

A MISSION TO THE ANTIPODES.

ELDER McCUNE RETURNS AFTER A MISSIONARY EXPERIENCE IN EAST INDIA AND NEW ZEALAND—30,000 MILES BY SEA.

We have had the pleasure of a visit from Elder Henry F. McCune, of Nephi, Utah County, who returned on Monday morning from a mission to the antipodes.

He left this city in company with Elders William Willes and Milson R. Pratt on the 10th of June, 1884, to go on a mission to East India, the native country of Elder McCune, and on the 1st of August following landed in Calcutta. The difficulties met with and lack of success in proselytizing in that distant land have already been related in the News and need not be dwelt upon. Suffice it to say, that Elder McCune, who had been absent from that country ever since he was a child, soon regained sufficient of the native language to make himself understood and labored to the best of his ability, but without success in Calcutta for about four months after his arrival, when he was summoned by Elder Willes to join him in Burmah. There he and Elder Pratt remained after the departure of Elder Willes, for a period of three months, preaching and distributing tracts until their message was generally rejected; in fact, until they could no longer get anyone to listen to them or read the printed word, and then returned to Calcutta, where they remained until the 9th of June, 1885, just one year from the time they left home, when they received instructions to proceed to New Zealand. After the apostasy of Dr. Booth, the only member of the Church in Calcutta, the Elders were kindly entertained by a Baptist family by the name of Allnut, who, though they would not receive the Gospel, proved themselves veritable ministering angels to the brethren, who felt in their hearts that the Almighty must have inspired these kind people to come to their relief when all others rejected them and the Gospel which they were sent to deliver. Mrs. Allnut was quite ill for some time before the Elders left, and died the morning of their departure, as she had previously predicted she would. The parting from her kind and sorrow-stricken husband was quite affecting.

They sailed from Calcutta to Colombo, Ceylon, calling on the way at Madras. From Ceylon they embarked in another steamer for Sydney, Australia, calling on the way at the ports of Albany, Adelaide and Melbourne in the same land.

In Sydney Elder McCune met his father's brother and his wife and had the privilege of bearing his testimony to them, which, however, they rejected and, apparently as a judgment for his having done so, the uncle was in one month afterwards stricken with blindness.

Elder McCune had but a short time to stay in Sydney, as there was a steamer soon to sail for New Zealand, and in order to pay his passage he found it necessary to cash a £5 check which he had upon the Alliance Bank of London. He tried in vain to get it cashed at some of the banks in Sydney, objections being raised because of him not being known and lest the check might not be genuine. He finally applied to the American consul, Mr. G. W. Griffin, found him in a good humor, told him he wanted his assistance and must have it, and requested him to endorse the check so that he could get it cashed. The consul remarked jocularly that he was very "fresh," and used strong language in asserting that he must be helped, and asked who he was and where he was from. Elder McCune informed him that he was a Latter-day Saint or "Mormon" Elder, had been on a mission to India, and was on his way to New Zealand, that he was not known in Australia, but that he was an American citizen, and as it was the business of an American consul to help the citizens of that nation when in foreign lands he appealed to him for his endorsement.

A rather distinguished-looking gentleman who happened to be present said, "Griffin, the gentleman is right, and you must help him, or I will do so myself."

The consul took the check to endorse it, remarking that Brigham Young once blessed him, but that he did not suppose it would ever come true, and was assured by the Elder that it certainly would if he would do as Brigham Young advised.

"And so you are a 'Mormon Elder,'" said the gentleman already mentioned, "and have been to India on a mission. Now I would like to have you remain and relate your experience in that land and impressions as to its people."

Elder McCune told him he would be delighted to do so, but as he had barely time to reach the boat before it would sail and he would have to wait a long time for another if he missed that, he could scarcely comply with his request.

"Griffin," said the gentleman, "you can just as well pay him the money for that check, and save him the trouble of going to the bank; if you don't do it I will." And suiting the action to the words he thrust his hand into his pocket; but the consul stopped him by handing the money to the Elder, when the gentleman added, addressing the latter, "I want to tell you this, my friend, you belong to a grand people. I have been to Salt Lake, and I very much admire the Latter-day Saints, and I think they are accomplishing a great work."

Elder McCune relates this as one of the many instances in which friends have been raised up for him, and his way opened in a marvelous manner to enable him to perform his mission. From Sydney the Elders sailed to Napier, New Zealand, where they were met by Elder Edward Newby, of Joseph City, with whom Elder McCune labored for one month, and then accompanied President Stewart on a trip of 150 miles through the Waipara district, seventy miles of the distance being through a virgin forest, or "bush," as it is called in that country, where the trees tower up on either side of the turnpike road (which has been constructed at Government expense) for at least a hundred feet in height, presenting a magnificent sight.

During the six months Elder McCune remained in New Zealand he spent most of the time among the Maories, as indeed the Elders mostly do now, there being at present only two of them engaged among the white people. He speaks in the highest praise of the natives and declares that they are a noble people, the most susceptible to Gospel influences and sincere and whole-souled of any people he ever met. Though addicted almost universally to the excessive use of intoxicants and tobacco, he says that when they join the Church they almost invariably leave off these debasing habits and such a thorough reformation takes place in their lives that it is noticeable to all who are acquainted with them; and it is a source of no small degree of fault-finding on the part of saloon-keepers who have in the past reaped rich profits from their patronage.

There are now about 2,000 Maories in the Church, and others being converted fast. The Elders who are laboring among them are all in the enjoyment of health and greatly elated over their success. Kanielnamoku, the Hawaiian Elder who lately went from this city to New Zealand, is extremely popular among the natives, and is accomplishing a good work.

The principle of gathering has never been preached to the Maories by the Elders, but they seem to have imbibed it, and many of them are very anxious to emigrate with President Stewart when he shall be released to return home.

Elder McCune of course enjoyed the latter part of his mission much more than the first, but expresses himself as thankful in the extreme for the whole of it and the experience it has afforded him. He would have preferred to remain longer in New Zealand, where he was fast acquiring the native language and enjoying his labors, but the condition of his health was such that it was deemed best for him to return home. Though not a very lengthy mission, his has been a very eventful one. He has traveled a distance of rather more than 30,000 miles by sea, in eleven steamers, besides long distances overland, 600 miles in New Zealand having been traversed by him on horseback. While in New Zealand he had the pleasure of baptizing and assisting at the baptism of more than 100 persons and blessed many children. He returns full of zeal, and ready to go again whenever required. His health is somewhat better than it has been, and he hopes soon to be as rugged as ever.

THE NEW JURY BILL.

The following, H. F. No. 9, a substitute bill for the selection and payment of jurors, introduced by Representative Thurman has passed both branches of the Legislature, and has been sent to the Governor for his approval:

SECTION 1. Be it enacted by the Governor and Legislative Assembly of the Territory of Utah: That in the month of April, A. D. 1886, and annually thereafter, in the month of January, the Clerk of the District Court in each Judicial District, and the Probate Judge of the County in which the District Court is next to be held, shall in addition to the number of jurors already provided for by law, alternately select the name of a male citizen of the United States, possessing the qualifications of jurors as required by law, and as selected the name and residence of such shall be entered upon the list until the same shall contain two hundred names, when the same shall be duly certified by each Clerk and Probate Judge.

SEC. 2. The Clerk of the District Court shall write the name of each person upon said list so returned and filed in his office, upon a separate slip of paper, as nearly as practicable of the same size and form, and all such slips shall, by the Clerk in open Court, be placed in a covered box, separate and distinct from the box containing the names already provided for by law, and shall be thoroughly mixed and mingled.

SEC. 3. The box containing the names of jurors heretofore provided for by law, shall be legibly marked in a distinguishing manner, and for all purposes shall be known and designated as the "original box," and the box containing the names of the jurors provided for in this Act shall be legibly marked in a distinguishing manner, and for all purposes shall be known and designated as the "supplemental box."

SEC. 4. Whenever in the proceedings of the District Court all the names of the jurors in the "original box" shall have been duly and regularly drawn, and said box shall have become completely exhausted if necessary for the

purpose of any trial or term of Court, the United States Marshal, or his Deputy, shall proceed to fairly draw by lot from the "supplemental box" such number of names as may have been previously ordered by the Judge, or as may be necessary for the trial pending; Provided, That if at any time in the regular proceedings of the Court, all the names of the jurors in the "supplemental box" shall have been duly and regularly drawn, and said box shall have become completely exhausted, it shall be the duty of the Judge to direct the District Court Clerk and Probate Judge to proceed at once, and alternately select the name of a qualified male citizen as hereinbefore provided until the list shall contain the number ordered by the Judge.

SEC. 5. Jurors shall not be selected or drawn, or permitted to serve in any case in the District Courts of this Territory, except as provided in this Act and in the Act of Congress entitled "An Act in relation to Courts and Judicial Officers in the Territory of Utah, approved June 23d, 1874."

SEC. 6. Until the first day of April, A. D. 1886, jurors selected and drawn in the District Courts of this Territory as provided in this Act or in the Act of Congress referred to, shall be paid the sum of one and one-half dollars per day for each day's actual attendance at Court and fifteen cents per mile one way for the distance necessarily traveled from the place of summons to the place of holding Court.

SEC. 7. The Clerk of the District Court shall whenever a juror is discharged issue to him a certificate under the seal of the Court stating the name of the juror, and when and where summoned, the number of miles necessarily traveled from the place where service of summons was made to the place of holding Court and the number of days said juror was in actual attendance.

SEC. 8. Upon presentation of said certificate to the Auditor of Public Accounts, he shall forthwith audit the same by comparing it with the statement of the Clerk, provided for in section ten of this act, and if found correct and the appropriation herein has not been exhausted he shall issue his warrant for the proper amount. Such warrant shall be redeemed whenever presented for payment at the Territorial Treasury out of any moneys appropriated for that purpose.

SEC. 9. The plaintiff in each civil action and the appellant in each civil case appealed to the District Court, shall respectively before his complaint is filed or his appeal is docketed deposit with the Clerk of said Court the sum of five dollars, which shall be known and designated as the jury fund; Provided, That the term civil action in this section shall apply to and include all actions where a municipal corporation is a party beneficially interested; Provided further, That in case judgment is rendered in favor of such plaintiff or appellant said amount may be taxed as costs and collected as other costs in the action.

SEC. 10. The said Clerk shall within ten days after the close of each term of the District Court furnish the Territorial Auditor of Public Accounts a statement in writing showing the name of each juror in attendance during the said term of Court, when and where he was summoned, the number of miles necessarily traveled from the place where the service of the summons was made to the place of holding Court and the number of days said juror was in actual attendance.

SEC. 11. The said Clerk shall on or before the first Monday in June, 1886, and quarterly thereafter, pay into the Territorial Treasury all sums of money deposited with him under the provisions of this Act, less his fees as required hereinafter provided, and shall at the same time furnish the Territorial Auditor of Public Accounts a written statement showing the number of cases filed and appeals docketed since making his last statement and the title of each case, and the Auditor of Public Accounts is hereby required to file and preserve in his office all statements, required under the provisions of this Act.

SEC. 12. The Clerk shall receive for his services herein required ten per cent of the jury fund and such further compensation for selecting jurors and preparing jury lists as is allowed for similar service under existing laws.

SEC. 13. That the sum of 15,000 dollars for the year 1886 and the sum of 15,000 dollars for the year 1887 or so much thereof as may be necessary is hereby appropriated for the payment of jurors under this act.

SEC. 14. This act shall be in force from and after April 1st, 1886, and until it expires by the limitation herein provided.

EXPRESSIONS FROM THE PEOPLE.

INFIDELITY RAMPANT.

A Startling Announcement—Representatives of the American Nation Declare the People to be Infidel.

Editor Deseret News:

Many who have been born and reared in the interior of the country, somewhat remote from the centers of more cultivated society, have cherished the idea that they belonged to one of the most christianized nations of the human family—a part of the people who above all others were devoted to the principles of religious liberty as taught by Christ, the great advocate of Chris-

tian virtues so necessary for the redemption of fallen humanity.

The late declarations and ministrations of the people's representatives are well calculated to dispel this illusion, extinguish cherished hopes and fill the devout with consternation; especially as the

INFIDELITY PROCLAIMED

is not confined to any one particular virtue, but extends to the almost entire faith in, and practice of, the Christian religion.

A great nation without faith in God, and without the inspiration of His Spirit must be in a deplorably depraved condition—a condition not to be admitted without proof confirming.

In searching for the evidence necessary to a correct conclusion, the faith, practice, policy and declared intent of the people must be compared with the facts, doctrine and theory of the Christian's standard.

We find it is written therein to be the duty of man to love God with all his soul, and his neighbor as himself.

His love as manifested by the nation's representatives, consists in persecuting, imprisoning and robbing by heavy fees and fines those over whom they have power, for no other cause than their faith and practice of the Christian religion, those who by observing the precepts of that religion do not even retaliate for injuries received. These ministers have no fear or love of God in them.

Christ taught men to pray for the kingdom of God to come and His will to be done on earth—the consummation of the Christian's faith and hope.

These representative men tell us that no kingdom, or even the semblance of a kingdom—recognizing Priesthood as God's rule shall be established under their jurisdiction.

PRIESTHOOD,

that authority by which the laws of the kingdom of God only can be administered, and whereby His kingdom may come and will be done among men on earth, is entirely discarded by this representative authority. Those who do recognize it are stigmatized by them as dupes, fanatics, slaves; are declared insane and not fit to be entrusted even with political power, because of their unity and concert of action in all matters affecting the common welfare. Those who have no party contests, party zeal and strife culminating in fraud at the polls, in foul slander of candidates, in all manner of intrigue and bribery, and often in the shedding of blood, are all un-American—not good citizens, must not be trusted with the rights of citizenship, nor power to administer in the government. All these qualifications required for good citizenship here are evidently opposed to, and infidel to every feature of that kingdom prayed for to come. A mighty conversion or struggle awaits answer to the prayer.

The inspiration of Christ's teaching was, to be in subjection to the Father of our spirits, rather than those of the flesh—that the spiritual was greater than the temporal.

These representative men of the nation tell us our first and highest duty is entire submission to the federal authority—to human enactments creating obligations not of, but opposed to divine inspiration and teachings.

Sacred writings teach us that God's thoughts and ways are not as man's, but as much higher and nobler as the heavens are high above the earth.

The anti-Christian law enforced by the nation is: You shall have no ways that do not agree with our ways; no works of faith or other that do not agree with our works.

It is written, the earth is the Lord's and the fulness thereof; and that He has promised portions of it to those who would serve Him.

THESE NATIONAL USURPERS

declare they are owners of the public domain, and propose to prevent peaceful, industrious citizens from getting any claim upon it, if thereby they could prevent the gathering and settlement of a religious community who would encourage the establishment of God's kingdom upon the earth.

Jesus promised that those who would leave or forsake all things and follow Him, should have given to them an hundredfold of houses, lands, fathers, mothers, wives and children—His reward to them for so doing. Many men of our day, filled with the love of Christ for mankind, have left all and gone to the ends of the earth, without either purse or scrip, to teach the Christian religion—the doctrines of Christ, and are entitled to the promises.

The nation's rulers have enacted statutes to prohibit the fulfillment of this sacred promise, and if that Jesus who made it and then ascended into heaven were to come in person and propose to give the promised inheritance He would be denounced; if to give but one plural wife, or even advocate the doctrine, He would be liable to fine and imprisonment, and then be crucified again, if possible to accomplish it, while the nation would cry, "Away with Him! Away with Him!" all the Christianity of the nation would not be able to save Him, any more than did the Jewish religion of eighteen hundred years ago.

CHRISTIANITY

recognizes God as the great Supreme Ruler—that all men are subject to His over-ruling providences, and should live in the enjoyment of His favor; that even nations by Him may be lifted up or cast down at His pleasure.

These facts, however, are entirely ignored by over-wise ministers who represent the nation's rule. They tell us that with their superior skill, their long range guns, and with batteries, they could successfully oppose God's purpose of gathering a people to establish a righteous kingdom upon the earth, and will contest to the extent of the nation's power if necessary—that their God is always on the side of the many with good guns well managed—a material God, who battles with carnal weapons, and in him they trust.

It is

A GENERALLY ACCEPTED RULE

of the popularity of the way to life and salvation, that straight is the gate and narrow is the way that leads to life, and only the few find it, while wide is the gate and broad the road that leads to death, and many go in thereat.

The fact that more than fifty millions of people are arrayed against a comparatively small number—only a few, because of their Christian life and practice—is certainly an indication, if not a positive illustration of the certainty of the rule. The road is broad in which the many travel, with death and hell the terminus; while the few who find their road so narrow and difficult, but follow it to the end, will find eternal life.

These few counts in the indictment against our nation's faith in the principles that constitute true Christian religion, would seem enough to convict of great infidelity, if not of complete apostasy from the doctrines of Christ, as taught in his sayings and illustrated by his works. The plea of "not guilty" to the representations here made cannot be entered. The falling away spoken of has surely come. With their lips they confess Christ, but manifest by their works that their hearts are far from him.

The representatives of the nation among us admirably sustain its reputation of infidelity, and in this they are entitled to credit for persistent, faithful labors to bring about

THE WISHES OF THE EXECUTIVE,

that we were like them. The hope, however, of early realizing such a wish is not encouraging.

The great difference existing between the Christian and infidel excludes the possibility of harmonizing. The Christian assumes the fact of a God as his ultimatum, beyond which neither perception, consciousness or revelation furnishes him any knowledge.

The infidel assumes the outward world of matter and his own personality as his ultimate facts, and relies upon the evidence of sensation, perception and consciousness.

God admitted, all that relates to His character and attributes, in their true relation to this world and humanity, must be admitted also. This makes

A FEARFUL GULF

between the two classes of humanity named. The one is elevated in his faith to the Heavens and God who is above all; the other is confined to earth and matter, with fallen humanity whence to derive his happiness. The lasting happiness derived from an intelligent obedience to divine law, is in contrast with that temporary pleasure derived from the gratification of sensual desires and carnal indulgence which are of the earth earthy.

The one may be satisfied with earthly governments and human legislation as the source of man's highest duty and obligation, but the true Christian, the child of God, will never be satisfied with anything short of the perfection of his moral and spiritual nature, through obedience to divine law, and a knowledge of the attributes of his Father—God.

All the important features of a great dispensation of God to man, such as that of the fulness of times must be, are so utterly at variance with the determined policy of the government, that His purposes must be deferred, or a nation be removed. Which shall it be?

PAROWAN ITEMS.

Rabbit Hunts—A Celebration—Help for the Poor.

PAROWAN, Jan. 18, 1886.

Editor Deseret News:

An exciting scene occurred here night before last. A number of married and a number of single men pitted themselves against each other for

A RABBIT HUNT,

the losing side to bear the expense of a party for all. It was snowing hard in the morning, but neither side would back out, so they started, each armed with a gun. They went six to eight men with a wagon and team. The snow kept coming down all day, and it was so misty the men could see but a few rods ahead, but the company kept on hunting and killing. In the afternoon as it began to get dusky they started for home, but in a little time found they were lost, and not one of them knew exactly which way to go. Each little crowd thought they knew the way, and all started out on their own hook, wandered around and got separated. By 7 p. m. however, they had all arrived home excepting one wagon load of men and boys of whom nothing could be seen or heard.

WHAT MUST BE DONE?

Ring the meeting house bell! The