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The Journals of A.N. Brown, C.M.S. Missionary Tauranga... 1840 to 1842

Alfred Nesbit Brown

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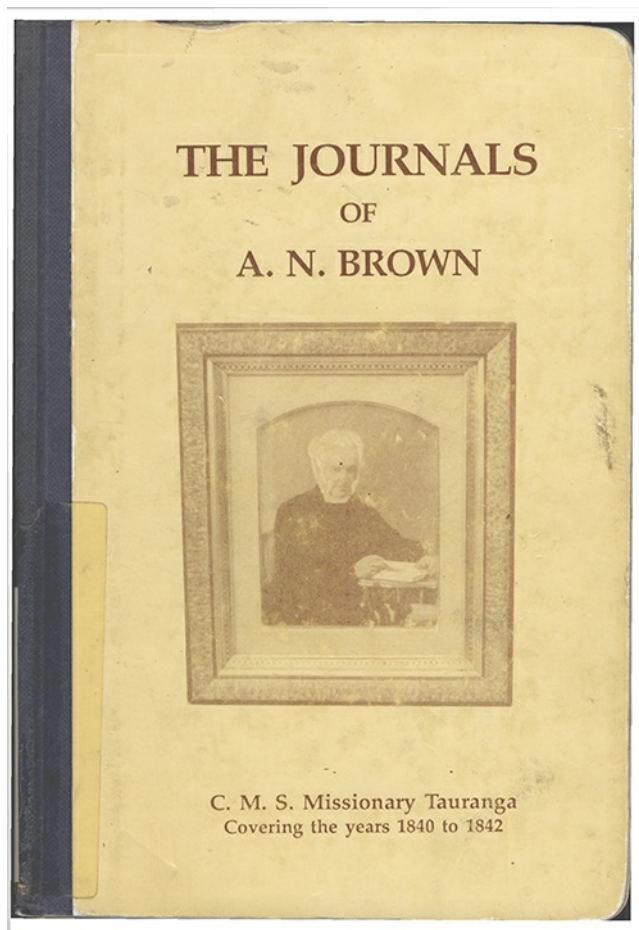
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THE JOURNALS OF
A. N. BROWN

C. M. S. Missionary Tauranga

Covering the years 1840 to 1842

The Elms Trust,
Tauranga

COMMEMORATION

EDITION,

1990

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[PREFACE]

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PREFACE

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"The Rush House", Alfred Nesbit Brown's residence at Te Papa Tauranga, from 1818-1847 Alexander Turnbull Library

January 2nd. – Meeting second class baptismal candidates, writing etc.

5th. Sunday. – Held service at Maunga tapu. Returned to take the evening duties at the Station, when I baptized 5 Native children & administered the sacrament.

6th. – The "Martha" brig arrived, bringing back my colleague Mr Stack & his family from the Bay, and having on board also the Revd. W. Williams & family. Mr W. is on his way to occupy a most important field of labor at Turanga, Poverty Bay.

9th. – Revd. H. Williams arrived from Rotorua.

10th & 11th. – Members from different places being providentially met together at Tauranga, we resolved ourselves into a Special Committee, in order at this important crisis to recommend certain measures for adoption by the Northern & Southern District Committees.

12th. Sunday. – Baptized 9 adults, being the remainder of the first class candidates. In the evening administered the Sacrament.

13th. – Tupaia came over from Otumoetai to receive a message brought by Revd. H. Williams from the Rotorua Chiefs. Tupaia was civil, but refused in very positive terms to make peace with Rotorua. Mr W. afterwards sailed for the Bay of Islands.

14th. – Revd. W. Williams & family left for Poverty Bay.

17th. – Received information from Rotorua that the Natives of that place are preparing to attack Tauranga. Meeting the second class baptismal candidates, consisting of 18 adults. These will now be constituted the first class. Letter from the Christian teachers at Matamata urging me to go over on a visit.

18th. – Mr Stack, who left yesterday for the Thames, was obliged to return, his Natives fearing an attack on the road. The Rotorua fight reported to have been seen in the neighbourhood of Otumoetai Pa. Met the Native teachers, 12 in number. Considered the former part of 14c. John. Much confined during the past week with another opthalmic attack.

19th. Sunday. – Home services. Preached in English from 14c. John.

23rd. – The inflammation of my eyes being less severe, I left home to visit the Matamata Natives and baptize the classes who were at Tauranga some time since under instruction. Met a canoe on our way to Te Puna with Pea & other Chiefs in it. He sent a message by my party to the Chiefs at Matamata that he was willing to give up a piece of land at that place

as a payment for the property taken by his people four years ago at Waiharakeke.

24th. – On reaching Matamata, visited the sick and administered medicine. One of the invalids was my old lad Taukawe, who after the death of his wife Tawiu, lapsed into sin, but who I trust has been made by his present chastisement sensible of his iniquity. May his now apparently sincere repentance last beyond the period that he may be kept in the furnace of affliction.

At prayers in the evening addressed a party of nearly 300 Natives. The loss they have sustained in the destruction of their chapel, ten houses & a large quantity of the pa fencing is very severe, and in order to encourage them to commence building another chapel, I promised them part of a cask of tobacco when they should have completed their work. There is much dissatisfaction expressed by the Natives on the subject of purchases of land by the Europeans, large tracts being included in the deed without the consent of the owners, and without their even being consulted on the subject.

25th. – The land which Pea offered to give up, belongs not to himself only, but to others who had nothing to do with the stripping party or their booty, and although several of the Chiefs consented to Pea's proposition, others as was natural to expect, opposed it, nor do I think it well to urge the matter. Should any recompense be made to the Society in addition to the pigs etc already given up, and which I think will ultimately be the case, it should be a free will offering.

A tract of land has been offered to me for sale which it seems desirable to secure by purchase on behalf of the Christian Natives who will soon be without land on which to raise provision for their sustenance. The Christian Natives are already a large body, and will become increasingly so, the causes which have principally tended to the decrease of population in these islands, (war, polygamy etc), being as far as they are concerned, removed.

Occupied throughout the morning in examining the first class baptismal candidates. Well satisfied with the clearness of their views on the subjects of the fall of man, the satisfaction offered by our Redeemer, the necessity of the influences of the Holy Spirit to renew our nature and meeten us for the inheritance of the saints in light. The afternoon I devoted to the second class to whom the preceding observation is equally applicable except in the case of three, whose baptism I consider it better to defer until they have received some further instruction. The parties themselves fully acquiesced in the arrangement, remarking that they did not wish to be baptized in ignorance, as many of the Wesleyan converts are. It seems indeed a fixed rule with the Wesleyan missionaries to baptize and then to teach, thus reversing the order of the commandment given on the subject by our Lord & Master. Addressed the Natives in the evening; 300 assembled. At night examining a party in my tent on scriptural subjects. Made an arrangement with Paul & a party of 12 other

Christian Natives to visit Taupo, Wanganui & Cook's Straits, to distribute books and preach the Gospel. Supplied them with 7 Testaments & 100 Prayer Books, primers etc. The trip will probably occupy them about three months.

26th. Sunday. – Addressed the Natives this morning from 3rd Epistle of St John 4v. "I have no greater joy than to hear that my children walk in truth". Baptized 13 adults who have been on probation for the last twelve months and whose general conduct is well reported of by the Christian Natives. More than 500 Natives were present at service, which we held on the site of their former chapel. The spot was most tastefully fitted up, for in order to protect us from the rays of the burning Sun, they had fixed a quantity of young trees in the ground about 10 feet apart; poles were then placed in a horizontal position, to which the tops were bound and the whole roof was then strewed over with small branches, while on the ground we had a carpet of green fern. Immediately after service the infant school assembled, numbering 50 children. Throughout the afternoon I attended the men's school and girls'. At the former 141 were present - at the latter 120. The boys' school was divided into 5 classes - the girls' into 2. In the men's school 67 could read the New Testament fluently, & 13 others more slowly. Of the women, however,

only 4 were able to read the Testament. The indifference of the Native Females to Spiritual matters, I have often mourned over. The position they occupy, in common with the women of all savage nations is so low that it seems difficult to induce them to believe that they have an equal interest with ourselves in the glowing subject of salvation. Yet these dry bones shall live. A shaking amongst them has already commenced. Four of them came forward yesterday to enquire if they might be admitted on the list of baptismal candidates. At our evening service baptized 5 children belonging to some of the parties received in the morning. Our pretty tabernacle was much withered by the scorching Sun, and I took occasion from the circumstance to remind them that had the blighted branches before us remained on their parent stocks, they would still have been green & flourishing, and that we also unless we abide in Christ, would at last be cast forth as withered branches.

27th. – Held a meeting at daybreak with the Matamata Chiefs. After a noisy committee in which frequently three or four of the party were all making their speeches together, they agreed to give up the portion of land mentioned by Pea, but as he was absent at Tauranga the final arrangement of the business was agreed to be deferred until I again visit Matamata. Rapa, the man who planned the robbery at Waiharakeke and was one of the most active agents in it, spoke well. He has of late joined himself to the professing party, and I would fain hope he is sincere. Certainly I am not a prejudiced witness in his favor. Journeying towards Tauranga. Slept in the woods.

28th. – Arrived at home. The Ro-

torua fight have not yet made their assault, but are daily expected to do so. Mr Wilson has returned from Opotiki via Maketu, having made two purchases of land, one on behalf of the Society, the other for his children and those of Mr Stack & myself. The two tracts will cost about £300 each. Page 4

At Maketu the Natives were very violent in their language, and Mr Wilson's lads were in great jeopardy. One Chief Huka (the man who committed the murder which led to the present protracted war) wished to get possession of W. Marsh Ngakuku, who was coasting in our boat. His plan, which was afterwards mentioned, was to invite Marsh into the pa and murder him in the night. Providentially however, the wind blew so strongly off shore that the boat could not effect a landing, and thus the murderous design was frustrated.

We held a committee with the enquiring Natives around us, deeming it prudent after the language held by Rotorua to Mr Wilson, that they should leave the Station and go to the pas for safety. They were much opposed to such a movement, and it does seem a hard case that after having separated from their unbelieving countrymen, they should now be compelled to go back to them for protection, and probably be exposed to ridicule & contempt for having left them. May they be "kept" in this new scene of temptation.

29th. – Serving out rations etc.

30th. – It is reported that the R. C. Bishop is about to place several priests in this neighbourhood. The poor deluded Natives seem much delighted at the idea.

February 1st. – A part of the Rotorua fight sallied from their ambush to-day, near Maunga tapu, and murdered a woman belonging to that pa. 6 men & 15 women who were with her made their escape. The murderers took away with them the scalp & lower extremities of the poor creature leaving the rest of her mutilated remains behind.

2nd. Sunday. – At Otumoetai Pa 300 assembled at the chapel end of the pa, and 90 at Tupaia's compound. As soon as we commenced prayers a bell was rung at another part of the pa, where a party assembled to read the prayers which the R. C. Bishop had forwarded to them by a little vessel which arrived here on Wednesday. After service I had some conversation with the party, who are expecting the R. C. priests amongst them. They very much extolled the liberality of the R. C. Bishop, who has forwarded presents of gowns, handkerchiefs etc. This mode of propagating Popery, and which I suppose is adopted because they dare not use the sword, cannot succeed. While the bribes continue to pour in, professed converts from amongst the unprincipled will of course abound. Their sincerity, or its opposite, will be manifested when they are no longer perverted with gifts. Some of the Europeans are throwing off their disguise. Two of them, having taken offence at some remarks I lately made at public service on the subject of Papacy, have expressed their determination not

to attend again, and a poor ignorant Heathen in the service of one of them, opposed a Native teacher to-day who was addressing a party of his countrymen, and defended Popery with all the blind zeal of an infatuated, low, Irish Papist. The battle which Wickcliffe fought in England, may yet have to be refought in this country. May it be in Wickcliffe's spirit! Our weapons are not carnal, and though the conflict may be severe, the Victory is certain. Page 5

6th. – Smoke seen during the night issuing from a valley where it is supposed the Rotorua fight, or a part of them, are lying in ambush.

7th. – Our boat returned from Maketu. The fight are talking of returning home, but I fear it is but a feint to put these people off their guard, for a crop of sweet potatoes was taken away a few nights since from a plantation close to Maunga tapu Pa.

8th. – The enquiring Natives around us, instead of leaving for the pas, have been busily engaged throughout the week by day & night in entrenching themselves in a small fortification close to our settlement, which will prove in all probability a safeguard for them against the threatened hostile movement of the Rotorua tribes.

9th. Sunday. – Morning, at Maunga tapu; 90 at service. The congregation is smaller than it used to be in consequence of the removal of many of them to the Papa Pa. Long conversation with Nuka. He opposes the Gospel with much vehemence. I told him that I thought of leaving him to himself for a season, for in his present diabolical spirit it seems like casting pearls before swine to speak to him of redemption by the spotless sacrifice of Jesus Christ. Held Native service in the evening on the Station. About 100 present.

10th. – Engaged with a party of Natives who came over from Motuhua to be examined in the Scriptural subjects.

11th. – Occupied with a class of 24 enquiring Natives, 13 of them being women.

12th. – Letters from the Bay by Columbine. The Lieut-Governor, (Captain Hobson) has arrived in New Zealand and issued a proclamation declaring all purchases of land from the Natives after the 30th ult to be null & void, and all purchases of antecedent date are to be proved before a Commission which is to be appointed by the Governor & Council of New South Wales. Good will doubtless arise from these measures, but there is a tone in the proclamation which sounds very much like the sovereign rights of New Zealand being vested in Queen Victoria. I know not how far the two purchases at Opotiki may be affected by this proclamation, but we are now too far pledged to the Natives to withhold the remaining instalments of the purchase money.

13th. – Getting goods on shore from the Columbine. Page 6

14th. – Engaged with my Brethren visiting the Rotorua Natives who arrived during the night from Maketu. They had been so long in ambush that the Tauranga Natives had abated their caution, and in consequence a party of 2 men & 2 women who left this place last night in a canoe for Mayor Island, were pursued by the fight and murdered. The poor creatures jumped into the sea, but were recovered from the watery grave only to be butchered & eaten on shore. The fight treated us with much more civility, and promised not to molest any Natives who might remain on the Station. They seemed very anxious to make peace, and sent a neutral Native in our boat to Otumoetai Pa on the embassy. Our journey however proved unsuccessful. The principal Chief (Tupaia) refused to make his appearance even to hear the message, and the rest of the Natives seemed so enraged by the murder of last night that they refused to make peace, and urged the Rotorua party to come over and attack them. After returning to the fight to mention the result of our interview, we went back to the settlement.

15th. – The Rotorua Natives pulled in their canoes to Maunga tapu, where they kept up a brisk fire for a length of time, but without injuring anyone in the pa. On their return, a party from Otumoetai fired from our Station at the canoes. This is very irritating to the fight and very base on the part of the Tauranga Natives, as our settlement has hitherto been held neutral by all parties.

16th. Sunday. – Took the home services. There were 100 Natives present morning & evening. Baptized 4 children making a total number of baptisms at Tauranga & Matamata during the past year 67, being 44 adults & 23 children.

17th & 18th. – Assisting Mr Stack in the store.

19th. – The fight have been engaged during the last three days in stripping the Tauranga plantations, and they have succeeded in making peace with a small party at Motuhua. Mr Stack & myself went off in our boat to meet them on their return this morning. The party, who were in 36 well filled war canoes, consisted of about 600 men, besides women & children. At the request of the Chiefs we went to hold another interview with Tupaia on the subject of making peace. He would not however listen to any terms, and seems determined to continue the war at all hazards. Though personally civil to us, he appeared like a bear robbed of her cubs when speaking of Rotorua. The fight landed within sight of Otumoetai Pa and quietly awaited our return. On hearing Tupaia's determination they went off in their canoes to their old encampment opposite our Station, after having made a few speeches relative to their future intentions, and going through some superstitious ceremony which was intended to kill the Natives in the pa. In

the afternoon we again visited the camp, and at the wish of the Rotorua party went on to Maunga tapu Pa with offers of peace, which however were not acceded to by Nuka. He alleged as a reason for holding out, that they should be attacked by their present allies (Waikato) if peace were concluded with Rotorua. One of the Maunga tapu Natives was wounded in the foot just before our arrival, by a bullet fired by the Rotorua Natives, who at low water approach occasionally near enough to the pa to hold conversation with their enemies.

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20th. – The Matamata Natives arrived to support Tauranga, and immediately came over to fire across the water as a challenge to the Rotorua party. Some Natives from Maunga tapu had previously been firing at them from our Station. The Rotorua Natives consequently came over to the sandy flat near our houses, and from thence kept up a running fire at the Matamata & Tauranga Natives who were assembled on the opposite side of the small river which runs by the settlement. Although both parties were within half musket shot of each other, no one received injury from the many hundred balls which were expended. While one party of the Rotorua Natives were firing, others of them were busily engaged with incantations intended either to preserve their companions from harm or to cause death amongst their enemies.

21st & 22nd. – Heavy gale. The fight must be in a wretched condition at Maunganui. Without shelter, wet, cold & hungry. They have several times applied to us for food, but maintaining our neutral ground we have from conscientious motives refused their requests, and the refusal has been borne with patience. This would not be the case in more civilized warfare. They would help themselves. Who can doubt that the restraining hand of God has been stretched forth in this instance on our behalf.

23rd. Sunday. – Continuance of the gale. Took English service. All the children on the Station ill, we fear with whooping cough.

24th. – Made another visit to Otumoetai Pa in hopes of getting peace concluded. Many amongst the Chiefs are anxious for it, but the dogged obstinacy of the few will, I fear frustrate the object.

25th. – Engaged assisting Mr Stack with the stores.

26th. – The fight made another assault to-day on Maunga tapu. Three men on each side were wounded in the skirmish.

27th. – The gale renewed with increased violence.

28th. – It was expected that the Rotorua Natives would again attack the pa at Maunga tapu this morning but they suddenly returned home in a heavy sea. One of the men wounded yesterday at the pa died in the night and another is lying very ill.

March 1st. – A hurricane during the night. Our fences blown down, trees uprooted etc. We had many fears as to the safety of Columbine, but at daybreak discovered her riding safely at anchor. The Mitea, a large schooner anchored off the settlement was a perfect wreck. The Captain had cut away the masts during the night, and to the bowsprit a shirt was hoisted as a signal of distress. Although the sea still rolled heavily, Mr Wilson with a Native crew put off in our large boat and brought away the Captain & crew. They were in a wretched state, the sea having made a complete breach over them throughout the night.

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3rd. – Information was brought us during the night that the Otumoetai Natives intended to strip the stranded vessel. When they commenced their work of plunder we put off in two boats well manned by the settlement Natives and succeeded in stopping the thieves.

4th. – Our Natives engaged in emptying the Mitea. Their conduct throughout has been highly praiseworthy, both in preserving the property and preventing its being pilfered by the ill disposed Natives.

7th. – Dr Pompallier, R. C. Bishop, accompanied by a priest, arrived to-day in a small schooner. Much excitement amongst the Natives.

8th. Sunday. – At Otumoetai. As no bell was rung at the end of the pa where the Papists had taken up their abode, I considered that they had perhaps abandoned the idea of holding a public service, and after prayers at the chapel I went on to visit the different enclosures, but found all the houses emptied. When however I reached Tupaia's yard, I found a large assembly of Natives drawn together by curiosity to witness what must have been to them a novel exhibition. A small stage was erected, not unlike the puppet shows carried about in England. This was adorned with trumpery drapery of different colours. The priest was busily arranging a Crucifix, 3 lamps, prints of the Virgin Mary, a cup etc. I turned with disgust from this mockery of "pure and undefiled religion" and met the R. C. Bishop, who

saluted me very graciously and enquired if I were a settler. "No" I replied "I am a protestant missionary". He said that it was by invitation of the Chiefs that he visited Tauranga. I remarked that we should feel it our duty to oppose him but it should be not with carnal weapons but with the word of God. "You mean the English translation of it" he added, and then proceeded to make some brief remarks on the oneness & unity & antiquity of the R. C. Church. He did not wait for any reply, but remarking that the Natives were waiting, he bowed and proceeded to celebrate Mass. I of course retired, but from the reports afterwards brought me, his exhibition appears to have made but little impression on the Natives, whose risible faculties were so much excited by the gesticulations, crossings, kissing of garments etc, that the R. C. Bishop was obliged to stop several times and request

silence. The whole service was performed in "an unknown tongue" except a few sentences at the commencement in which the R. C. religion was described as being the "old" one and the "only true" one. He will however find that the Natives will require something more than his assertions to satisfy them on these points, and that with those who possess the Scriptures the dogmas of the Apostate Church will have "neither strength nor authority, unless it may be declared that they be taken out of Holy Scriptures". (21st Article). After service the R. C. Bishop sent for Tupaia & other leading Chiefs, to whom he distributed presents of clothes etc.

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9th. – Dr Pompallier went on to Maunga tapu Pa. A Native observed to me that he now knew for the first time what the expression "Believing with the lips only" meant, for the Roman Catholics not having the Bible, had no other than "lip belief". One of our Christian teachers told the Bishop yesterday that his religion could not be the true one, for he bowed down to idols, which God had forbidden. The Bishop replied that they were not idols, but "remembrances". He did not however seem inclined to continue the conversation, and walked away.

10th. – The Natives who have hitherto attended our public services at Otumoetai, continue to hold fast their profession, but numbers of the heathen Natives, and especially the party that were so disgracefully employed in plundering the wrecked schooner, are decorated with Roman Catholic insignia. Their profession will not interfere with their avocations, and probably the next time they attack Maketu they will wear their medals and crucifixes.

11th. – An enquiring party from Maunga tapu came over for examination. Our meetings of late have been sadly interrupted. The papists have ordered a chapel to be erected at Maunga tapu, and have produced by their presents such a temporary excitement that a great many of the Natives have beads around their necks & medals or crucifixes in their ears. The R. C. Bishop has stated that he comes not among them like the protestant missionaries to get possession of their lands, but solely for their spiritual good, and amongst other mendacious speeches declared that our religion originated with a bad man (Martin Luther) who was turned out of their church for adultery! Besides the presents made by the R. C. Bishop, he has promised more if they continue to hold to his church until he returns. The cupidity of the Natives thus excited, an impression will be produced and probably will last until their blankets wear out, and then we may hope that the deluded Natives, seeing their folly, (as they are beginning to do at the Northward), will again become accessible to the voice of truth. An epidemic seems spreading amongst the Natives. I have administered upwards of 40 doses of medicine to-day.

12th. – Addressed the Natives at chapel this evening.

13th. – It is reported that the R. C. Bishop left for Matamata on the 11th. but I have no fear as to his doing much mischief there.

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Engaged during the morning compounding & administering medicines. Occupied afterwards with a class of 24 candidates for baptism. Confined the examination principally to errors connected with Roman Catholicism.

14th. – Attacked with inflammation of the eyes.

15th. Sunday. – Prevented by Ophthalmia from leaving home. Both my colleagues are absent at Opotiki, and the Papists dispensing their poisonous doctrines at Matamata. Well, the Good Shepherd can guard his flock without the help of his underlings.

16th. – Met second class baptismal candidates from Maunga tapu, 15. A Native arrived from Matamata to fetch medicine. He reports that the professing Natives had determined not to listen to the address of the R. C. Bishop. The priest left at Otumoetai has fixed his residence amongst the party who plundered the Mitea. If these are their kind of converts, Popery may make progress – Christianity will not.

17th & 18th. – Eyes still bad.

19th. – One of our Christian Natives (Matthew) has been engaged to-day in a controversy with R. C. priest. The priest approaching him said, "There is one God – The Father, the Son & the Holy Ghost". "That is truth" replied Matthew. The priest then, holding his cross in his hand, remarked "We do not worship this, but it is to make us remember Christ". "That" replied Matthew "is your speech, but what says the Book? Thou shalt not make to thyself any graven image. Your image is the work of man, and to make an image like that is breaking God's commandment". Matthew then read 14c Revs 9, 10, 11 vs and asked the priest the meaning of the passage. The priest replied that he did not know enough of the native language to understand him, and was walking away. "Stop" said Matthew "You sought this conversation with me, and if you cannot understand what I say, your disciple Haki Tara can. I will tell him what these verses mean, and he can explain it to you". "Haki" continued Matthew, "This receiving the mark of the beast means, amongst other things, carrying those medals of the Virgin in your ears, and those crosses round your necks. And now Haki tell me what this expression means. If the blind lead the blind, both will fall into the ditch".

"I do not know" replied Haki. "Then" continued Matthew, "I will tell you. That man", pointing to the priest, "is a leader of the blind, and those who listen to his karakia, and receive his doctrines and bow down to his images, are blind also, and the ditch means Hell, into which both parties, unless they repent, will at last fall". The priest would not remain any longer, but turned angrily away - -probably more firmly rooted than ever in the opinion that the Church of Rome

is right in withholding from the common people that Word which God designed as a lamp to lead us into all truth.

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21st. – Met as usual the class of Native teachers. We considered the passage "Flee idolatry", from which they will speak on the morrow (D. V.) at the pas & outposts.

22nd. Sunday. – Eyes too much inflamed to take any public duty.

23rd. – Met class of enquiring Natives.

24th. – The R. C. Bishop sailed after having visited all the tribes around us.

25th. – Left for Matamata. Slept in the woods. Suffered much from inflammation of the eyes.

26th. – The Natives at the Heathen Pa are professed Roman Catholics. They have turned however, (to use the striking expression of one of them), not to the religion

of the Papists, but to their blankets. The R. C. Bishop walked through the Christian Pa during his visit without speaking to anyone or being spoken to, but at the Heathen Pa he spoke to the Natives on the sinfulness of my being married, on the bad character of Martin Luther, on the antiquity of his Church, the supremacy of St Peter etc. Ringing changes on these subjects appears to have been the daily employment of the Bishop during his short stay, but exhortations to repentance & faith and calling upon God for the influences of the Holy Spirit, he passed over. In the evening I addressed an attentive congregation of 300 Natives. Received a message from Area of Maunga Tautari, who has long been in an enquiring state. He is said to be dying, and wishes to see me. This will upset my arrangements, but it seems a call of duty and I must go.

27th. – Travelling to Maunga tautari. Found Area very ill but probably not so near death as his friends and himself expect. It was too late at night to hold much conversation with him, but that little was satisfactory as showing that he was trusting for salvation to the only "foundation" that has been or can be laid for a guilty sinner's acceptance with Cod.

28th. – Sent off messengers to the different parties about the mountain to assemble here tomorrow, being too unwell to visit them. Read and expounded 3c. John to Area, and then examined him for a considerable time as to his views in wishing for baptism. These I found to be scriptural. Met a party of enquiring Natives in the afternoon, several of whom I may probably baptize on my next visit. In the evening addressed a party of 50 Natives in the chapel. The average attendance of the school under the charge of Thomas Bamford & his wife at Te wera o te Atua, has been 45 during the last 6 months. Of this number about 30 can read the New Testament.

29th. Sunday. – 200 Natives assembled at Divine service. Preached from 3c. John 5v. Baptized Area "Lazarus".

Like Lazarus he lay (on a mat) covered with ulcerated sores, and like Lazarus he will soon, I doubt not, be resting in Abraham's bosom.

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The boys' school was attended by 84 Natives, the girls' by 49. 42 of the joint number read the Scriptures. At night I baptized the child of Lazarus – "Martha", and again addressed the Natives. The prevailing epidemic has reached this place. During yesterday & to-day administered upwards of 100 doses of medicine.

30th. – Journeying to Matamata. In conversation with William Thompson, I learned many particulars of the late visit made by the Papists to Matamata, and I feel persuaded that their attempt to introduce Popery was a failure. In order, I presume, to ingratiate himself with the Natives, the R. C. Bishop has been in the habit of encouraging the national dances amongst them. He did so at Matamata and was reproved for it by a Christian Native, (H. Williams), as being contrary to the Gospel. A Roman Catholic flax collector asked William Thompson if he had seen the Bishop. He replied No, but that he knew he was coming. "Where did you learn that?" enquired the settler. "From my Testament" replied Thompson, "where it is written, 'I know this that after my departure shall grievous wolves enter in among you'".

31st. – Travelling homewards. My eyes still much inflamed.

April 1st. – Arrived at home in safety. Received communications from His Excellency the Lieut-Governor wishing me to procure the signatures of any leading Chiefs in this neighbourhood to the treaty which had been signed at Waitangi. Confined to the house by an ophthalmic attack.

9th. – Another murder has just been committed at Maketu under circumstances more treacherous perhaps than any that has taken place during the progress of the Southern war. A message was sent from some Rotorua Chiefs to the Natives of Maunga tapu stating their desire that peace should be concluded, and requesting some leading Chief should go to Maketu for that purpose. Ponui, a Chief of considerable importance, accepted the invitation. When he came in sight of Maketu, several of the Rotorua Chiefs went to meet him, and after having a "cry" with him, (a token amongst the Natives of love & goodwill), they murdered him and dragged his lifeless corpse into the pa that he was about to visit by invitation as an ambassador of peace.

10th. – My Brethren who are assembled at Tauranga to hold a committee, gave up the day to procuring signatures of the Natives to the Government treaty.

12th. Sunday. – Held English service & administered the Sacrament.

13th to 16th. – Engaged in Committee.

17th. – Good Friday. Preached in English, our friends taking the Native services.

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19th. Sunday. – Eyes too much inflamed to take any duty.

20th. – Finished Committee. The R. C. Bishop arrived from the Southward. He proposes, it is said, establishing a Missionary Station at Opotiki. I am thankful that the ground is likely to be preoccupied by our Society. A canoe was driven into Tauranga to-day by stress of weather. The principal Native in her was a young Chief, a near relative of one of the party who lately murdered Ponui at Maketu. The news soon spread to the pas, and we were in considerable alarm for the safety of the young Chief. He however seemed to feel that he should be safe while he remained on the Mission Station, and our own Natives expressed the same opinion.

21st. – Drawing Bills for our Brethren, who left to-day for their several homes. The R. C. Bishop again left Tauranga in order to visit the Thames.

22nd. – A party of Christian Natives whom I sent 3 months since to visit Taupo & Cook's Straits, have just returned in safety to Matamata. The leader of the party (Paul) sent me in journal shape an account of their journey. They appear to have had a gracious reception wherever they went. The fields are indeed rapidly whitening unto the harvest.

23rd. – Heard that a "sacred fight" left Tauranga the day before yesterday to search for a "payment" for the murder of Ponui.

24th. – The fight returned, after firing off their muskets at Maketu.

25th. – The party mentioned on the 20th were permitted to leave in their canoe this morning for Maketu without any molestation on the part of the Tauranga Natives.

26th. Sunday. – Unable to take any other than a short English service.

27th to 30th. – Assisting Mr Stack with committee papers, gardening, glazing windows etc.

May 2nd. – Buried two more children to-day. The deaths of infants during the prevailing epidemic has been very fearful, and Satan is trying to turn it to his

advantage, the Heathen Natives endeavouring to persuade the Christian ones that these deaths are the consequence of violation of Native Tapus & Ritengas. May they be kept from believing this "lie". Either writing or reading still causes severe pain in my eyes.

3rd. Sunday. – Took Native service at Otumoetai. Only 60 present, it being a wet day and a large party absent in the woods. Some Natives professing to have embraced Roman Catholicism were at work erecting a chapel, and two men who were waiting till the R. Catholic

service commenced, were beguiling the time by a game of drafts.

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5th to 8th. – Gardening, arranging accounts etc.

9th. – Left for the Thames. Pitched my tent at Matakana, where I was favourably received, considering the report that this tribe had turned R. Catholics. Only 30 however attended chapel in the evening.

10th. Sunday. – After holding service with 50 of the Matakana Natives & attending their school, where 40 met in classes, I rowed to Motuhoa and assembled 40 in the chapel, whom I addressed, and then returned to hold another service in the evening at Matakana. Afterwards examined a class at my tent door in the Scriptures.

11th. – Journeying towards the Thames.

12th. – Travelling throughout the day and arrived by Sunset at the landing place. Disappointed at finding neither boat nor canoe.

13th. – Sent a lad in search of a canoe along the banks of the Waihou River. He returned with one at midnight.

14th. – Started at 8 o'clock. The tide being against us as we approached the Frith, we landed at Kopu and walked to Mr Preece's house, which we reached at night.

16th. – Engaged most of the day & throughout the evening examining the candidates proposed for baptism tomorrow.

17th. Sunday. – Baptized Mr Preece's infant, and of Natives 18 adults & 3 children. Took the Native service in the morning & the English one in the afternoon.

18th. – Baptized another adult Native this morning.

19th. – Left for Matamata, but the boat containing our luggage stove in getting out of the river & filled. The whole day taken up drying our things.

20th. – Again left with Mr Preece to hold an examination of the Matamata schools. Kept on till after midnight.

21st & 22nd. – Still pulling up the river. Slept at Manga weinga, where we proposed leaving the boat and proceeding overland.

23rd. – Arrived at last at Matamata. Despatched messengers to assemble the Natives from Maunga tautari. The Natives of our pa busily engaged in pulling out timber for the erection of their new chapel. They have a noble ridge pole felled, 83 feet long.

24th. Sunday. – Held service at the Christian Pa. Mr Preece visiting the plain. Between four & five hundred present. Addressed them from 3 Revs closing

verse. Conversation afterwards with 2 Natives who are very ill and who have expressed a wish for baptism. Their views of their own sinful nature, of the way of salvation by Christ, of the application of His blood by the Holy Spirit etc, were clear & scriptural, and I determined not to delay their baptism. Poor Ita, (W. Thompson's wife), died early this morning. Her views were I fear very dark. In the afternoon I attended the boys' school. There were 180 attended. Afterwards baptized the 2 men above mentioned – Abraham & Noah. At evening service baptized W. Thompson's infant. W. Preece addressed the Natives. About 350 present.

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25th. – Spent the day examining candidates for baptism. Received information in the evening from Tauranga of the arrival of a R. C. priest who is to be stationed at that place.

26th. – Continued the examination of baptismal candidates, and afterwards engaged with other enquiring Natives.

27th. – Buried poor Ita & her child. Visiting the sick. Conversation with the Natives on the subject of Popery.

28th. – An old Chief observed to me that he had become a Roman Catholic because of the similarity of that religion to the Native Ritenga. "We have dances" said he "and so have the Roman Catholics," (alluding to their bowings, crossings & gesticulations). "We have tapus and so have they. We carry stone ornaments in our ears and round our necks – they carry medals and crosses. We pray to Wiro, Tu & other Native Gods – they pray to Peter, Mary & other Gods". This parallel drawn by one of their own disciples might probably disgust the Papists, but there is much of simple truth in it. What has a Heathen to renounce, or what sacrifices has he to make, in becoming a nominal Roman Catholic? Literally none. Addressed the Natives this evening.

29th. – The weather proved unfavourable, but about 800 Natives assembled at the examination. Of this number 478 were arranged in 11 classes, and after repeating the catechisms, those who could read the New Testament, in number 124, were examined in several chapters. At the conclusion the whole party sat down to a sumptuous Native feast to which the R. C. (?) party contributed a large quantity of potatoes & pork.

30th. – We again assembled the schools for examination. They repeated from memory the miracles of our Saviour, the names and titles given to Jesus Christ, and the names and offices of the Holy Spirit, which they had searched out for themselves. They also read and were examined in different parts of the New Testament. The whole examination was satisfactory & cheering.

31st. Sunday. – Held service on the plain opposite our old settlement, about 600 present. Baptized 21 adults belonging to this place, (Matamata) & Maunga

tautari. At evening service 500 Natives assembled, when I baptized 11 infants. It has been altogether a most gratifying day.

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June 1st. – Left for Tauranga. A flood detained us at the River Waihou, so that we were unable to proceed further than the Wairere, where we pitched our tents a short distance from the place where William Marsh's (Ngakuku) child was murdered.

2nd. – The gale which was threatening yesterday, broke upon us with great violence, lasting throughout the whole of last night and keeping us in our tents during the day.

3rd. – The flood quite terrific. Still a prisoner, and suffering much from inflamed eyes.

4th. – Journeying to Tauranga. Reached home late in the evening in safety.

7th. Sunday. – At Maunga tapu, where I held Native service.

9th. – An opportunity presenting itself of visiting the Bay of Islands, I felt it my duty to embrace it to obtain medical advice for my eyes.

10th. – Landed at Mayor Island and visited the Natives. Although we have been in the habit of supplying this isolated tribe with slates & books, I found them little disposed to listen to me, but soon discovered the reason. They were expecting a visit from the R. C. Bishop, an account of whose liberality in dispensing blankets and other presents they had heard of through a party of Thames Natives who had lately visited them.

14th. Sunday. – After a dangerous yet merciful passage we arrived in safety at the Bay of Islands. For two nights & a day we were tossing about in the cutter with the helm lashed down.

17th – Mr Ford being no longer in connection with the Mission, I was recommended to consult Dr Davies of Kororareka, and accordingly went over with the Revd. H. Williams. The doctor considers that there is a fungus growing in my eyelids, which can be removed by strong solutions of caustic, but he forbids all exercise of the eyes in reading or writing.

July 3rd. – Consulted at Dr Davies' request, the Surgeon of H. M. S. Herald. He, as well as Dr Johnson, the Government Surgeon, disagree with Dr Davies in his opinion that any fungus is growing in the eyelids. They consider it only the thickening of the membranes, the result of a former opthalmic attack, and recommend that the scapula scissors should not be resorted to. They all agree that it is only by sympathy that my sight is affected, which is a great cause for thankfulness.

19th. Sunday. – Mr Williams being absent from home, I ventured to take the

English service, but my eyes were much inflamed afterwards.

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August 9th. Sunday. – Took Native service.

14th. – Forwarded to Parent Committee copy of journal from July 11th to October 22, 1839, but unable to write with it.

16th. Sunday. – Preached in English.

23rd. Sunday. – Again enabled to take the English Service.

24th. – Went to Waimate, the first time of my leaving the Bay since my arrival from the Southward, being obliged every second day to attend Dr Davies.

25th. – Returned from Waimate.

September 1st. – Although my eyes are far from being in a healthy state, Dr Davies considers that he can prescribe for me now at Tauranga, and I again joyfully embarked for home.

3rd. – Obligated to anchor at Waiheke. Too rough to land at Mr Fairburn's.

5th. – The weather moderating, we at length landed at Maraetai.

6th. Sunday. – Took the English service at Mr Fairburn's and administered the Sacrament.

7th & 8th. – Landing stores from Columbine. At Mr Fairburn's request I went to look at Umupuia, the piece of land which he offered to the Society for a Mission Station in place of Maraetai, a circumstance which unfortunately for him appears altogether to have escaped the notice of the Parent Committee. Umupuia is decidedly preferable to Maraetai for a Missionary Settlement.

9th to 12th. – Bad weather & foul winds.

13th. Sunday. – Prevented by inflammation of the eyes from taking any public service.

14th. – Embarked for Tauranga.

15th. – Detained at anchor under Waiheke by contrary winds.

16th. – Landing stores for Mr Preece in Coromandel Harbour.

18th. – Reached home in safety. Our friends in health and the Natives quiet.

October 5th. – Engaged with a class of 10 baptismal candidates from Maunga tapu. The Natives of that pa professing Roman Catholicism, do not even assemble for public worship on the Sabbath.

9th. – Again occupied with the baptismal candidates from Maunga tapu.

10th. – Eight Native teachers came over to recommence the Saturday Scripture readings. We considered 6c. Galatians as their subject for to-morrow's address.

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12th. – Messengers from Rotorua. Mrs Morgan seriously ill.

13th. – Mr Stack left for Rotorua in order to get Mrs Morgan to our house for a change of air.

14th to 17th. – Arranging at such intervals as my eyes would allow, the half yearly public accounts etc for Committee.

18th. Sunday. – Took the Native & English services, a Christian Native reading the Native lessons for me.

19th. – Engaged with a party of 24 enquiring Natives from Maunga tapu.

20th. – Sent off a party of 30 Natives to fetch Mrs Morgan & Family overland from Maketu. Occupied in examining the 8 Natives whom I purpose (D. V.) baptizing on Sunday next.

21st. – Engaged as yesterday with the baptismal candidates from Maunga tapu.

22nd. – Again occupied examining the candidates. One of our Native teachers who was giving a running commentary on 4c. 2nd Ep. Timy. to a party of his countrymen, observed on the 13th verse "I suppose it was Winter when St Paul went to Troas, and that he was so intent on preaching the Gospel that he came away and forgot his cloak". Mr Morgan arrived with his family.

23rd & 24th. – Occupied with the baptismal candidates. I propose deferring their baptism for another week to give them further instruction on one or two points.

25th. Sunday. – Took the settlement services, a Native reading the lessons for me.

26th to 30th. – Engaged daily in examining & instructing the Natives who are to be baptized on Sunday.

31st. – Meeting as usual the Christian teachers and examining them in the subject from which they are to speak on the morrow.

November 1st. – Held Native service at Maunga tapu, where I baptized 8 adults & 3 children. The R. C. priest has not visited this pa for 3 Sundays. He appears to be doing little among them except baptizing a few infants to whom he presents garments. The Natives mentioned to me an instance of his having baptized an infant on two different occasions, the child having been presented under fictitious names in order to obtain the garments.

2nd to 7th. – Helping Mr Stack divide stores.

8th. Sunday. – At Otumoetai pa. 140 at service, 75 at school.

Noticed several old Chiefs among the congregation who have but just commenced attending Divine worship.

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10th. – Left with Mr Stack to attend committee at the Thames.

11th to 13th. – Travelling.

14th. – Arrived at Mr Preece's.

15th. Sunday. – Revd. R. Maunsell at Native service baptized a party who had been examined by him previously to my arrival.

16th to 19th. – Engaged in Committee.

20th. – Finished committee. Left in the afternoon and slept at Turua Pa.

21st. – Pulling up the river. Reached the landing place shortly before Sunset, and proceeded on to the little wood where Mr Knight & his Natives were formerly plundered by Potiki. Slept there.

22nd. Sunday. – Mr Stack visited a small party of Natives in the neighbourhood. I remained and held service with our own lads at the tent.

23rd. – Travelling.

24th. – Reached home at night. Columbine had arrived bringing despatches from Parent Committee, the "Further Statement" etc.

This will call for a Special Committee if it can be holden, but the difficulties of meeting in the Southern District are very great.

25th to 28th. – Assisting Mr Stack dividing stores for shipment to Rotorua. Meeting Natives for religious conversation. Examining & arranging committee papers for transmission to Parent Society. Writing to Brethren as to holding a Special Committee.

29th. Sunday. – At Maunga tapu. Only 40 persons attended service.

The Natives are much dispersed at this season, searching for food of which they are almost destitute.

30th. – Writing to C. M. S. No 31. making out schedule of claims of land on behalf of the Society, for transmission to Colonial Secretary.

December 3rd. – The Columbine sailed for the Thames, having on board Mr Morgan & family who are going to occupy the Waikato Branch Station at Otawao.

4th. – Meeting four classes containing upwards of 60 candidates for baptism from different parts of Tauranga. With the assistance of our friends, got 300 of the prayer books, Daniel & other tracts folded & covered. The demand for books is very urgent.

5th. – Engaged examining the candidates who are to be admitted tomorrow to the Sacrament of the Lord's Supper.

6th Sunday. – Took the Native service & afterwards administered the Sacrament to 9 men & 2 women, who I would fain hope did spiritually eat the flesh of Christ & drink his blood. May they drink it new with their Saviour in his kingdom.

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7th. – During the afternoon occupied with 74 candidates for baptism from Maunga tapu, Otumoetai & the Papa. There were 34 women among the number. 40 girls at Native school this afternoon.

9th. – Dividing stores.

10th. – Revd. W. Williams arrived from Rotorua on his way home to Poverty Bay. His account of the field of labour occupied by him is very cheering, but he much

needs help.

11th. – Mr Williams met & examined a class of 38 candidates for baptism.

12th. – Engaged with the Native teachers, 14 present. One of them had been told by the R. C. priest at Otumoetai that the text "Flee idolatry" was a command to leave the Protestant Church and join the only true Church – that of Rome. We therefore took the text as the subject for to-morrow's address by the teachers at the outposts.

13th. Sunday. – Revd. W. Williams took the Native & English services at the settlement. 97 present at the former. In the afternoon he went to Otumoetai where 200 assembled for worship.

14th. – 68 candidates for baptism came to the settlement for examination from Maunga tapu.

15th. – Revd. W. Williams left. Engaged with a baptismal class of 30 Natives from Otumoetai. In the evening addressed the Natives at chapel.

16th. – Meeting the Motuhua class of baptismal candidates, 32. There were several very old women amongst them. Ignorant – yet apparently seeking with much earnestness the way of salvation.

18th. – Engaged with the Wairoa class of baptismal candidates consisting of 40 Natives of both sexes, their ages varying from 12 to 60.

19th. – A party of baptismal candidates arrived from Matamata. I have examined during the past week nearly 200. There is evidently a wide spreading spirit of enquiry amongst the Natives, which has much increased since the arrival of the Papists in this place, and I would look upon it with gratitude as a token for good – a token that our Master will not give up these Natives to bow either the knee or the heart to the apostate Church of Rome.

Engaged during the afternoon reading Scripture with the Native teachers. A party of Natives left Tauranga with the professed object of planting potatoes at Motiti, an island off Maketu which is claimed both by the Rotorua & Tauranga tribes.

20th. Sunday. – Held service at Maunga tapu. 80 present. Scarcely anyone attended the R. C. chapel. Some of the Natives were busily engaged preparing their canoes to join the party who have left for Motiti. This looks suspicious, and I much fear that their object is to attack Maketu should they find it in an unprotected state.

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21st. – Engaged with Maunga tapu baptismal class, 36. Native prayers etc.

22nd. – Occupied with Otumoetai class, 42. Afterwards with the class of 12 who arrived on Saturday from Matamata. Evening, addressed the Natives at chapel.

23rd. – Examining Motuhua class. 24.

24th. – Engaged with the baptismal candidates from Matamata. Letter from Revd. R. Maunsell that Popery had made its appearance in two large pas at Waikato, near Otawao. The occupation of that post by Mr Morgan is rendered doubly important by the movements of the Papists.

25th. – Christmas Day. 135 men & 105 women, besides children, assembled to service. We afterwards gave them a mess of boiled flour. Took English service.

26th. – Engaged with the Scripture reading class of Christian teachers. The R. C. priest is said to have baptized a man, two women & some children yesterday. The man we know to be grossly ignorant, and the two women are living with two white men in an unmarried state.

27th. Sunday. – Morning & evening Native services – 70 present. English services. It is a long time since I was enabled to take three full services in one day on account of the state of my eyes, which still continue very weak & painful.

28th. – Purchasing potatoes & firewood. Engaged afterwards with the Maunga tapu & Papa classes of baptismal candidates, consisting of 34 men & women.

29th. – Occupied by the Otumoetai class.

30th. – Addressing Natives at the chapel.

31st. – Engaged with my Natives during the past week putting our burying ground in order.

January 2nd. – Examining with the Christian teachers 3c. Phils, 4 last verses, the subject fixed upon for the addresses to-morrow at the outposts.

3rd. Sunday. – Took the English service at home, it being too wet to assemble the Natives at chapel.

4th. – Engaged with the Maunga tapu baptismal candidates, 25 in number.

5th. – Occupied by the Otumoetai and Papa classes for baptism. They numbered 53.

6th. – Sixteen of the Motuhua class of enquirers came over for examination and instruction.

7th & 8th. – Painting etc.

9th. – Seventeen of our Christian teachers assembled at the Scripture reading class.

10th. Sunday. – Preached in English.

11th. – Again instructing the Maunga tapu baptismal candidates class. Twenty assembled.

15th. – A fresh baptismal class consisting of 19 candidates, came from the Wairoa for examination.

16th. – Went to Pukewanake in order to spend the Sabbath with the Natives of that place. About 80 attended service when I arrived in the evening.

17th. Sunday. – An attentive congregation of 120 persons assembled at Divine service morning and evening. In the afternoon 108 attended school viz. 60 men, 27 women & 21 children. Examined the first class in two chapters of Daniel which they read with much fluency. The school which is in charge of a Native teacher, appears from his book to be attended with much regularity, and the Natives are evidently progressing in knowledge.

18th. – Returned from Pukewanake in time to examine the Maunga tapu Natives.

19th. – A hostile party having arrived from Matamata to seek a payment from the Motuhua Natives in consequence of a kanga (curse) said to have been uttered by two of their tribe, I was requested to have an interview with the Matamata Natives, which I accordingly had. They spoke in a very friendly manner, and stated their willingness to return if the parties who had cursed them were sent away from Motuhua for a season. To this the Motuhua tribe objected in the first instance, but after much urging they sent one of the offending parties away in a canoe, and the other man accompanied me to our settlement in the boat.

21st. – Returned to Motuhua and found that the fight had been stripping plantations during the night, and that in consequence one of the men who had been sent away had returned to the Island. Fearing that this step would only tend to exasperate the fight, I again prevailed upon the man to return with me to our settlement.

22nd. – Left again for Motuhua, but on my way thither met some canoes returning from the Island. Much rejoiced to find that the fight had returned to Matamata without doing any further mischief. Engaged during the afternoon with the class of baptismal candidates from Pukewanake.

23rd. – Read with the Native teachers 1c. 1 Thess. Purchasing food for the settlement daily during the past week.

24th. Sunday. – Occupied with the home services – two Native & one English. 120 were present at the Native morning service; 75 at the evening.

25th. – Folding and covering tracts, for which we have a great demand amongst the Natives. Engaged afterwards with the class from Maunga tapu, who are rapidly improving in knowledge. 30 Natives attended.

26th. – The Otumoetai class, 28 in number, came over for examination.

27th. – The Matamata fight only made a feint in returning, and continue their depredations on the plantations belonging to the Motuhua tribe. An interesting class of 18 enquirers were with me today from Motuhua.

30th. – Occupied as usual on this day reading with the Christian teachers.

31st. Sunday. – At Maunga tapu, where I held service with 75 Natives and afterwards with 100 others at Otumoetai Pa.

February 2nd. – Engaged examining 21 baptismal candidates from Otumoetai.

5th. – Writing to C. M. S. No. 32, with Journal to February 28th 1841 and return of Land.

6th. – Reading with the Native teachers the subject for to-morrow's discussion.

7th. Sunday. – Visited Pukewanake. 110 at Divine service. Afterwards went to Motuhua, where I found 31 men & 24 women at school. These, with my boat crew, formed my afternoon congregation.

9th. – Left home for Matamata & Maunga tautari. The wind heading us, we did not reach Te Puna till after Sunset.

10th. – Travelling. Slept on the banks of the Waihou River.

11th. – Reached Maunga tautari. A few miles from the mountain we met the

Native who murdered Ngakuku's child at the Wairere. I entered into conversation with him, and he decided upon returning to Maunga tautari to remain during my visit. There is nothing ferocious in his looks. On the contrary he possesses a pleasing countenance. He is now an enquirer after the truth as it is in Jesus.

He & his party had been to Maunga tautari to consult with the Christian Natives of that place as to the propriety of receiving a white man to reside with them as a trader. The Christian Natives decided against it on the ground of the evil example usually set by the traders in living with the Native women, and recommended that the produce which they might have to dispose of, should be carried to Matamata, where a European trader is resident. I heard to-day of several interesting circumstances besides the one above mentioned, which may be adduced as proofs that the Gospel is winning its silent way amongst those who up to the present time have made no profession of Christianity. Several different parties of Natives have been wishing to reside at Patatere, a day's journey from this place, but in order to such a movement it was necessary to obtain the sanction of the leading Chief of the Heathen pa at Matamata. This was accordingly applied for, and the old Chief replied that if the parties were believers in Jesus Christ they were welcome to occupy Patatere, but if Heathen, they should not do so, for they would soon be engaged in warfare. Another circumstance which much pleased me was the conduct of a principal Chief at Maunga tautari to whom a disciple of the R. C. priest was sent with a few tracts. The Chief tore up the books, remarking "I am a Heathen, but when I turn from Native ritenga it shall be to the true religion preached by the Missionaries, and not to the false one of these strangers who have just come amongst us."

12th. – Devoted the day to examining 43 Natives in two classes, who are candidates for baptism. Their Christian teacher speaks well of their general conduct, but I considered it advisable to defer their baptism, with the exception of six, to whom I propose administering that sacred ordinance on Sunday next. Besides the candidates, there were nearly 100 Natives present who seemed to feel much interest in the examination. In the evening addressed a party of 125 natives in their new chapel – a neat & good building 45 x 27 which they have erected solely at their own expense.

13th. – Attended school this morning. Of the 85 who were present, 38 read a chapter from Daniel and wrote from dictation. I much regret that they do not possess sufficient Testaments to use them in a reading class. After school went to Wera a te Atua to examine the baptistmal candidates who have been under Thomas Bamford's instruction. Their replies on the subject of original sin, justification, sanctification etc. were most satisfactory. In the afternoon I examined them as to the spiritual meaning of the commandments etc. Being perfectly satisfied as to their knowledge, and their Christian

teacher bearing testimony to their consistent walk, I chose 10 of them for baptism to-morrow. In the evening addressed the natives of whom 150 assembled. They are making preparations for the erection of a commodious chapel which will be completed at their own expense. The few possessing Testaments are very careful to preserve them, for besides being in paper covers, and put away in small bags after school, they attach the covers of the Testaments together by strings about four inches long, which only admits of their being half opened, and thus the binding is kept whole for a much longer period than it would otherwise be.

14th. Sunday. – Baptized 16 adults in the presence of an attentive congregation of 270 Natives. In the afternoon 246 attended school, 62 of whom read the Scriptures, viz. 56 men & 16 women. In the evening about 300 assembled for Divine service, when I baptized 16 children.

15th. – Went to Otawao. Mr Morgan is placed here in an extensive field of labour, but it is probable that it will soon be much circumscribed as one of the Wesleyan Missionaries is about to locate himself within a distance of 10 miles from our newly formed settlement.

16th. – Examined the Natives in the chapel and afterwards addressed them. Left after dinner & slept at the foot of Maunga tautari.

17th. – Pursued our journey. Visited an old priest that my companions much wished me to converse with, as he had been in the habit of supplying the Waikato "Fights" with food whenever they passed his place, and it was suggested by the Natives that if the fights were not so supplied, they would soon leave off their predatory excursions. The old man entered very freely into conversation and listened attentively while I pointed out the only way of Salvation – Jesus Christ – but in return he occupied me two hours with the Native History of Creation, their early genealogies etc. Made a short stay at Ware turere, and being joined by some Christian Natives & two Christian teachers who are going on with me to Matamata in order to partake of the Sacrament on Sunday, we proceeded on our journey thither.

18th. – Reached Matamata and found the professing natives busily engaged in dragging out timber from the wood for the spacious chapel they are about erecting. At night held service with nearly 300 Natives.

19th. – Went to see a woman who has experienced a wonderful interposition of Providence on her behalf. The Roman Catholic party, (did the woman belong to them) could make much of the circumstance and record it as a miracle performed through the intervention of the Virgin Mary. The woman is a slave, and for persisting to attend Divine worship at the Christian Pa, her master deliberately loaded his gun and fired at

her. The ball entered at the back of her neck and passed out at the top of her shoulder. The woman fainted, and the man, considered that she would die, dragged her to an old potatoe pit where he threw her in and after filling up the place with earth and posts, returned home. Before the poor creature was thrown in, she recovered from her fainting fit, but on one of the heavy posts being lowered down on her back, she again fainted. During the night she again revived, and feeling an immense pressure upon her she could not tell, to use her own expression, whether she was in the natural world or in some other. After much struggling, she succeeded in getting from under the posts to a side of the cavern which had not been filled up. This movement caused the earth to fall from between the posts, and she ultimately succeeded in forcing her way up between two of the posts, and walked to the Christian Pa for protection. The circumstance has greatly astonished all parties, but especially the wretch who shot at her and who has now consented to the woman remaining with the Christian Natives. They had indeed previously informed him that having shot his slave and buried her, he could no longer exercise any authority over her, and they meant to retain her. Examined the first class baptismal candidates, 9 in number. Engaged during the afternoon with the second class. In the evening addressed the Natives, 250 at service.

20th. – Occupied during the morning with the Natives whom I am to baptize tomorrow. Throughout the afternoon engaged conversing with the Christian teachers on the subject of the Lord's Supper.

Addressed the Natives at night. More than 200 present. The Christian party are working hard preparing materials for their new chapel, the ridge pole of which is upwards of 80 feet long.

21st. Sunday. – 500 Natives assembled at Divine service this morning, when I baptized 9 adults, three of whom formed part of the plundering party at Waiharakeke at the period this Station was abandoned. Two leading Chiefs have lately joined the Christian Pa, who took a very prominent part during the hottest part of the Southern war - Matamata & Tiwa. I do not speak of them as decided Christians, but as enquirers after truth, and their sincerity has been in a measure tested by their refusal to take any further part in the war, by renouncing their native tapus and ritengas, by living in the Christian Pa and conforming to its rules in attending the public services & schools. It was to me an interesting sight to find them taking their places in a circulating class and betraying neither mortification nor anger in having to give precedence on their making a mistake, sometimes to a slave, at other times to a child. Of the 150 men & boys who were at school more than half read in different parts of the Testament. The girls' school consisted of 110, but I could not stop long with them, being engaged to administer the Lord's Supper to four of the Christian teachers. In the evening I again addressed a party

of 300 Natives and baptized six children.

Roman Catholicism seems almost at a stand at the heathen pa. They do not even assemble for prayers. One of the party had a medal hung round his neck with the inscription "O Marie concue sans peche priez pour nous qui avons recours a vous." He seemed to look upon it as a charm, observing that he was told not to part with the medal and he would then recover should he be seized with any illness.

22nd. – Walked to Tepuna. The boat not having arrived, we kept on overland to the Papa and reached home safely after a hard walk of fourteen hours.

24th. – Examining the Motuhua class. Chose 5 for baptism on Sunday.

26th. – Engaged with 22 baptismal candidates from Otumoetai. Fixed upon 6 for baptism.

27th. – Occupied with the Native teachers Scripture reading class - 20 present. Engaged also yesterday & today assisting Mr. Stack with his store accounts.

28th. Sunday. – Took the home services. Baptized 2 children and administered the Sacrament.

March 1st. – Spent the afternoon examining a class of 30 Natives chosen from the first classes of the different pas. I hope to baptize most of them on Sunday next.

2nd. – Meeting a class of 19 baptismal candidates. Purchasing firewood and potatoes.

3rd to 5th. – Examining classes of baptismal candidates daily. Assisting Mr. Stack with his store accounts etc.

6th. – Engaged throughout the day with baptismal classes. Fixed upon 18 adults for baptism to-morrow. 11 deferred till a future opportunity.

7th. Sunday. – Morning, at Otumoetai Pa. 300 at service, a good many of the R. C. party amongst them, probably to witness the baptism of 13 adults. One of the party to whom I administered that sacred rite was a venerable old Chief, another a girl who has lived with us for 8 years, and over whom until last year we have often sighed at her deadness to spiritual things, although she was always a faithful & exemplary servant. In the afternoon I held service with 100 Natives at Motuhua, baptizing 5 adults & 8 children, and in the evening returned to Otumoetai, where I again addressed the Natives and baptized 7 children.

8th. – Conversational meeting with 40 Natives from Maunga tapu.

9th. – Occupied with 36 enquirers from Otumoetai & the Papa.

10th. – Engaged with a class of 18 Natives from the Wairoa.

11th & 12th. – Assisting Mr. Stack with his store accounts. The same occupation also since Monday.

13th. – Again attacked with inflammation of the eyes.

14th. Sunday. – Kept at home.

15th to 22nd. – Still confined with inflamed eyes.

23rd. – A dull, sunless day, which allowed me again to take a class of the enquiring Natives. 20 attended, belonging principally to Otumoetai.

26th. – Meeting a class of enquirers. Six of them are over here on a visit from Cook's Straits.

27th. – Read with the Christian teachers 6c. 2 Cors.

28th. Sunday. – Took the Native service in the morning. The rain preventing our holding any other.

30th. – Preparing for our annual examination of the schools.

31st. – 550 Natives assembled at the settlement this morning. Of this number 400 belonging to 7 schools in Tauranga, were arranged in 18 classes and went through their usual routine of school duties. 80 read several chapters in the New Testament, and the whole examination reflected great credit upon the Christian teachers upon whom so large a share of the religious instruction of their countrymen devolves. The examination was followed by a large feast of pork, potatoes, kumera, pumpkins etc., to which we added a mess of boiled flour, when the party separated apparently much pleased with the day's proceedings.

April 4th. Sunday. – Engaged with the usual Native & English services on the Station.

9th. – Good Friday. At home. Occupied by the Native & English services.

11th. Sunday. – Morning, 2 services at the settlement. Afternoon, walked to Otumoetai Pa, where I had an attentive congregation of 120 Natives.

12th. – Confined to the house, my eyes being very tender in consequence of yesterday's services.

13th. – Met a class of 21 Natives who came for religious instruction and examination in reference to the subject of baptism.

17th. – Occupied by the reading class of Christian teachers.

18th. Sunday. – 80 Natives at service this morning. Preached afterwards in English.

19th. – Shipping stores by Columbine.

20th. – 24 Natives in the baptismal class to-day.

21st. – Columbine sailed.

22nd. – The schooner put back from stress of weather.

26th. – Making preparation for an inland journey to Rotorua & Taupo.

27th. – Left with my family for Rotorua.

29th. – Arrived at Mr. Chapman's.

30th. – Addressed the Natives this evening at chapel.

May 1st. – Examining a class of 24 baptismal candidates. Read a chapter with them. Their replies generally satisfactory. Revd. R. Maunsell arrived from Waikato. He is making a missionary tour through Taupo.

2nd. Sunday. – Revd. R. Maunsell took the Natives services. I preached in English.

3rd. – Occupied in examining a class of 40 men & women candidates for baptism.

4th. – Engaged with another class of candidates, 22 in number. One of them was an interesting youth, a son of Huka, whose cold blooded murder on Christmas day 1836 was the occasion of the Southern war. I enquired what made him desire baptism. He replied that the desire did not proceed from himself, but was induced in his heart by the Holy Spirit.

5th to 8th. – Examining baptismal candidates throughout these days. Mr. Chapman & myself finally decided upon 82 adults being baptized tomorrow.

9th. Sunday. – Addressed the Natives, of whom nearly 500 were crowded into the small chapel. They displayed much interest throughout the service and especially on the admission of 82 adults to the outward & visible Church of Christ by the sacred ordinance of baptism.

These form the first fruits of the missionary harvest in the Rotorua district. It was in troublous times that the precious seed was sown. Our friends there might literally have been said to "sow in tears". Now they are permitted to "reap in joy". To the Lord of the harvest be the praise.

10th. – Engaged with two classes of enquiring Natives. Amongst them was Hikairo, a very leading Chief of this lake, who has long since refused to take any further part in the war. He is now a regular attendant on the means of grace, and Mr. Chapman speaks highly of his general walk & conversation. He is on the list of candidates for baptism, but needs further instruction.

11th. – Accompanied by Mr. Chapman I left Rotorua for Taupo & Tongariro. Slept at Tarawera.

12th. – Crossed the lakes. The hot springs, exhausted craters and botanical productions of this neighbourhood would afford a rich treat to the naturalist. It is but a hasty glance that the missionary can give to these things. Sterner yet more

delightful duties are always forcing him onward.

13th & 14th. – Travelling over the level but barren plains which separate Tarawera & Taupo. We met but two small parties, the one consisting of a few dirty, miserable looking Natives returning from a "fight", the other an interesting little band of 20 persons sitting on the banks of the Waikato. They are in a very isolated spot, but are in the habit of assembling for morning & evening prayers. They did not possess a Testament until Mr. Chapman left one with them. I was as much surprised as pleased at the readiness with which one of the men read from different tracts which we placed in his hands. Several of the party joined our train in order to be present at the examination of the baptismal candidates at Taupo.

15th. – At 11 o'clock this morning the magnificent lake of Taupo burst upon us. It is estimated to be 30 miles long & 20 broad. We walked along its margin to the Roto ngaio Pa & pitched our tents. Addressed an interesting & attentive party of 60 Natives at evening service.

16th. – Held service with the same party of 60 who assembled last night. In the afternoon I was engaged conversing with 6 candidates for baptism who are to proceed with us to-morrow to Motutere, another pa on the lake, where the baptismal candidates are assembled by the Native teachers who preceded us in company with the Revd. R. Maunsell.

17th. – Left for Motutere. A heavy walk for the Natives over the pumice stone with which the lake is environed. Stopped two hours at the Totara, a romantic Native residence where I had a long conversation with a party consisting chiefly of old men who have not joined the professing body of their country men. They were very civil and listened attentively.

18th. – Engaged all the morning at Motutere examining a class of baptismal candidates in the leading doctrines of Christianity, with which they appeared familiar. In the evening took another class. Long conversation with Rawiri, a chief who was baptized nearly three years since by Mr. Whiteley. Found him a very pleasant man, but most ignorant on Scriptural subjects, of which he appeared himself to be conscious, for he remarked that he was only baptized because Mr. Whiteley persuaded him to be so. He is anxious for us to send him a Native teacher, which probably the Wesleyans will object to although none of the missionary body have paid a visit to his place since the period of his baptism. He mentioned that Heuheu and the "fight" who left this lake to attack a pa at Taranaki, have just returned, having succeeded in killing but two Natives. The party in the pa fled on the approach of their enemies, and the assailants having entered the pa, burnt it down and being deprived of the opportunity of wreaking their vengeance on the living, exhumed the bodies which had been buried in the environs of the pa, cut them in pieces and consumed them in Native ovens.

19th. – Engaged this morning with Mr. Chapman examining into charges laid against three of the candidates for baptism. In two of the cases they were substantiated; in the third the party was proved innocent. Afterwards we assembled in the chapel when I addressed the Natives and baptized 22 adults & 9 children belonging to 2 pas on this lake, and thus to the glory of the Grace of God a church is here planted against which the gates of Hell shall never prevail.

20th. – Left for Heuheu's residence, Te Rapa, which we reached in the evening, and found Captain Symonds & Dr Dieffenbach who are exploring this neighbourhood for scientific purposes. The people here are in a very low & ignorant state, yet we found in one man & several women who have professedly renounced heathenism, a remnant perhaps of the election of grace.

21st. – Pursued our journey to Tongariro, a magnificent snow-capped mountain probably 6000 feet high. At its base is a pretty lake on the banks of which a small party of Natives are resident. Like all other parts of this region it possesses its boiling springs at the mountain's base, although the mountain itself is a still unextinguished crater, and as observed above, covered at its splendid peak with "eternal snows". Matthew & a few other Natives went off to preach to a party in the

woods, and are to join us again tomorrow.

Mr Chapman pitched his tent with a small party by the lake, while I remained in an adjoining wood with the old Chief of the tribe & his small party. Assembled 37 at evening service and afterwards engaged in conversation with the old man and examined a class of professed believers. Their knowledge is small. The wonder is that placed in such a remote part of the island, it is so great. One of the party is to accompany us to Taupo to see if he can pass examination for baptism with a class there. We found here the same urgent desire to possess books & Native teachers that has been manifested throughout our journey. Their strong desire to possess the testament has just been shown in a striking manner. Capt. Symonds & his party were very anxious to ascend the mountain top, but the Natives opposed it on the ground of its having been made sacred by their forefathers, and that if the tapu were violated some evil would befall them. "They offered us gold" remarked the old Chief to me, "Had they brought some Testaments we would have consented to their going up the mountain. Tell the strangers when you see them again, that if they return in the Summer and bring Testaments with them, the tapu shall be removed from the mountain".

Late at night, the old Chief's party kindled a fire in front of my tent, and having made a screen of sticks & fern to shelter them from the inclement wind, they sat up till nearly daybreak asking questions on religious subjects of a Christian Native teacher who accompanied me from Tauranga.

22nd. – Left for Pukaua, a Native

residence on Taupo Lake where David & other Natives have promised to meet us in order to spend the Sabbath.

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23rd. Sunday. – Held service with an attentive congregation of 110 Natives.

24th. – Baptized a Native woman and continued our journey to Tutakamoana, accompanied by David & his daughter, to whom I have promised a New Testament on reaching Rotorua. We kept on for 3 hours and slept at the residence of an old man who has been baptized by the Wesleyans although he is as ignorant of the way of salvation as his forefathers were when Captain Cook first visited New Zealand. It is really pitiable.

25th. – Missed our way to Tutakamoana and came up at night to a Native residence in the woods called Taipuhi, where we found a small party with whom I held service.

26th. – Shortly after starting this morning it commenced raining. We kept on however for 3 hours, when we reached Tutakamoana and finding a few Natives there we pitched our tents.

27th. – Arrived at Tuorapake this afternoon, where we made a short stay. The Wesleyans have baptized two Natives belonging to this place who are acting as teachers. The leading Chief however promised that if Mr. Chapman, who has always supplied them with books, would send a properly qualified Native teacher to reside with them, they would listen to his instructions and build a chapel. We journeyed two hours by moonlight and slept on the banks of the Waikato River.

28th. – Travelling towards Rotorua.

29th. – Raining throughout the day without intermission, but as our supplies were exhausted and we were within 25 miles of Rotorua, we were obliged to proceed, and after a hard walk of 7 hours we reached Mr. Chapman's house, wet through but in good health. We were accompanied in this trip by William Marsh. When he last visited Taupo it was with a fight. On this occasion he went as a messenger of peace – a preacher of the Gospel of which he was then ignorant. Taramatakitaki was also of our party. This Chief was the leader of the sacred fight which myself & some of my Brethren encountered a few years since in the forest between Rotorua & Tauranga. He is now a candidate for baptism. Two other Natives who were in the same party, I baptized on the 9th inst, and the remaining few of the sacred fight are all professing Christianity. Thus labours made in "weakness, fear & trembling" have been crowned with an abundant blessing. "The work is God's – be His the praise".

30th. Sunday. – Took the Native service this morning. 250 Natives present.

31st. – Had a long conversation with the Chief Hikairo. He seems much in earnest. Afterwards examining two new classes of candidates for baptism.

June 1st. – Baptized 24 infants, the children of the adults whom I baptized on the 9th ult.

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3rd. – Left for Tauranga.

4th. – Travelling.

5th. – Reached home.

6th. Sunday. – Took English service this morning.

8th. – Assisting Mr. Stack dividing Native books etc. in the store.

9th. – A Chief from Otumoetai whose party have of late been professedly of the R. C. Church, applied to us for a Native teacher.

10th to 12th. – Conversing with different parties of Natives, preparing committee accounts etc.

13th. Sunday. – Service at Otumoetai Pa. 120 Natives attended.

Afterwards addressed a party of 30 at the Residence of the Chief who on the 9th inst applied to us for a Native teacher. A principal Chief connected with the Roman Catholics was present and asked many questions, which gave me a fair opportunity of exposing some of the abominable doctrines of Popery. I then held a conversation with a party of old men on the beach and afterwards returned to the school. 96 were arranged in classes, viz 42 men, 23 women, 31 children.

14th. – Engaged with a party of 21 baptismal candidates from Otumoetai.

15th. – Nuka, the leading Chief of Maunga tapu, has it is reported, joined the Roman Catholics. I can only say that he is better with them than with us, until he lead a more consistent life. And then to cheer us, a fresh band of 20 Natives belonging to Maunga tapu, and who were formerly amongst the worst in the pa, have of late become regular attendants at the chapel. The R. C. Bishop seems determined however to make a regular attack upon Tauranga, and has promised that a priest shall be stationed at Maunga tapu in addition to the one now living at Otumoetai.

16th to 19th. – Conversations with Natives, making out returns for committee, gardening etc.

20th. Sunday. – At Native service baptized 3 infants. Afterwards took the English service.

21st. – Preparing for journey to committee.

22nd to 25th. – Detained from day to day by bad weather from leaving home.

26th. – Left for Otawao to attend Committee.

27th. Sunday. – Spent the Sabbath at Waipapa. Held service with the Natives journeying with us, 40 in number.

28th to 30th. – Travelling. Reached Otawao.

July 1st to 3rd. – Engaged in Committee.

4th. Sunday. – Preached in English. Messrs Maunsell & Wilson went to meet the R. C. priest at Ngauhuru Pa.

5th to 8th. – Committeeing.

9th. – Drawing bills etc. After dinner left for Maunga tautari.

10th. – Reached Maunga tautari about 10 o'clock, and occupied throughout the remainder of the day examining the various first classes of baptismal candidates who gave me great satisfaction by their scriptural replies to the questions proposed to them, and which embraced all the leading doctrines of the Gospels. The new chapel which they have erected since my last visit, is a very neat & substantial building capable of accommodating 600 Natives.

11th. Sunday. – Baptized 46 adults and addressed a congregation of about 500 Natives. More than 400 afterwards assembled at school, of whom 110 were reading in the New Testament.

12th. – Baptized 20 infants this morning.

13th. – Left for Matamata.

14th. – Arrived at Matamata this morning. Occupied examining first class candidates for baptism. Found them so much improved since my visit in February that I decided to admit 13 of them to-morrow.

At night I addressed the Natives in their new noble chapel. It is 85 feet long by 45 wide, accurately proportioned throughout, and would contain 1000 Natives. I look upon this free will offering to the service of God, for their heavy labour in its erection has been gratuitous, as no slight proof of the sincerity of their profession.

15th. – Baptized 13 adults and 9 children. We then left for Tauranga and slept at the Wairere.

16th. – Reached home in safety.

17th. – Busily occupied with the Natives.

18th. Sunday. – Took English service.

19th. – Gardening, paying Natives etc.

20th to 24th. – A very wet, unpleasant week. Few Natives in consequence attended the settlement for instruction. Serving out rations, gardening etc.

25th. Sunday. – Service at home. Too wet even to assemble the Natives in chapel.

28th to 31st. – Examining baptismal

classes from Otumoetai & Oikimoki consisting of upwards of 50 Natives. Whether the widely spread spirit of enquiry amongst the Natives will pass away "as a morning cloud and as the early dew", time alone will determine. The present prospect is certainly cheering. They devote much time in perusing the sacred Scriptures. May they grow in grace & in the knowledge of our Lord & Saviour Jesus Christ.

August 1st. Sunday. – Went to Otumoetai Pa. 150 attended Divine service. I was afterwards permitted without interruption to address a party of Natives who have nominally joined the R. C. priest.

Held also a long & interesting conversation with a lame Chief who is a candidate for baptism, and then returned to attend school, where I found upwards of 100 assembled.

2nd to 5th. – Much occupied in examining different classes of baptismal candidates from various pas.

7th. – Conversing with Native teachers in reference to the services at the outposts tomorrow. Gardening, planting nursery.

8th. Sunday. – Native and English services at the Papa.

9th. – Assisting Mr. Stack in the store. Afterwards the more interesting employment of examining the Otumoetai class of baptismal candidates. Fixed upon 22 adults for baptism on Sunday next.

10th. – Engaged with the Otumoetai class, and afterwards with a class of enquirers from Patatere, amongst whom was the man who in 1836 murdered W. Marsh's child. I believe him to be a changed character, though I would not hastily baptize him. He is not the first murderer to whom the Gospel has proved the power of God unto salvation. Nicodemus, a Native teacher whom I placed some time since with a party in the woods at the back of Tauranga, called to request permission to

leave his charge in consequence of the interference of Tupaia amongst the tribe in favour of the R. C. priest. I urged his remaining at his post, which he consented to do.

11th. – Again occupied with the Otumoetai class. Gardening etc.

12th. – Despatched public documents for England.

13th. – Inflammation of the eyes again, the usual result of any close application.

14th. – Final examination of Otumoetai baptismal class. Arranging Christian names etc. Making lime heap for oven building.

15th. Sunday. – At Otumoetai, where I baptized 22 adults & 11 children in the presence of an attentive congregation of 260 Natives. Afterwards addressed a party of 20 at the end of the pa, who are nominally Roman Catholics, but who worship they know not what. Tupaia

was present. They listened respectfully.

16th. – Engaged with second class of baptismal candidates from Otumoetai & the Papa.

17th. – The schooner of the R. C. Bishop arrived, with several priests on board, one of whom it is reported is to be stationed at Maketu, 15 miles from this place on the Eastern Coast.

18th. – Eyes still much inflamed.

19th. – The R. C. Bishop & 3 priests off the settlement. A strange sight in the Southern district. The Papists seem determined to make a stand for Tauranga. Engaged this afternoon with a class of 27 baptismal candidates. The contrast between the R. C. party & our own in respect of knowledge & consistent behaviour, is most cheering.

20th. – Examining a class of 34 baptismal candidates. Gardening etc.

21st. – Engaged with a class of enquiring Natives from the pa.

22nd. Sunday. – Took the settlement services. The R. C. schooner sailed for Maketu with the priest for that place. "By their fruits ye shall know them". I have had on several occasions to remark that the Sabbath was never so much profaned by the Heathen Natives as it has been since some few of them have professedly embraced the R. C. religion.

23rd. – A new class of 4 Natives came over from Maunga tapu for examination. Two of them were very old men.

I think I discover symptoms of persecution beginning to manifest themselves on the part of the R. C. party against our Natives. Two attempts have been made of late to take possession of lands belonging to Natives connected with us. In one which occurred today, a baptized Native of mine narrowly escaped being pierced by a spear which was thrown at him.

24th. – Slaking lime, gardening etc. Occupied during the afternoon with a class of 20 candidates from Otumoetai & the Papa. The Native teachers of the former place inform me that the R. C. party have held out threats of firing at our teachers if they persist in going amongst them any more to preach. I of course directed them to desist.

25th. – Examining a class of 5 baptismal candidates from Motuhoa. Gardening, painting etc.

26th. – Engaged with the Otumoetai class, 5 of whom I propose admitting on Sunday next to the Sacred rite of baptism.

27th & 28th. – Gardening etc. Columbine arrived.

29th. Sunday. – At Otumoetai. 200 at service. Baptized 4 adults & 2 children. Afterwards addressed another party of 20 Natives in an enclosure immediately over the house of the R. C. priest.

30th. – Getting goods on shore from the Columbine.

September 1st to 3rd. – Gardening, writing etc.

4th. – A class of 15 Native teachers assembled, with whom I read 2c. 1 John. Received a letter from Mr. Chapman, who I find has been engaged in a public discussion at Rotorua with the R. C. Bishop.

5th. Sunday. – Home services. Baptized a Native infant and administered the Sacrament.

6th. – Examining 76 Natives who came over from Maunga tapu. 51 women and 25 men. Nuka sent for me to converse with him. Amidst all the assaults of Popery we have very much to encourage us in our work.

7th. – Examining Journal for transmission to England – March 1st to Dec. 31st 1840.

8th. – Writing to C. M. S. No. 33.

10th to 12th. – Confined to the house with inflamed eyes.

13th. – Covering tracts & arranging books etc. to send to Tuhoa (Mayor Island) for the school there. Met the first & second classes of baptismal candidates from Maunga tapu, the former consisting of 13 men & 7 women – the latter of 4 men & 6 women.

14th. – It is decided that one of the priests who accompanied the R. C. Bishop shall be stationed at Matamata. This step will render it necessary for us to pay an increased attention to that place, although I cherish the hope that the Gospel of our Lord Jesus Christ has too firm a hold there to have it supplanted by the idolatry of the Church of Rome.

15th. – Serving out rations.

16th. – Engaged with two new classes of enquiring Natives numbering 21 men & 12 women.

18th. – Occupied in reading with the Native teachers, and conversing with them on the subject upon which they are to address their countrymen to-morrow.

19th. Sunday. – Took the Native & English services at the settlement today.

22nd. – Engaged to-day with different parties of enquiring Natives, 41 in number, from the pas.

24th. – Examining a class of 8 men & 11 women from Motuhoa.

25th. – Several Christian Natives accompanied the teachers to their usual reading meeting, so that we had 29 present. Took 14c. John as the subject for our consideration.

26th. Sunday. – At Maunga tapu. More than 200 Natives having assembled, we were obliged to adjourn from the chapel and hold service in the open air, baptized an infant, completing the 500th

entry in our baptismal register. The R. C. priest, whose chapel is contiguous to ours, had about 20 persons to instruct. After service 133 Natives formed into 7 classes at school. I afterwards had an interview with Nuka, who denied that he had joined the R. C. party, but seems waiting for a more "convenient season" to declare himself on the Lord's side.

27th to 29th. – Examining 46 candidates for baptism. Gardening etc.

October 1st. – Sowed about 2 acres of Rye Grass at the settlement. Met two classes of baptismal candidates, 36 in number.

2nd. – Engaged with the Christian teachers – 13 present.

3rd. Sunday. – Home services.

4th & 5th. – Gardening, extricating horses from a pit into which they had fallen.

6th. – Preparing general accounts for the Committee.

12th to 16th. – Engaged in committee arranging store accounts.

17th. – Sunday. English service. Baptized Mr. Preece's infant, and in the evening at Native service baptized 2 adult Natives from the Thames.

23rd. – Occupied throughout the past week in committee with store accounts & private accounts.

24th. Sunday. – At Otumoetai. 200 at Divine service. In the evening administered the Sacrament to my Brethren.

25th to 29th. – Engaged in committee. Mr. Stack's services transferred to the Eastern District. The call for assistance in that quarter is certainly most urgent, but the duties of this station must of necessity be much crippled by this arrangement, and that too at a period when unusual efforts are being made to introduce Popery in this neighbourhood.

30th. – Distributed 41 Testaments to be paid for in potatoes. Met the Saturday class of Native teachers. 20 present.

November 1st & 2nd. – Engaged with the Natives, making arrangements to visit Matamata etc.

3rd. – Distributed 29 Testaments to be paid for in potatoes.

Received a letter from Mr. Chapman urging my immediate visit to Rotorua to baptize a party of Natives in his district.

4th & 5th. – Travelling to Rotorua.

6th. – Examining a class of 14 Natives, who passed very respectably. Had an interview with my old lad Paihau who is anxious for baptism. He presented a pig as an acknowledgement of his bad conduct at Matamata.

7th. Sunday. – More than 400 Natives assembled from surrounding settlements, whom I addresses from 4c. Ephesians 1 & 2 v.

Administered the Sacrament at night.

8th. – Much conversation with the enquiring Natives. Hikairo, (a leading Chief of this Lake), is proposing to visit Tauranga after his baptism. His last visit there was in company with a band of murderers. He is now anxious to preach that faith which he once opposed, and I believe him to be sincere in his profession. I cannot else account for his throwing away tapus & ritengas to which he has fondly clung for nearly half a century, and in spite of the taunting jeers of his old companions in wickedness declaring himself on the Lord's side, and casting in his lot with "the people of God". He is certainly growing in knowledge, and no wonder, for he is constantly seeking information of things pertaining to the kingdom of God. It is pleasing to see the old man taking his place in an enquiring class amongst women & children & slaves. Yet I feel that he is placed at the present time in a very dangerous scene. While his baptism is deferred he is constantly plied by his countrymen of the baser sort with objections against the Gospel and arguments for his return to Native customs, which speak powerfully to the corrupt affections of the human heart, such as the loss of dignity which he will sustain by joining the believing party. It was fixed that his baptism should take place on the morrow, but such is the force of early education that we cannot persuade him that his baptism will be so sacred if the ceremony be performed on a Ra noa, (a common day), as it would be on the Sabbath day, and hence to satisfy his weakness & prejudice I shall be obliged to remain here until after next Sunday, but as the baptismal candidates are pouring in from the distant lakes I shall find full employment.

9th. – Married 5 couples. Examined 19 of the baptismal candidates.

10 of this number are from a place where Mr. Chapman could not give much personal attention, and their examination not only reflects great credit upon the

Native teachers, but affords another striking illustration of the power of God's word to convert the soul, make wise the simple, rejoice the heart and enlighten the eyes. Blessed be God for permitting His word to be so widely circulated amongst the New Zealanders. How powerful a barrier has it presented to the inroads of Anti-Christ.

The late visit of the R. C. Bishop & his pro-vicar to this place, appears on the whole to have furthered the cause of Protestantism, (and hence the cause of the Gospel), for the Natives with greater diligence than ever are searching the Scriptures and comparing the dogmas of the Apostate Church with the words of truth & righteousness, and "the truth shall make them free".

10th. – Examining baptismal candidates throughout the day. In the evening an R. C. priest passed through the settlement to Ohinemutu, the principal pa of this lake.

11th. – Accompanied Mr. Chapman to the pa and visited all the compounds, but the priest whom we were in hopes of confronting before the Natives, did not

show himself. On our return in the evening, addressed the Natives from "Prove all things – hold fast that which is good". A baptized Native who had encountered the R. C. Bishop at Auckland, told me that the Bishop justified their making images, from the example of the carved Cherubim & Seraphim. The plain, common-sense Scriptural reply of the Native to his Lordship, much struck me. "God", (he said), "commanded the Cherubim & Seraphim to be made. God forbids you to make carved images. God spake from the Cherubim & Seraphim. Did he ever speak from your images?"

12th. – Engaged examining fresh classes.

13th. – Finished examination of classes. Arranging with Mr. Chapman names for the Natives etc. Poor Hikairo still holds back from baptism. The subject has been placed before him in a strong light, but we do not feel justified in further pressing him, although we feel disappointed at his conduct.

14th. Sunday. – Baptized 80 adults in the morning and 46 children in the afternoon. In the evening administered the Sacrament to Zech. & Mrs Chapman. The morning sight was most cheering. An attentive congregation of about 400 Natives were present, although the chapel is not capable of holding more than half that number to sit comfortably, while Mr. Chapman held service in a neighbouring house with 70 Natives who could not gain admission to the chapel. An alloy however was mixed with our joy, that the R. C. priest was engaged baptizing some infants at a neighbouring lake. We found in the evening that the priest had to baptize the infants outside the pa, the Natives having refused him admission inside.

15th. – Prevented returning home by a gale.

16th. – Left for the Papa in company with Mr. Chapman.

17th. – Arrived at night. Preparing to start to-morrow for the Thames, to our adjourned committee.

18th. – The wind too strong to proceed in the boat.

19th. – Left for the Thames.

20th. – Travelling. Arrived at the landing place on the Thames River. The boat had been sent for us but had returned. This will cause a further delay, the more tiresome as there are few Natives in this neighbourhood that we can visit.

21st. Sunday. – Went up the river in a canoe, held service with a party of 70 Natives, with whom I afterwards stopped and held school. Was pleased to find 20 of them who could read in the New Testament.

22nd. – Proceeded on our journey, reaching Turua Pa, where we slept.

23rd. – Reached Mr. Preece's house.

24th & 25th. – Fully occupied examining the Thames baptismal candidates who had been assembled by Mr. Preece from their different residences along the coast. Baptized 46 adults & 8 infants, and afterwards addressed the Natives.

26th. – Crossed the Thames and stopped for the night a short distance above Wakatiwai Pa.

27th. – Reached the Island of Pakihi. Unable from the strong winds to proceed further.

28th. Sunday. – At Pakihi.

29th. – Arrived at Mr. Fairburn's. Revd R. Maunsell had left to return home in consequence of our long delay. Sent off a messenger to fetch him back. Heard of the lamented death of Capt. Symonds & 3 others by the upsetting of a boat in crossing Manukau. They were engaged in a work which was eminently one of "charity", carrying medicine to Mrs Hamlin, who in the absence of Mr. Hamlin was taken seriously ill.

30th. – Engaged in committee. December 1st. Finished committee. Mr Fairburn tendered his resignation, which was accepted.

2nd. – The wind proving unfavourable for crossing the Thames, we went on to Auckland.

3rd. – Called on Dr. Johnson, whose opinion is favourable as to the improving state of my eyes. My Brethren paid a visit to the wretched Native who is in prison on the charge of having murdered the widow of Captain Robertson, her two children, man servant and another child resident with her. The murderer, who does not attempt to conceal his guilt, appears to be in a most indifferent & hardened state of mind.

4th. – Left Auckland and pitched our tents at the heads.

5th. Sunday. – A wet, blustering day which prevented our visiting the party of Natives with whom we had hoped to spend the Sabbath.

6th. – Reached Pakihi, the strong winds again detaining us prisoners on the Island.

8th. – The weather moderating, we sailed across the Thames to Mr. Preece's, where I baptized a Native infant.

9th. – Left for home.

10th. – Journeying.

11th. – Arrived at the settlement.

12th. Sunday. – English service at the Station.

13th to 15th. – Native services at the chapel. Issuing stores.

Administering medicine. Conversations with enquiring Natives from different parts of Tauranga, Maunga tautari &

Matamata. Distributed 71 Testaments, part of the princely donation of the British & Foreign Bible Society.

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16th. – Went with Mr. Chapman to Maunga tapu in order to meet Hikairo, who it is reported is on his way hither – a bold step on his part thus to venture amongst those with whom he has so long been at war. Hikairo did not arrive during our stay, but we had a long & friendly conversation with Nuka. A European resident here informed us that the R. C. priest had lately been baptizing a child in the pa without the consent of its only surviving parent.

17th. – Hikairo arrived. Mr. Chapman went to meet him, but I was too much occupied, again to leave home to-day.

18th. – Messrs Wilson & Stack left – the former for Opotiki, the latter for Poverty Bay.

19th. Sunday. – Went to Maunga tapu, where nearly 200 Natives attended service – amongst them Hikairo & his party. 127 were present at school, of whom 50 read in the New Testament. In the infant class there were 7 children who had been baptized by the R. C. priest.

Popery is making but little progress in this pa. The Natives report that on the last two visits made by the priest he could not assemble any Natives with whom to hold service.

20th. – Hikairo & his party arrived at the Station. He proposes sleeping a night at the various pas in Tauranga, and then pass on to the Thames and return home through Waikato. Gave out 82 Testaments to applicants from Maunga tautari & Matamata. The avidity with which the word of God is received is most encouraging at a period when Popery is making such a strong effort to introduce "another Gospel".

21st. – Mr. Chapman & myself accompanied Hikairo & his party to Otumoetai. He met with a most cordial reception and in his speech made an open confession of his faith in the Lord Jesus Christ. I trust that he will be preserved throughout his journey and that his visit may be blessed to the ultimate ratification of peace between his tribes, and those of this place & Waikato.

22nd. – Distributed 53 Testaments to the Maunga tapu Natives.

Obliged to send many back who had made the journey in order to obtain Testaments, and who were willing to pay for them in potatoes. My stock however is nearly exhausted.

25th. Christmas Day. – Took the home duties. More than 100 Natives present at the morning service.

26th. Sunday. – Morning, Native service, then English. In the afternoon went to Otumoetai, where 150 attended Divine worship.

One of the Christian Natives (Philip) enquired if the tupunas (ancestors) of the

Church of Rome were not descended from Ishmael. On enquiring his reason for supposing so, he said it was from reading the Epistle to the Galatians and thinking how in every age that Church had persecuted believers. "As then he that was born after the flesh persecuted him that was born after the spirit, even so it is now".

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27th. – I was obliged to part with 12 Testaments to-day out of the few remaining on hand.

29th. – Hikairo called on his way back to Rotorua, being too unwell to proceed to the Thames. He had been again at Otumoetai Pa, but the leading Chief, Tupaia, who was absent at his last visit refused to meet him, which looks like a settled determination to continue the long protracted war when he has the power to do so.

30th & 31st. – Fencing & gardening. Another party arrived from the woods to beg Testaments. My exhausted stock prevented my supplying the demand. I cannot doubt that God is raising up a Church around us against which persecution & Popery & the Gates of Hell shall never prevail.

January 2nd, Sunday. – Took the Native & English services at the settlement and afterwards went to Maunga tapu, where I again held Divine service with 150 Natives.

4th. – Engaged with the carpenter the last two days exploring a wood towards Katikati, the right of cutting firewood in which has been offered to us for a cow.

8th. – A party came over from Maunga tapu for instruction and to enquire as to the course they should adopt towards two of the baptized natives against whom a charge of immoral conduct had been preferred.

9th. Sunday. – Home Services.

10th. – Occupied examining a baptismal class of 20 Natives from Maunga tapu. They have been so long scattered in the woods at their plantations that they are not so far advanced in knowledge as they were six months since, though they maintain the same anxious wish for baptism. Administering medicine etc.

11th. – Examining the Papa baptismal class consisting of 20 candidates. They, like the Maunga tapu class, do not seem so clear in their views of Christian doctrine as formerly. Compounding medicine. Addressed the Natives at chapel.

13th. – The R. C. priests have been very busy of late in trying to engage in controversy with some of our Native teachers. Happily for the Natives they make the Scriptures the sole umpire, and while this is done, Popery cannot advance.

16th. Sunday. – Engaged with the Station duties. Mr. Colenso, who is on his way to the Bay, visited the two principal pas, assembling 200 Natives at Otumoetai and 260 at Maunga tapu.

17th. – The baptismal class from Maunga tapu were accompanied by 30 of their friends & relatives, who appeared much interested in their examination.

18th. – Administering medicine. Conversing with different Natives from the pas & other places on religious subjects. Amongst the number was Tare a principal Chief who has lately joined the professing party.

20th. – The Columbine arrived with a large shipment of stores.

21st & 22nd. – Clearing store; landing property from the vessel.

23rd. Sunday. – In the morning took the Native & English services at the settlement. In the afternoon held service with 120 Natives at Maunga tapu.

24th. – Chiefly occupied to-day compounding & administering medicines to sick Natives from the pas.

25th. – One of our Christian Natives mentioned an interview he had had on Sunday last with an R. C. priest who, to entrap our teacher, asked whether the Apostles had any children. "I do not know" answered Philip, "But I read that Peter had a wife and that Philip the deacon had 7 daughters". "Yes" rejoined the priest. "Peter in his unconverted state had a wife, but when he embraced the Gospel he left her, and hence when he said to Jesus Christ – We have left all and followed thee – our Saviour replied – Every one that hath forsaken wife etc. for my name's sake, shall inherit eternal life". And this is the way the Scriptures are distorted by a Church which professes from a principle of charity to withhold the word of God from mankind, lest they should wrest them to their own destruction. Addressed the Natives at evening service.

26th & 27th. – Preparing & administering medicines etc.

28th. – Examining a class of 6 enquiring Natives from Matakana.

29th. – Met the Christian teachers and considered with them some of the leading errors of the Church of Rome.

30th. Sunday. – Held service at the Heahaenga with a few Natives, and afterwards conversed with a small party who have professedly joined the R. C. Church. I then went to the boat in order to visit the Natives at Pukewanaki, when we perceived another boat pulling swiftly towards us containing 3 R. C. priests & 3 other Frenchmen. They were it seems, in pursuit of me, so that I had to land again, and much against my inclination a discussion was forced upon me. I stated how inconsistent with the holy duties of the Sabbath these discussions were, but I was only met by the reply that the Sabbath was a ra tapu, and that our conversation related to Holy things, to which the priest stationed at Otumoetai had the meanness to add, (addressing himself to the Natives), that I was afraid to speak because our Church had no foundation to rest upon. Under these circumstances and for the sake of the Natives, I felt that it would not be politic to leave. The charge against me was that I had told some of their disciples that there was no foundation in Scripture for praying to the Virgin Mary, and no reason for believing that the Saints could hear the prayers which were addressed to them. Of course I could only plead guilty to the charge and reiterate it, challenging him to produce any scriptural authority for their vain practice, but throughout our lengthened discussion he only dared to appeal to two passages of Scripture – Gabriel's salutation "Hail Mary"! and the parable of the rich man & Lazarus! Perceiving that he could not make much of his charge against me he, Jesuit like, tried to divert the subject by asking me to tell the Natives who the head of our Church was. I saw the net and replied

that Jesus Christ was. Finding that he could not drive me from this position, he wrote on a piece of paper, (for they came supplied with writing materials), the name of the Pope as being head of his Church, and then turning to the Natives said that if I refused to write down the name of the head of our Church upon earth, they would know that it was because our Church had no foundation. On this I told the Natives that the priest had confessed before them that the head of their Church was the Pope, while I contended that the head of our Church was Jesus Christ, and asked which Church they thought most stable – that built on a man, or that founded on God. The priest tried hard to persuade the Natives that the Church of England was but of yesterday, having Luther for its beginning, and was perfectly indignant at being told that we had Bishops in England a thousand years before the birth of Luther, and that some historians alleged that St. Paul himself had preached in Britain; indeed he so far forgot himself on one occasion as to call me a Minister of Satan, and added that one of my Brethren was a dish washer & the other a sailor. On leaving, he offered to shake hands with me, but I told him that I could not do so since he had descended to use language inconsistent with his professed character of a Gentleman & a Minister of Christ. These discussions are exceedingly painful, but the cause seems to require that we

should not shrink when they are forced upon us; and some of the Natives have, I trust, been this day convinced that the Bible contains little respecting the Church of Rome beyond denunciations of her proud assumptions & abominable idolatries. I afterwards held service at Pukewanaki, where about 90 Natives assembled. The principal Chief of the Haehaenga and two others, accompanied me in the boat.

31st. – Some Natives from the R. C. party came over to beg books, and one to purchase a Testament, which I regret I was unable to supply him with. Administering medicine etc.

February 1st. – Messengers from Otawao. My Brethren inform me that 5 pas of the Waikato Heathen Natives have nominally adopted the R. C. worship. Addressed the Natives this evening at chapel.

2nd. – Matthew, (one of our Native teachers), related a conversation he had been holding with the R. C. priest. Matthew complained of the disgraceful manner in which the Native disciples of the priest profaned the Sabbath, by fishing. The priest replied that that was a small sin, for our Saviour plucked corn on the Sabbath day, and defended it. Matthew's sensible reply was, "Our Saviour & his company were a tira haere (a travelling party), and were hungry on their journey, whereas the Roman Catholic Natives left their homes on the Sabbath for the express purpose of fishing". It matters little to an R. C. priest, whence he gathers arguments, or what bad principles he instils, if he can carry his point – his object being not truth but victory. It was only a few days since that one of the priests in order to prove to one

of our Natives the sinfulness of ministers marrying, enquired whether our blessed Saviour was ever married. Our teacher mildly rebuked the scoffer, by replying, "Jesus Christ was God as well as man. Can this be said of Roman Catholic priests?"

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3rd. – A party of Natives from a distant part came to beg medicine for their tribe this morning. In the afternoon I was occupied with a baptismal class, and in the evening held service & addressed the Natives.

4th. – Examining two baptismal classes from Motuhua & Matakana. Administering medicines etc.

5th. – A large meeting to-day of our Native teachers. We continued the subject of the errors of Popery, commenced last Saturday.

6th. – At Otumoetai. 200 Natives at service. Amongst them were Tupaia, the principal Chief, his wife and several others of his tribe who have never hitherto joined us and who since the arrival of the Roman Catholics have nominally belonged to that party. Had a long conversation afterwards with the Natives still professing Roman Catholicism. I cannot but think that Popery is losing ground at Tauranga. Scarcely any attend the R. C. services, and one principal pa, (Maunga tapu), is seldom visited by the priest from his inability to collect a congregation there.

7th. – A party of the Heathen Natives from Otumoetai came to procure slates & prayer books. Afterwards engaged with a party of 18 enquirers from Maunga tapu, and in the evening held Native service.

8th. – Administering medicine etc. At night addressed the Natives at chapel.

9th. – Engaged conversing with the Christian Natives on the subject of the Sacrament of the Lord's Supper. 30 attended.

10th. – Occupied as yesterday with other candidates for the Lord's Supper. Landing timber from Columbine, well digging etc.

11th. – A large number of enquirers to-day from Matakana & Motuhua. I trust they are sincere. Purchasing potatoes for the settlement, administering medicine etc. Messrs Stack & Wilson returned from the Eastward.

12th. – A class of 30 Christian Natives. Read with them the institution of the Lord's Supper, as many of them are about to partake of that Ordinance to-morrow. It gave me another opportunity of exposing a leading error of the Roman Catholics.

13th. Sunday. – 120 at the Native morning service, when I administered the Sacrament of the Lord's Supper to 18 of the Christian Natives, who I trust, received in faith this memorial of our

Saviour's love towards them. I afterwards held English service, and in the evening, the Native one.

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14th. – Accompanied by Mr. Wilson, I went in Columbine to Tuhua, (Mayor Island), the tribe residing there having, as it was reported, embraced Popery. On our arrival I held service with a party of 40 Natives.

15th. – Held service again with the Natives. We afterwards proceeded to the compound occupied by the little party professing Roman Catholicism, and were soon after joined by the R. C. priest who arrived during the night. When he entered, one of my Christian Natives (Edward) was addressing his countrymen on the idolatry of the Church of Rome, quoting with happy effect 10 Acts 25, 26 & 19 Revs. 10v, to shew that prayers whether offered to men or angels, were unlawful. He then remarked, (pointing to the priest), "That man teaches you to worship Mary as God, though she was but a poor sinful woman. He approves of Native dances, though they are filled with obscenity.

He does not object to your retaining your bad Native customs, if you only profess his ritenga along with them. It was through the preaching of the Gospel by the Missionaries", (he continued), "that our wars are now at an end and the sea calm, whereas if in former years they had turned to Popery, the same murderous scenes would be now enacted which were then carried on".

Edward was here interrupted, for he was telling too much truth. The priest then rose, and after denying that they worshipped Mary as God, or approved of any bad customs, added that he had not come there to discuss these subjects with the Natives, but with the Missionaries. I proposed our speaking for a limited period each, but to this he would not consent. Our discursive discussion then commenced and lasted for about 5 hours, in which he certainly out-generalled us by appropriating more than 3 hours to himself. It was impossible to keep him to the scriptures. Councils, Fathers, History, Tradition, everything in short but the simple word of God, were the subject which he expected the Natives to listen to in his address, one hour of which he spent in discoursing of the wickedness of Henry VIIIth, Elizabeth & Edward VIth of the virtues of IIInd Mary! – the infamous lives of Luther & Calvin – the antiquity of his Church and the newness of ours. He produced a book professing to be a short history of the Protestant Religion by Protestants themselves, which however I told him we could not receive as any authority, it being printed by Coyne of Dublin – himself a Roman Catholic and the printer of the Douay Bible & Dens Theology. The Natives were exceedingly impatient at his lengthened address, and frequently called out, "What have we to do with the quarrels of your forefathers – shew us from the Testament who are in

the right". This however was an appeal which it would not answer his purpose to respond to. On one occasion when I got an opportunity of speaking, I shewed the

Natives from the R. C. Catechism that the names of our Saviour were ascribed to the Virgin Mary, and that while in the Litany to our Saviour He was addressed as the "Master of the Apostles", she in another Litany was called the "Queen of Heaven". I then asked the priest to tell me who was the Gate of Heaven? He knew the language of the "Litany of the Blessed Virgin Mary" and therefore unblushingly replied that Mary was. This produced an exclamation from Philip, who immediately turning to his Testament read aloud 10 John 9v, "I am the door etc." "And who" said I, again addressing the priest, "is the Morning Star?" Still adhering to the Litany which I held in my hand, he replied "Mary". I then appealed to Philip for an answer to the question, who, quoting 22 Revs 16v. replied, "I am the root etc., the offspring of David and the bright & morning Star". A signal was now hoisted from the vessel for our departure, and turning to the Natives I said, "The priest has been trying hard, as you have seen, to prevent Mr. Wilson & myself addressing you, but I must give you one word more before we leave. Whatever this man may tell you to the contrary, there is but one Saviour – Jesus Christ; but one way to heaven – Jesus Christ; but one Mediator there – Jesus Christ". (Here the priest interrupted me, stating that I was inconsistent with the Scriptures in stating that there was but one Mediator, for Saint Paul asked the prayers of his fellow creatures. I determined however, not to renew the discussion, and continued "There is but one foundation on which we can build for Eternity – Jesus Christ. He is the Rock, not Peter. Whoever builds on the Rock, Christ Jesus, will be safe, whatever tempests may assail, while he who builds on the sands of the Roman Catholic Church will be buried beneath the ruins of his superstructure." The priest was very angry at my calling the R. C. Church "sand", and wanted to reopen a discussion of which the Natives had already become so weary that many of them had left. The weather however still continuing to look bad, the Captain came on shore to fetch us. Popery has not gained that ground on the Island which was reported. The R. C. party is but a small one, and very ignorant. We distributed a few Testaments & other books and then left for Tauranga. It would be impossible to give even a correct outline of our discursive conversation, but I will add a few lines to shew the little use it is arguing with a Jesuit. When I reminded him of the seven Bishops whom Augustine found in England on his arrival there, he said there could be no doubt that they were R. C. Bishops! Enquiring how it was then that they dared to oppose him, as Dr. Lingard himself acknowledges they did, he replied – "Because they were ignorant". He contended that none of the Apostles were married except Peter who put away his wife when he became an Apostle. "If so", I said, "how came Paul to claim for himself the power, if he chose to exercise it, of leading about a Sister – a Wife – as well as Peter?" This expression he contended was a Sister – a woman – thus arriving at the absurd conclusion that Peter put away his wife, and then

carried about with him in his journeys a woman to whom he was not married. How much more reasonable to suppose that the wife of Peter, as well as the wives of other Apostles were "sisters" in the Lord, fellow labourers together in His vineyard, as well as fellow heirs together of the Grace of Life. When the priest was contending that the Church of Christ was built on Peter, I mentioned to him the simple but to my mind conclusive argument that according to the original, the Church was not to be built on petros, but on petra. The priest had a very short method of getting over this difficulty by denying that St. Matthew ever wrote his Gospel in Greek, being very loud in his protestations that the ritenga of the Roman Catholic Church was the same now as in the days of the Apostles. I pointed to the Crucifix suspended round his neck and said "You know you had no ritenga for that until A. D. 787 – the 2nd Council of Nice, at which Council you were also directed to worship the bones, the ashes, the rags, the blood and the tombs of the Martyrs. Ossa, cineres, pannos, sanguinem, sepulchra denique martyrum adoramus. 4th session". The priest, never at a loss, hobbled through these two difficulties by assuring me in the first place that some relics had lately been dug up affording a clear assurance that crosses were used in the first century, and secondly that adoro did not mean to worship.'

18th. – Engaged with the baptismal classes from Matakana & Motuhoa.

19th. – Ten of the Native teachers were in our class today.

23rd. – Left home for Maunga tautari & Matamata. Slept in the woods at the back of Tauranga at a place called Pawakahorohoro, but only found 9 Natives. There is a larger party in the woods who have outwardly joined the R. C. Church, and another small tribe belonging to us at Purakautahi, but as they are dispersed I regret that I shall not be able to see them.

24th. – After addressing the Natives at morning prayers, I proceeded on our journey through an overgrown wood to Hanga, which we reached in the evening. Here we found our Native teacher Nicodemus Hoi & a small party of about 20 Natives with whom I held service.

25th. – Examining 4 Natives whom I hope to baptize 6 weeks hence at Matamata. Visited a small party of Natives in the woods. I found with them a travelling party consisting of about 30 persons, a rude, impudent band. From their garments & medals I found that they had joined the R. C. party, although at first they denied it. In the course of conversation I asked what authority they had for bowing down to images. They used the stale objection taught them by their priest that we knelt down to the Earth when engaging in prayer, and that they no more prayed to the images than we did to the Earth!

Prayers to Mary, they urged, were correct, she being the Mother of God. I enquired how they were to be saved. One

of them replied, in bravado, "By eating potatoes". To the Chief of the party, who appeared more sensible than the rest, I said "Now tell me truly. Have you in joining the R. C. Church forsaken any of your Native ritenga – your foolish tapus – or your wicked dances – or any other of your abominations?" "No", he replied, "but we have joined the R. C. religion on to ours"! And this is literally true with all that I know of R. C. converts. They have no sacrifices to make & nothing to renounce. They worship Mary & the Saints, and then turn to pray to the Evil Spirit. They bear a cross around their necks, but they neither follow Christ nor crucify the old man with his affections & lusts.

On leaving these Natives we kept on our journey until night, when arriving at a plantation where there was another small party of Natives, we pitched our tent.

26th. – Journeying to Maunga tautari, where we arrived at Noon. Engaged the remainder of the day examining our first classes of baptismal candidates. Chose 18 for baptism to-morrow.

27th. Sunday. – The three professing parties in this neighbourhood assembled together at the chapel of Wera a te Atua this morning, so that I had an interesting congregation of nearly 400 Natives at service. Baptized 10 men & 8 women. At the men's school in the afternoon 113 were present. Of this number 62 could read. At the girls' school there were 106, of whom 46 read. After school I administered the Sacrament to the 2 Native teachers, and at the evening service again addressed the Natives and baptized 14 children.

28th. – Consulting with the professing Natives as to the course to be adopted by them on the expected arrival of a party of their un-believing countrymen, to take away the bones of a Chief who was buried here some time since. Left for Wareturere, where during the afternoon I was occupied with a Scripture reading class.

Afterwards engaged in administering medicine to the sick, and at night held service in the Native chapel.

March 1st. – At school in the morning, 46 men and 35 women present, of whom 46 read portions of the Scriptures. Afterwards visited Ngounou & his Heathen

neighbours. The R. C. priest stationed at Matamata has been here lately, but the old Chief said, as in past days, that when he forsook the Native ritenga he should join the true Church of the Missionaries. I have more hope of his conversion to the truth as it is in Jesus, from his Native state than I should have if he had nominally joined the R. C. party. He begged a Testament, a Prayer Book and a bell, that when the priest came again to converse with him he might shew those proofs of his intention to join our Church.

On my return, engaged throughout the afternoon in reading with & examining a class of 50 Natives in the New Testament. I then administered some doses of medicine to the many sick at this

place, and afterwards held Divine service at the chapel.

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2nd. – Left for Matamata & slept on the road.

3rd. – Arrived at Matamata. Found the Natives busily occupied taking up potatoes in the woods. A small party however soon assembled for conversation, and at evening service in the chapel 200 were present. At night, engaged conversing with several of the teachers at my tent.

4th. – In the morning examined first class baptismal candidates, 11 in number, whom I propose baptizing on Sunday. The class is small, but it is most satisfactory to find them so well instructed. I afterwards visited & administered medicine to the sick Natives in the woods and then went to the pa where the R. C. priest is resident but found few Natives. Had a long conversation with one Chief, a leading man of the R. C. party. He is certainly not attached to their Church from principle, but if ignorance be the measure of devotion he will form a most worthy pillar in the Apostolic Church. At evening service addressed a party of 200 Natives.

5th. – Engaged in the morning with the sick Natives; then with a class of 4 candidates for the Lord's Supper. During the afternoon occupied by an interesting class of 17 Scripture readers, and at night held service at the chapel. The Chief alluded to yesterday was present, with whom I had another conversation on the errors of Popery. Most of the leading men called on me yesterday, from whose report I should collect that very few Natives attend the R. C. Service.

6th. Sunday. – 500 Natives assembled at morning service. This however included about 50 of the Heathen & R. C. party, who abruptly rose after the baptism of 11 of their countrymen, and left the chapel. In their afternoon 149 attended the men's school, of whom 76 were reading the Scriptures. At the women's school there were 150, but only 30 of this number could read. I afterwards administered the Sacrament to 4 Native teachers, and in the evening again held service and baptized 13 infants. There were 300 Natives present. At night conversing with the Native teachers at my tent.

7th. – Left for home, having been privileged to admit on this journey 56 Natives within the pale of Christ's visible Church.

10th & 11th. – Preparing accounts for committee.

12th. – Engaged as usual reading with the Saturday class of Christian teachers.

13th. Sunday. – Held Divine service in the morning at Maunga tapu Pa, and in the afternoon at Otumoetai Pa.

14th. – Columbine arrived.

15th to 16th. – Getting out stores for Mr. Stack.

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20th. Sunday. – Took the Native & English services at the settlement, and administered the Sacrament.

21st. – Writing to my Brethren as to the proposed General Meeting suggested by Revd. W. Williams.

22nd. – Examining a class of 10 baptismal candidates from Wanga, and assisting in the store.

23rd. – Again engaged with the Wanga class.

24th. – Annual examination of the different Tauranga schools. 800 Natives assembled, including the Heathen & R. C. Natives. Of our party, 466 were divided into 18 classes and examined in the Catechisms Scripture reading, writing etc. 135 read in the New Testament. Although many were absent from various causes, we had a considerable increase upon last year's examination both in the number of scholars & readers.

25th. Good Friday. – Native & English services at the Station. 106 attended the former, and 22 the latter.

26th. – Last examination of the Wanga class.

27th. Sunday. – Baptized 10 adults this morning at the Native service.

28th. – Getting out stores for Mr. Stack.

29th. – Columbine sailed for the East Cape, and I left home for Matamata, sleeping at Tepuna.

30th. – Reached Matamata and made arrangements for the examination tomorrow.

31st. – Annual examination of the Matamata & Maunga tautari schools. About 700 Natives present. 418 of this number, arranged in 16 classes, were examined in the catechisms, Scripture reading etc. There were 66 men & 31 women who could read in the Matamata classes: 57 men & 32 women in the Maunga tautari classes, and most of these Natives possess Testaments of their own. What a cause for thanksgiving, when an R. C. priest placed in their midst is endeavouring by preaching "another Gospel" to lead them from the wells of salvation to broken cisterns which can hold no water. At evening service addressed about 500 Natives at chapel.

April 1st. – Left for home.

3rd. Sunday. – Took the home services in the morning, and in the afternoon visited the Natives at Otumoetai Pa.

4th & 5th. – Gardening, attending to sick Natives, etc.

6th. – The increasing illness of Mrs Stack's little girl prevented my leaving to attend the Matamata committee, (Mr. Stack being absent at the East Cape). Sent off a messenger to apprise my Brethren of the circumstance.

7th. – One of the young men whom I baptized on the 27th ult. was brought to the Papa to be buried. He died on his way home. Surely in the midst of life we are in death. His end appears to have been peace – a peace arising from the assurance that he was "justified by faith". Just before he expired, he said to a Native near him, "Do not forget my garment". "Your Native garment?" enquired his friend, "No" was the reply, "the righteousness of Jesus Christ".

10th. Sunday. – Engaged with the morning & evening services at the Settlement.

12th. – Addressed the Natives at chapel.

13th. – In the morning visited Otumoetai Pa and was pleased to find the Christian Natives busily employed adzing posts for a new chapel. Engaged in the afternoon examining a few Natives from Mayor Island & Otumoetai who are candidates for baptism.

14th. – Occupied with a class of 10 baptismal candidates. My Brethren arrived from Matamata to Committee.

15th & 16th. – Engaged with committee accounts, and examining some baptismal candidates brought by Mr. Preece from the Thames.

17th. Sunday. – At Otumoetai, where I baptized 23 Natives. 18 belonging to the Thames, 2 to Mayor Island & 1 to the Papa.

18th to 20th. – Engaged in Committee.

21st. – We were obliged to adjourn the committee today in consequence of having received a challenge from 3 R. C. priests stationed at Tauranga, Matamata & Maketu, to discuss the points at issue between the Protestant & Roman Catholic Churches. The place agreed upon for the meeting was on the sea beach half way between our Settlement and the residence of the R. C. priest at Otumoetai Pa. The priests were accompanied by very few Natives. The subjects for discussion were agreed upon, but in order that the priests might not engross the whole of the time to themselves, we determined not to commence unless they would agree to the fair proposition that each speaker should be allowed a fixed time for his address. To this the priests objected, and after wasting an hour or two in conversation, we returned. The Natives who accompanied us brought their Testaments with them for reference, and becoming weary they beguiled the morning by forming themselves into two large classes and reading aloud several chapters; a sight more novel than interesting to the priests.

22nd & 23rd. – Engaged in Committee.

24th. Sunday. – Occupied with Native & English services at the Settlement, our Brethren visiting the pas. Baptized 2 infants.

25th to 28th. – In committee.

29th and 30th. – Examining several Natives who are to be admitted to baptism on Sunday.

May 1st. – Native service at the Papa – about 70 present. Went afterwards to Otumoetai, where I baptized 5 adults & 1 infant, and had an attentive congregation of 130 Natives. Not more than 30 attended the R. C. service. They were leaving the priest's chapel as I passed.

2nd. – Examining 2 Natives – candidates for baptism from Witianga, (Mercury Bay). One of them is a leading Chief and an old man, but he can read and his answers were very satisfactory on the leading doctrines of Christianity.

3rd. – Again occupied with the 2 candidates who were here yesterday. They both passed respectably, but I was more particularly pleased with the old Chief. Another candidate presented himself, also from Mercury Bay – Parekiawiuwui, a noted murderer. He may be sincere, but at present he is very ignorant. I recommended him to the care & teaching of the old man who accompanied him.

4th. – Assisting Mr. Chapman making out schedule of lands purchased on behalf of the Society in the Southern District, for transmission to the Colonial Secretary.

5th. – Held service at Otumoetai Pa, baptizing 2 adults & 1 child from Mercury Bay.

6th. – Preparing and administering medicine etc.

7th. – Went to Pukewanaki to see the Natives raise the posts of their new chapel, size 48x 26. A party from Maunga tautari, 70 in number, are over to assist in the erection.

8th. Sunday. – Went to Maunga tapu. 100 at service, but a large party absent in the woods. I observed several present who have lately left the R. C party. The Natives told me that the priest was here on Friday to baptize a child, but could not succeed in assembling any Natives for service.

9th. – Examining & arranging public documents for transmission to Parent Committee. A party from Otumoetai for books. They belonged to a tribe that have hitherto kept much aloof from us, especially since the R. C. priest has been stationed there. Administering medicine etc.

10th. – Mr. Wilson & his family left us for Opotiki. Examining 13 Native candidates for baptism from Maunga tapu.

11th. – Columbine arrived during

the night. Our Northern Brethren urge our going there to the proposed General Committee, but I fear it will be impracticable, nor does it seem expedient to leave the stations at a period when Popery is making such efforts to gain a hold on the Natives around us. Wrote however to Mr. Chapman on the subject.

13th. – Wrote to C. M. S. No. 34.

15th. Sunday. – Morning, Native & English services at the Papa. In the afternoon went to Otumoetai. 200 at service. Few besides in the pa.

16th. – Conversing with some fresh enquirers from Otumoetai. Administering medicine etc.

17th. – Mr. Stack arrived from the East Cape overland. A part of Tupaia's tribe came to the Settlement to converse. They have lately joined the professing party, and

have set apart a new Native house for the purpose of holding daily prayers in. Gave them a bell at their urgent request.

18th. – An old man, the Chief of the little tribe at Haehaenga, was brought to the Settlement at his own request to obtain medicine & remain with us during his illness. He states the reason of this step to be that he might avoid the importunities of the R. C. priest, who since the old man was taken ill has been frequently urging him to join the R. C. Church.

19th. – Consulting with Mr. Chapman, (who arrived last night), as to the propriety of our going to the Bay of Islands to the proposed General Committee. We decided that it was our duty to remain at our posts.

20th. – Wrote to our Brethren at the Bay stating the reasons which influenced our determination of yesterday. 114 baskets of potatoes brought by the Natives from Maunga tapu in payment for Testaments supplied to them some months since.

21st. – Mr. Stack & his family left in Columbine for Turanga, his services having been transferred to the Eastern District. This step will much cramp the duties of Tauranga & its branch stations but I desired to labor on in faith until assistance can be rendered me.

22nd. Sunday. – Native service at the Papa; afterwards English. While at dinner the sad information was conveyed to me that a party of professing Natives living in a small pa at a remote part of Tauranga, had been surprised by a murdering party from the Thames, their pa destroyed, and most of the little band either killed on the spot or taken prisoners. Amongst the slain was an old Chief who joined the Christian Natives about 18 months since, and several other baptismal candidates. 8 are known to have been killed and 13 others are missing who have either shared the same fate or been carried away captive. 5 of those who made their escape have severe gunshot wounds, which I dressed as well as I was

able, but the bullets remaining in two of them makes me fear the result.

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From the long cessation of any active hostilities amongst the Natives, the professing party have been thrown off their guard, and leaving the large pa are scattered about in small detached parties at their various plantations.

23rd. – Engaged with a party of 30 Natives who came to consult as to the course they should adopt relative to the murder. They are much excited, and Satan is trying to persuade them that they would be justified in taking a "fight" to Taraia's party as an Utu. At the close of our conversation they seemed more quiet, and I trust they may still continue steadfast in that profession which teaches us not only to suffer injury, but to pray for our enemies. Still it seems to be a case calling for the interference of Government and I have urged the Natives to lay the subject before the Aboriginal Protector.

24th. – Went to Otumoetai & dressed the wounds of the Natives. Examining a class of baptismal candidates from Maunga tapu.

Three of the mutilated corpses brought to the Station for burial. The head of one of them has been taken by the fight; the heart of another. The wailing of the Natives during the time the graves were being dug was most mournful, but the deepest silence prevailed while I addressed them from the words "We must all stand before the judgement seat of Christ". I was glad that the professing Natives had succeeded in bringing over these bodies to be buried, as the Heathen party had strongly urged their taking possession of them in order to their being made sacred. It is reported that a body of the Heathen Natives have left to seek for a payment for their murdered relatives. Not one of the professing party however joined them, although they are much tried by the taunts of their unbelieving countrymen, who are constantly telling them that the Bibles & karakia of their relatives did not prevent their being shot by their enemies.

25th. – Went to Otumoetai to visit the wounded Natives. In order to save time and yet pay them more attention, I have proposed their being brought to the Station to-morrow. Two of the eight supposed to have been killed, returned to-day. They had made their escape to the woods.

26th. – Most of the day taken up in attending to the sick.

27th. – The invalid party, thinking the Station colder than the pa, left again to-day for the latter place. The "fight" have returned. It seems they had anticipated overtaking the murdering party before they reached the Thames, but were disappointed. They discovered on the road a place where the murderers had partaken of a cannibal feast. Part of the remains of three bodies lay beside the oven. These the Tauranga Natives buried at the spot and then giving up pursuit, returned home.

28th. – Visited the wounded party at Otumoetai. I much fear that one of the men will die. The Natives are in a very dark, sullen humour – evidently brooding over their wrongs, yet restrained by a sense of religion from avenging them. May our Saviour pray for them that their faith fail not.

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29th. Sunday. – Increased my cold so much by yesterday's trip that I was unable to leave the Station. Held English Service at home. A Native teacher whom I sent to Otumoetai, found the Heathen and R. C. Natives at working fencing the pa, as they are fearing an attack from Maketu. The Natives attached to us, much to their credit, have deferred commencing their portion of the fencing till tomorrow.

30th. – Visited William Marsh & Wakahoururu, who are both lying very ill.

June 1st. – Went to Otumoetai to visit the sick & dress their wounds. One of the men, who is evidently in a dying state, expressed a wish to be baptized. He has long been a candidate for baptism, and after an examination which was exceedingly satisfactory, I determined to admit him to that sacred ordinance. He was too weak to say much, and I framed my questions accordingly. I give several of the questions with his replies. "Are you a sinner?". "Yes". "Do you know what repentance is?". "Yes". "Do you repent of your sins?". "Yes". "Who is our Saviour?". "Jesus Christ". "Is there any other Saviour?". "None". "Do you believe in Him?". "Yes". "Do you love Him?". "Do you wish to see Him?". "Yes". "Can you see him without repentance & faith?". "No". "Can you go to Heaven without being born again?". "No". "What is it to be born again?". "To have the heart changed by the Holy Spirit". "Do you desire baptism?". "Yes". "Shall you be saved by the baptism of water only?". "No. I must be baptized with water & with the Holy Ghost". "Do you wish the Natives to rise and seek a payment for you when you are dead?". "No. I wish them to sit still; to remain quiet". We were here interrupted by a party of more than a hundred Natives who had arrived to have a "cry" at the house where the wounded man was lying, and which was formerly the residence of two of the murdered Chiefs. Their deep, loud wail for an hour & a half was exceedingly mournful, although in these Native cryings there is generally too much of that feeling "which mimics sorrow when the heart's not sad".

After baptizing the man, I addressed the party on the subject of the "fight" which some of them were trying to raise in order to seek a payment for Wanaki & his relatives, pointing out their duty as professed Christians, and telling them of the wish expressed by the wounded man before them, that they would sit still. The party listened very patiently, but as soon as I had finished an old Chief rose and in a very vehement strain said that I only came there to prevent their getting up a fight – that the dead would not rise again – that the bodies had been eaten,

which would prevent their spirits rising. In replying to the old man, I mentioned the words of our Saviour, "Whosoever believeth in me, though he were dead yet shall he live." I told him also that Christians would not seek revenge upon their enemies, for it was written "Vengeance is mine; I will repay, saith the Lord". After this a Chief named Tare arose and made a very sensible speech, remarking that if all parties listened to the instructions of the Missionaries there would be no murderers in any of the tribes. He was followed by several other speakers: some urging the duty of seeking a payment for the murder, others arguing that it would be better to listen to my advice. They at length consented to come over to the Settlement on Friday next and hold another meeting on the subject.

2nd. – Went to Otumoetai to visit the sick. Found the man whom I baptized yesterday, still living. I do trust that he is looking simply for salvation to Him who alone can save him. His language certainly implies it.

A fight from Matamata passed through Tauranga last night, to carry some sacred stick belonging to the late Waharoa to the road leading to Maketu. A fresh sign that Satan is still very busy trying to renew the war.

3rd. – The Natives from Otumoetai came according to their promise.

After a long discussion they agreed to write a letter to the Aboriginal Protector and quietly await his answer. In their present excited state, I consider this to be a great point gained. Time may soften their present feelings. Their letter to the Government was a simple statement of the facts connected with the murder, their desire to rise and extirpate the murders, from which they had been withheld by me, and their wish that the Aboriginal Protector might be sent to make enquiries into the matter. I also wrote to Mr. Clarke, and trust that Government will interfere. Wrote to C. M. S. No. 34 with Journal Aug 1st to Dec. 1st 1841.

4th. – A woman related to this tribe arrived from the Thames and stated that the head of Paetuhi had been left behind in a potato store in Wanaki's pa, the fight being afraid to carry it away, even after they had decapitated it from the body, in consequence of the relationship subsisting between Paetuhi and some of the Thames tribes. Two Native teachers whom I had placed at Hanga, came to request permission to abandon the place and go to Pateere, where a more substantial pa is built, as they fear after the late murder that they also might be attacked by some evil disposed Natives. I could not but consent, although this movement will render it still more difficult for me to visit them at any time.

5th. Sunday. – Only 120 at service this morning at Otumoetai. The poor Native so severely wounded in the abdomen still lingers, but is much emaciated.

The Heathen party busily engaged fortifying their pa. They attempted to justify their conduct as a work of neces-

sity, information having reached them of a party from the Southward contemplating an attack on Tauranga.

6th. – Wakahoururu left the Settlement convalescent. I hope he has derived benefit from his visit.

7th. – Went to the Station Pa to speak on the subject of the irregular attendance of the women at school. They plead that their hearts are so dark in consequence of the murder, that they can do nothing but sit & think about it. They seem much afraid too, of an attack from Tautari. This old Chief lost a nephew some time since by the upsetting of a boat, and a Chief of the Mayor Island (his enemy), sent him a message that his nephew's body had been washed up at Tauranga and eaten by this tribe, and in consequence of this falsehood it is reported that Tautari is raising a fight against this place.

In the afternoon went to Otumoetai. Poor Stephen Hui is still lingering on the borders of eternity, but is rapidly sinking from exhaustion. I could therefore have but little conversation with him. He said that he was "Holding fast to Christ – that his heart was light – but his pain from the wound so great that he wished to depart".

8th. – Stephen died after I left him yesterday. His departure was peaceful, and as there is reason to believe that he "died in the faith", I cannot but rejoice that he is released from sufferings which were becoming daily more severe.

Engaged in the afternoon with a class of 5 Natives from Maunga tapu whom with several others, I hope to baptize on Sunday.

9th. – Occupied by a party of Natives from Matamata who came to consult as to the measures they ought to take in reference to the murder. Some of them contended that it would be right for all the believing Natives in the various tribes to join together and take a fight against the murderers. Others, going to an opposite extreme, argued what it was unlawful under the Christian dispensation to take away the life of man even for murder.

The body of Stephen Hui was brought to the Papa for burial. We committed his remains to the grave in the sure & certain hope of his resurrection to eternal life. The head also of Paituhi, having been fetched from Katikati was placed with his body, which we interred on the 24th ult.

10th. – There is much illness amongst the Natives around us, which has occupied much of my time lately. Today I prepared 70 doses of medicine for the Maunga tautari Natives.

11th. – Final examination of the first class baptismal candidates from Maunga tapu. Two put back for a time, one of them possessing two wives, the other not being sufficiently acquainted with the way of salvation by Jesus Christ. Nine passed, whom with some infants, I propose baptizing to-morrow.

12th. Sunday. – A violent gale which prevented my going, as proposed to Maunga tapu. English service at home.

13th. – Waharoa's son and some other Heathen Natives from Matamata passed through the Settlement on their way from Maunga tapu. It is supposed that the object of their visit has been to concert some warlike movement. Administering medicine, gardening etc.

16th. – Engaged during the morning with a party of Natives from Otumoetai, examining into a charge of immorality brought against one of the baptized Natives. He has been guilty of indiscretion, but the matter had been grossly exaggerated. In the afternoon committeeing with another party of Natives from Maunga tapu.

Nuka, the principal Chief, had been exhuming the bones of several of his wives, and according to Native custom had been making a large feast of which the professing Natives, (with few exceptions), had partaken, in common with their Heathen countrymen. The question was whether it was lawful for them to do so. The food was cooked in 3 ovens. The first was made sacred for the priests engaging in the ceremony. The Native karakia had also been used over the food in the second oven, which was reserved for the Ariki. No ceremony appears to have been performed with the food in the third oven, of which all who were not sacred partook, including the women & children. It was the food from this that the professing Natives ate, as it was not connected with any religious ceremony. Of course no moral guilt was attached to the act, but I urged their abstaining from the appearance of evil. If lawful, it was certainly not expedient, as it gave occasion to such of their countrymen as had not embraced the Gospel, as well as to some of the believing party who were "weak", to think that there was no difference between

Christianity & Heathenism. We read together 1 Ep. Cors. 8c.

More Natives are assembling on the Station Pa in consequence of the rumours of wars which are afloat. This will be the means of increasing the numbers attending school & chapel. There were 26 girls at school this afternoon.

17th. – A party of Natives have been fencing off about 50 acres of the land purchased for the C. M. S. Held a long conversation with them as to the impropriety of their conduct. I am in hopes they will remove the fence on payment of a few articles of trade. They state that they received no part of the things given as purchase money, having been cheated out of them by those who distributed the articles. The same claim is made by another party who continue to hold a few acres immediately in front of the Station, and which would prove of serious consequence to us were it sold or let to any European of improper character. Examining another party of baptismal candidates from Maunga tapu. 30 girls at school.

18th. – William Marsden called to

object to the baptism of a Native proposed to be admitted to-morrow, on the ground that he was once cursed by him. The offence however occurred long since, and the man having expressed his contrition, I saw no reason on this account to refuse admitting him within the pale of Christ's visible Church.

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19th. Sunday. – In the morning at Maunga tapu, where at Native service I baptized 11 adults & 5 children. Afterwards went to converse with Nuka who seems still as hardened as the nether mill stone. Took service at the Settlement in the evening.

20th. – Engaged throughout the day with two parties from Maunga tautari & Otumoetai as to the late murder. It is a difficult task to pacify them, but I trust we shall shortly hear from the Government.

My eyes being less inflamed than usual, I determined to renew the Bible class by candlelight. 24 assembled (all readers) and we had a very interesting meeting.

22nd. – Boys' school 27. Heard of the arrival of the Lord Bishop of New Zealand at Auckland. His Lordship & the Aboriginal Protector are gone over the Frith to the residence of Taraia, the principal chief concerned in the murder at Katikati.

23rd. – Boys' school 29. Girls' school 24. Evening, addressed the Natives at chapel.

24th. – Boys' school 30. Girls' 22. 19 at Bible class this evening. The party requested me to hold the meeting by daylight for a season, as they are fearing attack from Rotorua, and wish to be inside the pa after sunset. Their fears are however partly the result of superstition, a Native priest having prophesied that our small pa would be surprised and the inhabitants murdered.

26th. Sunday. – 70 at Native service on the Station. Prevented visiting the pas by the heavy rains.

27th. – Boys' school 32. Girls' 17. Occupied most of the day in talking to various parties of Natives. One man had brought his wife 25 miles in order that I might lecture her on her quarrelsome disposition. Another party came for permission to take a missionary journey to a distant part of the Island. Some came for medicine, others to make enquiry whether the Government was going to send to redress their wrongs, etc.

In the evening 18 attended the Bible class meeting.

28th. – Inflammation of the eyes, the result probably of reading last night. Falkner came over, consenting at last to be married. This will give me an opportunity of baptizing his children, which I have hitherto refused to do on the ground of his not being married.

30th. – Visited the pa. Committeeing about various matters, amongst others a charge of pig stealing; parties acquitted.

July 2nd. – Eyes still inflamed. Information brought me that a fight was getting up at Otumoetai to seek for a payment for Wanaki's death, as Government had taken no notice of their application. I am not surprised at this step, but I am much grieved, especially as it is reported that some of the professing Natives are joining the fight.

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3rd. Sunday. – Went over to Otumoetai and found some of the canoes dressed out with feathers as for a war expedition. After service at the Native chapel I had some conversation with the two principal Chiefs connected with the proposed fight. They consented not to leave until we had another meeting at the Station.

4th. – The Natives to whom I spoke yesterday, came over. After a long conversation they agreed to wait a week longer the arrival of the Aboriginal Protector.

5th. – A vessel arrived from the Thames. No letter from Government. The Natives much exasperated.

8th. – The Natives on the Settlement talk of leaving for the large pa. They are in as great a state of excitement as they were during the hottest part of the war.

9th. – Engaged in trying to keep back the Natives from the contemplated fight.

10th. Sunday. – Held service at Otumoetai. 150 present. Conversation afterwards with the Heathen party. They seem in very ill humour at the long silence of Government.

11th. – Received at last a letter from the Aboriginal Protector, who is coming round to institute enquiries as to the murder. The Natives in consequence, more quiet.

14th. – The Government Brig arrived with Aboriginal Protector, Colonial Secretary & others.

16th. – Large assemblage of Natives to meet the Government Officers. The meeting concluded very unsatisfactorily, the Government declining to take any steps towards punishing Taraea. The Natives shrewdly remarked on the different degrees of justice awarded to Europeans & Natives. "If Taraea goes unpunished", (observed one of them), "for murdering Wanaki, then the Europeans were guilty of murder in executing the Chief Maketu for a similar crime committed against a white woman. It cannot be right to have one law for crimes against the Europeans, and a different one for the same crimes when the Natives are the sufferers".

17th. Sunday. – Home services.

18th. – It was proposed to hold another meeting with the Natives to-day. Few however would attend. Those who did spoke civilly, and parted on friendly terms with the Government Officers, who

left on the Brig. I observed one of the baptized Natives smeared with oil & red ochre – a bad sign.

19th. – Various parties over from the pas to converse. It is indeed a sifting time with them.

20th. – Reported that several baptized Natives have thrown off their profession.

21st. – Went to Otumoetai and had an interview with W. Patene & 5 other baptized Natives who have forsaken "the assembling themselves together". May they be led back again to the fold. The Natives are altogether much dissatisfied with Government, and I cannot help feeling their situation to be one of great trial. They are forbidden to follow their Native ritenga, and yet nothing is given them in its place. Tare said that they had consented at my request to leave the matter in the hands of the Government, and as they had refused to interfere, the Natives must now take up the cause themselves and were preparing their canoes for that purpose.

23rd. – Some Natives came from Maunga tapu who felt themselves much aggrieved at some hasty expression which had been dropped by one of the Christian Natives. I trust they returned somewhat softened, but Satan is busy in his arts to scatter at this season those whom we believe to be sheep of the one true Shepherd.

24th. Sunday. – Went in the morning to Pukewanaki, where the Natives have erected a very neat chapel in which I had an attentive congregation of about 80 persons. I afterwards rowed to Otumoetai, and after conversing with the party who have thrown off their profession, I proceeded to the chapel where I addressed the Natives from 3c. Revs 20v.

25th. – A fight left Otumoetai last night. Many of the professing Natives have joined them, including 7 baptized Natives. Their course is kept a secret, or I would follow them.

27th. – W. Sharpe & Zebedee arrived from Maunga tautari. They met the fight in the direction of Matamata, and as a report reached here a few days since that Taraea was about to visit that place, it is probable that they expect to intercept him.

28th to 30th. – Assisting Mr. Chapman dividing stores.

31st. Sunday. – Took the home services.

August 1st to 3rd. – Assisting Mr. Chapman in the store. Went also to the Natives who have been fencing off a portion of the Society's land. They agreed to remove the fencing to the proper boundary.

4th. – Finished the store accounts with Mr. Chapman. Received letters from the Bay. The Bishop has appointed the

Revd. W. Williams his Archdeacon – a well merited reward in which all his Brethren will rejoice.

5th. – Visited Otumoetai. Conversed with different groups of Natives and particularly with Joshua Brown, one of the lapsed party. He said that he would return again to the Church but that he was ashamed of the remarks which he might hear from his believing brethren as well as of the taunts to which he should be exposed from the fight on their return.

7th. Sunday. – English service & 2 Native services at the Settlement.

12th. – The R. C. priest & his servant passed on their way to Rotorua where they are attempting to introduce "another Gospel".

13th. – Old Matthew called to see me. He has just arrived from the Thames, whither he had gone on a visit. We were getting anxious from his protracted stay, he being at the Thames at the time Taraea and his party came over and murdered Wanaki & others at Katikati. The old man referred to the baptized Natives who had forsaken their profession and joined the fight. "Let not your heart be dark on that account", said he, "do not think that the Church of Christ has fallen because eight boys have gone outside the fence".

The fight are back. They have been saved the guilt of imbruing their hands in blood, not having fallen in with any victim.

14th. Sunday. – At Otumoetai. Only 80 persons attended at the chapel, but 30 others who have been in the habit of attending, consented to my addressing them within their compound. Two of the baptized Natives, since their return with the fight, have commenced having their faces tattooed. I have now less hopes than ever of their return, but "The Lord knoweth them that are His" and if they are of the blessed number, they will yet return unto the Lord and He will have mercy upon them.

15th. – W. Sharpe, our Native teacher at Maunga tautari, brought his wife to the Station for medical treatment. She is however, I fear, in a rapid decline.

16th. – Nuka came to consult as to his tribe selling to Government a portion of land situated between here & Maketu. Should Government consent to the measure it might be overruled to putting an end to the war between Tauranga & Rotorua, as hostile tribes might be deterred from passing through an English settlement in order to carry on their savage warfare. Yet the grand instrument for inducing the New Zealanders to beat their spears into pruning hooks will be, not so much civilisation as evangelisation.

20th. – The number attending daily prayers at the Otumoetai chapel is again on the increase according to the report of the Native teacher at that place.

21st. Sunday. – Blowing too hard to

visit the pas. Three services at the Settlement. Very few present. Endeavoured to think of our Saviour's interesting discourses to the few – Nicodemus, the Woman of Samaria, the 12 Apostles etc.

22nd. – Visited Otumoetai Pa. Spent a considerable time in conversation with different groups of the Heathen Natives. They were civil, but I fear they are watching a favourable opportunity to renew former scenes of murder.

23rd. – Administering medicine to various patients from the two principal pas.

28th. Sunday. – In the morning went to Pukewanaki and baptized Samuel's child. Only 70 at service. This congregation used to consist of 100, but some who did not assist at the erection of the chapel, now keep away from a feeling of shame. The school however is attended with considerable regularity, averaging a daily

attendance of 50, and although little is taught except reading, and writing on slates, yet as both these exercises are from Scripture, it may be considered an important education to a Native. I afterwards held service at Otumoetai Pa with 60 Natives. Here we used to have a congregation of 200, and although some are away planting in the woods, it is evident that there has been a considerable falling off in the number of worshippers since the murder of Wanaki. With two exceptions on the part of baptized Natives, the whole of Wanaki's little tribe, who were regular attendants at Divine service, have returned again to Native ritenga. Three canoes belonging to them have just left Otumoetai to see if they can pounce upon some person belonging to Taraea's tribe, as a payment for Wanaki, and the Satanic idea possesses them that as their relatives belonged to the believing party, they ought to murder some believers belonging to the tribe of Taraea as an Utu. I find it sad, uphill work just now, but as many as are ordained to Eternal Life will yet believe, and hold fast the beginning of their confidence steadfast unto the end, notwithstanding the fearful power still maintained in the World and in the heart by our great spiritual enemy.

31st. – Addressed the Natives at chapel this evening. Much indifference manifested.

September 2nd. – Conversing with Natives from Matakana. The fight called there and tried to prevail on the Natives to accompany them. The Heathen party did so, but the few who have made a profession of Christianity refused. May they in these sifting times be kept steadfast and unmoveable.

3rd. – The fight mentioned on the 28th ult. have again returned without being permitted to murder anyone.

4th. Sunday. – Took the home services. Baptized the child of R. Hill.

5th. – Raising the roof of our chapel. A Native teacher from the Kupenga called

for conversation. This young man belongs to the tribe of the late Wanaki, and his absence from home has probably been the means of preventing him from joining his unhappy relatives who have left their first love.

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6th. – I had fixed to visit Maunga tautari & Matamata this week, but the late heavy rains render it more than probable that the rivers are swollen.

9th. – Went to Otumoetai to see if I could induce the Natives to go on with their new chapel, the work of which has been forsaken since the time of Wanaki's murder. They say they will make another attempt, but they have no heart to work.

11th. Sunday. – Morning, Native & English services at the Papa. In the afternoon went to Maunga tapu.

12th. – Engaged with Natives from Maunga tapu. Administering medicine etc.

13th. – Occupied with a party of Natives from Ahirau, who I am in hopes are about to build a chapel to hold Divine service in. At present they are obliged to huddle together in a small hut.

15th. – Our Native teacher M. Hapi, died this afternoon. During the months she has been lying at the Papa she has been so deaf that it was impossible to hold any conversation with her. Her eyes also were too dim to allow her to read her testament. We believe, however, that it was not on her death bed that she had to learn the way of salvation. In health she manifested the reality of her faith in Jesus by devoting herself to His service. She was "Faithful in a few things". Just before her death she said to her husband, "My body is dead – my heart is living. When I'm gone, leave my little child with Mother Brown to take care of".

16th. – Matthew & others came to converse. The old man is less grieved than many of his brethren as to the conduct of those who left us in consequence of the murder of Wanaki. "Let us not be cast down" he remarked, "We could not see the wheat from the chaff before, but now the wind of Satan has blown away the chaff, we can better discern the wheat – the real believers".

17th. – Preparing accounts for committee, administering medicine, examining a class of baptismal candidates from Patetere, etc.

18th. Sunday. – Native & English services at the Station. In the afternoon held service at Otumoetai. 70 present. Afterwards visited the sick. Several of the baptized Natives who have forsaken their religion seem indeed led captive by Satan at his will. They were sitting in an open yard, plying drafts. As I considered it done out of bravado, I at first passed them without taking any notice, but feeling that it was my duty to remonstrate with them whether they would hear or whether they would forbear, I turned back again. It seemed however to

be in vain. I could make no impression on them. They first tried to be very impudent, and then preserved a sullen silence while I spoke to them faithfully of their awful state.

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19th. – Getting out slates, books etc. for the Natives from Patetere, and afterwards left home for Maunga tautari.

21st. – Reached Wera a te Atua. It is encouraging to find that the Natives whom I have baptized at various periods at this place, amounting to upwards of 30, hold fast the profession of their faith without wavering. Held service with 90 Natives. The rest away planting. Afterwards examined a class of baptismal candidates, and then conversed with the Christian natives on the subject of the Lord's Supper.

22nd. – 44 men & 27 women at school this morning. They were employed in reading, writing, dictation and multiplication sums. About 40 read in the New Testament. I afterwards proceeded to Wareturere, where after an examination of the candidates, I baptized 7 men, 4 women & 3 children. Afterwards addressed the Christian Natives on the subject of the Lord's Supper and administered the Sacred Ordinance to 12 Natives. In the evening held Divine service in the chapel.

23rd. – 30 men & 25 women at school. Of this number 44 were reading different parts of Scripture. My visit on the whole has been a very interesting one, alloyed however by hearing of one professor who had joined a fight to seek for an Utu for Wanaki's murder. Left for Matamata.

24th. – Reached Matamata. Examining baptismal candidates from Patetere and afterwards investigating some frivolous charges brought against one of the Native teachers. Satan taking advantage of the generally excited state of the Natives, has succeeded in producing a quarrel amongst the Native teachers at this place, which has been followed by a neglect of the schools and the giving up of the prayer meetings and baptismal candidates' class. Conversing till nearly midnight on these subjects with the professing Natives. They promise to renew at once the schools, classes & prayer meetings.

25th. Sunday. – 350 Natives at Divine service. Baptized 9 adults. The school attended by 75 men & 120 women. In the afternoon went to the Heathen Pa to converse with the Natives, and returned to hold evening service at the Chapel. Baptized 5 infants.

Conversed with 3 sick Natives who desire baptism. Found them too ignorant to partake of that Holy Sacrament. As I was going to chapel this morning, an old priest called out to me to make my karakia very short, as he was going to attend service!

26th. – Travelling homewards.

27th & 28th. – Preparing accounts for committee.

30th. – Engaged with 12 candidates for the Lord's Supper.

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October 1st. – Occupied as yesterday with 20 other candidates for the Lord's Supper. Revd. G. A. Kissling & family arrived at Tauranga in Columbine.

2nd. Sunday. – At home. 150 at Native service. Administered the Sacrament to 32 Natives. Mr. Kissling preached in English.

6th. – Left for the committee at Matamata.

7th & 8th. – Engaged in committee.

9th. Sunday. – Two R. C. priests called on us. They are urging another public discussion, and were very angry because in a note we sent them yesterday we declined wasting the Sabbath Day in controversy. Baptized 3 adults.

10th. – Baptized 19 adults & 5 children.

11th. – Met the priests by appointment. About 500 Natives assembled. The discussion was almost confined to the Revd. R. Maunsell & the R. C. priest from Tauranga. The Papists will not, I think, reckon this discussion amongst their victories. Towards evening, the Natives held an open conference in our presence, whether they should not send away the priest from Matamata. One old Chief however, objected to this, though certainly not in a way to flatter the vanity of the priest – "Why should he be sent away? He is a quiet man, he does no harm and nobody attends to his Karakia".

12th & 13th. – Finished committee & journeyed home.

14th & 15th. – Shipping stores for the Thames & Waikato.

20th. – Examining 3 baptismal candidates from Matakana.

22nd. – Columbine driven back from stress of weather, and got aground. Sent to the R. C. priest a relic found in the woods by one of our Natives. Wrote to him as to the "errors" contained in the motto stamped upon the small silver box containing the relic.

23rd. Sunday. – Home services. Baptized an infant.

24th. – W. Thompson & a party from Matamata. They wish to leave that place for a spot still more distant, but ultimately consented to remain at their present residence. Giving out books, slates etc. to the party. The Natives trying to move Columbine.

26th. – Engaged with a party of Natives on board Columbine, attempting to get her afloat. They succeeded in dragging her a short distance, and there is now every prospect of her floating by the night tide.

27th. – Found that our store had been robbed during the night.

29th. – Columbine again left for the Thames.

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30th. Sunday. – Went in the morning to Otumotai Pa. 100 attended service. In the afternoon pulled to Maunga tapu chapel, where a like number assembled for Divine worship.

November 2nd. – Left for Rotorua accompanied by Revd. G. A. Kissling.

3rd. – Reached Mr. Chapman's at 9 o'clock this evening.

4th. – Engaged through the day examining candidates for baptism & the Lord's Supper. In the evening addressed the Natives at chapel.

5th. – Occupied as yesterday with various classes of candidates. Their examination on the whole so satisfactory that very few were rejected. One of the men in illustrating the right partaking of the Lord's Supper, remarked "Two men may be taking a long journey in the koraha, and being weary they determine to drink the juice of the Tupakihi berry. The one, being a wise man, is very careful lest any of the poisonous seeds should pass down his throat. The other, being an ignorant man, drinks the juice & seeds together. One man is refreshed – the other dies. It is so with those who come to the Lord's supper. One man ignorantly partakes of it as a common feast. He has no repentance, no faith. He eats & drinks, his own damnation. Another man eats of the same Supper, but he discerns by Faith, the Lord's Body. He spiritually eats & drinks and being refreshed goes on his journey towards Heaven with increased strength".

6th. Sunday. – Baptized 81 adults at Native service this morning, & in the afternoon 31 infants. At night administered the Lord's Supper to 35 Natives.

7th. – Conversing with a large party of Natives who are very urgent that Mr. Kissling should join Mr. Chapman in his widely extended field of labor.

8th. – Left for Tauranga.

9th. – Reached home. During my absence a small vessel put into this place in charge of 2 Europeans & 3 Natives belonging to Rotorua. Proceeding to Wanaki's Pa, which since his murder has been made sacred, they commenced conveying on board some of the potatoes which had been left in the stores, but being discovered by the Tauranga Natives, they took possession of the vessel and the Rotorua Natives made their escape towards the woods.

12th. – James Farrar called. He mentioned that his large boat had been taken possession of by 2 of the Rotorua Natives who had fled into the bush on the taking of their vessel, and that they had proceeded in it to Maketu, leaving behind them a boy after whom parties were searching in the woods.

13th. Sunday. – Morning & evening Native services at the Papa.

14th. – Message from Tare, a Chief who up to the period of Wanaki's murder was in the habit of attending service at the Otumoetai chapel, but from that period had neglected doing so. He has just lost one of his children, and wishes me to inter the body in our burial ground. I was glad of an opportunity of shewing the poor man a kindness, for I am convinced he is not easy in the course he is pursuing, and it appears that from a feeling of shame he would not send to me for medicine during the illness of his child.

15th. – Tare came over with his child, which I buried. His only surviving child is very ill. He left it on the Station for medical care. He seems much subdued. Engaged with a class of 20 Natives reading the Psalms.

17th. – A fire on Maunganui. The Natives fearing that it was lighted by a fight from Rotorua seeking a payment for the missing child of Tohe, I went over and had an interview with the party. It proved to be Tohe & other of the Rotorua Natives. They threaten vengeance for the boy who is lost, and the war seems likely to be renewed again. In the afternoon visited Otumoetai Pa to put the Natives on their guard. I had some conversation with the relatives of the men who lately robbed our store. They gave up a pig, the property of one of the thieves who had taken away a spade. Evening service at the chapel.

18th. – Reading the Psalms with a class, administering medicine, buried Tare's last child.

19th. – Engaged reading the Scriptures with a party from Maungatapu. Mr. Chapman arrived in the evening bringing intelligence of a fresh scene of bloodshed. It appears that the party to whom I went over at Maunganui on the 17th, and with them (concealed by the Mount), James Farrar's large boat, in which they proceeded afterwards to Tuhua (Mayor Island), and by a consummate act of treachery succeeded in murdering 3 men, and carrying off 2 boy prisoners.

On nearing the island, they cast anchor and went below, leaving on deck but one Native, who was dressed in a suit of European clothing. A canoe at once put off and pulled alongside the boat before they discovered that the man whom they had supposed to be a European was a Native. The Rotorua Natives, who had concealed themselves, now rushed on deck and shot 3 of the Natives of Mayor Island in the sea, and after obtaining possession of the bodies, went off in triumph to Maketu and finished their diabolical act by a cannibal feast.

20th. Sunday. – Held Divine service at Maungatapu. 200 Natives present. The largest congregation that has assembled at this place since Wanaki's murder. In the afternoon preached at Otumoetai Pa to 150 Natives. The principal Chief of Mayor Island who was at Otumoetai on a visit, left to-day for home on hearing of the murder of his relatives.

21st & 22nd. – Reading classes in the Psalms from Pukewanaki & other places.

23rd. – Tupaia came over. He seems more than ever determined to avenge himself on the Rotorua tribes when an opportunity may arise.

24th. – Committeeing with the Natives from the Settlement Pa. They are afraid to meet any longer in the Station chapel for service, lest they should be surprised by a fight from Rotorua. A "sacred fight" left Otumoetai in the direction of Maketu.

27th. Sunday. – Native & English services at the Papa.

30th. – Went to visit a sick youth at Otumoetai. He is evidently fast sinking, and ill prepared for the awful change.

December 1st. – The youth mentioned yesterday died during the night. Our Native Teacher (Matthew) came over, in consequence of W. Jowett, (one of the party who "went out from us" and joined a fight after the murder of Wanaki), having expressed a wish to be received again into communion.

2nd. – Visited Pukewanaki and 3 other Native residences. One little party who in consequence of the late excitement have neglected "the assembling themselves together", have promised to meet again for service if I supply them with Prayer Books.

3rd. – Received a letter from W. Patene, (another of the backsliders), stating his sorrow for having thrown away his profession. I should be very glad to receive him again, but such a step must not be hastily taken.

The Government Brig with the Acting Governor, his Lady and a body of officials, put into Tauranga. The Governor is on his way to Port Nicholson, but hearing of the late murders & piracy, he has determined not to proceed until he has gained possession of James Farrar's boat, as well as of the Chief who conducted the band of murderers to Mayor Island, – a step which requires the exercise of much judgement & coolness, or the ulterior consequences may cause the death of some of the Europeans as a payment.

4th. Sunday. – On my way to Otumoetai, two of the Natives who left the Church joined me to converse, and expressed a wish to be received back again. The believing party, with much propriety, object to their hasty readmission amongst them.

5th. – Sent off messengers to fetch Mr. Chapman, whose presence at Maketu under present circumstances seems to be indispensable. The Governor despatched some of his officers overland to Maketu to demand Farrar's boat from the Natives.

6th. – The Governor's party returned. The Natives refuse to give up the boat, and His Excellency seems determined to take possession of it by force. Long conversation with him on the subject.

7th. – The Brig despatched to fetch the 80th.

8th. – A fight from Maketu came towards Tauranga, fired off their guns and returned. This is a demonstration of war.

10th. – Accompanied the Governor to Otumoetai.

11th. Sunday. – Home services.

13th. – Accompanied Mr. Chapman to Maketu, with the view of endeavouring to prevail on the Natives to give up the boat before the arrival of the soldiers. After a long interview they consented to do so.

14th. – A messenger arrived from Maketu. There is now a demur as to restoring the boat, one Chief having declared that he had not given his consent! I fear the consequences of this obstinacy.

17th. – Went towards Maketu to meet the Bishop, the Chief Justice & Mr. Stack, who were on their way hither overland. His Lordship meets us in "troubulous times" and his presence & counsel are most cheering.

18th. Sunday. – The Bishop preached in the Native language, and afterwards in English, at the Station Chapel. In the afternoon I accompanied his Lordship to Pukewanaki, where he again delivered a striking and affectionate address to the Natives from the words "Thy kingdom come".

The Victoria arrived with the 80th.

19th. – The Bishop granted me his license as Minister of the Tauranga district.

20th. – His Lordship & the Chief Justice left with Mr. Chapman for Rotorua. The influx of Government Officers on the Settlement, together with the unsettled state of the Natives, prevented my accompanying them.

22nd. – Consulted Dr. Gammie of the 80th relative to the affection in my eyes. He pronounces the disease to granulation of the eyelids, requiring removal by caustic.

24th. – The Attorney-General & Aboriginal Protector having protested against the use of coercive measures against the Maketu Natives, the Acting Governor left in the Brig for Auckland. He now proposes leaving the soliders at Tauranga to prevent any further hostilities between these tribes and those of Rotorua, and to send the Aboriginal Protector to endeavour to make peace between them.

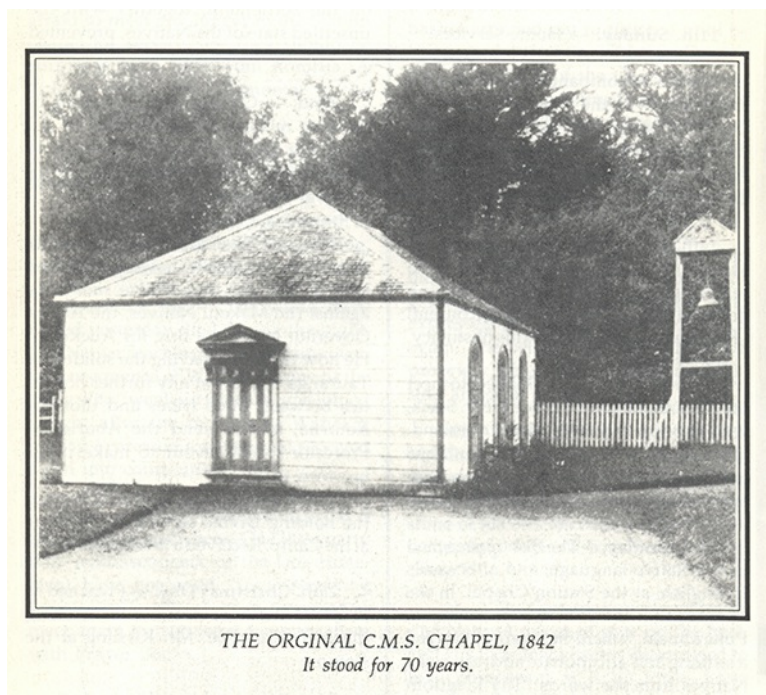
Wrote to Major Bunbury respecting the holding Divine service on Sundays at the Camp. Received a favourable reply.

25th. Christmas Day. – Preached in English at the Settlement, Mr. Stack taking the Native service. Mr. Kissling at the Camp.

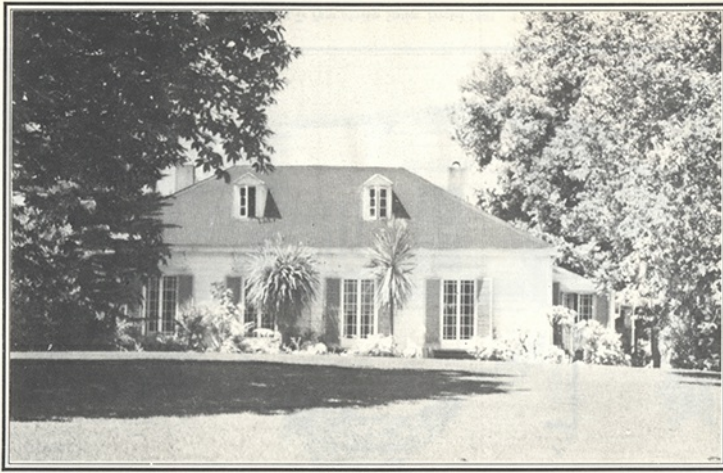
26th. – Messrs Kissling & Stack left

in a small coaster for the Eastward. The Bishop having refused to license Mr. Kissling for Wakatane, (the place to which he had been appointed by the Southern District Committee), he has proceeded by his Lordship's direction, to visit Hick's Bay where it is intended he should be stationed.

28th. – Dr. Gammie commenced the application of caustic to the granulations in my eyelids. Severe but necessary.

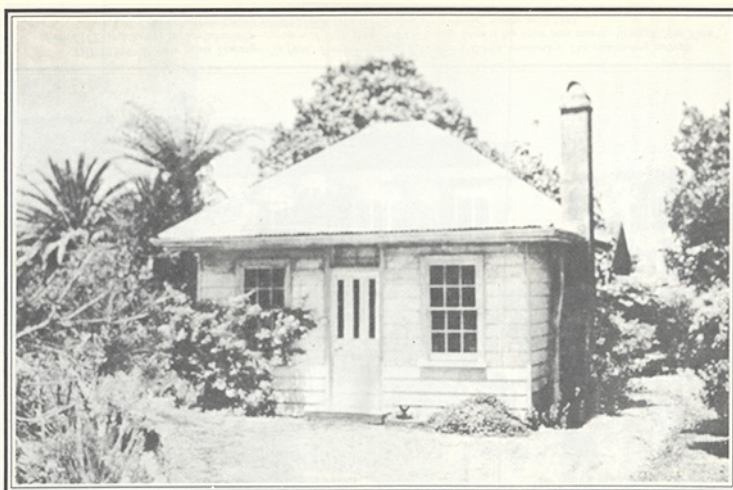


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