

ISRAEL YESTERDAY AND TO-DAY

BY
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*"The last shall be first,
and the first last."*

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FOREWORD

A LARGE portion of the Old Testament is devoted to the record of Jacob's twelve sons and to the history of their descendants, the twelve tribes of Israel. Of the twelve only two tribes—Judah (the Jews) and Benjamin—have maintained their historic identification. Thoughtful students of the Scriptures have for centuries speculated on the significance of these “tribes” and have sought to fathom the mystery of the “lost ten tribes,” which seem to have completely vanished from the earth.

About the year 1850 John Wilson of London, in a book called “Our Israelitish Origin,” put forth the theory that the lost tribes are to be found in the Anglo-Saxon people. Following him came the Rev. Dr. Joseph Wild, an American, whose book, “The

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Lost Ten Tribes," has gone through many editions. Later Prof. Totten of Yale University devoted years to the endeavor to arouse "Our Race" to see the tremendous import of the evidences in existence to support and maintain the claim of our Israelitish origin. Each year has unfolded new evidence on this momentous subject, until to-day its truth is joyfully acknowledged by thousands among the English-speaking peoples.

It is the firm conviction of the writer that the following letters contain an explanation of the discovery of what may be termed the "missing link" which completes the chain of evidence and establishes the unmistakable identity of the "Spiritual Israel" of to-day.

THE PUBLISHER.

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Dear Friend:—

You ask if you may show these letters to a number of your friends whom you think would be interested in Israel. Of course you may. It will be a matter of rejoicing if they should be added to the number of those who can see the importance, as well as the comfort that God's assurance that "no weapon formed against thee (Israel) shall prosper," must bring to them. Do with the letters whatever, in your judgment, will be for the cause of Anglo-Israel.

Yours very sincerely,

A. E. W.

LETTER I

Dear Friend:—

You have asked me to state in language so plain that “wayfaring men though fools, need not err therein,” why I am convinced that the lost tribes of Israel are found. To do this I must begin at the beginning.

You have set before me a task more difficult than you dream; and because it is dealing with matters more vital to humanity to-day than is seen, except by a few who might be classed with the seers of old, it can be done only by *inspiration*. Webster gives as one definition of inspiration: “to speak with authority.” Then the only authority must be not only that which humanity has proven, but that which human events are now proving, or which can be proven true.

The controlling instinct of humanity is self-preservation, and an under-

lying subconsciousness of dependence has led to the search for some stable, sustaining power. Unnumbered ages ago that instinct, not only of man, but of the whole creation ("For we know that the whole creation groaneth and travaileth in pain together until now." Romans viii : 22) led to the discovery of that stable, sustaining and governing power. One far-reaching result of that discovery was the impulse to communicate it to all who were oppressed by the consciousness of self-insufficiency. Then the need to record the discovery and its effects on man, followed as a natural sequence, so we have in our hands to-day that Book of books — the *Bible*. That Book is the record of the advent of the momentous discovery and of the proving of its truth by all the generations who heard and obeyed.

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Of necessity I must turn to that record for confirmation of all that I may write, as well as to the evidences, plainly present with us at this hour.

The profoundest miracle of the ages is the preservation of the Bible, and can you not see that its preservation is due to *one* race, or better, one *nation*, and that nation Israel? Wherever the Bible is known, and from it a concept of God is drawn, no matter how imperfect that concept may be, there can be found children of Israel. It is the loss of the knowledge of God as *Spirit*—the divine impulsion—the consecrated motive of the patriarchs and prophets—that constituted, and still constitutes Israel's ignorance of her identity as God's "chosen people."

The signs by which Israel may be

known by herself are plainly set forth in the Bible. For over a half century able, devout students of the "signs of the times," as well as devout students of the Bible have sought, found, and arranged in orderly sequence, those signs. One after another in Great Britain heard and joined the ranks of those who are called Anglo-Israelites.

The British writers on the subject of Anglo-Israelism seem to have utterly failed to see the vital issue behind the literal or material proof of Israel's identity. Literal Israel is proven beyond all controversy by both British and American writers. Here are a few books worth your while to read:—"Anglo-Israel or The Saxon Race the Lost Tribes," by Rev. Wm. H. Poole, LL.D.; "Israel in Britain," by Col. Garnier (late

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R. E.) ; "The House of Israel Found in the British Empire and America," by Rev. J. Gawthorp; "British-Israel Truth," by Hanan and Aldersmith; and many other able English authors. "Judah's Sceptre and Joseph's Birth-right," by J. H. Allen; "The Lost Ten Tribes," by Rev. Dr. Joseph Wild; "Our Race Series," by Prof. C. A. L. Totten; and other American writers. All of these authentic works are within easy access, and are worthy of careful study if you really want to be convinced.

Yours very sincerely,

LETTER II

Dear Friend:—

Since you say that you do want to be convinced, I will add my convictions to those you are reading.

Nearly or quite four centuries ago, there was a stirring in the long sleep of British Israel—a change from deep sleep to the lighter phase, in which dreams appear. Then began the search for the Lost Tribes of Jacob's children. Still blind to the plain statements of the Bible as to how these tribes were to be identified, the explorers looked to find them in some dark corner of the habitable earth, ignorant, debased, and of no value to the world of progress. The "fulness of time" was not yet. The knocking at the door of British Israel's slumber-chamber became more insistent, and a real awakening began. Ephraim saw Israel as in a mirror,

and in that mirror, he saw not only his own features, but also the likeness of his "fellows" — the sons of Jacob. The Bible began to be a revelation. With joy the few "seers" announced their discovery; but as a nation Ephraim began again to stone the prophets. The sneers that met Abraham, Moses, the prophets, and Jesus were repeated, and Ephraim-Israel courted "a little more sleep, a little more slumber."

News of the discovery in Ephraim was sent to Manasseh, who received it with serious reservations, until the "seers" in her midst too looked into the "Mirror" and saw Manasseh as the complement of Ephraim as set forth in Genesis xlix : 22-26 :

22. Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

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23. The archers have sorely grieved him, and shot at him, and hated him:

24. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

25. Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb;

26. The blessings of thy Father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

also Genesis xlviii: 3-22:

3. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4. And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

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5. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

6. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

7. And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.

8. And Israel beheld Joseph's sons, and said, Who are these?

9. And Joseph said unto his father, They are my sons whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

10. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

11. And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed.

12. And Joseph brought them out
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from between his knees, and he bowed himself with his face to the earth.

13. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

14. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born.

15. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16. The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

17. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18. And Joseph said unto his father,

Not so, my father: for this is the first-born; put thy right hand upon his head.

19. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21. And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

22. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Great Britain, still clinging to her ancient law of primogeniture, her weights and measures, her money and other characteristics that plainly bear the stamp of Biblical Israel adds proof to proof that she is Ephraim

and that she holds the sceptre of Judah as prophesied.

I wonder if you can see that which I am tempted to write at this stage of my effort to tell you of my surest confirmation as to our Israelitish origin? Have you ever thought of the strange reversals of the established customs of the people, the record of which is found in the Bible? The first reversal is set forth in an allegory. It would take too long for me even to attempt to read the riddle for you, so I will pass on to those more plainly set forth.

Esau sold his birthright as *first*, for a mess of pottage because he was utterly unworthy to retain it, Genesis xxv : 29-34 :

29. And Jacob sod pottage: and Esau came from the field, and he was faint:

30. And Esau said to Jacob, Feed me,

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I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

31. And Jacob said, Sell me this day thy birthright.

32. And Esau said, Behold, I am at the point to die: and what profit shall his birthright do to me?

33. And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

34. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Thus Jacob, who by this careless act on the part of Esau, though *last* was made *first*, and the long established custom relating to primogeniture was reversed. In a little book by Mrs. G. Albert Rogers, entitled "The Coronation Stone," on page 24 to end of chapter, is set forth, in impressive language, the prophetic leading to this far-reaching event and what it portended for Israel as a nation.

Again in the case of Tamar's twins was the last made *first* and the first last. Genesis xxxviii : 27-30 :

27. And it came to pass in the time of her travail, that behold, twins were in her womb.

28. And it came to pass, when she travailed, that the one put out his hand ; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29. And it came to pass, as he drew back his hand, that, behold, his brother came out : and she said, How hast thou broken forth ? this breach be upon thee : therefore his name was called Pharez.

30. And afterward came out his brother, that had the scarlet thread upon his hand : and his name was called Zarah.

When Reuben's crime lost him the preëminence of the first born, and the preëminence came to Joseph, the first born of his true marriage — a marriage of mutual love, Jacob reversed the law of primogeniture by his mar-

velously prophetic act when blessing Joseph's sons, and Manasseh, in every way legitimately entitled to the preëminence of the first-born was made *last*. (Genesis xlviii : 3-22 ; see page 6.)

To-day has brought a mightier reversal. As the awakening of Ephraim and Manasseh to their lineal descent from Jacob, and Jacob's pregnant blessing is now brought into view—established beyond cavil; we see that each reversal would seem to indicate a purpose or divine plan. Israel's hunger has not been appeased by the proofs of her literal identity, and in my next I will tell you why.

Yours very sincerely,

LETTER III

Dear Friend:—

Now you ask that I shall put more definitely before you what I mean by Israel's hunger, and the vital issues behind the literal, material proofs of Israel's identity.

In the American books I have named is to be found evidences that the authors had caught vivid glimpses of the deeper import of the discovery of the Lost Ten Tribes. They saw dimly that only one of God's witnesses had been heard. Inspired passages occur that awaken the desire to seek the vital proof,—an unrest, a hunger that must be satisfied.

With the recognition of the literal, material proofs of the truth of Anglo-Israelism, there came to me a perception of the importance of a yet greater discovery, that is, Spiritual Israel.

Spiritual Israel needs to be seen that the *two* witnesses may both be heard; for two witnesses at least are necessary to establish any matter of judgment. We have followed material Israel as though that were all that was required to satisfy the dominating demand.

Now let us go back a little and see if there are not as many signs of her spiritual hunger as there are of her literal identity, as Israel, and how God responded. The mission of the "Rock, Christ" that followed the efforts of the children of Israel to hear and trust the promises of God, was as a guardian, a watchman, a guide that Israel should not err beyond redemption. We know, if we would only stop and think, that it is the dissatisfied who seek most earnestly, and hear most gladly the

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“Good Tidings.” We know too that it is believing “something to be true that is not true” that betrays a loss of the knowledge of God which alone brings rest and satisfaction. When one is innocently in ignorance, dissatisfaction is great; but when one has heard and accepted God’s word to man, the dissatisfaction grows to be a suffering unspeakable if that one turn away from that Word and so forfeit its guidance. How often Israel has transgressed; and has she not been forgiven over and over again? Have not her transgressions blocked her progress, deprived her of the knowledge of herself as God’s beloved; heir to all that was promised to Abraham, Isaac and Jacob? Through her repeated transgressions Israel forgot that she carried with her wherever she went, the “spiritual Ark of the

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Covenant" — the *Bible*. The Bible is the real "Ark of the Covenant." It contains all the title deeds to the promised land also every proof needed for Israel to enter into possession. When that is understood, the material ark will be found. Nothing can be hidden from the sight of true spiritual vision.

Melchisedec appears in the record. "And Melchisedec King of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth." (Genesis xiv: 18.) "Possessor of heaven and earth!" Does not that mean that God was guiding the children of Abram both spiritually as well as literally? See Scofield Reference Bible, footnote to 18th verse

(2) : "As 'possessor of heaven and earth,' the most high God has and exercises authority in both spheres." When we see a little more clearly, we will be able to perceive that long before the appearing of Melchisedec to Abram, there must have been a long line of "seers" from "Adam the Son of God" ("which was the son of Adam, which was the son of God," Luke iii:38) to Abram. We will see why it was the "Sons of *Man" who so often talked with God all along the line of prophets to Jesus, who was recognized as another Melchisedec. "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham . . . to whom Abraham gave a tenth part of all: first being by interpretation King of

* See Scofield Reference Bible — footnote (1) Matthew viii:20.

righteousness, and after that also King of Salem, which is King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." (Hebrews vii : 1-3.) Did not Jesus say "call no man your father upon the earth; for one is your Father, which is in heaven"? (Matt. xxiii : 9.)

This letter is already too long. This subject is to me of such vital importance that I must say "to be continued."

Yours very sincerely,

LETTER IV

Dear Friend:—

I am rejoiced that now you are really interested, and I will write without hesitation of what to me are the “deep things of God.”

What a calm sense of the reality of and the nearness of Jehovah to those “seers” and prophets, is evident in the history of the revelation of God and Man, as recorded in the Bible.

Jacob was called Israel (prince, or son of the King) because he had risen to the spiritual height that revealed to him that only as God was his strength could he prevail.

Israel stoned her “seers,” until at last there came to be no “man of God” in her midst for four hundred years, but, that one should appear as a Messiah, was prophesied, and in the darkness and her multiplied tribu-

lations she turned to that prophecy, and prayed for its fulfillment. But many things must needs transpire before the Messiah should come. Long before the date of this prophecy the great dispersion had begun, and the Messiah came to "his own and his own received him not." Only one from Judah followed him, and he never saw the *Son of God*, and so was not given the commission to go to the dispersed tribes of Israel with the gospel. The command of the Master to the disciples to go to the lost tribes of the children of Israel was fraught with greater issues than they saw. Paul seems to have gone farther afield than any other of the disciples mentioned as having gone beyond Palestine in obedience to the Master's command. From the seed he sowed in Britain has come again

that oft-repeated prophecy and its fulfillment — “the last shall be first and the first last.”

I am so continually impressed with the many signs so apparent that Ephraim — and Manasseh too — in the possession of the promised material greatness and prosperity forgot that every promise was prefaced by a condition. Look up the promises from Genesis to Revelation and see if Israel's part of the covenant has been fulfilled. You will see why blindness, unrest, strife, tyranny, etc., etc., have marked her progress. Had not God been faithful would there have been any progress?

When the prophecy that Ephraim should be a company of nations began to be fulfilled, the inherent tyranny of the Christless human heart, caused the children of Manasseh to rebel

and the material separation of Manasseh from Ephraim took place. The spiritual divergence had grown into the old-time offense to the "god of this world" that always followed, and still follows, the spiritual recognition and acceptance of the Christ; and the separation of Manasseh was complete. Thus Manasseh became "God's sanctuary"—a place of refuge for all those suffering from tyranny and limitation. It is conceded by all the writers on this subject that the United States is Manasseh.

No other than the accepted Ephraim and Manasseh can possibly show such complete fulfillment of prophecy. Manasseh means "forgetfulness," and in Manasseh, thousands upon thousands have found refuge and forgetfulness, in their

flight from tyranny and persecution. Only in such a "promised land" could the Puritans have found freedom, and only in that land of religious liberty can the Christ come again "without sin unto salvation." Manasseh has fulfilled in spirit and in letter all the demands set forth in Exodus and Deuteronomy and in many other parts of the Old Testament. Only Manasseh has really been no respecter of persons—nations. The United States, to-day, is a fast amalgamating heterogeneous mass of nationalities that have been welcomed to her shores, while Great Britain and her colonies and dependencies are a "company of nations," thus bearing the plainest marks of identity as Ephraim.

You know that "nation" in the Bible nearly always means tribes or

racess set apart by their religions, or different concepts of a power upon which they could depend for help in hours of need or to which they could appeal in times of overwhelming calamity. Ephraim's "company of nations," are to-day set apart by great diversity of religious beliefs as well as by lines of boundary. Ephraim's and Manasseh's missionaries have signally failed, in any degree, to bring about any amalgamation as to religions, and without that, racial amalgamation, to any extent, is impossible. After all, the different religions are builded out of the hopes, aims, desires, and above all the concept of that which will satisfy, in other words — the concept of heaven. Both Ephraim and Manasseh are to-day echoing the Psalmist's conclusion — "I shall be satisfied when I awake

with thy likeness" — the likeness of Israel's God. David had caught the meaning of the goal of Israel, which Israel is echoing to-day.

This is another long letter and yet this subject is not exhausted, so "to be continued."

Yours sincerely,

LETTER V

Dear Friend:—

Everything even in nature is seeking satisfaction. The chemist will tell you that the elements he handles are all seeking satisfaction. Everything resents bondage, limitation. May it not be possible that life may extend to the minutest atoms of what is called inert matter?

It is said by physical scientists that the densest forms of matter consists of minute atoms, all in motion, yet never coming in contact, that disintegration in any form is simply an effort to escape bondage—a struggle for freedom.

The very spirit of Israel from the earliest records has been for freedom. First the Exodus,—a struggle, a travail that lasted for two generations. History tells of captivity overcome, time and again. Every

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captivity the result of sinful forgetfulness of God's covenant promise. Every escape from bondage has been the result of an awakening in response to a call of some patriot seer who felt the hunger of the oppressed and was constrained of God to proclaim anew that Israel was the people chosen to be the proof of the divine integrity. To-day again Israel, from the four corners of the world has heard the voice of the evangel and is answering with a unanimity, an earnestness, a spontaneous self-sacrifice that proves, as no event on record has ever done, that "His seed remaineth" in the children of Abraham, Isaac and Jacob. It is because they acknowledge the One God. We begin to see that Israel cannot "sin unto death," for Israel is "born of God." Jehovah has said "I will be

to him a father and he shall be to me a son."

As I said in the beginning, wherever the Bible is found and an approximately true concept of the One God is drawn from its inspired pages, the children of Israel may be found. The dispersion must have been going on for centuries, and through captivities and the dwelling with strange nations, knowledge of herself and the teaching of her scribes and "seers" or "men of God" were forgotten; but because Israel *is* and has been since God and Man (son of God) were revealed, the descendants of that Man have been consciously, subconsciously and even unconsciously looking to that *One God* for protection and guidance.

It is so plainly in the divine order that the tribe of Joseph, Jacob's son,

the first born of his true marriage, the antetype of the redeemer of lost Israel, should to-day be the first to rediscover or bring to light the other long-looked-for witness.

Although Ephraim was made first and great material blessings were foretold for him, yet Israel asked "the Angel which redeemed me (Jacob) from all evil to bless the lads" and he foretold for Manasseh that "he also was to become a people; he also was to become great." It would seem that in this reversal was hidden a prophecy of the *real meaning* of the custom so many times reversed of considering the first born of greatest importance. In every instance no hint of the preëminence of the first being ever restored, or an equal blessing being given to the one made last. All through the Bible we

see that Israel, through much tribulation, had to be reminded that she could not forget her "strong Deliverer"—the God of Abraham, Isaac and Jacob—with impunity. She must fulfill her part of the covenant. After every season of darkness and profitless wandering, she would hear the terms of the covenant repeated by one of God's messengers and the call to awake. "Yet Jehovah testified against Israel, and against Judah, by all the prophets, and all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the laws which I commanded your fathers, and which I sent to you by my servants." (2 Kings xvii: 13.) Again, see how patient is Israel's God—"Therefore, O thou son of man, speak unto

the house of Israel: Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel." (Ezekiel xxxiii : 10, 11.)

After every call, Israel has striven to return to the God who had led her out of darkness and captivity, and blessings long promised would flow into her. (Jeremiah xxxi : 6-9.)

6. For there shall be a day, that the watchman upon the mount Ephraim, shall cry, Arise ye, and let us go up to Zion unto Jehovah our God.

7. For thus saith Jehovah; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise

ye, and say, O Jehovah, save thy people, the remnant of Israel.

8. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

Behold what a glorious blessing was contained in the prayer of Jacob! To Manasseh has been granted the recognition of *Spiritual Israel*. In Spiritual Israel is found the real throne of David—the other witness, whose advent allays unrest, appeases the hunger and thirst after His Righteousness, fulfills every sacred aspiration, and to which all the blessings of Ephraim are added. “Ephraim shall

no more be vexed," and the "sure mercies of the Beloved" shall be seen, received and acknowledged, not only by Ephraim, but by the whole House of Israel, and his people shall be placed by *Spirit* in their own land. (Zechariah v : 11.)

Have I been able to lead you to an appreciation of a spiritual Israel, in whom all the prophecies are to be fulfilled, and of which *you* are an integral part—that Israel whose children are all "kings and priests to God"? (And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Revelation i:6.)

What does the redemption of Israel mean by her reconciliation to God? Are we as Israel on God's side, or in our persistent conceit do

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we flatter ourselves that God is on our side? Do we realize that "He who is of eyes too pure to behold iniquity" is in utter unconsciousness of ought but His own omnipotent self? That One stable power holds sway, and to Him must Israel be reconciled *now*.

Yours very sincerely,

LETTER VI

Dear Friend:—

Surely you can see that if Christian Israel had been willing to walk in the “straight and narrow way,” the prophecy of “great tribulation, such as was not since the beginning of the world,” could not come to pass. God reigns and nothing can block the redemption of Israel. Whatever or whoever would obstruct, or attempt to turn aside the course of Jehovah, Israel’s God, will be cast out as not of the seed of Abraham either lineally or spiritually. We read how every nation that worshiped other gods and would block the passage of Abraham’s seed from slavery to freedom, from darkness and tyranny to self-determination as a nation, was overthrown by the power of His might. Take warning O Israel, Christian Israel, and search for the

motives. See if you have acknowledged God in all your ways with true humility. See if you have followed the Christ of whom Paul brought you the tidings. He said of all his foes, "Father, forgive them, for they know not what they do." He said that in an honest heart his word—the good seed of Truth—found fertile soil—and because of the inherent sincerity it brought forth fruit, sometimes an hundredfold. Jesus said plainly that the foes of Israel are "they of her own household." No matter where these foes may be, God is their omnipotent adversary.

Dear friend, have you attained to an apprehension, an understanding of that incorruptible Name for the basic, infinite power whom every awakened heart calls—Jehovah? If you have and if you desire, I can

take you farther and show you something of the part Israel has to play in the events at present with us.

“And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.” (Exodus vi : 3.)

In “The King’s Daughters,” by C. A. L. Totten, page 95, is to be found this wonderful passage:—

“The year 5894 A.M. is thus the sixty-ninth JUBILEE since the *Exodus*, and the seventieth since the elevation of Moses; it is also the sixty-ninth *year* after the one, 1828* A.D. (5826 A.M.), in which the Motherhood of God began to be ‘present’ in a special degree, the significance of which is only just dawning upon the very wisest of the wise!

“Let no one think that I here refer to ‘Mariolatry’ in any phase or form

* “This date (1828) marked an ANNUNCIATION of the deepest MOMENT to mankind, and ‘Jerusalem,’ which is *the* MOTHER of us all ‘was tabernacled’ among men!”

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or to anything, even dreamed of among men, save perhaps by Solomon in his Song of Songs, previous to 1872-1877 A. D.; or, furthermore, to anything that shall ever alter a single word or sentiment contained in the Lord's prayer unto OUR FATHER.

"Yet, let it also be perceived, by those whose spiritual eyes shall be opened to the fact;—that the NAME of This Father—which we have in heaven,—even 'Jehovah'*—has always concealed the name of 'Eve'—Hovah—who is 'the Mother of all Living,' and that the mystery of this fact is revealed, in *our* day, for a purpose of momentous import."

"There is no other name under heaven whereby we may be saved than that of

*While Professor Totten's assertion concerning the word Jehovah is interesting, the recognition of the Motherhood of God is far anterior to the word Jehovah as it is to be found in the very first verse of Genesis in the Hebrew word *Elohim*, translated God. This is plainly seen in the twenty-sixth verse where man is made "in the image and likeness of *us*." While all Bible scholars unite in agreeing that the word is plural, few have seen that the "plurality" is simply duality. This sense is also found in the Hebrew name *El Shaddai* in Genesis xvii:1. See footnote in Scofield Reference Bible, page 26.

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‘ Jesus,’ the Christ, the Son of the Living Jehovah.”

I wonder if you see how near that understanding of the name Jehovah brings God to us. Think of God Almighty meaning *Mother!* Love, tenderness, patience, forgiveness, are all in that name. These added to the stern law-giver, provider, to whom we looked with awe and sometimes with fear, makes us long for a closer union and inspires us with confidence. Now I always read Jehovah wherever “the Lord” appears in the Old Testament, and I also find that the name “Jehovah” is used instead of “the Lord” throughout the Old Testament in the American Revision of the Bible.

A cursory glance at the History of the Rulers of Great Britain shows a remarkable likeness to the kings of

Israel as found in the Bible. One can see, too, how strong men and women really "Men of God" were raised up to meet the hours when God's purposes would seem to be set aside because of the weakness, wickedness or treachery of rulers, and the "god of this world" seemed on the eve of success in his usurpations. Of the many English strong men, Disraeli seems to me to have been the chief, in what he wrought for the interest of Israel. "He was proud of his Hebrew descent and regarded Christianity as developed Judaism. In rejecting Darwinism he said, 'I am on the side of the angels.' He did not work for toleration for the Jews, but full and equal privileges. The results of Disraeli's work is now made plain in the rapidly developing of the surprising events of to-day. There are others,

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— Cromwell, Walpole, Pitt, Victoria, Edward VII, Lloyd George, the Geddes brothers, Carson, and others.

You can easily call to mind many strong men that have risen in Manasseh. We have Patrick Henry, Washington, Jefferson, Adams, Franklin, Garrison, Jackson, Charles Sumner, Lincoln, Roosevelt, Wilson, to name only a few. All these things stamp the descendants of the "Increaser," Pharaoh's Premier, through whom Israel's eventual rehabilitation as a nation is made possible.

Forgive this sudden change of subject, but I feel that what follows will lead logically to the conclusion to which I am seriously aiming.

We do not know when man first came up against an intangible, abstract something, universally recognized as an incorruptible arbiter,

from whose decisions there was no appeal. This something acted as an inexorable law of construction whenever a need arose for anything that would contribute to his comfort and convenience, or would increase his power to bring order out of chaos. Witness the astounding evidences of a knowledge of this law in the marvelous discoveries by archæologists of things excelling present inventions in beauty, exquisiteness, complexity and power, ages upon ages before the accepted six thousand years.

A controversy arose some years ago as to the age of the earth. One group of archæologists contended that there were archæological and human proofs that the earth was three million years old; another group contended that the discoveries proved the earth to be twelve million years

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old. Granting either one or the other to be correct, then the years accepted by sacred and secular history, instead of being the age of the earth, is only the age of the first effort to record a momentous event that must have transpired at a date unknown, or at least unrecorded, and that event was the revelation of God to man. Israel's Bible is that record, and tells what that revelation has done for mankind and what man has done to and with the revelation up to the time of Jesus and the apostles. Do you not see that history has supplemented and continued the record, and is still recording the fulfillment of the Old Testament prophecies and most emphatically the prophecy of Matthew xxiv? More in my next.

Yours sincerely,

LETTER VII

Dear Friend:—

Do you see something of what I am trying to put before you? Evidently this is the day foretold, “known only of the Father” for every sign is present. Read Matthew xxiv again carefully. Read it over and over. Can you not hear the warning? O Israel, “acquaint thyself *now* with God,” that the days may be shortened. Who are “the elect” but the people whom God has called “His glory,” “His sanctuary,” “His dominion,” “His Son”? Acquaint thyself now with the God that is both Father and Mother, the God that John saw as Love.

Thus we are proven to be a people who know only “one God and Father of us all” and who have attained “unto the measure of the stature of the fulness of Christ”—the re-

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deemed Israel. That knowledge also must mean the evening which precedes the dawn of the seventh day in which "the light shall not be clear, nor dark; but it shall be one day which shall be known to Jehovah, not day, nor night; but it shall come to pass that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem (possession of peace); half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter it shall be. And Jehovah shall be king over all the earth; in that day shall there be One Lord and His Name One." (Zechariah xiv:9.) The seventh day must be close at hand when all shall know Him "from the least to the greatest of them."

The appearing of the Christ the
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second time was to be as his ascending through the clouds of carnality; but again "to his own" — to *Israel* to *Christian* Israel — Israel *united*; yet he said:—"Nevertheless when the Son of man cometh shall he find faith on the earth?" Shall we again fail to see him because of our ignorant want of faith, our vague, carnal idea as to how he shall appear? Can we not search our own hearts and remember that "His ways are not our ways, His thoughts are not our thoughts"?

"The Woman clothed in the Sun has been revealed in Heaven, and, if upon the Earth, is still veiled as a gem is in its matrix until set and fashioned by the Master hand.

"She is the Anti-type of our Better, and the Glory of our Dual Nature, and will be found by those who seek her. Her name is Beauty, and She is Wisdom, the Companion of Strength; She is the Song

of Solomon and the Daughter of the King!

“But where may she be found?”*

May not the “Woman clothed with the Sun,” visualized by Professor Totten, have a deeper meaning than we have seen? Remember Jehovah means Father and Mother; then would it be contrary to a possible divine purpose that a Woman may be sent to proclaim the presence of the Son of God to struggling dissatisfied, Christian Israel?

Surely Israel is at the door that will lead to a fuller acquaintance with Jehovah. That fuller knowledge means the promised peace—the kingdom of which there was to be no end—the revealing of the true throne of His Beloved which must be in the heart of a united people—the eve-

* “The King’s Daughters,” page 255.

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ning which is not dark but is the *dawn* of the seventh, — when there shall be no more conflict — when Michael's warfare shall be finished, and Gabriel, "the angel of the Lord that stands in the presence of God," will bring his "glad tidings" of VICTORY to Israel now purified by her afflictions and reconciled to Jehovah and the coming of the Christ in *God's way* — to ISRAEL REDEEMED.

Dear friend, pray with me that we — the Israel of God, may "wake with His likeness," as clearly defined as did he who brought the "Good Tidings" to Israel two thousand years ago. Anglo-Israel thinks the "second coming" is near. May he not be here and we still so blind, so wrapt up in our imagination that *we* know the manner of his coming, as did Judah, and we either reject him

or overlook the plain indications of his nearness? Let us study, observe, search for the other witness. It may be that when we find that witness, he may be here now, in our midst, and our eyes so blinded by our conjectures as to how he is to come the second time that we do not see him; for he must be the Christ—the manifest Love that is to redeem Israel.

Tell me, dear friend, have I accomplished the task you gave me? Are you ready to join the band of Anglo-Israelites, who are seeking to “wake in His likeness” and be satisfied?

Sincerely yours,
