

And this is the rule all over the world. No officer in the military, naval or civil service of any nation may accept an office or engage in any enterprise which would interfere in any degree with the proper performance of his existing official duties unless authorized to do so by competent authority presiding over him, in church or state.

To this general rule, founded upon good sense and necessity, we as a people cannot object. If a man may hold one position more than he can magnify, he may, upon the same principle, hold a dozen, and perform the duties of none properly. In point of fact, our desires often run counter to each other, and we have to choose between them, sacrificing the one least desirable.

I cannot see how any one who holds the Priesthood, understands its obligations, and expects to receive the blessings promised through a righteous observance of its requirements can for a moment hesitate when confronted by such opposing influences. The great object of every man who holds the Priesthood should be to fulfill its obligations. These require him to do all the good he can and evil to none. To accomplish the greatest good requires the greatest unity of action.

To attain this unity we may have to sacrifice some pet ideal; and we must do so in politics as often—and oftener—than in church affairs. For example, attend a caucus for the nomination of State senators or presidential candidates. Half a dozen men, with their friends to back them, strive their utmost for the coveted honor; but the scattering votes elect nobody, and some of the candidates must be sacrificed in order to attain a unity. Men give way for the sake of party success, and do not think they surrender their agency, but regard their course as the highest exercise thereof.

Shall we be less wise than the world? Let us be willing, also, to surrender, if needful, our ideals, that by our unity we may produce the greatest good, and say, with the Savior: "Father, not my will, but Thine be done."

And now, after forty-five years' experience in the Church, I wish to give my testimony to the Saints. In that period we have passed through many trying scenes. There were times when it seemed that nothing but the power of God could preserve us from annihilation—times when nothing but the most consummate wisdom could safely guide us. Yet never, in all those dark hours did the Presidency and Apostles ever give any counsel to the Saints that did not prove in the end exactly what was best and necessary. And why? Because God inspired their counsels. That same Being rules today, the same quorums stand as guides to the people, and obedience to their counsels will now and in the future bring the same blessings from the heavens, as in the past.

J. H. MARTINEAU.

SOUTH STATE STREET.

SALT LAKE CITY,

April 29th, 1896.

One would hardly think it possible for the county of Salt Lake to spend over \$100,000 on one of its streets and leave the thoroughfare in a far worse condition than it was before it was

touched. But that this is the case can be testified to by hundreds who are compelled to travel up and down State street, as it is now called. ("Rocky Ribs" would be a much more appropriate name for that portion between Twelfth South and Murray.) Before the road was spoiled it was possible to travel it at least nine months in the year with comparative comfort, excepting perhaps a short distance in the vicinity of the now demolished Gordon's mill, and about a fourth of a mile farther south. But how is it now? The center of the road, where the money has been dumped, figuratively speaking, is in such a state that teams have to travel on the sides of the road that have been left where honest men finished their work, because of its almost impassable condition. The slag that was hauled there at such an enormous expense to the taxpayers, is now showing itself above the thin covering of dirt and broken rock (so-called shale) and will ruin the feet of any horse in a very short time, beides rendering buggies and other light vehicles almost worthless in traveling over it a few times. And the conditions are getting worse all the time.

It appears to me the proper thing to do with the men, whoever they may be, that are responsible for the present condition of the county's principal route, would be to put them in a good old English-fashioned road cart and compel them to ride up and down the ruined road half a dozen times per day until they were willing to make any restitution that could be asked.

Respectfully,
SEEDY.

MAKING GOOD PROGRESS.

MUSIC, Carter Co., Ky..

April 21, 1896.

Your most excellent paper has been coming to us regularly, and is hailed with delight by both Saints and friends. If you will pardon our presumption we will submit to you an account of our travels and labors since we came from West Virginia into Kentucky.

Elder William D. Elder and myself, having been appointed to labor together in Carter county, arrived in Grayson, the county seat, on Dec. 4, 1895, and went to the municipal authorities and received their consent to canvass the town. Since then we have been canvassing and holding many meetings among the good people of Carter county. We have received excellent treatment, and have been accorded many opportunities to preach the Gospel to the people; which we have gladly accepted. We have spent a great deal of our time revisiting friends and teaching them the Gospel around the fireside, and have done much good in this way. We have also done much good in selling loaning and giving among the people the Voice of Warning, Oregon Pratt's Works and Book of Mormon.

On March 15th, 1896, we went into Elliott county and met Elders J. I. Tolman and I. H. Langston, who were laboring in that county; also Elder Wm. E. Rydolph, president of the West Virginia conference, and his companion, M. Splers. We attended several of their meetings and on that

day (March 15) Lackey Branham was baptized by Elder Tolman.

On the morning of the 16th we went into Carter, being accompanied by Elders Rydolph and Langston, Elder Splers remaining in Elliott with Elder Tolman. In Carter we held twenty-three meetings in ten days. At music we had an average attendance of about four hundred and fifty people on Sunday, the 22nd, and all seemed to be well paid for coming out to hear our worthy president portray the principles of the Gospel. Between the afternoon and evening services we baptized Louis Logue, May Logue, Hyrum Dyer, Lizzie Dyer and William Rice, all honest seekers after truth. Others had applied for baptism but were not ready at that time. Many honest people of Carter are investigating the doctrines we are advocating. We have many friends of whom we might make honorable mention as for instance, ex-Judge Smith, Stephen Clark, Elijah Adams and numerous others, but space will not permit us to name them.

We went into Greenup county with our president and met Elders George T. Taylor and T. E. Spackman and held twenty meetings while we were with them, and Elder Taylor baptized William Messer into the Church.

While in Greenup county Elders Cluff and Woodruff came over from Boyd county, and Elder Rydolph took Elder Woodruff into Lewis county, Elder Langston returning into Boyd county with Elder Cluff.

We returned to Carter where our friends were anxiously awaiting for us. The prospects for doing good are excellent in Elliott, Carter and Greenup counties, also in the adjoining counties.

All the Elders are working with a vim and doing all the good they can.

At the conference in Mercer county on November 10, 1895, Elder Kimball promised us if we would be humble we could hold five times as many meetings as we had been holding, and I think that promise has been verified. We believe we have the right man at the head of our conference and all feel to obey his counsel. He is an energetic young man and takes the lead and bids us follow him.

CHARLES HIGGINSON,
WM. D. ELDER.

HAPPY MAPLETON.

MAPLETON, Utah,

April 28th, 1896.

As there has been no mention of Mapleton in your valuable paper for some time, I thought the present an opportune time to write and give some items as to our surroundings, etc.

The lamentable demise of our esteemed Bishop, Edwin L. Whiting, which occurred Feb. 19th last, necessitated the organization of a new Bishopric, so on the 12th inst. President Partridge and Smoot of the Stake visited us and held two meetings, instructing the Saints, after which they called a Priesthood meeting and asked the people to suggest the names of any whom they wished as their next Bishop; the privilege was accepted, and the names of Brothers William T. Tew, first counselor to Bishop Whiting, and Edwin M. Snow were presented as the choice of those