

into the mouth of Te Parata,* where no distinction is made, nor is it said "you are salt water and that is fresh water," "remain you away" from a preference for the salt water only: nay, but it is for them all. In like manner as the currents from the various islands flow into the mouth of "Te Parata," so also all the kingdoms of the different nations rest upon God as the waters rest in the mouth of "Te Parata." When this work is arrived at we are rebuked; now, when I worship God I am not rebuked. This great name of God which is spoken of to me, why is this free to me while of this name of King it is said, it is not right (to mention it): it is a sacred thing. Enough, O friend: it is founded only upon the relation subsisting between the master and his slave; although the word of the slave may be right, the Chief will not admit it to be right. This is it, O friend, look you at Deut. xvii. 15.† If all the Kings of the different islands (countries) where from Rome only, from thence also might come one for here. But is not the Queen a native of England, Nicholas, of Russia, Buonaparte, of France, and Pomare, of Tahiti,—each from his own people? Then why am I, or these tribes, rebuked by you, and told that we and you must unite together under the Queen. How was it that the Americans were permitted to separate themselves: why are not they brought under the protecting shade (sovereignty) of the Queen, for that people are of the same race as the English: whereas I, of this island, am of a different race, not nearly connected. My only connection with you is through Christ (Ephes. ii. 13.)‡ Were all the different islands (countries) under one sovereignty, that of the Queen, it would be quite right, no one would differ; all this island would also be united with the rest. Instead of which, each nation is separate, and I also, standing here in my own thought, which is this—that I must have a King for myself. Friends, do not be offended, leave me to make known my thoughts with respect to this great matter which has furnished us with a cause of dispute. Is it on account of the Treaty of Waitangi that you are angry with us? Was it, then, that we were taken possession of by you? If so, it is wrong. Look! There are two stores of goods (or shops). The good in one store are sold. Those of the other are not sold. Now do you consider because the goods of one store are sold that the goods of the other all went also. I say that they did not go. So with the consent of one Chief; that which belonged to another did not go by such consent being given. It is a similar case to that of the two stores. What harm is there in this name that you are angry about. The great thing has been given to us, even the sacred things of God. We accepted those sacred things—Baptism, the Lord's Supper, and Marriage. I say, O my friends, that the things of God are for us all. God did not make night and day for you only. No. Summer and winter are for all; the rain and the wind, food and life, are for us all.

Were those things indeed made for you only? I had supposed that they were for all. If some were dogs and others were men, it would be right to be angry with the dogs and wrong to be so with the men. My friends, do you grudge us a king, as if it were a name greater than that of God. If it were that God did not permit it, then it would be right (to object), and it would be given up; but it is not He who forbids; and while it is only our fellow-men who are angry, it will not be relinquished. If the anger is lest the laws should be different, it is well; let me be judged by the Great Judge—that is, by God, by Him in whom all the works that we are employed in have their origin. And now, O friends leave this king to stand upon his own place, and let it rest with our Maker as to whether he shall stand or fall. This is sufficient of this portion of my words; and although they may be wrong, yet they are openly declared.

Those words of mine are ended. I will now commence upon another subject among the many which we talk about.

At the commencement of this war at Taranaki, I meditated upon the haste of the Governor to be angry (to commence hostilities). There was no delay, no time given: he did not say to the Maoris, "Friends, I intend to fight at Taranaki." No, there was nothing said—not a word. That was why my thought dwelt upon what is said in Peter ii. 14.|| I thought that he would have remembered that word, to praise those that do well, and condemn those that do evil. Come now, O friend of the Pakeha and also of the Maori side. Look at the evil of Te Rangitake, or at his good (conduct): wherein was Te Rangitake bad? Was it in holding his land that he was bad, or what? It is for you to look. Was it in casting away the surveyor's chain? Where was the offence? Look. Is a man put to death before his offence is proved, or has the law been abandoned by which it is said,—condemn not from the word of one witness, but by the words of two or three witnesses shall the right or the wrong be ascertained. Did the Governor send word that the men who lived near should assemble to point out the lands of William King and Te Teira, so that you might know that Te Rangitake was in the wrong and Te Teira in the right; and then when the wrong of one should have been seen, punishment should have been inflicted upon the wrong doer, and the well doer been spared. That is my thought. Do you consider that this was a just war. Is it good in your opinion to give vent quickly to anger (to hasten to go to war. Yes; but according to me hasty anger is wrong. Paul says,§ that "Charity suffereth long and is kind, is not easily provoked, thinketh no evil, suffereth wrong."

Friends, wherein is our friend the Governor right, whom you believe (justify)? In Te Rangitake, the man of calm thought is misjudged by you; and the Governor, who hastened to anger, is supported and praised by you. Hence my thoughts are perplexed in my heart, for hasty wrath has been condemned by James, who has said, "Be slow to wrath, swift to hear."¶ As it is, the precept in Proverbs has not been carried out.¶¶

* A sea monster, which by swallowing and disgorging the water, causes the tide to ebb and flow.

† "Thou shalt in any wise set him King over thee who the Lord thy God shall choose: one from among thy brethren shalt thou set King over thee. Thou mayest not set a stranger over thee which is not thy brother."

‡ "But now in Christ Jesus we who sometimes were far off, are made nigh by the blood of Christ."

|| "Unto Governor's as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well."

§ 1 Cor. xiii. 4-7.

¶ James i. 19.

¶¶ Proverbs xvi. 32: "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."