

As an example of the good work carried out by Chapman and his followers, Bishop Bennett read an extract from an old report dealing with their activities. In 1841 there had been 500 Maoris present at a church meeting when there had been 82 adults baptised, while in 1843 there had been 800 adult members with a Bible Class under the leadership of Mr. Chapman. There were 400 Maoris who had not accepted the Gospel. In that year 202 natives were baptised.

He described how the Maori was had affected the work of Christianity in the country and the subsequent re-organisation. The Arawa people, continued the Bishop were proud of their loyalty to the Crown and the British Empire, and he gave instances of the practical manner in which the Arawa tribe had proved their loyalty.

PAKEHA INFLUENCES

Much good work had been accomplished in the first 100 years of civilisation in New Zealand, but there were some things still of which we were not proud, including the drink habit and gambling. These vices among the Maoris could be easily accounted for, said the Bishop, because in the early days the natives saw two kinds of Pakehas, the good missionaries and the evil traders who had found their way from the Sydney convict stations. The Maoris became bewildered and the work of the missionaries, in consequence, became indeed most difficult. But there were some natives who had broader visions and these men had been of great assistance to the missionaries. Some of them had even gone so far as to be ordained as members of the ministry. He foresaw a destiny and a great future for New Zealand and this goal could be obtained only by the two races working together.

After the singing of a hymn, and prayer, the service was concluded by the pronouncing of the Benediction by the Lord Bishop of Waiapu.

SERVICE AT KOUTU ON THE OLD MISSION SITE

With the Maoris present in large numbers, the singing of the hymn, "All People That on Earth Do Dwell"—the Maoris in their native tongue, the Pakehas in English—made a most impressive opening to the special service held at Koutu. The Bishops and clergy were again robed and processed

up the hill to the scene of the service.

Mr Te Hapara, speaking in native language, extended a very hearty welcome to the large gathering present, and expressed a special welcome to the Bishop of Waiapu, who was a descendant of one of the first missionaries to New Zealand.

He said the family of Williams was very well known to the Maori race, one of the brothers being known as the "Missionary with four eyes" because he wore spectacles. Fortunately for the Maoris, it had been the thought of the first Williams that a school should be established for the better education and training of the Maori children.

The Maoris had specially asked, the speaker said, that Bishop Williams should take charge of the service at Koutu because of his connection with the bringing of Christianity to the Maori people.

It was a revelation to many present to hear the Bishop of Waiapu reply, so fluently and with such perfect enunciation, in the native language. He gave afterwards to the pakehas present a resume of what he had said in Maori.

He said that it was not known who was the first tribe to come to New Zealand, but it was on record that an old Polynesian arrived at Whakatane where he was looked upon as an intruder and interloper by the people who at the time inhabited New Zealand, and then came the Maoris in the well-known tribal canoes of the migration. Then in turn came the Pakehas. All those who came here in the early days found that crimes such as pilfering, murder, and cannibalism were generally considered part of everyday life. Even with the advent of the Maori canoes, no light was thrown on this world of darkness.

However, when Marsden came to New Zealand, the wall between this unknown world and the outside world was broken down. The Bishop intimated that endeavours would be made to secure the site at Koutu in order to establish an institution for the training of the Maoris for the Ministry. There was a difficulty in the fact that the land was not under one ownership, but they entertained hopes that the college would materialise.

Mr. Riri Potaka extended a warm welcome to all present, and said that

as they stood there on that piece of ground their minds went back to the early days of missionary work in the Rotorua area. The Maoris had always received fair treatment while they had been under the flag of the British Empire, and the Maoris in their turn had to keep the agreements of the Treaty of Waitangi. He intimated that if the section he owned was the site of the old mission station he would gladly give it to the authorities to build an institution as a memorial of the centenary celebrations.

Mr. H. Tai Mitchell, on behalf of the Rotorua Maoris, expressed great pleasure at the large gathering taking part in the service now being held on the place where, 100 years ago, the first missionary post was established. They were particularly pleased to have with them the Bishop of Waiapu because of his association with the early mission work. From the seed sown 100 years ago the name Williams was well known to the Maoris.

During the past century the Church had made rapid advances in the civilisation of the Maori people, and on behalf of his Maori brothers and sisters he wished the Church success, and hoped that as we entered upon a new century of work it would witness even greater advance.

At the conclusion of this service Bishop Bennett at Ohinemutu unveiled a memorial stone to the late Rev. S. M. Spencer, another missionary who had in the early days done valuable work in the Rotorua area. In an appropriate address the Bishop said that through the influence of such men as Spencer no fewer than 17 men of the Arawa tribe alone had entered the ministry.

A fine feature of the afternoon was the hospitality extended by the Ohinemutu Maori Committee and their helpers. All and sundry were invited to afternoon tea in a large and spacious hall. The arrangements were all that could be desired. The catering would have done credit to any European tea rooms. Judge Holland, in a neat speech, returned thanks on behalf of the Europeans present for the thoughtfulness of the Maoris in thus providing for so many such an excellent repast. Vigorous acclamation