

# PRESENT TRUTH

AND SIGNS of the TIMES  
THE NEWS INTERPRETER



*The Prime Minister takes to the air.*



# Events of the Day

## Notes and Comments upon Important Happenings

**Church Suicide** If the Church of England had desired to destroy the last vestiges of its hold upon the common people of England, it could not have chosen a more successful method than to imprison one of its members for non-payment of a debt.

By casting Mr. Stevens of Cambridge into Bedford gaol, the Church has done itself irreparable damage. Ancient laws may have given it a legal right to pursue such a course, but no laws ancient or modern can justify the Church of Jesus Christ adopting such methods. Has the Church altogether forgotten its Founder's teachings? If it has, the common people have not. Confused as they may be over the deeper theological problems, they do know that the basis of the Christian religion is the golden rule.

The Cambridge incident is an ominous portent. It reveals that the Church, bereft of spiritual power, is seeking to revive its ancient prestige by resort to the temporal arm. It is endeavouring to assume an authority which has long since passed from it. In doing so it leans on a reed which must needs break under it and pierce to its inmost soul.

**Rebuilding Jerusalem's Walls** "LET us rise up and build," was the call which stirred the Israelites to action on their return to Jerusalem from Babylonian captivity. The famous walls are once more in the hands of the builders. This time the instigators are the members of the Pro-Jerusalem Society, a group founded soon after the War for the preservation of the ancient monuments of the city. As a result of the work done during the past

few months, it is now possible to walk right round the walls, except for the portion included in the Mosque enclosure.

The restoration carries the mind back to the first wall built by David and Solomon, the course of which has been discovered by the excavations of the Palestine Exploration Fund. This was pulled down by Nebuchadnezzar and later repaired, enlarged, and extended in the days of Nehemiah. The wall of Nehemiah continued until the time of Christ. Titus, in A.D. 70, completely destroyed the city and wall, and a Roman city was built on the site. This was in turn destroyed by the Persians, and the present walls were erected by Suleiman the Magnificent in 1536-42. The materials of previous builders were used each time the wall was reconstructed, so that the work of Byzantine, Crusader, and Roman can all be seen, and in the foundations there are some of the original stones laid down by David and Solomon.

**Colour Clash in Africa** It is most unfortunate that the colour issue should have been placed in the forefront during the recent general election in South Africa, and unless the bad feeling aroused is speedily removed, the consequences may be disastrous.

General Hertzog, the leader of the returned Government, took the preservation of the white man's domination as an election cry and his reform proposals include the abolition of the present equal franchise for natives in the Cape province and the conferring of a very limited measure of indirect representation upon natives throughout the Union. General Smuts, the leader of the African

Party, was accused of standing for "a black domination."

So serious did the situation become that the Archbishop of Cape-town and a number of influential citizens of various parties issued a manifesto protesting against the exploitation of race prejudices in the election.

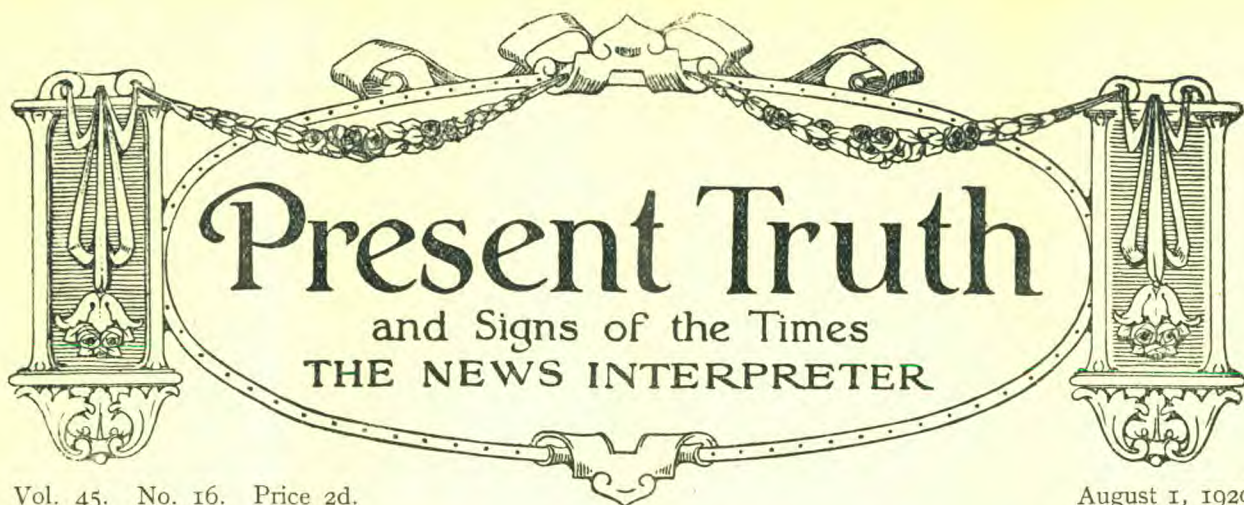
"We shudder to think," it reads, "of leaving such a legacy to the generations that are coming after us. For the safety of European and Bantu alike, for the sake of South Africa and civilization in general, we feel it our duty to raise our voices in behalf of what we believe to be the only safe policy."

The prevention of race conflict is one of the most pressing problems of our time. It is not purely a South African issue. It must be faced and faced quickly in other parts of Africa, in India, in the Far East, and in America. The coloured races have entered the march of progress and are everywhere demanding equal rights with the white man. And however difficult the task may be, the effort to create a community of races instead of white domination is the only hopeful solution. E.

**Mexico's Temperance Programme** PERSUASION is the method which President Emilio Portes Gil is using for the promotion of temperance reform in Mexico. By means of motion pictures, posters, lectures, and material in school-books, the evils of drink and the need of reform is being urged, and he himself has set the example by declaring that all official banquets in future will be "dry."

Thus far the President's scheme has received very favourable press comment, and it will be interesting to all, and especially to the next-door neighbour, to see how Mexico will respond. E.





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## PERSECUTION IN RUSSIA

### Desperate Plight of Evangelical Bodies

By *THE EDITOR*

It seems incredible in this marvellous twentieth century, with its fullness of light and its plethora of culture and civilization, that men and women should be languishing in prison because of their religious convictions.

Yet such is the case. Within the past few weeks the Government of the U.S.S.R., which rules over one-quarter of the earth's surface, has passed a series of laws aimed directly at the extinguishing of every religious activity within its vast dominion. Articles 17 and 22 read as follows:

"Religious communities and groups shall not found mutual aid societies or consumers' co-operative or co-operative workshops, nor give any material aid to their members, nor hold prayer meetings for women, adolescents, or children, nor maintain Bible-study or sewing circles, nor open lending-libraries or reading-rooms, nor keep up sanatoria, nor give medical advice or aid.

"They have no right to own, acquire by purchase, or lease Church property or any sort of accommodation for praying in, nor make any agreements or contracts whatsoever."

One has only to imagine such a law passed in England to realize its effect upon such evangelical organizations as the Baptists

and Seventh-Day Adventists. Both of these bodies have a strong work developing in the Russian territories. We do not have figures of the Baptist membership, but we do know that there are at least 15,000 Seventh-Day Adventists scattered all through those regions, from the Black Sea to the Arctic Circle and from Poland to Vladivostok.

As a result of the new laws many fine Christian people have already been arrested and cast into prison. Dr. J. H. Rushbrooke, Secretary of the Baptist World Alliance, writing in the *Review of the Churches*, describes the effect of this latest persecution as follows:

"Places of worship have in many places been closed. The provision of the constitution, that 'freedom of religious and anti-religious propaganda is assured to every citizen' is treated as a dead letter, except as far as anti-religious propaganda is concerned. Educational opportunities are denied to the children of Baptists. Not only preachers, but in many instances simple members of the Churches, are denied even the ordinary ration of bread. To the attacks upon them, Baptists are not permitted to reply in the secular press.

"As to their own paper, the number allowed to be printed has been reduced by nine-tenths, and the contents of this small remnant are subject to rigid censorship. When it is added that their freedom to print Bibles no longer exists; that their preachers' school is (at all events temporarily) closed; and that arrests of Baptists in other parts of the land have been followed by the arrest in Moscow of the secretary and the treasurer of the Russian Baptist Union the gravity of the position is sufficiently clear."

Dr. Rushbrooke believes that the persecution will not last. "It cannot," he says. "The very ferocity of the attack is evidence of the power of religion in Russia. Good men are in prison. They will suffer, but they will not be abandoned or forgotten by their brethren. The Baptist and other sufferers have no material or political weapons to oppose this policy, nor would they wish to use such. . . . Denial of the spiritual rights of man, and the attempt to suppress religion by violence, are anachronistic and impossible positions in this twentieth century."

Our hearts go out to our brethren of the Baptist communion who are thus suffering for the sake of the Gospel. We honour



them for their noble and courageous stand against the evil powers that are attempting to destroy their work, and we invite our

readers to pray that their faith may be sustained through all these trials, that their suffering for Christ's sake may result in the ad-

vance of truth, and that the angels of God may encamp round about them for their preservation and ultimate deliverance.

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## The Climax of the Air Era

By E. E. CRAVEN

THE air era has arrived. Tennyson's prophecy has come true. In 1842 he wrote:

"For I dipped into the future, far  
as human eye could see,  
Saw the vision of the world and  
all the wonder that would be,  
Saw the heavens fill with commerce,  
argosies of magic sails;  
Pilots of the purple twilight dropping  
down with costly bales;  
Heard the heavens fill with shouting  
and there rained a ghastly dew

From the nations' airy navies  
grappling in the central blue."

Our forefathers fought on land, then on the sea. Now men fight not only on land and sea, but under the sea and in the air.

Europe to-day is one armed camp, and the dove of peace has nowhere to rest. Mr. A. F. Coyle, former editor of the *Engineer's Journal*, has just returned from a trip through Germany and Russia, and speaks as follows:

"Europe, armed to the teeth as it has never been armed before, will probably burst into the most frightful war of history within five years. God knows what the end will be. Europe is on the verge of the greatest armament race in history. I talked to diplomats and Government officials all over Europe. They agree that war is just in the offing."

The writer well remembers the first *Daily Mail* air race. He was attending College at the time. Evening vespers were on and the preceptor was reading the scripture lesson, when the aeroplanes were heard. In two minutes, to the amazement of the preceptor, the room was emptied. Every-



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Aviator leaping into space from his aeroplane at 2,000 feet—just before his parachute opened. He is dropping at the rate of eighty-four feet a second.

one ran out to see those wonderful machines.

There has been a mighty change since that day. The writer has a friend who has spent some thousands on aeroplanes, and, should he succeed, will have the most wonderful machine of history. It will hover like a hawk. It will right itself in the air as a life-boat rights itself in water. If the engine fails the machine will, by the poise of the body, be com-

pelled to swoop to the ground like a bird.

This summer will doubtless see the "Rocket ship" cross from Dover to Calais in four minutes. One hundred years ago it took six months to reach India. Today India has been brought within seven days of London by air. The Near East comes nearer every year.

Soon America will be within easy reach. In the near future, it is thought, floating air ports will be stationed across the Atlantic. They are already designed. Six thousand tons of steel will be required for each station. It will be held in place by chains over 20,000 feet long, which in turn will be attached to special sea anchors. On each air port will be a hotel and restaurant.

Big as present planes are, they are mere kites in comparison to the ones to be used in the future. A plane is being built in Germany that will carry one hundred passengers. England is building two dirigibles of five million cubic feet, equipped with dining rooms for fifty people, dance floors, and promenade decks. One will go into the passenger mail service between London and Sidney, going always from west to east with prevailing winds, thus circling the globe on each round trip. The other is expected to go into service between London and Buenos Aires. By boat this trip takes thirty days; by air it will be made in three and a half days.

We are living in wonderful days. Three days before last Easter, a milliner in New York received from Paris a television



showing, in colours, a new hat. He copied it in his designing department and had it on sale within three hours. Truly, as Daniel predicted, knowledge has been increased. The question is, Will mankind use these mighty inventions for its benefit or for its destruction? Militarists tell us that the next war will be fought in the air, and that there will be no such place as "No Man's Land." Every house top will be a front. In the last war, generally speaking, the nations endeavoured to be considerate for the lives and property of non-combatants, but that period has passed. Now the great nerve centres of all nations are open to attack. The wars of the future will be brought home to the civilians from the very first day, because the various capitals or seats of government will receive first attention. It is quite within the range of possibility that war may be declared at 10 a.m. one morning and peace at 3 p.m. But think of the damage that would be done. A nation could be wiped out in that time. "Paralyse the nerve centres" will be the cry.

Now just as the nations are determined to fight, so God is determined to put an end to war. In Revelation 9:11, we read that heaven is opened. Heaven's air force comes down. God commissions His angelic hosts to come down to put an end to all wars. That will be the climax of this marvellous air age. The Prince of Peace returns again to the earth. The second advent becomes a reality. In that day the children of God will say: "The Lord of hosts is with us. He maketh wars to cease unto the ends of the earth. He burneth the chariots in the fire. The Lord of hosts is with us."

### "Revealed Unto Babes"

A LITTLE girl being asked by a priest to attend his religious instruction, refused, saying it was against her father's wishes.

The priest said that she should obey him, and not her father.

"Oh, sir, we are taught in the Bible, 'Honour thy father and thy mother.'"

"You have no business to read the Bible," said the priest.

"But, sir, our Saviour said, 'Search the Scriptures.'" (John 5:39.)

"That was only to the Jews, and not to children, and you don't understand it," said the priest in reply.

"But Paul said to Timothy, 'From a child thou hast known the Holy Scriptures.'" (2 Tim. 3:15.)

"Oh," said the priest, "Timothy was being trained to be a bishop, and taught by the authority of the Church."

"Oh, no, sir," said the child, "he was taught by his mother and his grandmother."

On this the priest turned her away, saying she knew enough of the Bible to poison a parish. —*Friends' Witness.*

It is easy in the world to live after the world's opinion. It is easy in solitude to live after our own. But the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude. —*Emerson.*



Sir Alan Cobham with the fifty school children whom he took for a flight over Oxford in the giant Moth "Youth of Britain." This is part of a nation wide plan to introduce the rising generation to the Air Era.

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# The Remnant

## III.—Its Hope

By W. L. EMMERSON

A FURTHER distinguishing feature of the remnant is its attitude toward the future.

The future to heathen of Paul's day was as night without a star. He described them as "aliens from the commonwealth of Israel, and strangers from the covenants of promise, *having no hope*, and without God in the world." Eph. 2:12.

No word of hope was found in the tombs of the heathen dead. And after almost two millenniums the future is no brighter to those outside of Christ. Materialistic science has dwarfed humanity into insignificance and has pronounced life itself to be but a transient phase in an ever-changing, soulless universe. Blind to the promises of God and the glories of the eternal kingdom of Christ, the vast majority see nothing beyond the temporal sphere in which they live. Before looms the grave and beyond all is dark. So they cry, "Let us eat and drink; for to-morrow we shall die." Isa. 22:13.

The remnant, however, find no joy in the carnal pleasures and passions of earth, and sorrow for the blindness of sin into which the world has sunk. With the eye of faith they look forward to the time when the reign of sin shall end and the kingdom of God shall be established upon earth.

### THE CLIMAX OF THE AGES

The great climax upon which the hope of the remnant of all ages has been focussed is the second advent of Christ. Around this event all the promises of God are clustered. At that time all those who have fallen asleep in Jesus

will be raised to immortal life with the image of God restored in their countenances. (1 Thess. 4:16; 1 John 3:2.) The living remnant will be changed into the same image, and all will be gathered from the uttermost parts of the earth to be for ever united with Him Who has been the object of their hope. (1 Thess. 4:17; 1 Cor. 15:51-53; Matt. 24:31.)

Then will the mansions of heaven, which the Lord has gone to prepare, be opened to receive their guests (John 14:2, 3), and the heavenly treasures will be bestowed upon those who have counted all things but loss that they might gain an eternal inheritance (Matt. 16:27; Rev. 22:12). Redemption will speedily be consummated. Sin with all its effects will be eradicated and the restored earth will once more assume its pristine glory. Sorrow and crying, suffering and death will be no more, and "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." Isa. 35:10.

### THE PROMISED SEED

Ever since sin entered the world and the gracious promise of God was given to our first parents, the eye of faith has looked with eager anticipation for the coming of the promised Seed, Who, though bruised in the conflict, would deal the death-blow to the author of evil and accomplish the promised deliverance.

Enoch, the seventh from Adam, looked forward to the time when the Lord would come with ten thousands of His saints. (Jude 14, 15.) Job was confident

that though he slept in the tomb yet some day, in his flesh, he would see God. (Job 19:26.) Abraham counted the things of earth of but little worth, and acknowledging himself to be a stranger and a pilgrim in the earth, looked away into the future for a city whose Builder and Maker was God. (Heb. 11:10.) And Moses, though surrounded by all the luxury that an Egyptian palace could offer, found greater joy in his hope for the future, and esteemed "the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." Heb. 11:26.

Seer and prophet were animated by the hope and thrilled with predictions of His coming. The psalmist sang of it, priests proclaimed it continually in the ears of the children of Israel, and parents from generation to generation instilled it into the hearts of their children. "Our God shall come, and shall not keep silence." "Let the floods clap their hands: let the hills be joyful together before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity." Psalms 50:3; 98:8,9.

### A DISAPPOINTMENT

In their eagerness, the people of God overlooked the prophecies of His first advent as a suffering Saviour and were bitterly disappointed when, after three and a half years of ministry, He allowed Himself to be taken and cruelly slain by soldiers of an alien race. They had thought that at that time He would establish Himself



upon the throne of David and dispense righteousness and judgment in the earth.

#### RENEWED HOPE

But after He had passed the portals of death and risen again to glorious life the remnant understood His mission and began to look forward to His promised return, for they remembered that He had said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3. Their faith looked back to the sacrificial Lamb of God, appropriating the merits of His death, and looked forward in the assured hope of His return. The apostle Paul writes, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" "Yet a little while, and He that shall come will come, and will not tarry." Phil. 3:20; 1 Thess. 2:19; Heb. 10:37.

Peter voices the same hope and confidence. "Wherefore gird up the loins of your mind," he exhorts, "be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 1:13; 5:4. James counsels the saints to patient waiting for the advent (Jas. 5:7, 8), and John, in ecstasy, declares, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

Through the bitter years of persecution, when the faithful remnant were hunted from city to city, stoned, burned with fire, thrown to savage beasts, and slain with the sword, they were

buoyed up by the assurance that the sufferings of this transient life were not worthy to be compared with the glory which was to follow.

As they emerged from the darkness of the Dark Ages the hope still burned brightly in their breasts. "Ah, loving God," cried

#### I KNOW HE IS ABLE

By Robert Hare

*I know He is able my weakness to guide,  
And able to hold, as I walk by His side;  
Whatever the danger I meet by the way,  
His love measures all in strength for each day.*

*I know He is able, so onward I press,  
Content in the struggle, I smile at distress;  
Though foes may surround me and dangers o'erwhelm.  
The Master I serve is still at the helm.*

*I know He is able, and weakness grows strong  
In face of His might, to battle with wrong;  
And so I can trust Him right through to the last,  
Till faith finds its fullness, and trial is past.*

*I know He is able, since, under His hand,  
The stars, all unnumbered, obey His command;  
He measures their greatness, controls as they shine—  
His might, then, is equal to your need and mine!*

Martin Luther from the depths of his soul, "defer not Thy coming. . . . The Lord be praised, Who has taught us to sigh and yearn after that day. . . . I hope that day is not far off." John Knox, the leader of the Reformation in Scotland, wrote, "Has not the Lord Jesus, in despite of Satan's malice, carried up our flesh into heaven? And shall He not return? We know He shall return,

and that with expedition." And the saintly Richard Baxter declared, "The thoughts of the coming of the Lord are most sweet and precious to me; so that if I were but sure that I would live to see it, and that the trumpet should sound, and the dead should rise, and the Lord appear before the period of my age, it would be the joyfulest tidings to me in the world. Oh, that I might see His kingdom come!"

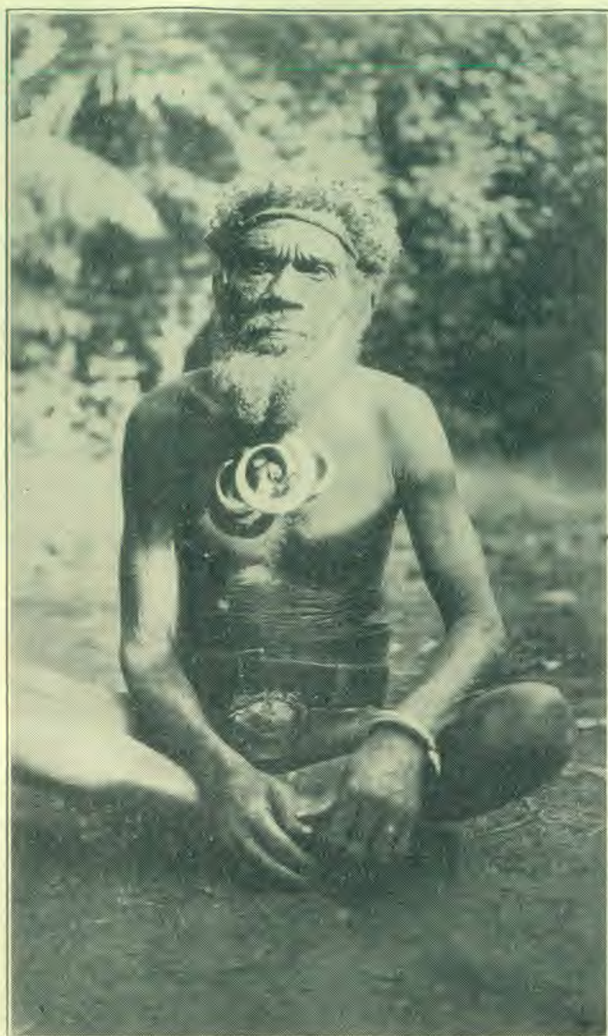
#### THE IMPENDING CONSUMMATION

These all, having obtained a good report, passed away without seeing the fulfilment of their desire, yet the remnant hoped on, and the hope grows brighter as the day approaches. The tarrying time is now far spent and the Lord will not long delay His coming. All around are the signs which were to herald His approach. There are wars and rumours of wars, distress of nations with perplexity (Matt. 24:6, 7; Luke 21:25), increasing lawlessness and abounding iniquity (Matt. 24:37-39, 12), a fevered quest after pleasures more than after God (2 Tim. 3:4). There is intensifying strife between rich and poor, between master and man. (Jas. 5.) The old standards of morality, faith, and righteousness are being cast aside. (2 Peter 3:3; 2 Tim. 4:3, 4.) Even nature seems to be waxing old (Heb. 1:11), and the whole creation groans to be delivered (Rom. 8:22). Famines, pestilences, and earthquakes take greater and still greater toll upon human life. (Matt. 24:7.) And Jesus declared, "When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33.

What has been denied to the saints of past days is to be the glorious privilege of the remnant of our time. They are to behold the Lord coming in the clouds of heaven with power and great glory. So, like the virgins of the parable, they are even now trim-

(Continued on page 10.)





*One of the Ambrym ancients.*

THE account of the recent disastrous earthquake that has destroyed much mission property on the island of Ambrym in the New Hebrides group, some fifteen hundred miles north-east of Sydney, Australia, on the evening of June 28th, has attracted the attention of many readers to missionary work in the South Seas. Some people may be asking the usual question, "Why spend money to take the Gospel to such portions of the earth? Why not leave the natives alone to enjoy their time-worn customs?" To such remarks there is the one answer—that given by Philip to Nathaniel, "Come and see."

Ambrym is an island crowned by a rumbling, smoking mountain and ruled by the darkest su-

perstition of demon worship. Civilized lands know nothing of its terrors. Haunted by every form of spirit, from that dwelling in the burning mountain to that controlling the fruit of the orange tree or coconut palm, these natives live a life of fear and dread. Each morning they awake with a start as though some unseen foe had called them to battle. The day's life is one of strain; a possible enemy behind every tree. Each evening they close their bamboo huts as tightly as they can lest the night air bring death in its grasp. Inside are dogs, pigs, chickens, children, and grown-ups, all huddled together.

# On Volcanic Soil

Mission Life on Earth

By LYNN

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*A native home before conversion.*

Listen to a story of Ambrym! Joe, a stalwart boy of seventeen, guilty of every vice known on the island, had been persuaded to "break fire" and go to the mission school on Atchin, thirty miles away. Experiences came during the year to convince him that there was a Power that could control all demons. The look of fear left, and his eyes took on a softer glow. A song appeared on his lips occasionally. He said this kind of life was good and went back to tell his companions of his new-found joy. A boy named Bae, and Rachel, the girl his father—for some thirty pigs—had purchased to be his wife while he was yet a baby, yielded to the wonderful stories of a strange Power that held sway over all the spirits, and brought smiles to the face and songs to the heart. They came to school too. Neither Bae nor Rachel cared for each other. Their engagement had been a matter of arrangement between the parents when they were but a few



*Ambrym from the sea.*



# Sea Islands

-Torn Ambrym

OD

months old. A few of the pigs agreed upon had been paid. The rest, according to custom, were to be found by the young man before marriage. No one had asked them whether they loved each other. A sacrifice of pigs had been made; the spirits were satisfied. That was all that mattered. The young people had not dared to resist the wills of the spirits for they would have been killed.



*One of our mission boats in the New Hebrides anchored off Ambrym.*



*A native home after conversion.*



*mission station.*

Commissioner of the Group, requesting that the marriage between Joe and Rachel be annulled and that Bae and Rachel be forced to marry according to the old native law, even though the pigs had been returned and the sanction of the parents been obtained. The chiefs saw the failure of their old regulations in the development of any such plan as was adopted in the Christian marriage of these two young people. The Commissioner came to the island, but after investigating the case said all

had been done in order and that it was perfectly proper for the young people to be married as they had been. Then the natives held another council and told Rachel that unless she gave up her marriage with Joe and married Bae according to their customs, they would poison her. The young people were given specific instructions by the missionary never to be apart, to go to their gardens together and return together, and never to take food from anyone. All went well for a few months. Then one day, during the Christmas season, Joe was called away on an errand, and told Rachel to return to her home at once. Instead of doing this she went to visit his mother,

During the year they saw this new Power wonderfully manifested and the fear of their former gods was gradually dispelled. They gathered courage to go home and tell their respective families that they did not want to marry each other. When they did marry they wanted to do so only for love. The parents finally agreed, the pigs were returned, and the engagement broken off.

The following year a real love sprang up between Joe and Rachel and a Christian wedding was arranged. Both parents seemed very happy and said that they only wished the Christian custom of marriage could come in and replace the heathen plan of buying and selling the children like cattle. However, some of the heathen looked askance at this new custom. They saw it meant death to their old native laws, and all was not pleasant on the wedding day. After many a secret council, a petition was finally sent to the



and being asked to partake of the hospitality of the home, according to the custom at this season of the year, she tasted some food, and immediately knew that she had been poisoned. The whole thing had been planned by the chief and her mother-in-law had been forced, under dire penalty, to administer the poison mixed by the hands of the chief. She became violently ill and had one convulsion after another. In the midst of this sickness, their first baby boy was born, but within a few hours it developed the same symptoms as the mother and died. Joe buried it with his own hands and returned to his sleepless vigil by the side of his sick wife.

The chief himself was taken ill and developed the same symptoms as Rachel. Sending for Joe, he confessed that he had been responsible for her sickness and pleaded with Joe to forgive him. He had failed to wash his hands after mixing the poison and some of it had got into his own food. Because of his having confessed his part of the story, we were able to get the truth of the matter—a thing that is very hard to do in native life. Returning to the side of his wife, Joe told her what had happened. Taking his hand in hers she told him of her great desire to live, but of her absolute surrender to the plan of this unseen Power with which they had become acquainted in the past two years. She told Joe that she had yearned to live and be a help in telling others of her people of the new-found joy, but that if God saw fit to let her rest from her work, she was willing for His plan to be carried out. She pleaded with Joe to be true to the Lord and to be willing to go anywhere. Her life was so consecrated and so full of forgiveness to her enemies, that she became not only the centre of affection in her husband's life, but also in the life of the entire mission, including both heathen and Christian natives.

Another heavy convulsion, and

she was gone, and at that moment a long death wail rang throughout the entire village, a sound that one never forgets, once it has been heard. The anguish of this death wail sounds like the mournful call of thousands for a light that they have not yet seen—a pleading call to those who know of the joy and love of the Gospel, to go over and give them that which has brought peace and happiness to other lands.

#### GOD'S NAIL

*Make me, O Lord, a nail upon the wall,*

*Fastened securely in its place;*

*Then, from this thing, so common and so small,*

*Hang a bright picture of Thy face;  
That travellers may pause to gaze  
Upon the loveliness depicted there;*

*And, passing on their varied ways,  
Each radiant face may bear—*

*Stamped so that nothing can efface—*

*The image of Thy glory and Thy grace,*

*A sweet reflection, Lord, of Thee;  
Lord, let not one soul think of me  
Let me be nothing but a nail upon the wall,*

*Holding Thy picture in its place.  
—Mildred Hill, in "Wings of the Morning."*

Within a week Joe was called as a native missionary to one of the most difficult places among the cannibal tribes of Malekula, another island of the group, about thirty miles away, and to which many of the natives escaped in this past terrible earthquake. His life there, and the great blessing that he was to the natives, is another story. As I stood before the natives of this island, Joe stood by my side and interpreted for me. I never saw a more stalwart, splendid type of humanity than this dark-skinned young man who was without fear, willing to give the best of life that his people might know more of the Power that has control of all demons.

Not alone do missionaries see the need and benefits of giving the Gospel to these people, but administrators as well. Notice this statement from the Commissioner of one of the island groups. Judge Murray, Lieutenant-Governor of Papua, writing of the influence of missions in *Stead's Review*, February 23, 1924, says:

"And it is precisely here that the influence of missions can be so extremely valuable—so valuable, indeed, in my opinion, as to be absolutely indispensable. I am speaking, of course, as an administrator, and not as an adherent of any particular religion.

"Twelve years ago I wrote a book on Papua, and in the preface, after calling attention to the inevitable disappearance of old customs and beliefs, I went on to say, 'Unless the missionary is there to help him, the native is left like a ship without a rudder, and will run a great risk of being wrecked in the sea of an alien civilization.'

"I was comparatively new to native administration then; but further experience has only confirmed me in my views."

No one can visit these islands and see the difference in the feelings and in the life of these natives when they find the Gospel, without saying it more than pays. It is a shame that we have not done more in the past. Let us redeem the past, seeing the days are evil.

#### The Remnant

(Continued from page 7.)

ming their lamps and preparing to go forth to meet the bridegroom. With eager anticipation they see the signs fulfilling and await the consummation of their hope.

#### THE WORKING OF THE HOPE

And what of its effect upon their lives? "Every man that hath this hope in him," says John, "purifieth himself, even as He is pure." 1 John 3:3. They are drawn away from the habits and pursuits of the world into the atmosphere of heaven. The



basal desires are checked. Temporal possessions, worldly ambition, and the gawdy tinsel of earthly splendour no longer dazzle, when compared with the exceeding glory of eternal riches. Carnal pleasures fade into insignificance before the anticipation of pleasures for evermore. The remnant are thus encouraged to live "soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13.

The thoughts of the Redeemer's soon return bring comfort in affliction and sorrow. Though Satan may press the battle to the gates, though the floods of tribulation may almost overwhelm, and though sorrow may seem to dog the footsteps, affliction is alleviated and turned into joy by the "hope of the glory of God."

It gives a true perspective of life, preserving the believer from the subtle delusions of Satan and from false prophets who speak smooth things and prophesy peace on the brink of destruction. It brings peace of mind amid the turmoil of the last days. While the hearts of men are "failing them for fear, and for looking after those things which are coming on the earth," the remnant see the tokens of their Master's approach, and look up, knowing that their redemption draweth nigh.

The terrors of death are removed, and the bereaved sorrow not as those who have no hope, realizing that death is but a sleep and that with the resurrection morn the dead in Christ will rise to glorious and endless life.

Finally it engenders in the hearts of the remnant a love for their fellow-men and a desire for them to know the joy of communion with Christ and the blessed hope of His soon return.

How is it with you? Is the future to you bright as the promises of God? May that assurance be maintained firm unto the

end. Is it dark, uncertain, hopeless? Then come unto the God of hope Who will "fill you with joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

### Dropping Out of the Churches

It is the shame of the churches to-day that almost as many names are erased every year as are added. The world sneeringly or laughingly asks, "How long will these converts hold out?" It is a heart-breaking experience for pastors to see many of their members drifting away. One root of the trouble is in the church's neglect of the converts. We bring them into an ice-house and yet expect them to glow with spiritual fervour. We neglect to teach them the obligations of church membership and the doctrines of our faith, and yet expect them to grow in grace and knowledge.

We may well thank God that some churches are doing that which all of our churches ought to do. Let us rejoice in the waves of revival blessing that are sweeping over the land. Instead of asking the cynical question, "How many of these converts will hold out?" let us in the name of and by the power of Christ help them hold out. Converts' training classes are of profound importance. No pastor should be too busy to give time to the instruction and development of the converts who come into his church. Better neglect other things than to neglect this essential thing. In these classes instruction will be given, the characteristics of the converts will be studied, and some kind of work will be assigned to each. Gradually these new people will find their way into the societies and guilds, in which those of like age are doing their work and finding their pleasure in church life.—*Watchman - Examiner* (New York).

### The Result of Tithing

THE *Baptist Times* of June 20, 1929, publishes the following note regarding the advantages of tithing:

"The Seventh-Day Adventists, during 1927, sent out 184 new missionaries, and the members of the North American churches made an average gift of \$25.11 each to foreign missions. Besides this, every American Adventist gave on an average to evangelical work \$74.37. Throughout the world, including those enrolled in heathen lands, the adherents of this denomination gave on an average the sum of \$14.35 per member for the cause of missions. No other Church in Christendom approaches this record, as far as is known. The principle of tithing has much to do with these results."

"HOLD yourself responsible for a higher standard than anybody else expects of you. Keep your own standard high. Never excuse yourself. Be a hard master to yourself, but lenient to everybody else."

### "Outspoken Treatment of Present-Day Questions"

ORDERING *Protestantism Imperilled!* and *Anglo-Israelism* a Canadian minister writes:

"I would like to say as an Anglican clergyman that I look forward every fortnight to receiving your most valuable paper, PRESENT TRUTH, which is one of the ablest periodicals I receive, and, though I do not see eye to eye with you in the matter of the seventh day, I think in every other I heartily concur with your splendid stand and outspoken treatment of present-day questions."

PRESENT TRUTH is being purchased by twenty thousand people every issue. This probably means from 30,000 to 50,000 readers.



# The Home Corner

Conducted by

M. J. VINE



© Anne Shriber

## What I Shall Do With My Holiday

FIRST of all, I shall go away. No matter how restful I may be persuaded it would be for me to stay at home, nor how much less expensive, I shall go away. For though, perhaps, I might have a more lazy time at home, that is not rest, and as to the expense:

"If of thy mortal goods thou art bereft,  
And of thy worldly store two loaves alone are left,  
Sell one, and with the dole,  
Buy hyacinths to feed thy soul."

For eleven months I have been having the bread with just a whiff of the hyacinths across far distant fields. Now I am going to balance up and have the hyacinths alone for a whole glorious fortnight—and the scent of them!

We can't afford to go without holidays, not only for our bodies' sakes either. Our faces may be pale by the end of eleven months. We may feel run down. The doctor may, truly, have told us that we must have a change of air. It may be advisable to go to some bracing place on the coast to "put us right," but by the end of eleven months we need to be "put right" in more ways than one.

Our bodies are not in nearly such need as the hearts and souls of us.

We need to get away to forget things—the slights and hardnesses that the year has held. From the height of some distant sun-

### The Mother's Prayer

*Starting forth on life's rough way,  
Father, guide them;  
Oh! we know not what of harm  
May betide them!  
'Neath the shadow of Thy wing,  
Father, hide them!  
Waking, sleeping, Lord, we pray,  
Go beside them.*

*When in prayer they cry to Thee,  
Do Thou hear them;  
From the stains of sin and shame  
Do Thou clear them;  
'Mid the quicksands and the rocks  
Do Thou steer them;  
In temptation, trial, grief,  
Be Thou near them.*

*Unto Thee we give them up,  
Lord receive them;  
In the world we know must be  
Much to grieve them,  
Many striving oft and strong  
To deceive them;  
Trustful in Thy hands of love  
We must leave them.*

—William Cullen Bryant.

crowned hill-top, little unkindnesses, criticisms, and slurs assume their right proportion. We discover our short-sightedness in allowing such small matters to interrupt the peace of our lives, and the discovery is a safeguard.

We need to get away to remember things, too. Here in the rush and bustle reputations are made or broken in a day, but there, in the quiet of some Scottish glen, through the leafy lanes of Warwickshire, down in the Cheddar Gorge, or on the beach of some old-fashioned sea-side town, we have time to reflect, to balance up the virtues of our friends and loved ones against their faults of yesterday. A quiet hour of remembrance, unhindered by any outside circumstances or surroundings, is a wonderful restorative of faith in human-kind, and for their sakes with whom we mix every day, we need to get away, that we may have time to think of their goodnesses while not meeting their mistakes.

And, as we have suggested already, we need to get away not so much because of our work because we are tired through it, but for the sake of our work that we may do it with increased interest during the coming year. We need to get away to find inspiration for further service. Away from our task for a little while, we have time to realize how enviable is our position. With no household burdens upon our shoulders, we have time to play with the children, and we discover their sweetnesses. We become better friends with them, and as to John—somehow, out and away from the strain and stress of our everyday life we realize again the "splendour" of him, and find renewed thankfulness for his companionship.



But this is not all.

Busy days and anxious nights have tended, perhaps, to draw me away from my Lord, and while I know that He has a part in all our household ways, and that He is interested in my every duty, it hasn't been easy sometimes to keep my heart in the spirit of worship. Almost feetless stockings, dirty pots and pans, unswept floors, and unmade beds—they have a way of filling every waking minute, so that we forget His presence, and lose touch with Him. And here is where the hyacinths are entrancingly fragrant.

I am going to keep tryst with Him, in one or two good books, in days of uninterrupted freedom among the lochs and hills, in the lonesome, mournful piping of the curlew, and in the scream of the sea gull. For hours I am going to lie back and look into the depths of God's heaven.

"What shall I do on my holiday?" Oh, there is no need to question what shall I do. The difficulty will be to find time for all the things I want to do. I am going away to find how full is the world of life and beauty and joy and song.

Let's all go away.

MARY J. VINE.

### Real Religion

THE only religion that can really do anything for me is the religion that makes me want to do something for you. The missionary enterprise is not the church's afterthought, it is Christ's forethought. It is not secondary and optional, it is primary and vital. Christ has put it into the very heart of His Gospel. We cannot really see Him, or know Him, or love Him, unless we see and know and love His ideal for us—the ideal which is embodied in the law of election to service.—*Henry Van Dyke.*

"THERE is a saying of a great French writer that he who has ten needs is not happy when nine of them are satisfied."

## She Bore Me Company

I WAS the shabbiest girl at the office. It was no one's fault and no one's shame that we were poor—I had intelligence enough to know that. I knew, too, what a sacrifice my mother had made to pay for my tuition at a business school. Still the knowledge of my shabby clothes forced itself upon me, particularly my old black skirt.

Oh, if you knew how I disliked that skirt! Mother had cleaned it and pressed it "bent" with age, and all the office girls looked so fresh and pretty in their trim business dresses.

I imagined all the first morning that they were pitying me, and felt them looking at my shabbiness, and during the dinner hour I was so miserable. But when I went back the next morning, I

noticed that one of the girls had on nearly as old clothes as I did, and she was so nice to me, I fancied she was glad I had come because of our mutual poverty. Not until after I earned enough money to buy some suitable clothes did I realize that the "poor girl," as I thought her, had drifted back into the prettiest, most tasteful clothes worn by any of the girls. She had only borne me company at a most trying time, and she knew, because her fellow-workers all admired her, that the little object lesson would keep them from hurting my feelings.

The day has come now when new clothes are usual. But in my office when a girl comes in shabby, painfully sensitive, as I was, I "bear her company" until better times come.—*The Delineator.*

## Morning Glory

July 30

The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger.—*Longfellow.*

July 31

A man should never be ashamed to own that he has been in the wrong—which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope.*

August 1

Every child is a responsibility.—*Francis Wright.*

August 2

All woman has to do in this world is contained within the duties of a daughter, a sister, a wife, a mother.—*Steele.*

August 3

For all your days prepare,  
And meet them ever alike:  
When you are the anvil, bear—  
When you are the hammer, strike.  
—*Edwin Markham.*

August 4

Repair mischief before repining.  
—*William Penn.*

August 5

Let every family meet once a day, or week, for a real hearty sing, and their song will give them more pleasure than they will take all the rest of the day.—*O. S. Fowler.*

August 6

Trifles make perfection, but perfection is no trifle.—*Michael Angelo.*

August 7

Ere fancy you consult, consult your purse.—*Franklin.*

August 8

You make but a poor trap to catch luck if you go and bait it with wickedness. The money as is got so's like to burn holes in your pocket.—*George Eliot.*

August 9

"If a man comes not to gather  
The roses where they stand,  
They fade among the foliage:  
They cannot seek his hand."

August 10

"The blue heaven is larger than all the clouds in it, and much more lasting."

August 11

It is only necessary to grow old to become more indulgent. I see no fault committed that I have not committed myself.—*Goethe.*

August 12

It is health that makes your meat savoury, your drink palatable, your sleep refreshing, your delights delightful, and your pleasures profitable.—*Combe.*



# The Children's Two Pages

Edited by UNCLE ARTHUR

(Author of "Uncle Arthur's Bedtime Stories")



*Who are these strange people?*

## Tell-Tale Trails

You have often read in your storybooks how the Red Indians used to follow the white settlers through the forest. Many hours after a man had passed, the Indians could follow his trail and learn from it many things about him. To these first white men, this seemed very, very wonderful; but we know now that the Indians studied hard to be able to read the signs a traveller would leave behind when he passed through the woods. They could find marks on the dry leaves underfoot, among the bushes at either side, and along the streams of water.

These Indians who could follow people through the wilderness make us think about the trails we leave behind us every day.

When Father came home the other night, he said, "Jack has been over to play to-day! I'm sure he has, because the gate isn't latched, there are some boards left around in the back yard, and there is a picture book on the front stairs."

Wasn't it too bad for Jack to leave a trail like that for anyone to read?

Another night Father said as he came into the house, "Roy has been here to-day! I'm sure he

has, because Betty has new cut-out dolls, the snow is swept off the pavement, and there is plenty of wood for the fire-place. I hope he's still here."

Don't you think Roy was glad he had left pleasant trails?

Every day of our lives we leave a trail for folks around us to read. Let's be very careful to make it a trail of kindness and happiness and love.—*Dew Drops.*

## BIBLE HUNT A SWALLOW IN ISAIAH

Find the chapter and verse without the help of a concordance.

## A Living Alphabet—H

*Bucephalus*

PHILIP, the father of Alexander the Great, was considering the purchase of a certain horse called Bucephalus.

They were on the plain, examining the creature, but the animal was soon seen to be too frisky and too wild for anyone to mount or control. Philip was disgusted, and was just ordering the animal to be taken away when Alexander

said, "That is too good a horse for those men to spoil simply because they have not the skill or grit to handle him right." His father appeared to take no notice of him, but as Alexander persisted he asked him what he meant by criticizing his elders as if he were so much wiser than they in handling a horse. To this Alexander replied that he could handle him better than anyone else if he had the chance.

"In case you don't succeed," said his father, "what penalty are you willing to pay for your freshness?"

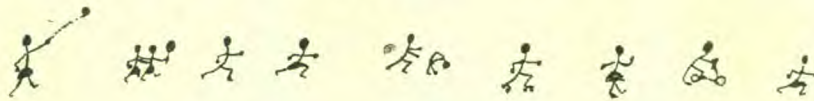
"I'll pay the price of the horse," was the reply.

After some discussion Alexander went up to Bucephalus, took him by the bridle, and turned his head round to the sun, for he believed that the sight of his own shadow dancing up and down on the ground before him was the cause of the animal's fright.

For a while he ran up and down with the horse, patting and coaxing him, and then, very quietly, he mounted him.

Gently, and without striking him, he guided him about for a little while, and then, seeing that he had got over his nervousness, he allowed the horse to gallop off, getting more and more stern with him.





For each 7/6 received one more happy child is able to take part in the East London Outing

Those who were watching felt intensely anxious, but the young rider soon returned safely, to the great joy of his father, who said as he dismounted, "My son, seek thee a kingdom suited to thy powers. Macedonia is too strait for thee."

Of course his father gave him Bucephalus as a gift, and he proved a faithful and worthy companion to this great man, ac-

companying him into many battles.

M. P.

### Stretching

"You may stretch your mouth in jolly fun; you may stretch your legs in a good long run; you may stretch your arms in work, forsooth; but never, never stretch the truth."

### East London Outing Fund

Previously acknowledged	£17	13	0
Anonymous	.....	1	0
Lillias Trotter	.....	1	0
A well-wisher	.....	7	6
Mildred Cloughton	.....	2	0
Nancy Wyatt	.....	2	0
North London Missionary	.....		
Volunteer	.....	15	0
Lincoln Young People's Soc'y	.....	8	10
Anonymous	.....	2	6
Ian Hislop	.....	3	6
Irene Baldwin	.....	2	0
Derby "Sunbeams"	.....	2	6
Phyllis Titterington	.....	5	0
C.L.	.....	2	0
Alice Blackburn	.....		6

## Our "Sunbeams" Corner

My dear "Sunbeams":

WHATEVER next! Such a scene met my eyes when I walked into my office this morning. There were *fourteen* visitors all waiting to see me—at half-past seven in the morning—and all sitting on my table! What do you think of that!

They were so nicely dressed. Dark-haired Maisie had on a brick-coloured coatee over a light green dress ornamented with little halfmoons. Her hat was of orange and green, and her dainty little shoes matched the halfmoons to perfection. Her companion, a blue-eyed blonde, was dressed in an orange frock with frills. Her hat was orange and green, trimmed with beautiful roses. Red shoes and white socks completed her attire. Jeannie looked charming in a dress of blue ornamented with rosebuds, and her red hat suited her dark hair to perfection. Few looked lovelier than fuzzy-haired Betty in her bonnet of red, her red-topped and white-skirted dress, and her little red shoes. Belle, I am sure, had purchased her hat in Paris, so very becoming it was. Paul was the only boy; he was dressed in a suit of blue and white. Two little Scottish maid-

ens were among my visitors, too, and I mustn't forget the twins in their *chic* outfits!

Yes, they were a gay crowd. Not one of them was more than eighteen inches high! You've guessed? Yes, they are all dolls, given us for our East London Outing Scheme by—there! I nearly told. The lady who has given them is one of those persons who do not desire that their left hands should know what their right hands do. We have so many friends of that kind. Every week brings at least one subscription from such a giver. How can we thank you for all that you have done!

A number of parcels of old clothes and toys have been received also. We are very grateful for them, and have forwarded them to the Bundle Lady. Little Dorothy Sanders has given us 120 farthings that she has collected. The Bundle Lady will be so pleased to have them to give to the children in her district so that they can buy their farthing bundles of old toys with them.

Send your answer to the Bible Hunt to me at PRESENT TRUTH, Stanborough Park, Watford. Yours affectionately,  
MIRIAM PETAVEL.

### Result of Painting Competition No. 13

#### UNDER TEN

Prize-winner: Florrie Bonnett, 4 Belmont Terrace, Keddington Road, Louth, Lincs.

Honourable mention: Leone Ashton (Watford); Miriam Phillips (Leith).

Those who tried hard: Marjorie Allen (Kingston-on-Thames); Gwen Ashby (London); Margaret De'Ath (Swansea); Lois Fletcher (Southampton); Gladys Mole (Manchester); William Myhill (Norwich); Herbert Norton (Great Yarmouth); Joyce Rawlings (Louth); Lily Sewter (Great Yarmouth).

#### TEN AND OVER

Prize-winner: Dora Ashton, Flaxton, Sheepcote Lane, Watford, Herts.

Honourable mention: Dorothy Mee (Nottingham); Ruby May (Bristol); Eveline Butterfield (Saffron Walden).

Those who tried hard: Doreen De'Ath (Swansea); Doris Hills (Portsmouth); Brenda Peck (Norwich); Lawrence Wilson (Hinckley).



## Present Truth

and Signs of the Times

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# Crowning an Image

## Astonishing Scenes at Westminster Cathedral

THE "Ceremony of Blessing and Imposing the Jewelled Crown on the Statue of our Blessed Lady" took place in Westminster Cathedral on Sunday, May 26th. Every seat in the body of the cathedral was occupied, numbers stood in the side aisles, while some looked on from the gallery. Just before the service was due to commence the processional image was brought in, and placed in a conspicuous position on the right hand side of the altar opposite the archbishop's throne. The ringing of a bell gave the signal that the "ceremony" had begun, and the procession of the clergy wended its way to the chancel. Five priests in yellow copes and a bishop, vested in cope and mitre, led the way, followed by the cardinal, clothed in his scarlet robes, his long train being held by two attendants. In solemn silence the cardinal took his seat upon the archbishop's throne, while the bishop sat upon an ornamented stool placed near the altar. These preliminaries completed, the choir chanted:

"We fly to thy patronage, O holy Mother of God, despise not Thou our petitions in our necessities, but deliver us from all danger, O blessed Virgin."

After the versicles and responses the cardinal prayed:

"Almighty, everlasting God, by whose merciful dispensation all things were created out of nothing, we humbly beg Thy majesty that Thou wouldst deign to bless and sanctify this crown which has been fashioned to adorn the image of the Most Blessed Virgin Mary."

Holy water was then brought, and the cardinal proceeded to sprinkle the jewelled crown, handing it to the bishop, who slowly walked across the chancel with two attendants, saying, as he placed the crown upon the image:

"As we crown thee on earth, so may we in heaven be crowned with glory and honour through thee by thy son Jesus Christ."

During the course of the sermon the preacher said that the sum given for the jewelled crown exceeded all expectations, and the value of the crown itself had been estimated at two thousand five hundred pounds. "The faithful were still animated by the same deep love to the Mother of God which was so marked a characteristic of the people of England during the Ages of Faith. She was worthy of their love—the lily among thorns, the fairest among the faithful."

After the sermon the procession re-formed and marched round the Cathedral. The crowned image, preceded by processional lights, was carried shoulder high, and was followed by about three hundred young girls and women clad in blue robes and white veils as "children of Mary," the whole congregation singing:

"This is the image of the Queen, Who reigns in bliss above;  
Of her who is the hope of men, Whom men and angels love."

In order that our readers may get some conception of the magnificence of the crown itself we present an official description given in the *Westminster Cathedral Chronicle* for May, 1929:

"We are very pleased to reproduce this month a photograph of the now completed jewelled crown for the Processional Statue of Our Lady in the Cathedral. The crown is of hand-wrought 18-carat gold, studded with many costly and beautiful jewels. There are nearly 400 stones worked into the design. These, together with the gold, have been given by numerous generous benefactors out of love for the Mother of God. The beauty of the finished work surpasses all expectation. The principal decorative features consist of the Star and Fleur-de-Lys. The centre 'lily foliated' is of delicate repoussé work, tipped with rare pearls and fructed with pearls and sapphires. Superimposed upon this is a large diamond star with blue enamel rays, in between a circle of diamonds. The foliation of the 'Lily of Our Lady' envelops three large diamonds. At either side of the centre lily are a series of twenty alternating gold fleur-de-lys and blossoming sprigs. The latter consist of a solitaire pear-shaped sapphire, and enamel and diamond flowers. The intermediate solid band of the crown is a 'River of Life' flowing between pearls and coloured precious stones. The foundation band displays a series of square-cut chrysoprase and cabochon-cut oval sapphires. It will be seen that the symbolic colouring resolves itself into gold for the earth, pearls and diamonds for purity, and blue for Heaven."

This is surely a terrible example of up-to-date idolatry and carried out in the head church of Romanism in England. Can heathendom rival the bestowal on an image of such lavish wealth, and can any form of idolatry go farther than we have described above?—"The Churchman's Magazine," July, 1929.