

Christianity

ON THE Coast



This E-Book commemorates the
**200th Anniversary of the
Gospel of Jesus Christ**
into New Zealand.

Then subsequent development in
the Tairāwhiti / Gisborne District.

In particular, its purpose is to tell the
story of Christianity on the East Coast
from Hicks Bay to Wairoa.



This E-Book has been produced to commemorate the 200th Anniversary of the Gospel of Jesus Christ into New Zealand.

First preached by Samuel Marsden in 1814 in the Bay of Islands
and the subsequent development of the
Gospel of Jesus Christ in the Tairāwhiti / Gisborne District
by Rev Bishop William Williams and Rev William Yate.



Toko Toru Tapu Church, Manutūkē
© SheldrakevisualART



Hugh M Jennings
'Author'

Christianity on the Coast was originally written by
Hugh M Jennings for The East Coast Christian Council
in 1990 for the celebrations held at Manutūkē.

The celebrations held at the Manutūkē Marae, on
21st January 1990 at Manutūkē, commemorated the
150th Anniversary of the establishment of the first
Mission Station in the Eastland region, and of the first
Church Service there, conducted by the Rev. William
Williams.

First published by The Gisborne Herald Printing Co.

This E-Book, 30th November 2014 now re-produced
by RJ & CE Sheldrake of SheldrakevisualArt.com
with permission and thanks to Christine Hannigan,
daughter of Hugh & Jean Jennings.

Thanks

Special thanks to

Revd. Don Tāmihere
Mary Jenkins
Georgette Jenson
for editorial proof reading
of this E-Book

Also for help in many ways

Christine Hannigan
Angela Williams
Marcus Williams

Glyn Carpenter
Alex Céspedes
Barbara Collett
Revd. Stephen Donald
Mrs Colleen Hawkins
Esther & Neil Henderson
Taupunga Nepe
Stewart Patrick

Revd. Stephen Prebble
Revd. Marjorie Rangi
Pastor Lance Rickard
Keith Scholes
Colin & Grace Shaw

City by City Network
NZ Christian Network
Pacific Coast Highway Guide
Tairāwhiti Museum
Wairoa Museum

References

The Holy Bible

Tūranga Journals	Ed. Frances Porter	[Price Milburn]	1974
Historic Poverty Bay	JA MacKay	[J.G. MacKay]	1966
East Coast Historical Records	Bishop WL Williams	[Gisborne Herald]	
Waiapu, The Story of a Diocese	Watson Rosevear	[Pauls]	1960
Samuel Williams of Te Aute	Sybil M Woods	[Pegasus]	1981
Te Wiremu	L M Rogers	[Pegasus]	1973
Challenge and Response	WH Oliver	[E.C. Development Research Assn.]	1971
Te Mana o Tūranga	Leo Fowler	[N.Z. Historic Places Trust]	1974
From Forest Trail to City Street	JG Laughton	[Presbyterian Bookroom]	1961
Te Kowhai Track	H.C [Harold] Williams	H.C. [Harold] Williams 3rd Edition	1992

© SheldrakevisualART.com / 30 November 2014

Published by:

SheldrakevisualArt.com
87 Ormond Road, Gisborne, New Zealand. 4010
wb: www.kcn.co.nz / em: disciples@xtra.co.nz
Contact: Ray Sheldrake ph: +64 6 868 8053

All rights reserved. 'Christianity on the Coast' is subject to copyright in its entirety. The contents may not be reproduced in any form, either in whole or in part, without written permission from SheldrakevisualART.com. While every effort has been made to ensure the accuracy of the information in this book the publisher assumes no responsibility for errors, or omissions, or for any consequence of reliance on this Book. © Copyright 2014

Contents

CHAPTER	PAGE
Commemorate 200th Aniversary	I
References	II
Contents	III
Contents continued	IV
Illustrations, photos & maps	V

Young Nicks Nead:
to Maori
it is known as
Te Kuri o Paoa

© SheldrakevisualART



CHAPTER	PAGE
Introduction	1
I The Great Commission	2
The Inspiration	2
The Empowering	2
II Christianity & Colonisation	3
How the Gospel came to New Zealand	3
The Early Missions	4
How The Gospel Spread	4 - 5
III How the Gospel came to the East Coast	
Paradox of War	6
CMS Missions Stations MAP 1840/50	7
To the End of the Earth	8 - 10
The Second Wave	11 - 12
IV The Tūranga Mission Station - Kaupapa	13
Sunday 26th January 1840	14 - 15
Missionary Labours - 1840	16 - 18
The Treaty of Waitangi	19 - 20
Manutūkē 1840 MAP	21
V Missionary Journeys - Wairoa	22 - 24
Tūranga Station Life	25
Mission Station MAP	26

Contents continued...

CHAPTER	PAGE
VI Missionary Journeys - East Coast	27 - 29
Station Interlude	30
VII Missionary Journeys - Hawkes Bay	31
Journey Provisions	32
Native Church Tūranga	33
Bishop William Williams	34
Jane Williams	35
Bishop Leonard Williams	36
Williams family 1895	37
VIII Missionary Journeys -	
Bay of Plenty & Lake Waikaremoana	38 - 39
Te Reinga Falls, Lk Tarawera, Rotorua	40 - 41
Tarore story	42
Tauranga - The Elms	43
Te Kowhai track	44 - 45
Maketu - Opotiki	46
IX Years of Growth	47
Tūranga - Kaupapa	48 - 50
Kaupapa to Whakatō 1844	51 - 52
East Coast Mission Stations & Kawakawa	53
Rangitukia - Waipapa	54
Other East Coast Centres	55 - 58
Ūawa Station - Tolaga Bay	59 - 61

CHAPTER	PAGE
Whāngārā	62
Māhia - Wairoa area	63 - 66
Nūhaka	67
Wairoa Station	68 - 69
Mōhaka	70 - 71
X Change & Consolidation	72 - 73
Church moves 1856 / 1956 / 2014	74 - 78
XI Conflict & Conquest	79 - 80
Waerenga-a-hika	81 - 82
Hukarere Girls College	83
Te Rau Kahikatea 1877 - 2014	82
1905 Ministers of Te Rau College	83
Te Rau College 2014	84
Holy Trinity	85
Gisborne Churches	86
XII Challenge	87
Sir Apirana Turupa Ngata	88
Medicine Chest	89
Pillar of Fire	90
Nativity on Turihau Beach	91
Piripi Taumata-a-kura	92
Manutūkē Church Restoration	93
Team Gisborne Churches	Back Cover



Cover photo:

Read page 27

Only seven miles further on at Anauroa, they were besieged for books - six were given and names were taken for later delivery.

One mile further they were detained by 60 men to meet their chief who would receive instruction if given by a European Missionary.

© SheldrakevisualART

V

Illustrations photos & maps

	PAGE
C. M. S. Mission Station 1840-1850 MAP	7
Tikitiki & Tokamaru Bay Signs	7
Hicks Bay Wharf	10
Poverty Bay Flats	17
Treaty of Waitangi	19
Marsden Cross & Stone Store, Church etc.	20
Manutūkē 1840 MAP	21
Wairoa River	22
Portland Lighthouse Wairoa	23
Wairoa River towards Te Reinga	24
Mission Stations 1840 MAP	26
Tokomaru Bay Wharf	28
Ahuriri Beach Napier	31
Manutūkē Church 1863 Etching	33
Bishop William Williams	34
Jane Williams	35
Bishop W. Leonard Williams	36
Family of Bishop Williams & Jane Williams	37
Lake Waikaremoana	38
Lake Waikaremoana, Hangaroa & Wairoa Rivers	39
Te Reinga Falls, Lake Tarawera & Rotorua	40 - 41
Matamata - Tarore	42
Tauranga - The Elms	43
Te Kowhai Track	44 - 45
Maketu Beach, Hiona St Stephens, Opotiki	46
East Coast Sunset	47
Manutuke Church	48
Kōwhaiwhai Panel from Manutūkē	52
Rangitukia Church	54 - 55

	PAGE
Rangitukia - Waiapu	56
Whakawhitira, Waiapu River, Tikitiki Church	57
Ūawa - Tolaga Bay - Church & Wharf	59
Ūawa Mission Cemetery	60 - 61
Whāngārā Church	62
Whangawehi Coronation Reserve	64
Nukutaurua Road	65
Nūhaka	67
Wairoa	68 - 69
Mōhaka	70 - 71
College Road Sign	73
Waerenga-a-Hika Church on river.....	74
St Luke's Church, Waerenga-a-hika	76
Williams family	78
Waerenga-a-Hika house	79
Matawhero Church	80
Huakere Girls College	81
Te Rau Kahikatea	82
1905 Ministers	83
Te Rau College	84
Holy Trinity	85
Gisborne Churches	86
Waikanae Beach Sunrise Gisborne	87
Sir Henry Ngata	88
Bishop William Williams Medicine Chest	89
Pillar of Fire	90
Nativity at Turihaua Beach.....	91
Piripi Taumata-a-kura	92
Whakatō Church Manutūkē	93

Introduction

Many books have been written on the early history of New Zealand - its colonisation and settlement, political and economic problems, social and racial relationships. Some have spoken of the impact of Christianity, but all too often expressing conflicting views on the role of the Missionaries.

There is no intention in this booklet to enter into any controversial discussion on any of these items. This is a simple account of the most dynamic event in the history of New Zealand - the coming of the Gospel of Jesus Christ, and its spread throughout the land. In particular, its purpose is to tell the story of Christianity on the

East Coast from Hicks Bay to Wairoa, primarily for use in the schools of the region, and in the churches.

The dedication of this story was part of the special 1990 celebrations held at the Manutūkē Marae, Manutūkē on 21 January. These commemorated the 150th Anniversary of the establishment of the first Mission Station in the Eastland region, and of the first Church Service there, conducted by the Rev. William Williams.

A significant feature of the occasion was the gathering together, from all communities in the region, of the Māori people whose forebears had accepted the Christian faith and had established their own churches, with their own teachers, as early as 1834. The celebrations also brought together people from all the Churches in the region, Māori and Pākehā alike, united in the bond of love as one in the body of Christ. Past exploits were recalled and new challenges were issued to march forward together in the nineties.

This is a unique and wonderful story dedicated to the Glory of God! Acknowledgement is made of the many stories of those early days as retold through each generation, and as recorded in the References listed on page II.

© SheldrakevisualART

Toko Toru Tapu Church Manutūkē

*CLICK photo
for an enlarged image
and explanation
of the photo on
Page 95*





Dramatic 'Pillar of Fire'

photo was taken by
Youth Pastor Scott Cowan
of the House of Breakthrough
Church in February 2001

CLICK photo for an
enlarged image and
explanation of the photo
on Page 92

© Scott Cowan

I: The Great Commission

The Inspiration

Christianity on the Coast began with Jesus' command to his disciples: "Go therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things that I have commanded you, and lo, I am with you always, even to the end of the age". [Matthew 28: 19-20].

Thus Jesus' disciples received the inspiration of his words of command, and of the example of his ministry and life to go forth and to do as he had done. Earlier in his prayer of intercession to the Father he had prayed: As you sent me into the world, even so I have sent them into the world." [John 17:18] As Jesus had fulfilled the instructions of God in his life, so he passed on that great commission, which has been the inspiration of countless disciples right down through the ages, and will continue until his coming again at the very end of the age.

The Empowering

Again Jesus confirmed his promise and his commission before he ascended to heaven: "You shall receive power when the Holy Spirit has come upon you, and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria and to the end of the earth." [Acts 1:8].

As the Gospels give us the inspiration of Jesus, so the Acts record the empowering of the Holy Spirit and the fulfilment of his commission by the Apostles. When they had received the power of the Holy Spirit at Pentecost they went forth to do as Jesus had done: to preach and to teach, to baptize, to heal and to deliver. First Peter and John in Jerusalem, Stephen in Judea and Philip in Samaria. Then Paul and the other Apostles witnessed to the living Christ throughout the lands of the Mediterranean Sea.

History records the spread of the Christian faith to the countries of Asia, Africa and Europe. Later, in the age of world exploration, the Church was taken to the new world of the Americas and the Pacific. Close behind Captain Cook's exploration of New Zealand came the whalers and sealers, the traders and settlers from England and European countries. Then early in the nineteenth century, the Gospel of Jesus Christ came to these shores - to the end of the earth!

II: Christianity & Colonisation

How the Gospel came to NZ

With increasing numbers of whaling and trading ships coming to New Zealand, and plying between the Bay of Islands and Australia, numbers of Maori adventurers, among them some chiefs, were travelling beyond these shores. Ruatara and others came under the influence of the Rev. Samuel Marsden in New South Wales.

It was not long before he received an invitation from these chiefs to: “Come over and help us!” Just as Paul responded to the same message from the Macedonians, as a call from God to go and preach the Gospel to them, so Marsden became the first to take the Gospel of Jesus Christ to the Maori people. The way was prepared by Ruatara and Korokoro who had gained some knowledge of Christian worship while in New South Wales.

Thus Marsden held the first Christian Service at Oihi in the Bay of Islands on Christmas Day 1814.

It is significant that he preached the first Christian message of “peace on earth and goodwill toward men” on the text: “Fear not, for behold I bring you glad tidings of great joy”. (Luke 2:10) to a congregation of men armed with weapons of war.

Also significant was the fact that they couldn't understand what his words meant.

Both the warfare and the language aspects of this remarkable event had a great bearing on the subsequent spread of the Gospel.

First, with the increasing availability of guns and grog, the former hand to-hand weapons of war were replaced by muskets. Shooting and drunkenness lead to a period of bloody warfare and slaughter, crime and debauchery.

Second, Marsden's early missionaries learnt the Maori language and were able to preach and to exhort the teachings of the Gospel. The way of peace and goodwill was prepared for the second wave of witnesses to Christ.



Kaiti Beach - Gisborne

© SheldrakevisualART

Christianity & Colonisation continued ...

The Early Mission

By 1823 both the Church Missionary Society of the Anglican Church at the Bay of Islands, and the Wesleyan Missionary Society of the Methodist Church at Whangaroa, had established Mission Stations. They supported and strengthened one another in the early hardships, and laid firm foundations for the enormous task ahead. They brought to a people torn by tribal warfare and a life of fear and hatred, the knowledge of a God of peace and love, and a living saviour in his Son Jesus Christ.

They taught it by the example of the Christian way of life that they had led on the Paihia side of the Bay, in distinct contrast with the evil practices rife on the Kororāreka [Russell] side. And they mastered the Māori language. Not only did they become fluent in the spoken word, but also they established its structure and framework, thus translating the purely oral word into a written language. Most important of all, they devoted their labours to translating the books of the Bible, the Prayer Book and Hymns into Māori. Thus the promise of Ruatara to the chiefs to explain the meaning of Marsden's sermon was fulfilled and the means for the spread of the Gospel ensured.

How the Gospel Spread

It is a never ceasing wonder to man how the purposes of God are carried out! The Great Commission of Jesus and the Call of God brought Marsden to Australia. Hospitality at his home in New South Wales to wandering Māori sailors and chiefs sowed the seeds of the Gospel of peace and love in their troubled lives. This led to their call to him to come with his missionaries to these shores. However the clash of cultures, warfare and evil practices soon brought them into conflict with both Māori and Pākehā.

Out of this their role as peacemakers grew. They tackled head on both warring chiefs and domineering foreign traders. As they stood firm on the Word of God and preached and practised the Gospel of peace and goodwill, they earned the respect of most of the leading chiefs.

The outstanding example is seen in the undaunting witness of the Rev. Henry Williams, known affectionately by the Māori people as "Te Wiremu" or "Karuwhā" [Four eyes].



Wainui Beach - Gisborne

© SheldrakevisualART



The TUI: or Parson Bird

was so named by Maori,
because the birds
White collar marking,
was just like the
White collars of the
Christian Missionaries.

© SheldrakevisualART

The first of the Church Missionary Society evangelical Missionaries, he arrived in 1823 to bring great vision and strength to the fledgling Mission field.

By his indomitable spirit and devotion he quickly earned the respect of the tribes who came to trust, honour and support him. He was called to preach the Gospel - and he did it! He feared no man, even to the extent of stepping forth in between fighting chiefs and their warriors to command them to stop in the name of Jesus Christ.

So great did his mana become that even at his death, opposing chiefs left the field of battle to attend his tangi. His epitaph read: "Peace was made on his arrival, and peace was made on his departure."

Thus "Te Wiremu" set the example that turned the tide from the life of constant warfare and fear to one of peace and love.

And so from these early beginnings in the far North the same pattern spread throughout the North Island as the Mission field expanded over the first 30 year period.

As the weapons of warfare were laid aside, the weapon of the Word of God began to pull down the strongholds of evil. The propagation of the Gospel was the key element. With the arrival of the Rev. William Williams in 1826 the construction of the written Māori language and the translation of the Bible into Maori increased rapidly.

In 1827 a small book consisting of six chapters from Genesis, Exodus, Matthew and John was printed in New South Wales. By the end of 1837 the whole New Testament had been translated into Māori by William Williams, and 5000 copies printed by William Colenso at the Paihia Mission press.

Soon the wonder of words inspired the Māori. Books and printed pages of portions of scripture, of prayers and hymns became treasured possessions. Schools were established to teach old and young alike to read and write, and to learn passages of the Gospels. **Like a fire the desire spread faster than the printers could feed the flames.**

And so the way was prepared for the Gospel of Jesus Christ to be taken to all people everywhere in New Zealand. We must now see how this happened on the East Coast.



Nativity on Turihau Beach

*'From the shores of Galilee
to the shores of Tairāwhiti'*

CLICK photo for an
enlarged image and
explanation of the photo
on Page 93

© SheldrakevisualART

III: How the Gospel came to the East Coast

We must first go back to the early impact of European colonisation. In the period 1800 and 1830 two major but opposing forces dominated the scene, dramatically changing the way of life of the Māori people, especially in the Northern region. Here the main tribe, the Ngāpuhi, was the first to feel this impact.

Ever resourceful, the Ngāpuhi chiefs quickly seized on the advantages they saw in the possession of European tools and weapons - especially muskets, as the means of gaining supremacy over other tribes. But the price they paid in the lives of their own people through debauchery and prostitution, disease and death was catastrophic.

On the other hand, there is no doubt that the coming of the Gospel with such strong men of God as Samuel Marsden and Henry Williams, saved the Māori people from a ghastly fate. They waged a constant battle against the evil practices of the traders, whalers, and convicts to protect the Māori, especially the women and children. They also challenged and exhorted the chiefs to protect their own people against these vices, and to seek peace and goodwill with their neighbouring tribes.

It was a long and arduous battle before the grace of God overcame the guns and devices of Satan.

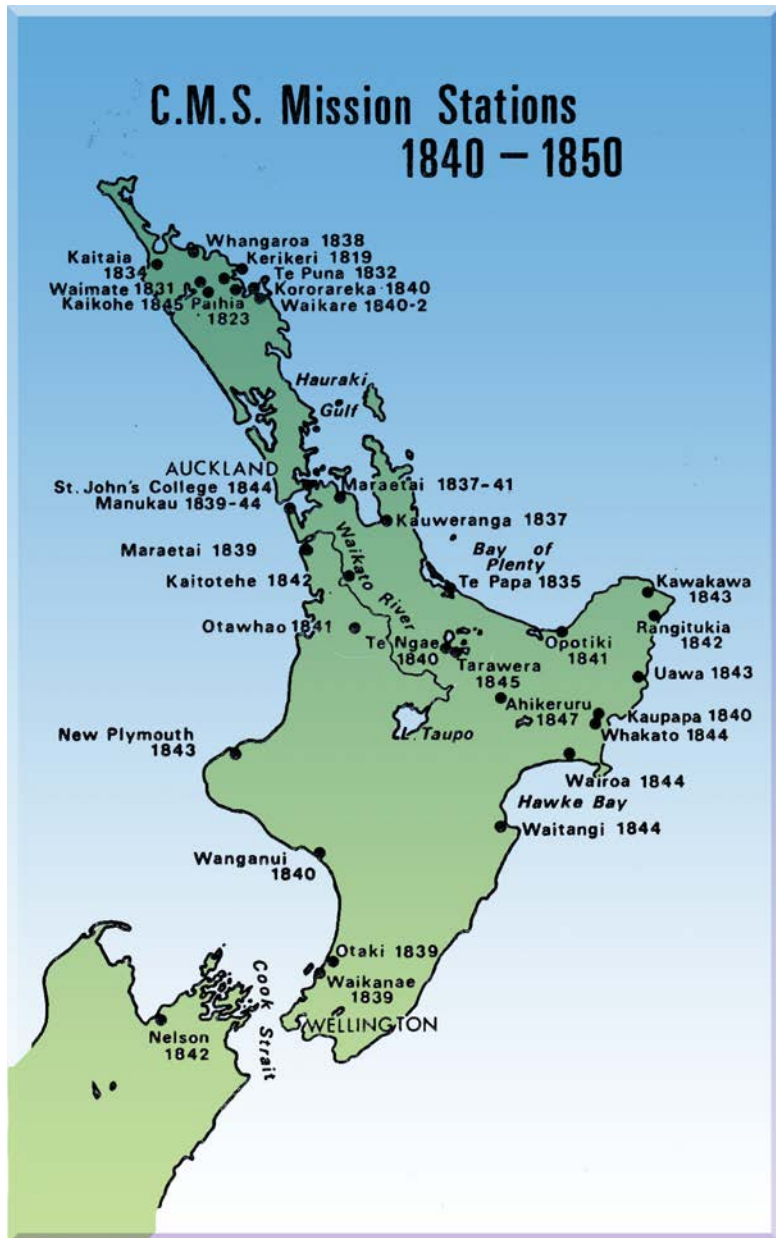
But herein lies the paradox and the victory.

Were it not for the power the Ngāpuhi chiefs acquired with the musket, enabling their war parties to conquer the tribes of the Bay of Plenty and the East Coast, then the Gospel of Jesus Christ would not have made the impact on those people as early or as strongly as it did.

During the years 1818 to 1824 several raids were made. Those at many places on the East Coast from Hicks Bay to Māhia being particularly savage.

Led variously by three main chiefs, Hongi Hika, Pōmare and Te Wera with their ample supply of muskets and ammunition, they quickly overwhelmed the local people who still relied on traditional hand weapons, having little if any access to European guns. The result was the mass slaughter of people and devastation of villages.

Paradox



Tikitiki >>
and below
Tokomaru Bay



© SheldrakevisualART

In the midst of all this, the Ngāti Porou slaves were able to receive the training and Christian experience that would equip them to lead their own people.

Many prisoners were taken by the Ngāpuhi to become their slaves in the North. Among these were several young men of rank who in various ways came under the influence of the missionaries and their Mission Schools in the Bay of Islands. Here the level of literacy had increased to such an extent that many Māori students became teachers and accompanied the missionaries to give instruction and example to their own people.

They became competent Bible scholars. “Te Pukapuka” [“The Book”], the New Testament and Prayer Book, all in Māori, became the prized taonga [treasure] of the people. This led to the first major breakthrough of the Missions - the alpha and omega of Christian conversion. This was the catalyst that brought the victory. It began in the North, spread to the East, and was carried to all comers of the land.

In the midst of all this, the Ngāti Porou slaves were able to receive the training and Christian experience that would equip them to lead their own people. A number of them were redeemed by the missionaries from their Ngāpuhi masters and prepared at the Paihia Mission Station to take the Gospel back to their own people. They became the forerunners of Christianity on the East Coast establishing a strong foothold for their new faith six years before the first Mission Station was started.

This is the unique feature of this whole story. Christianity was brought to the Māori people of the East Coast by the Māori people themselves. Just twenty years after Marsden’s first service to the Ngāpuhi of the North, their slaves took the Gospel to the Ngāti Porou of the East. **To conclude this paradox of war and peace,** and to establish the Christian heritage for both Pākehā and Māori alike, the chiefs of Ngāti Porou in later years acknowledged the debt they owed the Ngāpuhi for having paved the way for the bringing of Christianity to the Coast.

To the end of the earth

As we look back to the inspiration of Jesus’ great commission and to the empowering of the Holy Spirit, and follow the outworking of God’s purposes among the Māori people of the North, we come inevitably to the East Cape and to the farthest Eastern outpost of the civilised world. We come indeed to the “uttermost part of the earth.” The fulfilment of Jesus’ command in this “end of the earth” can be understood only in the light of the impact of the Gospel upon the lives of the Māori people through the total commitment of the missionaries to be Christ’s witnesses to them, and to teach and baptize them in his name. Thus converted and trained, young East Coast Māori in turn became the harbingers of the Gospel to their own people. Māori forerunners like the legendary Piripi Taumata-a-Kura prepared the way.



**St Mary's Anglican Church,
Tikitiki - also known as
"Te Whare
Karakia o Mere Tapu"**

The interesting feature
of this "ipu" is the
figure of one of the local
Paramount chiefs,
Piripi Taumata-a-Kura

CLICK photo for an
enlarged image and
explanation of the photo
on Page 94

© SheldrakevisualART

When a group of Ngāti Porou captives arrived by ship at Hicks Bay on 8th January 1834, the Christian conversion of the Coast began. The Rev. William Williams and the Rev. William Yate had secured their release from their Ngāpuhi chiefs to return them to their people, and to explore the region. A returning Waiapu Chief, Rukuata, explained the differences between the missionaries and other Europeans, and praised the work of the Stations. In response they received a cordial welcome and the chiefs of a war party gave up their plans to raid the rival tribe, and demanded of Williams: "Give us Missionaries to instruct us and we will leave off our wars!"

After walking overland to the Waiapu Valley, they were again warmly welcomed. On Sunday 12th January, a Christian service was held at Rangitukia. Rukuata explained the purpose and meaning of the Christian service to over 500 assembled people. A second service to almost 1000 people was also held at Whakawhitirā, a large pa some ten miles up the valley. When the service was concluded one very old man declared, "Well we shall never forget to sit still every seventh day. I will count the nights and remind the tribes when the sacred day comes round,"

Sailing from Waiapu to Māhia, Williams again saw evidence of the depredations of the Ngāpuhi raids. He also saw signs of the teachings of the Gospel being spread even through former chiefs,

especially Te Wera, who had returned in peace. Again the missionaries were asked to come and live with the people. The most remarkable finding of this initial visit was that, under the providence of God, even the Ngāpuhi raids and tribal wars were made conducive to the spread of the Gospel.

During the next four years great progress was made in the teaching and observance of the Christian faith under the leadership of the Māori teachers who had been trained at Paihia. The best known example is seen in the story of Piripi Taumata-a-Kura. So much has been told in various written records and through oral accounts handed down through the years, that he became an almost legendary figure.

A memorial to his pioneering Christian influence in the Waiapu is to be seen in St Mary's Church, Tikitiki. Taken captive to the far North, he attended the Waimate Mission School, acquiring the ability to read and write, and a knowledge of Christianity. Though he apparently was not baptized, yet he played a vital role in preparing the way for the missionaries.

He brought with him portions of Scripture, prayers and hymns written on pieces of paper. Using these, leaves, bark, pieces of wood and pieces of stick he taught the people to read and write their own language.





© Photo courtesy Grant Collett
Pacific Coast Highway Guide

Hicks Bay Wharf

When a group of Ngāti Porou captives arrived by ship at Hicks Bay on 8th January 1834, the Christian conversion of the Coast began.

...from Page 9

He also preached the truths of the Gospel. His mana was so great that the tribe as a whole is said to have adopted Christian practices. The Sabbath was strictly observed, the whole tribe, old and young alike, attended worship and teaching.

The legend of Taumata-a-Kura is enhanced by the accounts of the leading role he played in a battle with the Whanau-a-Apanui tribe of the Bay of Plenty. He led the attack with a musket in one hand and the Bible (or a portion of it) in the other. Coming through unscathed, he was seen to have the protection of the new God of the missionaries.

Matenga Tukareaho was the only other of the early wave of Māori teachers known to have played a major role in the conversion of the East Coast tribes on his return from captivity in the North. He too had acquired knowledge of the Christian faith. Reputed to be the first to preach the Gospel in the Wairoa district, he later moved to Māhia and Tūranga. Here he became the teacher at Umukapua pa, and with his son Paul assisted William Williams in the early Mission Station. Little is known of the other Maori teachers who returned to their homes. But it is certain that they too exerted considerable influence on their own people in the many villages in the Hicks Bay, Waiapu and Māhia areas. The early references to Hicks Bay appear to include the area from East Cape to Te Araroa (or Kawakawa), and Matakaoa Point. Waiapu took in both sides of the river valley from Rangitukia at the mouth, to Whakawhitirā and the upper reaches. Māhia includes the whole peninsula from Waikōkopu to Table Cape and the principal town Nukutaurua.

From these centres first visited by the Missionaries in 1834, their impact and the influence of the Māori teachers spread throughout the region. To villages and people ravaged by war, these men brought the message of the Gospel of peace and love, the hope of the saving grace of Jesus Christ. So strong was their witness to the truth, that when the Missionaries returned four years later, they found people all up and down the Coast hungry for the Word of God.

Another significant achievement took place. At the end of 1837 William Williams the editor, and William Colenso the printer, completed the full translation of the New Testament into the Māori language.

The Second Wave

During the intervening years, 1834 to 1838, much progress was made in the extension of the Mission field with missionaries and Māori teachers spreading from the North throughout the Island. On the East Coast the seeds of the Word were being sown by the Māori teachers. The Sabbath was being strictly observed, places of worship were built, and old and young sought knowledge of the new God. All this was reported to the Bay of Islands Mission in 1837 by a Ngāpuhi chief who had visited the area and observed the success of Taumata-a-Kura and others and their urgent need for support.

Another significant achievement took place. At the end of 1837 William Williams the editor, and William Colenso the printer, completed the full translation of the New Testament into the Māori language.

This most remarkable literary feat made a great contribution to the early harmonious progress of Māori-European relationships. These two factors freed the Missionaries to make the first of four visits to the East Coast during the two years 1838 and 1839. On 15th January 1838 William Williams and William Colenso, accompanied by Richard Matthews and James Stack, sailing in the Missionary Schooner “Columbine” reached Hicks Bay.

Williams was remembered by the people there for his 1834 visit. He preached to an assembly of 240 on the last judgment. Walking the difficult, rugged country overland, they were warmly welcomed at Rangitukia by the Māori teacher and chief Rukuata and throngs of excited people.

On the Sunday, services were conducted at Reporua and Whakawhitirā where the old chief Uenuku pressed his claim for a missionary to live with them. Visiting Whareponga and other villages on their way to Tokomaru Bay they were seen as ambassadors of peace with all the tribes.

After supporting the Māori teacher at Tokomaru by conducting classes in the catechism with a receptive assembly, they journeyed on by canoe to Ūawa, Tolaga Bay. Here the reception was less friendly due to the bad influence of Pākehā traders who had lived there. However 200 people gathered for prayers.

On 26 January they reached Tūranga and stayed for three days to visit nearby villages and the whaling station. Church services were held with both Māori and Europeans. Williams was impressed with Poverty Bay as the centre for the East Coast Mission field. Although the population was half that of Waiapu, it was more accessible to the whole region. Returning to the Bay of Islands they took six Māori youths for instruction at the Mission schools.

As one Waiapu
kaumatua very
aptly expressed
the embracing of
Christianity:

“E whakarere tātau
e o tātau atua
Māori; e mau tātau
e Ihu Karaiti,
e Te Atua o
Taumata-a-Kura.
E takoto noa au e te
pae o taku maara”.

“Let us forsake our
Maori gods;
let us embrace
Jesus Christ,
the God of
Taumata-a-Kura.

I can sleep
unmolested at
the side of my
plantation”.

Plans for further missionary work on the East Coast were hampered by a shortage of suitable men and women. Therefore, because of the demands increasingly being made by the East Coast chiefs, and the need to maintain the Christian fervor engendered by the Māori teachers and the early visits, Henry Williams himself brought six trained Māori teachers and their wives to the Coast in October 1838.

Three were placed at East Cape and three at Turanga. Once again the desire for Christian instruction by the people at all the villages he visited, and the demands for books, was much greater than the Mission resources could provide. However Williams was able to distribute 500 slates and some early reading and writing lessons and catechisms to enable the local teachers to start schools.

The third visit was made by William Williams and Richard Taylor who landed at Hicks Bay on 5th April 1839. Travelling overland they were again welcomed at Rangitukia by Rukuata. The Māori teacher James Kiko had made a good start with his school with 75 men, 70 women and 38 children, all willing to learn to read. But they had only six books, so the demand for more grew.

At Whakawhitirā on the Sabbath the Lord's Supper was celebrated with the three teachers and their wives, and service was held for over

300 people in their new and very well built Chapel. Visiting villages all down the coast, they found ample evidence of the constant use of the slates left by Henry Williams and of regular Christian observances. Reaching Tūranga on 17th April, Williams found the two teachers, Edward Wananga and Richard Taki, at the large Pāokahu Pā making sound progress.

Again they met the outcry for books and instruction. At Umukapua Pā the teacher Mātenga Tukareaho, and his son Paul, helped Williams to select and mark out a site for a house for the new Mission station.

Finally, the fourth visit of this wave of Missionary endeavour was made by George Clarke and James Stack in October 1839. They visited Hicks Bay and Waiapu only, leaving another Māori teacher and his wife at Hicks Bay.

Their report expressed great admiration for the Chapel at Whakawhitirā, and for the impressive ministry being carried out by the Māori teachers. And so their pioneering period of the extension of the Gospel of Jesus Christ to the East Coast, the end of the earth, was concluded.

The field had been laid bare, the ground had been tested and stirred up, the seeds had been sown, and the way prepared for the workers to come in and reap the harvest.



Sunrise - Gisborne

Gisborne city lays claim to being the 'first city in the world to see the sun' each day.

This photo was taken from Midway Beach on 1 January 2001

© SheldrakevisualART

IV: The Tūranga Mission Station

Kaupapa

Jesus' commission was obeyed, the prayers of the Māori people were answered and the Missionaries came.

The Rev William Williams and Jane Williams arrived at Turanga at 4pm on Monday, 20th January 1840. William was 39 and Jane 38 years of age. With them were their two youngest children, 2 1/2 and 1 year old, nephew Henry and a friend, George Clarke, the son of another Missionary [both aged 17]. Also on board the "Martha" were 45 Māori, plus Williams' cattle and household chattels. The first night was spent with Captain Harris at Tūranganui.

Next day they unloaded most of their possessions and journeyed to Paokahu Pā where Williams spoke to the people. On the 22nd they continued up the river to their house which had been built by the local people on the site chosen during the previous visit. It was a well-built raupo house with a seven foot verandah along the whole 45 foot length. Before they could occupy it the Māori first lit fires on the floor then cleaned out the rubbish along with myriads of fleas. Such were the joys of life of early Missionaries!

The first house of the first Mission Station was sited at Kaupapa, close by Umukapua Pā, and a short distance from Orakaiapu the main pā of the Rongowhakaata tribe. The sub-tribe occupying the Mission Station Pa was the Ngāti Kaipoho.

Following flooding of the Kōpūtūtea River and the change of course of the Waipāoa and Arai in 1844, the Station was shifted to Whakatō, further up from the river. These places are all within the area of the present township of Manutūkē.

Such was the energy and dedication of William and Jane Williams, that, as soon as their house was made habitable on that first night, they held evening service and prayers with a large number of the local people who were there to greet them.

Next morning Williams went to Wherowhero, a small trading post by the lagoon near Muriwai, to speak with the Christian followers there, and to attend to a sick chief. While there he supervised the unloading of the rest of their belongings into canoes manned by the Pa Māori.



Bishop William Williams original Medicine Chest

Courtesy Marcus Williams

CLICK photo for an
enlarged image
of the photo
on Page 91

© SheldrakevisualART

As soon as the boxes were unpacked distribution of New Testaments and Prayer Books began. Word spread rapidly to neighbouring villages, and the Station was soon besieged by hoardes of people seeking, and demanding, the “books”. A system of rationing had to be imposed; the number given to each group depending on the population of their village. In return they gave kits and potatoes, pork and whatever produce was available.

Thus was the pattern of life of William and Jane Williams quickly established. They had come not only to teach the Word of God, but also to share their lives fully with the lives of their Māori people. They were in every way true and faithful servants of the Lord. They gave their all for their people in their spiritual, physical and material way of life. **Williams had trained as a doctor before entering the ministry and so was able to attend to the illnesses and health of all.**

Jane's role was also arduous, as it was with all the early missionary women. She had the task of organising and managing a new home of only one large room, with only half the floor having wooden boards, and no amenities. Their only privacy from the constant flow of visitors was a curtain draped at one end. There were many willing but unskilled women helpers whom she had to train and supervise. As well she had to feed and entertain the many visitors, and

assist William in the care of the sick, and in the meetings for prayers and teaching, all this plus the nurture of her two young children. Her major role soon became that of trainer and overseer of domestic helpers, and teacher of the school that was established from the beginning.

Sunday 26th January 1840

The first Christian Service at the first Mission Station in the East Coast District was about to take place. As the people gathered on the open space at Kaupapa, they were the first to see the sun rise on the new day, and the first to raise their voices in praise and thanksgiving to God for the dawning of His new light in their lives.

Although the Māori people of the whole East Coast had been following their new-found Christian faith, led by their own teachers, for the previous six years, yet this event marked the fulfilment of their faithfulness and endeavours. From here they were to reap the abundance of the fruits of their labours.

And what a mighty occasion that first service at the Mission Station was!

It is best described in Williams' own words as recorded in his Journals:

The impact of these and the earlier Māori teachers returned from Paihia to Tūranga, in particular Mātenga Tukareaho, was clearly evident in the responses of the people during the services and school sessions.

“Many strangers came last night to spend the Sabbath here, and this morning we had a congregation of at least 1000. Our chapel was the open air, but the weather was favourable, and the extreme attention of the large body was a grateful commencement of our missionary labours amongst this people. On the conclusion of the native service we had one in English in our dwelling, at which ten Europeans were present, who are settlers in the neighbourhood.

At noon the natives were again assembled for school, when I counted two classes of men with 70 in each, one of 50, one of 110, one of 150, and one of 50 boys. The women were in two classes, one of 150, and one of 12. The last one of the men's classes of 70 read in the scriptures, the rest merely repeated catechism, the whole class repeating the answer together.

There is no order in the classes, but the object in part has been attained, that of teaching the natives to repeat the catechism from which much knowledge must be derived. The evening congregation was nearly as numerous as that in the morning.”

In his records William Leonard Williams notes that over 1500 Māori people in the Turanga district had been instructed by the three trained Māori teachers or catechists that Henry Williams had placed there on his visit in November 1838.

The impact of these and the earlier Māori teachers returned from Paihia to Tūranga, in particular Mātenga Tukareaho, was clearly evident in the responses of the people during services and school sessions. It was also all too evident in the increasing demand for books.

The principal chief from Wairoa travelled two days expressly to obtain books for there and for Māhia. He spoke of 1000 people meeting regularly for worship on the Sabbath at eleven main places. He was given five New Testaments, sixty Prayer Books, and fifty slates with the promise of more, when they could be obtained, from the printing press at the Bay of Islands.

Similarly the paramount chief at Ūawa, Te Kani-a-Takirau, although not declaring himself to be Christian yet, came to seek books for his people.

Another notable example of the great things God was doing among the Māori people of the whole coast is seen in the request Williams received from the group at Wherowhero who had been opposed to the Gospel. They begged him to go and speak to them and to supply books. The note was written on a slab of wood which had been rubbed with oil then covered with wood ash. On this the writing was made with a pointed stick. Another device often used was to write the message with gunpowder.



The Dove

This dove was originally gifted to the publisher of this E-Book by Angela & Hamish Williams of Turihaua Station in the early 1990's

The dove is often depicted as a Biblical symbol of the grace, love and gentleness of the Holy Spirit

© SheldrakevisualART

Missionary Labours

As we have seen, the Gospel of Jesus Christ was first brought to the Māori people of this East Coast Region by their own young men. Having been converted to their new faith by the Missionaries in the North, and trained and equipped to witness to the Word of God and the love of Jesus, they were returned to their tribes and launched on their task. Their knowledge and equipment were scanty, but their trust was great in the God they had come to serve. Their influence among their own people was remarkable testimony of the outworking of God's purposes. As at Tūranga, so also throughout the region, Christianity had become an accepted part of the life of the people. Strict observance of the Sabbath, regular attendance at services, prayers and Bible School, and an ever-growing hunger for the Word and for "books" set the scene for the work of the Missionaries.

Their task was a dual one; to uphold and strengthen the Māori teachers as they worked among their own people, and themselves to preach the Word, to teach and test the converted, and to baptize in the name of Jesus. It was a daunting task. Indeed some found it too great. Nevertheless, imbued with the power of the Spirit of God, William Williams, ably assisted by his wife Jane, ministered mightily throughout this corner of the Lord's vineyard for some 38

years. He established the Christian Church which has played a dominant role in the life of the people ever since. Along with its meeting house and marae, the Church was the focal point of almost every community. There have been many conflicts and fluctuations, but the faithful have held fast. The seeds were sown, some on stony ground that withered and died, some among thorns that choked and turned away, but many grew in the good soil and brought forth fruit. Indeed, the Parable of the Sower, often preached by Williams, gives us a graphic picture of the Mission field.

1840

Let us now follow William and Jane Williams through the highlights of their first year at the Tūranga Mission Station and its East Coast field. The pattern of their first Sunday was often repeated. Williams' sermons (in the Māori language of course) were strong and uncompromising. They expounded on either the Epistles or on the teaching of Jesus in the Gospels. His text on the next Sunday morning service, 2nd February, was typical: Romans 3:23 and 24. "For all have sinned and come short of the Glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." In the evening he preached on the theme, "For we must all appear before the judgement seat of Christ," as in 2 Corinthians 5:10.



Poverty Bay flats with Young Nick's Head in the distance. The region is a varitable patchwork of vineyards and orchards. Land uses here are so varied because of the highly fetile soil and moderate climate makes so many forms of agriculture and horticulture financially viable. © SheldrakevisualART

**In 1843
Williams
undertook a major
programme of
vaccination
of the
whole population
against the threat
of a smallpox
outbreak.**

The sermons on the following Sunday were on a constant theme. The Parable of the Sower in Matthew 13: 3 to 9, and the Parable of the Great Supper in Luke 14: 16 to 24.

For the first month there was an average attendance of 700 people at each service, in the open at Kaupapa, and of 8 Europeans in his home. Afternoon school each Sunday was conducted by both William and Jane, assisted by their Māori teachers. The usual numbers were about 200 women and girls, 300 men and boys.

Twenty women and sixty men would be engaged in reading the New Testament, while the rest repeated in chorus verses of scripture or the catechism. During the week, Williams would take classes of candidates for baptism. These had been taught and prepared by the Māori teachers and would number from 20 up to 100 or more. The places visited extended from Taikawakawa near Young Nicks Head to Wherowhero, then to Pāokahu, Taruheru, Toanga and Pātūtahi, and several others in between.

Duties at the Station included attendance on the sick, which became a major task at times when measles and influenza epidemics struck. In 1843 Williams undertook a major programme of vaccination of the whole population against the threat of a smallpox outbreak. Visits by chiefs of nearby and distant tribes, as well as settlers from Turanganui and the plains were frequent,

often involving long meetings and the resolution of disputes in which Williams was arbitrator for justice and peace.

One particular role he played in the first month was to hold a large meeting of all the principal chiefs and leading Europeans to protect the land against the wholesale buying up of the whole country by European speculators from the Cook Strait and coastal areas to the South.

It was agreed that Williams should purchase on behalf of the Church Missionary Society an area 6 miles wide and 30 miles long extending from the harbour mouth to the length of the plains.

This would be kept in trust for tribal owners concerned and for their descendants. The 6 Europeans present objected, but the chiefs signed the deed on payment of kind to the value of 200 pounds by the Society.

Then a party of chiefs from Mahia and Wairoa came seeking similar help against the presence of two ships already at Wairoa, and the threat of the arrival of seven vessels full of settlers from Cook Strait. They opposed the sale of their land to one Captain Rhodes and other Europeans, desiring that it be protected for them by the Mission Society Trust.



The intention was good but the benefit was nullified by the law following the signing of the **Treaty of Waitangi**, by which ownership of all Māori land not purchased prior to that event must be negotiated by the Government.

It is appropriate to note here that land problems later created conflict and disruption to the progress of the Mission work in this area despite the best intentions of Williams and the Missionaries.

This is too complex a matter for this book. Suffice is to say that Williams was instrumental in obtaining the signatures of most of the East Coast tribal chiefs to the Treaty, playing a conciliatory role throughout.

As we move on through 1840, we find the pattern of progress already initiated during the first six years being developed. The way through the wilderness had been prepared and the seed of the Word sown. Now was the time to cultivate the soil, to water and nurture the sprouting seed to become healthy plants, strong and ready for the ripening of the fruits of the harvest to come.

Treaty of Waitangi painting



Marsden Cross at Rangihōua, Oihi Beach

Established in 1819 under the protection of Ngāpuhi chiefs, Kerikeri Mission Station was built as earnest missionaries preached, taught and battled to spread the Christian message amongst Māori.

Stone Store

This photo features our country's oldest store, the Stone Store open since 1835

© photos courtesy
2013 Destination Northland
and Colin & Grace Shaw

Many thorns and weeds were to grow up too, demanding the utmost trust of the workers in the power of God's might to overcome them.

Much ground work had been done in the Mission field in the Bay of Islands, and was being extended to the East Coast and other centres of the North Island. Although the way here was less encumbered by racial and material troubles, and was more open to the Christian way of life, yet Williams depended on the support of the Church Missionary Society headquarters in the North to supply missionaries and finance.

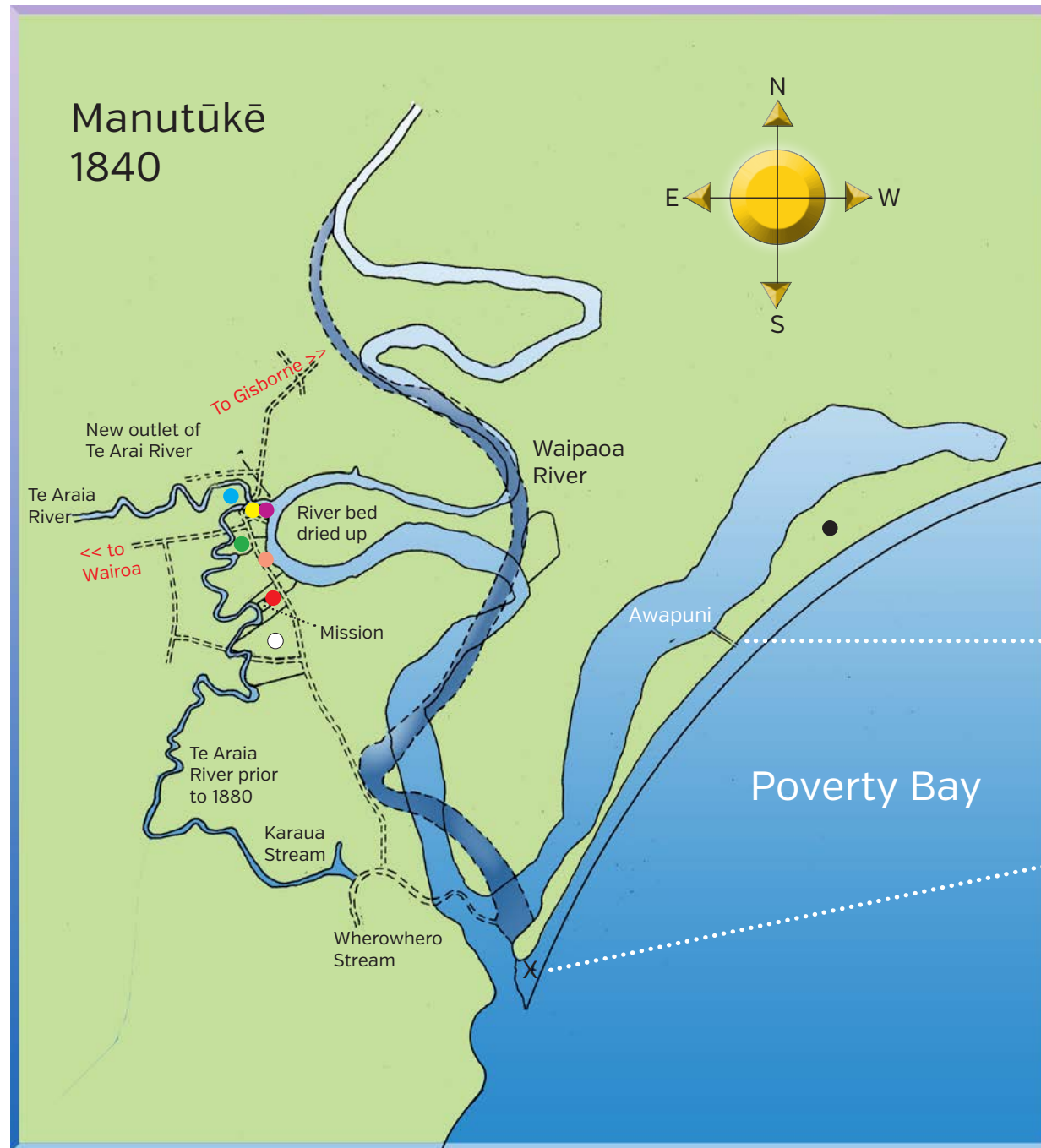
A large part of his work therefore required that he make frequent journeys away from Tūranga, to supervise and support the missionaries and Maori teachers in his Eastern region. As well, he was required to travel further afield to support the work in Hawke's Bay and Wellington, the Bay of Plenty and in the Bay of Islands itself.

The burden was heavy upon his shoulders, and upon Jane who was so often left to manage the Tūranga station with but little assistance. Mātenga Tukareaho and his wife Rīpeka were her stalwart supporters.

KEY

- Manutūkē
- Kaupapa
- Whakatō
- Umukapua
- Orakaiapu
- Paokahu
- Tauranga
- Oweta

Waipaoa River
as now in 2014





V: Missionary Journeys

Wairoa

Wairoa River

© SheldrakevisualART

Williams' first call came from Wairoa. Here too the chiefs sought his help to secure their land against European acquisition. They too sought instruction and books about the new God. Thus within the first month of the establishment of the Tūranga Station he made the first of many journeys throughout his Mission field.

On 17th February with his nephew, Henry, and a party of about 30, he set out on foot for Wairoa. The first night was spent at Taikawakawa just South of Young Nicks Head. As always, service and prayers were held with their party and the local people before retiring. Wet weather delayed the next day's start, when they travelled through the bush driving before them a large pig provided

for a feast at the evening meal, which they ate on the top of the hills where they pitched their tents.

After an arduous journey next day through dense bush and over rugged hills they reached Nūhaka at sunset. Although there was no regular teacher here, Christian worship had been established, and a "bell" was rung for evening prayers. The "bell" was often a musket barrel struck with a stone. Diversion was made next morning to visit the chief Te Hāpuku at Māhia and the various Pā on the North side of Table Cape. At several places they spoke with many people who had come from Port Nicholson and Ahuriri in Hawkes Bay, for the protection of the Ngāpuhi chief Te Wera, who had returned to Māhia and became Christian.



© SheldrakevisualART

Portland Lighthouse

A Tourism highlight,
in the town of
Wairoa is the
reconstructed
Portland Lighthouse,
placed alongside
the banks of the
Wairoa River.

Built in 1877, the light
warned seamen of
Bull Rock - just off the
Mahia Coast.

They too, sought Williams' help against the purchase of their land by the NZ Company and others. The demand throughout this area for instruction and books was greater than could be met.

The principal chief from Port Nicholson pleaded, "Bring your treasures for the young and old, for the women and children. It is by receiving the Word of God that I shall go back to my own place, for it turns enemies into friends, and makes people live in peace."

On Sunday 23rd February service was held with 300 Māori, and then one with 4 Europeans. Afterwards, two of the Christian Māori gathered

300 people each for instruction. As they had few books, verses of the New Testament and the Catechism were repeated aloud and learnt by heart; the words being recited as a song as the pupils sat around their evening fires.

Back at Nūhaka, the evening service was followed by a lengthy meeting with many of the surrounding chiefs concerned about the threats to their tribal lands. Next day at Whakakī the desire for instruction and worship was so great that 300 gathered for service, after the local people had feasted Williams' party on eels and potatoes. Proceeding along the coast, his party now 130 strong, Williams addressed groups of people and their chiefs at several places.

Some, who at first didn't want Christian Karakia, later sought instruction and books, after learning of the proposed Mission trust to protect their land. The son of the chief, Apatū, joined the Tūranga party in order to obtain a New Testament for their tribe. Crossing the Wairoa river to Ngāmotu and Uwi, they found a large body of people attending the teachings of Putokowhow. As a slave in the Bay of Islands, he had returned and spread the Gospel so successfully that a chapel 33 feet square had been built.

Services and school were attended regularly by as many as 500 people. Indeed, on Sunday 1st March, despite heavy rain, 500 people assembled



Wairoa River

© SheldrakevisualART

for morning service conducted by Williams. In the afternoon 430 attended school for reading scripture and teaching, and 300 came to the evening service. So promising was this Wairoa area for a Mission station, that a site was marked out for a Missionary residence to be built.

The next two days were taken up in journeying by land and by canoe up the Wairoa river to Te Reinga. Once again evening service and prayers were conducted with a faithful group of some 100 people, who had no regular teacher yet shared the little knowledge some had acquired and were hungry for more.

Here Williams also administered medicine to several sick people. The remaining two days of their journey took the party by canoe up the Hangaroa river, then over a rugged overland path back home to Tūranga. The round trip took 17 days of harsh travelling conditions, but was fruitful in the ministry of the Gospel.

**8,600
Māori people
attached to
the Missions
and
attending
Service in
1841**

Tūranga Station Life

Before setting out with the Rev William Williams on his first East Coast Mission Journey we must pause to record the fortitude and dedication with which Jane Williams maintained the ministry of the Mission Station at Kaupapa.

During his absence their house, as usual, was the centre of constant activity. Workers came and went adding to the original building which still had only one door and no window in the space provided, only half the floor boarded, the main area often flooded, and an incomplete fireplace and chimney.

Yet she directed the work, trained young women in domestic duties, supervised the care of her own children and of the sick, arranged services for the Māori teachers and Mission helpers, and conducted regular school classes every morning in reading and writing, and in Bible study and Catechism, all this plus the constant attention needed for visitors from near and afar. Jane was truly a most remarkable, courageous woman dedicated totally to the service of the Lord.

During his time at the Station between journeys William too was fully employed in a staggering array of responsibilities.

These ranged from constructing a new chimney for the house to the planning and assisting in the building of a schoolroom, dispensing medicines and treating the sick, dealing with ship's captains and local tradesmen, training Māori teachers and assistants, teaching boys in the school, examining candidates for baptism, trying to satisfy the demands of visiting chiefs for instruction and books and missionaries; all this as well as conducting regular daily prayers and Sunday services. When we consider the numbers of the Māori people involved in all these activities, we can only wonder at the greatness of God in giving these, his intrepid servants, such faith and dedication, such strength and courage.

The extent of this Eastern Mission field is well illustrated in a letter Williams wrote in April. "It is truly astonishing to find how the Gospel has gained ground even where we have no teachers. Within a fortnight of my arrival I had applications for books from the Wairoa people daily, the natives bringing with them books written by themselves. At that place and at Māhia there are not less than 3000 who assemble for worship.

At Ūawa there are more than 600, and at Waiapu more than 3000". These numbers plus some 2000 at Poverty Bay confirm the 1841 total of 8,600 Māori people attached to the Missions and attending service.



But before we make this momentous journey with him, let us recall that four visits had been made between January 1834 and March 1839 by Williams and others and had brought Māori teachers to prepare the way.



Anaura Bay

© SheldrakevisualART

VI: Missionary Journeys

East Coast

On 14th May 1840 William Williams left Kaupapa on his journey to the East Cape. With him was George Clarke, son of the Northern Missionary. As they proceeded from village to village, Williams witnessed to a receptive people, eager for the Word of God. Meetings were held for teaching, worship and prayer. Testaments, Prayer Books and Catechisms were distributed according to the limited stocks carried, and in proportion to the number of people and the need in each place. Candidates for baptism were examined, and medical care was given to the sick. In the first two days they visited Pouawa, Pākarāe and Puatai.

On their way along the coast to Uawa they found a flax leaf sticking in the sand with a message written in Māori, “Brother, come and give the Gospel of the Great God, of Jesus Christ, give it to the places which are covered with darkness”. Approaching the place nearby they found a party of twenty men who had come from their distant village in the bush expecting to obtain books. Only two Prayer Books and two Catechisms could be given, with the promise of more when they arrived.

At Ūawa Williams addressed several people gathered at the house of the paramount Chief Te Kani-a-Takirau who, though not a believer himself, yet encouraged his people and supported the Missionaries.

For Sunday service at Ūawa 250 people assembled, then 174 for school and another 100 in the afternoon and evening. Although they had only four Testaments, many had learned to read the Scriptures well, and all had a good knowledge learnt from one another.

Before daybreak an applicant came to Williams' tent for a book before the crowd arrived, so some were given to the Chief to distribute. As soon as the tide was low enough the party went on to Waiokahu where only one Testament could be given to the Chief Pāhura to share with the two groups of 60 people who met there regularly for worship.

Only seven miles further on at Anaura, they were besieged for books - six were given and names were taken for later delivery. One mile further they were detained by 60 men to meet their chief who would receive instruction if given by a European Missionary.



Tokomaru Bay Wharf

© SheldrakevisualART

At Te Māwhai the Chief Henare Pōtae had a book, but not his people. As they proceeded they were met about every two miles by parties waiting for them, to seek and to demand books. The few that were available seemed only to increase the clamour for more. At sunset on the 20th they pitched their tent at Tokomaru just as the people were assembling for evening prayers. Much improvement was apparent since Williams previous visit when a teacher was left there. A Chapel 40 feet by 24 feet was being built.

Two hundred and fifty attended service, sharing their only two Testaments and ten Prayer Books for the whole tribe. At school after prayers next morning, 197 pupils attended, 11 reading from their two Testaments, 24 writing on slates, and the rest repeating the catechism. Williams records that one man even offered his new shirt for a Prayer Book. At Waipiro Bay a handsome mat was offered. Many children were among the 200 at Waipiro for worship. After retiring to his tent Williams heard a large group in regular order repeating the catechisms and spelling words from their one small school book. Such was their enthusiasm to learn that it was sad they could not be provided with more books and teachers. Leaving Waipiro before dawn, the party reached Whareponga as about 100 people were at morning prayers in their neat little Chapel 24 feet by 18 feet.

The next five days were spent at Whakawhitirā. Here great advancement in Christain faith and living had taken place since the first visit there in January 1834, when Rukuata and Taumata-a-Kura were returned to the Waiapu. Morning and evening prayers and daily school were well attended, and a number of candidates for baptism were examined. At the Sunday service 900 people met in the large Chapel to hear Williams' sermon on Acts 16:31, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." After the service 538 attended school for instruction; and 800 were at the evening service. The next day Williams talked with the people about the Treaty with the British Government. It was then signed by the Chiefs.

The most important event of that visit took place after the morning chapel service on 27th May when ten men and three women were baptized - the first fruits of that station. The record adds, "May they indeed be baptized with the Holy Ghost, that they may be Christ's faithful soldiers and servants unto their life's end." Later seven of their children were also baptized. A fortnight before the visit to Whakawhitirā, Uenuku, the patriarch of the tribe, and a friend of the earlier Missionary visit, had died expressing his trust in Christ, and desiring his people to remain steadfast in worshipping God and not to return again to their former habits. His faithfulness surely bore much fruit then and in the years to come.



The next five days at Rangitukia were again to show the faithfulness and good work of the first teachers returned from the Bay of Islands, in 1834, and of the present teacher, James Kiko, another redeemed slave returned in 1838. At school before breakfast there were 431 people present. 35 reading the New Testament, 150 men and 120 women repeating catechisms and spelling lessons, and 126 children in the infant school. In the classes were many grey and hoary heads as eager as the children to learn. There were 120 candidates for baptism to be examined.

The large Chapel 44 feet by 24 feet was filled for evening prayers, and at Sunday service 400 crowded inside leaving an overflow of 200 outside. Again the firstfruits of the Mission field were celebrated with the baptism of 26 adults, including 3 leading chiefs, plus 21 children. Later, chapel was held to administer the Lord's Supper with twelve Christian communicants, the baptized people also being present.

Yet another first fruit of the Mission was the marriage of 13 of the couples who had been baptized. Thus the men instituted the Christian principle of having only one wife, putting away the others formerly owned. Williams' final duty before moving on was to read the Treaty of Waitangi to the chiefs, three of the principal ones then signing it.

What can only be described as the amazing strength and endurance of Williams and his companions is seen in the feats of the mid-winter day 1st June.

The marriage ceremony took place before breakfast, the meeting with the chiefs after breakfast, then after what he describes as hard walking, they reached Horoera, a small pā west of East Cape at sunset, having traversed many miles over rugged steep hills. After all that, evening service was conducted with some 50 people in their neat Chapel, 30 feet by 20 feet, and then twelve candidates were examined for baptism. Indeed the sustaining power of God is great towards his faithful servants! And then a service at sunrise - surely the very first in the world on that day - more candidates examined, and a walk of several miles to Hēkawa. Here too the Māori teacher, John Timo, was doing good work with a congregation of 150, and 20 candidates for baptism.

Heavy rain and the flooded Awatere river forced an extra day here to minister further with many enquirers. These included the Chief Ihairaira Te Houkamau, who said he was a very bad man but that he wished to receive instruction. During the next few years he was a stumbling block to the progress of the work in the Hicks Bay - Te Araroa [or Kawakawa] area until 1848 when he repented, sought baptism, and begged Rota Waitoa [the

1834

1848

Ka
Whakatokia
Te Kakano
E
Piripi
Ruka
Hohepa
Kawhia
Apakura
Ka Whiti
Te Ra

Nga
Purapura
Mohi
Paraone
Reweti
Poihipi
Te Hihi
Ngatai
Tipiwhenua
Hunaara
Reweti

CLICK photo for more
Rangitukia photos on Page 54

© SheldrakevisualART



Fantail or Piwakawaka

Cheerful and cheeky, the little Fantail would be one of the best known of all the creatures in the New Zealand bush.

It is not afraid of people flitting from place to place with its fantail used as a rudder. Another delight for all who arrived in New Zealand.

© SheldrakevisualART

first Māori minister] to appoint him “Church sweeper and bellringer to the House of the Lord.” Crossing the river they spent the last night at Kawakawa, administering the Lord’s Supper with John Timo and his wife, and conversing with local people including the Chief Houkamau.

Departing before dawn next day Williams was overtaken by two old men and others enquiring the way to Zion! Perhaps a prophetic sign of things to come. Thus they started on their long trek homeward, a distance of some 130 miles. After seven days of hard travel, much of the time in heavy rain and storm, Tūranga and home were reached after dark on 12th June.

Though cold and wet they were thankful to have been preserved in good health, and to find that during their 30 day absence, similar blessings had been enjoyed by Jane and the family at the Station.

Station Interlude

During William Williams absence, Mātenga Tukareaho had continued the Station routine of services, prayers and teaching in a commendable manner. His wife Rīpeka gave full support to Jane in the household duties and in the school. Henry Williams visited Tūranga and Hawkes Bay during May in the service of the Governor, to explain the

Treaty of Waitangi to the Māori people, and to obtain the signatures of the chiefs. The leading Poverty Bay Chiefs signed. Serious flooding was causing increasing concern, as the Mission house and buildings were below the confluence of the Waipāoa and Te Arai rivers. During those winter months, when it was too wet to hold services on the open plain, they were conducted in the meeting house at the Pā. Congregations usually numbered 500 to 600.

Ngāti Kaipoho men had landed their timber for the Church and 100 began work on the building with enthusiasm. Much time was taken attending to sick adults and children in the various villages. Some were inclined to blame the serious outbreak of influenza on the Missionary teaching. However when three children at Toanga died, and one man at Rangitukia, they were all given a proper Christian burial, marking a break from the former custom.

Demands for instruction and books, often from distant tribal chiefs, continued to occupy much time, especially when ships arrived from the Bay of Islands with fresh supplies. Perhaps the strongest requests came from Ahuriri [Hawkes Bay] where there was the desire for the Gospel, for two good Māori teachers, and for books.

One Ngāti Kahungunu chief wanted 1000 books for his people!



VII: Missionary Journeys Hawkes Bay

Ahuriri Beach, Napier

© photo courtesy
Robert [Bob] Sheldrake

On the 5th October 1848 Williams and George Clarke left Kaupapa to board the “Columbine” for Hawkes Bay. Landing at Ahuriri on the 7th they were faced immediately with one of the major conflicts that beset the Māori and Missionary in those early years - the conflict between rum and the Gospel.

A ship from Port Nicholson was stranded on the beach near Ahuriri. Some of the cargo of hogs heads of rum was distributed among the Māori who proceeded to drink it to excess with many evil results. However, some of them, and one chief in particular, still asked for Christian instruction and books.

Williams won the conflict with some chiefs who repented, gave up their rum, and led their people back to the fold.

At several places they found worship being maintained, about 100 at each attending services and school regularly. Responses were well made though they had but few books which had come to them from Kāpiti, Rotorua and Tūranga.

At one place there was a Chapel 20 feet by 14 feet. Here, as at Wairoa and Māhia, there was some evidence of Pikapo, the term used to describe Catholic priests.

Journey Provisions:

Surplice,
Sacrament cup,
Wine, Bands, Bible,
Prayer Book,
Book for reading,
Medicines,
Writing paper & pencil,
Candles, Tent, Poles,
Hatchet, Lucifers,
Blackening & brush,
Clothes brush,
Sugar, Coffee,
Salt, Gelatine,
Wine, Bread,
Meat, Bedding,
Towel, Soap.

As we have seen,
he would also carry
a supply of 'books',
i.e. New Testaments,
Catechisms,
Prayer Books,
Spelling Books.

After five days of ministering to the people at a number of places in the Gospel and Catechism, and trying to satisfy the clamour for books, they set off on the return journey. Services were taken at Waikari and Mōhaka on their three day trek along the rugged coast, up rivers and overland. At Wairoa, Joseph [Hōhepa] Kamon, the Māori teacher, was doing very well. His home was at Utuhōu near where, in a most picturesque setting, a large house for Missionary occupation was nearly completed.

Although the numbers were small and the people scattered, Williams spent seven fruitful days conducting services with up to 200 at times, instructing and examining candidates. He encouraged Joseph and his wife in their ministry to their people, and at the school where they had their classes in good order.

At Whakakā and Nūhaka most of the people were away working in their cultivations. However, services were held with the rest.

Pressing on they reached Tūranga, after difficult travel through bush and over hills and valleys, on 31st October - an absence of 27 days.

Journey provisions

It is fascinating to record the note in Williams' Diary of the things he took on a journey:

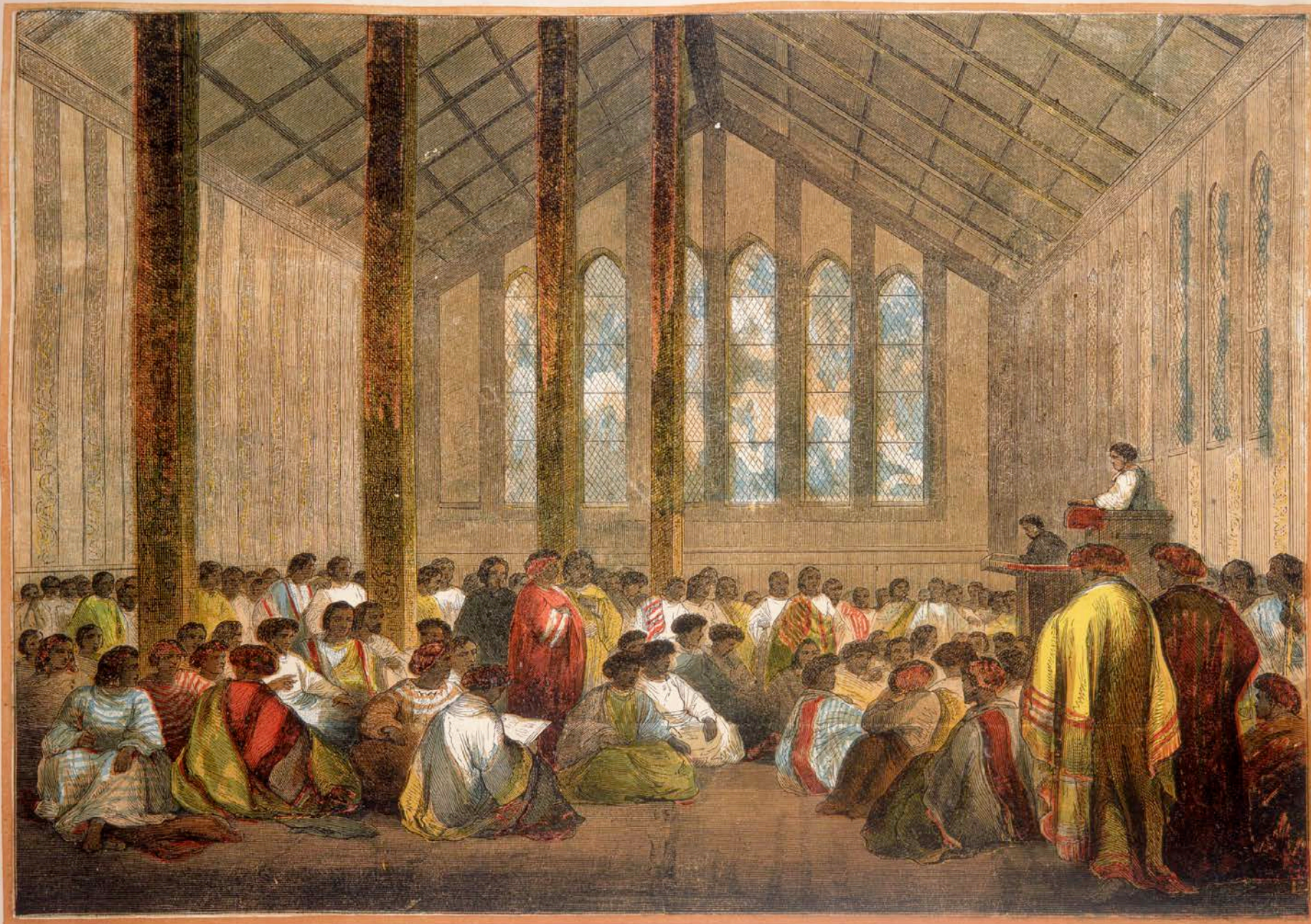
"Surplice, Sacrament cup, Wine, Bands, Bible, Prayer Book, Book for reading, Medicines, Writing paper and pencil, Candles, Tent, Poles, Hatchet, Lucifers, Blackening and brush, Clothes brush, Sugar, Coffee, Salt, Gelatine, Wine, Bread, Meat, Bedding, Towel, Soap". As we have seen, he would also carry a supply of "books", i.e. New Testaments, Catechisms, Prayer Books, Spelling Books.

Caption: Artist unknown:
Native Christian church at Turanga,
New Zealand. [1852].

Ref: B-051-017.

Alexander Turnbull Library,
Wellington, New Zealand.

<http://natlib.govt.nz/records/22751176>



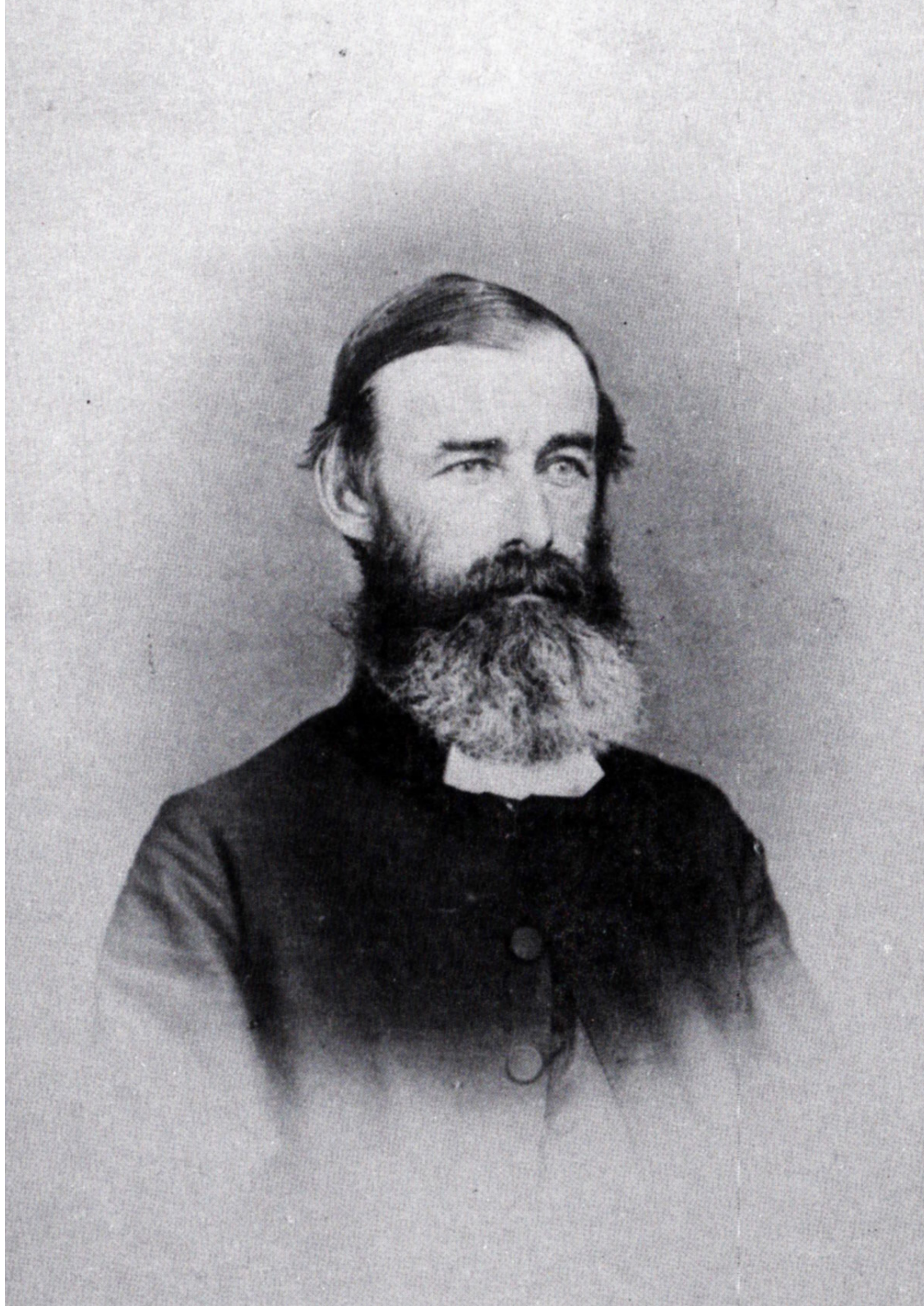
NATIVE CHRISTIAN CHURCH AT TURANGA, NEW ZEALAND.



Bishop William Williams:
Photo Courtesy of the
Williams Family Album



Jane Williams:
Photo Courtesy of the
Williams Family Album



Bishop Leonard Williams:
Photo Courtesy of the
Williams Family Album



The family of Bishop William Williams and Jane Williams,
[pre 1895]Reference Number:
1/2-029564-F

Taken at the house 'Hukarere'
in Napier, pre 1895.

Standing, from left to right:
Anna Maria Williams [3rd
daughter], Lydia Catherine
Williams [Kate, 4th daughter],
William Leonard and Margaret
Mary Williams [Mrs James Nelson
Williams].

Sitting, from left to right:
Mary Williams [Mrs Samuel
Williams, Te Aute], James Nelson
Williams, Jane Williams [wife of
Bishop William Williams], Jane
Elizabeth Williams [Mrs Henry
Williams Jr, Auckland], Emma
Caroline Nelson [Mrs Williams
Nelson, Tōmoana, Hastings] and
Marianne Williams [5th daughter].

Seated at the front is
Elina Williams [1st wife of Frederick
Williams, eldest son of William
Leonard]. Photograph possibly
taken by Frederick Williams as he
lived next door to Hukarere.



VIII: Missionary Journeys

Bay of Plenty & Lake Waikaremoana

© SheldrakevisualART

Rev. William Williams

is believed to have been the first European to have sighted and crossed Lake Waikaremoana. While on route from Gisborne to Rotorua with several local guides, he arrived at the bluff overlooking the lake, on 25 November 1840. As weather conditions were far from ideal there was a two day wait before he and his party were able to cross the lake in canoes supplied and paddled by local Māori.

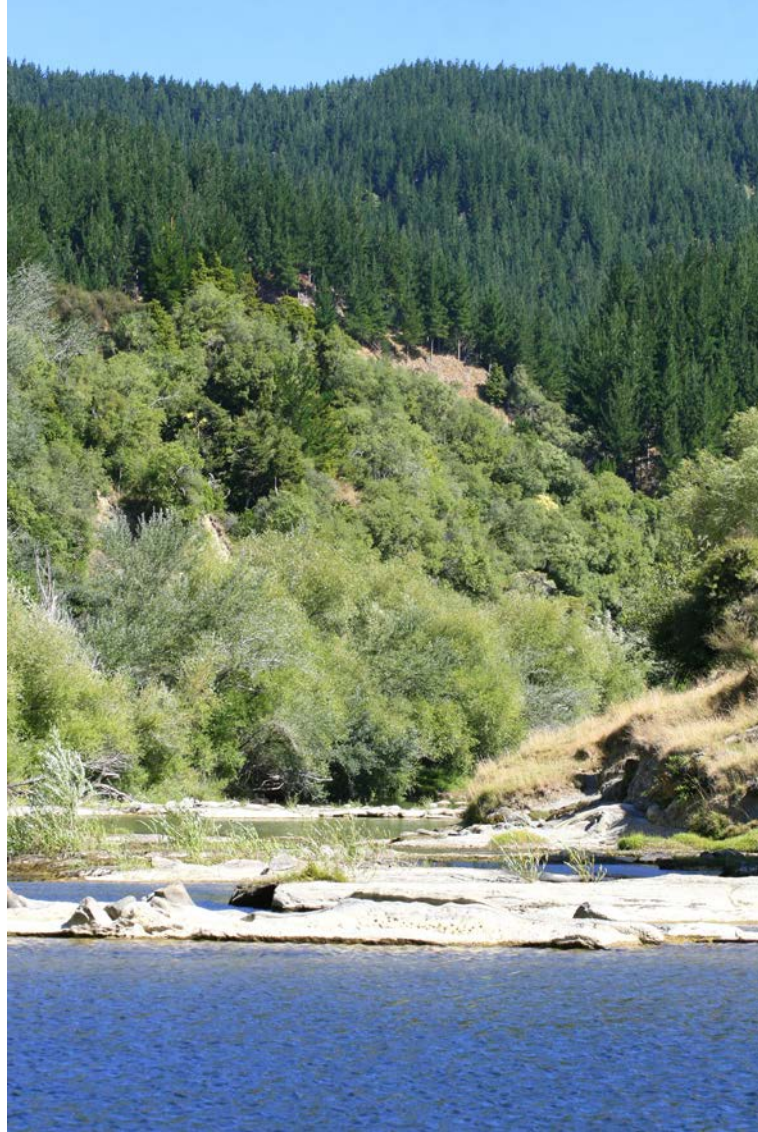
Although the Bay of Plenty Mission Stations at Opotiki, Rotorua and Tauranga were a long way from the Turanga Mission Station, yet they came within Williams' jurisdiction as the senior Missionary South of the Bay of Islands. Years later they all became part of the Waiapu Anglican Diocese. Thus he was required to maintain close contact with the Missionaries there and to visit them as he was able. This first journey was of historic importance, as Rev. William Williams is believed to have been the first European to reach Lake Waikaremoana. He also pioneered the inland Māori Opotiki-Tūranga route known as Te Kōwhai track. Another C.M.S. Missionary, the Rev. William Colenso, and Father Baty, a priest of the Marist Mission, made separate journeys to the Lake a year later.

It is difficult for us to fully appreciate the courage, strength and fortitude needed to make such a journey, tramping fully laden over rugged country of high hills and deep valleys, through scrub and dense undergrowth bush, along riverbeds and treacherous ridges. Occasionally they travelled by canoe along rivers and across lakes.

Always they were exposed to all weathers, which on this journey included snow on the mountain ranges. Wherever he met with groups of Māori and arrived at villages en route, Williams would witness to them of the Gospel, and spend time teaching and examining them on the Testament and Catechism passages they had learnt.



Lake Waikaremoana
Panekiri Bluff



Hangaroa River



Wairoa River just below
Te Reinga falls

He would encourage
the Māori teachers
and supply them with
books as he was able.

Each day started at
dawn with prayer and
ended with a service
and prayers.

Whatever the toil
and hardships of
the journey,

Williams and his
companions always
gave thanks
and praise to
God for HIS
manifold
blessings.



This momentous journey started on 20th November, 1840, as Williams left Tūranga for Rotorua with his nephew Henry and 12 Māori helpers. They travelled overland and by canoe on the Hangaroa river to Te Reinga. Beyond, the party had to traverse a succession of high broken hills till they reached Onepoto Pā at Lake Waikaremoana on the sixth day. Williams' description is typically simple, "A romantic lake surrounded by rough mountain scenery." They were well received by the small tribe, who had a reasonable knowledge of the Gospel having received some books from the Rotorua mission. In one place their single Prayer Book was so well used as to be almost illegible. Adverse weather delayed the crossing of the lake for a day. Then they had to traverse the high Huiārau range with the trees and ground thick with snow. Ruatāhuna was reached at 4pm - surely a remarkable feat of mountaineering!

At this central district of the Urewera, and further on at Te Whaiti, they found many people

professing to embrace Christianity, having had the Gospel brought to them by Zechariah [Ihāia Te Ahu] the head Maori teacher from Rotorua. Because most of the men were away planting corn at Whakatane, the party ran short of food and subsisted on tawa berries. The next three days were spent in tortuous tramping along the Whirinaki river, and through the last of the mountainous Urewera country.

Crossing the open, very barren plain, they were entertained by a Christian party of the Ngātimanawa tribe. The Māori of Lake Tarawera also showed them much hospitality, and supplied two canoes for the crossing of this extensive sheet of water. That night was spent on a small island which was later submerged in the Mount Tarawera eruption. Here they shared Christian fellowship with the 60 inhabitants. From the pā on the Western shore of the lake to the Mission Station of the Rev Thomas Chapman at Te Ngae on the Eastern side of Lake Rotorua, they found much evidence of the spread of the Gospel.

Lake Tarawera & Rotorua Baths & Govt. Buildings © courtesy Destination Rotorua Marketing

Te Reinga Falls flow into
the Wairoa River

© SheldrakevisualART





Tarore At age 7 the little girl Tarore was taught to read Maori by the CMS missionary Charlotte Brown using the Gospel of Luke. She gained much skill in reciting the great parables, such as the Good Samaritan and the prodigal son. Oral tradition remembers that hundreds of people would gather around her to hear the wisdom of Christ and good news of redemption, compassion and justice. Tarore, this herald of the Kingdom of God travelled throughout Matamata, Te Aroha, Waharoa and Tauranga Moana, crossing the Kaimai with her father, Ngākuku and other gospel bearers.

One night while camping at the foot of Wairere falls (on route to 'The Elms' in Tauranga), a raiding party of her tribal enemies attacked the camp and Tarore was killed and the Gospel of Luke she used as a pillow was taken.

At Rotorua great work was being done in the villages of the whole region, from Waikato to Maketu to Matamata, as the tribes settled to the ways of peace following the wars of 1836.

This stemmed largely from the influence of 'Te Rongopai a Ruka' [The Gospel of Luke] of the girl **Tarore** and her father, the Waikato chief Ngākuku. As she read him her book, that she had been given at the Tauranga Mission School, he accepted Jesus Christ as his Saviour. Soon after, during a battle with the Arawa tribe, Tarore was slain by their Chief Uita.

Rather than seek the customary revenge [utu], Ngākuku forgave his enemy. In turn Tarore's book was read by a converted slave to Uita, who also accepted Jesus, and was reconciled with Ngākuku, thus bringing peace between their tribes.

<<< *This special stained glass window dedicated in her memory is in All Saints Church; Hohaiia Street, Matamata.*

Additional story [above] of Tarore and photos of window and gravesite
© Courtesy Rev Stephen Prebble Matamata

Her death created a desire for utu but at her funeral Ngākuku preached against reprisal, as too much blood had been shed already - and to trust in God's justice.

Tarore's copy of the gospel of Luke was taken by her murderer, Uita, but unable to be read, lay unused in his Rotorua Pa until a slave named Ripahau came and he read from it. Uita was so taken with the grace and forgiveness mentioned in the gospel that his heart began to change. He felt compelled to go to Tarore's father Ngākuku and repent of Tarore's death.

This could have cost him his life. As Uita approached Ngākuku at Waharoa they stared at each other and Ngākuku could see Uita's tears and they eventually fell on each other and embraced. Local story has it that a small Raupo Church was built to hallow the spot of a most profound reconciliation.





The Elms

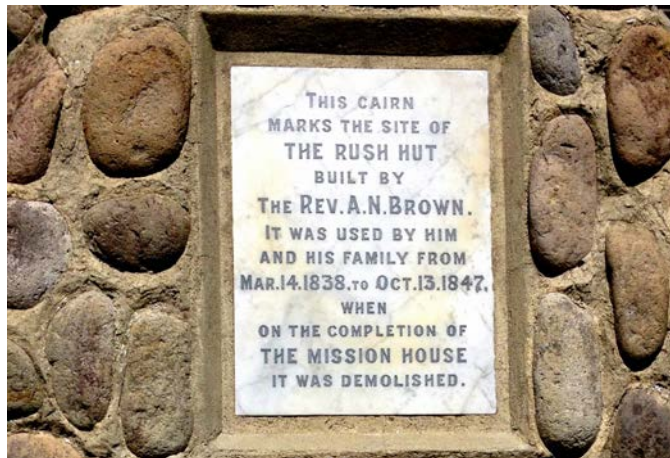
7 Mission Street,
Tauranga
former home to
Archdeacon Alfred Brown
friend of
Bishop William Williams
A beautiful place to visit,
view gardens, library, BOP
CMS mission history.

Visitor Reception
9.00am to 4.30pm
Monday to Friday

ph: +64 07 577 9772
em: info@theelms.org.nz
wb: www.theelms.org.nz

Moving on to Alfred Brown's Mission Station at Te Papa, Tauranga, Williams conversed with parties of serious Christian Māori at many place.

That there was such a wide-spread sincere acceptance of the Gospel of Jesus Christ among these people was a remarkable tribute to the work of Brown and Chapman.



As in the far North and on the East Coast, out of bitter tribal wars came the victory of the God of peace and the love of Jesus. Once again the mighty purposes of God were seen as he used his new-found children to bring their own Māori people into his family.

Close contact between Williams, Chapman and Brown ensured that the main Mission Stations at Tūranga, Rotorua and Tauranga were properly supported by the Church Missionary Society headquarters in the Bay of Islands, and England. Regular supply of Missionaries and books was often difficult to maintain.

© Photos courtesy The Elms, Tauranga



From Motu across the
saddle and into the
Bay of Plenty

^^^
^^
^





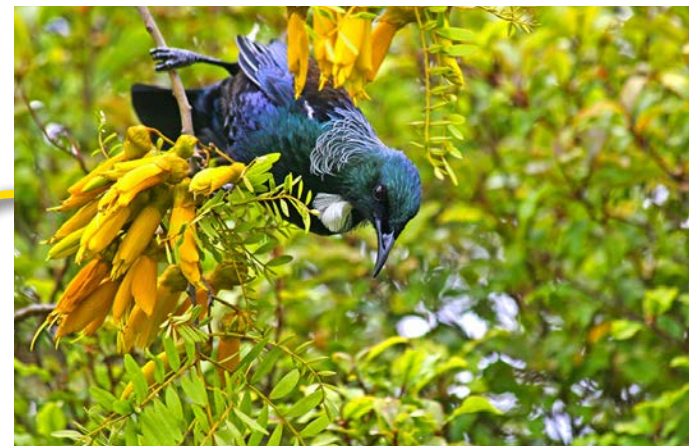
The Te Kowhai Track as shown here with a yellow line gives an approximate view as seen from Whakarau Road.

From here on 21st December the homeward journey began.



They followed the bed of the river for ten miles then along the Te Kōwhai range, to the Mōtū river, and so on to Tūranga.

By travelling hard all the way, and a forced march of 38 miles on the fourth day, they arrived home at 10pm on 24th December. A round trip of 35 days.



The Tui / Parson Bird love Kowhai tree nectar

© Photos SheldrakevisualART



Maketu Beach

© Photo courtesy Raewyn Beech
Maketu Beach Holiday Park

Travelling along the coast to Maketū and Opotiki, Williams was able to spend three days with John Wilson, the newly arrived Missionary there. With the assistance of trained Māori teachers, great promise was shown at Opotiki.

Before we leave these accounts of the Missionary Journeys, we must record the other journeys Williams made during the following ten years.

Three visits were made to Hawkes Bay - Manawatu - Port Nicholson - Wairarapa on round trips. Three to Auckland - Paihia. Three more to Rotorua - Tauranga, plus three extra to Opotiki. As well, regular visits were made to the main centres from Hicks Bay to Wairoa.



Hiona Saint Stephens

© Photo courtesy John Dawson
Pacific Coast Highway Guide

Then in December 1850 William and Jane, and their children James and Maria, went to England, returning to Tauranga in 1853.



IX: Years of Growth

© SheldrakevisualART

Thus 1840, the first year of Missionary endeavour on the East Coast, came to a fitting close. William and Jane Williams had consolidated the establishment of the Christian faith throughout the region from Hicks Bay to Wairoa.

The pioneer work of the Māori teachers among their own people was strengthened and extended. Tribal communities in most centres had built their rush chapels and established the pattern of Christian practices as central features in their new way of life. Harmonious relationships were developed with neighbouring Mission fields at Hawkes Bay and Bay of Plenty. The foundations were firmly laid for the on-going growth of the church.

The pattern set in 1840 was repeated over the next ten years into the early 1850's. Then many changes began to take place.

Let us look now at the major events that marked the progress of Christianity over this period. We will highlight the main events that occurred in each of the main centres. It is not possible within the scope of this book to record the many exciting developments that happened in every place. However, graphic accounts have been recorded by many of the local Churches and communities in a number of publications. We have endeavoured to record the events that contributed significantly to the growth of the Church in the whole region.



Tūranga Kaupapa

Kaupapa continued to be the headquarters of the Tūranga Mission Station. From here the Rev William Williams provided the direction, support and encouragement for the Māori teachers throughout the Coast districts. As Missionaries became available he placed them in the four Mission Stations at Kawakawa, Waiapu, Ūawa and Wairoa. However his main responsibility was at the home station which serviced fifteen or more tribal and sub-tribal places scattered across Poverty Bay.

At all these villages Māori teachers from the station would conduct classes in reading and writing and in the New Testament and Catechism. Williams would visit them as time permitted to conduct services and prayers, to give further instruction and to examine candidates for baptism. Frequently parties would come to the station for these purposes and to obtain books. The Ngātikaipoho at the Pā [Umukapua] provided the main helpers at the Station, especially domestic workers and trainees with Jane in the house.

At the beginning of this period the major event was the construction of the new Church. During 1840 groups from several tribes had been preparing timber.

Sunday Services:

Continued to attract congregations of over one thousand worshippers

1800 was recorded on one Sunday in August.

Records also show that 1200 were baptized in this short time after having been given full instruction and examination, and not merely by profession.

An entry for July states "This afternoon a party of our natives brought home 33 large posts for our Church, with the work of which all the tribes are now proceeding with spirit." In January 1841, what appears to have been the first service in the new Church was conducted. Williams records the event in his journal: "It was a solemn and memorable occasion for the Māori of Tūranga, a public recognition of the worship of Jehovah. May an abundant outpouring of the Spirit be manifested. Among those admitted to the Church this day were three of the leading Chiefs."

Seventy candidates and 34 children were baptized. Each distinct tribe approached in order, and took its allotted place in the house of God with much reverence. As in Psalm 122, "The tribes go up to give thanks unto the name of the Lord." The church is described as a lofty and striking building. The thatched roof and boarded floor were completed; but apart from the posts, the sides were open.

The new Church had an immediate effect on the whole district, stimulating a renewed enthusiasm for the Gospel. Sunday 16th May 1500 attended worship and 145 were baptized. The sermon most appropriately was on Romans 6:4 "Therefore we are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Many wooden Churches were built throughout the region during the next twenty years. They were a mighty witness to the Spirit of God moving among the people as so many more were admitted into the Church of Christ. Sunday services continued to attract congregations of over one thousand worshippers - 1800 was recorded on one Sunday in August. Records also show that 1200 were baptized in this short time - after having been given full instruction and examination, and not merely by profession.

Mātenga Tukareaho held high mana as the leading teacher and assistant to Williams. His wife, Rīpeka also rendered invaluable service to Jane and in the school for girls. Twenty Māori teachers and their wives were serving the Church and the Mission, and were paid with supplies of books and goods (e.g. clothing). The Eastern districts were still undisturbed by the riotous scenes common in other parts of New Zealand which were increasingly under the influence of European settlers. The orderly Christian communities on the East Coast had their own self-imposed tribal discipline which controlled any thieving and misconduct due to the effects of rum and evil foreign practices.

Tragedy struck in November 1841. The Church was blown down during a violent storm. Williams was absent in Hawkes Bay to meet Bishop Selwyn.

On the following Sunday the Bishop stood in the midst of the Church ruins and preached to an assembly of 1000.

His sermon was on Acts 15:16; “I will build again the tabernacle of David, which is fallen down.”

On the following Sunday the Bishop stood in the midst of the Church ruins and preached to an assembly of 1000. His sermon was on Acts 15:16; “I will build again the tabernacle of David, which is fallen down.”

At this service Williams was inducted as Archdeacon of Waiapu.

For several years services were held in a large meeting house, Hamokorua, at Orakaiapū Pā. Classes were taken at Perahuka’s house.

Although progress in the Christian way of life was considerable through out Poverty Bay, nevertheless problems and occasional friction did occur. Division arose over pigs invading gardens, leading to outbursts of violence between neighbours instead of tolerance and love taught in the Christian way.

Christian doctrine was sometimes blamed for causing sickness and even death, thereby turning some back to the old heathen practices. One chief expressed his displeasure by encouraging backsliders to resort to tattooing as a means of protest. However after the shining example of Henry Kahutia, who sought the sacraments as he lay on his death bed, that chief desisted after his family had brought him to Williams for correction.

Relationships with European settlers were generally harmonious in this period, except that occasional conflict arose over fishing rights and over trade in liquor.

Once again Williams gives the example of Jesus’ teaching of the Parable of the Sower to describe the tendency of some tribes to want to revive old customs and to draw away those who had professed their new faith. They heard the Word gladly at first, but by and by some were offended and in others the seed was choked by the cares of this world and became “unfruitful”. Many tares had grown up with the wheat. Many professed to be Christian, but like tender plants needed continual watering and nourishing.

Jane summed up the situation in July 1844.

“Because William was away from the Station so often, the sheep having no shepherd went astray.” Thus many lapsed in their earlier desire to possess and read the New Testament and to make progress in their knowledge.

Jane’s constant prayer was that the Holy Spirit would be shed abroad in their hearts.



Koru

The koru (Māori for "loop" is a spiral shape based on the shape of a new unfurling silver fern frond and symbolizing new life, growth, strength and peace. It has become an iconic symbol of NZ flora.

© SheldrakevisualART

Kaupapa to Whakatō in 1844


A second tragedy struck the station in February 1844. The new house at Whakatō was burnt down before being occupied. The buildings had been completed and were ready for use. Williams was busy transferring boxes of stores including three cases of Testaments, when heaps of wood shavings on the verandah caught fire. A strong wind caused the flames to spread rapidly completely destroying the building, apart from some windows and doors and partly burned books, all was lost.

Yet they were thankful that the family had not moved in. Assembly of timber and workers to rebuild the Missions houses commenced immediately. As the first raupō house at Kaupapa was by now in a very dilapidated state, Williams set to work with his Ngātikaipoho helpers to build a small abode sufficient to keep the family secure for the winter. Built on the new Whakatō house site, this was later to become the storehouse.

Though accommodation at the Station was now limited to this small house for the family only, they still found great joy in the peaceful, pleasant location and in the trees, orchard and gardens. Long patience and trust in God's provision were rewarded early in 1846 when the new house was finally rebuilt and occupied.

During the mid-forties, conflicts of interest arose in the North between the Governor and the Missionaries often leading to a state of confusion between them, and the Māori tribes and settlers. It is to the credit of Williams and the Chiefs of the East Coast tribes that a high degree of mutual confidence existed. His role as emissary for the signing of the Treaty of Waitangi, and his action in protecting Māori land were accepted and did not impede his Missionary endeavours. That is until the upsurge of war in the sixties. However during this period Williams was called away to deal with those conflicts elsewhere. As his flock were left without their shepherd many became weary and were easily lead astray.

Yet the good work continued as the Māori teachers battled on, urging their people to seek the saving grace of Christ. Their efforts were rewarded when in January 1846 Bishop Selwyn confirmed 462 people at Whakatō. These and the thousand other candidates confirmed by the Bishop on this visit to the Eastern districts were fitting testimony of the zeal of Williams and his teachers, and of the continued willingness of the people to receive instruction and maintain their Christian way of life.



The School for Girls was re-established at Whakatō in a new building. Then in 1850 provision was made for a boarding school for 36 girls, under the charge of Anaru Mātete and his wife. They taught them to read and write, plus addition, as well as Bible Knowledge and Catechism. Sewing and housework, cleanliness and obedience were also on the programme. Jane Williams directed the school, helped by her niece Marianne. Grants were made by the Church Missionary Society, subsidised by the Government.

In 1848 Williams conducted a special school for 60 Māori teachers and assistants, one quarter of them being women.

Despite the many difficulties encountered during this period, attendances at Sunday services continued to number between 500 and 1000. Candidates for baptism, confirmation and the Lord's Supper increased steadily. Rewards came in wonderful ways. One aged Christian, who had been ill for a long time, expressed his simple faith and reliance on his Saviour. He died with the parting words, "It is Christ who keeps me afloat."

The saga of Whakatō church continued in 1849 when difficulties arose over the carvings to be used on the posts.

The manaia and tiki motifs were seen by Williams as inappropriate for the House of God. Happily the chief Te Waka Kurei solved the problem when a new non-descript pattern was adopted.

One side of the 90 foot long house was completed when work came to a stand-still pending Williams departure for England, and the proposed move to Waerenga-a-Hika.

With the departure of William and Jane in December 1850, the first ten years of growth at Tūranga came to an end. Many changes were to take place in the years of his absence, and in the following period.

From time to time during those early years, several Roman Catholic priests visited this region. Most of their time was spent at various villages in the Wairoa-Māhia area, with occasional visits to Tūranga. No permanent station was established as they appeared to have only itinerant duties in these Eastern districts.

Photo approved by the Authorised Trustee of the kōwhaiwhai panels from the Toko Toru Tapu Church, Manutūkē. At the time of publishing this E-Book the panels are currently on display in the Tairāwhiti Museum, Gisborne.

© SheldrakevisualART.com

The Stations and their Missionaries

Kawakawa (Hicks Bay) **1843 - 46**

George & Margaret Kissling

Rangitukia (Waiapu) **1842 - 46**

James & Mary Stack

1847 - 48

Charles Reay & wife

1850 - 53

Ralph Barker

Ūawa (Tolaga Bay) **1843 - 53**

Charles & Hannah Baker

Wairoa **1844 - 64**

James & Elizabeth Hamlin

The East Coast Mission Stations

During the years of growth from 1840 to 1850 the ground work so ably carried out by the Maori teachers, and the response of their people to the Gospel, were acknowledged and developed. Under the guiding inspiration and support of Williams the way was now prepared for the arrival of more Missionaries. They came, also at the request of the people. Some served their tribes for many years, others for shorter periods. Health problems caused some to return to Auckland.

Kawakawa

As we have seen in the early visits this name referred to Hicks Bay, though later it was applied to Te Araroa. The station extended also East to Hēkawa and Horoera near East Cape. John Timo, the teacher, had made great progress in 1840 having prepared many for baptism in the new Chapel. When George Kissling arrived in March 1843 he soon established good relationships with the people. By 1844 services numbered some 800 Māori worshippers and up to a dozen Europeans. Two years later, school was set up in the Pā with 90 adult pupils, both men and women. Children's classes followed on.

Sadly, severe ill-health compelled Kissling to relinquish his mission and return to Auckland in 1846.

Years were to elapse before another Missionary could be found for this post. In the interim John Timo battled on, but with the adverse influence of the chief Houkamau, many were drawn aside. Once more we see the people as a flock without its shepherd, though willing to accept what teaching John could give them. Thus when Williams came in 1849, fifty nine adults and twenty eight children were baptized, and the Lord's Supper was administered to 83 communicants.

Houkamau also came seeking baptism, promising to set free the second of his two wives. Relief came in 1850 with the arrival of the Rev Ralph Barker who served both Kawakawa and Rangitukia until he was invalided in Auckland in 1853.

Reward for those faithful folk came immediately with the appointment of the Rev Rota Waitoa, the first of the Māori Deacons. Though he came from Otaki, by patience and tact he won over Houkamau to penitence and baptism. He rendered stirring service in this most Eastern corner of the Lord's vineyard. In 1860 he was ordained Priest - the first Maori to fill this office. Sadly he was thrown from his horse and died in 1866.



**St John's Anglican Church,
Rangitukia
also known as
"Te Whare
Karakia o Hoani Tapu"**

In recent months
the church has
been refurbished

© SheldrakevisualART

[Click here > to return to Page 29](#)

Rangitukia (Waiapu)

The earliest and strongest centres of Christianity on the Coast were at Rangitukia at the mouth of the Waiapu River, and at Whakawhitirā, about eight miles further up the valley. As we have seen, Rukuata at the former pā and Taumata-a-Kura at the latter, brought the Gospel to their own people.

The population, and acceptance of the Christian teaching, was estimated as twice that of Tūranga. Williams' visits in 1841 reveal the extent of an increasing fervour for Sabbath observances, for books, and for baptism. In June he spent eight days at Whakawhitirā examining 549 candidates,

giving instruction and helping the teacher. On Sunday 1200 assembled at the Chapel, the sermon being on Mark 16:15-16. Of the 549 candidates examined, 266 adults were baptized and 128 of their children.

Fifteen communicants partook of the Lord's Supper. Truly remarkable witness to the power of the Gospel! Many grey haired old men were as conversant with the teaching as were the young. One expressed his belief, *"I am old and grey and know nothing but that Christ died on the Cross for sinners."* On the way North Williams' party, now numbering 84, spent the next Sabbath at Kahukura (Tikitiki) holding service and prayers for Christian Maori there.



Rangitukia Chapel

© SheldrakevisualART

Next we see the same picture at Rangitukia, for six days. Two hundred and nineteen adults and 113 children were baptized, and 36 received as communicants at the Lord's Supper. At the Sunday service 700 packed the Chapel while another 300 were outside. Williams stood in the doorway to preach so that all could hear the words of Ephesians 4:22-24, "Be renewed in the spirit of your mind".

At the end of October 1842, Piripi Taumata-a-Kura brought word that the Rev James and Mary Stack and arrived. They suffered much hardship as their house was not finished, and, with their children and a baby due to be born, they were forced to live in the carpenter's hut. Misunderstanding over payment for bringing their stores ashore led to some unkind treatment by the local people. An unhappy start for four years of difficult service which culminated in Stack's breakdown in health and retirement to the Bay of Islands in 1846.

Fortunately there was only a five month gap before the Rev Charles Reay and his wife arrived to look after both the Waiapu and Kawakawa Stations. He brought order back into the Station having kept school for children (and adults) every day, and made preparations for a small board-in school. However his term was all too short as he died and was buried at Rangitukia in March 1848.

Evidence of the continued good work of the Māori teacher, Jantes Kiko, was obvious in the keenness of the 500 worshippers including 70 children who crammed into the Chapel during Williams visit in 1848.

Now there were 147 communicants for the Lord's Supper. Two more years elapsed before the next Missionary came. The Rev Ralph Barker took office early in 1850, but again for a short term of three years before he too was invalided out. All of which speaks volumes for the enduring and faithful ministry of the Māori teachers in the Waiapu District.

Other East Coast Centres

Before we leave this early period in the Waiapu district and go to the Ūawa Mission Station, we must record the remarkable progress in the Christian faith that occurred in the many places in between. After crossing to the South side of the Waiapu river, Williams visited several places on his many journeys. Where they had the service of a Māori teacher, he found creditable keenness for the examination of candidates for baptism.

At Korotere (near Waiōmatatini) a steady teacher had a good boarded house which he erected himself. On one visit 75 adults were baptized here.

Rangitukia - Waiapu

56





Top row: Grass field depicts part of the area known as 'Whakawhitira' alongside of the Waiapu River.
Bottom row: **St Mary's Anglican Church, Tikitiki** also known as "Te Whare Karakia o Mere Tapu" exterior and interior views.

© Photos SheldrakevisualART

**At Waipiro Bay
during a visit
in 1841,
one old man
with a stick
followed
Williams' party
for two days
journey,
“from his desire
for the
Word of God.”**

Reporua usually had a small number of candidates who went to Tūpāroa for baptismal services. At Tūpāroa the teacher Joseph Riley [Hohepa Te Rire] was doing excellent work recovering the people from some earlier disorder. A good, roomy chapel was being erected at the time of Williams' visit in March 1846. It provided an assembly place for three or four adjoining villages as well. Two hundred and sixty nine were catechized and 141 were baptized. Again in 1848 Joseph presented 250 people to be examined including some from Whareponga, and 141 adults and 99 children were baptized. The Lord's Supper was administered to 119. The continuing good work of Joseph is seen in 1849 when similar numbers were in attendance for baptism and the sacraments. Here as at several other places, the bell was rung daily with the rising and the setting sun, calling the flock to prayers.

Regular visits were made to Whareponga where one of the earliest Chapels had been built, and was well used for services and instruction. On a visit in 1849, Williams records four vessels loading wheat and maize for Auckland, good proof of the industry of these people. The teacher at Akuaku just three miles North of Waipiro, was described as a very steady man, his Chapel and his home being proof of his thorough attention to his duties and position. The candidates here were very well taught.

At Waipiro Bay during a visit in 1841, one old man with a stick followed Williams' party for two days journey, “from his desire for the Word of God.”

Again in 1846 and 1848 he found an eagerness to learn under the direction of a new Māori teacher, Eruera, described as an earnest, energetic man. As no baptismal service had been held since the Bishop's visit three years earlier, Williams examined and baptized 39 and administered the Lord's Supper to them.

The fruits of the ripening harvest were again evident at Tuatini and at Ariuru Pā, both in Tokomaru Bay. The Māori teachers here toiled hard and well for their people, who were willing to espouse the Christian way of life.

Only occasionally were they supported by visits from the Rev Stack of Waiapu or the Rev Baker of Ūawa. On Williams' visits [once or twice a year] from 1841 to 1850 a commendable increase in numbers attended worship in their commodious Church, were baptized and became communicants. Periodic visits to Māwhai, Anaura and other small villages south of Tokomaru also bore witness of the dedication of Māori teachers nurturing in their people the seeds of the Word sown in the earlier years.



St Andrew's Tolaga Bay and the Tolaga Bay Wharf

© SheldrakevisualART



Ūawa Station [Tolaga Bay]

The Mission Station at Ūawa [Tolaga Bay] was fortunate to have the services of the Church Missionary Society Missionary Charles Baker, who with his wife Hannah and eight children, moved there in January 1843. Although their house was still not completed, and domestic help was difficult to get, yet Baker quickly put the Station in good order. Much of his success was due to the support of the paramount chief Te Kani-a-Takirau.

On Williams' visit in April of that year 400 attended service, 106 partaking of the Lord's Supper.

Evidence yet again of the untiring work of the Māori teachers left here in the early years - especially Wiremu Hēkapo and Ngākuku [William Marsh].

But in October Baker was accused by a chief Nōpera Rangiuia of causing the death of his daughter by the medicine he had given her.

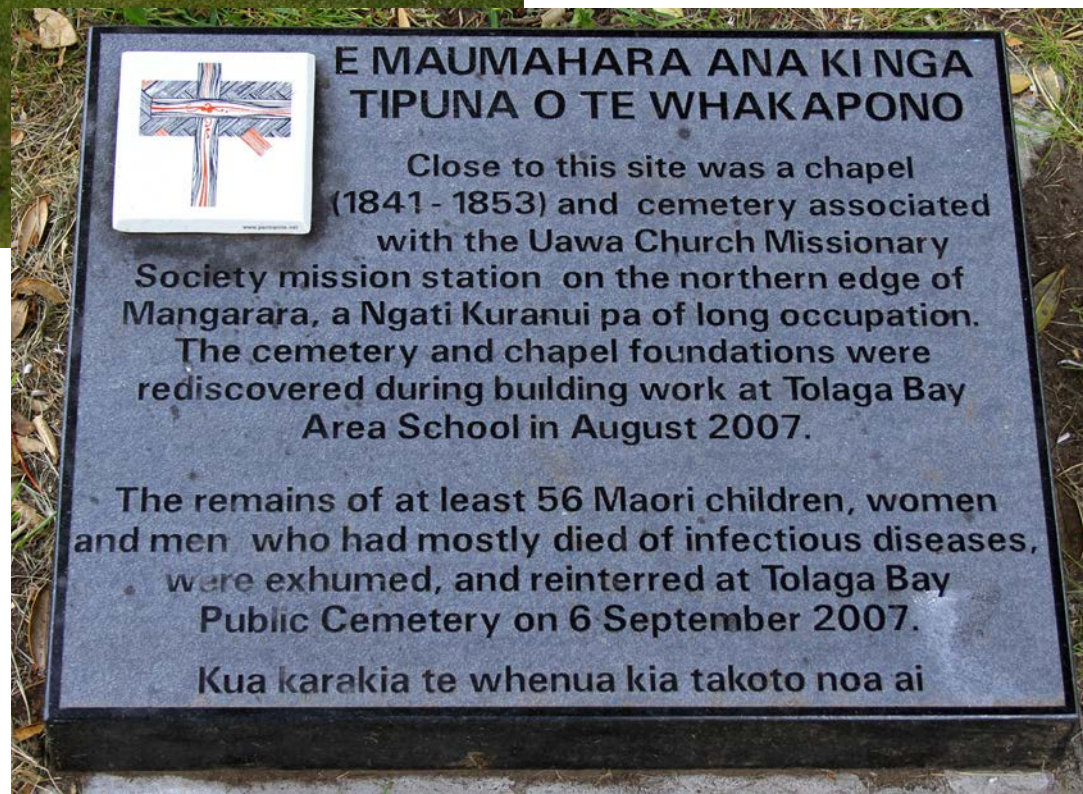
Williams remonstrated with him on the absurdity of this. When challenged, he and Stack drank what was left, and as nothing happened to them, the chief knew that it wasn't the medicine. Later he sought other ways to oppose Baker, but to no avail.

Ūawa



Fair measure of the fruits of Baker's work in Tolaga Bay and the nearby villages is seen in the visit of Bishop Selwyn in 1846. At Sunday services 400 crowded the Chapel in the morning, 264 were confirmed in the afternoon and 24 children were baptized. Baker's contribution to the growth of Christianity on the Coast was quite remarkable. Not only did he establish a sound Station at Ūawa, but also he gave considerable time and support to the Missionaries and Māori teachers at the other Stations. He departed in 1853.

In 2007 while new classrooms were being built at Tolaga Bay Area School. Builders came across graves and buildings that were believed to be from a mission settlement established by the Reverend Charles Baker in 1843, and the dead were likely to have been Māori who had been living at the mission. The kōiwi [human remains] were subsequently reburied in the community ceremony. See photo on Page 61.



IN LOVE WE REMEMBER

Fifty-six unnamed Maori children, women & men associated with Uawa Church Missionary Society mission station, who mostly died of infectious diseases.

They were originally buried in a cemetery adjacent to the mission chapel (1841 - 1853) at Mangarara, a Ngati Kuranui pa on the north bank of Uawa River.

Mission cemetery rediscovered during building work at Tolaga Bay Area School August 2007. Their exhumed remains re-interred on this site 6 September 2007.

*The eternal God is your refuge
and underneath are your
everlasting arms*
Deuteronomy 33:27

HE TOHU AROHA

E rima tekau ma ono nga tangata Maori, ara, nga tamariki-mokopuna, nga wahine, nga tane, i whakapiri atu ki te Haahi Mihinare. Ko te nuinga o ratou i mate ai i nga tahumaero hopuhopu.

I tapuketia i roto i te urupa i te taha o te whare karakia (1841 - 1853) ki Mangarara, te pa o Ngati Kuranui i te parenga raki o te awa o Uawa-nui-a-Ruamatua.

Ka huraina te urupa i te wa i hanga ai nga karaehe hou o te Kura-a-Rohe o Uawa, i te marama o Akuhata 2007. I te 6 o Hepetema 2007

i tapuketia ano nga hahunga koiwi ki tenei waahi.

UAWA MISSION
CEMETERY



Whāngārā

© SheldrakevisualART

St Bartholomew's Anglican Church, Whāngārā
also known as "Te Whare Karakia o Pātoromiu Tapu"

The remaining coastal villages that were served
by Baker and visited by Williams were Whāngārā,
Puatai, Pākarae and Pouawa.

Three factors, distinct to this Mahia - Wairoa area, had considerable bearing on the response of the people and the tribes to the Gospel and its progress among them.

Māhia - Wairoa area

FIRST: following the early Ngāpuhi raids and the enslaving of many of their men, one of the warring chiefs, Te Wera, returned to make peace with the Māhia tribes. Under his protection, Māhia became a refuge for many Ngāti Kahungunu people of Hawkes Bay from the attacks of Waikato and Hauraki tribes. Among these was a Chief from Ahuriri, Te Hāpuku, who was strenuously opposed to the Missionary teaching.

SECOND: The next factor was the greater contact they had with Europeans at the several whaling stations in the whole area. According to a report in 1850, "Māhia Peninsula developed a reputation as the Alsatia of the Colony, whither all the disorderly and desperate characters resort to be out of the reach of the law. *(N.B. Alsatia was a European centre, a sanctuary for law breakers).*

THIRD: The third influence was the presence of Roman Catholic priests and their efforts to establish Mission Stations. Unfortunate conflicts arose over the divergent teachings of the Protestant Missionaries and the Catholic Church. The deciding factor in favour of the Missionaries was the ability of the Māori teachers and people to quote scripture from their New Testaments and Prayer Books, to confirm their belief in the Gospel of Jesus Christ, rather than in Church doctrine.

Despite all this, the work of the Māori teachers among their own people throughout these years was commendable. They laboured on with the only occasional support Williams was able to give them, until James and Elizabeth Hamlin arrived in December 1844 to establish the Mission Station in Wairoa. Evidence of growth is obvious in Williams' reports of his visits.

Nukutaurua at Whangawehi on Table Cape was Williams' headquarters on the Peninsula. In October, 1841, services at the Chapel were attended by 500 to 600 people. One hundred and eleven Māori adults and 33 children, and 12 Pākehā adults and 4 children were baptized. March 1842 saw 600 at the morning and 400 at the afternoon services, 98 communicants partook of the Lord's Supper, and 11 European men were baptized. Next day 34 Christian Māori couples were married. However by early 1844 these numbers had fallen considerably, owing to the great temptations surrounding the Māhia people, and the lack of Missionaries to give their teachers the support they needed so much.

An example of the confusion between the conflicting forces in this area is seen in the downfall in 1845 of the teacher, Daniel, who had been doing good work until then.

Whangawehi



Radio Rhema Mast can be seen on hill above ^^



© SheldrakevisualART



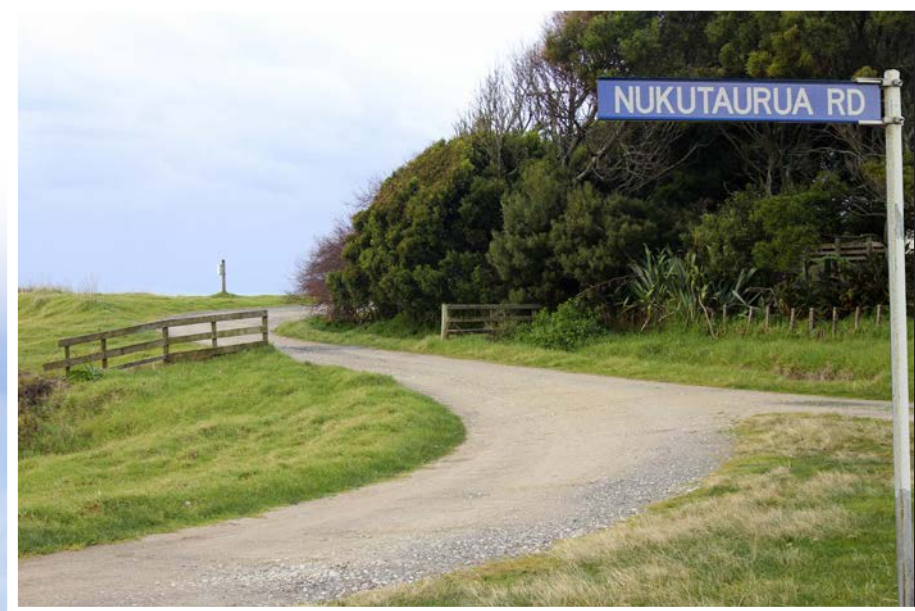
64

Baptismal font ^^ with recess in rock across the road where records were kept >>

Māhia Mission Centres

The pattern of growth of Christianity at the Wairoa Mission Station, and the smaller centres between there and Tūranga, follows a similar trend to that of the Coast to the North. Yet there are significant differences.

Williams' visits to Wairoa usually included Māhia Peninsula where the main centre was Nukutaurua, other villages - Māhanga, Whangawehi and Table Cape - often being mentioned. Nūhaka and Whakakī South of the Peninsula were the other main centres with Māori teachers and Chapels.



When Williams and the owners of the cargo visited the surrounding villages, large quantities of stolen goods were returned as he was able to convince them of the error of their ways

Many people also succumbed to the wiles of the whaling station attractions, so that a decline in their keenness and knowledge became apparent.

Another sore temptation led many Christian Māori astray as they joined in the pillage of an American brig “Falco” stranded on the rocks at Table Cape, in August 1845. When Williams and the owners of the cargo visited the surrounding villages, large quantities of stolen goods were returned as he was able to convince them of the error of their ways and of their most un-Christian conduct.

A victorious sequel occurred in February 1847 when Williams was visiting Colenso at the Ahuriri Mission Station in Hawkes Bay. A chief, Parāone Hakihaki, who had returned there from Māhia with a huge quantity of the Falco plunder, came to see him, apparently to salve his conscience.

After many speeches, a musket, a cask of gunpowder and some bullets were surrendered. On Williams' return journey from Port Nicholson a month later, Paraone delivered up the remaining booty.

Thus was terminated a long struggle between Christian principles and satanic influences. The breach this incident had caused between the people in the Māhia Church was thus healed, and led to revived enthusiasm.

Thanks to the providence of God and the fortitude of his servants much of the damage the adverse influences caused was repaired, and harmony within the communities was restored.

By 1848 the ministry of the Wairoa Station Missionary, Hamlin, and of the teacher, Isaac, was apparent. Evening prayers and Sunday services were again being attended by 300 to 400 people, more were being baptized, and 100 to 200 were partaking of the Lord's Supper.

Regular visits were made at Nūhaka and at Whakakī on Williams' journeys to and from Wairoa. Māori teachers did their best in difficult conditions with only spasmodic help.

Yet candidates were examined regularly and small numbers were baptized and admitted to the Lord's Supper. Whakakī had a small Chapel in 1840, and in 1849 the teacher was commended for its neat interior finish. Much improvement was shown from 1845 to 1850 due to the constant attention of Hamlin.



Plaque above reads:

HE TOHU AROHA

Ki Te Hunga O Te Pariha
O Nukutaurua
Ara Nuhaka
Nana
I Hapai Te Whakapona
I Te Rau Tau

A token of esteem
for those of
the Pastorate of
Nukutaurua or Nuhaka
who upheld the Faith in
the hundred years
1864 - 1964

Nūhaka - Māhia Pastorate covers the Northern sections of the Ngati-Kahungunu Tribe which is Nūhaka, Opoutama and the Māhia Peninsula. Originally Māhia, or Nukutaurua as it was generally called in the missionary period was the centre of the Pastorate. Nukutaurua had one of the first Deacons ordained, Wātene Moeke.

Early Ministers of the Pastorate who lived in the area were:

1864 - 1865 Wātene Moeke
1870 - 1893 Hone Pōhutu
1895 - 1915 WK Parāire Rangihuna

© Photos SheldrakevisualART

Te Aranga Anglican Church

One Māori teacher who exerted considerable influence on the steady advance of Christianity in the earlier forties was Mātenga [Marsden] Tukareaho, described as a leading chief of Nūhaka, "producing so much fruit in a solitary wilderness". After a lapse for a short period in a whaling venture, he returned to rebuild the Nūhaka Chapel and to bring the people together again.





THIS SEAT OVERLOOKS THE FIRST
 ANGLICAN MISSION STATION SITE AND
 HONOURS THE PIONEERING AND COURAGEOUS
 WORK OF THE REVD JAMES (TE HĒMARA)
 AND ELIZABETH HAMLIN WHO SERVED THE
 WAIROA DISTRICT FOR 20 YEARS FROM 1844.
 DEDICATED TO THE GLORY OF GOD BY
 BISHOP JOHN BLUCK ON MARCH 9 2006
 DURING THE WAIAPU DIOCESAN PILGRIMAGE.



© SheldrakevisualART

This **SEAT** looks across
 to the first Anglican
 Mission Station site.
 And honours the
 pioneering and
 courageous work of the
 Revd James
 [Te Hēmara] and
 Elizabeth Hamlin
 who served the
 Wairoa District for
 20 years from 1844.
 Dedicated to the Glory
 of God by Bishop John
 Bluck on March 9 2006
 during the
 Waiapu Diocesan
 pilgrimage.

Wairoa Mission Station

As at the Māhia Peninsula centres, the fortunes at Wairoa itself fluctuated. From the same early introduction of Christianity by men returned from captivity by the Ngāpuhi, the acceptance of the new beliefs grew over the pre-1840 period. Among the earliest visitors to Williams at Kaupapa were chiefs and parties from several tribes in the Māhia-Wairoa area. All demanded books, instruction and Missionaries. His first visit away from Tūranga was made to Wairoa. Opposition from some chiefs and places was soon dispelled as services were conducted and books supplied.

In October 1841 the Wairoa Mission Station at the settlement of Uruhōu had a handsome Chapel 60 feet by 30 feet, fitted with seats and flax mats covering the floor.

The measure of the good work of the Māori teacher, Joseph Kamon, is seen in the number who passed their examinations, 101 adults and 62 children being baptized. The need and the desire for a resident missionary for this extensive area is seen in the fact that on his March 1842 visit, Williams stayed in a roomy house the people had already built to accommodate the first Missionary to them.



© Sepia photos courtesy Wairoa Museum.

CMS Wairoa 1847

Looking back across the Wairoa river from the Chapel and Mission house to Wairoa township.

About 600 attended Sunday worship despite heavy rain and many having to come from distant villages. There was a great eagerness for baptism and knowledge but little depth of understanding. This highlighted all the more the urgency for a Missionary.

Sadly, as their needs were not able to be met, there was a considerable falling off of interest during the next two or three years. The worldly conduct of the Europeans there aggravated the problems.

Finally James and Elizabeth Hamlin arrived in Wairoa on 26 December 1844. On visits in 1845 Williams found a decided improvement due to the impact of Hamlin's teaching, with a big increase in the numbers qualifying for baptism and the Lord's Supper.

In their renewed enthusiasm the people set aside eight acres of land in an attractive site for a new and bigger Chapel and Mission house.

By March 1847 there were 600 inside the Chapel and outside at morning services and over 150 communicants. The spiritual life of the people was at a high level under the leadership of Hamlin and his assistant teacher Joseph.

Today **St Paul's** is a thriving Anglican Church at the heart of Wairoa, along with many other churches serving the local community. © SheldrakevisualART





Mōhaka



An interesting episode occurred in March 1848. Hamlin had been at Mohaka to prepare candidates for Williams to baptize on his way back from a journey South. As he approached Mohaka, Williams met with a letter written with charcoal on a rough piece of wood, saying that Hamlin had been there but had returned to Wairoa.

A little further on, another letter, written upon a stick which was stuck in the ground by the side of about two bushels of water melons, directed that no one should meddle with them until "Te Wiremu" [The Williams] should arrive.

The original Church font is now also safe within the Marae Meeting House. Enscribed with Chaplain Major HW Wainohu. In honour of his service as Chaplain to the Maori troops during the First World War. [All Mohaka photos © SheldrakevisualART.com]

So he duly stayed overnight at Mohaka to minister to the people there.

Once again the chapel at Wairoa was packed with about 600 people. Hamlin baptized 39 and 143 partook of the Lord's Supper.

By October 1849 Hamlin was comfortably housed in a good boarded building. The frame of the new large and substantial Chapel was ready for completion.

Following the inland route between Wairoa and Turanga, Williams was able to minister to the people in several small villages, the chief of which was Te Reinga. Though isolated, the people here had acquired sufficient information on the Gospel to cause them to travel to Wairoa and to Turanga to obtain a teacher and books. Indeed they were so keen that they built their own Chapel. But it was 1845 before arrangements could be made to station a teacher there to arrest the decline due largely to the lack of Christian input in their lives.

Further, some division was caused by some of their folk coming under the influence of followers of a Maori prophet at Mohaka. Known as Papahurihia, he taught a mixture of Christian, Judaic and Maori religious ideas to his people, who were known as "the Jews". On one occasion a karakia they performed for Williams was none other than, "Te Inoi a Te Ariki" [The Lord's Prayer]!



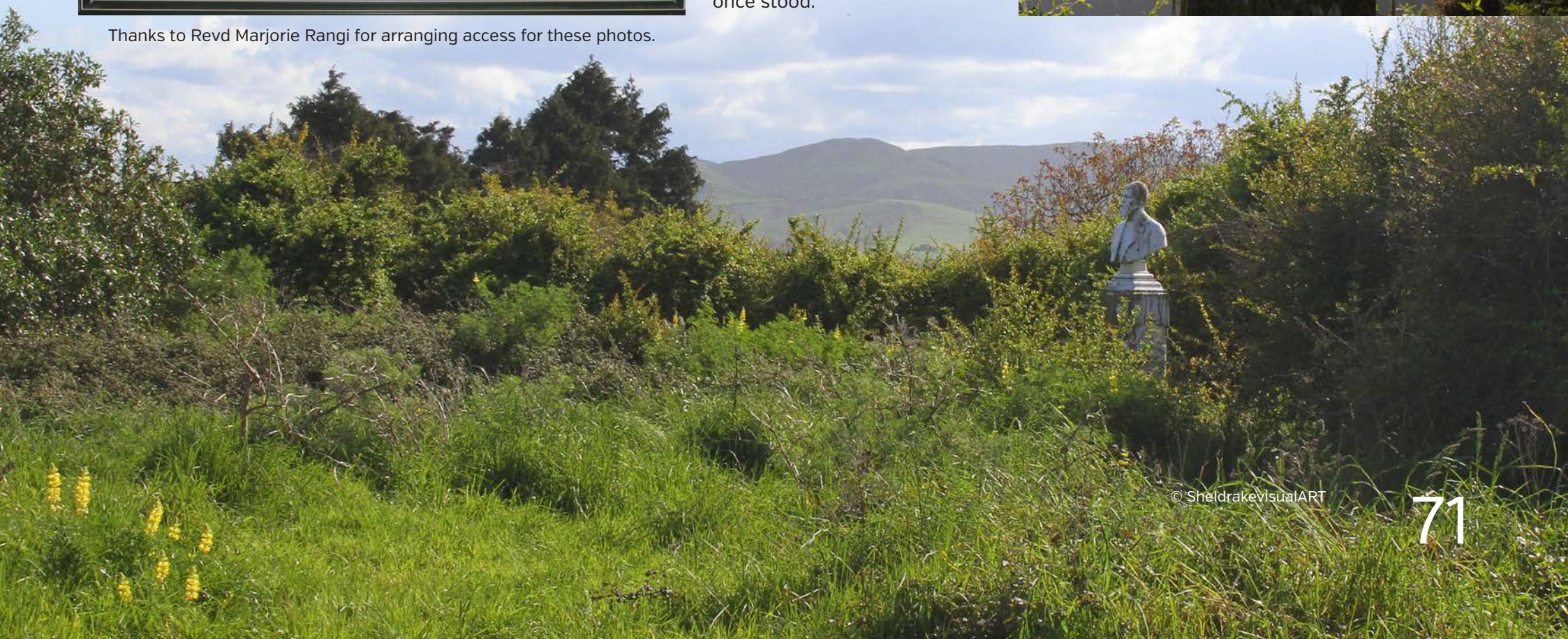
St James Anglican Church
Mōhaka 1902 - 1974.

Mōhaka today carry their
heritage forward from the
days of the early Mission
Station.

Fire destroyed the church,
however Church Services
are now held in the
Meeting House on the
Marae. They hope in time
to rebuild - meanwhile a
monument of one of their
founding Church leaders -
Hone Wainohu stands on
silent watch in the field
where the church building
once stood.



Thanks to Revd Marjorie Rangi for arranging access for these photos.



© SheldrakevisualART



Bellbird or Korimako

"The most melodious wild music
I have ever heard... almost
imitating small bells."
Wrote one intrepid explorer
some 200 years ago.

© SheldrakevisualART

X: Change and Consolidation

During the absence of Archdeacon William Williams and Jane in England from October 1850 to August 1853 the seeds of change were sown. The Tūranga Station was left in the experienced and capable hands of another Church Missionary Society Missionary: the Rev Thomas S. Grace and his wife, Agnes. Both Williams and Grace were strong evangelical missionaries dedicated to Jesus' great commission to take the Gospel to the Māori people. Both were determined in their opposition to the takeover of Māori Land, and in their fight to keep the people from being lowered to a state of servitude by many of the Europeans seeking a foothold in the area. Williams saw Poverty Bay as a Māori-Mission enclave. Grace saw it as a productive, progressive area.

While he was at Tūranga from 1850 to 1853, Grace encouraged the Māori people in better trade practices and helped them to establish lucrative markets for corn and wheat. He also encouraged them to build their own ships, and to cultivate and husband their land and cattle. Money became the medium of trade and labour, rather than barter and goods. By 1852 his report stated that in every respect the people had made good progress and prospered. But friction grew between the Mission Station and European settlers and traders.

The inevitable fall-off in the attendance at Church and Bible classes occurred. Discontent even caused the workers to abandon the building of the Church, as ploughs came before prayers. The framework of the Whakatō church had been erected, being 90 feet long and 45 feet wide, the main pillars 28 feet high and the side posts 15 feet high.

When William Leonard Williams (eldest son of William and Jane) arrived at Tūranga in May 1853 he observed the effects of material prosperity among the Māori people. This he attributed to returns from the Australian gold-rush, and abundant profitability from continuous industry in agricultural operations. Evidence was seen in the profusion of gifts by the Rongowhakaata tribe to a Tūhoe party visiting them for a wedding between the tribes. Leonard became a stalwart companion and supporter of his father in the following years.



College Road Waerenga-a-hika

Today all that remains is the College Road Sign that gained its name from the former Mission Station.

© SheldrakevisualART

William and Jane were given a rousing welcome as they returned to Whakatō on 16 August, 1853. But they expressed serious concern when they saw the changes that had taken place. Worldly affairs had caused many young people to drift away from the fold, though the older ones continued faithful.

The East Coast Stations were again without missionaries. Yet the Māori teachers battled on. Ralph Barker of Waiapu, and Charles Baker of Ūawa were invalided in Auckland. Only Hamlin at Wairoa and Williams at Tūranga remained steadfast. Baker went to Rangitukia from 1854 to 1857.

Serious epidemics of influenza and measles struck in 1854. Many of the estimated 4000 deaths in the region were caused by the cold water treatment that many people used to quell the fever, or by dysentery that often followed the attacks. But many deaths were blamed on Christianity, thus leading some people to turn to the Tohunga. A cult, Kowhiowhio, sprang up, the mediums purporting to hold intercourse with the dead by whistling with their spirits. The practice was discredited as it failed to work when a missionary was present!

An important change in the direction of the Mission field was in the new focus on an improved system of education for the Māori people.

The Church Missionary Society in England stopped sending out missionaries, and curtailed grants and allowances for Mission schools. So Williams set about establishing a central school to teach boys and girls, and especially to provide a training programme for future teachers and ministers for the whole East Coast region.

This was supported by Governor Grey and received a Government grant of £200 - on condition that the school would be self supporting. Williams, therefore, decided to shift the Station to Waerenga-a-Hika. The only area [8 acres] that was available at Whakatō was quite inadequate.

So, when in 1855 the Aitanga-a-Mahaki tribe offered Williams by deed of gift a beautiful tract of land of 593 acres at Waerenga-a-Hika, this was gratefully accepted.

Thus was provided ample land for the development of all buildings required, for Mission houses and schools, ground for agriculture with crops and stock, plus timber for buildings, fences and fuel. The land was to be held in trust for the support of the school, so long as religious education, industrial training, and instruction in the English language should be given to the youth educated therein or maintained thereat. In preparation for the shift to the new site, the boundaries were surveyed, trees were felled to clear the land for ploughing and cropping and to provide timber for building and fencing.

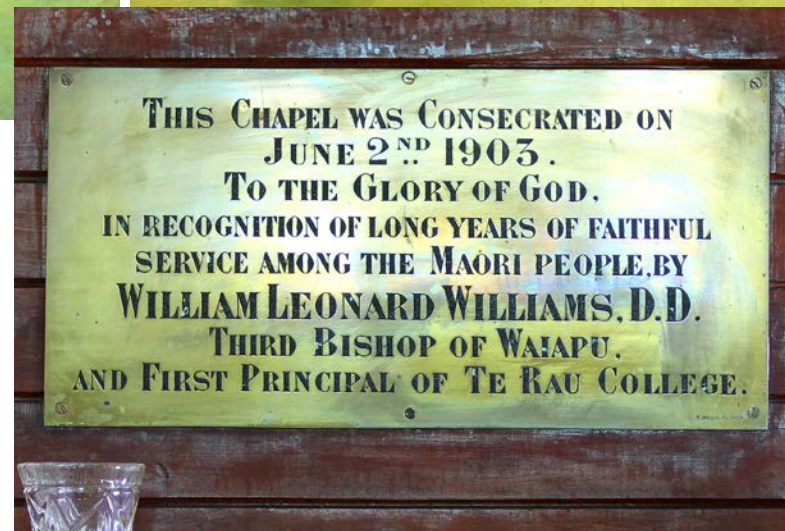
1956

100 years later in 1956

After 38 years at Waerenga-a-hika College, the Nga Tapu Katoa Church was on the move once again. It was taken across the Waipāoa River to a new site on Lavenham Road at the Pokawhai Marae over the river from Waerenga-a-hika

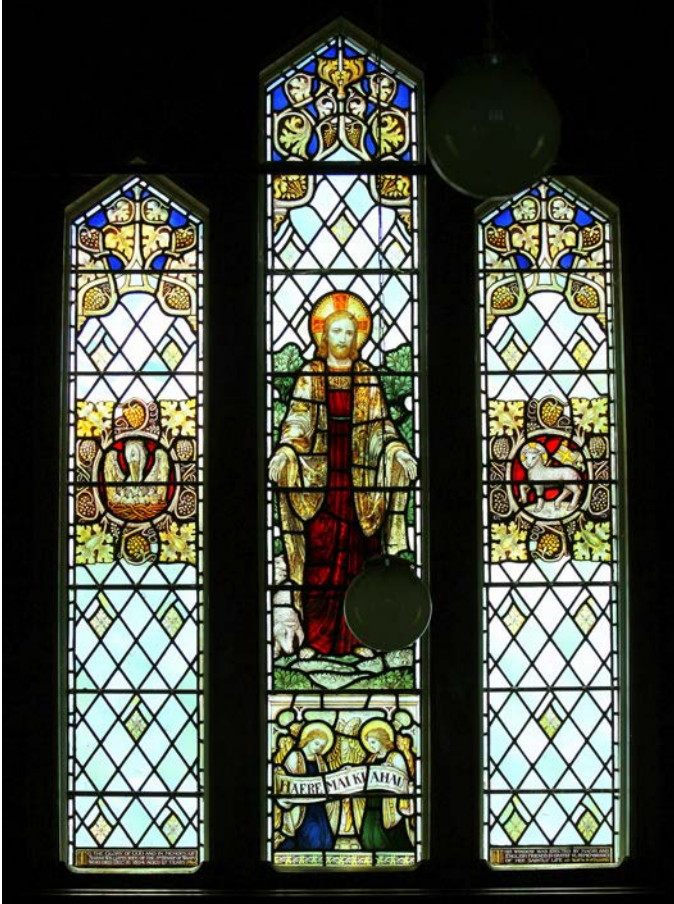
© Photos courtesy
Allen Williams
from his father Len's
Slide collection.

74



Nga Tapu Katoa

The buildings at Whakatō were dismantled, and barges were built to transport them up the Waipāoa river to Matawhero, and on to the new site. One barge, laden with wheat and a piano, sank as the tide rose, the cargo then having to be dried out before going on its way, little the worse for its ducking.



Progress was slow but steady during 1855 and 1856. The first building was of two large rooms, one for the school and the other for dining. Other early buildings were to accommodate Williams and his family until the Mission house could be rebuilt. Another early building was for the boarding of the Maori girls attending school. The school for boys was to come later.



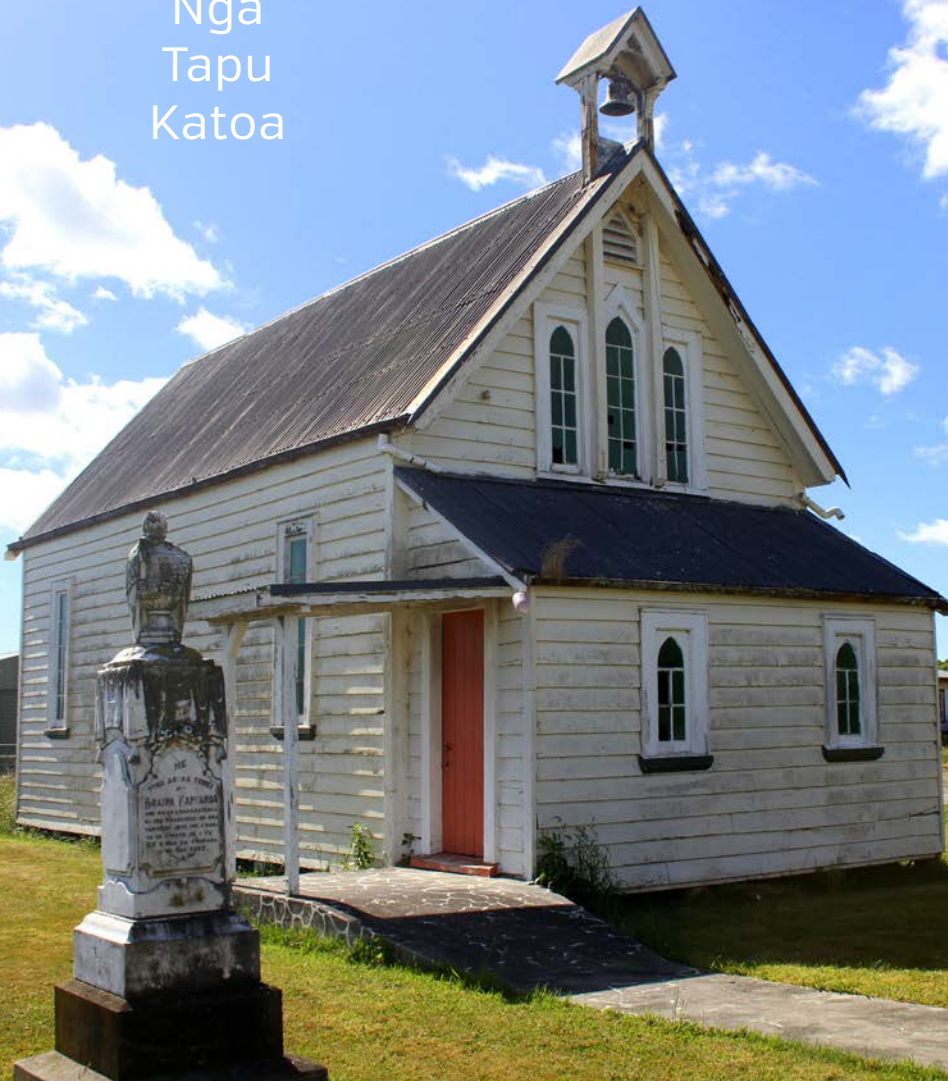
Nga Tapu Katoa (All Saints): Beautiful Altar and unique shell baptismal Font.



Nga Tapu Katoa Church photos: © SheldrakevisualART



Nga Tapu Katoa



The transfer from Whakatō to Waerenga-a-Hikawa was completed in May 1857. By May 1858 all the schools were established and operating. Williams devoted his time with his usual diligence to the teaching role. He was ably assisted by his eldest son, Leonard, who was ordained priest in 1856. There were 66 Māori students in the three schools, 21 young men training to be teachers and ministers, 18 at the boys school and 27 girls and wives of teachers. By 1859 the number had increased to 98, plus an infant school. All the older pupils were boarders and were clothed and fed.

In return they were involved in farm work, the produce of which made the station largely self-supporting.

As the men and boys had agriculture as part of their training and contribution to Station life, so the girls and women received domestic training, producing the food, clothing and household necessities.

In his 1860 report Williams described a Christian revival among the people throughout the Coast region. An example of the new enthusiastic response was given in the action of a young Tūranga chief who had been a heavy drinker, but who now put a check on the liquor trade by calling together the people, who agreed to imposing a fine on anyone who drank spirits.

This resulted in full congregations at Sunday Services, and at Bible classes afterwards. Further evidence of revival was seen in the renewed activity in Church building at nearly every principal village on the Coast.

Also, houses were built for the accommodation of their ministers or of visiting clergy.

With young Māori now being trained and equipped to take a leadership role in the Māori church, Williams envisaged Māori Pastorates and a separate Diocese. The district was divided into six areas or Pastorates, each of which undertook to raise £200 towards the Native Pastorate Fund, thus qualifying for their own Minister. This they did immediately, and the Church Missionary Society granted £1000 to establish the fund. Bishop Selwyn and Archdeacon Williams visited the Coast in 1859, traveling much of the way on horseback. Confirmation services were conducted at Tolaga Bay, Tokomaru Bay, Reporua, Te Horo, and Rangitukia. Then on 3rd April William Williams was consecrated Bishop of Waiapu. This was the first such consecration in New Zealand. The Diocese of Waiapu thus created was designated as one especially set apart for the Māori people. The Ngāti Porou wanted the headquarters shifted to Rangitukia in the Waiapu Valley, but it remained at the more central station at Waerenga-a-Hika.

They were advised to go to the wood and cut a tree for themselves and make their own canoe. This they did with appointments to Holy Orders being made almost at once, and with many very able clergy coming forth in later years. Williams and Leonard continued visits to their Mission Stations and other places of worship, encouraging and supporting their Māori teachers in their ministry to their people. However, the

main task now was the training for ministry in the new Māori Pastorates established within the Waiapu Diocese. To this end Bishop Williams' first ordainment was Raniera Kawhia who was ordained Deacon at Whareponga in February 1860. Then in March, Rota Waitoa was ordained Priest - he was the first Māori in New Zealand to be ordained Deacon and Priest. He was stationed at Te Araroa [formerly Kawakawa].

Thus the elevation of young men of the district to Holy Orders became a reality, inspiring many to seek the necessary qualifications. By March Waerenga-a-Hika had 120 students of all ages. Rivalry grew among the tribes for the most favourable candidate offering. Leonard Williams was Principal of the Training School. He became Archdeacon of Waiapu in 1862. So eager were the various communities to obtain their chosen Minister that funds were raised at an astonishing rate - by August 1861, £700 for Pastorate endowment, and £260 towards the Bishopric endowment, the latter being invested for future benefit. During this year there were 441 confirmations on the Coast, compared with only 24 in the Bay of Plenty.



At Whakatō, the Ngāti Maru people with renewed enthusiasm set about the completion of their Church. Williams describes it thus, "The building is very plain in its exterior. Within, it is elaborately carved and presents a specimen of native art which is nowhere else to be seen." The Church was officially opened on 19 April 1863. People came from every part of the Diocese. About 1400 were present in the Church with many others outside. The collection of £327 went to the Bishopric fund.

Established at Waerenga-a-Hika in 1861, the first Māori Synod met annually until 1865. After a doubtful start it was accepted and worked well, with the Clergy and lay members being chosen by their own people, rather than by the Bishop. The co-operation with the Bishop thus stimulated greater participation by members, and interest by parishioners. All the Synodsmen were Māori who took an intelligent interest in the Synod proceedings. Among them were men of stature such as Ropata Wahawaha, Mohi Tūrei, Pitihera Kōpu, and Hoani Te Wainohu. By 1865, the last year of the Turanga Mission, there were 14 Clergymen - 6 European and 8 Maori - in the Waiapu Diocese.

In the East Coast District there were:-
Bishop Williams & Archdeacon Leonard Williams

The Rev James Hamil	Wairoa	1845-1864
The Rev Rota Waitoa	Kawakawa	1853-1866
The Rev Mohi Tūrei	Waiapu	1864-1909
The Rev Raniera Kawhia	Whareponga	1860-1884
The Rev Matiaho Pāhewa	Tokomaru	1863-1906
The Rev Hare Tawhaa	Tūranga	1864-1874
The Rev Wātene Moeke	Nūhaka	1864-1865
The Rev Tamihana Huata	Walroa	1861-1908

Thus was concluded a fruitful period of change, building up and consolidating the work of so many of God's faithful servants in His Church in this part of His Kingdom.



© SheldrakevisualART

This carving was dedicated to the glory of God on September 15th 2007, by Archbishop William Brown Turei and Bishop John Bluck. The Diocese of Waiapu and its first Bishop, William Williams, were centred here at Waerenga-a-Hika from 1857 to 1865 on land gifted by Te Whanau-a-Taupara. Ko ta tatou haere hoki kei runga i te whakapono, kahore i runga i te titiro. Turanga Tangatarite - mai i Te Whanau-a-Taupara. Designed and carved by Andrew Gordon. Supported by the Waiapu Board of Diocesan Trustees and H&W Williams Trust.



Tomtit or Miromiro

Maori would say
"Oh for the eye of a Miromiro"
when searching for something.

© SheldrakevisualART

XI: Conflict and Conquest

On his return to Tūranga in 1862, after an absence of several months in Auckland, Williams records the triumphal welcome given to him and Jane. But he also recorded less joyful signs, "Already gathering on the horizon were ominous clouds threatening war and devastation; and the frail bark of the Māori Church was to be tossed by the violence of the storm." Surely a fitting yet sad end to a glowing period of change and progress of the fifties and early sixties, and the unhappy presage of a period of conflict.

Once more we see Jesus' parable of the sower of the seed, as many who had accepted the Word of God and had followed its teachings were drawn away by conflicting and evil forces that entered their lives. Whereas the people and tribes of the East Coast had grown strong in the Christian way of peace and good will, and had remained aloof from the Waikato King movement and the Taranaki land league, now in the early sixties these influences began to infiltrate their communities.

As early as June 1861 Williams wrote a prophetic letter to the Governor expressing the view that these movements reflected a genuine Māori uneasiness in the way the Government land commissioners were acquiring Māori land.

He feared the hostile feelings growing up between the two races. East Coast and Poverty Bay tribes were sympathetic but were unwilling to be involved. However, after the opening of the Whakatō Church in 1863, while many people were still assembled, a strong Waikato party arrived seeking followers for the King movement. Anaru Mātete gained local support for neutrality by asserting that the best bond of union for the Māori people was through the Gospel, the only sure foundation being Jesus Christ.

This received general support, but some were tempted and were drawn into the strife. Some local chiefs laid repudiating claims against the sale of land to the settlers and to the Missionaries. Indeed It became evident that Kingite influence had spread to the Coast, as for the first time incivility was shown towards Williams on his way to attend the Diocesan Synod at Te Araroa in January 1865. At Pukemaire the reason was given in a proverb: "The party in front is clearing the way, the party behind is dragging along."

In other words the Missionaries were accused of coming to clear the way for British and Government forces to come in after and take possession of their land. Williams saw all this as an attack of satan on the progress of Christ's



The family of Bishop William Williams and Jane Williams, [pre 1895]

See Page 37 for full explanation

Kingdom, and he stood fast on his belief that “God’s purpose will be carried out, His glory will be the result.” Thus the testing time began. Following their invasion of the Bay of Plenty and the murder of the Rev C.S. Volkner at Opotiki, parties of the Pai Mārire began arriving at Poverty Bay and the Coast.

Early in March 1865 a large contingent arrived and camped at Taureka, three miles from Waerenga-a-Hika, after conducting their ceremonies at Waikohu and Pātūtahi. The cult of tiu practised by Pai Mārire, and their other activities, soon swayed a number of local chiefs and people to their side, though most at that stage remained steadfast.

However the pressures exerted by the invaders against the Waerenga-a-Hika Mission Station, and the threats to Williams and the Missionaries, and to the European settlers, became so strong and direct, that he was given no option but to withdraw. With his family he left for Napier, most of the students and assistants also returning to their homes. Leonard remained, taking up residence in a house in Tūranganui.

Williams was sorely wounded in spirit that after 25 years of labour in this corner of the Lord’s vineyard he was obliged to leave rather than to stay and see God mocked. Yet he was firm in his belief that “God has his own designs to accomplish, and we know that the end will be His glory.” Conflict and war during the rest of 1865 further divided the people throughout the region. The Hauhau intruders continued their rampage up and down the Coast. Fortified pā were built in many key places to intimidate the people and to draw them into their aim to drive out the Europeans and reclaim all the land.

Many skirmishes and battles took place with local tribes and Government forces, with much slaughter and devastation. However many staunch Christian chiefs held fast. At Waerenga-a-Hika there were the Aitanga-a-Mahaki Chiefs Wi Hāronga, Pita Te Huhu, Paora Matuakore, and Mātenga Toti. At Kawakawa the Rev Rota Waitoa was protected by Iharaira Houkamau. Prominent among others joining forces with Government troops against the Hauhau were Mōkena Kohere at East Cape and Waiapu, Henare Pōtae at Tokomaru, and Hirini Te Kani at Tūranga. Many accounts have been written of the expulsion of the rebels from the East Coast, Poverty Bay and Wairoa by the end of 1865. Their quasi-religious practices known as Pai Mārire had been put to a practical test, and had brought defeat instead of victory for them, and disaster for those who had been deluded into adopting it.



The buildings at Waerenga-a-Hika were largely devastated, but a few faithful folk remained.

When Leonard Williams returned to Turanga in January 1866 he took temporary residence in the Waikahua Cottage on Kaiti Hill.

As he commenced Church services once more, many Maori came to admit their error in going over the Pai Mārire, and were thankful to resume worship of the one true God, as members of a Christian congregation. The Māori Ministers in their Churches from Hicks Bay to Wairoa were restoring order in their services and schools.

The Churches were indeed the rallying and unifying force within the communities in the whole region. Williams moved his headquarters to Napier so as to be in a better position to consolidate the Diocese and to direct the restoration of the shattered Stations at Whakatō and Waerenga-a-Hika, and to uphold the other Mission centres. Special attention could also be

given to the Māori Clergy, supporting those in the field and training more to labour among their own people. He was confident that God would not allow the work of so many for so long to stand still. Despite the lack of support from the Church Missionary Society for the Mission work on the one hand, and the unjust punitive policy of Government confiscation of Māori land on the other, Williams set the example of humble subjection to the will of God as the only way for light to be shed on the unpromising state of the region and of New Zealand.

It was as well that the course of patient perseverance was set for in 1868 further conflict arose with the return of a band of Hauhau prisoners escaped from the Chatham Islands under their Leader Te Kooti Rikirangi. Seeing himself as a prophet, he based his teachings on the Psalms, and on the stories of Israelite victories in the Books of Joshua and Judges. He held religious services morning and evening, reciting verses from Psalms and scripture, and prayers that he composed directed to Jehovah, but with no reference to Jesus. He scored a victory at Pāparatū, his troops then going on to conduct raids at Mākaraka, Pātūtahi and many other places, with constant threats to European settlers and to Tūranganui township. Yet once more we see a divided people: some siding with Te Kooti, some falling away to indulge in strong drink, but many remaining steadfast.



© SheldrakevisualART

Originally owned by
Captain Read.
This Matawhero Church
was first used as an
Anglican School room
although it was also used
for Church services.
In 1873 it was sold to the
Presbyterian Church.

It was not damaged by the

They protested against the strife, and the laxity and vice all around them, yet holding fast to their Christian faith. The last year of the turbulent decade of the sixties saw the withdrawal of Te Kooti, and the end of the conflict that had devastated the whole region for seven years. Some of his adherents remained in various places continuing the practice of his teachings in groups. These became the Ringatū. With threats of war removed and peace restored the people resumed their normal occupations. Agricultural industry and Government employment on roads and buildings soon led to new life in the communities of the region. Most important, the ministry of the Mission Stations came forth victorious yet once more, with renewed purpose.

In the course of their journeys throughout the Eastern district in 1870, William and Leonard found the Māori teachers, Deacons and Ministers conducting classes with regular instruction preparing candidates for confirmation. The number of communicants was increasing and at thirteen places Holy Communion was celebrated with 395 people. At all villages there was a small but well ordered Christian community centred on their chapel or new wooden church. Where there was no clergy the demand for a minister was as strong as ever. Many people who were carried away came back with a new sincerity. The trials of the past had been used by God to purify His Church. No longer Williams or anyone doubted that the hand of God was with His Māori people.

As the Waiapu Synod, now in Napier, was by 1871 a European affair, Māori participation was provided for by the setting up of Native Church Boards. They consisted of Clergy, Māori or Pākehā who were ministering to the Māori people, and laymen representing the Māori Pastories under the Bishop of Waiapu. When the Board met at Tūranganui in October 1870, there were eight Clergy, seven of whom were Māori, and a number of Māori laymen. The Bishop ordained two Deacons as Priests: The Rev Mohi Tūrei of Rangitukia and the Rev Hāre Tawhaa of Tūranganui. Two others were ordained Deacons: Wi Paraire at Hicks Bay and Hone Pohatu at Māhia.

Hukarere Girls College
17 Shaw Road
RD2 Eskdale
Napier 4182
ph: 06 835 8452

www.hukarere.school.nz

Chapel currently
in storage for restoration

School photo of previous
location on Napier Hill



© Photos courtesy: Hukarere Girls College

**Bishop William
Williams' health
now curtailed his
journeys...**

**He died on
9 February 1878.**

**His funeral Eulogy
was taken from**

1 Corinthians 15:58

Bishop Williams' health was now curtailing his journeys to centres in Hawkes Bay close to his home at Hukarere. The school for boys successfully developed by the Rev Samuel Williams at Te Aute, and the school for girls at Hukarere, became his main interest during his remaining years. He died on 9 February 1878.

At William Williams' funeral service, Bishop Stuart delivery a fitting eulogy from I Corinthians 15:58. He used Williams' missionary life as a living illustration; "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, foreasmuch as ye know that your labour is not in vain in the Lord".

Leonard Williams continued the work of the Turanga Mission Station for the ensuing years, developing the ministry to the Churches and Maori Pastorates now established throughout the East Coast district from Hicks Bay to Wairoa. He was consecrated Bishop of Waiapu in 1895. His journals record the restoration of the buildings at Waerenga-a-Hika in 1889, and the opening of the School for Māori Boys in 1890. The original purpose of the estate was thus fulfilled under the providence of the Almighty.

The superintendence of the Māori Mission now came under the New Zealand Mission Trust Board.

Te Rau Kahikatea



© SheldrakevisualART

Currently the office of the Bishop of Tairāwhiti, and administration staff of Te Hui Amorangi o Te Tairāwhiti, the Māori Anglican Diocese of Te Tairāwhiti. 34 Cobden St, Gisborne. [Mail: PO Box 568 Gisborne 4040] ph: 06 867 8856

The Most Reverend William Brown Turei

Archbishop of the Anglican Church in Aotearoa, New Zealand and Polynesia
Te Pihopa o Aotearoa / Te Pihopa o Te Tairāwhiti

In 1877 Archdeacon Leonard Williams moved to his new house 'Te Rau Kahikatea' in Gisborne. Here he held classes for Māori clergy till 1883.

Te Rau College was then built as the training centre for Māori Missions till 1920. The conflicts and wars were over. Christ had conquered! Christianity had indeed come to the Coast! Taumata-a-Kura first preached the Gospel of Jesus Christ to his own people. William Williams came from England to this uttermost part of the earth to teach and to baptize the people of the Māori nation.

Both saw much strife but much fruit through the victory of the Gospel.

Many tares grew up amongst the wheat, but the harvest was fruitful with many souls being gathered into God's Kingdom.



© Te Rau College

Standing: [Not known], Rutene Te Arahi, Tutairaki Rameka, Rev Manahi Katene Pukerua, Rewi Tamihana, Rev Rameka Haumia, Heitia Hiha, Bevan Teira, Tamihana Huata, Rev E Hekiera, [Not known], Mrs Matehaere Halbert, Rev Rutene Te Aihu, [Not known], [Not known], Rev Ahipene Rangi, Wi Repa, [Not known], [Not known], Rev G. W. Goodyear, [Not known]

Sitting: Rev Arthur Williams, Rev Matiaha Pahewa, Rev Aperahama Tataikoko Tamihere, Rev Hakaraia Pahewa, Rev Hemi Peteti Huata, Hori Tohungia, Rev Ratema Te Awekotuku, Rev Hone Waitoa, Rev Turuturu Maihi Ngaki, Rev F. W. Chatterton

1905

Rau College

Te

85

Te Rau College
9 Temple St, Gisborne

**The theological
and ministry
training college of
Te Hui Amorangi o
Te Tairāwhiti.**



© Te Rau College

Many men of God, both clergy and laymen, firmly grounded in the Word, overcame the evil forces of satan that came among them.

They conquered and fought for Christ among their own Māori people. Building on the foundations of faith so firmly laid, they have continued over the years to uphold the Church, to minister to young and old, and to bring forth many Clergy and laymen and women.

With successive Māori Bishops and Christian tribal elders, the Māori Church has had a dominant influence in the progress of the people - a shining example to other indigenous people as they adjust their lives to the modern world.

Just as Te Pukapuka, the Word of God in their own language, was a key factor in the conversion of so many Māori so early, so also today is the Bible written in many native languages drawing countless numbers of people of many countries into God's great family.

Māori demands on Williams for New Testaments are being repeated throughout China, Asia, Russia and many countries where the doors, once closed to Christianity, have been re-opened. It's the eternal story of God's purposes for His people - out of conflict comes conquest.

Holy Trinity



© SheldrakevisualART

To return to the East Coast district, we find many changes following the cessation of wars.

Free from threats, European settlers returned to farm their properties in Poverty Bay.

Others moved to farm inland blocks of land as they became available throughout the region. Areas in Tūrangānui were purchased from the tribal owners for the development of the town of Gisborne. Sections were set aside for industry and commerce, for schools, Churches and public amenities. Within the remaining decade of the nineteenth century the European population was more than doubled. A new prosperous era was born.

Christianity played a leading role in this period and on into the new century. During the Missionary years William and Leonard Williams, and the Missionaries at the other centres, had conducted Church Services for Europeans often in their own homes, and had ministered to their needs. Now that the Bishop's headquarters were removed to Napier, and the Māori Pastoralates were under their own Boards, the European people sought to establish their own Churches. Some were built and staffed in the seventies and eighties, with others coming in the 1900 to 1920 period as the people were able.

TODAY:
These Churches continue,
however as these photos show -
their construction has
developed over the years...



Anglican Church currently at foot
of Titirangi (Kaiti) Hill but now
in recess due to Earthquake
strengthening requirements.



Methodist



Holy Trinity [Note: pre earthquake roof]



St Andrews Presbyterian



St Mary's Roman Catholic

The Anglican Church built the first at Kaiti in 1864.
Holy Trinity in the town was opened in 1913.


The Presbyterian church was first established
in an historic building at Matawhero in 1873,
followed later in the year by St. Andrew's in the
township.

The first Methodist Church was also built in the
township area in 1876.

St Mary's Roman Catholic Church was consecrated
in 1880, the Parish then having both country and
town districts.

Several other denominations began in 1880-
1890, with small groups of their members
meeting in private homes until they were able to
erect their Churches. As many of these Churches
and others were established in the early years
of the new century, the Christian faith played an
increasingly important role in the growth of the
new town, and in the development of the region.

In recent years economic changes have caused
more and more Māori people to move into the
city. Thus separated from their rural Māori
Churches, many are pursuing their Christian life
in the fellowship of the various city churches.



And “the end of the earth” from Jerusalem is right here on the
East Coast of New Zealand where the light of each day
first shines on the world.

XII: Challenge

May the light of the Gospel of Jesus Christ also
shine in the hearts and lives of us all.

© SheldrakevisualART

Now it is not given
to many to be a
William Williams
and to do the
mighty things for
the Lord that he
did. But Jesus is
telling us that God
has a purpose in
life for each one
according to the
talents He has
given us.

With the reconciliation this is engendering, we can aptly conclude this chapter by interpreting Paul's letter to the Galatians [3:28]. “There is neither European nor Māori, there is neither rich nor poor, there is neither male nor female, for you are all one in Christ Jesus.”

Even as this story began with the inspiration and the empowering of the Word of God, so it must continue. For that same great commission given by Jesus to his disciples 1800 years earlier was taken up by our New Zealand missionaries 160 years ago, and must be the challenge for us too, to take up today and to advance into the future. It is the challenge that has inspired and em-powered countless men and women of God through the ages to obey Jesus' command and

to go forth and do it! Let us repeat those words, and pray the Holy Spirit will fill us too with a fresh anointing of his power to go forth to proclaim the Gospel of Jesus Christ.

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always even to the end of the age.” [Matthew 28:19-20] As we obey Jesus' commission let us claim His promise. “You shall receive power when the Holy Spirit has come upon you, and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” [Acts 1:8]



A God-fearing man of stature in the Church, Ngata saw the meaning of life in the world in which we live brought to fruition. only as we seek the will and purposes of God.

He found this in the Bible, in Hebrews 12:1-2 "let us run with endurance the race that is set before us. looking unto Jesus, the author and finisher of our faith."

90

It's up to each one to accept that fact, to go to Him in humble faith, and to seek His will and direction. Jesus did this and so must we. In all His ministry he sought the will of His Father, Then He put it into practice, and taught His disciples by word and by example. He spelt it out in John 20:21 "As the Father sent me, so I send you." And in John 14:31, "As the Father gave me commandment, even so I do. Arise, let us go hence."

He obeyed God's commands. But He didn't journey to the end of the earth, as did Paul and Williams. Jesus went into the highways and byways of his home town and district, to preach the Gospel to the poor and the lost to heal the sick, to comfort the oppressed, to deliver the captives, to bring sinners to Salvation. All or at least some of which every one of us can do as we put our trust in the Lord and follow Him - right here in our home town and district too.

God's challenge to us is expressed in many ways in the Bible, and is interpreted in many ways in everyday life. It is appropriate to illustrate this with the poroporoaki or farewell message to youth of a great Māori elder Sir A.T. Ngata. Although it was addressed to Māori youth, it is equally applicable to all young people in our country today and in the future.

Photo: Sir Apirana Turupa Ngata, c1905.
New Zealand Politician. Formal portrait, taken while he was the Member of Parliament for Eastern Māori.

"E tipu e rea, mō ngā rā o tōu ao:
Ko tō ringa ki ngā rakau a te Pākehā,
hei ara mō te tinana,
Ko tō ngākau ki ngā taonga a ō tipuna Māori.
hei tikitiki mō tō māhuna,
A ko tō wairua ki tō Atua,
nāna nei ngā mea katoa".

"Grow up, oh tender youth, and
fulfil the needs of your generation;
Your hand mastering the arts of the Pakeha
for your material well-being,
Your heart cherishing the treasures of your
Maori ancestors,
As a plume for your head,
Your soul given to God, the author of all things."

Many Church youth groups, schools and people quote and eulogise on this message, but sadly they too often omit the crucial final injunction, and so lose the inspiration of the whole.

With the inspiration and empowering of Jesus' commission, the example of Taumata-a-Kura, the faithfulness of Williams, the challenge of Ngata, and the purposes of God to steer us on our pathway though life, let us arise and go forth and do it.

1840



Bishop William Williams
original Medicine Chest

Courtesy Marcus Williams

[CLICK here >>> to Return to Page 14](#)

© SheldrakevisualART



This dramatic 'Pillar of Fire' photo was taken by Youth Pastor Scott Cowan of the House of Breakthrough Church in February 2001.

He had just completed a time of prayer for the East Coast region, then as he turned - to his amazement the Te Kaha sky lit with one of its famous sunsets... this time a unique 'pillar of fire'.

The concept that he captured on film, was in his own words "enough to make the hair on the back of ones head stand up" - especially when coming from a place of prayer, then turning to see the wonder of God's creation in awesome display.

[Captured on a small 'point and shoot' camera gifted to him by his mother].

As most photographers will admit - often it's simply a matter of being in the right place at the right time, to capture a unique moment...

...this was a divine appointment for this youth Pastor.

[CLICK here >>> to Return to Page 2](#)

'From the shores of Galilee to the shores of Tairawhiti'

- Jesus is the reason for this Season -



JOHN 3:16 "For God so loved the world that he gave his one and only Son,
that whoever believes in him shall not perish but have eternal life."

From the shores of Galilee to the shores of Tairawhiti:

JOSEPH [Michael Lane] and
MARY, [Anna Mestyanek] of Campion College's
drama group, were part of a short presentation
during the Campion College 3rd Form break-up
for 2002.

They were encouraged to feature on the cover
of the 2002 King's Christian Network Christmas
Tabloid that was included in
The Gisborne Herald Newspaper.

Thanks to Bishop William Williams descendants
Angela & Hamish Williams of Turihaua Station,
whose DONKEY [Bam-Bam] features; also to
Norman Maclean their drama teacher for help
with the costumes; to Michael & Anna's parents
who helped co-ordinate their teens for
this photo.

CLICK here >> to Return to Page 6



**St Mary's Anglican Church, Tikitiki
also known as
"Te Whare Karakia o Mere Tapu"**

The interesting feature of this "ipu" is the figure of one of the local Paramount chiefs, **Piripi Taumata-a-Kura** from Whakawhitirā which is located about 5 kilometres South of Tikitiki. He was responsible for introducing the **Gospel** to Ngātiporou people at Hātepe, which is situated in Rangitukia, 5 kilometres South East and very close to the Waipu river mouth in January 1834.

CLICK here >>> to Return to Page 9

© SheldrakevisualART

© SheldrakevisualART

2014

Toko Toru Tapu Church, Manutūkē



This beautiful church is currently undergoing major restoration. At the time of creating this E-Book the exterior is close to completion, the interior being the next phase to get underway. [CLICK here >>> to Return to Page 1](#)

© SheldrakevisualART

95



Assembly of God



Central Baptist



Church of Christ



City Faith Centre



Equippers Church



Grace Church



Holy Trinity - Anglican



House of Breakthrough



Mangapapa Church



Mega Church



Methodist / Wesley



Nikora Tapu - St Nicholas Wainui



St Andrew's - Presbyterian



St David's - Presbyterian



St Marys Catholic



Salvation Army



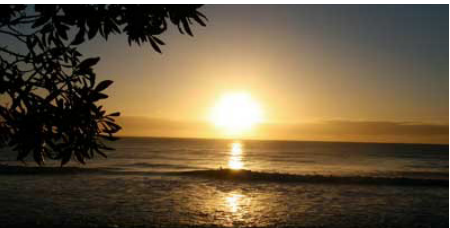
Seventh Day Adventist



St Marks - Te Hapara



Tamarau Community Church



Wainui Beach Church



© SheldrakevisualART

ISBN: 978-0-473-30734-9

CLICK for Church info. >> www.kcn.co.nz