Oxford Terrace Baptist
Church

Diamond Jubilee Souvenir

1871-1931
### OFFICERS

<table>
<thead>
<tr>
<th>Name</th>
<th>Years of Service</th>
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<tr>
<td>The Hon. Mr. Justice Adams</td>
<td>Life Deacon (1922)</td>
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<tr>
<td>Mr. J. A. Pannett</td>
<td>Life Deacon (1914), Life Deacon (1922)</td>
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<tr>
<td>Mr. A. F. Carey</td>
<td>Life Deacon (1901)</td>
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<tr>
<td>Mr. A. Mander</td>
<td>Deacon (1880-1902), Deacon (1887-1920)</td>
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<tr>
<td>Mr. E. H. Nettleton</td>
<td>Deacon (1914), Life Deacon (1919)</td>
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<tr>
<td>Mr. C. Chidgey</td>
<td>Deacon (1894), Secretary (1890-1901), Treasurer</td>
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<tr>
<td>Mr. H. W. Fife</td>
<td>Deacon (1890), S. School Superintendent (1906-1920)</td>
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<tr>
<td>Mr. T. W. Voller</td>
<td>Deacon (1910)</td>
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<td>Mr. G. A. Fraser</td>
<td>Deacon (1913)</td>
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<td>Mr. A. R. Jordan</td>
<td>Deacon (1914-15 and 1920), S.S. Superintendent</td>
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<tr>
<td>Mr. W. Adie</td>
<td>Deacon (1914)</td>
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<tr>
<td>Mr. H. Odell</td>
<td>Deacon (1914-1921 and 1924-1931)</td>
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<td>Mr. A. W. Nicol</td>
<td>Deacon (1914-1922 and 1929)</td>
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<td>Mr. H. Burgess</td>
<td>Deacon (1915), Secretary (1924)</td>
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<td>Mr. G. Reddell</td>
<td>Deacon (1918)</td>
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<tr>
<td>Mr. L. B. Thompson</td>
<td>Deacon (1917)</td>
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<td>Mr. G. W. Drayton</td>
<td>Deacon (1922)</td>
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<td>Mr. W. Weckesser</td>
<td>Deacon (1924)</td>
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<td>Mr. R. L. Hudson M.A.</td>
<td>Deacon (1924)</td>
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<td>Mr. J. H. Wilson</td>
<td>Deacon (1925)</td>
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<td>Mr. H. A. C. North</td>
<td>Deacon (1920), Treasurer (1921)</td>
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<td>Mr. T. E. Drench</td>
<td>Deacon (1920)</td>
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<td>Mr. J. Rodger</td>
<td>Deacon (1920)</td>
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<tr>
<td>Rev. A. W. Stuart, B.A.</td>
<td>Deacon (1920)</td>
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OXFORD TERRACE BAPTIST CHURCH

DIAMOND JUBILEE, 1ST TO 8TH NOV. 1931

Programme of Meetings

Sunday, 1st November:

Sunday School Anniversary.
7.30 a.m. Prayer Meeting. Leader: Mr. H. Hopkirk.
6.30 p.m. Preacher: Rev. L. A. North. Anniversary Music. Offerings at the three services in aid of S.S. Funds.

Monday, 2nd November:
7.30 p.m. Children's Anniversary Concert, in School Hall. Offering in aid of S.S. Funds.

Tuesday, 3rd November:

Wednesday, 4th November:

Thursday, 5th November:
8 p.m. Musical Festival, in the Church, under the direction of Mr. V. C. Peters, A.R.C.M., L.R.A.M. Organist: Mr. W. Melville Lawry. Tickets 2/- each. Proceeds in aid of Organ Fund.

Saturday, 7th November:
6.30 p.m. Bible Class Banquet. Chairman: Mr. A. R. Jordan.

Sunday, 8th November:
7.30 a.m. Prayer Meeting. Leader: Mr. E. J. D. Hercus, M.A.
11 a.m. Preacher: Rev. Chas. Dallaston, of Dunedin. Special Music by Choir. Service to be broadcast.

Thank Offerings at these Services.
PILGRIMS
A Sketch of the History of Oxford Terrace Baptist Church, Christchurch, New Zealand.

By E. J. D. HERCUS, M.A.

The existence of Canterbury as a settlement dates from the closing days of the first half of the nineteenth century, when the "first four ships" ftled their sails and cast anchor in Lyttelton harbour. The project of the founders had been to convey to these plains a body of men and women who should be representative of all classes and levels of English society—a cross-section of the stratified life of the Motherland. On the ecclesiastical side the completeness of their scheme was seriously impaired through its ignoring the existence of Christian faith and organisation outside the Church of England. "We intend," said the first document published by the Canterbury Association, "to form a settlement to be composed entirely of members of our own Church." The support accorded to their proposals came in the main only from the Tractarian party within their Church. To the Evangelicals New Zealand was still a mission-field: they shared with the Methodists the glory of having planted the Gospel among the cannibal warriors of the North Island, and experienced there had taught them to regard with anxiety the intrusion of their fellow-whites.

At first sight there would seem to be little prospect of successfully building up a Baptist Church and congregation in a community so selected and controlled. But in actual practice, the Association scheme allowed for emigrants and land purchasers of all denominations, the only condition being the willingness to pay £1 an acre to the ecclesiastical and educational endowment fund. The Magna Carta myth is no greater than the myth which declares that Canterbury was exclusively a Church of England settlement. These words (from a recent able article by the Rev. Gordon M. McKenzie, B.A., in the "Presa" of October 10th) recall the prospectus of Artemus Ward's show: no one could go in without paying, but all were free to pay without going in! For confirmation of Mr. McKenzie's conclusion we have but to cite the instance of the senior life-deacon still happily spared to the Oxford Terrace Baptist Church: slightly more than eighty years ago Mr. J. A. Pannett arrived in Canterbury with his Baptist father, only nine months after the first Pilgrims to Canterbury.

While the first four ships were still on their way out, the "Castle Eden" and "Isabella Hercus" set forth with further batches of colonists. "In nine months from the beginning of the emigration of the settlers 16 ships were dispatched by the Canterbury Association, carrying in round numbers 2,500 people. In September, 1851, the "Lyttelton Times" estimated the population at about 3,000." That month saw again in New Zealand waters the ship "Lady Nugent," on which John Richard Godley had arrived eighteen months previously to prepare the way for the settlement. Among her passengers was Mr. T. A. Pannett, a member of the Baptist Church at Lewes, with his infant son. The first winter had been a testing time for the immigrants: the 4 lb. loaf cost 1s. 6d., and flour was 50¢ a ton wholesale. Mr. Pannett passed over the Port Hills to the plains, covered with flax and tutu and raupo (there were then twenty houses in Christchurch) and settled on the Newbigger farm in the earlier founded district of Riccarton.

In Christchurch, as in early Christian Rome, the first Baptist Church was the "church in the house." As a boy of nine or ten, Mr. J. A. Pannett would walk with his father four or four and a half miles to attend service in the house of Mr. Allchin, a building of either sods or cob, which stood near what is now Fitzgerald Avenue: here there gathered Mr. and Mrs. Thomas Lewis, Mr. Johnson, Mr. Hebdon, the two brothers Ford, Mr. and Mrs. Pannett. The last-named lived at the corner of Manchester Street and Bealey Avenue, and worship was conducted for a time alternately in their house and Mr. Allchin's. An Oddfellows' Hall in Lichfield Street was resorted to latterly, and occasionally in a building possibly erected by those interested themselves—in St. Asaph Street (October, 1867).

The same year (1851) which witnessed the arrival of Mr. Pannett had already seen the first Baptist minister established in New Zealand. Nelson (like Auckland and Wellington) dates its history from 1849, and Baptist lay-preachers held services in the district as early as 1842. On May 3rd, 1851, thirteen people gathered in Nelson to consider the erection of a church: a ship appeared in the offing, and the meeting was adjourned; when the little flock met again that evening a pastor stood in their midst—the Rev. Octavius Dolamore. Eleven years later Mr. Dolamore was invited to Christchurch, and services were begun in the Town Hall. Until then neither Canterbury nor Otago contained a Baptist church building: now Rongiora erected one, and the Linfield Street building speedily followed. It stood in the middle of a "paddock," somewhere about the present site of Messrs. Ross & Glendinning's warehouse: the Square ("Ridley" Square,—matched with those of Crammer and Latimer) was itself a paddock in those days, affording pasture to idle bullock-teams. Unfortunately Mr. Dolamore found the Christchurch Baptists all too like the early Corinthian believers: differences of religious views prevented cordial co-operation, and a case of immorality on which the church declined to take action led to his resignation. Another man became pastor, headed a division in the membership, and withdrew to build a church in Hereford Street, on ground now occupied by the Y.M.C.A. On his eventual dismissal from the pastorate the sundried factions agreed to reunite, sold to the fire-brigade (for £50 cash over mortgage!) the Linfield Street meeting-house, and worshipped together in the more commodious Hereford Street building. That union of "Strict and Particular" with "General" Baptists (how many could to-day distinguish the terms?) took place at the

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beginning of 1871—hence the present “Diamond Jubilee,” which sought in strictness to have been celebrated on February 17th.

But union without purity is not strength; a second pastorate of several years ended in exposure and shame, worth recalling at this distance of time only to give point to the ancient warning: “Whose breaketh an hedge, a serpent shall bite him.” It was a weakened and sorely-tried congregation that in 1876 addressed itself to the Chrysostom of the English Baptist ministry in search of a pastor. “The members of the Church at present...” they wrote—“number about 120. The Church permits members of other Christian bodies to partake of the Communion with them. The Church has recently thoroughly renovated; will accommodate about 400 persons; is entirely free from debt. The City of Christchurch with suburbs contains a population of 15,000 persons, and is rapidly increasing. The Church permits members of the Church at Christchurch to the Chrysostom...”

Spurgeon had made skittles of that proposal. “Single if possible” continued their specifications. Mr. Dallastan had a plan worth two of that. So in January, 1877, good Mr. Simmons, who had chaired their church union meeting six years before, and been first to sign the letter of invitation, proceeded with his wife to Lyttleton to welcome Mr. and Mrs. Dallaston. That night in Hereford Street chapel a prayer meeting was held, presided over by Mr. Cornelius Chidgey. Those present were Messrs. Simmons, Pudde, Clerk, Powersker, Cooper, Martin, Lawrence, and Hewitt, with their wives, Mr. Oxford, Mr. Mander and Miss Chidgey. The prayers offered were earnest, the spirit of thankfulness convincing. Soon the strangers sat at home, seeing around them a company of true yokefellows for the work of God’s Kingdom. “We preach Christ crucified” was next Sunday’s text, and so began what was destined to prove a vital and fruitful ministry. Of the Pastors’ College students as a whole it might be said that, like their teacher, they “used great plainness of speech”: add to this in Mr. Dallaston’s case a voice of bell-like charm, a happy command of apt quotations, a great respect for the clock, and a contagious energy, and the human factors in his success are in part revealed.

True, his nearest ministerial colleague was the Rev. J. Upton Davis, in Dunedin, and as yet there was no through train-service. But all around there were signs of interest and development, a spirit of “followership” without which the best leadership is in vain. Within six weeks of his arrival Mr. Dallaston presided over the opening service of the Baptist Church at Lincoln, where, that grand old man Mr. Thos. Punnett had laboured with others. In May, 1876, appeared the first number of the “Cantebury Evangelist,” a quarterly magazine, which a year later altered its name to “Cantebury Baptist,” precursor of the “N.Z. Baptist.”

The Preachers’ Plan of 1877 embraced Christchurch, Lincoln Road, Lincoln, Greendale, Dunsandel, West Melton, Yorktown, Oxford, Oxford West, South Malvern, Sheffield: its preachers were J. S. Clarke, J. W. Sawle, J. Hill, G. Johnston, H. Williams, G. Holland, R. Poul, A. Wright, C. Enston, A. C. Truexcot, T. W. Adams, J. Simpson, J. Eifford, J. Allen, W. Waters, R. Binstead (who published the magazine) and the Rev. C. Dallaston (who soon took over the editorship). From the outset Mr. Dallaston’s ministry was blessed. At the first church meeting over which he presided sixteen new members were admitted. A mid-winter lantern lecture on “Mr. Spurgeon and His Work” coveted the chapel to the doors. In twelve months’ time the anniversary tea was held in Old St. Paul’s Church, which on various occasions was kindly placed at the disposal of the Baptist congregation. Once Mr. Dallaston had to preach in St. Paul’s itself to the combined congregations, the other minister falling suddenly ill, and found himself somewhat embarrassed, for the text on which he had prepared his discourse was Exodus xx, 7: “The Lord doth put a difference between the Egyptians and Israel”—which under the circumstances lent itself to unauthorised applications! Early in 1878 plans were discussed for purchasing more land and enlarging the Hereford Street Church, but they were rejected when it was found that 280 would seat only 87 more persons. On May 22nd, 1878, the Pastor reported having seen Mrs. Moore, the owner of half an acre near the Madras Street bridge, for sale for £1,325. The purchase was authorised: thirty-seven trees were felled, and much grubbing and filling in was done. Within twelve months the chapel was removed to the new site, spending a week-end in the Square en route, to the amusement of passers-by. Hardly had it been re-erected when an
outbreak of fire destroyed the vestries and young men's class-room (July 18th, 1879). Four new rooms were thereupon built on the ground floor.

Church buildings at best but the scaffolding of the true temple of God. Amid all his labours the pastor found means of opening a Street. "Within the ecumenical centre for the southern part of the town, and members attending these services were begun in a hall in Woodston, with fifty persons present. A year later the Hereford Street Church resolved to build upon the site in Oxford Terrace, a tender was accepted, and a loan of £3,000 raised, bearing interest at 7 per cent. The next stage is best described by a contemporary writer: "On Friday, the 14th of October, 1881, at half-past four, our pastor, the Rev. Chas. Dallas ton, laid the foundation stone of the Oxford Terrace new Baptist Church. Upon the platform were numerous ministers and friends of not only the Baptist but other denominations, who by their presence and assistance in parts of the ceremony testified their cordial sympathy with us in the work. Ambitious and splendid documents and papers bearing a record of the occasion and names of the various officers concerned were begun under the stone. A silver trowel was presented to the Rev. C. Dallas ton, having upon it an inscription referring to the circumstance and date of presentation. Three memorial stones were then laid one by Mrs. Smallwood, on behalf of the members of the Church, one by Mr. Chidgey (Sen.), the Superinten dent of the Baptist School, and one by Mr. Chivers as representative of the congregation. In response to an appeal for immediate or future help a considerable sum of money was collected and laid upon the foundation stone, in addition to any fund of amounts payable during the succeeding twelve months. An adjournment to the old church office took place, where tea was provided, to which about 300 sat down." A public meeting followed. The account concludes with grateful reference to the sympathy and help received from members of all denominations.

While the walls of the church were being erected an earthquake took place that removed the top of the Cathedral spire, but left the Baptist church unharmed. A truly prophetic text inspired the opening sermon of July 9, 1882: "The glory of this latter house shall be greater than that of the former, saith the Lord." When opened for public worship the building was the largest Baptist church in New Zealand. It seats 600 persons, and on special occasions has accommodated 1,000; its acoustics and heating have in time proved problems, but they are happily surmounted. For a long time the financial burden of the larger interest payable on the building weighed heavily upon the Church. Old records abound in references to hassars and special efforts. Mr. Dallas ton made a tour in Australia in search of financial aid, contracting on the way an illness that led to a lingering in England. Subsequent ministers also felt the pressure of the burden, which was increased when in 1903 the old chapel—then used for the Sunday School—was completely destroyed by fire. Happily the Jubilee witnessed the total extinction of all debt both on the Oxford Terrace premises and on the platform at St. Albans.

In July 1881, the Church learnt with regret that Mr. Dallas ton was about to leave them, having accepted the pastorate of the smaller congregation at Wellington. "You have had my best," he wrote, "both in the pulpit and in pastoral work. A much stronger man is needed." At an earlier stage Churches in Geelong, Dunedin, and Launceston had made overtures to him in vain. Well might the Church he had fostered place on record its "high appreciation of the singularly accomplished service rendered by Mr. Dallas ton... a friend tried and proved through many years." In fourteen years he had seen the membership rise from 98 to 352, a large proportion of whom had found himself won for Christ. Early in Mr. Dallas ton's ministry he welcomed to the membership of the Church Mr. T. Wagstaff from Sunder-

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MINISTER AND OFFICERS OF THE OXFORD TERRACE BAPTIST CHURCH, 1931.

Front Row: Messrs. H. W. Ellis, R. R. Jordan, H. A. C. North (Treasurer), H. Burgess (Secretary), Rev. L. A. North (Minister), Messrs. A. Chidgey (Life Deacon), R. Nettleton (Life Deacon), R. Mander (Life Deacon), Mr. A. W. Short, R.A.


He arrived in Christchurch in October, 1894, and for seven years gave himself without stint to the ministry of the Church. Mr. Doke was "a very perfect gentleman" of Christ. His father was a Baptist minister in England, his only brother a colleague of Grenfell on the Congo, where (like the brother of the Rev. Knowles Kemp) he early laid down his life on the H.M.S. field. Mrs. Doke was born in South Africa, a descendant of William Carey. Their eldest son William was delicate when young, and when the father first came to Christchurch he said he "led by the hand of a little child." Refined, artistic, quiet, widely travelled, observant, studious, Joseph Doke lived a many-sided life; orator, preacher, author, social reformer, he touched nothing that he did not adorn. Yet the open secret of his life was not his gifts, but his surrender of them. He was an un-selfed mystic, re-selfed in Christ. At the age of fifty-two he used the proceeds of a novel he had written on South African Life to venture on a great missionary trek into North-western Rhodesia. All his life he had been a frail man, but dauntless. Death cut him off on his way back to the South, but it was death of that high order that glorifies God. Still in South Africa he is known as a "voor-trekker" (pathfinder) of the Kingdom of God, and his devoted widow, the daughter, Olive Carey Doke, the sons, the Rev. Wm. Doke, editor of the "South African Baptist," and Dr. Clement Martyn Doke, translator of the Lamba New Testament, and Lecturer in Bantu languages at the University of the Witwatersrand—all in their like-minded careers attest their conviction that the only life for man is the life that walks with God.

A few days after Mr. Doke's arrival the annual Conference of 1894 met in Christchurch, affording him an opportunity of meeting his fellow-ministers. The following year the Sydenham Church had difficulties over a mortgage, and agreed to a proposal of the Union which called in the pastor and officers of the parent Church to manage its affairs for two years. It fell to Mr. Doke to open a new preaching station of the Spreshold Church at Hororby. On May 26th there passed away in India one who had for more than twenty years been a faithful member of the Church—Miss Hopscott Pillow, sister of Mrs. Toneycliffe. Energetic, resolute and patient, she had said of herself when she applied to the Missionary Society, "I have a hopeful spirit, and am not easily daunted by difficulties." In September 1889, she went out alone to India. "If a Church of 350 members spares one of their number to go to India," she said, "there are still 549 missionaries left for those around them."

Her invariable was due in 1894, but she was well, and other workers had left. She begged to stay another year. She had a considerable burden of responsibility in supervising native workers, and in the end her strength simply ebbed away. The tidings of her death deeply moved her old friends, and called up in the minister's soul poignant memories of his lost brother. A memorable sermon was preached, the text "'She hath done what she could.'" Some poor, miserable soul like Judas Iscariot, reckoning only the commercial value of the gift, may say of this woman also, 'To what purpose is this waste?'

Yes, if placed on the market that is all it would have been worth. Just over three hundred pounds! But broken over Jesus it represented love that is beyond all price worth the 'Well done' of Christ that the full coffers of an Empire could not buy. 'To what purpose is this waste?' My friend, you know nothing of the blessing of self-sacrifice under the constraint of consuming love, if you ask that question. Better six years of noble service on the plane of Calvary, in the light of eternity, than six times six of comfortable mediocrity at home, that knows no heroism, and will deserve no crown! 'To what purpose is this waste?' Speak that treason, if you can, to the Saviour Himself; say it before the bloodstained Cross; repeat it in view of the...
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, ringing 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 1880 when his senior deacon was suddenly called from earth. No finer 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 death he was constant in varied service, as trustee, deacon, superintendent. "He was," wrote his pastor, "a man whom no purpose was so great, as impious a summer storm. His hand the that with eager loyalty and indignant strength would have wielded the sword to some purpose in the Garden of Gethsemane, and his heart that would have broken with distress at a silent reproachful look from Jesus." Even as he lay dying in Springfield the Church, which for a month had been whispering in the schoolroom, was meeting once more in its wonted surroundings, decorated through its liberality. The visits of his father, and his brother, their words of testimony and encouragement, the generous oaths and whisperings of his family to enable the church debt to be reduced, should be had in remembrance. We are reminded of the recently of the death of his daughter, Miss Ivy Olney, in distant Ceylon.

His greatest interest in the local Chinese marked the period of Mr. Doke's ministry. No fewer than four of the teachers in the Chinese class subse- quently sought training for foreign work. Another one, 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. Borcham. What the popular writer saw in his friend may be judged by the considerate tribute penned to him by 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—may I 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 fan-tan. Many of those charged were pupils in the Oxford Terrace Church classes. In the press, in the pulpit, in the Magistrate's Court he stood up for them, procuring their acquittal and the demolition of the very laws which 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."

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"We learned with regret recently of the death of Mr. Olney. 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 hatred would doubtless explain his presence in New Zealand by reference to the Melbourne slump of 1890. A native of Dal­lasart, 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 as the same time as Mr. Dallasart. Employed in the wool and flax trade, Messrs. Kirkland and Stains, Mr. Gray gave himself whole-heartedly to spiritual work; Mr. Dallasart 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 man," for 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 for "after a quite brilliant career," had accepted oversight of the Greytown 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 hatred would doubtless explain his presence in New Zealand by reference to the Melbourne slump of 1890. A native of Dal­lasart, 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 as the same time as Mr. Dallasart. Employed in the wool and flax trade, Messrs. Kirkland and Stains, Mr. Gray gave himself whole-heartedly to spiritual work; Mr. Dallasart 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.

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speaker. His pronounced executive ability found wide scope for over twenty years as secretary to the Baptist Union, and he was also both secretary to and assistant to the Missionary Society. His death at the age of 59 in 1923 elicited a remarkable chorus of testimonies to the truth and tenderness of his rich personality. He was, said one, "a sort of bird of Paradise among his dull fellow-churchmen."

"His denunciation of the drink traffic," wrote another, "was unanswerable, but victims of it arrested on the charge of drunkenness would ask for bail, and confidently name Gray as their surety."

Mr. Dallaston reminded of him that his voice had healing tones in it. People went to church to hear him and to see him. Why? Because in the words of his friend Mr. Justice Adams: "It had been his joy and good fortune to see Jesus, as Paul had done on the road to Damascus, and that vision had arrested his whole life."

Deeply though he was regretted when his call came to go hence, there was no Dead March played at his obsequies, but a "Hallelujah Chorus" that all felt in truest keeping with his buoyant and radiant life.

Such was the pastor who directed the work of the Church during the ten years from 1902 till 1912. They were eventful years. Christchurch was expanding eastward, and the Canterburian appealed to the Oxford Terrace Church for assistance in a work of Church extension. It was felt that the Hornby chapel would prove more useful if it could be transported to Linwood. A site was purchased, and at a cost of £79 (which also covered some renovations) the building was shifted to the rear of the Linwood section. On December 9th, 1903, it was formally opened with a public meeting. We may imagine with joy the band of workers hailed as the leaders of the Church. The building was completed, and the extension was so planned that plans be prepared for a new up-to-date schoolroom in brick. "Brother Chidgey was asked to prepare some drawings," and it is impressive to notice how frequently that vision had arrested his whole life.

Mr. R. A. Jordan, Sunday School Superintendent.

"The Rev. R. F. Carey, superintendent, and Mr. Cornelius Chidgey, who in 1863 first started the Sunday School in Lichfield St., laid the foundation stones of the present building, and five months later it was completed."

One result of the disastrous fire was the extinction of the mortgage on the church. Originally amounting to £3,000 at 7 per cent., it had been renewed in London in 1887 for £2,000 at 5 per cent., and in 1903 had by much effort and self-denial on the part of ministers and members been reduced to £700. This denounces the failure of the insurance on the Sunday School, but to finance the new building they had once more to borrow at an interest of £1800 in September, 1904, which was finally paid off fifteen years later. "Money talks," said one who reflect on these figures and on the devotion they represent the very walls of our sanctuary speak eloquently of sacrifice.

"One year of Mr. Dallaston's ministry it was, we are told, a rare thing to see a new dress in church, the money being diverted to meet promises and subscriptions."

The progress of the branch Church and Sunday School at Linwood taxed the powers of the Oxford Terrace Church: three deacons were specially designated to act with three locally-appointed members in supervising the services. For a time an arrangement was made by which Mr. A. W. Pitt preached alternately at Linwood and at the sister Church in Riccarton (since unhappily abandoned). Later the Rev. D. S. Mason became pastor of the Linwood cause, and in 1910 the building was enlarged. Two years later Linwood cause was formed into a separate Church.

A week before the old church was destroyed, the Rev. Stanley Jenkins was dedicated to the ministry; both he and the Rev. H. E. Edridge heard the call of Christ through Mr. Gray. A week after the new building (erected by Mr. C. H. Cox) was opened, Miss Nellie Gainsford was set apart for Missionary service. Her connection with the Church was already very close. "I do not ask for success," she said. "My work shall be to do that which is my calling."

In the same spirit of devotion she has this year returned to her old Church as Deaconess, enriched by sixteen years' experience in Bengal—an appointment popular with old and young alike.

Other members of the Church who may here most fittingly be recalled are Miss M. Ingoldsbys, who served in the Bengal mission for the first five years of this century; Miss Gladys Peters, who went out some twenty years later, but was invalidated home; Nurse Savage, who still serves as a worker of the Poona and Indian Village Mission, which she joined in 1913; Mrs. Alex. (the late Constant King) who with her husband laboured many years in a Presbyterian Mission in Brazil, and who now lives in Auckland; Mr. Alfred Peters, who after gallant service for Christ in New Zealand found it possible at sixty to go to the Salomons Islands and serve there for ten years.

As we go to press we learn that he has finished his course with joy. To another old member of our Church, Miss Clara Waterston, now connected with Grange Road Church, Auckland, fell the great honour of translating the New Testament into the Maori language, spoken by a tribe in the Solomons Islands: not ten New Zealanders in all our country's history have such an achievement to their credit. There may be others, for a brief note published in July, 1906, tells of the departure to the Rev. Lockhart Morton's training home in Adelaide of Mr. W. Rule, "the fourth teacher to leave the Chinese Mission Class for the foreign field."

In the winter of 1905 Mr. Gray took the bold step of circulating men who

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don't attend Church, and asking "Why?"
"Because of the social unrighteousness of the Churches," retorted some. He addressed a report 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 Bishop, 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 fortnight's leave, in the ninety-third year of his life and the sixty-second of his residence in Christchurch. The number of contributors had no parallel. The people had a mind to do as much as possible without any sacrifice. The people had a mind to make this an event memorable. Mr. Gray was not one to spare himself. In August, 1914-read the roll of the National Young Men's Christian Union of Wide Reading and Sedulous Preparation for Every Public Engagement, His Reformer's zeal, keenness in debate, solicitude 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 superstitions and hoary abuses, of legalism championed by the Pharisees. Whatever may be thought of his settlements of philosophical questions, Mr. Gray 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.

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 the efforts of submarines. The generosity of Mr. J. A. Pannett and Mr. A. F. Carey and the architectural arrangements made by Mr. Chidgey are gratefully recalled. Some 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 Harrigan—who with Mr. V. C. Peters of 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 been 4,600. The people had a mind to give. The Pastor recalled how the initial gift in this combined effort, which raised upwards of £250 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 painful accident occurred at the Christchurch station towards the close of 1919 removed Lim Lang, a member of the Chinese Class, whose 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. Mr. and Mrs.
Toneycliffe were also visiting the Mission stations. 4,000 miles were covered by railway and river, and the travellers saw "splendour and squalor enough to last a lifetime." From Darjeeling they beheld with reverent awe the unveiling of the glorious Mr. Kinchinjunga, "like the unveiling of God in Christ." A week was spent in Rome, where Mr. North attended high mass, no doubt with mingled feelings. Brief peeps at Florence, Venice and Paris followed, and London, where for a month Mr. North conducted service in the City Temple. A gossipy writer in the "British Weekly" paid due tribute to his matter, and in passing referred to his colonial accent, which some of us had fondly deemed imported! There followed visits to the Universities, Bedford, Stratford-on-Avon, the Highlands. When at length, the sabbatic year over, the much-travelled preacher returned, his every utterance was enriched in vividness and power as a result of the impressions left on his sensitive and understanding mind. Almost every leading preacher of the denomination in New Zealand had in the meantime helped to fill the Oxford Terrace pulpit; the congregation were well maintained, and rallied round their minister on his return. He brought many fresh ideas; one of these was an enlarged choir, occasional theatre services. Mr. V. C. Peters, whom Mr. Gray had received into the Church in 1906, became leader of the Choir, and began that happy alliance with the beloved organist, Mr. Melville Lawry, which has now been happily resumed. In 1924 the pastor's aged and honoured parents were both called to their reward. That year's Conference decided that when the Baptist College opened in Auckland its first Principal should be the Rev. J. J. North. Thus after thirteen years of strenuous labour he was given the wages of going on and not to go back there. "If I be lifted up, will all men come unto Me?" When the early French missionary Fathers went pinching into the frozen north of Canada one of them announced that he had seen a cross in the sky beckoning them. "How big was it, brother?" they asked in jest. "Big enough to crutch us all," was his searching answer.

Turning from these brief and imperfect glimpses of our pilgrim band we hear the inspiring strains to which it marches.

"Part of the host have crossed the flood, And part are crossing still."

We hear also these deep and solemn challenges. The first is from the past. "It is the second generation that tests a movement." To say "We have Abraham to our father" is to be bound by all the ties of loyalty to walk in the steps of the faith of the great pilgrim leader. The second challenge is from the present. The times are hard, critical, testing. The Church, the ministry, the religious profession, that cannot now make effective and available the faith by which it lives to a world that cannot live without it may as well now and for ever hold its peace. But the supreme challenge is still from the Cross. There is no going forward possible save as we go back there. "If I be lifted up, will all men come unto Me?"

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OUR MEN WHO FELL

Private B. LYONS - Fell at Gallipoli
Sergeant L. PRICE - Served at Gallipoli and in France. Died in England
Lieutenant C. CAREY - Fell at Sligo in an attempt to save a comrade's life
Sergeant H. KENDON - Fell at Messines
Private L. POORE - Killed in action
Corporal A. G. SCARR - Killed in action
Private T. DEVENING - Fell at the Somme
Bombadier L. DAVIES - Fell at the Somme
Corporal R. CHIVERS - Fell at the Somme
Trooper H. GREEN - Died of wounds received at Gaza
Private A. WATERMAN - Fell at Ploegsteert
Private H. S. RITCHIE - Fell at Ploegsteert
Flight-Lieut. H. DAWSON - Fell at Ploegsteert
Corporal W. J. RUSSELL - Fell at Polygon Woods
Private H. P. KEYS - Killed in action
Private FRANK BERG - Fell at Le Rencuer, Le Queux
Corporal W. CLARK - Returned from long service; died during the epidemic
Sergeant C. BLACKIE - Returned from long service; died during the epidemic
Private W. FORD - Died in Trentham