

## Correspondence.

## Social Party and Picnic—Meetings.

LEVAN, Juab Co.,  
Jan'y 8th, 1876.

## Editor Deseret News:

On the 4th inst., the Elder's Quorum gave a dance for the benefit of the members thereof. Dancing commenced at 6 o'clock p. m., good and lively, and continued until half past nine o'clock p. m., when the company took a recess for half an hour to partake of a sumptuous picnic, prepared expressly for the occasion, variety and abundance.

On reassembling a few songs and comic speeches were given with satisfaction. At half past 10 p. m. dancing was resumed and was kept up until 12 o'clock p. m., when all felt that they had done justice to the occasion and retired, feeling satisfied that they had spent a time of rejoicing together, with good order and the best of feelings.

We have our regular weekly evening meeting, and have for subjects to speak upon, the first principles of the gospel, and I have no doubt it will result in good, in instructing and preparing the minds of the young Elders for the many duties that await them.

Yours truly,  
H. HARTLEY,  
Clerk of Quorum.

## Our Mail Facilities.

LEVAN, Jan. 8th, 1876.

## Editor Deseret News:

Last spring this place was published in the mail route from Salt Lake to Pioche to receive a daily mail, which we need very bad. Well, the stages ran through here about six months, and then Hugh White moved his station down to his quarter section, below this place, about three miles west, and since then we have had no regular mail to depend upon. That is the reason we do not get our papers regularly. Our mail is sorted out at Nephi and brought to us sometimes, and when a letter goes from here it has to stop at Salt Creek, and the same way with the north mail.

Yours, &c.,  
OBSERVER.

## Preaching and Lecturing—Pithy Queries—Sectarian Sermons, etc.

SPAFFORD, Onondaga, N.Y.,  
Jan'y 2d, 1876.

## Editor Deseret News:

On the 22d ult., Elder F. Little and I parted at Weedsport, Cayuga Co., N. Y. While he went to Spafford, Onondaga Co., to visit family friends, I travelled into the town of Lysander, of the same county, and its neighborhood, where I spent some 11 years of my boyhood and youth. I found many who still remembered the orphan boy of 35 years ago. In general I was well received and was assured that I was the first "Mormon" Elder who had visited that section. While the people usually expressed their views with moderation, those views were almost universally the result of incorrect information. I think I succeeded in very much modifying their prejudices.

On Sunday, I attended meeting and Sabbath School in the old Presbyterian Church of my boyhood.

Notice was given that I would lecture there on Monday evening, but the notice was afterwards rescinded on account of the opposition of one or two of the church members. The appointment was transferred to the Good Templar's Hall, which was comfortable and well-filled. I occupied the time in giving information concerning our people, and added some gospel truths. After the meeting, several warmly expressed their satisfaction for the opportunity they had of hearing something concerning us that they could rely on.

On the 29th ult. I arrived at the little village of Spafford, near the head of Skaneateles Lake, where I found Elder F. Little. He had preached in the Union Church the previous Sabbath evening, and he lectured to a large congregation, the evening of my arrival, on Palestine and the East. After the lecture the citizens without solicitation proffered him the use of the church the next Sabbath evening.

The fact is, the Latter-day Saints are a great curiosity. They present

a new phase of social existence, and people seem more desirous of learning their history, their church organization and policy, than the gospel truths preached by their Elders.

On recalling old associations where the history of families is a subject of conversation, the following queries are forced on the mind—Why is it that some old American families have no prospect of an heir to their name, and others are rapidly tending to the same condition? Why are many men living with their second wives, while only occasionally will a woman be found living with her second husband? Why should American families usually cease to increase without any apparent cause after the birth of from one to three children? Why should some good pious souls, who hold up their hands in "holy horror" at Utah polygamy, wince under the assertion that infanticide is practised in their immediate neighborhood and that they are cognizant of the fact?

In one instance an old gentleman, whom I doubt not has lived a well ordered life, was laboring to modify my belief as to the magnitude of the evil, when an old lady, just tottering on the brink of the grave, asserted that what I had said was true, and that Dr. D. had said he was doing all he could to stop the evil.

Railroads, with all their great advantages to the country, have spread the corruptions of the cities into the rural districts, and they are ceasing to be the salt that has heretofore saved the country. I expected this great evil was prevalent in the cities, but I had no conception that it was everywhere so apparent on the surface of society.

In Lysander I attended a funeral. The discourse was prefaced with the text, "I am the resurrection and the life." It was principally made up of a pathetic, soul-stirring description of the sorrows of the widow of Nain and her friends, on account of the death of her son, and of the grief of the family of Lazarus on the occasion of his death and burial, and the joy of these grief-stricken mourners when their dead were restored unto them. In fact the portrayal of these scenes appeared to me like excellent sensational pulpit acting. But the query arose in my mind, what possible comfort could this soul-stirring picture of the sorrows and the joys of others be to the present mourners, when the sorrows were theirs, without any hope of realizing the joys by having their dead restored to life?

In closing his discourse the preacher turned to the mourners and kindly assured them of his heartfelt sympathy, and exhorted them to go to Jesus for comfort and consolation, but how to approach him, what the nature of the expected comfort or through what channel it was to be expected, I could not discover, and I think the mourners failed to see. This discourse was about a parallel one with one I heard in the Methodist church in Spekingwater. The burden of it was the necessity of a change of heart in order to be saved.

After much exhortation, the preacher said that "even infants could not be saved without it, had it not been for the atonement of Christ," that "the moral man even, should he keep the moral law," without it would be under the same condemnation with the hardened sinner who died in the ditch." He then asked the question, "How is this change to be obtained?" and answered it by saying that "it was obtained by coming to Christ, by just accepting of Jesus in our hearts, and all would be right." But he failed to point out any way by which the "poor sin-sick soul" could come to Jesus in an acceptable manner and experience this great change.

I have written this short account of some preaching I have heard, more especially for the information of those who have forgotten or have never known the emptiness of sectarian Christianity.

JAMES A. LITTLE.

## Mail Irregularities.

PINE KANYON, Tooele Co.,  
January 10th, 1876.

## Editor Deseret News:

Of late there has been very much complaining respecting the irregularity of mail matter in the Tooele Postoffice. Who is in the fault? Who can tell? No person can justly have judgment pronounced against

him until proven guilty by evidence; therefore we cannot complain about one person only, when there may be a number in the fault. The settlers of Pine Canyon, almost without exception, are indignant respecting their mail matter, and as a matter of interest they have determined to inquire into the causes of the disappointments, for they are so frequent that the mail matter and how to remedy the disappointments, are a subject of common discussion.

Pine Canyon is about three miles and a half from the Tooele Post office, and to have a boy return, after riding seven miles, with no mail, just imagine the unpleasant indignant sensation, with the inquiry, what is the matter with the official management of those post offices?

Mr. Sheppard, in the Tooele Office, states that the fault is not his. If the Tooele office is faultless, then the preceding office, or some other, must be in the fault, or some person somewhere. There have been similar complaints respecting the miscarriage of the *Herald* office papers as well as those of the DESERET NEWS office. The annoyance is of considerable duration, and should if possible be remedied. We hope to institute some plan to get rid of the irritating unpleasantness at Pine Canyon as speedily as possible.

JAMES I. STEEL.

## DIED.

At the residence of Bishop Henry Lunt, Cedar City, December 31st, 1875, of asthma, WILLIAM PEAR ALL.

Deceased was born August 29th, 1817, in Birmingham, England; embraced the Gospel in his native town, in March, 1844; was baptized by Elder James Bailey; labored assiduously to promulgate the principles of our holy religion in the streets and by-ways, and many remember him for his integrity and zeal; emigrated to Utah in the fall of 1862; after a short rest in Salt Lake City he continued his journey south to Cedar City, where he arrived November 27th, same year, at the residence of Bishop Henry Lunt, who received him gladly, Brother Pearsall being the first person who introduced the principles of the gospel to Brother Lunt. He remained with the Bishop to the day of his death and was numbered and treated as one of his family. Elder Pearsall was firm and steadfast to the truth, nothing doubting; had strong desires to live to go through the Temple of the Lord and officiate for his dead friends; was a constant teacher at the Sunday school; loved to attend to every known duty, ever at meeting when permitted by health; was ordained a High Priest March 25th 1868, under the hands of Elder Brastus Snow; passed to his rest calmly, as one going to sleep, sitting in an easy chair, with full dress, and his hat upon his head; was beloved by all in the city. A large concourse of friends attended his funeral.

C. J. ARTHUR.

Millennial Star, please copy.

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