DISTANT MAORIDOM.

Reports From the Elders Laboring in New Zealand.

TWO INTERESTING CONFERENCES.

Twelve-also of the Native—Favorable Opening Among Europeans in and Prospects on Every Hand.

[Correspondence Deseret News.]

A year has elapsed since the News published an account of the labors of Elders from the Hawaiian Islands, in the province of Manicongia. At that time all the South Island was unfolded to the elders named, and knew the few scattered Saints who whom valley. When Tiparuaa efforts were made to join the work there the country was around, and a favorable acceptance of the Queen of England appeared to constitute the work by sincerious reports and strong demonstrations from the pulpit. This had the effect of unlocking the door, and the Elders succeeded in establishing a good branch at Hangiaka, and the citizens of neither at Waingaroa-Kopua from the extreme south the result that there was an opening in that vicinity amongst the Europeans, which ultimately resulted in the organization of the church at Otago, where Elder T. Ia Oro presided, assisted by Elders C. Petersen and John G. Young. A branch of the church was established at Otago Heads, and the good work is progressing satisfactorily.

At the annual conference of the Australasian mission held last April, the Waitara district was formed and Elder H. O. Smith was called to preside, assisted by Elder J. W. Litchfield. In connection with the mission conference this new district, a second visit was paid to the South Island. After a few hours' passage we arrived at the Straits. Fields was reached and an eighteen mile evening drive was made through the valley of Tua Marina. After a night's rest at the Maori village, Waiau, the journey was continued from Hokitika to Te Hora, a distance of thirty-eight miles.

The river Waiau was flooded, rendering it impossible to cross, and many miles were additional travel was necessary to cross the bridge at Tua Marina.

This little village marks the scene of one of the most appalling massacres in Maori history. In the early fifties, Moerangaroa Rangaroa, accompanied by Tuhoe, to obtain possession of Manicinia and the native security to secure their release. Certain Waiau-Bell, and other influential Europeans, with a strong force, sailed up the Waiau river and dispersed most of the Tua Marina creek. Two brave Ngatiwai chiefs, Te Rangaiaka and Rangihaata, with a large band of natives, met them. An altercation took place, which increased in violence till both natives and Europeans lost their temper. Magistrate Tonnyson called for the troops to advance upon which Pushu, a young native chief, advanced with Bible in hand, and pleaded for peace. The Maori had received the word of God many years before, and the young warrior (mistakenly) thought that the "Pakehas" would be governed by its teachings. He soon realized, however, that it was a dead letter to them. His intercessions were unheeded. The Maoris quickly retreated the alarm of their enemies, and finally slaughtered all the leaders, and nearly all their followers. A large monument, containing the names of the distinguished victims and about twenty of their followers, now marks the scene of this sanguinary conflict, which was precipitated by the unprudent and aggressive policy of influential landgrabbers.

A visit was paid to the cemetery, containing the above named monument and the graves of the soldiers, and, from the summit of the hill, a beautiful view was obtained of the Waiau valley with its adjacent green-clad hills. No wonder is attached the avaricious eyes of speculators, who ultimately paid so dearly for their cash folly!

After a pleasant journey through the Waiau valley the plutti waters of the Petorai valley were reached, and the scene of Hawkesk was passed. The mile further the travelers arrive at the Maori Pah, Te Hora, near the little village of Cheese Town.

A large number of Maoris had assembled from Hangaroa Island, Whanganui, Waiau and the surrounding country. Some had traveled for two days in small boats, rowing nearly all the way. The Whanganui members walked through some 150 miles of rugged, wild, and there is no wagon road in this village, but the kind and hospitable members from attending, and nearly all the branch was present.

As the travelers approached the Pah, they were received with lusty shouts of welcome, "Ka mate, ka" "Ka ora ana," etc.

Elder Goddard had not time to have close acquaintance of the natives of these parts, who included Gospel by numerous and prolonged "hongis," while others received him as their "Matua," (father). Quite a change has taken place at Te Hora, since the previous visit, when only a few scattered members were present. A large dining room, 60 feet long by feet specially erected, and groaning with numerous sheep and abundant beer, hanging in the rafters, clearly proves that ample provisions has been made to accommodate the visitors. The meeting house was continually crowded with a local exhibition of zeal, heat to which was a great addition to the sermons. The early inspiration of the visitors, the blessed effect of the dear elders' labors and the earnest and fervent supplications of the Saints brethren, all testified to the happy influence of the Gospel upon the people.

According to custom in Maoridom the most weighty business meetings were held on Tuesday evening, thirty-five members from their localities, and the meeting close had not sufficiently to bring an opening to closing ceremonies.

The conference commenced on Saturday morning, Nov. 11th, at 10 a. m. Six hymns, the most worthy Kuraka, or prayer session, was held at 7 a. m.

On the stand were the following: Elders from Zion, viz. Elder H. G. Shelley, D. Goddard, J. W. Litchfield and J. Johnson.

Elder Shelley called the meeting to order, welcoming all the Saints, and extended to visiting Gen. H. reported the condition of the Saints, which was very comforting. Five branches have in good standing under the Elders, and the Saints are faithful. Twenty-seven converts baptized, the Lord's number the Saints at this point to the disbanding of Bible Sabbath, and showed the importance of its accompanying dress.

Tuesday, Elder Young, a native Elder, stated the Maoris who were gathered together to the tree of the Gospel. He recited the Church in South to Mr. Hi, Hi, Hi,