

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 present the truth more effectively 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 he be. The higher his own standing, the more assured his calling, the more useful and helpful to his compeers 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 teaching that he might be found when needed, and to be depended on when found. He should be steadfast in his purposes and his 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 consequent treatment 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. Loar, in this issue.

The points made by Bro. Loar in regard to the use of harsh and unjust epithets of comparison and censure against the tobacco user in dealing with the tobacco question, and the liability of the seller to the just condemnation of God, for the part he takes in catering to and fostering the vicious, but terribly tenacious habit of tobacco using, for which the victim is so often and so severely censured 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, which the man who yields to the habit is guilty of in so yielding; and the excuse, so often made, "If I do not sell it to him some one else will" is born of the selfishness of greed that is the "root of evil."

We congratulate Bro. Loar 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 appetite-bound slave to habit that is due the unfortunate, the struggling, and the helpless, but he deals kindly

and forbearingly with the social fellow criminal, the seller of tobacco, and the unwise, unsympathetic man who denounces the victim, but sentimentally 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 servitor under the yoke of his former bondage; but will maintain his freedom to the end of a Christian life. The story of his struggle so pithily 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 brother means when he states that after one year of abstinence from the use of tobacco, the appetite is still strongly upon him, and that he could get "solid comfort" out of an indulgence in it; for it was our own experience. But, is it not a truth that a return to the habit would bring with it such a sense of moral defeat and shame that would be a burden to the soul too great to carry? "Surely, surely;" once free, and for so long a time, the victory is assured to the trusting soldier, and he cannot afford to give himself into captivity again, or lose the reward of the faithful.

Let those who have been too careless and unsympathetic in their warfare against the tobacco habit take the lesson Bro. Loar would teach into consideration; and we believe good will be wrought in accord with his expressed 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 testimony on one of the things of the past, as follows:—

LAMONI, Iowa, April 13, 1893.

Dear Readers of the Herald:—I have been requested to give my testimony of what I know about my brother, Joseph Smith, having spiritual wives.

I was at his house in Nauvoo a great many times, and I conversed with him about many subjects, but I never heard him at any time mention such a thing as the plural-wife system 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.

Attest, H. A. STEBBINS.

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, 1853, 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 1858 at the advent of Johnston's army into the Territory work was suspended and the foundation covered with earth.

Four years after, the work was resumed; and except for a short period of 1868-9, when work on the railroads in the Territory was being done, the building of the temple was more or less assiduously pushed forward. The cap stone on chief tower was laid April 6, 1892, and a year later the dedication took place.

The building is 186½ feet long and 99 feet wide. The foundation walls are 16 feet wide and extend 16 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 corner towers are 26 feet square at the base. Those on the east are 200 feet high and on the west 194 feet. The east central tower is 222½ feet high, surmounted by a figure with a trumpet proclaiming the gospel.

The east part of the temple is for the Melchisedec priesthood, representing the higher or spiritual affairs. The west is for the Aaronic priesthood, representative of temporal existence. The figure of the east central tower symbolizes the angel named in the fourteenth chapter and sixth verse of John's revelation.

There are in the building many stones symbolical of different conditions of mankind. Around the base are earth-stones. Above these are moon-stones, showing the moon in its various phases, and emblematic of terrestrial glory. Still higher than these are sun-stones, typical of celestial, or the highest glory of the heavens. There are also star-stones, representing the glory of the stars. On the west tower is the Ursa Major, pointing to the polar star, and indicating that there is a fixed guide for fallen mankind to return to God. Then there are cloud-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. The cost of the building, as near as can be ascertained, will be slightly in excess of \$5,000,000.

THE *West Union Gazette*, published at West Union, Iowa, for April 21, reaches us by kindness of Bro. J. B. Roush; and in it we find among the items from Maynard, Iowa, the following notice of Bro. Roush's effort at that place:—

The meetings held in the W. R. C. Hall by J. B. Roush of the Reorganized Church of