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| |  |  |  | | --- | --- | --- | | |  | | --- | | [Twentieth Century Pioneers of Truth](http://www.truthinhistory.org/twentieth-century-pioneers-of-truth.html)  By Pastor Charles A. Jennings |  |  | | --- | | During the second half of the nineteenth century, the forces of political, social, educational and religious liberalism intensified throughout every fiber of American life. The military victory of Union forces over the South’s effort to secede and the utter desecration of our once Christian culture resulted in a cataclysmic change that has determined the national moral standard to this very day. As a whole, the widespread traditional influence of Biblical Christianity of the South and the remaining embers of it in the North had been crushed under the brutal heel of the self-appointed radical social reformers. The venomous philosophies that had made havoc of the by-gone nations were now tearing at the very framework of the once Christian American way of life. Before long, the once forbidden principles and acts of unrighteousness would be publicly flaunted as the expression of moral and social freedom as the restraints of the Victorian age were being broken.  Religious denominations would also join the ranks of those who cast aside their traditional Biblical beliefs and adopted the tenets of ‘higher criticism.’ Instead of total depravity, it was the sanctity of man; instead of true repentance it was a change of environment as the means of man’s salvation. Instead of the altar, it was now a soup line as the way to express the love of modernism’s ‘god’ and the new ‘social gospel.’ It was apostate religious leaders who were leading the people away from personal and national righteousness. As a counter attack, God began to raise up ‘preachers of righteousness’ to call the nation back to Him and to preach the Gospel of the Kingdom of God. This powerful restorative message would include the knowledge of the Biblical Israelitish origins of the Anglo-Saxon and related peoples of western civilization.  FORGOTTEN PREACHERS OF RIGHTEOUSNESS  It was not by coincidence at this time in American history, that the Holy Spirit began to reveal to many pastors and evangelists this great truth. Without the knowledge of this Biblical understanding of the correct identification of God’s covenant people, the principles of covenant law cannot be properly applied. The Holy Spirit, in His faithfulness raised up many prophetic voices to warn the American nation of the consequences of its national iniquities. Yet at the same time provided a message of hope, if we would acknowledge our family and covenant connection with our ancient forefathers, Abraham, Isaac and Jacob; truly repent and turn from our wicked ways. The promise of our Lord to “heal their land” as recorded in II Chronicles 7:14 was addressed to “my people.” Through decades of neglect and ignorance of this Anglo-Israel truth the vast majority of God’s Israel people have lost or given away their Biblical heritage. It’s past time that we return to the God of our patriarchal fathers.  For every truth contained in the Holy Scriptures, the Lord has been faithful to reveal it to at least one of His servants. That revelation of truth may be in obscurity even for years, but God will not leave Himself without witness (Acts 14:17). Even though the light of a Biblical truth may burn dimly at times, the Holy Spirit maintains that flicker for succeeding generations. Sometimes that light is dim for a period of time, because it is not the right time to reveal it to the masses. God’s truths are precious and He ever guards them for revelation to His prepared servants to be proclaimed when the spiritual and cultural conditions are right.  The true identification of God’s people Israel is one of those precious truths. This truth God has chosen to reveal in His sovereign plan to certain of His saints among different bodies of believers as a witness of His faithfulness. This He does in preparation for a wider and more public revelation in His future timing of events.  The true Biblical perspective of the Kingdom of God must include an accurate description of the three-fold realms of the Kingdom, which are physical, moral and spiritual. The greatest physical extent of the Kingdom of God would include the universe itself and everything contained therein. Ever since the Protestant Reformation there has been a strong emphasis upon the institution of the Church, which is only one element of the greater and larger institution of the Kingdom. Many Bible teachers have attempted to equate them as one and the same. They are definitely organically related to each other, yet they are not synonymous. The true Church is the genuine spiritual body of Christ within the Kingdom, but it is not the totality of the Kingdom.  One of the most confusing things in the minds of many Christians is the difference between the Kingdom of God and the Kingdom of Heaven. As it is obviously taught in the Old Testament, and reinforced by the teachings of our Lord, the Kingdom of Heaven is that national entity that is Israelitish in nature. The Kingdom of Heaven is within the greater and larger universal realm of the Kingdom of God. The Kingdom of Heaven, sometimes referred to as the Kingdom of God in the Gospel accounts, which denotes ownership, was the main topic of our Lord’s teaching and preaching, Matt. 4:17 and 23. The thirteenth chapter of Matthew is totally devoted to our Lord’s teaching and explanation of His Kingdom that He came to possess, redeem and purify. The Israelitish Kingdom established by God in the Old Testament furnishes the structural framework for the whole context of Scripture. This Kingdom was established within the loins of Abraham, began as a physical reality in Isaac and his descendants and finally came to mature fulfillment in King David. There are five component parts to any earthly kingdom which is also true of God’s Kingdom. Those component parts are: people, land, law, throne and king.  Traditionally, the Christian Church has been extremely negligent in teaching and defining the Kingdom of Heaven in its doctrinal tenets of faith. In the mid nineteenth century when the Holy Spirit began to reveal the mystery of the Kingdom to many servants of God, they were misunderstood and sometimes even maligned. Still the Spirit was faithful to reveal this truth to many back then and has continued to reveal it to many in this present day. If the full truth be known, the men listed in this booklet is only a small portion of the multiplied thousands who believed that the true physical descendants of ancient Israel are the Anglo-Saxon, Germanic and related peoples of today. This revelation knows no denominational boundaries. This truth was known and proclaimed by Baptists, Congregational, Christian Church, Methodist, Presbyterian, Church of the Brethren, Pentecostal and Independent ministers and laymen. No doubt many ministers of the past who believed this message left no written record for posterity to read. The biographical information concerning some ministers has been difficult to obtain, so about them, we know very little, yet they have left a written record about their belief. For other ministers, we have much biographical information, yet very little record of their belief. For some, we are fortunate to have both.  Many opponents have unfairly accused the adherents of this truth of being members of a ‘cult.’ Upon proper examination, this body of Christian believers, neither believes, practices or displays any typical signs which are definitive of a cult. The faith and lifestyle of a true Christian believer who accepts the Anglo-Israel message is based solely upon the infallible Word of God, acknowledges Jesus Christ as the only begotten Son of God, His sacrifice as the only means of man’s salvation and all the verities of New Testament Apostolic faith. The purpose of this booklet is not to set forth the tenets of the Anglo-Israel truth, sometimes referred to as the Gospel of the Kingdom, but to inform the reader of the variety and high caliber of some of the men of God who believed it.  The following is by no means an exhaustive list of ministers who believed and taught the Gospel of the Kingdom, which included the Christian Anglo-Israel message of Scripture. If the full truth be known, the list would consist of multiplied thousands of both ministers and laymen of many different denominations and Christian persuasions who had knowledge of and believed this great truth.   Ministers at the National Kingdom Convention Los Angeles - June 1944   MATTHEW M. ESHELMAN  One of God’s servants who had an ear to hear what the Spirit was saying about the identification of true Israel was Matthew M. Eshelman. He was raised on a farm in the state of Pennsylvania where he was born. After receiving his preliminary education, he pursued his career as a school teacher. After teaching school for a while he became a co-editor of a religious paper called “The Brethren At Work.” This was published for seven years under the auspices of the Dunkard Church at Lanark, Illinois. The paper was previously known as Der Bruderbote, a German language paper. Then it became an English and German paper with the English version called the Brethren’s Messenger. The paper was later moved to Mount Morris, Illinois. Eshelman, with the other two editors continued to edit both the English and German version until 1883. He joined the Cherry Grove Congregation at Virden, Illinois in June, 1873. Soon afterward, he became clerk of the church in 1874. He soon moved his family to Jewell County, Kansas, where they resided for about five years. In the autumn of 1884 Elder Eshelman took charge of the Belleville Church until the end of 1887. During this time, membership greatly increased and a house of worship was built.  He and his family then moved to Republic County, Kansas where he was instrumental in founding a Dunkard College. Eshelman was the secretary of the McPherson College Building Association, whose purpose was to construct and equip the buildings for the McPherson College and Industrial Institute. The charter stated that their purpose was to develop and maintain facilities for the attainment of higher Christian education in keeping with the principles of the Church of the Brethren. Eshelman served as a member of the Board of Trustees for many years.  In 1891, M.M. Eshelman along with George McDonagh, purchased the empty Lord’s Hotel and one hundred city lots in Lordsburg, California for $15,000. In this facility, Lordsburg College which was associated with the Church of the Brethren got its start with 135 students. Attendance greatly increased in subsequent years. The name was eventually changed to the University of La Verne.  M.M. Eshelman was a prominent member and highly respected Elder in the Church of the Brethren until his passing at the age of seventy-six years. He was the father of seven children. He passed away in Los Angeles County after a life of devoted work in the vineyard of the Lord. The Church of the Brethren also included the Dunkards and the German Baptist Church. McPherson College which is still connected with the Church of the Brethren and the University of La Verne are still in existence and have grown to be highly accredited institutions of higher learning.  In 1887 while associated with McPherson College, Elder M. M. Eshelman wrote and published his book, “Two Sticks or the Lost Tribes of Israel Discovered” identifying the Anglo-Saxon and related people as the descendants of the ancient Israelites of the Bible. It was published by the Brethren’s Publishing Company of Mount Morris, Illinois. The following article is an excerpt from his 265 page book which affirms his belief.  “Two Sticks or the Lost Tribes of Israel Discovered”  During the year 1886 I had the pleasure of becoming acquainted with an octogenarian, by the name of William Montgomery, by birth an Englishman. He called my attention to the Biblical distinction between the “house of Judah” and the “house of Israel,” that the Jews were one class and the Israelites another. This awakened a pleasurable interest in me and immediately I began an investigation of the subject. The deeper I dug, the greater number of precious prophetical gems were cast up; and, being somewhat unselfish, I resolved to scatter them abroad, through the Gospel Messenger, published at Mount Morris, Illinois. This done, an interest was aroused, requiring the remarkable prophetic chambers to be further explored, and the results given in book form.  In accordance with this unselfish desire, I am before you with this volume. It aims to regard the Bible as the Divine unit of the revealed will of God to man, with all of its principles harmoniously related to each other.  That the Anglo-Saxons possess a large number of the qualities ascribed to Israel in her preparatory state, prior to entering the Holy Land, cannot be successfully denied. So numerous are these identities that the mind is unwilling to reject them, or to ascribe them to mere chance. Many of them are here given, with the hope that an increased interest in prophecy may result, to the glory of God and of Him who hath redeemed us. Abstract spiritualism doth blind the sight and blunt the understanding.  In adventure, enterprise and daring, Dan occupies the pre-eminent position among all the tribes of Israel. He was the son of Jacob, by one of his concubines and the first adopted child of Rachel. She named him Dan because she believed that God had judged her. Thus the name Dan and the word judge are synonymous in juridical parlance. In the Gothic, Anglo-Saxon and English languages, the word Dan, under the forms of Don, Dun, Din, has ever carried with it the sense of judge or ruler.  About eighty-five years after the tribes of Israel had settled in Canaan, Dan began to bestir himself; for “in those days the tribe of the Danites sought them an inheritance to dwell in.”–Judges 23:1. The plain reason of this was, that “all their inheritance had not fallen unto them among the tribes of Israel.” At this time they lived along the shores of the Great Sea.  Now Dan, on the old homestead along the sea-coast early took to the sea and became a mariner–Judges 5:17. It is but natural to conclude that, in a period embracing hundreds of years, Dan being well-skilled in nautical affairs, would, when sorely pressed by the kings of Moab, Canaan and Mesopotamia, seek a more genial habitation. Eldad, a Jewish writer, when writing to the Jews in Spain, says: “In Jereboam’s time (B.C. 975), the tribe of Dan, being unwilling to shed their brethren’s blood, took a resolution of leaving their country.”  The increase and perpetuity of Dan have ever asserted themselves wherever they planted their habitations. The histories of the Greeks, the Irish, the English and the Scandinavians are mines of information concerning the characteristics of the Danites, for the impress of their peculiarities are everywhere manifest.  The purport of this lesson is, to teach that the people of Dan along the sea-coast became adventurers in new countries, opened them to settlement and prepared the way for the rise and progress of the other eleven tribes in these latter days. They visited the countries now known as Greece, Italy, Spain, France, Ireland, Denmark and portions of Germany. On the other hand, Dan in Bashan went into captivity with the other tribes of Israel, and when they began their migrations out of Asia into Europe, Dan took the lead.  With the word Dan in its variations and other strong evidence of his pioneering, what shall be the conclusion? In view of God’s promises to Abraham and this array of evidence of Dan’s explorations by the sea and by land, there can be but one conclusion. Long time have historians been stumbling over these evidences, clear as the unclouded skies. Why has this mine of information been so long undiscovered? “Even so, Father for so it seemed good in thy sight.”  The “veil has been kept on all eyes” until the day of Israel’s hiding should be taken away. As Christ’s coming was heralded by many prophets, these all became clearer and more easily understood by the faithful as the day approached, but “the wise” and “the prudent” of this world knew it not.  We have seen that the Ten Tribes, of Israel, went into captivity to Assyria B.C. 725. About 140 years later, Judah was taken captive. During this time the Assyrian empire had gone down, and the Babylonian realm had arisen in its glory. The Israelites were taken to Nineveh and located along the river Gozan. I Chron.5:26.  He said, “the house of Israel rebelled against me,” Ezekiel 20:13. And again, “Son of man, the house of Israel is to me become dross: a ll they are brass, and tin, and iron, and lead in the midst of the furnace; they are even the dross of silver.”–Ezekiel 22:18. Now, what are brass and tin and iron and lead put into the furnace for? Is it not that the dross may be separated from the pure metal? God Himself gives an answer: “Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.”Ezekiel 22:19, 20. Thus He gave Israel over unto the heathen, that she might be melted, purified, cleansed of her dross, to be molded for the Master’s use. They were to be disciplined into submissiveness. Scores of times in their own country, He endeavored to bring them into the enjoyment of unalloyed and unending bliss by the hand of affliction, and frequently turned their feet into the holy way; but, alas! They soon again wandered after “strange gods.” Now He turned them over into the refiner’s pot for a long season to be scourged, smitten, subdued and made sensible of the exalted state by relationship with Abraham. Israel was then among the heathen in Assyria, and Judah was on her way to serve under the same nation.  These prophetical passages cannot be opened with a denominational key, nor with badly-mixed presumptions. We must use the Divine Record and the events as they come to pass, to obtain the true answer. The movements of God in providence and grace are always with wisdom. Hosea proclaimed coming events sixty years before Israel’s captivity. “And God said unto him, Call her name Lo-ruhamah:” that is, “not having obtained mercy;” but I will utterly take them away. But I will have mercy upon the house of Judah.” Hosea 1:6-7  The other child of Hosea was called Lo-ammi, that is, “not my people;” for “ye are not my people,” yet the number of the children of Israel shall be as the ‘sand of the sea, which cannot be measured nor numbered.” In this first chapter of Hosea we see Israel heathenized under a very tangible and practicable figure, their name, religion and nationality completely wiped out, except the gracious promise made to Abraham, Isaac and Jacob. Having shown the thoroughness of Israel’s punishment for their idiolatry, the prophet next enters the field of their resuscitation and says: “It shall be at that day, saith the Lord, that thou shalt call me Ishi (my husband); and shall no more call me Baal, that is my Lord.”–Hosea 2:16  The children of Israel shall abide many days without a king and without a prince, and without a sacrifice, and without an image, and without an ephod and without teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.–Hosea 3: 4, 5.  Did not the children of Israel, in their wanderings in Media and Persia and through Europe, abide many days without a king, without an ephod, pillar, sacrifice and teraphim? And in the latter days they are to fear the Lord and His goodness.–Hosea 11:10; 13:14; 14:4-9.  Israel having lost her identity by the removal of the Urim and Thummim, the sacrifice, the ephod, and pillar, she was like the Gentiles; and Paul may have referred to this class in Romans eleven when he says: “Blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved.” He expressly states that “you (gentiles) in times past have not believed God, yet have now obtained mercy through their (Israel’s) unbelief: even so have these (Israelites) also now not believed, that through your mercy they also may obtain mercy.” Again he says: “For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead” Romans 10:13-16. Just now Israel is emerging from the dead; for the time or period of the Gentiles is nearly completed.  Viewing Romans eleven as referring to Gentile fulness, and lost Israel’s relationship, all becomes clear, and the fogs and mists of unbelief vanish as before the noonday sun.  Behold the awful state of Israel in Assyria! “A rebellious nation,” “impudent children and stiff-necked nation,” and “a waste and a reproach among the nations.” Upon them the Lord sent famine and blood and pestilence and evil beasts and the sword for their iniquity; after which they shall arise in favor and goodwill. “Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries”–Ezekiel. 6:8.  Undoubtedly this blessing of Joseph’s two sons and the circumstances attending it, were controlled by a divinely directed hand. Manasseh was to become a great people, and the United States, in our judgment, contains this ‘great people” and the British nation the “multitude of nations”–the modern Ephraim.  It will be noticed that Jacob crossed his arms in blessing Ephraim and Manasseh. This is the sign by which the British conquer – The Union Jack–emblazoned on her national banner. Jacob said, “Let my name (Israel) be named on them, and the name of my fathers, Abraham and Isaac.”  That Ephraim is now arising out of his obscurity, and Manasseh coming forth as a great people, shall now engage much of our attention. The interest in “the lost tribes of Israel” is increasing, and many recognize the American and British nations as these tribes; and if this be correct, then no one can estimate its importance. It would verify the divine Scriptures in seven hundred different ways, and so completely establish the truthfulness of the Bible that unbelief must needs seek shelter among the caves and dens of despair.  “In Isaac shall thy seed be called.”–Gen. 21:12. It is admitted by the most learned Hebrew scholars in the world, that the word “Saxon” means “sons of Isaac.” They follow the old rule of the Hebrew “by dropping the prefix and adding the affix “ones,” or “sons of.”  Ephraim was to become a multitude of nations (Gen. 48:17), or a nation and company of nations–Gen. 35:11. Now Israel must possess these characteristics with many others; and if we can find a nation, or two nations answering to all the requirements of the divine prophecies, then we shall have found “lost Israel.” We must find a people who were taken captive B.C. 725, and transported to Assyria–a people who emerged from that country, from the very spot where Israel was planted, and journey through Europe to the British Isles. If we can find a people from that particular locality in Asia, who have left marks and monuments of their migrations and evidences of their ancestry, moving out into the present world with all the identities of Ancient Israel, then we shall have found the people who were long lost to the intelligence and records of the world.  Again, we must find a people who are great in the Islands, possessing many colonies, immensely wealthy, controlling the strongholds of the sea, a mighty maritime nation, and we shall have found Ephraim or the Ten Tribes of Israel. Then, if we can find “a great people” who have left Ephraim, possessing wealth, liberty, fruitfulness, on an immense continent, making the desert blossom like the rose, joining Ephraim in commerce, in teaching liberty and in giving lessons on arbitration, we shall have found Manasseh.  With this picture upon the wall of intelligence, much of the past becomes clear and luminous, and the future opens up with a grandeur which can only emanate from the regions of unfading glory.   HENRY WELLINGTON STOUGH, D.D.  He was born in Williams County, Ohio on August 15, 1870. This is where Henry Stough spent most of his early life and received his primary education. He received his name, Henry, from his mother’s father and his middle name, Wellington, in honor of the Duke of Wellington. When a young boy, his family moved to Bryan, Ohio and became affiliated with the Presbyterian Church. His son, Henry W. Stough, Jr, in the biography of his father wrote, “There were protracted meetings, or revivals in the churches during those days, and one night, as William and his son ‘Wellie’ were bedding down the cow for the night, and had finished milking the cow, that the son said to his father, “Father, I’m going to stand tonight and ask for prayer.” In those days, that was all that was expected of one in the Presbyterian Church-just to stand and so confess to the world that one was giving his life to Christ. When ‘Wellie’ said this, the father was overjoyed, and putting his arm around his son, he said, “Let us kneel and pray together.” So there in that old farm barn was began a ministry that would take him into most of the states of the Union, and even to foreign lands.”  He attended Oberlin College from 1888-1891. While there he was very active in rescue mission work with drunkards and derelicts leading many of them to Christ. He then became the General Secretary of the Young Men’s Christian Association in East Liverpool, Ohio, which was a full time position. He then transferred to Moody Bible Institute and was there from 1891-1893.  As a young minister Henry Stough was chosen by Dwight L. Moody to preach in the revival tents erected during the World’s Columbian Exposition of 1893 in Chicago. Afterward he attended the Moody Theological Seminary from 1893-1896. He also held the pastorate of the Third Congregational Church of Oak Park, Illinois from 1894-1901. In 1911 Defiance College in Ohio conferred upon him an honorary Doctorate of Divinity degree.  Henry W. Stough married Helen A. Russ on June 23, 1898 in Hyde Park, Illinois and they were blessed with eight children. Three of their five sons became ministers who also believed the Christian Anglo-Israel message of the Bible. His son, Henry W. Stough, Jr. was a very prominent Baptist minister in Knoxville, Tennessee who wrote several books advocating this Biblical point of view. He was the director of two Baptist Associations. Dr. Stough’s other son, Harold E. Stough was for many years associated with the British Israel World Federation in London.  In 1901 he began his full-time evangelistic work with Dr. J. Wilbur Chapman. Dr. Chapman was a prominent Presbyterian minister known as “The Prince of Preachers.” He was instrumental in leading Billy Sunday to Christ. Stough remained in evangelistic work until his death in Savannah, Georgia on October 27, 1939. His body was transported to Illinois and buried in the Wheaton Cemetery.  During his life he held crusades throughout the United States sponsored by groups of churches. Many cities lacking adequate facilities, huge tabernacles were built to accommodate the crowds. The meetings would often last from six to eight weeks. He conducted powerful city wide campaigns in Altoona and Lancaster, Pennsylvania that impacted those cities for God and righteousness. His revival campaign in Evansville, Indiana lasted for seven weeks. In his sixty-two sermons preached during this revival, he openly took a stand against both personal and public sins which made the local liquor traffickers angry. In one city they even brought a lawsuit against him. At one time he had fourteen members in his evangelistic party, which included the well known song leader, D.L. Spooner.  He boldly proclaimed the message of the saving power of Jesus Christ with scores responding to the Gospel call. At Harrisburg, Pennsylvania, where the shops of the Pennsylvania Railroad were located, Dr. Stough received a $500.00 check from the company. The reason was that so many workers had been converted to Christ and had returned thousands of dollars worth of tools that they had previously stolen. Many saloons were closed, gambling and immorality had greatly decreased and the whole city was made aware of the transforming power of Jesus Christ. He even conducted a campaign in Atlantic City, New Jersey with over 6,000 in attendance.  Rev. Stough was highly respected among his ministerial peers and was elected Secretary/Treasurer of the Interdenominational Association of Evangelists. He held this position from 1906 to 1912. The members of the association included Billy Sunday, Milford H. Lyon, W.E. Biederwolf, Bob Jones, Mel Trotter and other prominent evangelists of the day. Among his ministerial acquaintances were such prominent men as Dr. James Gray of the Moody Bible Institute and William Jennings Bryan.  Dr. Stough moved his family to Wheaton, Illinois, the location of the Association. He was trustee of Wheaton College for several years and members of his family attended there. Due to a severe accident of his son Philip in 1922 and his son Harold having double pneumonia, Dr. Stough entered an extended and deep study into the doctrine of divine healing. After his own healing, he began preaching the Gospel of ‘The Healing Christ’ in his meetings. He also began to preach many sermons on the prophetic events of the time. It was not long until he became friends with F. F. and B.B. Bosworth. Many people testified to being divinely healed and even delivered from demonic possession.  More and more the matter of prophecy and prophecy- fulfilled was studied which led Dr. Stough to believe in the Anglo-Israel message which identifies the Anglo-Saxon-Celtic- Scandinavian people as the literal descendants of ancient Israel. He was a very strong advocate of that truth and the Gospel of the Kingdom of God. In 1932, in Knoxville, Tennessee, he held a sixteen week meeting proclaiming this message and establishing a permanent Gospel work in the city.  He authored several books on various religious subjects which includes: Faith and Prayer in Their Conflicts With Unbelief, The Three-fold Resurrection, The Great Seal of the United States and many more.  WARREN BRUCE (W.B.) RECORD - 1886-1971 (circa)  W.B. Record received his ministerial training at Northwestern Bible College in Seattle, Washington and was affiliated with the Presbyterian Church. He was the founder of the National Message Ministry. He had a radio program on a Los Angeles, California radio station on which he preached the Christian Anglo-Israel message. His radio career began in 1938 and continued until shortly before his death. His son, ROBERT RECORD (1910-2005) was ordained into the ministry in the First Baptist Church of Rochester, Minnesota in 1936. For many years Robert Record shared the responsibilities of the radio ministry with his father and continued for many years after his father’s death. Between the father and son, they had a continuous radio ministry proclaiming the Kingdom/Covenant message of the Bible for sixty-one years.  During his residence and ministry in the Minneapolis, Minnesota area in the 1940's, W. B. Record became friends with Evangelist Grady Wilson. Grady Wilson has been a close associate with Evangelist Billy Graham since their younger years in Charlotte, North Carolina. Both Wilson and Graham made their profession of faith in Christ under the ministry of Dr. M.F. Ham during the Charlotte Crusade in 1935. W.B. Record told Pastor Robert Woodworth that he had several conversations with Grady Wilson concerning Zionism and the Anglo-Israel message. Wilson confessed that both he and Evangelist Graham were aware of the Zionist movement and also believed the Anglo-Israel message, but felt that they could not afford to preach it because of their world-wide evangelistic efforts. Through the efforts of W.B. Record and other ministers was founded the National Association of Kingdom Evangelicals which was headquartered in Minneapolis, Minnesota.  CLEM DAVIES, D.D.  He was born in 1890 of Welsh ancestry. As a young man he was the pastor of Centennial Methodist Church in Victoria, Vancouver Island, B.C., Canada. While there, he had a very aggressive outreach ministry by utilizing every possible means including a 500 watt Marconi radio transmitter in order to spread the Gospel. In 1925 he resigned this pastorate and moved to southern California. There he continued his ministry by public preaching, radio and by printed publications. For many years he held weekly meetings in the Shrine Auditorium in Los Angeles. In his book, The Racial Streams of Mankind (1946), he clearly sets forth the Biblical foundation for his belief in the fact that the Anglo-Saxon and related peoples are the literal descendants of the ancient Israelites. For many years he published a paper called, “Timely Topics” in which he dealt with prophetic and current events until his death in 1951. Below is the conclusion of one of his radio sermons.  “Hence it is in this great group of nations having the name of Isaac that we must look for the fulfillment of the prophecies of the Bible at the time of the end – the great striking utterances concerning Israel. That is the value of this Anglo-Israel teaching – and you will have seventy-five per cent more Bible if you understand this message- and thus do not confine ‘Israel’ to one small part of it, the ‘remnant’ (as the Bible puts it) of the tribe of Judah that have survived the persecutions of the Jews throughout the centuries – numbering today only about 9 millions throughout the world – and certainly not numerous enough to fulfill the prophecies concerning Israel. If you will just have patience you will eventually see this wonderful truth – as many of us have already seen it. It was one of the greatest joys of my life when I saw the light of this truth, and it has stimulated my ministry – helped me to be a winner of souls for Christ. It has stimulated my desire to win souls to the Lord Jesus Christ that they may be saved. It has given me a great love for America and Britain–not only from the standpoint of patriotism, but dignifying that patriotism in a deeper spiritual sense, because I know that these nations are of the seed of Israel, and as such are being used by the Almighty to work out His purposes on the earth. I’ve always recognized that salvation was free to all, regardless of nationality, and we do not preach salvation by race but salvation by grace, the grace of God through Christ’s atonement on the Cross of Calvary, but I find it much easier to understand my Bible when I realize that God’s purposes for the world are being wrought out through the instrumentality and the destiny of the Anglo-Isaac-Israel people, with their kith and kin throughout the world.”   LINCOLN McCONNELL, D.D. LL.D.  Among many characteristics of Lincoln McConnell, he possessed a very influential and charismatic personality. He grew up with a leadership ability that he expressed throughout his life. He was born the son of a Tennessee lawyer and was trained early in the study of Law. After spending some time out west after college he moved to Atlanta, Georgia. He became a member of the Atlanta police force, then he became a detective and later served as assistant to the solicitor in criminal court. While a member of the Atlanta police force he was converted to Christ and immediately began to get involved in ministry to the down and out of the city. He was influential in starting a rescue mission in Atlanta. He also served as pastor of the downtown People’s Church of Atlanta and attracted an audience of 2,000 people which came to hear him. From April 1927 to February 1929 he was the pastor of First Baptist Church of St. Petersburg, Florida. This 4,000 seat capacity church was full each Sunday as the people of the city were anxious to hear this powerful man of God. He then pastored the First Baptist Church of Jacksonville, Florida from 1929-1930. At the time this church had a membership of 2,162. Many of his Sunday sermons were broadcast on radio and heard by millions of Americans. He was also a popular speaker in large conferences throughout the country.  In a twelve year period, he made over 8,000 public speeches and was considered to be one of the most humourous, dynamic and effective speakers of his day. As an avid believer in the Anglo-Israel message he responded in a letter to an inquiry by saying; “. . .I must say that if you really want to know your Bible you will have to get the books on “Anglo-Israel”...you will never know the real truth the book is teaching without this key.” The following article is a part of his speech that he gave before an annual meeting of the British Israel World Federation in London, England in 1928.  “I am exceedingly glad that I have had the opportunity of staying these two days at this Congress, and I greatly regret that the pressure of my engagements, and the calls for my presence in Florida, my home, make it virtually impossible for me to delay sailing after tomorrow. I am a speaker at several Conventions in the States, and I cannot possibly defer my departure longer. If it had been a personal matter merely, or a matter concerning my own congregation–though I have been away for three months, and they are extremely loving folk–at the same time I might have put off my departure for another week. But before I say what I want to say, I want to express my high appreciation of the splendid spirit I have found among you beloved folk. Naturally I expected to find cordial people in England. I have known a great many of your illustrious platform and ministerial men, as well as quite a good many other public men who have come to the States in my long platform experience, and I naturally have met a great many of them. But I have been more than delighted to find the heart and the brain and the faith of these British-Israel leaders at Headquarters are so nearly balanced that I hardly know which is the better.  I have been thinking a great deal, and naturally lately, as I have thought for many years in a cursory manner, of the marvelous providence of God in directing the affairs of our twin nations. No one can look at the British-Israel teaching without taking a long view of the plan of God for the race of man. It has been a matter of great interest to me to read British history. You have had so many kings, and we folks have to remember which did that and which did this. Therefore I do not claim to be very well versed in English history, only in just a very casual way. But I know something of your struggles. And some of us in America believe that it was the providence of God that kept the United States, our American Continent, from being colonized. It was not until this Bible was permitted to do its work that God permitted the people to successfully colonize in the United States. And God selected families who went there to found that new Republic that He had in His mind.  Now we who understand something of the American Constitutional law know this, that there are three great ideas underlying our Constitution. I was asked by several Bar Associations a few years ago to address them on something appertaining to the Constitution and I chose for my subject, “Back to the Constitution.” A good many people wondered why our fathers could get together and in a few weeks and months formulate doctrines that the greatest economists of England, and that means of the world, describe as one of the greatest documents from the hand of uninspired man. That has been the pronouncement of several of your greatest Englishmen in regard to that document known as the Constitution of the United States, that a people so primitive, without the background of a long Governmental history, could formulate a document like that, a structure that could be as abiding, and as well qualified as it has proved itself to be, of sustaining the weight of the gigantic United States, that has been built upon the foundation first laid for an infant nation. For when the Constitution was born there was only a population of 3 million; now there are 110 million, and it supports it today quite as well as it did then.  You have been developed because you had the germ of the thing back yonder in the Common Law. Our forefathers believed that the highest intelligence possessed by people would be found in the majority of that people, and therefore, the best laws that might be evolved would be those laws that emanated from the best brains selected from all sections of the country, and that would represent the highest intelligence of the democracy. There was a complete submission to the reign of law. Where did we get that idea? We got it from the grandest nation under God’s sun, the nation that was born a people under the Common Law of Almighty God, the Law of Israel. That is how it happened. A good many of our younger men do not understand our kinship, but admire and appreciate the old English Common Law, and they know the draw and pull, and how to proceed to get their case somehow.  When men leave God out, when men leave part of God’s plan out, when men try to build the structure of a Church, or a great civilization, cutting out the major part of the plans of the Architect of the building, they need not complain if the building that they erect is not as beautiful and as abiding as they would have hoped it to be. God Almighty had a plan for the building of Great Britain and America, and just in proportion as we folk harmonize with God’s plan will the building be erected speedily, soundly, firmly and beautifully. There is no getting away from that. And the British-Israel Movement and its teaching is nothing more or less than the flooding of Biblical light penetrating into the dark recesses of social and political and industrial conditions in both our countries, which will be a marvellous luminant, explaining these things to the people of our twin nations, if they will only be willing to see them as such.  If you good folk are not going as deeply into British-Israel Truth as you might go, then let me urge you to go as deeply as you can go. Do not allow yourselves to be repelled. It is true, and your disbelieving of it will not affect its operation; it is going straight on. I want to be with God on this matter. I would rather believe too much about God’s power than believe too little. It gives me a great deal of joy and comfort in my soul to believe in a personal God, One who is personally interested in Lincoln McConnell.  I thank God for the revelation of One Who cares, and not only a God Who cares for us individually, but a God Who had planned a mighty movement, not only of the planets, but of mankind on this planet. I thank God that there are a God-loving, and a Bible believing and a consecrated body of people in this great throbbing heart of the world who dare to teach that, and to preach that.  GEORGE B. PECK, M.D.  In his book entitled, “All Israel Restored” Frank S. Murray comments concerning Dr. Peck’s belief in the Anglo-Israel Truth.  “In God’s providence one good and godly man did appear at about this time to reinforce Mr. Sandford’s feelings about Anglo-Israel. His name was Rev. George B. Peck, who was also a medical doctor, a friend of A. B. Simpson and one of Mr. Sandford’s enthusiastic co-operators in the first years of his work. Dr. Peck not only assisted Mrs. Sandford on the occasion of her first confinement for childbirth, but was instrumental in many instances of anointing for healing in the early Shiloh conventions. He was also an intent student of the Bible, and had found a divine fitness in the Anglo-Israel explanation of the otherwise mystifying promises made to the covenant fathers. When Mr. Sandford had listened to this man, who had no connection whatever with Totten, it was clear to him that God had provided two witnesses to this line of truth.”  Dr. Peck (1833-1906) was a personal friend with A.B. Simpson who was the founder and president of the Christian and Missionary Alliance Church which is still in existence today. They even traveled together in ministry, conducting evangelistic campaigns and praying for the sick and suffering. While in attendance during the 1906 annual Christian and Missionary Alliance Convention held in the Berkeley Temple in Boston, Dr. Peck passed away. His funeral service was held in the Clarendon Street Baptist Church with several distinguished ministers eulogizing his life of faith and service to the Lord and his fellow man. As a prominent member of the Christian Missionary and Alliance, an article of his death appeared in the church’s official paper.  J.O. SCHAAP  According to Ernestine Young, a personal friend of Pastor J.O. Schaap, he and his wife Grace, moved from Minnesota to Idaho in the early 1940's. While in Minnesota, it is believed that he was connected with Luke Rader of Minneapolis. While holding ministerial credentials with the Church of the Nazarene, he began to preach the Anglo-Israel message and as a result was excommunicated from the denomination. He was the founder of Five Mile Community Church located on the west side of Boise, which still remains after more than fifty years. Pastor and Mrs. Schaap are remembered as gracious and loving servants of the Lord who encouraged family prayer and a life of strong commitment to the cause of Christ. He passed away in 1959 due to a severe heart condition. His wife, Grace, who died in 1988, was inspired to write over one hundred choruses of worship and consecration such as:  Oh Israel, come back to Jesus; Your Bridegroom now is calling thee Repent of all thy vast transgressions; And you will find your nation free.  It is also reported that in 1934 two laymen of the Nampa, Idaho Nazarene Church taught the Anglo-Israel message. Mr. Hillborn and Mr. Milligan taught this message for six months in the church until a new District Superintendent took office. According to Esther Young, the mother of Ernestine, Howard Rand, the director of the Anglo-Saxon Federation of America spoke in the Nazarene College of Nampa, Idaho in 1935 with two thousand people in attendance.   JAY C. KELLOGG  One of the most illustrious characters in the history of American evangelism was J. C. Kellogg. He was known as “The Cowboy Evangelist.” He often dressed in western style clothing, including his hat, during his evangelistic meetings. His ministry was known as the Whole Gospel Crusaders of America. He ministered in some of the largest churches of America including the Chicago Gospel Tabernacle, pastored by Paul D. Rader. He authored several books including; The Brand of Hell - 666, The Midnight Cry, The Mark of Cain, The United States of Europe and Is Capitalism Doomed? The following article is an excerpt from his book copyrighted in 1932 entitled, The United States in Prophecy. In this book, he shows from Scripture the part he believes that America and the Anglo-Saxon people play in Bible prophecy.  Isaiah’s Vision of America  There is clear and infallible proof that the Holy Spirit gave to the prophet Isaiah a vision of America as existing and playing a conspicuous part in the providence of God among the nations of the earth in the last days. In the very nature of things it is reasonable to suppose that a nation of the magnitude and power and service of the United States should occupy a place in divine prophecy. When we consider the origin of this nation, and the fact of its being born of religious principle, the work it has done in the providence of God, and the work it has yet to perform, we need not be surprised to find that these things were foretold by the Holy Spirit in connection with this prophecy.  Nations in the Last Days Prophecy  The prophet Isaiah was led to deliver a series of prophecies concerning various nations as to events that would transpire in the last days. In chapter 13 he delivers a prophecy concerning Babylon on the east; in chapter 15 a prophecy concerning Moab on the southeast of Jerusalem; then in chapter 17 he delivers a prophecy concerning Egypt; in chapter 21 a prophecy about Media, and in chapter 23 a prophecy concerning Tyre, making, as it were a circle of nations; and right in the midst of this circle, in chapter 18, he delivers a prophecy concerning a country which at that time had no name. Now it is evident that this prophecy in chapter 18 forms a part of this great message concerning the nations of the earth in the last days. Let me call your attention to the marvelous items mentioned in this chapter and see how infallibly they refer to our American nation.  The United States in Prophecy  In the prophet’s vision he saw a nation arise far in the west, of wonderful power and service, but which had no name. He called it, “The land of outstretched wings,” which is a more correct translation than in the Authorized Version. It was by divine providence that the eagle was selected as the emblem of the United Sates as a nation, but there was a deeper truth hidden under the emblem, and that was that America, in the providence of God, should be a land that would serve as a refuge to all other nations of the earth. Since the world began there never had been any other country that from its beginning offered a welcome and a hospitality to all other people for the purpose of giving them religious and civil liberty except America.  The Anglo-Saxon and Saxon Nations  Who are the Anglo-Saxon people? From whence do they come? Surely God’s hand has been with the Saxon people in a remarkable way, especially the Anglo-Saxon. The Anglo-Saxon and the Saxon nations are a branch of the Caucasian race-the white race. The Anglo-Saxons have always embraced Christianity more generally than any other people. Have always believed in law and order in government and have contributed more to society. Now it seems that God has His hand with the Anglo-Saxon people in a peculiar way. The Anglo-Saxon believe in religious liberty and freedom and, as a whole, are Protestant. It is a known fact that down through history ninety-five per cent of all foreign missionaries have been Anglo-Saxon, and how do you account for that except that God has His hand upon the Anglo-Saxon people in a peculiar way?  The Origin of the Anglo-Saxon People  From whence came the original Anglo-Saxon people? There is much evidence that the two great Anglo-Saxon peoples, Great Britain and the United States of America, are descendants of the two sons of Joseph, Manasseh and Ephraim. That is, the fulfillment of many prophecies and promises that were given to these two tribes, Manasseh and Ephraim, are falling upon America and Britain today. Many prophecies have a three and four fold application; they are given to the people at the time and have to do directly with them. There is the spiritual application down through the ages, a dispensational application and often a national application to the different nations as they walk with God.   WILLIAM MARION GROOM D.D.  Other than the date and the place of his birth, nothing else is known of the life of William Groom before he emigrated to America. He was born in Erith, Kent, England in 1884. There he received his elementary secular education. It is believed that he first went to Canada for a brief period of time before moving to Texas. In 1912 he entered Southwestern Baptist Theological Seminary in Fort Worth where he earned a Master of Theology degree. During his time in Seminary, he was connected with several Baptist churches in the area. Not long after graduation from Seminary in 1915 he married Lorena M. Ford from Arkansas. Two children were born to this union.  William Groom’s first pastorate was the First Baptist Church of Haskell, Texas from April 7, 1915 to October 9, 1917. By September 1915 the attendance had increased to the extent that it was necessary to construct a new building. The new church sanctuary would seat 400 people. He also served as pastor at the First Baptist Church in Corpus Christi, August 15, 1920 to November 30, 1924; Ross Avenue Baptist Church in Dallas, December 1, 1925 to January 1, 1931. He also served Central Baptist and Oak Lawn Baptist Churches in Dallas.  While pastoring in Corpus Christi, William Groom was very instrumental for the Southern Baptist Convention in advocating the Baptist Hospital to be constructed in the Texas Valley. Due to Mrs. Groom’s sickness, the family was forced to move to Minneapolis where he became engaged in the hotel business. In 1941, Mrs. Groom accepted employment at the Northern Baptist Theological Seminary and eventually became Dean of Women until the early 1950's. For the last several years of his life William Groom lived in the Los Angeles, California area until his death on April 6, 1957.  He was the author of several books which include: The Genesis to Revelation Bible Course; Bible Men and Things with their Gospel Meanings; and Greatest Bible Doctrines Explained. In 1934 he published a book entitled Bible Proof That America is God’s Chosen Nation in which he clearly advocated the Anglo-Israel message of Scripture. The text below are excerpts from William Groom’s statements concerning the promises of God fulfilled in the British and American nations.  Bible Proof That America is God’s Chosen Nation  In almost every country of the civilized world multitudes have come to believe that the Anglo-Saxon peoples are descended from the Ten Lost Tribes of Israel. Theologians and ministers, statesmen and educators, army officers and business men, are all awaking to the thrilling fact that America and the British Commonwealth of Nations are God’s chosen people. Of course, this mighty truth is stirring up opposition in some quarters, for the blindness that is upon Israel as to her identity will not be removed by miracles, but only by the earnest study of receptive minds.  God said to Abraham in Gen. 21:12, “In Isaac shall thy seed be called.” Not in Ishmael, not in the sons of Keturah, but the chosen people should be of the line of Isaac only. What revelations, miracles and training God gave to His elect race in the wilderness! There they received the Moral, Ceremonial and Civil Laws, upon which the life of Israel and all of the Anglo-Saxon world has been based. There the Tabernacle was erected, public worship was instituted, and the Sabbath was made a sign of the covenant. Contrast Israel at the time with the miserable autocracy, slavery, and heathenism of other nations like Egypt and Assyria. This vivid contrast holds good today between God-fearing, law-keeping, Sabbath-observing modern Israel, and the atheistic, oppressing Gentile nations.  About 1799 A.D. the Seven Times or 2520 years of national discipline and blindness meted out to Israel, as spoken of in Lev. 26:34, expired, and then began the most wonderful era for the Anglo-Saxon race that any race has ever seen. At the beginning of the nineteenth century, the United States had a population of four millions which has now grown to 132 million, until we with Britain comprise one-third of the population of the world, and one-fourth of all the earth’s surface.  The development of this country is one of the miracles of all history. When you look at the nation’s wide-spreading farms and ranches, her gigantic industries, her colossal cities and sky-scrapers, her magnificent institutions of learning, art and of science, her multiplied number of majestic churches and benevolent philanthropic agencies, we are led gratefully to exclaim with our great forefathers in Deut. 33:29, “Happy art thou, O Israel, who is like unto thee, O people saved by the Lord.”  Christ twice referred to the “lost sheep of the House of Israel” (Matt. 10:6, 15:24). He does not mean lost spiritually, but lost nationally, otherwise the conclusion would be that Israel only was lost in sin while the Jews and the Gentiles are not. On the contrary it is true that only Israel was lost to her national identity while the Jews and the Gentiles were not. Many of the Epistles were addressed to Israel. Not but the Israelite, Jew, and Gentile are all one in Christ and in the Church, but the Israel nations, as nations have birthright blessings and are elected to certain privileges and service.  In Rom. 9:31 Israel under the law, which was Judah, is contrasted with the children of the living God, in Rom. 9:26, which is a quotation from Hosea 1:10 and shows that the Ten-tribed Kingdom is in view. The Galatians were part of Israel in dispersion and were not converted from Judaism, but from heathenism, into which the stock had lapsed. There is strong evidence that Hebrews was written to Israel, and James wrote to the Twelve Tribes, and not to the Two Tribes into which the others had been absorbed as some suppose. Peter in 2:9, 10 has the divorced Israel of Hosea in mind as having now become again the people of God. Much more New Testament evidence might be given to show that although Israel was very much dispersed yet it did not pass off the stage of history, and the birthright was not taken from them.  When, after teaching and training the twelve disciples, Jesus sent them forth to their labors, He commanded them, “Preach the Kingdom of God” (Luke 9:60), and when the Twelve returned, and multitudes had gathered about Him, He spoke to them of the Kingdom of God. When He sent out the Seventy evangelists He instructed them to say to the people, “The Kingdom of God is come nigh unto you” (Luke 10:9-11). After Jesus had risen from the dead, He spoke to them the things concerning the Kingdom of God (Acts 1:3). When the apostles asked him, “Dost thou at this time restore again the Kingdom of Israel? (Acts 1:6). He did not rebuke them for wanting the Davidic Kingdom restored to Palestine, but only told them it was not for them to know the times and seasons of such restoration.  Not only did our Lord not discourage Kingdom preaching and hopes, but He made them the main subjects of His preaching, and taught us to definitely pray, “thy Kingdom come” (Matt. 6:10). In the very last picture that we have of the Apostle Paul, he was a prisoner in Rome, and he was not using the popular themes so common today, but he, “Expounded and testified, and preached the Kingdom of God” (Acts 28:23, 31). Surely it is time for us to awaken to the fact that nine-tenths of the New Testament preaching was about the setting upon the earth of a kingdom of peace, prosperity, and righteousness.  It is a well known fact that every great doctrine presents some difficulties to those who would accept it. For instance there are the doctrines of the Trinity, election, and the eternal punishment of the wicked, etc.; and some of the most devout Christians have seen insurmountable difficulties in accepting the orthodox teachings on these profound subjects. It therefore will be readily understood that there will be many sincere objections raised to the thesis that the Anglo-Saxons are the lost Ten Tribes of Israel. Earnest seekers after truth have carefully and prayerfully examined these spectres of the mind and laid them low, until today, not only some of the most scholarly preachers, but great thinkers in every walk of life, have unreservedly accepted Israel truth. This world-wide galaxy of adherents, ten million strong, includes college professors, statesmen, authors, army and navy officers, lawyers and business men, so there is no need for anyone to think that this is just a hole-in-the-corner fad, but rather with assurance we should be ready always to give an answer to everyone that asketh a reason for the hope that is in us.  It is perfectly legitimate to ask what is the good of the Anglo-Israel doctrine, and what does it matter whether we are Abraham’s seed or not. Since, we are assured, Christ is the Savior of all who believe, therefore He is our Savior, what more should we want? Now we gladly concede that this is true and more. That salvation is not only offered to all mankind, but that a kind Heavenly Father makes the sun to shine on the just and the unjust, and yet it can be proved that it is an assuredly blessed thing to be the children of Abraham by race as well as by grace!  1. It proves the truth and inspiration of the Scriptures. 2. It teaches us to look to God for bodily necessities. 3. It will be the cure for international unrest. 4. It will do away with Social injustice. 5. It would solve the crime problem. 6. It will give assurance as to our nation’s future security. 7. It will lead to great revivals all over the land.  Since one fourth of the Bible is prophetic and five sixths of it is addressed to God’s nation, Israel, any system of Bible teaching that ignores prophecy and kingdom truth, or spiritualizes it is incomplete and misleading. While many think it is fanatical to really try to understand prophecy, yet it is much better to be such a crank than an ignoramus and a coward. No one would wish to be operated on by a doctor who knows as little about surgery as the average preacher know about prophecy. That the world today is awakening to a sense of its obligation to Israel, is seen from the amazing output of literature on the subject, and from the fact that in every civilized country large numbers are accepting the Israel message. If the question were asked, what was the greatest discovery of the last century, there would be varied answers. Yet the day will come when all will agree that the crowning glory of the twentieth century was the discovery that the Anglo-Saxons are the Ten Lost Tribes of Israel, and of what has gone with it, the re-discovery of the Old Testament.  It is an amazing thing that God has in this world a lost people, and a lost Testament, and that most of the seers do not even know that they have been lost. Yet most preachers neither preach nor teach the Old Testament as a whole, and those who do usually spiritualize its real teachings away. The Old Testament actually represents 1500 years of divinely given laws, worship and prophecies, that were to make Israel an ideally righteous nation for all other nations to emulate. What then must be the incalculable loss that it has been so grossly neglected or misunderstood!   DETROIT BELIEVERS  Taken from the book entitled, “Lives Of The Saints” - Early History of Christian-Israel Belief in Detroit by J.S. Brooks  DANIEL J. SMITH - Evangelist Daniel J. Smith was not an ordained minister, but wherever he went, the Gospel of the Kingdom and National message of the Bible went with him. He faithfully proclaimed Bible truths to all who would listen; so that he was known to neighbors as, “the local preacher.”  Daniel led a fascinating, varied life. In 1871 he opened up a dry goods shop with an associate as “Smith and Tenney,” at #453 - 7th Street in Detroit, Michigan. Six years later, in 1878, he opened a larger dry goods store himself at 433 - 435 Grand River Avenue, one of the major thoroughfares through the city. In those days, most food stuffs were sold in a semi raw state, bagged in large burlap sacks and called, “dry goods.” Not satisfied with that career, however, in late 1880 he moved to 122 Cass Avenue in downtown Detroit and briefly tried his hand at real estate; and then five years later opened shop as a photographer at 212 Woodward Avenue. Daniel was tremendously fascinated with new technology, and photography was a rapidly expanding invention. His photography studio was one of the first companies in Detroit to have telephone service, and the business grew with two partners in 1890 to become the firm of “Galloway, Butterfield and Smith.”  But God’s Word was his main interest. In 1881, the book, “Anglo-Israel in Nine Lectures” by Dr. W. H. Poole, reprinted a letter by Daniel Smith. The letter told how Smith had first learned the great and little known truths of Scripture several years earlier from Dr. Poole, and said in part, “When our people come into a full realization of the worth of this...and the truth it reveals, it will be like a flood of light from on high, for I consider in value it stands in close proximity to that of the gift of the Bible itself, for it is in the direct line of an explanation and corroboration of the revealed truth; and without it, there cannot be a correct and, consequently, an intelligent understanding or a proper interpretation of the sacred books; but with it, the difficulties of prophecy and of many historical allusions vanish like dew in the sunshine.”  “I am aware that many men, in other things wise men, have said these things were not, could not be, true; but I have thus far in every case found that, like myself (before I had given the matter the thought it demands) they had spoken unadvisedly with their lips. And I find, too, that in every case when men of intelligence and candor open their minds and hearts to the truth, and obtain a clear conception of its value, and of the beauty of the Divine plan, they must and do acknowledge themselves convinced; even though, as one good brother said to me, ‘If I teach this thing I will be obliged to rearrange most of my sermons.’  “All hail the glad day when the Christian world, enlightened and convinced by the truth, shall arise and give light that shall lighten the Gentiles, and fill the world with the knowledge and the glory of God, and when this world shall know that Israel, whom God hath exalted chief among the nations, is the seed that the Lord hath blessed...I believe that when these truths are fully known and accepted, that infidelity, with its last proof swept away, will slink away before the light and hide its deformity forever, and the millennial glory will speedily spread its joy and gladness over all the earth to the glory of our God and His Christ.”  DR. JOHN WELLINGTON HOAG  One of the leading churches in Detroit for many years was Woodward Avenue Baptist Church. It was founded in 1860 as an offshoot of the oldest Baptist congregation in the city, and was the first Detroit church to have electric lighting installed in 1890. The authoritative “History of Detroit” by Silas Farmer states, “The church, which is built of Ionia stone, is deemed the handsomest in the city.” (p. 608)  In 1915, the church called the noted Dr. John Wellington Hoag to pastor. During his leadership, at the time of the first world war, the church became the largest congregation in the state of Michigan, with 3,500 members. Hoag was pastor for a total of 32 years until his death in 1947, and often had Anglo-Israel leaders such as Dr. Howard B. Rand and William J. Cameron as his guest in the pulpit. Cameron was vice president of the Ford Motor Company, and a close friend of the inventor, Henry Ford. How and when Dr. Hoag came to a knowledge of the Christian Israel truth has not survived, but his belief is believed to have dated back to at least the World War I era.  Dr. Hoag was one of the most respected leaders in the City of Detroit. In 1926, an anthology was published, “entitled, “Preachers and Preaching in Detroit,” which gave him a prominent place. His biography states in part, “Dr. Hoag was born in Canada, but has spent most of his life in the United States. Lansing, Michigan, was his boyhood home, and Kalamazoo College his Alma Mater, being graduated there in 1900. His theological training was received at the Divinity School of Chicago University. Opening his ministry in the First Baptist Church in Trenton, New Jersey and the Calvary Baptist Church of New Haven, Connecticut. Woodward Avenue Baptist Church where Dr. Hoag is now located is one of the great preaching centers of America. The church membership is approximately 3,500, and the constituency of the church is exceedingly large. It is an evangelistic center with one of the largest Sunday night congregations in the city; and the sane, challenging, and uplifting sermons of this genial prophet of God has made this possible...such conspicuous service in the heart of Detroit is a record upon which we all look with admiration and respect. Many affirm that Dr. Hoag and his associate, Samuel Meyers, formed the best evangelistic team now in the active pastorate.” Yes, Dr. Hoag’s emphasis was on evangelism reaching others with the Word of God and its message for today. He stated, “Men are called to be saved – and to be saviors. What can the master say if we fail of our very reason for being saved, and we come home at the end of our season of harvesting without any sheaves for the heavenly garner? Jesus was constantly calling. He preached to the vast multitude; He talked with the individual; He went into the temple and synagogue; He went out to the streets, the markets, the lanes calling men to come after Him...we are stewards of the mystery of God. Take my voice and let me speak ever only for my King.”  Dr. Hoag died suddenly of a heart attack in 1947 after a long ministry of 32 years at Woodward Baptist Church. He was succeeded finally by Pastor William J. Washer, who also proclaimed the Israel truth from the pulpit for another quarter of a century.   HOWARD B. RAND  Without question, the most fertile writer on the Anglo-Israel truth was the great lawyer and theologian, Dr. Howard Benjamin Rand. This man of God was born in Haverhill, Massachusetts, June 13, 1889. He married Hazel Gertrude Smith in 1913. He died on August 17, 1991 at the very advanced age of 102 years, and was in Christian service up to the very last. Rand graduated from the University of Maine in 1912, where he received the LL.B degree and was a member of Phi Alpha Delta. He passed the bar in Maine and Massachusetts, and served in the Maine National Guard during the great Bangor fire. He was an avid outdoor horseman in his youth and a gifted artist. An inventor, he held many patents, including the electric incandescent lamp in 1916, and the automobile headlamp socket. He held patents in the United States, Great Britain, Australia and France.  Rand, for several years maintained an office in London, England and loved to relate how his window overlooked Buckingham Palace, where he would see the present Queen Elizabeth II as a child playing outdoors. He authored many theological studies, including Digest of Divine Law, Primogenesis, Study in Revelation, Study in Hosea, Study in Daniel, as well as many other books and pamphlets. In July 1997, “Bibliotheca Sacra” magazine published by Dallas Theological Seminary, gave a favorable review of Rand’s teaching concerning the two witnesses of the Book of Revelation.  During the 1930's, Rand moved to Detroit, opening an office on the sixth floor of the Fox building. This was located nearly across the street from Woodward Baptist Church, where Dr. Hoag was pastoring, and in the neighborhood of several other historic churches as well. Because of these famous churches in the area, it became known as the “Piety Hill” section of Detroit. During this time he toured the United States, Canada and Great Britain lecturing before thousands of people concerning the Anglo-Israel truth. He was the publisher of Destiny Magazine from 1937 to 1968, but continued to write his Destiny Editorial Letter Service until shortly before his death.  OTHER DETROIT CHURCHES  Other historic Detroit churches where the Anglo-Israel truth was heard in the past include old Trinity Reformed Episcopal Church, where Dr. William Henry Poole also pastored. Mariner’s Church, a beautiful English Gothic cathedral, downtown near the City-County building, was pastored during the 1930's by Rev. Robert Randall, who was active in the Anglo Saxon Federation of America. Well known downtown landmark, Fort Street Presbyterian Church, where famous theologian Dr. Edward Hart Pence pastored between the years 1900-1938, had frequent Anglo-Israel guests in the pulpit. Early downtown landmark, Central Presbyterian Church, now torn down and replaced by a bank building, had been pastored by Hugh Jack, a frequent early feature writer for Destiny Magazine. Detroit’s First Church of the Nazarene, known as ‘The Big Nazarene Tabernacle,’ hosted the Anglo Saxon Federation of America National Convention in 1930. These are just a few of the many churches of many denominations, whose pulpits were filled by men with an understanding of the Bible Covenants and their fulfillment in the world today.   HONEST CONFESSIONS  There have been wonderful men of God that were not believers in the Anglo-Israel truth, but were not hostile to it or those that did believe it. Throughout the years some of these men were personal friends with prominent proponents of this truth. Some even worked together in ministry or shared their church pulpit. The following are just a few examples of honest confessions of reputable ministers concerning the Anglo-Israel truth and those who believed it.  THOMAS T. SHIELDS, D.D.  Dr. Shields was pastor of the well known historic Jarvis Street Church in Toronto, Ontario. His sermons were published in the Gospel Witness and Protestant Advocate, a weekly paper that was circulated throughout the world. During his sixty year ministry, he held pastorates in historic churches in London, was Vice-Chairman of the Home Missions Board of the Baptist Convention of Ontario and Quebec, President of the Baptist Union of North America and Vice-President of the International Council of Christian Churches. In his sermon “Who and Where are the Ten Lost Tribes of Israel?” published posthumously in the December 10, 1959 issue of the Church paper, he made the following statement. “Where are the Ten Tribes now? Are they in Britain? Is Manasseh in the United States? I will not quarrel with my British Israelite friends. I am not a British Israelite, but, as an interpretation of British history, I have no quarrel with it. I know some of you ardent premillennialists hold up your hands in horror, and cry, “Heresy.” Not at all. Some of the noblest and soundest preachers in this earth today accept that. The great Dr. Dinsdale T. Young, than whom there is none truer to the great verities of evangelical faith, accepts that theory. He insists upon regeneration in order to have salvation, upon the blood atonement. He preached very much as Spurgeon himself preached. I would judge of a man’s orthodoxy by his attitude toward the central truth of the deity of Christ, His atoning sacrifice, the necessity of the new birth, the resurrection from the dead. . . . I rather suspect that some of you are part of the Ten Tribes.”   CHRISTIAN AND MISSIONARY ALLIANCE  In the official paper of the Christian and Missionary Alliance Church dated September 7, 1894, the editor gives this congenial answer to a reader’s question. “Query: Do you believe in the Anglo-Israel theory, or is it accepted by the Christian Alliance? Answer: We do not believe the theory, but some excellent members of the Christian Alliance, we believe, do hold to it. It is not a matter essential to fellowship in the Fourfold Gospel, and while we do not deem it profitable to discuss these side issues in the Alliance, yet we do not deem it of sufficient importance to interrupt our perfect communion with those who hold these views.”  In the November 13, 1891 issue of the Christian Alliance was the following entry entitled: Professor Totten. “We have published a few selections from the writings of this remarkable man. We do not endorse all of his views; but we regard them as of a very providential character. A scientific man enjoying the confidence of the class he represents, he feels himself to be specially called to emphasize in these last days the prophetic testimony of God’s holy word and the second coming of the Lord Jesus, and he certainly, has brought to bear upon these questions a very remarkable degree of freshness, force, Scriptural knowledge, and scientific accuracy.”   Portion of the audience at National Kingdom Conference Los Angeles - 1944 | | |