



The Torr Cascade, Ireland. See note on page 2.

Current History

Happenings of the
day from all parts
of the world.



How greatly London suffered from air raids during the war will be seen from the following list of "raid statistics" which covers the years 1915 to 1918:—

Zeppelin and aeroplane raids	130
Incendiary bombs dropped	355
Explosive bombs dropped	567
Number of fires	224
Persons killed	524
Persons injured	1264
Buildings destroyed	174
Buildings seriously damaged	619
Estimate of monetary loss.....	£2,500,000

STATISTICS published in a recent issue of the "Times" and compiled by the Federal Census Bureau, state that by July 1st New York City will have a population of 5,927,625. This figure is higher by 307,577 than the population of three years ago. In the State of New York during the last three years there has been a gain of 392,943, the present figure being 10,843,661.

"WITHIN the last twelve months," states a report from Washington, "the religious bodies of the United States have gained 1,220,428 members over the preceding year, their present membership being 47,461,558 persons. The total religious constituency of the country—by which is meant all baptized persons, all adherents, and all those who in the supreme test of life or death turn to a particular communion—is placed at 98,878,367 persons. When the figures of the various churches are placed on a comparable basis, according to methods agreed upon by Church and Government officials, the constituencies of the great bodies are as follows:—

Protestants	78,113,481
Roman Catholics	18,104,804
Jews	1,600,000
Latter Day Saints (Mormons)	604,082
Eastern Orthodox (Greek and Russian)	456,054"

IN the city of Shanghai there were in the year 1921 1,741 foreign business firms and 31,892 foreign residents. In the number of firms Japan stood first and England and America followed. In the number of residents Japan was again first (with 16,717), then came Portugal, Russia, England and America.

Our Front Page Picture.

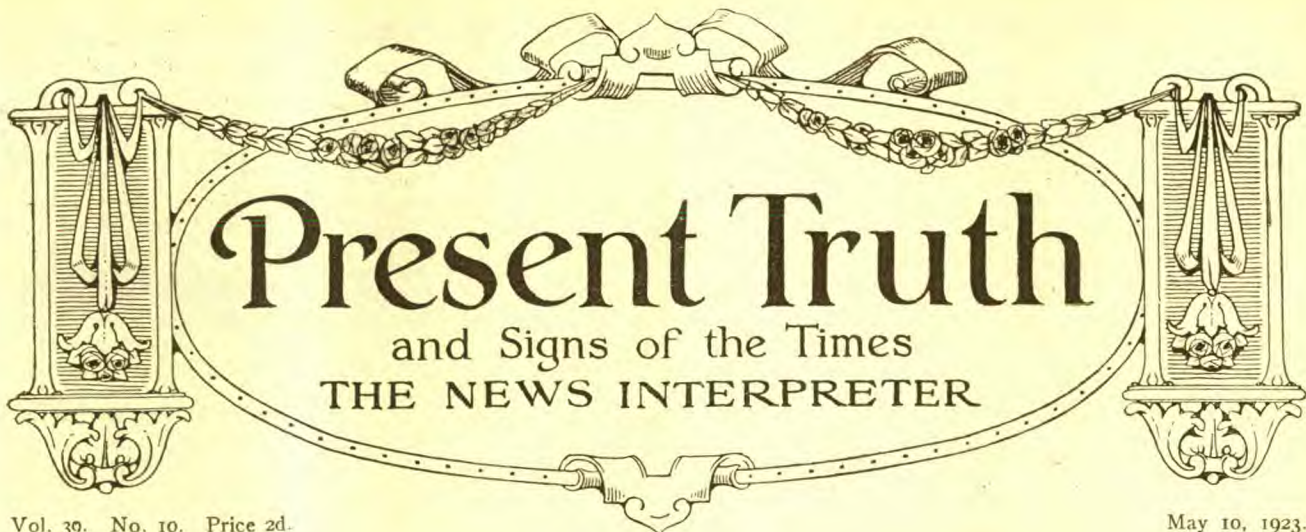
It is surprising how interested many of our readers are in our front page pic-

ture. Not a few tell us just what they would like to see there. We appreciate their frank suggestions. Some prefer Bible illustrations, others views of topical events, still others natural scenery. In an endeavour to please everybody we alternate these different kinds. Thus last time we had the beautiful picture of Christ stilling the storm, next time will be a topical scene and this time we reproduce a beautiful view of the Torr Cascade. If at any time you don't like a picture we use, just remember that *that* one was used for *the other* fellow.

EVENTS OF 1923.

- APRIL 6th.—KING ALFONSO dissolves Spanish Parliament.
- April 7th.—SERIOUS outbreak of plague in India, causing thousands of deaths.
- April 8th.—FRENCH open new military campaign in Morocco.
TURKS accept invitation to new conference at Lausanne.
THE Paris "Matin" offers 25,000 fr. for the first cross-channel flight in which the double journey is made on not more than three litres of petrol.
- April 9th.—DISCOVERY of important documents reveal weakening of Republican forces in Southern Ireland.
It is announced that the Imperial Conference will open October 1st.
- April 10th.—TEN thousand Protestants in Albert Hall appeal against the proposed Royal visit to the pope.
GOVERNMENT defeated in the Commons by 145 votes to 138.
FUNERAL of twelve Germans shot recently by the French. 70,000 workers march in the procession.
- April 11th.—UPROAR in the Commons over Government defeat, "Red Flag" being sung by Labour Party.

- DEATH of Liam Lynch, Republican Chief of Staff.
- April 12th.—SERIOUS riots at Amritsar, India, between Moslems and Hindus.
- April 13th.—AGREEMENT signed by Overseas Settlement Committee and Government of Victoria providing for settlement of 20,000 Britishers on land in Victoria within next five years.
- April 15th.—CAPTURE of Austin Stack, another Irish Republican leader.
- April 16th.—NEW Budget presented in the Commons, providing reductions in several taxes.
- April 17th.—DAN BREEN captured, one of the few remaining rebel leaders. The British Government once set a price of £10,000 upon his head.
HOUSE of Bishops of the National Assembly of the Church of England gives approval to the Revised Prayer Book.
- April 18th.—Two American airmen break "duration" record by remaining in the air for thirty-six hours, covering 2,541 miles.
GERMAN mark falls to 150,000 to the £.
- April 19th.—KING FUAD signs the new Egyptian Constitution substituting a democratic for an autocratic regime.



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Errors of Mormonism.

THE stream of young women from England to Salt Lake City continues. This fact was plainly and boldly stated to the writer by a Mormon elder only a few days ago.

Now we have no tirade to direct against Latter Day Saints, organized or reorganized, but we feel that in view of the present activities of this body of people in this country, and the very fact that some of them at least are persuading young women to cross the Atlantic to their desert city—though it be only, as they now state, to take part in necessary temple services—their doctrines certainly should be submitted to a very careful examination.

We do not write from hearsay. We have studied Mormon literature and also have obtained first-hand information in Salt Lake City itself. The facts that we shall give will therefore be well authenticated and quotations such as can be verified in the Mormon publications from which they are taken. Our aim will be primarily not to slander anybody but to enlighten our readers concerning the real nature of this much-talked-of sect and to compare their teachings with the statements of the inspired Scriptures.

SALT LAKE CITY.

It might be as well at the outset of this article to give a brief description of the Mormon Zion, about which so many strange tales have been told in this country. When visiting the city a few months ago we approached it from the direction of California and, after passing through the Rockies and over the great salt desert and part of the great salt lake, we at last found ourselves in the fine modern railway station of Salt Lake

An Examination of Its Doctrines.

By the Editor.

City. We soon became aware also that we were in a modern and well-built city of no mean size. Although situated in the midst of the desert it has large hotels and shops, "all modern conveniences," electric tramways, an abundance

Some of our readers will possibly feel that we have devoted more space than we should have done to a subject of this kind. But we have gone into the matter very thoroughly with three purposes in mind. First, to give our readers definite information upon a widely-discussed subject; secondly, to warn them of the perils involved; and lastly, to quench for all time the malicious rumour circulated by the enemies of "Present Truth" that this magazine is published by Mormons. "Present Truth," and its publishers, the Seventh-Day Adventists, have no connection whatever with that body of people.

of motor-cars and with a population of 140,000. It is well planned, the streets being 132 feet wide; and the street leading up to the beautiful marble Capitol is said to be the longest in the United States.

Of course the main objects of interest to visitors are those connected with the Mormons, but the first fact one learns on this subject is that while the city was once almost wholly Mormon, now only about forty per cent of the inhabitants

are members of that faith. It is also interesting to learn that there are no less than thirty-two denominations represented in the city.

If anybody expects to see Mormons walking about the streets with six or a dozen wives they are doomed to disappointment. The only visible relic of polygamy is the Lion House, with its twenty-two gables. It is openly stated that these twenty-two gables were built by Brigham Young, the founder of the city, in honour of his twenty-two wives.

Visitors are allowed in the temple grounds, but not in the temple itself. That is only for the use of the Mormons themselves. It is there that they practise their rite of "baptism for the dead" and go through their ordinance of "celestial marriage." The other buildings in the grounds are, however, thrown open from time to time and are well worth seeing. Just outside the grounds is the Mormon College, sections of which are dedicated to Brigham Young and Joseph Smith. Here hundreds of young Mormons are in training for various branches of their work. Not far from here stands the Mormon Administration building. Expenditure upon this edifice has been most lavish. Here is located their famous Genealogical Library, composed of about 8,000 volumes which are available for Mormons to enable them to trace their ancestry and assist them in "saving" their relatives.

Without any question the city is a beautiful one and reflects great credit on the energy and enterprise of its founders. But now, having said all the good things we can—and we have said them that it may be seen that we wish to deal with the subject in a fair-minded and unbiased way—let us proceed to the con-



Mormon Temple, Salt Lake City, completed in 1893, after forty years' labour. Cost about £1,000,000.

sideration of the main features of Mormon doctrine.

Our first quotation will be from their work entitled, "Journal of Discourses," and in order to show that what follows is indeed the authoritative voice of the church we take the following from the preface to volumes 2 and 4 :—

"It would be altogether gratuitous and uncalled for on our part, to write a commendatory preface to the discourses of the First Presidency and the Twelve Apostles of this church. To the Saints their words are the words of God, their teaching fraught with heavenly wisdom, and their directions leading to salvation and eternal lives. . . . The choicest fruit that can be culled from the tree of knowledge, suited to the taste of all who can appreciate such delicious food."

Judging by this statement we can surely feel perfectly certain that we are getting a correct view of Mormon teaching in the pages that follow. Here are what they consider to be the "choicest fruit from the tree of knowledge."

But what do we find? In the very first volume, page 50, occurs this awful blasphemy :—

"Now hear it, O inhabitant of earth, Jew and gentile, saint and sinner! When our father Adam came into the Garden of Eden, he came into it with a celestial body and brought Eve, one of

his wives with him. He helped to make and organize this world. He is *Michael*, the archangel, the *Ancient of Days!* about whom holy men have written and spoken. *He is our Father and our God,* and the only God with whom we have to do. Every man upon the earth, professing Christian or non-professing, must hear it, and will know it sooner or later." (Italics and capitals as in text.)

Thus does Brigham Young, the prophet, seer, revelator and first president of the Mormon church hurl the Bible Jehovah from His heavenly throne and put the man Adam in His place. But he goes further, and says :—

"When the Virgin Mary conceived the child Jesus, the Father had begotten Him in His likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family. Now remember from this time forth and for ever that Jesus Christ was not begotten by the Holy Ghost."—*Vol. 1, pp. 50, 51.*

This assertion is directly contrary to the Bible statement that "that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shall call His name Jesus." Matt. 1 : 20, 21 ; Luke 1 : 35.

But worse follows. In volume 2 of this same "Journal of Discourses" Pre-

sident Hyde, of the Mormon Church, asks himself the following question :—

"Then you really mean to hold to the doctrine that the Saviour of this world was married? do you mean to be understood so? and if so do you mean to be understood that He had more than one wife?" His answer follows on page 82 : "We say it was Jesus Christ who was married (at Cana) to be brought into the relation whereby He could see His seed before He was crucified. . . . I do not despise to be called a son of Abraham if he had a dozen wives : or to be called a brother, a son, a child of the Saviour if he had Mary, Martha, and several others as wives."

This is not the only place in their writings in which this disgusting suggestion is made. In "The Seer" occurs the following :—

"If all the acts of Jesus were written, we no doubt should learn that these beloved women (Mary and Martha, her sister, and Mary Magdalene) were His wives."—*Vol. 1, pp. 158, 159.*

POLYGAMY.

This brings us to the question of the plurality of wives. There is no doubt whatever that polygamy has been quite widely practised by Mormons in the past. They do not deny it themselves. They could not if they would. Indeed, the Mormon elder to whom we spoke a few days ago admitted that the principle was perfectly correct, and was not carried out nowadays simply because the laws of the land prohibit it.

On July 12, 1843, Joseph Smith received a revelation authorizing polygamy, as follows :—

"And again as pertaining to the law of the priesthood. If any man have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him. All those who have this law revealed to them must obey the same. And if ye abide not that covenant (plural or celestial marriage) then are ye damned; for no one can reject this covenant and be permitted into my glory."—"Doctrines and Covenants," Sec. 132, 3, 4, 62.

After this, polygamy was quite widely practised and, indeed, has been continued until quite recent years. In 1899 Brigham Roberts was elected to Congress for the State of Utah, but was refused admission because he had three wives. In the year 1906 Senator Smoot admitted that there were at that time no less than 500 householders in Utah, including six of the twelve apostles—leaders of the church—who were living in polygamy. In 1907 Joseph Fielding Smith, a nephew of the prophet, pleaded guilty on a charge of polygamy and was fined \$300. He had at that time no less than forty-three children. These facts

can all be found in the article on Mormonism in the "Encyclopædia Britannica."

We made persistent inquiries in Salt Lake City as to whether or not polygamy is still practised to-day. We were informed by one who has only recently been converted from Mormonism, and whose relatives are all highly placed in Mormon circles, that it is still carried on by some in secret. It cannot, of course, be done openly because when Utah was admitted into the Union of States in 1896 its representatives had to sign an agreement that polygamous and plural marriages would be for ever prohibited.

That the Mormons still hold the view that polygamy is perfectly in order is very evident from their modern publications. The following quotation is taken from a book entitled, "Mormon Doctrine," which, by the way, we purchased only last year at the Mormon book saloon in Salt Lake City:—

"In the case of a man marrying a wife in the everlasting covenant who dies while he continues in the flesh and marries another by the same divine law, each wife will come forth in her order and enter with him into glory. . . . And if this be the case in heaven, why should not similar conditions so far as possible exist on earth? Is earth holier than heaven? If there were no law of the land against it and a man received from the Lord more wives than one under the sealing ordinances of celestial marriage, where would be the moral wrong?"—*Pages 66, 67.*

It is thus perfectly evident that if at any time the present laws prohibiting polygamy should, through any change of government, or revolution, be withdrawn or repealed, then there would of a surety be a sudden revival of polygamy in Salt Lake City. And that surety is where the danger lies in allowing our young women to be transported thither.

BLOOD ATONEMENT.

Polygamy has always gone hand in hand with murder. It is not surprising, therefore, to find in the "Journal of Discourses," already referred to, teachings akin to those of ancient Molochism. In volume 4, page 219, we have the following:—

"All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves even unto an eternal exaltation. Will you love your brothers or sisters likewise when they have committed a sin that cannot be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus meant."

"I know," says Brigham Young, "that there are transgressors who, if they knew themselves, and the only condition

upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further, I have had men come to me and offer their lives to atone for their sins."—*Vol. 4, p. 53.*

In the days of Molochism men were urged to offer themselves, and particularly their children, as human sacrifices to appease an angry God. The prophets of Mormonism have urged the same thing, only in slightly different language. In the same volume, page 220, we have the following remarkable statement:—

"I have known a great many men who have left this church for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid these principles being in full force, but the time will come when the law of God will be in full force.

"This is loving our neighbour as ourselves; if he needs help, help him; and if he wants salvation, and it is necessary to spill his blood on the earth in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire; that is the way to love mankind."

A few lines further on, as a closing exhortation to these remarks, the Mormon prophet exclaims, "Now, brethren

and sisters, will you live your religion?" Naturally one is led to ask, did this Mormon prophet and leader live up to his religion? Did he, invested with "divine authority," ever take the life of a sinner in Zion City? He asserts, "I have had men come to me and offer their lives to atone for their sins," but he does not enlighten us as to whether he complied with their earnest requests. If he did not, then he was untrue to his own teachings.

Brigham Young was not the only prominent Mormon leader to advocate this doctrine. In a sermon delivered before a large gathering on September 21, 1856, it was confirmed by President J. M. Grant, in the following words:—

"I say, that there are men and women that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood. . . . I would ask how many covenant breakers there are in this city and in this kingdom. I believe there are a great many: and if they are covenant breakers, we need a place designated, where we can shed their blood. . . . I am speaking to you in the name of Israel's God."—*"Journal of Discourses," Vol. 4, pp. 49, 50.*

It may be asserted by some that these statements were made in the middle of last century, and consequently should not be held against the Mormon Church to-day. That argument, however, cannot hold seeing that divine authority is claimed for them. They have been described as the "words of God," and the "choicest fruit from the tree of knowledge." Moreover, they are incorpor-



New Mormon temple at Cardston, Alberta, Canada, called by some "one of the most weird buildings in the world."

ated in standard Mormon works, and the men who wrote them are still held in high honour and esteem by the church to-day. If Mormons would deny the "inspiration" of these teachings then they open themselves to the charge that all their other supposedly "inspired" doctrines are equally fraudulent.

Mormonism, however, has not discarded the blood atonement doctrine and the efficacy of human sacrifice. In a work published as late as 1905 entitled, "Blood Atonement and Plural Marriage—A Discussion," occurs the following:

"What is that doctrine? Unadulterated if you please, laying aside the pernicious insinuations and lying charges that have so often been made, it is simply this: Through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel. . . . But men may commit certain grievous sins—according to his light and knowledge—that will place him beyond the reach of the atoning blood of Christ. If, then, he would be saved, he must make sacrifice of his own life to atone, so far as in his power lies, for that sin; for the blood of Christ alone under certain circumstances will not avail."

Thus does modern Mormonism reiterate the doctrine of the blood-thirsty Brigham Young, using, however, somewhat more moderate language. But the evil is there just the same. It is plainly stated that if a man commits a sin which is not covered by the blood of Christ then he can secure salvation by killing himself, or getting somebody else to kill him. Who, however, can imagine a man being saved in the kingdom of God by some act of murder or suicide when that man's sin was so deep and so dark and so unutterably wicked that the blood of Christ would not avail to cover it? The anti-Christian nature of this diabolical doctrine is evident by comparing it with the simple statement of truth, "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

The Rev. G. H. Bartlett, M.A., in his book entitled, "The Mormons," illustrates the application of this doctrine of blood-atonement:—

"One of the wives of an elder, having proved unfaithful in his absence, was accordingly informed that she could not reach the circle of the gods and goddesses unless her blood was shed. Consequently, seating herself on her husband's knee she gave him a last kiss, and he then drew a knife across her throat."

But perhaps the most awful example of the outworking of this doctrine was what has been called the "Mountain-Meadow massacre." In a book which we have in our possession, published by the Salt Lake Tribune Publishing Company in the year 1910, all the harrowing

details of this ghastly tragedy are recorded. On September 15, 1857, one hundred and thirty emigrants travelling toward the West were intercepted by a party of Mormons and by a base act of treachery, under cover of the white flag, were led to lay down their arms. Then followed the massacre, when all but a few of the youngest children were cruelly butchered. The Mormon elder, Lee, made a full confession of the crime nineteen years afterwards, and was condemned to death for the part he took in the massacre. He was taken to Mountain-Meadow by the United States marshal for his execution.

Mormons may do their best to explain away the dreadful crime, but there it

Transformation.

ONLY a little shrivelled seed,
It might be flower, or grass, or weed;
Only a box of earth on the edge
Of a narrow, dusty window-ledge;
Only a few scant summer showers;
Only a few clear shining hours;
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom-wonder, as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with sorrowful tears for rain,
Warmed sometimes by a wandering gleam
Of joy, that seemed but a happy dream;
A life as common and brown and bare
As a box of earth in the window there;
Yet it bore at last a precious bloom
Of a perfect soul in that narrow room;
Pure as the snowy leaves that fold
Over the flower's heart of gold.

—Henry Van Dyke.

stands on the pages of history to condemn their theory of blood-atonement for all time, and to make plain to men the real nature of the supernatural power which "inspired" Mormonism.

THE ORIGIN OF MORMONISM.

This brings us to the consideration of the supposedly divine origin of the Mormon movement, and here we touch upon a matter that is agreed upon by both the Salt Lake City Mormons and those who style themselves the "Reorganized Church of Latter Day Saints."

While the latter repudiate all the words and deeds of Brigham Young, it is the contention of all Mormons that the originator of the movement, Joseph Smith, was visited by "holy men of old" and received his commission and his authority from them. Referring to what Joseph Smith was supposed to have received, the following definite statement is made in the booklet entitled, "Mormon Doctrine," pages 38, 39:—

"How did Joseph Smith gain it? Holy men of old, who held the keys of this power in former dispensations, came to earth as ministering spirits and or-

dained him to the same offices which they held in mortality. First came John the Baptist, who was beheaded for the truth's sake, bearing the keys of the Aaronic or lesser priesthood, and ordained Joseph Smith and Oliver Cowdery to the authority thereof, with the right to preach the Gospel of repentance and administer baptism for the remission of sins. But as John did not hold the power when on earth to confer the Holy Ghost, he did not presume to bestow it upon others. Next came Peter, James and John with the keys of the Apostleship, of the holy Melchisedec Priesthood and of the dispensation of the fullness of times, which they conferred upon Joseph and Oliver, giving them authority to ordain others to this ministry and to confirm baptized believers by the laying on of hands for the gift of the Holy Ghost."

This statement, by the way, is also repeated in a pamphlet published at the Millennial Star Office, Liverpool, in which, on page 14, we have the definite statement that "Peter, James and John, the Revelator, came to confirm the Melchisedec Priesthood."

The whole super-structure of Mormonism is built upon this foundation. It traces all its power and authority back to this original visitation of these "holy men of old." It certainly is important, then, that we examine this foundation.

But immediately we compare these statements with the teachings of the Scriptures, we come face to face with the overwhelming fact that Peter, James and John could not possibly have visited Joseph Smith at the time they were supposed to have done so. They were all dead, and had been for nearly eighteen hundred years. Consequently, in view of the fact that "the dead know not anything" (Eccles. 9:5, 6, 10) it was utterly impossible for them to visit Joseph Smith in America about A.D. 1830.

If anybody would suggest that it was the "disembodied spirits" of these good men who appeared to Joseph Smith at that time, the Bible answers that there is no such thing as a "disembodied spirit." Man does not possess an immortal soul. God only has immortality. 1 Tim. 6:16. Immortality is not bestowed until the resurrection. 1 Cor. 15:51-55. Consequently when a man dies he goes to sleep in the tomb until the coming of Christ when "the heavens are no more." Job 14:12. The common teaching that man lives on after death is a Satanic falsehood and originated in the Garden of Eden with the first lie that was ever told by the arch-deceiver himself. Contradicting the divine decree, the serpent said to the woman: "Thou shalt not surely die." The Psalmist tells us that when a man dies, "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. 146:4. There have been no exceptions to this rule. Even David, the man after



Home again! A Greek soldier, starved and ragged, arriving in Athens after several months' internment by the Kemalists. Mother doesn't mind the rags.

God's own heart, is sleeping in the tomb until the resurrection morning. Peter himself recognized this fact when on the Day of Pentecost he said to the assembled multitude: "The patriarch David . . . is both dead and buried, and his sepulchre is with us unto this day. . . . David is not ascended into the heavens." Acts 2:29, 34.

In view of all the Bible evidence on the subject, it is impossible to entertain for one moment the suggestion that Peter, James and John ever visited Joseph Smith. That he was visited by certain beings impersonating these good men we do not doubt, for such impersonations frequently take place in spiritualistic séances to-day. But that is the work of the arch-deceiver, the prince of evil himself.

Thus the foundation of Mormonism is found to be a false one. Consequently the whole super-structure cannot stand. The major premise being unsound, the whole argument that follows is necessarily untenable.

BAPTISM FOR THE DEAD.

The Mormon misconception concerning the state of the dead leads them on into further error and the colossal delusion of baptism for the dead.

They do not attempt to deny this doc-

Scene during recent farm strike, labour leader urging men not to give up. Did you notice how appropriate to the situation were the first eight verses of the fifth chapter of James?

trine, and indeed are very proud of it. On page 49 of "Mormon Doctrine," we have the definite statement: "The living may be baptized for the dead." Then on the same page we are told:—

"The living relatives of those who have departed without an opportunity of obeying the earthly requirements of the plan of salvation, if they have themselves been born of the water and of the spirit, may stand in the name and place of the departed and receive the ordinances to be placed to the credit of the dead. Either sex represents its own. Men are not baptized for women, nor women for men."

In another Mormon work entitled, "Salvation Universal," by Joseph Fielding Smith, published in 1920, the writer goes so far as to say that "the greatest and grandest duty of all is to labour for the dead." The setting in which this phrase is found is as follows:—

"Some may feel that if they pay their tithing, attend their regular meetings and other duties, give of their substance to the poor, perchance spend one, two or more years preaching in the world, that they are absolved from further duty. But the greatest and grandest duty of all is to labour for the dead. We may and should do all these other things, for which reward will be given, but if we neglect the weightier privilege and commandment, notwithstanding all other good works, we shall find ourselves under severe condemnation. And why such condemnation? Because 'the greatest responsibility in this world that God has laid upon us, is to seek after our dead.'"—Pages 25, 26.

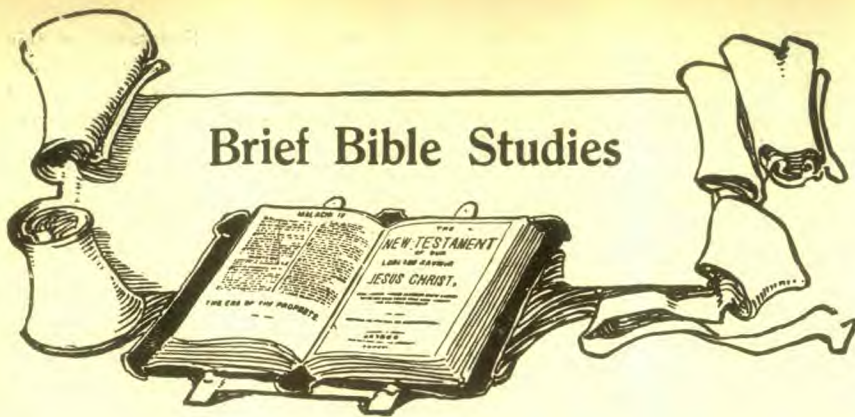
But what say the Scriptures on this question? The answer is clear and unmistakable that there is to be no second chance after death. In the prophecy of Isaiah we have these solemn words: "They that go down into the pit cannot hope for Thy truth." Isa. 38:18. The apostle Paul exhorts his readers to repentance because: "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

The doctrine of the second chance after death, proclaimed in different ways by Mormons, Russellites and others, is nothing less than a Satanic scheme to lure men to postpone salvation until it is too late—a deadly potion, lulling them to sleep till all is lost. If a man thinks that, whatever he may do in this life, he will be saved in the kingdom of God by the simple process of having one of his relatives baptized in his stead, will he bother himself about the sacrifices called for by the Gospel? Of course not.

Furthermore, if the plain scriptural statements concerning the state of the dead, the resurrection, the day of judgment, are correct, then there are no such things as "disembodied spirits" on whose behalf the living can be baptized. Consequently the whole ceremonial is nothing but an empty farce.

We have now dealt at considerable length with the main doctrines which have been and are now being taught by the "Latter Day Saints." We have tried to deal with them quite fairly, but with all frankness. In view of the fact that they are anti-scriptural—indeed anti-Christian—and because they are again being agitated in our land, we feel it our duty to raise this note of warning against them. However, we would not be misunderstood. It is the doctrines at which we are aiming, not at the people. Towards the people themselves we would try to entertain the kindest of feelings. What they need in their darkness is not slander, but our prayers.





Brief Bible Studies

“Baptized for the Dead”

A Bible Problem Explained

By W. T. BARTLETT. (Reprinted by special request.)

WE have again been asked to explain the meaning of 1 Cor. 15 : 29.

Let us look at the passage as it is given in the Revised Version: “Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?”

In the first place, we cannot suppose for a moment that the apostle is referring here to any baptism by proxy. Some heretical sects in the third and fourth centuries taught that a person who had died unbaptized might have the rite performed after death by another on his behalf, and they cited this passage as justifying their practice. The Mormons still practise baptism on behalf of dead persons, alleging that in this they are following apostolic example. But until one man can repent and believe for another, there can be no second-hand baptism. The very idea is repugnant to the spirit of the New Testament teaching regarding the new birth.

There is another consideration. Baptism itself was a symbolic burial and resurrection. Rom. 6 : 2-11; Col. 2 : 12; 1 Peter 3 : 21. Participation in the rite of baptism implies faith in a resurrection. Paul, in writing about the resurrection, marshalling the evidences for it, and meeting the objections of opponents, would certainly not omit to point to the fact that baptism itself, the door by which every believer enters the church, is a standing witness to the truth of the resurrection. It would be strange indeed if Paul should pass by this striking and admitted argument for a resurrection to bring in a comparatively weak argument, drawn from an unauthorized and superstitious perversion of baptism. We are surely justified in concluding that when Paul brings in baptism in this chapter on the resurrection, it is the baptism with

which everyone is familiar, the baptism which is symbolic of death and resurrection with Christ.

Why, then, if Paul has the ordinary baptism in mind, does he word his question in such a way as to suggest that those who were baptized were baptized for the dead? If these dead are not departed, unbaptized friends, who are they?

A moment's reflection on the significance of baptism will answer the question. Baptism represents burial. Only dead

Ready!

“READY to speak, ready to think,
Ready with heart and brain;
Ready to start when He sees fit,
Ready to share the strain.
Ready to go, ready to wait,
Ready a gap to fill;
Ready for service, small or great,
Ready to do His will.”

people are buried. Therefore, those who are baptized are buried as dead, for the dead. They themselves are dead, identified with the crucified Christ, and therefore are buried with Him, having become united with Him in the likeness of His death. Rom. 6 : 2-5. But Christ rose again. If He is not raised, our faith in Him is vain. 1 Cor. 15 : 14. So we are buried with Him in baptism because we believe that through His resurrection we also are raised to walk with Him in newness of life. If the resurrection is not a great fact then baptism is a great delusion.

The form of Paul's question shows that this is indeed the line of thought his mind is pursuing. He is not thinking about some dead person on whose behalf another offers himself for baptism. If he were, his question would be framed in this way: “What doth it profit the dead

to have someone baptized on their behalf if there is no resurrection?” He has in mind the regular baptismal rite in which a convert is buried symbolically with Christ, and he asks, “What shall such do if there is no resurrection from the dead, and therefore no resurrection of Christ?”

What would the fitting answer be? Remember that baptism represents three things—death, burial, and rising again. In each of these experiences the believer is identified with Christ, and this identification is expressed in the figure of baptism. There is a surrender of the old life, a willingness to let it die, a burial of the convert under the surface of the water, and a coming forth again from the watery grave to live a Christian life. To go down into the water represents death and burial. Coming up out of the water represents resurrection. Now suppose there is no resurrection, what shall they do which are baptized? Surely the answer is plain. They can consistently go through that part of the ceremony which symbolizes death and burial, but there they must stop if there is no resurrection. So the obvious answer to Paul's question is, If there is no resurrection, and if baptism is to be a true symbol, then those who are baptized should remain under the surface of the water. This would be the only kind of baptism appropriate to a person who did not believe in the resurrection.

The argument in Paul's question is a forcible one. In effect, Paul says to every baptized believer who questions the promise of the resurrection, Why did you come up out of the water at your baptism in a symbolic resurrection, if you do not believe in a resurrection? You should have been contented with that part of the symbol which agrees with your belief, and not have gone on to symbolize by your emergence from the water a resurrection in which you do not believe. This was a personal and logical thrust at every baptized believer who should assert that he did not believe in a resurrection.

Such an argument is in perfect harmony with Paul's previous reasoning on the subject of the resurrection. If there is no resurrection, then Christ is not raised, our faith is vain, we are yet in our sins, and we are of all men most miserable. 1 Cor. 15 : 13-19. Then the best thing a man can do who accepts this miserable delusion as a gospel is to drown himself, for a baptism that has no symbolic resurrection in it is nothing else than suicide by drowning.

“A CHRISTIAN ought to have his own burden so well in hand that he is able to leave the large spaces of his heart for other people to lay their sorrows upon.”

The Unchangeable Law

X. The Ninth Commandment.—By H. F. De'Ath.

WITH the ninth commandment the second section of the decalogue, which deals with man's relation to man, passes in its precise application from deeds to words. Nor is it possible to over-emphasize this law of truthfulness, which accurately diagnoses fully three-quarters of the disturbances which afflict every department of modern life, national, commercial, social and religious. A "little member," the tongue may be, but who can estimate its power for good or ill?

The intention of the commandment is twofold. By it, first of all, the reputation is guarded. Then it serves as a shield against being imposed upon by unworthy men, or having unworthy men thrust upon us under false pretences. Humanly speaking, and in the last analysis, Christ met His death through false witnesses arrayed against Him.

The Almighty deals with men out of a full and accurate knowledge of their lives. That men should so deal with one another is the wish and purpose of God. Of course, human knowledge is limited, but it may be adequate and certain within its limitations. The commandment forbids absolutely the bearing of any testimony, either for or against another, that is not based upon the actual facts of character, conduct and capability.

ITS APPLICATION TO PERSONAL CONDUCT.

Its first and obvious application is to testimony given before a public judicial body. A court of justice is pre-eminently, as its name suggests, a place where strict justice is demanded and expected of all. The effect of a false witness, however, is to rob others of that very justice for which the court stands. Hence deliberate perjury is a criminal offence and punishable by law. But by far the greater number of transgressors against the divine law of truthfulness are never brought, or do not come, within the scope of the civil law.

Mr. De'Ath says: "Deliberate perjury is a criminal offence, punishable by law. But by far the greater number of transgressors against the law of truthfulness are never brought, or do not come, within the scope of the civil law."

Take, for example, the sin of slander, the fell falsehood, deliberately framed and sent forth with the intent to wound and injure. Nothing could be more heartless and despicable. Think of the legions of silent, helpless sufferers created by this cruel means of falsifying the good name of others. How many reputations have been blasted and careers ruined by this all too prevalent form of bearing false witness, while the originators in most cases remain undiscovered and unpunished. So desperately depressed did David become through the many false accusations brought against him by his enemies that he tem-

porarily lost faith in everybody: "I said in my haste, All men are liars." Psa. 116:10, 11. Those who calumniate their fellows thereby identify themselves with the "father of lies," whose very name, the devil (*diabolos*), means "slanderer." He it was who started the human race on its slanderous career, when he seduced our first parents into sin by misrepresenting to them the character of God. The fruit of this first falsehood became immediately apparent when Adam attempted to charge the responsibility of his sin directly upon his wife and indirectly upon his Maker. "Ye

(Continued on page 14.)



The Home Corner

When It Is Fun to Teach

By U. V. WILCOX.

DO we not speak mostly, if not entirely, in a didactic way? It is, "Mary, now don't forget to put away your things before you go to school this morning!" and, "Francis, have you brushed your teeth? and what have I said about keeping your finger nails clean?" And a hundred and one remarks, all by way of duty and nothing by way of finding out just what Mary and Francis are thinking about, or what conclusions they are forming in their minds.

There are several ways by which we may "get acquainted" with our own offspring. One of the best ways is through the story. When Johnny says—perhaps rather timidly, for he sees you are busy—"Mother, I'm tired of playing; tell me a story," don't, if you value your child's future, answer, "Now, son, can't you see I'm busy? Run along and play; perhaps I will some other time." Your son knows better than you think he knows, that "some other time" means never. You have lost a heaven-sent opportunity of learning something about your boy, and he about you, even though by some lucky intonation of your voice you have not severely wounded his tender sensibilities.

A story makes excellent conversation, and conversation, talk, with their elders is, alas, a privilege that very few boys and girls have the chance to enjoy. We, their elders, talk *at* them often enough, but rarely *with* them. We show plainly, and often rudely, that we are annoyed. We become absent-minded when they try at the dinner-table to tell us of an incident that occurred at school to-day, or of some wonderful bit of knowledge they have just acquired. It is probably all very old to us, so we plainly show that it is banal and trivial, and we break in before the account is well closed, "Now if you don't hurry, you're bound to be late at school," or, "Look at that spot on your new dress. What did I tell you this morning when you left for school? Didn't I tell you to be careful?"

THE ADVANTAGE OF THE TRUE STORY.

Children are not, of course, particularly brilliant conversationalists. Their experiences are few, their vocabulary is crude and limited. They live in a prison

"There is always time to talk. If you are walking to the tram-car or riding on it, driving to the school or office, cleaning your boots or shaving; washing the dishes, sweeping the floor, or tending the baby, there is never a time when you cannot to good advantage talk with your children about something that will benefit, help, and encourage them."



of dumbness, unable to express their thoughts. It is the parent's duty and privilege to talk and converse with them. This will not only develop in the children a richer, more flexible style, but the parent will have had the opportunity of moulding and learning the trend of the young mind.

The story offers certain advantages. It is education with pure enjoyment and fun added by way of spice and flavouring. The story may teach the greatest and the grandest principles: strength of character, purity of life, obedience, faith—all these and others can be made attractive and personal by means of the story-conversation.

Moreover, a clever tale is a weapon. It will serve to correct faults and develop latent strength where mere sermons fall flat and powerless.

Yes, you may be sewing, or ironing, or washing dishes, or cooking, yet there is still opportunity to tell the story effectively, and open the way for a heart-to-heart talk with your children, whereby you may discover thoughts and information hidden within their minds, about which you never dreamed.

Such is the charm of the story that you'll find Nancy will come willingly to the task of drying the dishes, if you will tell a story while you are washing them:

Albert will cheerfully put away his toys or pick up his things, with a story for a reward. And not forgetting you, the drudgery of the day will be dispelled by the turning of your thoughts into other channels, where your mind may dwell in beauty and delight.

Suppose Mary is timid and afraid, then tell her a story of heroism and fortitude. From history you might tell of the wonderful sacrifice of Florence Nightingale—the "Lady of the Lamp." Is it Johnny? then tell of David and his courage in meeting Goliath, with no other weapon but his sling and two small stones picked up from the brook. If it is truthfulness that your children need to be taught, then talk with them about men and women who succeeded because they told the truth. Is it perseverance? then let the character of your story teach it. There are Joseph and his brethren, Moses, and Jonah. There is hardly any end or limit to the principles that may be taught by way of the story as you talk it over with your children.

TALK WITH THEM.

But every story should pass through certain tests before it is admitted through Ear-gate to the city of Mansoul. First, see to it that the story brings joy and happiness to them. Sec-

ond, have it emphasize a strong moral force upon which the child can depend as he develops and when he is forming his judgments. Third, it should train the child's tastes for those things that are good, true and noble. Later these stories, if passing these tests, will have left enough of themselves behind to help the children reject the trash that may come to them.

Besides telling the children stories, you may talk with them about their studies at school. As they grow older, talk with them of their playmates, and get them to relate to you the interesting incidents of the day. Time wasted? Never! For when you are thus talking, you are probing the depths of your child's mind, you are learning his thoughts, aspirations, and the ideals toward which he is working.

Do not leave the whole training to the instructor of the school he attends and the Sabbath-school teacher.

An interest in literature can be aroused before your boy or girl can read by means of conversation—by merely talking. You can cultivate a love of poetry by repeating fragments of verse and snatches of poems. What boy would not enjoy some of Tennyson's poems of the Round Table; and what girl would not thoroughly love some of Whittier's poem-stories and Longfellow's portrayals?

You can talk of books, and John and Mary will learn to love them for the enjoyment wrapped between their covers. Do you enjoy science? Then talk with your boy about the wonders of the day—wireless, chemistry, engineering, electricity. He may not understand all you say, but he will learn rapidly, and above all else he will rise to your estimate of his knowledge, and will appreciate your confidence. He will be more of a man for your conversing with him.

Mary may love romance—it is natural. Talk of history, of the great romances of the past; they are indeed fascinating. Mary, you will find, will soon be thinking more of history than before. Better yet, she will understand the difference between true and false romance.

Do you wish your children to become foreign missionaries? Then talk—converse with them about the pleasant things in other countries, and the experiences of the missionaries who have gone there, and the needs of the people. Tell of Judson and his wife, the devoted "Ann of Ava;" also of Livingstone, Carey, and other foreign missionaries. You may not only make a foreign missionary, but develop a lasting interest in other lands and the lifting power of the living Gospel.

Are the children slow in learning? Then talk with them about the interesting parts of their lessons. Do not

preach or apparently endeavour to instruct, but bring into use your greater knowledge, and by conversing with the child let him see the advantages and the really interesting things there are ahead. For instance, we all know that Columbus discovered America in 1492; there is nothing unusual or particularly interesting about that. But when it is considered that it was more than one hundred years later before this discovery was followed up with a permanent settlement in the new country, then it becomes interesting. And when we talk, and discuss

How Did You Die?

DID you tackle that trouble that came your way

With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul and fearful?

Oh, a trouble's a ton, or a trouble's an ounce,

Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,

But only how did you take it?

You are beaten to earth? Well, well,
what's that?

Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.

The harder you're thrown, why the higher
you bounce;

Be proud of your blackened eye!
It isn't the fact that you're licked that counts,

It's how did you fight—and why?

And though you be done to the death,
what then?

If you battled the best you could,
If you played your part in the world of men,

Why, the critic will call it good.
Death comes with a crawl, or comes with a pounce,

And whether he's slow or spry,
It isn't the fact that you're dead that counts,

But only, how did you die?

—Edmund Vance Cook.

the century of silence and darkness and ignorance between those two events, and contrast it with the progress of the world in the last one hundred years, then the date of the discovery of the new continent and that of the founding of Jamestown become dramatic and of striking interest.

Such lessons, and literally thousands of others, may be taught merely through talk and conversation, and Johnny and Mary may never be aware of having studied for the knowledge they have gained, or of having given a revelation of their own mental standing.

IT COSTS NOTHING TO TRY.

As with story-telling, there is always time to talk. If you are walking to the tram-car or riding on it, driving to the

school or office, cleaning your boots or shaving; washing the dishes, sweeping the floor, or tending the baby, there is never a time when you cannot to good advantage talk with your children about something that will benefit, help, and encourage them.

And there is bound to be a reaction on yourself that will be most helpful in shaping your outlook on life.

If you have never tried such a plan, test it out. You may be assured of a cordial reception from your children. Rest assured that they always like to learn. It is a joy to them to know something new, when the new comes in the guise of a pleasant visiting friend.

If you use this plan, you will find that the teacher will thank you, you will know more, and your children will be more easily controlled. They will be longer with you than if you turned their education over to the teachers of the day school alone. You may give their education a direction that will make it a success. You will have learned their thoughts and perhaps have been able to ward off danger and possible disaster through wrong ideas that may have crept in. You will have learned to appreciate the motives back of their acts. You will have achieved a greater tolerance and appreciation in your own life.

The plan works. Thousands of parents who are not teachers, who could not tell a story in public or even converse in an interesting way with older ones, have taught their children, and yet attended to their regular work of the world of business or domesticity. The bugbear of not being a professional or of not having special training need not deter from telling stories, answering questions carefully and painstakingly, and talking intelligently with the children about their topics and yours.

Wanted—Men!

In one of his letters to President Wilson, Mr. Walter Page, the late American ambassador to this country, tells the following interesting anecdote concerning Mr. Lloyd George. Said the premier to Mr. Page: "The Government has experts, experts, experts, everywhere. In any department where things are not going well, I have found boards and committees and boards of experts. But in one department at least I've found a substitute for them. I let twenty experts go and I put in one MAN, and things began to move at once. Do you know any real Men? When you hear of any, won't you let me know?"

THE Children's Two Pages

Conducted by MURIEL STOCKFORD.

Mr. Grumbler.

He grumbles when it's windy,
And he grumbles when it's dry;
He grumbles when in public,
And he grumbles on the sly;
He grumbles at his neighbours,
And he grumbles at his foes;
He grumbles, grumbles, grumbles—
Grumbles everywhere he goes!
He grumbles in the morning,
And he grumbles late at night;
But his grumbling, grumbling, *grumbling*,
Never grumbles things aright!

A. F. CALDWELL.

A Midnight Dance in Africa.

IT is eventide, and through that sleepy stillness which is in Africa there come to us sounds of some excitement in the not far distant village—sounds which tell us that the "devils" will be busy to-night. Brief evening deepens into deeper night, and moonlight bathes the land in softness.

We retire, but scarce has midnight struck when we are awakened by one of our most trusted mission boys: "Please, sah, come, sah!" Fearing the leopard has been busy, we get up hurriedly and are inquiring, but the boy hastily reassures us: "Please, sah, please, ma; come, sah, come, ma. Me want to take you see the devil dance down in the village."

We are not too willing to sacrifice sweet sleep for the sake of "devils," but having heard so much of the devil dance, and of the extreme exclusiveness and secrecy under which the devil societies work, curiosity masters our drowsiness, and, donning dark outer coats to render our presence as inconspicuous as possible, my wife and I resign ourselves to the guidance of our faithful servant boy, Momo Koromah.

Koromah, before setting out, enjoins us strictly to follow his instructions and to make no noise. We are the more disposed to obey, knowing he has had training in this particular secret society before he became a loyal Christian, and knowing also that any white man or "educated" black man is very rigidly debarred from seeing, or learning anything concerning the

devil society's operation. It is an ancient cannibal institution, with many horrible, unnameable practices, but possessing withal certain diabolical or supernatural powers which are directed with fatal effect against all who break the society's laws, or who become unlawfully possessed of its dark secrets.

Mindful of Koromah's injunctions, and pulling our coat collars well up to hide the whiteness of our faces, we follow him slowly.

Floating weirdly on the midnight air come sounds of native bells and tom-toms, and, as we near the village, the low dirge-like chanting of natives, led at intervals by a voice more prominent than the rest.

Without our being observed, Koromah leads us very close to the dancers. He does this by keeping us skilfully within the shadows of trees and native huts, the moon being now gloriously bright. From beneath the eaves of a native hut we observe the open space in the centre of the compound thronged with moving natives. Suddenly they all cease their chanting, and there is neither noise nor movement. We remain motionless. Are we discovered? Yes, surely. We turn our eyes with mute appeal to Koromah, but that dusky individual is rigid as a statue. We note that he gazes intently toward a certain hut.

At that moment a shrill voice breaks the silence. The words are strange to our ears; they are not in the native tongue, and we learn later that the man whom we glimpse squatting in a dark corner of the veranda surrounding a native hut, is merely interpreting for the presiding devil, who, on this occasion, has taken up his abode within the hut.



Later we hear the low monotone wailing from the "devil" within. An actual sight of that much-feared individual we cannot get.

The message from the "devil" ceases, and at once there emerges from the hut a long line of beings executing a weird but graceful dance. They are arranged according to height, the tallest in front, with the tiniest boys behind. A small pill-box hat is perched at a perilous angle on each black head; across the abdomen and chest is drawn tightly a piece of white material, while suspended over each shoulder is a length of some dark material which floats like a pennant on the midnight breeze. Viewed from behind, as they glide noiselessly along, they



Stories about this picture for this week's competition must reach us by May 15th.

look like so many weird, bat-like creatures of the night. Seen from before, each has the appearance of a large, white-vested frog.

For a time they glide swiftly along; not a sound breaks the stillness, and their dancing is really elegant. Suddenly they take up, at the "devil's" directions, a broken monosyllabic chant, which in turn gives place to that eerie silence of an African night, which can be felt. This dancing and chanting begins at 9 p.m. and continues without intermission till 6 a.m. The next day the whole village sleeps—time is valueless to the African!

Koromah informs us that the "devil" was not angry to-night, so there was an absence of the abandoned cruelty and debauch which, sad to say, so often accompanies the dance.

We were glad to see such a peaceful and interesting performance, but still more glad to return to our beds, breathing a silent heart-prayer that the day of deliverance from the devil may come soon, to free these poor shackled souls. We pray God to help us show them the love of God and the glory of King Jesus.

H. W. LOWE.

Our Competition Corner.

WITH this number we are changing things just a little in our Competition Corner. Instead of printing the stories of all who receive calendars we are only going to publish the story that wins the "Special Gift." We hope the winners won't be disappointed, but whispers that we are turning into a competition page warn us that it is time we shrank into a corner again!

There is another change, too. The calendars which we have hitherto sent are being displaced by something nicer. Among the "tiny tots" this "something" goes this time to John Watson, age 9, of Glasgow. His story is splendid. Margaret Kinnon, of Alexandria, Scotland, carries off the prize for those over 10, and Daisy Baxter of Sheffield gets the "special." Daisy is 13 and we are printing her story below:—

JESUS IN THE TEMPLE.

Jesus was now twelve years of age; He was tall, strong and beautiful, and was old enough to read for Himself. It was the time for the passover feast which was held in Jerusalem. Boys and girls were not admitted to such places until they were twelve years of age. On the fourth day of the passover the greater part of the festival was over and most of the people were gathering up their packages to return. Jesus being a strong and intelligent boy had been allowed during the fes-



"Thou Shalt Not Steal."

IT was a fine July morning and Henry walked briskly through the little lane that led to his home in the village beyond. On one side of the lane lay a wood where wild flowers bloomed in abundance, but on the other side was an orchard—shut off from the lane by a high stone wall—belonging to a cross old farmer named Haywoode. The air was very hot and Henry was so thirsty that his mouth fairly watered as he looked up at the luscious apricots hanging over the top of the wall. Just a little way farther on a rusty nail was sticking out of the wall. He put his foot on it lightly and it gave way. As he was still gazing longingly at the fruit, one of his school-fellows, named Dick, came along.

"Hallo, Henry!" he called—then his eyes wandered up to the wall.

"Phew!" he whistled, "I'm going to have some of those!" and he motioned Henry to hoist him up on his shoulders. But Henry drew back; he wanted some apricots badly but he knew it would be wrong to take them.

"What's the matter?" enquired Dick. "Don't you want any?"

"Yes, I do, awfully, but I'm not going to have them."

"Why not?"

"Because it would be stealing," answered Henry resolutely.

"Oh, we'll soon manage that. I'll get up and throw some down to you."

So Dick found a nail and in a few minutes he was on the wall. He grasped a fine apricot with a clear yellow skin.

"There you are! Catch!" he called cautiously, throwing it in such a way that Henry would be sure to catch it. But Henry didn't. It seemed as though his hands were made of lead; they refused to move and the "still small voice" of conscience said inwardly, "Thou shalt not steal!" The fine apricot landed at his feet with a splash and the pieces flew across the stony road.

"You are a goose! Whyever didn't you catch it? There isn't another like it on the tree!" lamented Dick.

"Here's Farmer Haywoode! Come down! Quick!"

* * * * *

"My! That was a near shave!"

The two boys peeped out of the ditch where they were hiding and watched old Farmer Haywoode go puffing round the corner.

Dick felt in his pockets to see if the apricots were safe.

"Here you are," he said, as he pushed one into Henry's hand and took one himself. "We'd better get them out of sight."

"Seems to me we'd better take them back to Farmer Haywoode," Henry advised soberly.

Dick gasped. What an ordeal!

It was about ten minutes later when two small boys came racing down the lane hand in hand.

"I'm glad we told him," Dick panted as he shared the contents of his pockets with Henry. "It was awfully jolly of him to give them to us!" And as they sat by the roadside enjoying their fruit they were both extremely happy.

DAPHNE LACEY, Age 13.

tival days to go and come from the temple as He wished, for He did not care to go anywhere else. Joseph and Mary had made ready for home when she recollected that she had not seen Jesus, but she thought He would be with His companions. After a few days they searched diligently for Jesus, but He was not to be seen. They went to the temple and as soon as Mary saw Him sitting with the doctors who were much astonished at His understanding, she said, "Son, why hast Thou done so with us? for Thy father and I have sought Thee sorrowing." And Jesus said, "Dost thou not know that I must be about My heavenly Father's business?" But He went home, leaving the clever teachers wondering who He was. Even as Jesus sought to do the will of His heavenly Father we should also be like-minded.

DAISY BAXTER.

Others who merit praise for their attempts are:—

Irene Seymour (Glamorgan); Joseph Trickey (Bristol); Mabel Ellis (Leeds); Monica Druitt (Fareham); Horace Pattison (Walthamstow); Iris Frost (Chingford); Willie Slow (Kettering); Harry Howlett (Leicester); Margaret Howlett (Leicester); Myrtle Goshawk (Pontyryll); Margaret Horspool (East Dereham); Nellie Barratt (Wrexham); Robert Whiteside (Dercock); Allan Seymour (Glamorgan); Alexander Wyse (Edinburgh); Olive Rundle (Llanbradach); Etta Mayes (East Dereham); Iris White (Bournemouth); Nigel Druitt (Fareham); John Barra (Rosemarket); Elsie Barra (Rosemarket); Teddy Curtis (Hull); John Evans (Aberdare); Phyllis Standen (Sittingbourne); Horace Rundle (Llanbradach); Gordon Clew (Leeds); Hilda Donohue (Eccles); Margaret Tamblin (Liskeard); and Mabel Howlett (Leicester).

There is just one other point we must mention. Some of the stories sent in were obviously not thought out by the boys and girls who wrote them, and though, of course, they are better than some of the others, it would hardly be fair to send the prize to these boys and girls. So next time please be sure to do all your thinking yourselves; we enjoy reading children's stories heaps better than those written by grown-ups.

And that reminds us—if you look at the top of this page you will see that the "Bedtime Story" is written by a little girl of 13. If any others ever feel inspired in this direction we shall be delighted to read their stories and use them if they are at all suitable.

M. S.

"THE pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible."

The Unchangeable Law.

(Continued from page 9.)

are of your father the devil," said Christ to the slanderous Pharisees, "for he is a liar, and the father of it." John 8:44.

The commandment, however, may be broken just as completely by what is deliberately left unsaid as by what is said concerning another. He who hears what he knows to be a calumny against another and allows it to pass unrefuted out of personal dislike to his neighbour is, without uttering a word, bearing false witness against his neighbour.

False impressions, purposely created, against another, are also a violation of the law of truthfulness. These may be produced by a hint, or a suggestion, or by a question so worded that the listener is inevitably led to an unfavourable conclusion concerning the absent person. "I find So-and-So a very decent fellow," says one appreciatively. "Yes, he's all right," returns another, "but—well, I wish I didn't know so much about him." Someone remarks, "Mr. — is doing remarkably well, I hear." "Is he? well, I only hope his methods are what they should be," darkly exclaims the one addressed. Nothing definitely derogatory is said, but sufficient is suggested to cause unpleasant doubts as to another's integrity, which has all the deceiving effects of a false witness.

Flattery is another means by which the ninth commandment is often broken. To suggest compliments to or about a man which are known to have no application to him, just to please his vanity or secure his favour, is to stain the soul with sin, and only injure the one upon whom the flattery is bestowed.

When Jesus said, "Judge not, that ye

be not judged," He undoubtedly referred to that superficial judgment which claims to discern the motives of another, or pretends to "read between the lines," so to speak. An act of generosity is confidently interpreted as a "sprat to catch a mackerel." Hard, honest toil on the part of a self-respecting, conscientious workman is meanly interpreted by his less scrupulous mates as a mere effort to shame them and so secure the master's favour at their expense.

Of course, as with every class of evil, the sin of bearing false witness may be "wrought by want of thought, as well as want of heart." How vast is the number of those who work untold injury to others by the habit of tale-bearing. Someone hears of something which somebody heard from somebody else who got it on "good authority" from somebody else. No thorough investigation is made to ascertain the correctness or otherwise of the report. It is assumed to be so whether it is or not. In most cases of this kind there is no serious intention to deceive. But after all, this is no excuse. To repeat a tale that may work injury to another without first making careful inquiry is to violate the ninth commandment. Indeed, the law of libel "provides that not even the truth is to be circulated to the detriment of any person." This is certainly in harmony with the spirit and intention of this precept, if not actually expressed in the letter. Hence many who for obvious reasons escape the civil law are condemned by the law of love which underlies this and all the commandments of God.

ITS APPLICATION TO PRESENT CONDITIONS.

While the sin of bearing false witness is essentially the same in all ages, each age manifests its own particular forms of transgression in this direction. The fomenting and maintaining of modern wars may very largely be traced to the persistent violation of the law of truthfulness by unscrupulous financiers, public orators and partisan newspapers. The obvious aim of the contending parties is to paint one another in the blackest possible garb.

THE PRESENT TRUTH and Signs of the Times

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It is a sad sign of the times that modern national, political and social life abounds in "calumny, slander, misrepresentation, vituperation, contumely, insult, scurrility, railing, detraction, whispering, backbiting, false witness, depreciation, vilification, insinuation, innuendo, abuse, tattle, insolence, obloquy, sneering, taunting, jibes, jeers, personalities, defamation, libel, satire, sarcasm, lampoon, censoriousness, slashing criticism, tale-bearing, malevolent spitefulness, evil surmisings, attributing motives, and the base gossip of busybodies."

This particular sin is also a prolific cause of industrial disputes. One side willfully misrepresents the other, or purposely neglects to find out what the other party through its representatives is thinking and saying.

Unholy rivalry between divisions or departments of great political, social, and religious organizations leads to much that is questionable in the light of this commandment. Men who do not please in one place are surreptitiously recommended to another, while others of reputed value are secretly enticed from one section to *aggrandize* another, in each case without regard to the ultimate good of the men or of the departments concerned. Any rascally ruse is excusable so long as the undesirable one is

"palmed off" upon others, or the desirable man is literally pulled from his place into the service of those who have long fixed envious eyes upon him and schemed accordingly to secure him. Organized religion is often sadly crippled by this besetting sin of false witnessing. The various social and recreative enterprises, which form such an abnormally large part of modern church life, are too often occasions of harmful gossip, slander and talebearing. Nothing is more pernicious and destructive in its effects. Much of it, no doubt, is due to "want of better occupation and lack of mental culture, with its accompaniment of conversational power." As one has truly said: "Much mischief is done in all ranks by mere vacuity of mind, which requires a thrill of malignity to stir its jaded monotony."

The main cause, however, lies deeper. It is the lack of the spirit of Him Who never allowed an unguarded, spiteful, or deceitful word to escape His lips. All His words were well and deliberately chosen, so that He needed to recall nothing. He was the very embodiment of that love that "thinketh no evil." Hence no one was more qualified than He to address the solemn admonition: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you

again." Matt. 7:1, 2. "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?" asks a sacred writer, and answers his question thus: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." Psa. 15:1-3.

Begin Again!

THINGS that are worth the winning
Must ever at cost be won,
A feeble wish can accomplish naught,
And sees no great thing done;
They that are wise press onward,
Those that are strong ascend;
So be not still by a great defeat,
But begin again, my friend.

What is a fall or a failure,
But a call to try again?
I have some short roads to success been
closed?

There are others that still remain;
Therefore be yet brave-hearted,
And faithful to reach the end,
And the crown was best that was hard to
win;
So begin again, my friend.

—Selected.

We acknowledge with thanks the receipt of £2. 10s. from S.E.L. and £2 from E.B., both "the Lord's tithe."

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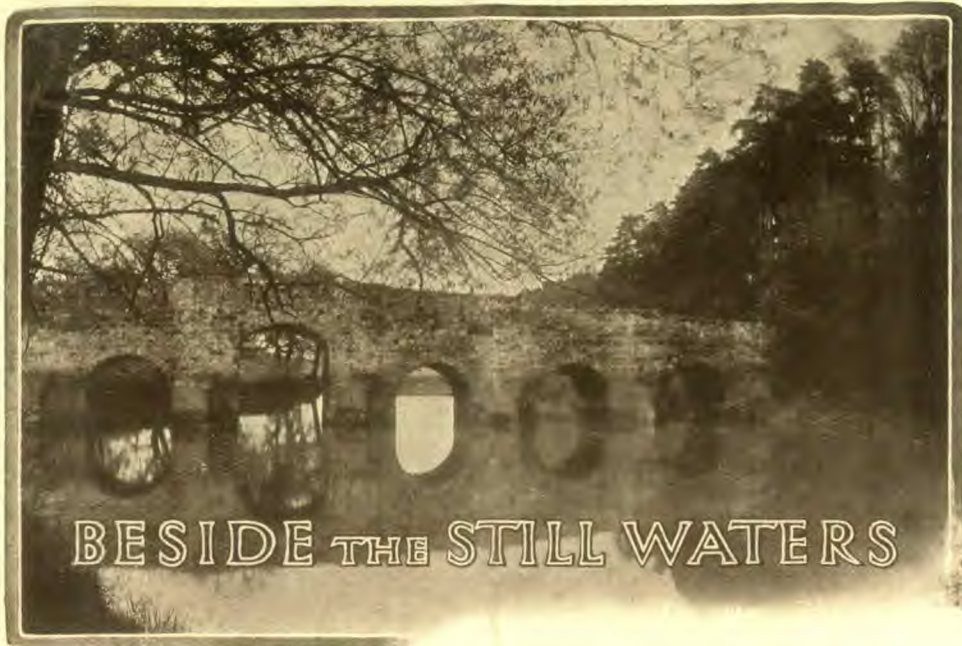
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Stanborough Park, Watford, Herts.



Five-Minute Message.



ONE'S BIGGEST ASSET.

CHARACTER is the biggest asset which any man can possess. A great thinker once said, "There are no pockets in a shroud."

Character is made up of the warp and woof of the soul itself. We take it with us when we go into eternity—our money, our lands, our business, our social position, we leave behind.

And yet, how many give life and opportunity for that which cannot remain.

Character is the backbone of happiness, of life satisfactions, of business success, and of ultimate reward.

The man with character plus a reasonable amount of initiative will never have any trouble getting financial backing adequate for his needs and abilities.

Character, be it remembered, is what we really are; while reputation is what people think we are. Only the individual who is genuine through and through possesses character.

Only a man whose word is as good as his bond, whose integrity is unpurchasable, and whose honour is beyond reproach, can qualify for a passing mark in the 100 per cent character class.

Character includes what we are at home and at business; what we are to our inferiors and to our superiors; what we do in the face of temptation and adversity and success.

Success often tries a man's character more than adversity. Character tells people how much they can trust us and how far.

Therefore, consider that time and effort spent in the building up of character, in the cutting out of the weakening habits, in the establishment of a worthy routine of life, are worth all they cost.

Character will give the public confidence in you. It will give you confidence in yourself. It will give you courage to do, and to hope, and to smile, and to achieve. The strong character is never a "grouch," because life for that individual holds so much joy and victory.

Cultivate character and you will have riches beyond the price of rubies.—"*Specialty Salesman.*"