fellow preacher, no matter how far his fellow may surpass him in the presentation of the word, or how much better he may appear to be preferred by the hearers. If another can prove the truth more effectually than he can, he should feel in his soul to say, amen, and help that other to do all the Lord may bless him in doing.

The ministers of the word should study to make themselves helpful to their coworkers. The more blessed a man may be in his efforts in his own field, the more helpful to others less able and blessed than he should be. The higher his own standing, the more assured his calling, the more useful and helpful to his companions should he be. His attitude toward his comrades should be one of confidence and strength inspiring. He should strive to prove to others by his deportment and conduct that he might be truly when needed, and to be depended on when found. He should be steadfast in the use of his God-given friendship, unwavering in his allegiance to God and the truth, and willing to endure contumely, harshness, malice from those without, and any amount of misunderstanding, and misapprehension and their consequences from those within; without losing his self-control, or allowing himself to descend to retaliation, vituperation, or quarreling.

We call attention to the article, "Try again," by Bro. W. S. Lour, in this issue.

The points made by Bro. Lour in regard to the use of harsh and unjust epithets of comparison and censure against the tobacco user in dealing with the tobacco liability of the seller to the just condemnation of God, for the part he takes in creating and fostering vice and vicious, but terribly tenacious habit of tobacco using, for which the victim is so often and so severely cursed by preachers in the stand and writers in the church press, are well presented and are worth considering.

There is no question but what he who for the purpose of gain fosters and caters to a known depraved appetite, is in a sense a party to the folly, or the crime, if it is a crime, and the apple is a expression of the apple is a habit is guilty of in so yielding; and the excuse, so often made, "If I do not do it there will be born of the selfishness of greed that is the "root of evil."

We congratulate Bro. Lour on two things: one, the fact that he has so far secured a strong hold of himself, maintained as long as it has been; the other, that in dealing with the subject he not only shows the sympathy for the active smoker, but the habit is due the unfortunate, the struggling, and the helpless, but he deals kindly and forbearingly with the social fel- low criminal, the seller of tobacco, and every other who even in any way or degree, who denounces the victim, but senti- mentally spares the aider and abettor. We hope, earnestly so, that the brother, having shown the strength to abide free for a year will not again become a savior under the yoke of his former bondage; but will main- tain his freedom to the end of a Chris- tian life. The story of his struggle so pitifully told may, must help some other man to make the effort; and in a large degree serve to rebuke those who pray so earnestly and wait so pathetically patient for the Lord to "take the appetite from them" but make no effort of their own will or purpose to do themselves what they ask God to do for them.

We know to some extent what the burden of the decease states that after one year of abstinence from the use of tobacco, the appetite is still strongly upon him, and that he was not able to subdue his disposition, but was forced to take "solid comfort" out of an indul- gence in it; for it was our own experi- ence. But, is it not a truth that a return to the habit would bring with it such a sense of mental defeat and shame, that it would be a burden to the soul too great to carry? "Surely, surely;" once free, and for so long a time, and if it is assured, is that a trusting soldier, and he cannot afford to give himself into captivity again, or to remove the mark of the false master. Let those who have been too care- less and unapt for their trials in the war, who have been smoking tobacco habit, take this lesson Bro. Lour would teach into consideration; and we believe good men will be found in accord with his ex- pressed desire.

AUNT KATHARINE SALISBURY'S TESTIMONY.

At the request of many of the brethren and sisters who attended the late session of conference, Sr. Katharine Salisbury, the only surviving sister of Joseph and Hyrum Smith, who was present at conference, gives her testi- mony on one of the things of the past, as follows:

LAMONT, IOWA, April 23, 1863.

Dear Brother of the Herald--I have been re- quested to give my testimony of what I know about my brother, Joseph Smith, having it is a subject of special interest to the brethren who knew him.

I was at his house in Nauvoo a great many times, I do not remember him well, but I never heard him at any time mention such a thing as the plural-wife sys- tem or order. And I heard nothing of such a doctrine existing until a year after his death.

At that time, on coming to Nauvoo, I was informed that Brigham Young and others were practicing that system.

And I certify that I know my brother had no wife except his lawful wife, Emma. He neither had any other wives nor did he advocate such a doctrine. This is my testimony.

KATHARINE SALISBURY.

Address, H. A. STUBBS.

TEMPLE AT SALT LAKE CITY.

From the 6th to the 18th of April of this year was occupied by the Utah Mormon Church in the dedicatory services of the Temple at Salt Lake City.

The foundation of this building was begun in February, 1852, ground for the excavation being broken on the 6th of that month, twenty-five men being set at the work of excavating for the foundation. The corner stone was laid April 6, the same year. In 1868 at the advent of Johnston's army into the Territory work was suspended and the foundation covered with earth.

Four years later the work was resumed; and except for a short period of 1876-7, when work on the railroads in the Territory was being done, the building of the temple was more or less suspended, showing the more in the cap stone on chief tower was laid April 6, 1862, and a year later the dedication took place. The building is 1864 feet long and 90 feet wide. The foundation walls are 16 feet wide and extend 10 feet into the ground. The walls are 9 feet thick at the bottom and 6 feet at top. We quote from the Chicago Record, whose correspondent at Salt Lake City wrote up the matter. It may not be correct, but will serve until we can secure something more authentic:

There are six towers, three on the east and three on the west. The west tower is 206 feet high and 82 feet square at the base. Those on the east are 200 feet high and on the west 194 feet. The east central tower is 226 feet high, sur- rounded by a figure with a trumpet proclaiming the gospel.

The east part of the temple is for the Mat- chelor Lodge, a place for the study of sacred knowledge, or spiritual affairs. The west is for the Aaronic priesthood, representative of tem- poral existence. The figure of the east cen- tral tower having the shield in the fourth chapter and sixth verse of John's revelation.

There are in the building many stones symbolic of different conditions of mankind. Around the base are earth-stones. Above these are foundation-stones, representing the glory of the stars. On the west tower is the Ursa Major, pointing to the fact that there is a fixed guide for fallen mankind to return to God. The south tower is stone-stones and others of like symbolical nature. The architecture of the building is without a know parallel in ancient or modern times. There are four doors to the temple, two in the west and two in the east corner towers. Every part of the building, as well as stone unaccounted, will be slightly in excess of $5,000,000.

The West Union Gazette, published at West Union, Iowa, for April 21, gives the following notice of Bro. Ross's effort at that place:

The meetings held in the H. R. C. J. B. Ross's at the Church of the Reorganized Church of