

called-until my departure from that and. I am pleased to tell you that said, "He has not interpreted my ar-ticle." He said, "The very first line says, "The people of Tokio welcome with had letters from them yesterday, written ten days after my departure, and they are well. They tell me that the two men whom we bapilzed and ordained Elders are meeting with loud Huzzahs Lamanism, which is polyandry, or a plurality of husbands,' and I did not say any such a thing. I said, 'The enlightened people of Tokio.' The whole sarcasm is lost by your inthem constantly, studying very dillgently, and making memoranda to assist them in defending the principles of the Gospel. In one of the letters, Brother Ensign refers to a man by the terpreter. It was not the common peo-ple, it was not the laboring people, but it was the enlightened people of Tokio name of Gaburo Kikuchi, the second convert, and to his exclaiming

Joseph Smith was a martyr. Here is a list of the headings of the ten chapters: Chapter I. The Greatest Problem in

the World. ChapterII. Mormonism-What is it? Early History of Joseph Smith. Chapter III. The Book of Mormon, and American Antiquities: Archaeolo-gy and Comparative Philology.

Chapter IV. The Spaulding Story, and other Stories. Chapter V. Exodus-Miracles-Chosen sleep was sound and refreshing. I have recommended Dr. Williams' Pink Pills for Pale People to many and am glad to endorse them. Everyone at Sandy Creek and Richland, N. Y., knows of my recovery and that it is due to this remedy.

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impulsive manner every once in awhile, "That is true, the Bible says so," as he is reading and studying the prin-ciples of the Gospel: and Brother Ensign, after making this remark, says, "Can't you hear him?" and I can al-most, because I know how he would explode, so to speak, all the time we were teaching him prior to his baptism. This man for a number of years has separated himself from the Christian sect to which he belonged, because, he said, they did not teach the Bible, be said, they did not teach the Bible, and he has been teaching the people the truths of the Bible in the parks in the city of Toklo, having audiences of from 500 to 1,500 people. He seems to be a very sincere, determined man, and I have enjoyed my conversations with him. The day I baptized him, before attending to that ordinance, I told Brother Kelsch to try to discour-the him from becoming a member of the Church, and that I would do the same, because I told him I desired him to study more and to comprehend more before he was baptized. But it seemed that with all the words of dis ouragement that Brother Kelsch and I could utter, he was determined to be baptized. He came to the hotel be-fere I was out of bed in the morning and insisted upon baptism. When I tild him that he had better study more and get a better comprehension of the Gospel, he said, "It is true, I belave it, I want to be baptized, and I can understand it better after I have been baptized and confirmed a member of the Church". I know this was interof the Church." I knew this was true; so I told him he would be persecuted, and he quoted the scripture, "Blessed kreye, when men shall revile you, and persecute you, and shall say all man-persecute you, and shall say all manter of evil against you, falsely, for my take." Brother Kelsch and I went in in this line, trying to discourage this man. I referred to the drivings of our people, to the killing of the Proph-et Joseph Smith and his brother Hyrun, and to the fact that many men had to give up their lives for the truth; and I wanted him to be thoroughly converted. He said, "It is true; and if I die and am the first martyr in Japan, a would be the best thing that could happen to Japan." "That's enough," I said, "Till baptize you." I have the assurance in my soul that there is to be a wonderful work acum, and to the fact that many men

there is to be a wonderful work ormalished in Japan; that there will be many, yea, even thousands of that people that will receive the Gospel of less Christ. We have made no ef-fort whatever to try and baptize peo-la. Many have come and applied for appliem to your mon at one time: taptism-ten young men at one time; many have written us letters and asked may have written us letters and asked to be taptized into the Church; but we have realized that they did not under-stand the Gospel, and we had no de-tire to baptize and seal the Holy Ghost upon a person who would be likely to lase the Spirit and turn around and that the Church. We have had no certre whatever to baptize people just test the Church. We have had no testre whatever to baptize people just to make a showing. We prayed earto make a showing. We prayed ear-nextly every day for the guidance of the spirit of God. We fasted and inayed often. We had a delightful time. Time passed very pleasantly, and did not hang upon our hands. I here spent an hour in sightseeing. I did make one little trip through the sountry, on the cars, to get some knowledge of it; but I never went away for the sake of seeing the sights and mioling myself in that city. I was hay all the time, talking with those that called upon me, answering letters. bat called upon me, answering letters, and in studying the language. The Lord whether it be for life or death. of remorse of conscience; and the hydrsire that I had was to fulfill my in desire that I had was to fulfill my duty in that land from day to day, and I I should return after three or five years without converting or baptizing one soul I would be satisfied. However, I have been exceedingly grateful to my Hearenly Father that He saw fit to im-Feas with His Solid a couple of men Free with His Spirit a couple of men whe, I believe, are honest. They may not prove faithful, but I believe they are honest today. The other man was a Shinto priest, who could not speak a word of English, and we had to talk

that was crying out against the 'Me mon' people." I asked him if he would not translate the first page for me him-self. (I had about 10 pages of it.) He said he was very busy, but he would translate the first page, as near as I can remember, the first page was as follows: "The enlightened people of Tokio have recently welcomed a sect from Thibet that preaches Lamanism, polyandry, a plurality of husbands, and scarce have they welcomed them with extraordinary enthusiasm and the huzzahs died away tefore they are condemning, with absolute ignorance, the 'Mormon' religion! And these people who are condemning the 'Mormons' and polygamy are believers in concubinage Can there be under the sun a greater inconsistency than this? We might say something about the emperor and his concubines, but perhaps it would be considered disloyal, and therefore we

INFLUENTIAL FRIEND RAISED UP

will keep quiet."

This gives you a little idea of this man. I afterwards told my interpreter what he said. "Well, Mr. Grant," he said, "I told you that I could not interpret the article. I told you that it was like a rugged mountain. I told you it was so full of force and fire that I could not put it in the English language." The minute I read this article I sent the writer an invitation to come and dime with me at the hotel. He came there, and afterwards he wrote and said, if I would furnish him items of history regarding our people, he would gladly write a book in our de-fense. He said, "I feel that you are honest, I feel that you are misunder-stood, I feel that the Spirit of the Lord has come upon me, and I want to de-fend you, and I want to dehas come upon me, and I want to de-fend you, and if you will give me the materials I will do it; for I feel that I am called to this work." I immediately told him that it would give me pleasure. I furnished him the History of Joseph Smith by Brother Cannon, the History of John Taylor by Brother Roberts, and A Brief History of the Church by Edward H. Anderson. The latter is published by the Juvenile Instructor, and does not give Brother Anderson the credit of being the author, but he is and does not give brother Anderson the credit of being the author, but he is entitled to it; and if I had the ability to write such a work I would not iet them publish it if they did not put my name upon it. I furnished him Mormon Desition by Desites Design the Nor Doctrine by Brother Penrose, The New Witness for God and The Missouri Persecutions by Brother Roberts, and the Book of Mormon. He already had the Book of Mormon and was pretty well posted on it. I also furnished him, among other documents, a tract by Colonel Thomas, of London, that impressed



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People. Chapter VI. Phoenix-like, risen out of the ashes. Chapter VII. Loyal or Disloyal. Chapter VIII. Polygamy. What is

Chapter IX. Social Conditions. Social Christianity without running into Communism. Chapter X. Success and Prosperity, Religious and Commercial.

THE ORSON PRATT OF JAPAN. Not one word that is in this book have I suggested; but I believe that I could not possibly pick out ten chap-ters and arranged them any better than this man has done. He is a highly educated man. He translated fivesevenths of the Bible into the Japan-ese language when it was done. He

speaks the English language well; he speaks the Hebrew language, he under-stands some Egyptian, and he reads the French. He has a two-story fire-proof building adjoining his dwelling. full of books, where he studies. I have always looked upon Orson Pratt as the great student of the Latter-day Saints, and I remarked to my brethren that Goro Takahashi was the Orson Pratt of the Japanese nation. I feel that God touched this man's heart, and made him friendly towards us; and he has written a book that I believe will do us a world of good. I remarked to him that I would like him to translate it into the English language and send it to me, and I would publish it at home, with the same illustrations, so It to me, and I would publish it at home, with the same illustrations, so that the people could see what he had written; that I knew it would have a good sale at home, and it would give me delight to let him have any profits that there might be. I told him that I realized it would take him a long time to translate it into the English language, because he would not write as guage, because he would not write as rapidly in our language as he could in his own. "You are very much mistaken," he said; it won't take me very long, because there are so many exact quotations from the pamphlets and books you gave me. I have translated them into gave me. I have translated them into the Japanese language verbatim; there-fore it wont be difficult to put them back into English." I feel that this man was raised up of God to do this, and although he may have made some mistakes I believe his book will do us a

mistakes I believe his book will do us a great deal of good. I rejaice to be here. I rejoice in the testimony of the Gospet of Jesus Christ. I rejoice in the increased testimony that my mission has given me. I never expected that it would be possible for a man of my temperament and disposi-tion, who from a boy of 14 years of age has been actively engaged in business. tion, who from a boy of a placed in business, to forget it, and that I could content myself in a foreign land studying a language that put me to sleep nearly every time I tried it, and yet be happy. But I was. There was the sweet Spirit of God with us, and many times in of God with us, and many times in our little meetings we shed tears of joy, because of the outflow of the Spirit of God. If I had the privilege of picking the Church over for three companions I could not be better satisfied than with those that I have. I had my choice, and I have not been disappoint-ed. I say to you, my friends, that I am happy to be here. All of the offi-cers that have been chosen during my absence, my head and my heart have been pleased and satisfied with. It is a sorrow to me to come home and not receive the handshake of my beloved President Snow, whom I loved as deara sorrow to the to come nome and not as receive the handshake of my beloved President Snow, whom I loved as dear-ly as life itself; but I rejoice that the son of one of the two mar-tyrs for the cause presides over the Church of Christ. I rejoice in the knowledge that the work of God is enward and upward, and that each and every one of us who are true and faithful will be saved. I rejoice that this Gespel is going to all the na-tions of the earth. I rejoice in being a messenger of the plan of life and sal-vation. God has blessed me with a knowledge. I know that He lives. I know that Jesus is the Christ. I know that Joseph Smith is a prophet of God. I know that I shall live for-

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ever, and that if I am faithful I shall be exalted. I know that this same blessing will come to all of you, if you are faithful; and that you may be, and obtain the blessing, is my prayer, and I ask it in the name of Jesus Amen.

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