

vision of the world's needs that greets you on the slope of Calvary; or in the hearing of the Great Commission—and then listen, as the reply comes back from the lips of Christ, flinging a glory about the woman's gift, and investing your miserable indifference with a garment of shame. 'She hath done what she could. Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.'

"The name of Olney was made dear to us as a Church by his father's devotion to the work of the Lord: Mr. William has made it dearer still." So wrote C. H. Spurgeon in 1890 when his senior deacon was suddenly called from earth. No fitter words could express the feelings of the Oxford Terrace Church when William Olney's son Herbert was taken from them. In 1882 he came out to Christchurch and set up in business, joining the Church with his wife. In 1884 he was made treasurer, and from then until his early death he was constant in varied service, as trustee, deacon, superintendent. "He was," wrote his pastor, "a man in whom was no guile, as impetuous as a summer storm. His the hand that with eager loyalty and indignant strength would have wielded the sword to some purpose in the Garden of Gethsemane, and his the heart that would have broken with distress at one silent reproachful look from Jesus." Even as he lay dying in Springfield the Church, which for a month had been worshipping in the schoolroom, was meeting once more in its wonted surroundings, decorated through his liberality. The visits of his father, and his brother, their words of testimony and encouragement, the generous efforts and gifts of others of his family to enable the church debt to be reduced, should be had in remembrance. We learned with regret recently of the death of his daughter, Miss Ivy Olney, in distant Ceylon.

Considerable interest in the local Chinese marked the period of Mr. Doke's ministry. No fewer than four of the teachers in the Chinese class subsequently sought training for foreign work. Another member, Mr. Wm. Lamb, took up preaching work for six months in Rangiora. Just prior to that Mr. Doke

had officiated at the marriage of his friend, F. W. Boreham. What the popular writer saw in his friend may be judged by the considered tribute he penned to his memory in 1913: "An artist of some distinction, a scholar in the best sense, a novelist of subtle touch and weird imagination, an orator who could rouse his audience to passion or melt it to tears, a preacher of fervent persuasiveness and terrible intensity, a reformer of startling force and dauntless courage, a gentleman to the very fingertips, and withal a soul of exquisite sweetness, saintliness, and charm."

As an instance of Mr. Doke's force and courage—the qualities that in South Africa made him the friend, protector and first biographer of Gandhi, the Indian lawyer—many will still recall how he acted when one Sunday the police swooped down upon 32 Chinese of the city and lodged them in gaol on charges of playing fantan. Many of those charged were pupils in the Oxford Terrace Church classes. In the press, in the pulpit, in the Magistrate's Court the pastor stood up for them, procuring their acquittal and the demolition of the very cells in which they had been confined. No less chivalrous was his action in championing the then unpopular cause of the South African Dutch at the time of the Boer War. Many now believe that war to have been "promoted by our worldly wisdom and pride of power." He boldly said so then, and when the war ended, he appealed on behalf of the distressed Churches in S. Africa. The winds which shook the preacher's soul were those of heaven, and not the fitful breath of popular prejudice. When at length after seven years' labour he felt it his duty to resign his office, his flock recalled with mingled joy and sorrow his faithful and diligent services, the loving fidelity of his exhortations, his tender ministry of sympathy, the earnestness of his preaching. He had shown himself a model of consistency and liberality; 219 members had been received by him into the Church; its debt had been reduced from £2,000 to £900. His remaining eleven years were given to South Africa.

A note in the "Baptist" of December, 1895, cordially welcomes to the ministerial ranks the Rev. J. J. North and the Rev. Randolph S. Gray, of whom the



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- Absent: Miss V. Halliday and Mr. J. Fraser.

former "after a quite brilliant student career," had accepted oversight of the Spreydon Church, while the latter had become minister in Nelson. It was to Mr. Gray that the Oxford Terrace Church turned when Mr. Doke left them. Those who delight to find in economic conditions the underlying causes of history would doubtless explain his presence in New Zealand by reference to the Melbourne slump of 1890. A native of Ballarat, he was early associated with the Dawson Street Church, which under Dr. Porter's ministry was actively evangelistic. Young Gray at an early age led a Bible-class of fifty members, some of them twice his age. After his marriage to Miss Kersley he moved to Melbourne, where he became friendly with Mr. W. H. George, who had married a daughter of Samuel Chapman, pastor of the Collins Street Baptist Church. In 1891 Messrs.

George, Gray and Kersley settled in Wellington, about the same time as Mr. Dallaston. Employed as accountant by Messrs. Kirkcaldie and Stains, Mr. Gray gave himself whole-heartedly to spiritual work; Mr. Dallaston soon found him to be a great helper and seeker of souls, and after three years sped him on his way to Nelson, where the Church had invited him to labour.

No one has ever called Mr. Gray a "great divine," but a "great human" he certainly was, and he consecrated and used his powers of leadership and attraction. His preaching was vital, and his versatile interests magnetic. He gloried in the young life of the Church, alike in class and schoolroom and on the cricket-field. Genial and fluent, with great powers of mind and heart, his wit and repartee, insight and whole-heartedness made him an outstanding platform