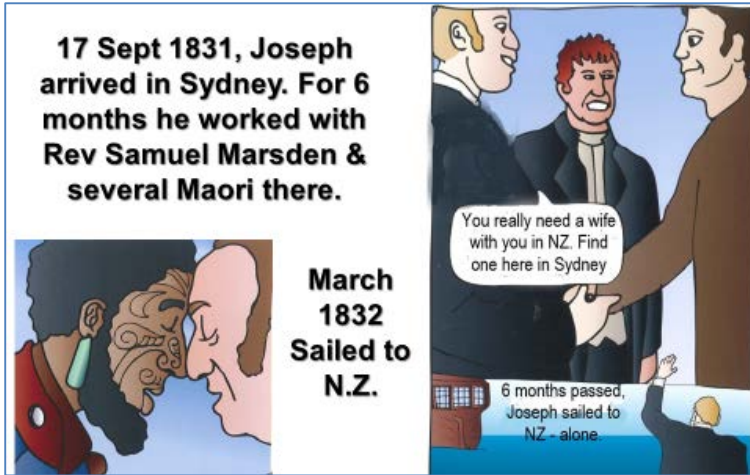




4. **Joseph's Dream** – during this voyage he had a remarkable dream, in which he saw the girl he was to marry and the site of the Mission Station where his life work was to be done. So vivid and realistic was the dream that he felt certain of recognising both when they materialised!
5. **Arrival in Sydney after 6 months voyage -**



It was suggested on several occasions that it was desirable for missionaries to be married men and, as there very few Europeans settled in N.Z., it would be well for Matthews to take unto himself a wife before leaving Sydney. But constant to his memory of his 'Dream Girl', he quietly declined to consider such a step.

6. **Joseph arrives by Sailing Ship in Paihia, 26 March 1832**



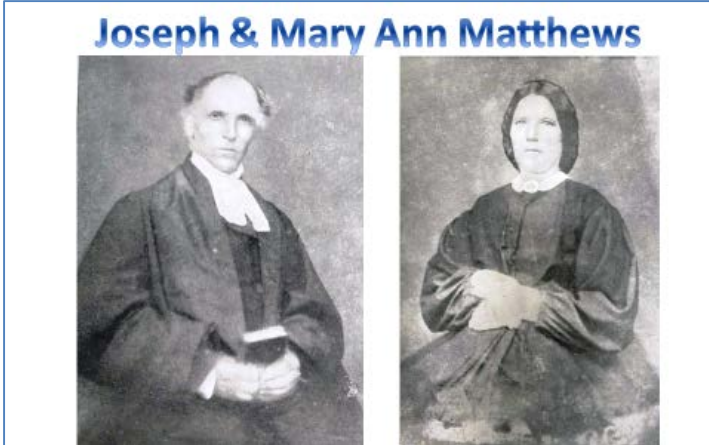
-----**End of Part 1. Recommence Part 2 from the 'Door Knock Slide' above**-----

7. **His 'Dream Girl' - Miss Mary Davis, 20yrs old, answers the door. - Matthews is 24 years**



old when he arrived in Waimate North and his 'Dream Girl' opened the door to his knock at the Mission station! (26 March 1832). He wasted no time and was engaged 1 month later to Mary Davis on 21 April 1832.

8. **Joseph was taught the Maori Language, mind, and culture from his fiancé (P10), and**



Joseph taught Mary the latest educational methods for use in her Girls School. Joseph realised the need for each Mission Station to be self-supporting as far as possible and learned much from Mary's father, Mr Davis, who was a practical farmer. Mary had spent her youth growing up alongside Maori and was no raw hand. When 15 yrs. old she was visiting Mrs Turner at the Wesleyan Mission Station at Whangaroa when it was pillaged and

burned by a wandering war party, said to be one of Hongi's, and shared the danger and unpleasant experiences of the staff in their forced retreat to Kerekere. Several of the war party were known to her, and recognising her, feared reprisals of Bay of Islands natives if she was molested, which probably averted massacre. She had also passed through anxious and stirring times when disputes arose among the adjacent tribes, especially towards the end of Hongi Hika's wars. Furthermore, she had even nursed that redoubtable warrior after he received his fatal wound. War parties and their demonstrations were therefore regarded by her, as with other Mission workers, as all in the days work.

9. **Maori children** (page 10 & 11 and 56,57), Matthews says; – "If much was to be made of the



Maori, he/she had to be caught young". The Maoris systematically spoiled their young children. There were no classes (at the Waimate Mission) for children under 10 and Matthews determined to train them in Christianity from the start. Short stories and games he used with excellent results.

10. **Kaitaia Mission Scouting venture** – Page 16. Chief Titore Takimi's war party from Bay of Islands to Tauranga, stalled plans for an exploration Mission to Kaitaia. Matthews was frustrated. "Who was Titore that he should obstruct the work of the Lord!" He would start out himself, but a Maori guide was needed. Chief Pene te Wahanga asked, Matthews telling him of his dream and in it 'seeing' the place where he was to found a Mission, and he would recognise it on sight. Would Pene help him find it? He would need time to think about it. Finally, he came to Joseph, "I will guide you". 8 November 1832 they set out on the journey.

11. **"Fear" on the 2<sup>nd</sup> night** – fear assailed him of the consequences that might follow his impulsive action in starting out alone, when the Maoris were in such an unsettled state in the district. However, after praying earnestly for guidance, a feeling of great calm came over him,



and he said he never again felt the slightest fear in the trying ordeals that lay before him (page 18).

12. **“This is the Place!”** Pene showed him two sites, carefully, from hills on the edge of the bush, but no. “Is there not another?” asked Matthews. Pene said, “Yes”, but showed signs of fear and reluctance to go further. Matthews assured him, “No harm will come to us”. Matthews calmed his guide, telling him of his experience of the previous night of great fear and then prayer (see 8 above). They went back into the bush and on to the crest of Kerekere Pa, which overlooked the native settlement of Kaitaia, then known as Te Ahu. Matthews recognised it as



the site seen in his dream and said “This is the place”. And so the Mission field wherein he was to labour for 60 years lay before him, on that Sunday 11 November 1832. But the 48hrs of his life were an immense test of his faith in that dream...

13. **The War Conference and Capture** (page 19-21). Matthews - “Let us rest here a while, before going down to them” .... ‘them’ being Titore, Hone Rapahia had come to Kaitaia to induce Nopera Ngakuku Panakareao, a renowned warrior, and the leading chief of the Rarawa, to join them. But Matthews and Pene had been spotted. Panakareao dispatched a small force to capture the strangers and bring them to him alive (scouts had told the chief that one was pakeha, one Maori and the pakeha could speak their language). Taken by surprise, they were to be bound by the Chief in Command but Matthews pointed out that was unnecessary as they were going down anyway. \*Courage was perhaps the virtue held in highest estimation by the Maori race and knowing the reception that awaited them, the Chief’s face showed surprise and respect. Descending the hill many groups of armed Maori gloated and swarmed, brandishing their weapons. The guards kept them, following orders to bring them alive. Panakareao silenced the crowd, interrogated Matthews on their journey and purpose, finally stating they will be killed and eaten. Matthews showed no fear, but calmly said; “Not on the Ra Tapu (sacred day); besides I have come a very long way to bring you a message; it would be a pity for you not to hear it.” Well, that was so; they would hear him first and cook him afterwards.

14. **The ovens were prepared while Joseph preached the first sermon in Kaitaia.** Matthews mention of a tapu day / sacred day, caught Panakareao’s attention. Taking the subject of “Sabbath” he told of Christ’s mission on earth, His crucifixion and rising from the dead on that day – hence the tapu, or sacredness. Panakareao was impressed with the reverent manner in

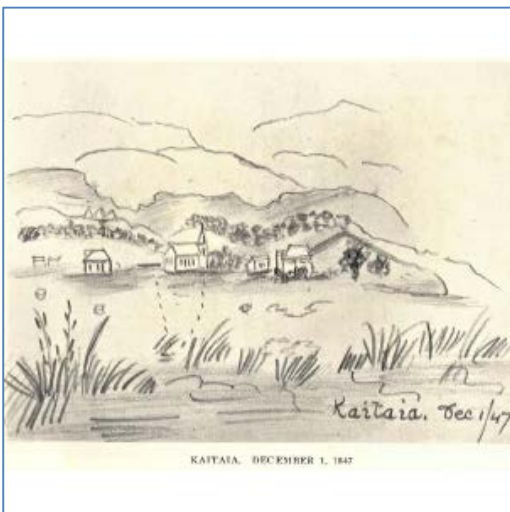
which the message was given. Strange News! Wonderful News! Was there more to tell? Yes, much more. Well then the feast would be postponed. “I will hear more at a convenient time.” The crowd clamoured for permission to kill and cook the strangers, but no. “But the ovens are hot!” “Then kill a pig”. Turning to Matthews Panakeraeo said “We will hear more of your message another time, I am too busy now”. The war conference went on into the night and next day.

**Nōpera Pana-kareao (far right) and his wife involved in missionary activities near Kaitiāia**



15. **Panakareao decides against going to war!** (p21). He wished to have the Missionaries in Kaitiāia and they would not come if he joined the war party. Titore, bitterly disappointed retorted that “Missionaries were no good”. They only brought trouble and disease.

16. **On Tuesday Matthews was free to examine the site where the Station was afterwards established.** He and Pene the



Guide stayed on at Panakeraeo's request until the next Sabbath, and called for Matthews several times to eventually hear the whole story of the Gospel. His own readiness to undertake such a long journey and trust himself so absolutely to savage men, and show no fear of their terrible intentions, all bore witness to the reality of his mission. They saw that the Lord Who had

offered Himself a sacrifice of love in order to save mankind, could inspire His disciples with the same self-sacrificing love and zeal in order to bring others – even these wild men – unto the knowledge of Him. Matthews was not eaten. In fact, his remains lie today at the Church graveyard, on the site of this memorable gathering, 190 yrs. ago!

**The Kaitiāia Mission Station commences 2 October 1833.**

Some chaos erupted on the day of payment for the Mission land, with first of all an orderly hand over of all the goods, but then a greedy free for all saw fighting break out.

**17. 'Rongo Pai' flag – The Mission flag known as the Rongopai.**



A large white flag with 'RONGOPAI' (Gospel – Good News) printed thereon in large black letters. As the Maori had at that time no means of knowing the days of the week Matthews told them he would fly the flags on Sunday, so they would know it was the Ra Tapu (sacred day). This hoisting of the flags on Sunday became a regular institution at the Kaitia station, and was carried on by Matthews as long as he lived (page 52).

**18. Establishing an Infant School** – I was very happy teaching the Infant School which I had organised and from what I have observed, I should conclude that were the Infant System to obtain a good footing in the villages of the natives, it would soon change the moral face of nature in N.Z. No English children enjoyed the system more than those native children to whom I taught it. It is an undeniable fact that the savage learns to be a savage in his infancy; he only waits for the power and opportunity to display his ferocious nature... (e.g. On a mission trip to Whangape... While sitting at my tent door, I observed a number of children flock to a small rush house, which was about 10 yards from our tent, evidently very anxious to peep in. They peeped in as fast as they could, and as they peeped they smiled. At what did they smile? They smiled and evinced their joy at the sight of the heads of victims who have lately fallen in battle. Thus the infant race of N.Z. are taught to delight in the savage and worse than brutal habits of their parents. Now it is as easy to teach them the orderly habits of an infant school as to teach them the habit of delighting in war. This little incident taught me a great lesson. The custom of the chiefs is to make known everything of importance to the child, every word digested. The infant race is remarkably quick in observing every action of the missionary.

**19. The work of the Holy Spirit – Report 27 January 1836** – 3 or 4 men came to talk with me on the subject of baptism. Here I would observe the New Zealanders use very figurative language, which seems rather singular to Europeans. After asking one how he felt, he said; "The Holy Spirit has begun to dig at the top of my heart, but works down very slowly. He seems to stand in need of a spade that He may more effectually work down to the roots which are there; sometimes there is a great dust in my heart. Another said; "I think my heart is sometimes left to itself, that it may see its own insufficiency." I asked a third if he had anything he could offer to the Lord for his sins? He considered a minute then said; "If I had anything to offer of my own, Christ would not have been crucified." Matthews says; "We find in examining candidates for baptism, the utmost scrutiny is needed, as there is one great evil to be feared – lest religion should become fashionable.

**20. The Signing of the Treaty of Waitangi @ Kaitia & Nopera Panakeraeo's famous speech.**

(This the same Chief that was going to eat Joseph Matthews and his guide.)

Read p. 129-130



**21. Kaitaia Mission Report 1863-64.** As it was last year, so it has been this, the ruling feature



among the natives being peace and a steady attention to their several duties. Various attempts by letter and other means, have been employed by the southern natives to unsettle the minds of our people and to excite them to evil, but our chiefs met and resolved to be as firm as ever in the cause of peace and goodwill to all. They act upon this principle that the Government from the first have done them all good and they hope for good still. The

greatest of all benefits to them, the introduction of the Gospel, and the prospect of a continuation of spiritual privileges being too highly prized to be squandered by joining in what they designate as 'an exceedingly foolish work'.

**22. Many Europeans 'contaminated' the Bay of Islands natives (P 121).** "Many of our countrymen I truly say, that they are the vilest of the vile and such Europeans are distinguished by the name of 'devils' by those natives who know them".

**What is the one crucial lesson we see of the Lords work in all Men & Women?**

**GOD IS DEAD SET AGAINST ONE RACE!**



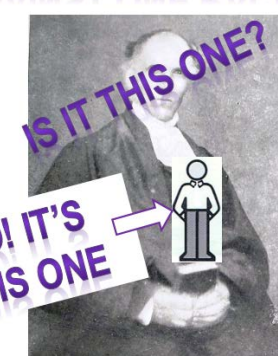
**GOD IS DEAD SET AGAINST ONE RACE!**



**GOD IS DEAD SET AGAINST ONE RACE!**



**GOD IS DEAD SET AGAINST ONE RACE!**



**NO! IT'S THIS ONE**

## GOD IS AGAINST ADAM LIFE IN EVERY RACE OF MANKIND!

(1Corinthians15:22) "For as in Adam all die, so in Christ all will be made alive..."

(v.45) So it is written: "The first man Adam became a living being"; the last Adam, a life-giving spirit.

## GOD IS AGAINST ADAM LIFE IN EVERY RACE OF MANKIND!

"For you died, and your life is now hidden with Christ in God"... and have put on the new self, which is being renewed in knowledge in the image of its Creator. Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.

(Colossians 3:3 & 10-11 NIV)

## GOD IS AGAINST ADAM LIFE IN EVERY RACE OF MANKIND

& RE-BIRTHS  
WITH  
CHRIST'S  
LIFE



## GOD IS AGAINST ADAM LIFE IN EVERY RACE OF MANKIND

& RE-BIRTHS  
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CHRIST'S  
LIFE



**A 'RONGOPAI' FOCUS  
'GOSPEL – GOOD NEWS'**

**'RONGOPAI' - This must remain the crucial centre of Mangapapa Union Parish**

Acknowledgment - Many thanks to Bill Wheeler, a great,great, great Grandson of Joseph Matthews, who provided the Book 'Matthews of Kaitaia' for this message, preached Sunday 6 February 2022 (Waitangi Weekend), @ Mangapapa Church, by Stewart Patrick.