

SPECIAL CORONATION NUMBER



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The BIBLE and

OUR TIMES



# The QUEEN'S CROWNING

By W. L. Emerson



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The crowned Queen in her golden coach smiles upon the crowds lining the processional route.

FOR months the Metropolis of the Commonwealth had been the scene of intense activity in preparation for the Coronation of its lovely and beloved young monarch, Queen Elizabeth II.

Westminster Abbey, the place of crowning for nearly nine hundred years since William the Conqueror, had for months been closed to arrange the seating for the vast congregation of seven thousand which was to witness the solemn investiture.

The route of the royal procession was a blaze of spectacularly colourful heraldic emblems, flags of all the Commonwealth countries, and bunting, while literally miles of tiered seats had been put up to accommodate some of the multiplied thousands of visitors who were coming by rail, ship, and plane from the ends of the earth to be there.

In the early morning hours, as Coronation day drew on, rehearsals had been staged to organize every detail of the two and a quarter mile procession, and a final dress rehearsal in the Abbey had timed every item of the ceremonial pageantry.

By the afternoon of the day preceding the

Coronation, the Mall leading up to the Palace was already lined two and three deep along its whole length, and no fewer than half a million brave souls, undaunted by the cold winds and drenching rain and sleet, sat propping one another up through the long night hours to make sure of a vantage position when the dramatic moment of Her Majesty's appearance should come.

## When Grey Dawn Came

Coronation day dawned grey and wet, but in spite of all the climatic discomfort, every inch of pavement along the route was packed solid from the Palace to Trafalgar Square, from Trafalgar Square to the Embankment, from the Embankment to the Abbey, and along the circuitous extension of the route through London's famous Hyde Park and West End.

The various processions of representatives of foreign states, colonial rulers, and royal personages, culminating in the procession of the Queen Mother and the Queen's sister, Princess Margaret, having reached the Abbey, the Queen's procession with her glittering retinue emerged through the great iron gates of the forecourt of Buckingham Palace and a roar of acclamation went up from a hundred thousand throats, to be repeated more and more vociferously as the beautiful golden coach surmounted with a model of the Imperial State crown, proceeded down the Mall, past Nelson's Column to the Embankment, where more than thirty thousand children provided the biggest cheer of all, and on to the lovely twin-towered West front of the Abbey, with its Annexe specially erected to receive the guests, and the royal entrance.

The sun burst through the grey cloud pall for

a moment to light up the beautiful figure as the Queen stepped out of her golden coach, and as with incomparable grace and dignity she passed through the West door, the Abbey choir burst into the glorious strains of the one hundred and twentieth psalm, "I was glad when they said unto me, We will go into the house of the Lord."

Down the blue-carpeted nave preceded by her dazzling escort of knights and bearers of the regalia, the Queen moved to the central space of the great cross formed by the nave and the transepts, called the "theatre." Passing round the dais with its high throne and to one side of the historic Chair of St. Edward, encasing the famous Stone of Scone, the Queen took her seat upon the Chair of Estate, and the thirty-eighth successive Coronation service since William the Conqueror (excepting only Edward V and Edward VIII) began.

#### The Recognition

First came the Recognition in which the young Queen, rising to stand beside St. Edward's chair, was declared by the Archbishop of Canterbury from the four corners of the "theatre" the "undoubted" monarch of the realm, evoking the spontaneous response from the ermine-caped peers and peeresses and from the great congregation down the entire length of the nave, "God save Queen Elizabeth."

Responding to the ready acceptance by the people of their "undoubted" sovereign, the Queen made her solemn vow in the Coronation Oath to govern the peoples of the Commonwealth according to their respective laws and customs, to maintain "the laws of God and the true profession of the Gospel" and to uphold the "Protestant Reformed religion." All this, she declared, "I promise to do," and signified her resolve with her hand upon the open Bible and with her kiss upon its sacred page.

There are those who would expunge all reference to the Protestant faith from the Coronation Oath, and a sermon by an Anglo-Catholic bishop a few months before in Westminster Abbey urged

its deletion, but one has only to study the periods when this realm was in bondage to Rome to realize that in that pregnant phrase are enshrined the priceless liberties which every discerning British citizen holds so dear.

For the term "Protestant" implies not so much a system of theology as a denial of all spiritual authoritarianisms of human origin and an affirmation of man's freedom to worship God according to the dictates of his conscience guided only by the divine Word.

#### Presentation of the Bible

Immediately following the Recognition and the Oath, came the Presenting of the Holy Bible which, though first introduced into the Coronation service in the days of William and Mary, has been, from the beginnings of English history, a source of wisdom and spiritual strength to monarchs of the British realms.

In previous Coronations, the presenting of the Bible took place at a later stage in the service, but no better place could have been chosen on this occasion to emphasize the source of the grace and power which the Queen would need to live up to her noble resolutions.

Taking the Bible from the Dean of Westminster, the Moderator of the Church of Scotland placed the Bible reverently in the Queen's hands, whereupon the Archbishop of Canterbury addressed her: "Our gracious Queen," he said, "to keep you ever mindful of the law and the Gospel of God as the Rule for the whole life and government of Christian Princes, we present you with this Book, the most valuable thing that this world affords." To which touching words, the Moderator added: "Here is Wisdom. This is the Royal Law. These are the lively Oracles of God."

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© Press Photo Combine  
The Queen waves to the vast  
crowds from the balcony of  
Buckingham Palace.

JUNE 25, 1953



# The THRONE and The BIBLE

By H. F. DeAth



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King Alfred the Great translated the Psalter into English.

☞ NOT all sovereigns have a due sense of their obligations to those over whom they rule. Like their subjects, kings and princes are human, with all the inherent weaknesses of the flesh. They may serve themselves instead of serving their people. A monarch takes his governing tasks seriously only as he possesses an enlightened sense of duty. But an enlightened sense of duty can only come to those who acknowledge their allegiance to a higher power. That power we call God. It is a sovereign's awareness of God that creates in him or her the desire to discharge the heavy duties of rulership in the fear of God and the love of mankind.

An apprehension of God may come, in some measure, to those who thoughtfully contemplate the wonderful world of nature, as we call it. But the most complete knowledge of Him can only be acquired through revelation. This unfolding of the character and work of God, Christians find in the book we call the Bible.

One of the first things we learn about God from Holy Writ is that He is the Creator of "all creatures, great and small;" that He is by right "King of kings and Lord of lords." "Thus saith the Lord, The heaven is My throne, and the earth is My footstool." Isa. 66:1.



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King Henry VIII.

measure he or she will rule justly and benevolently. In like manner, every God-fearing subject will render due homage and obedience to his earthly rulers. It is not so much the *form* of government as the character of a nation's rulers that guarantees good government. "The throne is established by righteousness." Yes, the righteousness of both ruler and people. (Prov. 16:12; 14:34.)

#### Britain's Exemplary Rulers

Our own nation has been singularly favoured in its rulers. For generations now, the royal family has earned for its members a just and world-wide reputation for uprightness, integrity, and a deep sense of responsibility in the exercise of the functions of government. This beneficent influence of God-fearing sovereigns has left its mark on the British people and British institutions alike. Whatever real greatness our nation has achieved in the past has been due, in large measure, to the example of our rulers. And the source of this good example? It has been said that the British people are the people of a book and that book the Bible. Whether or not this can be truly said of the Britain of our day, it is certain that the Bible has played a very important and effective part in the development of Britain's beneficent rule and world-wide influence for good. It has made



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King George V testified to the influence of the Bible in his life.



Queen Victoria.

for stability, integrity, and uprightness in her social, industrial, and national life.

Professor J. R. Green, in his *History of the British People*, says that following the translation of the Scriptures in the vernacular, in the days of Queen Elizabeth I, "England became the people of a book and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm. . . ."

"But far greater than its effect on literature and social phase was the effect on the character of the people at large. . . . The whole temper of the nation was changed. A new conception of life and of man superseded the old. A new moral and religious influence spread through every class. . . . The whole nation became in fact a church."

Once asked by an African embassy the secret of England's greatness, Queen Victoria sent back a richly bound copy of the Bible to the prince from whence they had come with the message: "Tell your prince that this Book is the secret of England's greatness."

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Cranmer was martyred during one of the periods when the English monarch was not "a faithful Protestant."

# The Coronation Oath

*Its Background and Present Significance*

By J. A. McMillan

A CONSIDERABLE amount of controversy has been raised in some quarters concerning the Coronation Oath which our Sovereign takes. Some church dignitaries have urged that the Queen ought not to be required to defend "the Protestant Reformed Religion." The Bishop of Monmouth has given expression to the attitude of the Anglo-Catholic party in the established Church of England by disapproving of the word "Protestant" in the Coronation Oath. The Bishop has since repudiated "most indignantly" any interpretation of his Abbey sermon that implied that the Church of England was not Protestant and Catholic. He was ready to argue that the Church of England was Protestant in the context of the 1689 Coronation Oath, that is "not Roman Catholic," but not in the sense of its acceptance of doctrine commonly associated with Protestant churches.

## What Is a Protestant?

This position taken by the bishop in his original

sermon has been equally indignantly repudiated by the evangelical group of the national church. An article in the *English Churchman* outlines the specifically Protestant character of the Thirty-nine Articles. It says: "The Council of the Protestant Truth Society repudiates the suggestion contained in the Bishop of Monmouth's sermon in Westminster Abbey that the Coronation Oath is inaccurate and misleading when it describes the Church of England as setting forth the Protestant Reformed Religion. . . . Article 6 lays down the first principle of Protestantism—the supremacy of Holy Scriptures, whilst Article 11 has the main Protestant principle of Justification by Faith. . . . Article 22 condemns purgatory; worshipping of images; invocation of saints; Article 25 repudiates the seven sacraments; Article 28 not only denies trans-substantiation, but plainly says that the sacrament of the Lord's supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped; Article 31, whilst setting out the

sufficiency of the finished work of Christ on Calvary, condemns the sacrifices of Masses in such plain terms as to stigmatize them as blasphemous fables and dangerous deceits."

But while many people may fail to see the doctrinal significance of the term "Protestant" in the Coronation Oath, feeling that it barely touches their everyday life, there is one aspect of its value that has a profound influence on all our lives. The fact that her gracious Majesty takes the Oath to maintain the Protestant Reformed religion is a royal guarantee of civil and religious liberty for every citizen in the United Kingdom.

#### Priceless Heritage of Religious Liberty

We need to recall that there are no free countries in the world apart from those where Protestantism flourishes. As another has put it: "Neither paganism, Buddhism, Mohammedanism, nor humanistic secularism have anywhere either produced or maintained freedom. The Christian religion stands quite alone in this majestic political accomplishment." Actually the limits of freedom are even narrower, for while the Roman Catholic Church claims to be "Christian," by the dawn of the sixteenth century, Rome had developed a religious monopoly that brooked no opposition and no deviation from its creeds. Dissent from the authority of the church was punished by death at the stake, or extermination by the sword. Liberty—that priceless heritage of free men—was purchased at great price by our forebears.

'Twas theirs to plant in tears fair freedom's shoot;  
'Tis ours in peace to reap the precious fruit.  
By them the bulwark of our faith was built—  
Our faith cemented by the blood they spilt.  
In freedom's cause they gave all man could give;  
And died its martyrs, that liberty might live.

Here then is a vital aspect of the Coronation Oath which affects all. It stands as a bulwark against all the encroachments of those who would filch our freedoms from us. Faith must have freedom in which to flourish. The Bible, the Protestant religion, and freedom belong together. The Coronation Oath guarantees the Protestant succession and thus safeguards the priceless principle of civil and religious liberty.

Nothing is more positively proved by the annals of history than the fact that Roman Catholic rulers and civil and religious liberty are incom-

patible. General Franco in Spain to-day is just as intolerant of Protestants as was Philip II in the days of Queen Elizabeth I. If the Roman Catholics and the Anglo-Catholics should ever succeed in removing the barrier to a Roman Catholic ascending the throne of Great Britain, then liberty of conscience would depart from these shores.

#### Rome Denies Freedom

There may be some readers of this paper who are not aware of the Roman Church's position on this question. Ponder carefully the following: Father Ronald Knox, a convert to Roman Catholicism, wrote in 1927: "And for these reasons a body of Catholic patriots, entrusted with the Government of a Catholic State, will not shrink even from repressive measures in order to perpetuate the secure domination of Catholic principles among their fellow-countrymen." — *The Belief of Catholics*, page 241.

More recently the following appeared in Rome: "The Roman Catholic Church, convinced, through its divine prerogative, of being the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will certainly never draw

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The beautiful Bible prepared specially for presentation to the Queen in the Coronation service.

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on the Christian conviction that above the power of earthly potentates an overruling God wields sovereign control. The priceless regalia, including the ring, the orb, the sceptre, and the crown itself, are all delivered by ministers of the church, and betoken the exalted office of our Queen as a servant of God—subservient to Him, and dependent on Him for true wisdom and prosperity.

Gratifying it surely is that our youthful Queen recognizes God's sovereignty and her own need of His blessing. Her appeal for prayers that God may sustain and guide her is in cheering contrast to the diminishing faith of our times.

## True Greatness

History has proved, and God Himself declares, that a nation can be no better led than by rulers who humbly look to Him for guidance. And if we, as subjects, join in Queen Elizabeth's pledge during her act of Communion in the Coronation service, wherein she follows Paul's advice by offering "herself, her soul and body to be a reasonable, holy, and living sacrifice," then there will be no need to bemoan the curtailment and limitation of the nation's material wealth. For true national greatness most emphatically has no relation to sterling, dollars, manpower, steel, coal, atomic bombs, or any other material resource.

As true to-day as when King Solomon uttered it is the age-old truth that "righteousness exalteth a nation," together with the contrasting truth that "sin is a reproach to any people." Prov. 14:34. The testimony of history whether ancient, medieval, or modern, confirms this fact. Recognition of God, His sovereignty, His righteousness, and His just demands—these are the basic factors in national as well as individual prosperity. Abandonment of faith, rejection of righteousness, disregard of God's demands, and the elevation of human wisdom—these constitute the unfailing recipe for national decline and individual failure. Has not this bitter century, even more strikingly than its predecessors, confirmed that dethronement of God—or at least the attempt at it—is the road to national ruin and abasement?



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Queen Elizabeth II leaves the Abbey after her crowning.

☛ THERE are many to-day who, like those unhappy men of Zephaniah's day, "say in their hearts, The Lord will not do good, neither will He do evil." Zeph. 1:12. God, they think, has little interest in world affairs. Neither good nor evil can be expected from Him, it is thought. And the gloomy conviction deepens that, like a plane abandoned by its pilot, our old world is speedily heading toward a disastrous crash.

Fortunately, neither the depth nor the prevalence of a conviction determines its truth. Admit it or not, God still holds sway, even in this troublesome corner of His far-flung universe. Recognition of this sublime fact has always been at the heart of the Coronation services of our monarchs.

Our whole conception of sovereignty is based



# OVEREIGNTY

## VINE

With hope and joy, therefore, we hail our British sovereign who at her Coronation vows to "perform, and keep" the basic principles of true Christianity, concluding her solemn oath with the prayer: "So help me God." Her subsequent kissing of the Bible, we know, is not merely a disinterested acquiescence in traditional formality, but an act of her faith in it as the revelation of truth from an overruling God. The British have been called "the people of the Book"—meaning, of course, the Bible. Our Queen is clearly anxious that this reputation shall be maintained.

### "King of All the Earth"

Here then, is one of the most cheering truths for to-day—above the Queen, above all national leaders, "God reigneth," "for God is the King of all the earth." Psalms 47:8, 7. Over all, reigns a Monarch who links this little world with the enormities of the universe and the perfection of heaven. For, as the converted Rahab was inspired to declare to Joshua: "The Lord your God, He is God in heaven above, and in earth beneath." Joshua 2:11.

In God's 'hand is the soul of every living thing. . . . With Him is strength and wisdom: the deceived and the deceiver are His. He leadeth counsellors away spoiled, and maketh the judges fools. He looseth the bonds of kings and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty. . . . He increaseth the nations, and destroyeth them: He enlargeth the

nations, and straighteneth them again." Job 12:10, 16-19, 23. "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." Psalms 103:19.

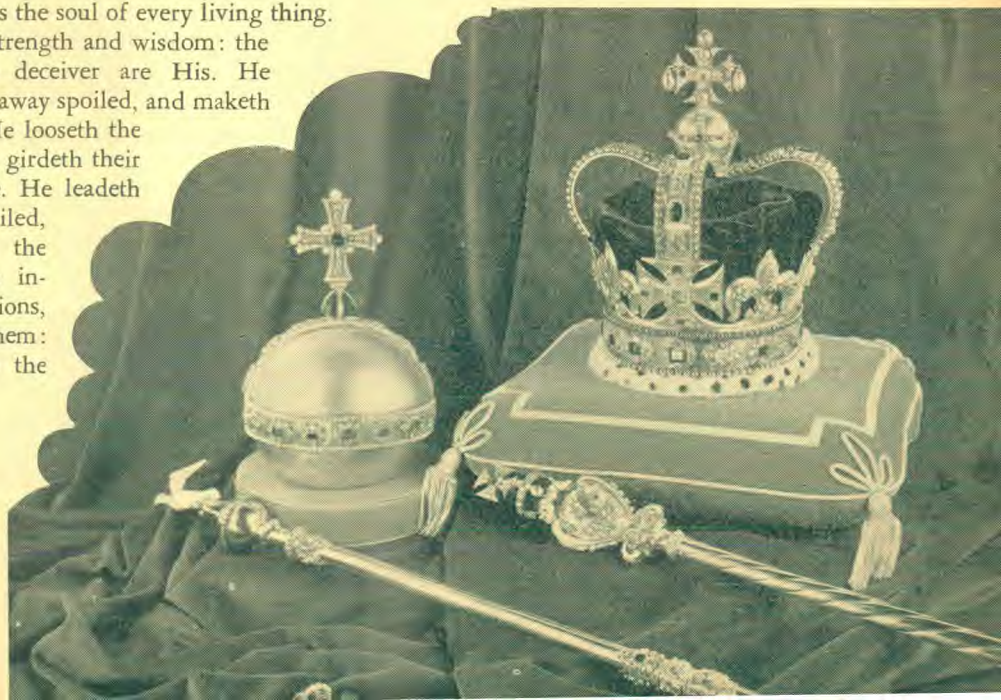
### God and Tyrants

But does not the rise to power of such butchers and madmen as Nero and Hitler suggest the falsity of these statements?

No, indeed! It has ever been true, and ever will be, "that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will," and at times "setteth up over it *the basest of men.*" Daniel 4:17.

Leaders may basely fight God, deny His truth, and trample underfoot His holy Word, but they cannot escape the fact of God's sovereignty. Their very rebellion will eventually be seen to have served His divine purpose—a purpose, incidentally, which is motivated not by hate or justifiable anger toward a wayward world, but by "an everlasting love." Jeremiah 31:3. God's sovereignty is maintained for the supreme purpose of bringing men to repentance, and fitting them for the time when all worldly powers—whether good, bad, or indifferent—will have capitulated to the enduring reign of Christ.

While awaiting this time of our Lord's intervention, human monarchs and leaders must continue to guide our destinies. But wise are they if, like Queen Elizabeth at her Coronation, they humbly admit they are merely God's overseers, in need of divine grace to give wisdom and courage.



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The historic emblems of sovereignty with which the Queen was invested during the Coronation service.

### "Live for Ever"

Concluding the impressive act of Homage in Westminster Abbey, by bishops, princes, and peers, all unite in shouting the heartfelt wish: "God save Queen Elizabeth. Long live Queen Elizabeth. May the Queen live for ever." Unhappily, we know that this third wish, so far as this life is concerned, is an impossible one. For queens, no less than paupers, are subject to death's demands. Rulers rise, some leading their realms to greatness, some to corruption and disaster, and then they die.

Sublimely different will it be when the services of human "overseers" are no longer needed, when is fulfilled that age-old promise: "In the days of these kings shall the God of heaven set up a kingdom, and it shall not be left to other people." Dan. 2:44. The Psalmist, visualizing that future world, declared: "The Lord reigneth: the world also shall be established that it shall not be moved: He shall judge the people righteously." Psa. 96:10.

Here are clear promises of an eternal, benevolent reign on earth, by an abiding, immortal, divine Monarch, whose kingdom "shall not be left to other people." Past for ever will be the sombre story of the rise and fall of nations and empires. Hereafter will be no fluctuating glory, no gloomy record of alternating "golden ages" and "dark ages;" no unhappy cutting off of dazzling leaders in their prime.

This coming time which the prophetic Word shows to be almost here, when the visible Christ holds undisputed sway, has been the hope of the ages. The nature of that never-ending "golden age" is thus described by the prophet Isaiah: "Of the increase of His [Christ's] government and peace there shall be no end." Isa. 9:7. With jubilant hearts the saintly inheritors of that kingdom will sing: "Alleluia, for the Lord God omnipotent reigneth." Rev. 19:6. Gone for ever will be the peril of war, the evil ogres of sickness, death, of poverty, and want. No wonder the apostle Paul describes it as the "blessed hope, and the glorious appearing of . . . our Saviour Jesus Christ."

Under the wholesome leadership of our young Queen, may we prepare for citizenship in that kingdom to come, ever remembering that we can serve her best by giving God the first place in our lives.



### The Coronation Oath

(Continued from page 7.)

the sword, but she will require that, by legitimate means, they shall not be allowed to propagate

false doctrine. Consequently, in a state where the majority of the people are Catholic, the church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs. If, however, actual circumstances, either due to government hostility or the strength of the dissenting groups, make the complete application of the principle impossible, then the Church will require for herself all possible concessions, limiting herself to accepting, as a minor evil, the *de jure* toleration of other forms of worship. . . . *The Church cannot blush for her own want of toleration*, as she asserts it in principle and applies it in practice." (Italics supplied)—*Civiltà Cattolica*, April, 1948.

### Eternal Vigilance Still Needed

Nothing could be more plain than this authoritative statement from the official Jesuit publication in Rome. Rome demands every concession, but, where strong enough to apply her principles, she gives no quarter. When, therefore, Queen Elizabeth II takes the Coronation Oath to defend the Protestant Reformed faith, her Majesty is pledging her Royal word to safeguard our civil and religious liberties. Centuries of religious freedom have made the majority of Britons careless. But it is still true that "eternal vigilance is the price of liberty."

In a world where liberty is largely denied, or barely permitted to exist, we should be proud and grateful that in these little islands, we have a constitutional Monarchy that upholds these great heaven-sent principles of civil and religious liberty. Few of us can imagine just how dark and loathsome our land and lives would become if Rome could put the clock back four hundred years. When her gracious Majesty subscribes to the Coronation Oath, she will be solemnly and irrevocably reaffirming the declaration made at the state opening of Parliament last November. Her Majesty then declared: "I, Elizabeth II, do solemnly and sincerely in the presence of God profess, testify, and declare that I am a faithful Protestant, and that I will according to the true intent of the enactments which secure the Protestant succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my powers according to law."

Such a declaration should thrill every lover of freedom. For the Catholic as well as the Protestant, the Jew as well as the Gentile, it ensures

equality before the law, and liberty to follow the convictions of one's own conscience. These are the principles that made Britain great and free. Every one of us should, therefore, join with our youthful and beautiful Queen in the act of dedication to the service of God. Only thus will we prove worthy of our goodly heritage, and ensure that Britons never, never shall be slaves to Rome. Only in the liberty wherewith Christ has made us free, can we truly dedicate ourselves to God's worship and service, whose service is perfect freedom.

### The Queen's Crowning

*(Continued from page 3.)*

How many of those who were privileged to see the Presentation in the Abbey or who viewed it in one of the thousands of television screens throughout the length and breadth of the land were impressed anew as they watched, to submit their lives, with their Queen, to the guidance of this Book from heaven?

#### The Anointing and Investiture

The climax of the Queen's spiritual preparation for her high calling and task was reached when, divested of her royal robe and clad in a simple linen overgarment, the Queen, seated in St. Edward's chair beneath a canopy of cloth of gold upheld by four Garter knights, was anointed upon her hands, breast, and head by the Archbishop of Canterbury, and the anthem commemorating the anointing of King Solomon by "Zadok the priest and Nathan the prophet," echoed through the aisles of the Abbey church.

In no enthronement service anywhere in the world is there a more profound realization that monarchs reign in the name of God and are subject to His judgment than at the investiture of the Sovereign of the British Commonwealth of nations.

Now, anointed in the name of the Lord, the Queen received one by one the priceless insignia of her sacred office, the first of the royal vestments, the Spurs, the Swords of State, the gorgeous Robe Royal of cloth of gold, the cross-crowned Orb signifying the supreme rule of Christ, the Ring, the Sceptre and Rod of office, and finally the Crown of St. Edward, at which moment the guns of the Tower of London boomed and another cry went up from the watching multitude, "God save the Queen," followed by the sounding of the trumpets.

#### The Homage

Then, led by the Archbishop of Canterbury, the anointed, invested, and crowned Queen was



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The Imperial State Crown which the Queen wore in the procession back to Buckingham Palace and during her balcony appearances.

conducted up the steps of the dais to the high throne to receive the Homage of her subjects; first the Archbishop as representing the church, and next the Queen's noble Consort, the Duke of Edinburgh.

One by one the representatives of the dukes, earls, viscounts, and barons handed their coronets to a waiting page, ascended the steps of the dais, made the declaration and obeisance, touched the Queen's crown, kissed her hand, and descended the steps again to replace their coronets and retire.

The solemn service moved to its conclusion in the reception by the Sovereign, with her husband, of the symbols of the broken body and spilled blood of our Lord in recognition of the source of her power to bear the heavy burdens of sovereignty and to "discharge her weighty office."

After a brief recess, the Queen, wearing the Imperial State Crown in place of the heavy crown of St. Edward, and surrounded by her gorgeous retinue traversed again the nave of the Abbey to the West door and emerged to receive the acclamations of the assembled multitudes.

Heavy showers fell as she progressed along the route back to the palace, preceded by a living stream of twelve thousand soldiers, sailors, and

airmen from every corner of the Commonwealth, some almost straight from the battlefields of Korea and Malaya. But just as the gates of the Palace were reached the sun came out again to glint on the golden coach and light up more brilliantly the uniforms of the processional troops and the guard of honour.

Half an hour after the Queen's coach disappeared behind the great gates of the Palace forecourt, she appeared with her husband and children and other members of the royal family on the historic balcony built for Queen Victoria, and another great ovation greeted her from the vast crowds which now surged right up to the railings of the Palace yard, while squadron after squadron of Meteor and Sabre jets flashed in an aerial salute over the Mall.

#### **The Lights Go On!**

When darkness fell, the climax of a day of thrilling pageantry came when the Queen, coming out again with her husband onto the Palace balcony with the touch of a switch flooded with light the great buildings of Central London from one end to the other and even far away to royal Windsor.

What a day indeed! Those who were there will never forget it, nor will the countless millions more throughout Britain who followed every detail of the crowning day by the wonderful medium of radio and television, nor will those in the remotest corners of the Empire and Commonwealth and in the New World from the Atlantic to the Pacific, who a few hours later saw it on telerecordings flown to them by swift planes across continent and ocean.

And surely, as countless Christian people followed the symbolic acts and thrilled to the glorious pageantry their thoughts could not but be carried to that other and greater Crowning Day that is coming and coming soon, when the King of kings and Lord of lords will be invested and enthroned in His universal and everlasting kingdom.

The great moments of the crowning of the ruler of the British Commonwealth indeed seemed to present a picture in miniature of that grandest of all pageants.

#### **Miniature of the Grandest of all Pageants**

One day soon the Son of God who, since His return to heaven has been pleading the merits of His precious blood on behalf of His children in the sanctuary above will be brought before the

throne of God to receive the kingdom which His love and sacrifice have won.

Amid the dazzling splendour of the heavenly courts the celestial hosts will be gathered for the Recognition of King Jesus and by spontaneous acclamation He will be received as the "undoubted" King of glory.

Laying aside His priestly garb He will take to Himself His royal vesture and will receive the homage of the angelic throng.

And then, wonder of wonders, from out the courts of glory, down the cleaved skies, the royal procession will come into view of the waiting multitudes of every land and race and generation of earth.

What a cry will go up from His loyal people: "This is our God; we have waited for Him, and He will save us. . . . We will be glad and rejoice in His salvation." That shout of acclamation from the redeemed will reverberate not merely over one city or a single country, but from nation to nation to the earth's far ends.

And just as, in her final act, Queen Elizabeth II caused the lights to go up over the length and breadth of the capital, so on a far vaster scale King Jesus will cause the lights to go up upon a gloriously renewed and recreated world to inaugurate His everlasting and universal kingdom of light and love.

It was wonderful to witness the Coronation of the second Elizabeth, Queen of the great British Commonwealth. What will it be for those who are privileged to have an honoured place at the Coronation of the King of kings and Lord of lords?

Sad to say there will be those in that day who will look up in alarm and terror as they see the divine King coming in His kingdom, for with horror they will realize that they have no part or place in His domain and that the moment has come for them to be for ever expelled from it.

What a fearful realization that will be, for it will be too late then to repent, too late to plead His mercy and offer their humble obeisance. The crowning day for them will be a day of exclusion and everlasting judgment.

No more solemn question, therefore, can be asked than: "Where will you stand in that most momentous of all days?"

#### **A Place For You**

You can reserve your place now with the loyal subjects of the kingdom if you will. And you can have that place not by purchase with earthly

silver and gold, but freely, "without money and without price." Will you not make sure of your place while there is time by making Him King of your life now that you may be with Him in His kingdom when the lights go up!

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### The Throne and the Bible

(Continued from page 5.)

In a message to the United Evangelical Exhibition in London in 1951, Her Majesty the Queen Mother, then Queen, was reported by *The Christian World* of June 9, 1951, to have said:

"I can truly say that the King and I long to see the Bible back where it ought to be, as a guide and comfort in the homes and lives of our people. From our own experience we know what the Bible can mean for personal life."

#### Back to the Bible

It will be noticed that the Queen Mother strikes a regretful note, as of one who is sadly conscious that in these latter days the Bible has lost the place it once had in the life of the nation. She speaks

of bringing the Bible back to its once exalted position in the lives and experiences of the people. Evidently she feels convinced that the moral and spiritual deterioration which has followed neglect of the Bible, can only be arrested by restoring that blessed Book to its former position. This appeal by the Queen Mother for a return to old and well-proven paths is but the echo of a call which the Bible itself makes for a revival of the faith that can still make men and nations truly great.

The call of the hour, therefore, is: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7. This stirring heavenly call strikes at the very root of the present moral and spiritual decline. The Royal Law of Sinai, issued amid impressive power and awful majesty to God's ancient people Israel, still convicts all of sin and calls all to a life of righteousness. That same law, so far from being relegated to the background by Him, was inseparably bound up in the teaching of Jesus. He upheld it as the in-

(Continued on back page.)



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# THE CHILDREN'S



# Pages

## The Crowning of OUR QUEEN

By Harold Blackman

THE eyes of the world this week have been turned toward the great city of London, where Elizabeth II was crowned queen. Actually, this charming lady, the pride of Britain, has been queen since her father's death last year. But the special and important act of placing the royal crown on her head did not take place until June 2nd.

Many thousands of people swarmed into London from all over the world to see the splendour of this coronation event. Perhaps you were there, too. The placing of the historic Crown of St. Edward on the head of England's new Queen was done in the splendid and stately Westminster Abbey. Here only a few fortunate visitors were able to crowd in to see the Queen receive her crown of authority. But throughout the world, millions watched and heard the proceedings on television and radio.

During the event, Queen Elizabeth had two crowns placed on her head. The first was the noted St. Edward's Crown, which was made nearly 300 years ago. This is the royal crown that is first placed on the head of a new British monarch on Coronation Day. It is made of gold and studded with diamonds, sapphires, emeralds, and pearls.

This crown is worn only once in the lifetime of a king or queen, and then only for a short period.

The crown that Queen Elizabeth wore as she left Westminster Abbey for her long procession through the city of London was the Imperial State Crown. This is the most elaborate and valuable of all the royal crowns in the world to-day. In the front centre of the band is the second largest diamond in the world, and above it is the great ruby of the Black Prince. Altogether there are 3,100

### OUR QUEEN

We children thank Thee, Lord,  
to-day  
For our dear Queen, and for her  
pray  
That she may be  
Long spared to reign upon the  
throne.  
Thy child for ever. Thine alone—  
Loyal to Thee.

Lilian G. Heard.

precious gems in this one crown alone. It is valued at many millions of pounds.

Maybe you wish you could be crowned a king or queen. But do you know that you, too, can someday have a crown to wear? We don't know just what it will be like, but the Bible tells us that all who love Jesus will receive "a crown of glory that fadeth not away."

One day soon God is going to have a coronation day even better than we had for Queen Elizabeth. If you are faithful you will receive your crown from the lovely hands of Jesus.

Won't that be worth working for?

### ETHEL AND THE EMPTY BOX

By Edward A. Butters

"You be a good, obedient little girl for a whole week," said Ethel's mother, "and then I will get you something nice for your birthday."

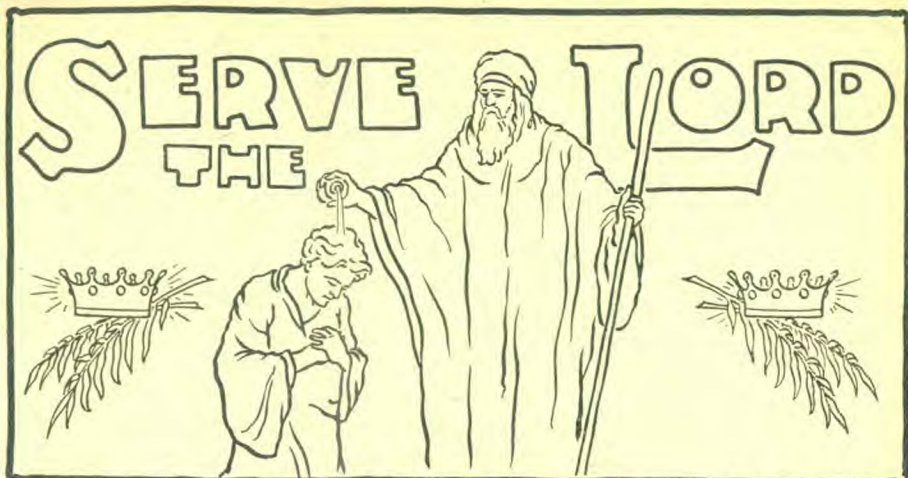
Now Ethel was not in the habit of being obedient, but it

On the left is the royal sceptre, and on the right is one of the maces carried before the Queen.

Crown Copyright Reserved



See how nicely you can paint this picture and send it with your name, age, and address to Auntie Margaret, the Stanborough Press Ltd., Watford, Herts., not later than July 9th. (In case OUR TIMES arrives late, still send your picture. All entries will be considered.)



was her birthday in a week's time.

That same afternoon they stopped at a pet shop to look at the kittens, the puppies, and the goldfish, but Ethel could not keep her eyes off the cage full of budgies.

"I'd simply love one of those pretty blue ones," she cried delightedly.

"If you are very good and always do as I tell you, I will get you one for your birthday," her mother told her.

"I will be good! I will be good!" promised Ethel, dancing joyfully out of the shop.

During the next six days, Ethel was as good as a little girl could be. True to her promise, she tried really hard. The afternoon before her birthday, her mother who had to go out by herself, said that she must play at home with her dolls and other toys.

Ethel was sure Mother was going to get the blue budgie.

"You have been a good girl for a long time now, and I am very pleased with you," said Mother, "but please do not touch that big brown box on the sitting-room table." She then said good-bye and went out of the door.

Ethel amused herself for a little while, but soon found herself in the sitting-room. And

of course, she looked at the box. In fact, she looked at it for quite a long time. Then she went nearer to it.

"Surely," she thought to herself, "there can be no harm in touching it."

So she touched it. Then she lifted it. It was so light that she thought it was empty. She saw some little holes in it, but even when she peeped through these she could not see anything.

Having got so far she saw no reason why she should not take off the lid. After all, perhaps it was only a silly old empty box.

So off came the lid!

There was a flutter of wings, and out flew a lovely blue budgie. It flew round the room. Then it settled on the curtains. Ethel tried hard to catch it. But at last the little bird saw the open window, and away out it went!

Ethel was still very hot and bothered when the door opened and in came Mother. Mother saw in a moment what had happened. Tears flowed down Ethel's cheeks, but she could find no excuse for her disobedience.

"Oh, Ethel, I am sorry that you could not keep up your good record. I suppose you realize that that was your birthday present you have let out through the window. I have nothing else for you at all. You have been

punished enough for your disobedience, and I hope you will realize that obedience always pays in the end."

I do hope Ethel learned her lesson, don't you?

#### Results of Competition No. 8

*Prize-winners.*—Rachel Hayward, 35 Meadow Road, Pennington, Hants. Age 10; Siegfried Baron, 28 Warwick Street, Church. Age 12.

*Honourable mention.*—Eunice Pitcher (Lowestoft); Jilda Sleeman (Torquay); Lydia Harris (Cambridge); Karen Howard (Norwich); Nigel Payne (Woodmancote); Trevor Goddard (Iver); Ruth Campion (Torquay); Adrienne Edwards (Torquay); Richard Payne (Woodmancote); Eleonora Baron (Church).

*Those who tried hard.*—James Sparkes (London, S.W.4); Beatrice Veal (Tiverton); Stuart Payne (Woodmancote); Hazel Foster (Garston); Jacqueline Harris (Walthamstow); Joan Marvel (Newport); Margaret Peart (Bishops Cleeve); Alan Mullins (Birmingham, 32); Genavive Smith (Bushey); Heather Payne (Woodmancote); Miriam Harris (Cambridge); Iris Skinner (Bishops Cleeve); Bobby Dent (Birmingham, 6); Grace Freer (Grimsby); Jeanette Piper (Smethwick); Anne Gittins (Wallasey); Antony Peart (Bishops Cleeve); Geoffrey Chapman (Hebden Bridge); Hazel Harris (Cambridge); Roger Smith (Southampton); Barry Bromfield (Bedford).

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# Straws in the Wind

## "Space-Superiority"

CORNELIUS RYAN, editor of *Across the Space Frontier*, believes that the United States should aim higher than air-superiority to "space-superiority" and foresees the day when a second moon in the form of a U.S. space ship will revolve round the earth in an orbit a thousand miles from it, manned by eighty observers, atomic gunners, and the like.

## Forty Million Refugees

WELFARE and relief organizations estimate that forty million people have had to abandon their homes and are now living as refugees in other lands. There are ten million in West Germany, twelve million in India, five million in Korea, four million in Formosa, a million in Hong Kong, and around a million in the Near East.

## Burning Money

"BRITAIN," says R. J. Edwards in the *Tribune*, "burns 221,200,000 lbs. of tobacco a year. The Chancellor takes £600 million in taxes, plus his cut of the maker's enormous profits."

## Key to World History

"THE small neck of land through which the Suez Canal was dug nearly 100 years ago, provides not only the gateway between west and east, but the land bridge between Asia and Africa," declared Major-General L. O. Lyne in a recent broadcast. "I would suggest that these two continents, with their vast reserves of undeveloped resources and manpower, hold the key to the next century of world history."

## The Throne and the Bible

(Continued from page 13.)

violable law of His Father, God. Yea, He so magnified its precepts as to make them apply to the very thoughts and intents of the heart. He summarized that law still further by reducing it to two basic principles of human conduct: love to God and love to man.

By that law and the man Christ Jesus, who became its very embodiment in human flesh, the human family will be judged. (James 2:12; Acts 17:31.) When Jesus comes a second time in power and glory, as the Bible clearly teaches He must and will, He will bring with Him the just rewards men have individually merited. (Rev. 22:12.)

Those who respond to this final call of Heaven are described as those who "keep the commandments of God, and the faith of Jesus." Rev. 14:12. These are the triumphant people of a book, and that book the Bible. For no book but the Bible reveals the law and will of the true and living God, Creator of heaven, and earth; it alone records the complete story of Jesus. By accepting God's Word as their guide, these happy people have learned to love "the royal law" as magnified and exemplified in the life and teaching of God's royal Son. Hence the infinitely gracious invitation they receive from Him to share in His great and final triumph: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. May we find a place in that happy throng.

