

Once more thanking you for it all and with very kind regards, to one and all who helped,

Yours very sincerely

Doris S Donald

1975 came to a close with the reluctant transfer of Pastor Wolfe.

Between 1976 and 1980 the church was tested to her foundations by doctrinal disagreements taking place in Australia. Leading Ponsonby through the turmoil was Pastor Douglas Hokin.

Major events between 1976 and 1979 included the bequeathment of land at Anawhata to the Education and Welfare Departments of the church by Brother Hopkins; 90th Anniversary of the church, the formation of Sonlife - a youth singing group - a youth mission run by Sonlife in association with Pastors K. Grolimund and M. Allen in 1978; the supervision and co-operation with the Conference run youth Task Force in 1979 and high on priorities - baptisms. The roll at the end of 1979 was down to 445. The reason being the formation of the new Mangere church to cater for Adventists living in South West Auckland.

An interesting story that comes out of these years is that of the Teen Trio, comprising Jennifer and Phyllis Roberts, and Carol Fautua. The trio had entered into a singing competition held in Wellington. However, since the event was scheduled for the Sabbath, they could and would not participate. Explaining their plight to the organisers they were rostered as last to perform in the evening. Their fine talent equalled their strong dedication to the Sabbath. They won.

"The life of the church will lead to buildings and to the setting up of leadership and organisation, but these are externals. They will vary from place to place and from time to time. They will reflect differing cultures and languages and traditions. But these external features will always remain true to the spiritual and internal life of the church. It is this aspect of the church - the spiritual and internal life - that we need to study." Our Church Today page 37.

1980 - 1987

"Time to rise, shine, for thy light has come" says the Lord. There could be no excuse for lukewarmness at Ponsonby. An inspirational Youth Congress was held at Haskell Park in the summer of 79-80, with guest speakers Elder M. Venden; J. Hancox, R. Parr, and the major draw card - the 'black man' - Pastor C.D. Brooks. For the members who attended his overflowing tent meetings, the indelible scar of a burned conscience left them nothing else to do but witness. This they did.

In 1980 more young people from Ponsonby attended our Colleges at either Longburn, Fulton or Avondale. Pastor Hokin had left for the Avondale Church in Auckland and Pastor Ian Rankin took up the call to minister at Ponsonby. He and Molly Rankin became great friends of the people. They had recently returned from service in New Guinea and immediately set about organising visitations and Bible studies.

It seemed a pre-requisite for ministers located at Ponsonby to have some form of overseas missionary experience.

Pastor Ritchie Way (1983-84) had been to New Guinea and Pastor John Wells (1984-1986) served some memorable time in Fiji. These ministers arrived at Ponsonby speaking a form of international pidgin language which was, contrary to their misconceptions, totally misunderstood by the members.

In a cameo display of Ponsonby's interaction with outreach, growth, and consolidation, the Tongan brethren formed a separate company in 1982.

An unfortunate trend had developed. Because some of their brethren could not fully understand the English presentations in the main church, they did not attend Sabbath meetings. In order to retain these members, a Tongan speaking group was established under the guidance of Pastor Moala from Tonga and Leading Elder, Ikitolu Hala.

The Tongan brethren revived the spirit of the old church building. Sabbath mornings at 66 - 68 Mackelvie St. was a blend of Pacific harmony from the Tongan company, and European melody from the main church. The forecourt, as it must have done in the 60's, overflowed with worshippers when both congregations ended their morning services.

The last Tongan service in the old church was held in December 1985. During that year Pastor Moala sadly passed away. Continuing the leadership of the company was Brother Hala who remained Leading Elder when they moved to Maungawhau Hall in Mt. Eden and gained recognition as the Seventh Day Adventist Tongan Church in Feb.1.1986. It was not until the beginning of this year, however, that they were to receive another resident minister - Pastor Huifaga Fui from Tonga. Their present membership now stands at 117 and

similar to the early years of Ponsonby's growth, they as a church alternate their place of worship between the Adventist Community Hall in Balmoral and the Maungawhau Hall in Mt. Eden. This they will do until they have built their own church, as other companies in the past have.

Although the 80's ushered in a new era of communications for the church with the slide projector being replaced by the video players and home visitations superseded by tapes and cassettes of all kinds, the need for evangelism remains.

A visit early in 1980 by Gary Williams presented the members with another opportunity to support a repeat of his city wide mission. Prison ministry, hospital visitations, street preaching, health programmes, remain important functions at Ponsonby. In 1986 Revelation Seminars, organised by the Lay Activities Leader, Sister Maria Henry, sparked off an interest in the prophecies of scripture for many people.

October 15 1987 passed by without celebration but more appropriately with the commencement of the Cook Island Mission conducted by Pastor Swendson. Combining new technology with tested methods of old, his preaching, teaching, and revealing presentations reflect 100 years on, the zeal and commitment of A.G. Daniell's tent mission on the corner of Williamson's Ave. and Ponsonby Road.

The year is 1987. The resident minister for Ponsonby is Pastor Ritchie Way. Assisting him is

Brother Paul Rankin. 100 years have passed. *"Tempora mutantur no et mutantur in illis"* The times are changed and we are changed with them.

In 1887 the pioneering members prayed for the day they would have their own Pastor to lead them.

1987 sees a move towards greater lay leadership in the local churches. A century ago the first believers made plans for a meeting house in which to worship. Today the motives are the same. However, in his farewell sermon to Ponsonby, Pastor John Wells in December 1986, at the Haskell Park campgrounds conveyed the thought that *"if the people come to meet because of the Lord, then the Lord becomes the meeting place."*

When reading through the years of Board and Business minutes, the discussions seem mundane and at times non-productive. Yet within and beyond the journals of reports, the records all begin with the time honoured realisation that the body of believers are together because of God's presence.

"With the passing of another quarter, we desire to place on record our thanks to our Heavenly Father for His goodness to us all, expressed in so many ways - protection from harm and danger, guidance, assurance, comfort and for the supply of every need." 30/6/57

The theme for our Centennial is So Far, So Near. As a movement, dynamic and zealous for the

promised return of our Lord, we have come so far. And yet we are so near. Till He comes.

"In a world full of tragedy and suffering, the church must remember that it exists to alleviate suffering and to point to the One who heals all of our ills. Unless we do this, we fail in our call to service."
Our Church Today page 33.

This is the call to the
Ponsonby Seventh-day
Adventist Church. A

Centennial Bearer of an
imminent Messias.

Who were they? Where did they come from? What was their stations in life? Who did we miss in this brief review of 100 years? We dare not number them. We cannot identify them. We can only acknowledge that from pioneers to present members, Ponsonby Church has indeed grown and fostered other churches in her golden years. We must not rest. Our commission is still active! Go! Teach! Preach! Baptize!

*Isn't it strange that Princes and Kings.
And clowns that caper in sawdust rings.
And ordinary people like you and me
Are builders for eternity.*

*And each is given a book of rules
A box of sand and a bag of tools
And each must make e're life is flown
A stumbling block or a stepping stone.*

Anon.

-oooooooooooooooo-

DEDICATION

This booklet is dedicated to two precious people of Ponsonby:-

Lady Dorothy Donald "Aunty Dotty"

Baptized 1917. Membership still.
Holds longest membership of 70 yrs

Brother Karl Sorensen - Leading Elder.

Baptized 1947 by Pastor G. Burnside.
Many a story has he to share

May we continue to reveal the life of Jesus through peace and humbly through struggle and suffering, until we each come to know as an inexpressible experience who He is.

Appreciation is expressed to:

Elder G. Arthur Keough
Pastor S. Ross Goldstone
S.D.A. Bible Commentary

- "One Church Today"
- "The Angel Said Australia"
"Nothing to Fear"
- Reference Series

CHURCH DIRECTORY 1987

Church Pastor	Bro Paul Rankin	298-7037
Head Elder	Bro Karl Sorensen	577-131
Cook Island Leader	Bro John Strickland	559-006
Head Deacon	Bro Micheal Schwalger	389-340
Head Deaconess	Sis Mary Marsters	589-262
Church Clerk	Sis Eunice Wallwork	275-9119
Treasurer	Sis Mene Safotu	275-9608
Sabbath School	Bro Tutai Arama	832-3867
Youth	Bro Eddie Sauni	
Pathfinders	Bro Malo Safotu	275-9608
Lay Activities	Sis Maria Henry	267-5393
Dorcas/Welfare	Sis Uriki Rareora	734-049
Health/Temperance	Bro John Hoeft	762-203
Communication	Sis Mary Strickland	894-605
Music	Bro Isi Tali	274-5689
Social	Bro Oakbourne Akai	695-692
Stewardship	Bro Banaba Samuela	764-503
Conference Office	Private Bag, Manukau City	267-5540

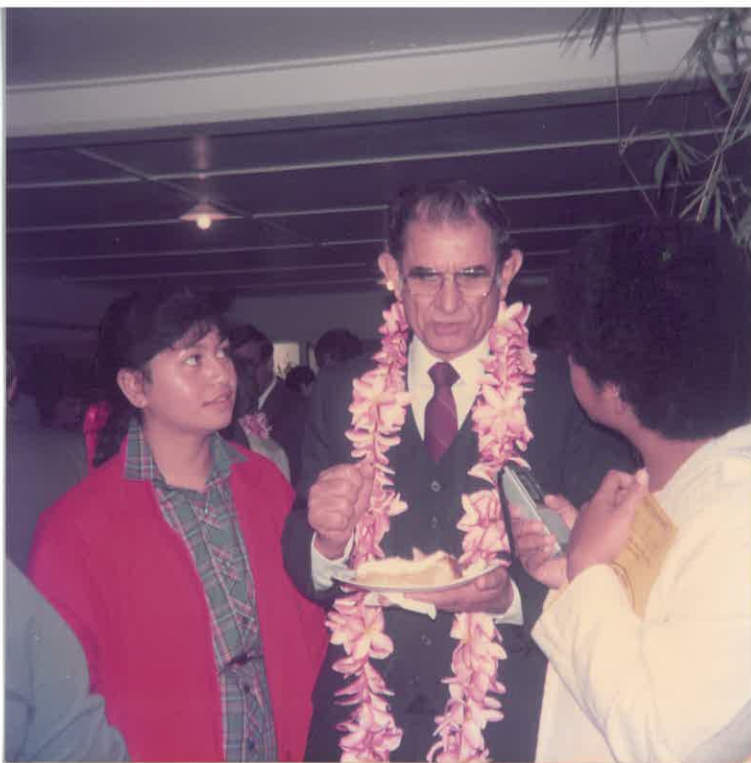
CHURCH PHONE

Bulletin Secretary	Sis Rosalina Fautua	762-890 (work) 792-450 Extn 696, (home) 267-3177
OR	Sis Marie Samuela	764-503

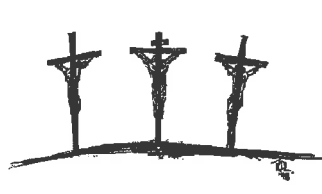
PONSONBY 1987 CHURCH GOALS

- 1 Double number of baptisms = 48
- 2 Double Revelation Seminars = 14

AIM: Our church exists to know Christ and make him known.
Revelation 14:6-14.







Which Cross Was Jesus Crucified On?

1.

Which cross was Jesus crucified on?

The centre? The left?

Who was on the right?

Truth be told, Jesus, on all three, was crucified.

He was crucified for you and He was crucified for me.

2.

If we would but see that His cross was no greater

No grander, nor special than the two beside,

Would we accept the glory that comes from His death?

If we had measured the height and width of those timber posts

Would we see a difference with the thieves?

3.

Was Christ's cross new or was it used?

Was it taller, smoother, cut with perfection?

Knowing that it was rough, wrong and unmeasured,

Could we still boast to the world the good news?

Or would "we, as it were, hide our faces from Him"?

4.

The cross on the left we believe held a thief.

In our lessons, a bad man we know him to be.

A dishonest, and unrepentant man.

Look close and it is you that you see.

Closer yet it is Christ who hangs for you and for me.

5.

Perhaps from the right we hear the words,

"Lord, remember me", spoken from the penitent one,

And that is who we say is "us".

Closer still and the "sorrow" and "grief" shows clear.

It is not us but again our Jesus nailed there.

6.

From the centre came comfort words for one

A salvation act for the other.

One arm reaching out to the left

The other calling to the right.

His cross bound arms outstretched for all.

7.

He pointed Himself on all around.

Though one hand nailed to the left

And one to the right.

His tested, tried and true hands extend

Where no other can reach

8.

Which cross did Jesus die on?

The centre? The left?

Who was on the right?

Truth be told, Jesus, on all three, was crucified.

He died for you and He died for me.

Amen!

(Unx – by Inspiration)