DESERET EVENING NEWS: SATURDAY, NOVEMBER 14, 1903.



It is needless for me to say to the Latter-day Saints that I rejoice in hav-Latter-day Saints that I rejoice in hav-ing the privilege of again standing be-fore you in this Tabernacie. It is in-deed a pleasure, to every man and wo-nian who possess a testimony of the divinity of the work in which we are engaged, to go forth and bear that tes-timony to his or her fellows. There is no joy that comes to the human heart, so far as my experience in life roes timony to his or her fellows. There is no joy that comes to the human heart, so far as my experience in life goes, that equals that which we feel when we are engaged in the work of the Lord, at home or abroad. I believe, as a rule, when we are away from home, and re-lieved of the cares generally associated with the ordinary affairs of life, which engross most of our attention, we then draw nearer to the Lord, and receive more abundantly of the manifestations of His Holy Spirit, than we do while at home. It is because of this fact that the young returned Elder, and the Elder who has been on a second or third mission, who has been faithful, can arise before congregations of the Saints and testify that he greatly enjoyed his missionary labors, notwithstanding he has been separated from his friends and not pursuing the usual avocations of life.

of life. In case I may forget it, I want to say a word or two about the hymn we have just listened to—"The Morning Breaks, the Shadows Flee," etc. I will not take time to read it, but it is the first hymn in the book. It was written under the inspiration of the Lord, by one of the greatest of all the preachers and written of the Gos. reachers and writers of the Gosthe preachers and writers of the Gos-pel in his day-Parley P. Fratt, God be praised that he has a couple of grand-sons who can sing it so beautifully! Read the hymn, and treasure in your hearts the sentiments of it. It fills my heart with joy when I realize that men who gave their lives, and all their time and talents to God's work, who never and talents to God's work, who never sought the accumulation of wealth, have left sons and grandsons who are follow-ing in their footsteps. The "Voice of Warning" is as much alive today, as when Parley P. Pratt finished writing it. It is sent forth by the tens of it. It is sent forth by the tens of thousands, and there is an inspiration

and power attending that work wher-ever it is distributed. I know that the Latter-day Saints have been greatly interested in the mis-sion I was called to preside over, and I regret I am not able to tell you that we regret I am not able to tell you that we have done something wonderful over in Japan. To be perfectly frank with you, I acknowledge I have accomplished very little indeed, as the president of that mission; and very little has been accomplished—so far as conversions are concerned—by the few Elders sent there to labor, or by the sisters who were with me. At the same time, I have the assurance in my heart there will yet be a great and important labor accom-plished in that land. The inhabitants are a wonderful people. What they have accomplished during the past fifty years, since the country was opened to foreigners, is little less than marvelous. Verily, "a nation has been born in a day," in Japan! When I was coming home from that mission, as well as while I was on my way there, I was profoundly impressed with the great progress that has been made by that people. I traveled from Seattle to Ja-pan, in returning to that country, upon one of the vessels of the Japan Steam. done something wonderful over pan. To be perfectly frank with people. I traveled from Seattle to Ja-pan, in returning to that country, upon one of the vessels of the Japan Steam-ship company. It is a vessel of be-tween six and seven thousand tons ca-pacity. It was built by the Japanese themselves. It is owned by Japanese capital, and it is competing in the mar-kets of the world, so to speak, against English and American ships, and is holding its own. That company also has a large line of steamers running to England, Australia, and New Zealand. England, Australia, and New Zealand. It is one of the greatest companies hav-ng vessels on the Pacific ocean. When think of several thousand tons of you think of several thousand tons of coal loaded into a vessel you can magine that it is a pretty good sized boat. It is nearly twice as long as Zion's Co-operative Mer-cantile store on Main street, and has twice as many stories, counting decks under and above the water though they under and above the water, though they e not quite so high; and it is about feet wide. It is certainly an im-onse vessel. I returned home by another vessel, i returned nome by another vessel, owned by the same company, just completed in Japan, and commanded by the man who was in charge of the one I went to Japan en. To give you an idea of how steadily To give you an idea of how steadily those large vessels travel. I will state, we left Japan for home in the midst of what is known as an Aslatic ty-phoon, and notwithstanding the water occasionally dashed over the forward deck, which was, perhaps, 25 to 40 feet above the sea, (it is very hard to judge the height looking over the side of a vessel), and notwithstanding the waves were rolling high, I do not believe that a tumbler of water, set on the floor. tumbler of water, set on the floor, yould have tipped over during the storm While listening to President Smith's remarks, I was forcibly impressed with some lessons I have learned by going to Japan. One of them is that there is an abundance of opportunity in Utah for every wideawake, active man, and really he does not need to rustle around to try and find a better country to go to. In Utah, we cultivate about 15 per cent of the soil. In Japan, it is claim-

they cultivate only 12 per cent. Japan is about 25 per cent larger than our state, therefore, the area of the land under cultivation is about the forty and fifty millions of people on that amount of land! We think we are that amount of land! We think we are cultivating the land, why, we are sim-ply scratching it over, my brethren and sisters. There has been a wonderful increase in the value of land in the vi-cinity of Lehi sugar factory, as well as land in the vicinity of Ogden, Lo-gan, and Garland factories, because of superior cultivation and yielding larger crops. I know this is a problem that crops. I know this is a problem that is before the Latter-day Saints. We should unitedly study to create im-provements whereby the land will pro-duce more, instead of trying to see where we can ge to get a bla place of duce more, instead of trying to see where we can go to get a big piece of land. There are many men who, with a few acres properly looked after and cult lyated, produce more than the men with large farms which they sim-ply scratch over. We should have chickens to do the scratching, but we should theroughly cultivate our land. I call to mind a man who lives at Lehi, a little more than a stone's throw from a little more than a stone's throw from the railroad station. One year that man the railroad station. One year that man raised, on a little less than four acrus of ground, 123 tons of beets. He was a very honest man, and he realized that many of those beets were no good for sugar. You know, in the early history of the Lehi sugar factory, we had to take everything in the shape of beets that the farmer raised. It was not like wheat; if the farmer raised some wheat and it got frost-bitten, and was no and it got frost-bitten, and was no good, the miller did not have to buy it; but when we started the sugar indus-try we, figuratively, got down on our knees to the farmer, and if that would knees to the farmer, and if that would not do, we almost lay down and crawled to him, and begged him to raise beets. We had to take all the beets they brought us, and pay \$5 a ton for them, and then had to feed some of them to the pigs, because they were no earthly good, not having any sac-charine matter in them. The man of whom I speak, however, realizing that the large beets which had grown on the edge of his little garden farm, close edge of his little garden farm, close to where the water ran, had but little sugar in them, and that they were not worth \$5 a ton, picked out about eight tons of the large beets and kept them to feed his own stock, the rest he brought to us, and got \$600 in each for them—from four acres. Soon af-ter that I went to the Snake river valley. I found a man there with 360 acres (I was rath-or acress he did not have 400 acres) er sorry he did not have 400 acres), and I asked him how much he had raised that year. He said, about \$500. He had scratched, and and I asked him how much he had raised that year. He said, about \$500. He had scratched, and worked, and plowed, and harrowed, his big farm, and had raised that little: whereas, my friend with the four acres —by the way, he had a flower garden, and raised vegetables for his family, so he did not have the entire four acres in beets—made \$600 in cash. He also had the pleasure of living right there with his friends, having the benefit of schools and other advantages for his children, instead of living away off on a ranch, with no educational advantages, no so-clety, no improvement associations, no ons, no ciety, no improvement associations, no Sunday schools, and where he would have to scratch, walk, harrow, plow and wear himself out. Then, we gave prizes in those days (I do not know whether they still give them) for the best 10 acres, the best five acres, and the best two and a half acres; and this man's four acres were better than anybody else's two and a half, so he got a \$50 prize. Consequently his land yielded him eight tons of beets, veg-etables for his family, furnished him a house to live in, and gave him \$650 in ciety, no improvement associa men. We are in one of the greatest and finest producing countries on carth: and this scientist, Professor Wildsoe, says that this country is able to sustain the people from all nations of the earth, when they shall flee to Zion for safety. Let us shall fee to Zion for safety. Let us be ready and willing to follow our file leaders, and to sustain them. I say to you that the establishment of the sugar industry here is the result of the inspiration of God to Wilford Woodruff, that meek and lowly men who was on that meek and lowly man who was en-titled to the inspiration of God, and who received it. Though business men, and others, criticised his action at the time. I have lived to see his wisdom house to live in, and gave him \$650 in cash. President Young tried to establish the slik industry, when I was a boy, and some of the people pooh-poohed and some of the period at the laughed at it. They also the pooled and laughed at the sugar industry. I remember that furmer I talked with said raise beets; prove superior to the critcism of the "wise" ones, and the people have been benefitted and blessed. You will always be blessed and benefitted in fol-lowing the advice and counsel of those whom God has chosen to preside over the Church. By honoring the man God has chosen, God will honor and bless you; and as you individually do your duly, you will grow and increase in the light and inspiration of the Spirit of God. As we grow and in-crease individually, so will the Church grow and increase. I tell you, "obedi-ence is better than sacrifice, and to hearken than the fat of rams." I am willing to be utterly ruined financially. every farmer I talked with said we could not afford to raise beets; that it would cost more to plant them, dig them up and take the tops off than they were actually worth. They have found out better now. A whole lot ways be blessed and benefitted in folnave found out better how. A while for of them have discovered that it pays reasonably well to plant beets. Before I went to Japan, I priced many and many a farm in the vicinity of Lehi, and the owners had simply doubled the and the owners had simply doubled the prices from what they were before the factory was built. I tell you that the actual increase in value of land in Utah county is more than the cost of building that factory. So, I am in-clined to think it did benefit the farm-er, that it was beneficial to the peo-ple as well as to the stockholder—that is, those who became stockholder after it was started, and not some of us who willing to be utterly ruined financially, if that resulted from fulfilling the council and wishes of those whom God has placed to preside over me. This is the work of God. Joseph Smith was a prophet of God; we must remember a prophet of God; we must remember that. We must "seek first the kingdom of God and His righteousness," and then shall all other things be added. Life eternal is what we are working for. Do not allow the wisdom, the riches or the education of the world, or anything else, to blind our eyes to the fact that this is God's work, and that the mouthplece of God is on the earth; when he speaks, let us be ready it was started, and not some of us who got in at the commencement and "went broke I find there are many opportunities, if we will but take advantage of them, and constantly study to imof them, and constantly study to im-prove and increase the production of the soil, as well as make the best pos-sible use of our means. I am told that much of the land in some sections of Cache valley, which was considered of but very little value, is today very valuable, because of the creamery in-dustry. I rejoice to hear of this in-crease in values because of the estab-lishment of manufactures. I have althat the mouthplece of God is on the earth; when he speaks, let us be ready and willing, with our time, our talents and all that has been given us, to la-bor to fulfill what God desires. I tell you, God will vindicate His mouthplece, as He vindicated Wilford Woodruff and his counselors in the establishment of the sugar inductor. crease in values because of the estab-lishment of manufactures. I have al-ways worn home-made clothes. (Of course, I am wearing Japanese clothes now, but they will soon be worn out, and if I stay here long enough I will be wearing Provo goods again.) I althe sugar industry. I forgot all about the Japanese mis-sion, in preaching about the Lehi sugar factory. I rejoice to say we had a delightful trip to Japan; and a very pleasant trip home, except the first three days, when we were in the ty-phon. When we held a service, the captain paid us the compliment of coming to meeting. He had his seven-tieth birthday on the vessel as we were returning, and the passengers contributed a few dollars apiece, and gave it to a gentleman for the purpose of buying a very handsome silver lov-ing cup to present to the captain, on his the sugar industry, now, but they will good work work and and if I stay here long enough I will be wearing Prove goods again.) I al-ways belleved in wearing them. Why? Because a suit of clothes made at home keeps \$20 to \$30 at home; whereas, by sending the wool away to be made up the community would be enriched by the bringing back of 75 cents! By keep-ing the \$30 here, if I do not get it somebody else does; and I was always of the opinion that, if it floated around perhaps I would get even by seizing some of it. In buying home-made clothes there is part patriotism, and part a desire for my own pocket. The people of Japan are industrious. They learn to economize, because they simply have to live on very Hitle. I believe that if the Latter-day Saints would more generally practise economy. ing cup to present to the captain, on his arrival in Scattle. I held services on the boat during the voyage, and spoke 40 or 50 minutes. The captain said he had been on the ocean from hoyhood, had been on the ocean from boyhood, but had seen so much hyporrisy in re-ligion that he would never go to any of the meetings that were held on his vessel. But, it seems he learned to like us, as we went with him to Japan, and he came to meeting and listened to us: and, said he. "I declare it's simply nive to rive on very fille. It believe that if the Latter-day Saints would more generally practise economy, frugality, and increase the production of the soil, there would be greater op-portunities for not only the people who are here, but for many times the number. We do not need to go to Mexico, Canada, Wyoming or any other place, to improve our condition, as a rule. Mind you, there are excep-tions, and I do not want anybody to think I am not willing to see Canada, Wyoming, Colorado and Mexico built up. I rejoice to realize that Zion is spreading. But, in spreading, let the people try to improve. Do not get so much land that you will work yourself to death, and here your children to quarrel over it. Be satisfied with a moderate size to us; and, said he, "I declare it's pretty good sound sense that you folks

Now, I say to the Latter-day Saints, seek for the Spirit of the Lord. Pray to God for the desire and strength to carry out, to the full extent of the ability God has given you, the counsel and instruction of the servant of God and his counselors, who stand at the head of this people. I say to you that if Wilford Woodruff had leaned upon the Latter-day Saints, and the inspira-tion of the Latter-day Saints as individuals, you never would have had a sugar industry in this country, at least for many years to come. The Presiden-cy of this Church, in the days of the "boom," and just before the collapse, wrote circular letters and sent them all over Israel, stating that they desired this industry established. They ap-pealed to the Latter-day Saints, from one end of Zion to the other, to invest their money in it; and men who would Invest ten, twenty, thirty, fifty thous-and dollars in sheep, and then go in debt in addition, would not put more than fifty or sixty dollars in this inthan fifty or sixty dollars in this in-dustry intended to create employment for the Latter-day Saints, and to benefit the farmers. Some rich sheep man, if you showed him a herd of sheep that was worth fifteen thousand dollars, and told him he could have it for fourteen thousand, would go to the Deseret Na-tional bank, or the State bank, borrow the money and take chapters but he the money, and take chances; but he would not borrow money to put into an industry that the man whom God had called to stand at the head of this people desired to have established. No; he would give the sixty dollars, and say he never ex-pended to easily again to have pected to see it again, because the basi-ness would not succeed. All Israel, in the greatest industry that has yet been established here, invested the enormous amount of ten thousand dollars at the time the first payment had to be made on that factory. Many wealthy men whom I went to, with a letter from the Presidency of the Church, asking them to help that industry-and they were abundantly able to do it-declined to do abundantly able to do it-declined to do so, and sold they did not believe the Church had any business to put money in a sugar factory, that it was not within the province of the Church to do such things. I tell you it is the duily of the Presidency of this Church to ask the people to do anything and everything that the inspiration of God tells them to do. But for the wisdom tells them to do. But for the wisdom of Brigham Young, under the inspira-Saints would not be in this country at all. We are here in fulfilment of the prediction of Joseph Smith, in which he stated that we would be driven from first and that we would be driven from city to city, from county to county, and finally be driven to the Rocky Moun-tains and become a great and prosper-ous people. It has been by the inspira-tion of Joseph Smith and Brigham Young that the people have been plant-cd here; and it has been through the blessings of God and His watchcare over blessings of God and His watchcare over this people, that they have been pros-pered. Read in the Improvement Era (I believe it is in the first volume) an article entitled "A Voice from the Soll," by Professor Widtsoe; it shows the inspiration of God to these two men. We are in one of the greatest

talk. Yours is a pretty good practical sort of a religion. I rather like the Mormons, and will always be glad to have them travel on my boat." In Japan we have many warm friends: and we rejoice to know that our Elders are all doing very well in-deed; and the two sisters there have an excellent spirit. There was a dozen of us there, and I do not believe I ever was associated with the same number of brethren and sisters, for the same length of time, whom I loved any dearer. They are very choice. Of course, they are young and inexperi-enced, but the Lord is blessing them, and the younger ones are learning the enced, but the Lord is blessing them, and the younger ones are learning the language very rapidly. I am well sat-isfied with the progress they are mak-ing. Brother Ensign, I feel, will be able to take charge of the affairs of that mission just as well as I could possibly do if I had remained. He has had missionary experience; he loves the work of the Lord, and he would be ready and willing, if need be, to give his life for the cause, and that is all any man can do. He has any man can do. He found it difficult to learn has that found it dimensit to learn that language, and once or twice has been a little discouraged. I do not blame him for this. We all get discouraged at times; but if we repent of our discouragement, and labor with increased zeal, the Lord never holds anything of that kind against us, nelth do our brethren. One reason perha why Brother Ensign got a bit discour-aged at times was, I think, because he had had such an active, energetic life as a missionary in Colorado. There he was at it early and late, singing, pray-ing and preaching, outdoors and in-doors; then to go over to Japan, sit down and study what people call "that down and study what people call that abominable language" day after day, with nothing else to do-well, I tell you it takes a whole lot more courage and endurance than it does to get out and do active work. It tests a man more than it does to labor. It does not re-quire much courage for a man to knock duire much courage for a main to knock another down who hits him; but it takes a great deal of courage to take it without hitting back. It becomes monotonous to do nothing. Lots of men are first class in a fight, but of no account to guard. Brother Ensign is la-boring faithfully and diligently, and the Lord is blessing him. All the Elders there love him, and he has sufficient wisdom, and enough of the Spirit of the Lord, to preside there successfully. When I received my release, I

When I received my release, I feit I could not come home; that I must stay at least six months more; and the first night, instead of being happy, as one usually is when released to return home, I felt sad, for the first and only time in Japan. I did not go to sleep until three or four o'clock in the morning, and I felt I must cable home and ask permission to remain. But the next day I got to enquiring of myself, What good is there for you to stay here? How much more can you do than Brother Ensign? And I began to realize it was a desire to be able to come home and tell you I had done something which prompted my wish to stay there longer. It was a spirit of pride; I disliked to It was a spirit of pride; I disliked to have to tell you that I had been there 15 months and done nothing. I wanted to stay six month more, to get some re-sults from the active labor we had done sulfs from the active labor we had done there, so that I could come home and say I had done as well as other Apos-tiles who had gone out on missions. I concluded it was pride, and not the Spirit of the Lord, that prompted this feeling. Then, I thought I could come home and perhaps go somewhere else, if the Lord wanted me to do so; at least, I could do something more profit-able than sitting down in Japan, and least, I could do something more profit-able than sitting down in Japan, and everything would go along all right there; perhaps I could move one stone, if not more, if I came home. The min-ute I got the right spirit I was wonder-fully happy. Brothey Kelsch was hon-orably released to return home. and I think it was about the same with him as with me: but, no doubi, after he thought about it one night, as I did, he was very glad to come home. You cau was very glad to come home. You can ask him when you see him. Brother Kelsch and I, I am afraid, have got too far along in years to ever learn

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Germ Diseases.

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cultivate, it has given me the idea that HOSTETTER'S there are wonderful opportunities for us in establishing other industries in STOMACH BITTERS. hurry, but to come around and see us

Japanese. I believe, as Pro-does, that the Lord will he something if we try all we can to do it ourselves; but in this case the Lord would have to help Brother Grant and Brother Kelsch such a great deal, that I don't think either of us had the faith to believe He would do it.

Of the four who originally went to Japan, there are left Brothers Ensign and Taylor. Brother Ensign is now the president, and he will do well. Brother president, and he will do well. Brother Taylor has done remarkably well. The Lord has bleesed him abundantly. He has studied diligently, and he is a won-derfully intelligent, bright young man. Contrary to the usual effect, when the Lord has endowed a young man with remarkable ability, instead of his head swelling, and his thinking he knows everything, he is just as humble and modest as he is bright. I have never been associated with a more diligent, energetic, faithful young man in all my been associated with a more diligent, energetic, faithful young man in all my life. He is an honor to his parents, and to the work of God; and as sure as he lives, he will become an instrument in the hands of God of accomplishing a great and noble work. The five young man who wont with me later have sol men who went with me later have all been diligent. Some of them have found it easier to learn the language than others. They are all choice spirits and are progressing constantly. Those who have found it most difficult to learn the language have been the most abundantly blessed by our Heavenly Father. They have been diligent, and Father. They have been dilgent, and the Lord has seemed to make up to them what they lacked in learning readily. Those who have found it most difficult to talk Japanese, on sev-eral occasions, when they have been exeral occasions, when they have been ex-plaining the principles of the Gospel, the Lord has given them words to speak, and they have been enabled to talk beyond their knowledge of the language. We have rejoiced in this additional testimony of God's goodness unto us. The two sisters who are there have done remarkably well. My wife found it very difficult to learn the language, being more advanced in years than the other sisters. She learned it than the other sisters. She learned it nuch better than I did, however; still it was a hard task for her. My daugh-

ter found it easier; and really I regret-ted exceedingly to come home on her account; for she was getting the missionary spirit; she was able to bear testimony, and did it humbly, and with testimony, and did It humply, and with the blessing of God. I felt that, if she could stay there a few more months, God would give her an increased testi-mony, and power and ability to do a re-markable labor in that land. I was sad to bring her home, because I felt she was gaining an experience, in her childhood, that would be of very great value to her. value to her.

The people there were as kind and considerate of us as we could possibly ask them to be. We followed out the advice we received from the Presiden-cy, to the best of our ability. We have published two tracts. One of them was a short tract I wrote, containing a lit-tle information about the Church. tle information about the Church, which has been re-published in the "Era" The other was a tract written

"Erad" The other was a tract written entirely by Brother Taylor, on God. He did not attempt to write on the Godhead, for fear of confusing that people. It is a very able tract. He first wrote one that would have been very satisfactory in any land where the people understood English; but it struck me that it would be too deep, and far beyond what the Jananese and far beyond what the Japanese could understand; so I Manded it to him and said, Brother Taylor, I wish you would ask the Lord to help you write this in a kind of second reader

write this in a kind of second reader style. He wrote it again, and simpli-fied it; and, if you had net known the same man had written the two tracts, you could hardly have believed it. It delighted us all, and we praised the Lord for the ability He had given Brother Taylor to write this tract; we feel it will do great good. The people there are wonderfully interested in learning English. At one time there were feel young men who wanted to be were ten young men who wanted to be baptized. We told them not to be in a