

don't attend Church, and asking "Why?" "Because of the social unrighteousness of the Churches," retorted some. He addressed as a result about 250 working men. Mr. Gray was not one to spare himself. In 1907 his doctor ordered him a rest, and he was out of the pulpit four months.

Two years later the Church appointed a Deaconess, Sister Grace, whose activities extended through Mr. Gray's pastorate and that of Mr. North, embracing thus the strenuous years of the Great War and the tragic epidemic with which it concluded. "She has proved herself in all possible ways," wrote Mr. North of her eleven years ago. Similar expressions on behalf of the Church marked her retirement after eighteen years' service. The Mothers' Meeting which she so long conducted now flourishes under a committee of the Dorcas Society.

In 1911 the Pan Baptist Congress was held in Philadelphia. It was felt within the denomination that Mr. Gray, as Union Secretary, would be a fitting choice for delegate: the deacons accordingly "having regard to the pastor's strenuous labours in Christchurch during the past seven and a-half years" recommended that he be granted a furlough long enough to let him make a trip to England and America. The subject on which he addressed the Congress was "The Church and the Working Man."

The long connection of the Rev. D. Dolamore with the work of the denomination may be said to have concluded at the beginning of July, 1912, when he saw the foundation-stone of the St. Albans church laid: a fortnight later he passed away, in the ninety-third year of his life and the sixty-second of his residence in New Zealand. Simple in faith, intense in his piety, absolutely loyal to his Master, he was humbly anxious to proclaim the love of God.

A special fund was raised in 1912 for the purpose of placing a tile roof upon the Oxford Terrace church, and erecting the church at St. Albans. Radiators were also introduced into the church at that time.

The year closed with a farewell to the Pastor, who was leaving Christchurch

for Dunedin. Mr. J. G. Fraser was President of the Union, and his cheerful wisdom as chairman saved the occasion from becoming too much of an ordeal to all concerned. Mr. Gray had certainly endeared himself to all in the Christchurch Church just as he had done in Nelson.

Disappointed in their hope of recalling the Rev. F. W. Boreham from Hobart to the scene of his marriage by Mr. Doke in 1896, the members of the Church sent a unanimous invitation to the Rev. J. J. North. He was no stranger: for seven years he had ministered to Spreydon Church, for three to Oamaru, for eight in Wellington. His settled habits of wide reading and sedulous preparation for every public engagement, his reformer's zeal, keenness in debate, solicitous and diligent pastoral care, all combined to qualify him for his post. Essentially non-conformist in tradition, outlook and self-expression, his sturdy independence proved attractive to many, no less than his command of graphic phrases. Those who recall his vivid children's addresses and the power and wealth of his sermon illustrations are not surprised to learn that his uncle was a distinguished painter.

Early in his ministry at Oxford Terrace Mr. North introduced the monthly magazine, now in its nineteenth year. The "Baptist" also attests his diligence with the pen, and his belief in publicity. From time to time articles by him make their way into the daily papers, and on occasion he has stood forth as a champion of loyal Protestantism and foe of the kindred vices of intemperance, impurity and gambling. His is no cloistered view of Christian character: his Master, he remembers, refused to pray that His own be taken out of the world, whose salt they were. Whatever may be thought of the wisdom of attacking cherished superstitions and hoary abuses, Mr. North has formulated his own line: "Our Lord," he holds, "is the model of true method. He did not find it possible to teach the Gospel He brought without constantly comparing it with the system of legalism championed by the Pharisees. But the system of the Pharisees was the nearest parallel anywhere to be found to Romanism."

The organ set up in 1882, played in turn by Mr. Corrick, Mrs. Graham, Mrs.



INTERIOR OF CHURCH.

Partridge, Miss Sorrell, Miss Packer and Miss Coleman, was in 1915 dismantled in favour of the present instrument by Bevington's, which the Shaw, Savill Company and the N.Z. Shipping Company generously conveyed free of charge through waters menaced by submarines. The generous interest of Mr. J. A. Pannett and Mr. A. F. Carey and the architectural arrangements made by Mr. Chidgey are gratefully recalled. Three years later (July, 1918) the new Infant Classroom was opened.

Very memorable was the celebration of Peace Sunday, on July 20th, 1919. Sergeant Hiddlestone—the first man from the Church to leave for the front in August, 1914—read the roll of the fallen. Nearly all the great battles of the east and west fronts were represented. Sergeant Hartigan—who with Mr. V. C. Peters was on the "Marquette"—sounded the Last Post. Speaking from the pulpit, the treasurer (Mr. Chidgey) said that in all the history of the Church no financial effort that had ever been made had met with so ready a response. The number of contributors had no parallel. The people had a mind to give. The Pastor recalled how the initial gift in this combined effort, which raised

upwards of £1,460 and cleared all debt off the church property, had been a gift of £20 spontaneously sent in as soon as the Armistice was signed from a family whose only boy fell in France.

A painfully sudden accident at the Christchurch station towards the close of 1919 removed Lim Lang, a member of the Chinese Class, whom Mr. Doke had baptised twenty-two years before. A few days earlier he had asked to be taught the hymn, "Wonderful words of life:" "I love it; I want to know more of it," he said. He was not the only trophy of the Chinese work. In October, 1913, the second issue of the Church Magazine states: "We hear with great pleasure that one of the old scholars of our Chinese Class, Thomas Yip Ting, is now pastor of a native Church in the Canton Villages district."

In October, 1922, the Church wished their pastor God-speed as he set his face towards India and Europe. He had in the course of his twenty-seven years in the ministry held every office within the gift of the Baptist Union, and his brethren felt they could send no fitter representative to the Baptist World's Congress in Stockholm. Three months were given to India, where Mr. and Mrs.