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"Long May They Reign"

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Per. name of Edward H. H. S.*

Sons of Laughter--Sax-ons

A Drama Depicting History of the British People

By PERCY EGERTON STERLING

IN the first article in this series the story is told of the re-emerging of the ancient traditions of the Race of the Sons of Isaac (Laughter) so-called because of their Grandmother Sarah (Princess) who laughed unbelievably, but whose laughter was turned to pure joy in the fulfilment of the promised son.

In our next picture we saw the commencement of the Red Philosophy, the mystery of terror which opposes itself above all that is called God and is worshipped—the shadow which follows the light, the false that throws into relief the Truth.

In our third stanza, the beauty and order of this Truth, God's plan for two human manifestations in the black and white divisions of the human family were dealt with. These were to be parallel expressions of divine order, but not intermingling, in order to keep a perfect balance. In the center of this Balance, was to stand the Lawgiver, the Servant Nation administering Theocracy. For this purpose out of the White Race was selected Abraham, the young Gentleman Adventurer, who with his wife Sarah (a cousin of the same family) went forth to found a house which was to become in the land of Mitzraim (Egypt) the nucleus of a mighty people.

In the fourth excursion with this story we stepped aside to follow the sacred thread of Abraham's posterity through Hagar and Keturah, as it tangled and untangled itself in Asia among the sub-races of the hybrids, the semite-mullatoes, and also with Seth's descendants (some of whom had already adulterated themselves by marrying into the Australoid and Dravidian aborigines). This Sacred

SELECT YOUR KING

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tian gentleman on little England's throne but against Jehovah, the All-Powerful, defending His own throne—the throne of David—the throne of Britain!

What nations could withstand the terrific onslaught of the Great White Army headed by Michael, going forth conquering and to conquer?

May the possibility of such a picture be a warning to all those who would destroy the Kingdom of God.

Perhaps here, it is interesting to remember that in Christ's day, many were disappointed that Jesus did not rally round Him a loyal army and lead them to victory against Israel's enemies. The time was not ripe then, for His message must needs come first to give all the choice of

thread, as fine as a gossamer web wove its bright warp through the mosaic pattern of the East in the fabulous past. Its final fringe reached to the country which was to be ultimately part of the British (Covenant Man) Empire.

By tradition, we also concede the pattern of the beautiful and sacred shawl of our ancient Aryan ancestors to have been the Royal Design Jacob chose for the coat of many colors for his favoured son, and which was believed to be the mantle of Sovereignty handed down by tradition from ancient days, and contained the cryptic history-in-tapestry of the Race. This same pattern finally reached Paisley from Cashmir, and was a favorite gift of Her Majesty Queen Victoria to Royal brides, and maidens of the Court on their marriage. So we find the threads in warp and weave running through the history of our Race.

This is another link in the long chain of evidence, historical, etymological, architectural, archeological and textile. What more fitting place to transfer the royal needlecraft from the lovely Vale of Cashmir to the hills of Scotland (the home of the Royal House of David), where surrounded by the Clans with their glamorous tartans, the Sacred pattern should find a new home! The custom of the Highlandmen carrying their tartan over their shoulder, is supposed to be a race rite connected with the sons of Noah, Shem and Japheth, who carried the "Shawl" as they walked backward to robe their father in the tent, witnessing to their belief in the Divine accolade.

selection or rejection. Now on the eve of the Second Coming, many are looking for a purely peace-enveloped messenger. Such is the perversity of human nature—we always want the opposite. Unfortunately, before lasting peace can be established, there is much eliminating to be done—in ourselves, in the nation, and in the world.

It is often said that God is on the side of the largest army. In stressing the need for national as well as individual prayer in a crisis, we would draw your attention to the last war when millions in both camps were praying for peace. The long years came and went; pagans and Christians died alike. It was not *until* the State (of Britain) set apart a special day of official, organised prayer that the tide turned.

WE now turn again to the historic progress westward of Abraham's true seed, and to Isaac (the son of Laughter) and follow his posterity after their emergence into their temporary nesting place in Palestine (accompanied by the Sons of Lot—Ammonites) and subsequent withdrawal after the apex of a glorious period had waned in the decline after Solomon to their gothic wanderings across Europe into the Dail Erin. The land is prepared, cut out as a great mountain by the erosion of the Seas from Europe (Babel) for the establishment of the Throne. We find the Franks of Gaul, Lombards of what is now Belgium, the Burgundians, the Saxons, the Jutes, the Danes leaving their imprint on art and craft, science, and economic law-giving in the nations amongst which they sojourned in their age-long miraculous pageant of progress through Europe into the Blessed Isles.

The tracery of their sign is to be found in the architecture of gothic arch and symbol all over the continent and into their homeland where it is the base of what we call Tudor influence in Mediaeval Britain.

A whole bibliography would fail to give more than a remote idea of the wonderful romance of the wanderings of the Sons of Laughter down through the ages.

The Drama Portrayed

One of the most precious episodes of these adventurers is told in forecast by an ancient writer — Zakariah-ben-Barakiah-ben-Ado in 520 B.C. It undoubtedly refers to the establishment of the new homeland, its church and state and Kingdom

When in personal trouble we seek individually our personal Saviour, and so in a national calamity we should ask for national state guidance. Massed, highly organised evil forces have always been overcome by equally well organised collective prayer.

In the mundane things of life we find the day of the "fence sitter" is nearly over; politics, economics, etc., are increasingly demanding that we range ourselves definitely on one side or the other and so when the Prince of this world makes His final bid for a forced extension of his expiring lease, let us make sure of marching forth under the right banner. We cannot serve two masters. You must choose between the King of Kings and the Prince of Darkness.

Decide *now* to SELECT YOUR KING.

in the "Hill of the Lord." (The mountain before referred to).

He tells how the reigning house of his people was to establish itself in the "Land of the North." He tells us this was revealed to him. "At night," he says, "I was *enlightened*" (what a good thing, if some of us today were likewise in this matter) "and saw a man mounted on a Red horse standing in the shadow of the myrtle trees, and red, bay and white horses followed him." This messenger explains that there are angelic guardians sent to patrol the earth.

Now a great hush falls while the first horseman asks his companions how long it will be until order be restored in the earth. The others indicate that the beginning of the ordering aright, will be when a house and a temple will be rebuilt in the "scattered" (removed) Jerusalem. The Noble Horseman indicates this period shall be in the future, and he introduces on this magic stage which Zakariah, awe-struck, watches, a man with a measuring line to measure this newly predicted Jerusalem. It is to overflow with population "with the crowd of men and animals in it" (strange the numbers of voyagers, as well as pedigreed animals which have spread from the nursery on the Lord's Hill to every country in the earth).

The Everliving, he tells his listener, is to be a wall of fire around it, and He is to be a "splendour in her heart." After the nucleus has arrived in the Established place, then the nation is to be spread out under the four winds of the skies, and many other peoples shall be joined to the Life or the Hidden Sanctuary established among these people. (This is clearly the Church epoch).

The Great Accuser

The scene shifts, and a sinister figure appears. The Great Accuser strides on the stage, and opposed to him in priestly robes but travel stained, is Joshua (Jesus?). The Accuser apparently objects to the choice of this new Locale for the Holy Race (and he has done so even until he has blinded even the race itself as to their true place and destiny?) and for the Divine plan of earthly blessing, but the Priest reproves him. Afterwards the Priest is robed in splendid robes and given a beautiful turban.

The next scene is where the noble messenger mandates the divine sanction and presents the accolade to the High Priest. In his prophetic utterance he promises on behalf of Him for Whom he is Ambassador:

"If you walk in my paths and guard my trust, then you shall rule my house and then shall you guard my court, and I will permit you to walk among these officials" (Hierarchies.)

Then with great solemnity he tells before the cloud of witnesses who are attending, of the coming of "My Servant the Branch." He also speaks cryptically

of a *stone*—evidently a symbol of the Kingdom which is to be laid. The *purpose* of this establishment is to be the service of humanity, when it is finally set in place. "Men will speak with their friends under the vine and fig tree."

The Noble on Horseback who is director of this great stage setting for this immortal drama, then turns to the rapt listener, and reveals to him more of the Divine organization of the Rule on Earth. This State is likened to a Lamp of Gold with seven lights and seven uprights (the simile again of a Nation and company of Nations). There are to be two Olive trees or major divisions. And finally the Mountain and the Stone are to be united with cheers of "Good Luck, Good Luck to it". (And besides whatever other meaning this symbol may have, one cannot think of any greater event that would have a cheering effect upon the world than the cementing of a real accord between Great Britain and Ireland.)

A Flying Papyrus

Having disposed of the great outlines of the drama, the Noble particularizes about details—there is to be a "Day of small things" (here our mind half-whimsically recalls the little wattle church—the Secret of our Lord Church in olden Britain). Again there is the imagery of a stone (masonic seed for Divine construction); it is to be hidden, unnoticed for a time. Also there is a flying papyrus, symbolizing the Word of God written, the Divine voice that is to go over the face of all the earth and every thief was to be judged according to this Divine Measure, every perjurer shall be brought to judgment by this means. (Zach. 5:3 F.R. version). (Well, we have but to recall the Oath administered in our courts in these modern times is still as ever on the Holy Book—neither the "Jews" nor the Gentile nations thus affirm in their procedure).

Then comes the "carrying of the Measure" on the stage, this is to lay the plan to build a House in the Land of Shinar, and when it is ready "She (the Nation) will be fixed there on her own seat". This typifies the planting of the Law in Great Britain, henceforth to be the Seat of Justice.

Symbolism of the Horses

The national growth of the Kingdom then proceeds in the symbolism of chariots with red, white, bay and dark grey horses. These are periods of expansions and migrations to North, West and South (not east) and the Grey horses were to travel up and down the earth. Britannia's greyhounds of the deep, were to calm tumult, organize for peace.

"Look!" exclaims the Noble, "these (the grey ships of the Covenant!) in the Land of the north, shall allay my winds." Blessing, they were to be blessed and their mission was to preserve calm in the Lord's earth.

Next, the "transported" ones are shown entering the house of the *Crowned Priest*.

(The King is not a layman but an anointed priest as well as sovereign) and there were to be gathered ceremonially the Turbans of Huldi and Tobiah and Jediah, representative no doubt of the tribes and their kindred who gather from the four winds of heaven.

The final stanza comes in the greatest of all Magna Cartas: to "Practise Justice, Truth and Right, with MERCY and kindness each to his neighbor; and oppress not widow, orphan, foreigner or helpless, and not each contrive wrong in his heart against his brother; so that the "Hill in the North" for which the Everliving had an ardent affection, this "Lovely Land" so the noble designates it, should never be desolate.

CHRISTIANITY VS. COMMUNISM

Christianity is the Light of the World—Communism is the Blight of the World.

* * *

Christ said, "In the world ye shall have tribulation, but be of good cheer, *I have overcome the world.*"

Communism says, "In the world we have tribulation, but be of good cheer, *we shall overcome the world.*"

The Way Out

(From a Subscriber)

A copy of the February *Periscope* has just come to my notice, and I would be glad of a little space to express appreciation of articles found therein. The *Periscope* fills a long felt need of a periodical of just this type.

The editorial, "The Spirit Behind Action" drew my attention particularly to the trend of thought in these times. The Kingdom of Heaven is indeed unfolding. A people ARE being prepared. There IS a work going on that the world knows not of, and it is a Spiritual work. The Spirit of Truth has come to guide us into all truth (St. John 16.13) that Comforter whom Jesus promised He would pray the Father to send.

It is good to know that more and more people are turning to the Scriptures in these perilous times. There, alone, will they find comfort, in this time of mad controversy. It is only when we come to realize the bankruptcy of human wisdom (there is plenty of evidence around us), turn our steps back to the Laws of God, empty ourselves of our own boasted wisdom, and acknowledge Him as our Leader and FOLLOW ON to know Him that we shall find peace. Men are trying to bring about Peace by their own puny efforts, and that in the very face of the

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