

conveyed the appreciation of those who had participated.

#### THE FINAL SERVICE.

Anticipating large numbers for the final service of the celebrations the committee had engaged the Majestic Theatre, and the crowded house proved the wisdom of this step. It was truly a wonderful service, a fitting climax to so memorable an occasion. As far as a devout atmosphere was concerned, the service could have been in some fine church. And when at its close those present joined in singing the "Te Deum" one could not but lift his heart to God in humble and grateful thanks for all His mercy and goodness and for the power of the Christian Gospel in the lives of all who submit themselves to its guidance in daily living.

The Municipal Band was present to assist in the music, and on the stage were the Bishops, the clergy and the large combined Maori and European choirs.

The order of service was as follows:—Hymn, "Thy Hand, O God, has Guided"; prayers, taken by the Ven. Archdeacon Chatterton; first lesson, Rev. E. A. McCutcheon; hymn, "Praise, my soul, the King of Heaven"; second lesson, Rev. Te Tikao; prayers, Rev. R. Hodgson; hymn, "For all the Saints"; address, Bishop Bennett; hymn, "Now thank we all our God"; Benediction, Bishop of Wafapu; Te Deum.

Bishop Bennett, who preached an inspiring and forceful sermon, referred to the connection between the spreading of the Gospel of God and the growth of the British Empire. For some 2000 years, he said, a world had been groping in the dark. Then came Samuel Marsden to New Zealand, and he took back to Great Britain a story of a new land full of wealth. Britain did not want any new colonies, for already she had enough to look after, and another so far from home would mean much anxiety and worry to nurture and look after.

But bringing force to bear upon the Government New Zealand was finally annexed as a colony of the British Empire and Englishmen came out here to seek new fields. They came in contact with the Maori and taught him the love of God. So the British Empire had gained another new land.

The Gospel of God had been taken into another world of darkness and a new race learned of Christianity.

As we looked through the history of the British Empire it was plain to see, continued Bishop Bennett, that the spread of the Gospel synchronised with the spread of Christianity. This proved beyond all question of doubt that God planned the progress of the world so that the Gospel should reach into every corner of the earth.

It was now 100 years since the Maori race was first taught Christianity, and there were some people to-day who said that the Maori was not as intelligent and of as high a level as he should be. But the Bishop emphasised the fact that they must remember that less than 100 years ago the Maoris were cannibals, and even to this day there were remains, in various parts of the Dominion, of instruments which had been used by cannibals. The pakeha had nearly 2000 years of Christianity behind him. The Maori had barely 100 years, but within that period he considered the progress of the Maori had been remarkable, and if there were any pakehas who thought the Maori was not what he should be he would ask that they judge him with mercy.

Very many of the Maoris came into contact with a pakeha element which was not in the slightest degree interested in the spiritual welfare of the Maori. He did not expect the pakeha to spoon feed the native, because they were now past that period, but they should endeavour to bring the Maori into contact with a better pakeha element.

Out of the 34 miracles that Christ was reported to have performed 22 of them were connected with the healing of the body, and it was rather significant that here in Rotorua we had facilities for carrying out the healing of the sick.

It would be a great thing, continued Bishop Bennett, if Rotorua could be made the centre of a Dominion-wide spiritual revival. He had noticed a decided move in that direction in New Zealand throughout the past two years, and he thought that now was an opportune time to begin a great revival, which would do much to lift the Maori race, as a whole, to a higher level.

As had been mentioned at Koutu in the afternoon, concluded the speaker, efforts were being made to erect a tangible memorial of the first centenary of Christianity in the Rotorua area. If it was impossible to secure the original site at Koutu, then an endeavour would be made to obtain a place at Te Ngae, where another famous mission station had been established by the Rev. Mr. Chapman, father of Christianity in Rotorua.

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#### MOTHERS' UNION.

The quiet half-day for members and friends of the Mothers' Union, held at St. John's, Napier, on November 1st, was, we feel sure, a real help and inspiration to all who were able to attend.

The Rev. G. B. Stephenson, of Dannevirke, led our thoughts and devotions, his three addresses on "The Mothers' Dreams," "The Mothers' Task" and "The Mothers' Memories," were full of insight into present-day difficulties and of hope for their solution by the mother whose heart was set on God. In the simple, earnest prayers offered for ourselves and others we were made to feel that the Great Intercession was indeed with us—it was an experience not to be forgotten.

There were members present from St. John's, St. Augustine's, and St. Andrew's, Napier, also from Clive and Taradale. The larger number came in the afternoon, and about ten stayed until 8 p.m.

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#### RETREAT FOR WOMEN.

The annual retreat for women will be held at Hukarere School, Napier, from Monday evening, January 27th, to Friday morning, January 31st. Conductor, the Rev. E. M. Cowie, Vicar of Khandallah.

Apply not later than January 20th to Deaconess Esther Brand, 203 Southland Road, Hastings.

Will anyone wishing to spend a fortnight's holiday in Hastings, and needing a small furnished house—from December 27th to January 10th—please communicate with Deaconess E. Brand, 203 Southland Road, Hastings.