

## 20<sup>th</sup> Century Testimonies

### PASTORS ACCORDING TO MINE HEART



Adam McKeon



A.M. Hills



F.W.C. Nesor



William Cathcart

*"Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."*

*Jeremiah 3:14-15*

By Charles A. Jennings

Part of a Series of significant Testimonials by Prominent Christian Leaders  
who have verified the Biblical Truths concerning the present-day  
evidence of the descendants of the Tribes of Ancient Israel

*Presented by Truth in History*

# PASTORS ACCORDING TO MINE HEART

## INTRODUCTION

By Charles A. Jennings

There have been many servants of the Lord throughout the history of the Christian Church who have made great contributions to the Lord's work, but are seemingly soon forgotten. As soon as twenty years after their passing from this mortal life, their ministry and deeds soon fade into oblivion. Every present day saint of God owes a debt of gratitude to those tireless saints of the past who labored to perpetuate the Gospel so that succeeding generations may hear the good news.

Many such men of God labored for the Gospel of Christ under severe adverse conditions. Some of them such as F. F. Bosworth suffered a physical beating to the extent he feared for his life. Others such as Luke Rader, built the big Gospel Tabernacle during hard economic times which necessitated him doing a large part of the physical labor himself. Throughout his ministry he took a firm stand against organized crime in his city which prompted the local crime boss to hire a hit man who fired a gun at Rader while he was preaching in his church one Sunday evening. Rader, along with many other well-known and unknown ministers of their day took an adamant public stand against the religious liberalism which was invading the ranks of the church. Their evangelistic efforts resulted in tens of thousands of genuine converts to Jesus Christ and the establishment of scores of local churches and mission works throughout the world. There have been many more such sincere servants of the Lord that could be mentioned that deserve rightful recognition. Yet it is doubtful if one in every thousand present day Christians have even heard the mention of their name. How soon we forget!

Due to the extreme popularity of certain religious beliefs of today, many Christians do not realize that these pet beliefs were not always accepted. Neither do they realize that some Biblical truths that today are widely rejected as heresy, were commonly accepted by many prominent ministers and thousands of Christian laymen of yesteryear.

One of the Biblical prophetic perspectives of yesteryear, yet rarely mentioned today is '*Historicism.*' Historicism sets forth the idea that the Book of Revelation, especially the events involving the judgment of the seals, trumpets and vials, predicts events relating to the church, occurring from the First Century down to the present time. This has been the historic Protestant interpretation which was taught by the notable Protestant Reformers of the past. This viewpoint stands in sharp contrast to the modern day prophetic fallacy of *Futurism.*

Another Biblical, historical and prophetic viewpoint which is misunderstood, unstudied and widely rejected by the largely Biblically illiterate Christian public is the Anglo-Israel truth. This viewpoint sets forth the historical fact of the true identification of the Old Testament Israelites from the time of the Assyrian captivities (745-721 BC) in their migrations across Europe to their present day home in the Western World. These people are presently known as the Anglo-Saxon, Scandinavian and Germanic families which comprise the modern House of Israel. This Biblical perspective stands in sharp contrast to the fallacious belief that the modern Jewish people comprise the totality of all

the twelve sons of Jacob. This Jewish-Israel theory has not always been accepted by all ministers, scholars and laymen of the past.

The ministers mentioned in this booklet and the other booklets of this series did not accept the Jewish-Israel theory. Even in their possible doctrinal differences, they all believed and taught the Anglo-Israel message of the Bible. This wonderful truth is hidden from the eyes of most Christians today, but as Frank Murray has said,; “Remember it is the glory of God to conceal a thing, especially when that thing is threatened by the god of this world.”

In Frank Murray’s book “*All Israel Restored*,” he shares a profound observation by J.B. Harriman. In Harriman’s book “*Israel and The World Crisis*” he says, “We can conceive nothing more futile than to attempt to understand prophecy apart from the central theme of the Bible: the Israelite truth. The church has not taken Israel’s place. The Jews are not the tribe of Joseph, with his birthright blessings and destiny. Those who reject the Anglo-Israel doctrine because it seems ‘fanciful’ are obliged to invent far more fanciful theories to explain how the church or the Jews can possibly inherit the promises made to the ten tribes.”

Frank W. Sanford once wrote, “Oh, the blindness of those who don’t see that we [the Anglo-Saxon people] are Israel. What are they going to do with the Scriptures?”

### **AARON MERRITT HILLS 1848-1935**

Dr. A.M. Hills was one of the few spiritual giants of the holiness movement in the late nineteenth and early twentieth centuries. He was not only a spiritual leader, but an educational leader that led the movement in establishing its educational institutions that still exist today. He was born on February 4, 1848 in a log house built by his father in the Dowagiac settlement of southwest Michigan. He descended from a long line of devout and committed Christians dating back to his ancestral family of Kent, England.



During those days while living in that rural community there were many physical hardships to endure. When only three years old, A.M. Hills’ mother came down with malaria and suffered for six months with uncertainty of life. When his mother was certain she was dying, wrote a letter to her small son, sealed it in an envelope, to be opened when he was ten years old. This letter revealed how his Godly mother had dedicated her son to Jesus Christ and to preach His Gospel. His mother did recover and lived to the age of seventy-eight years.

A.M., as he later was known, accepted the challenge of his mother for a reward of one dollar, read the Bible through between his seventh and eighth birthdays. As a small boy, when the family attended a Baptist revival, he was converted to Christ along with two of his siblings. He had three opportunities given him by his mother’s brothers to enter a career with very lucrative businesses. Each time, he was providentially kept from being side-tracked from the divine call of ministry that was on his life. In 1867, after completing high school, he entered Oberlin College. It was there where he received much that would prepare him for years as a minister, educator and author. While at

Oberlin College, A.M. was further influenced toward Arminian theology and away from the Calvinism of his father's family and the Congregational Church of his earlier years.

Charles G. Finney was in his last year as president of the college when A.M. arrived. Finney and several other professors had a profound influence on A.M. The themes of holiness, soul-winning and the revivalistic atmosphere helped determine the direction and emphasis of A.M.'s life-long ministry. While at Oberlin College he met Altha A. Ford whom he married after a three year engagement. At the age of twenty two, while still at the college, one evening in turmoil of soul, A.M. knelt and cried out to God to settle all doubts about his life's calling. Finally he said; "Woe is me if I preach not the Gospel."

A.M. graduated with a B.A. degree from Oberlin College in 1871 and that same summer enrolled in Yale University Divinity School. His choice of Yale rather than Harvard was because the "current of unbelief was altogether too strong there" [at Harvard]. His years at Yale is where he met and encountered new ideas and minds which broadened his understanding of both religious and educational principles. He studied under professors who affirmed the great truths of the authenticity of Scripture and the deity of Jesus Christ. This greatly strengthened his faith against the waves of destructive higher criticism that he was soon to encounter in public ministry. His Greek professor was none other than Timothy Dwight, the grandson of the former Yale president of the same name. Dwight's spiritual and scholarly influence on A.M. was so profound that he often reflected on that experience throughout his life.

Another professor that greatly influenced the life of A.M. was Dr. Samuel Harris, who filled the chair of systematic theology. A.M. fondly referred to him as a "noble man who filled the position most worthily. . .not trifling with the great foundations and essential doctrines of Christianity. [He] taught day by day for three blessed years practical truths of the Gospel that we could incorporate into our lives and preach to others . . . to me, his very name is precious."

While in divinity school, A.M. had numerous opportunities to preach. As a licensed Congregational minister, he began to hold revival meetings and served as a supply pastor during his summer vacations. After graduating from Yale in May 1874 he immediately began a ten year pastorate at the Ravenna, Ohio Congregational Church. While there he preached the ordination sermon for his Yale classmate R. A. Torrey. He served as secretary of the Ohio Association of Churches and a speaker for the Women's Christian Temperance Union. He would later serve congregations in Allegheny, Pennsylvania; Olivet, Michigan and Springfield, Missouri.

He helped sponsor a revival campaign with D.L.Moody and evangelized for several years in churches and camp meetings. With the help of Reader Harris and Dr. George Sharpe, Dr. Hills was instrumental in the spread of the holiness message in Great Britain and the founding of a church in Paisley, Scotland in 1908 and 1909. His ministry was in demand among the holiness movement in Great Britain and therefore he made subsequent return trips.

Dr. Hills was instrumental in the founding of and held teaching positions in seven holiness colleges located in Bethany, OK; Hutchinson, KS; Nashville, TN; Quincy, MA; Pasadena, CA; Wheaton, IL and Nampa, ID. During this time Dr. Hills found himself with less in common with his Congregational affiliates and a more compatible place in

ministry among the Church of the Nazarene. In 1898, he served as professor of Bible and Theology at Asbury College in Wilmore, Kentucky.

In 1899, the Texas Holiness University was established in Peniel, Texas and was associated with the Texas Pentecostal Church of the Nazarene. The trustees chose Dr. A.M. Hills as its first president, which he held for seven years. This college later merged with Southern Nazarene University in Bethany, OK where Dr. Hills served as Professor of Theology and Dean of the School of Religion in 1911-1912. After returning from another preaching tour of Great Britain, he taught religion courses at Pasadena University from 1916-1932.

Dr. Hills was a prolific writer. In addition to writing college textbooks, over thirty volumes of *Defense of the Christian Faith*, he wrote tracts, booklets, papers and articles which were printed in many holiness publications in the United States and Great Britain. J.B. Chapman's *Herald of Holiness* magazine published Dr. Hills' articles for years.

On September 11, 1935 at his Pasadena home, Dr. A.M. Hills passed away due to a cerebral hemorrhage. The editor of the Pasadena College *Clarion* wrote; "The only cloud upon the horizon was the passing of our dearly beloved Dr. A.M. Hills whose name will go down as one of the great holiness pioneer leaders. . ."

One of the most interesting facts about Dr. Hills was his knowledge and belief in the Anglo-Israel message of Scripture. Dating back to his student years at Yale, along with his beloved professor Dr. Samuel Harris, they both firmly advocated that Anglo-civilization was the resurgence of ancient Israel. One of the many books written by Dr. Hills was entitled "*Christian Education and Anglo-Israel*," published by *The Christian Witness Co.*, 1906. It was composed of two lectures. The first lecture was "*The Importance of More Thorough Christian Education*" given in June 1906 at the Central Holiness University in Oskaloosa, Iowa. The second lecture was "*Israel Disguised and Lost*" which was first given upon request before the Ministerial Association of Springfield, Missouri in 1895. Dr. Hills employed "arguments from Scripture and from an impressive array of ancient and modern scholars to prove the identity of the Anglo-Saxon race with the ten lost tribes of Israel. Although not the most enduringly acceptable of his writings to scholars, as a lecture it aroused great interest in the South and West whenever he gave it. As a main feature of the Texas Holiness University commencement events in 1906, the lecture made a profound impression, adding to the reputation of the departing president."

All of the above information and quotes were taken from: *Waves Against Gibraltar - A Memoir of Dr. A.M. Hills*, by L. Paul Gresham, published by Southern Nazarene University Press, 1992.

In his book, *Yale and the Ministry*, Roland H. Bainton says of Professor Samuel Harris' belief concerning the materialization of the Kingdom of God in America, "Harris also found that God had a plan for the ages. With [Jonathan] Edwards and [Lyman] Beecher he found the locus for the realization of the future holy commonwealth in these United States. 'God has always acted' said he 'by chosen peoples. To the English speaking people more than to any other the world is now indebted for the propagation of Christian ideas and Christian civilization. It is a remarkable fact in this day that the thinking of the world is done by Christian nations; that the enterprise and energy of the world are mainly theirs. They alone are colonizing, and by their commerce and

enterprise pushing their influence throughout the world. So also the political condition of the protestant nations is that of constitutional government, popular education and a growing regard for the rights and welfare of the people.”

The following quotes are from Dr. A.M. Hills’ lecture entitled “*Israel Disguised and Lost.*” They were given as concluding remarks to lengthy arguments previously presented in his lecture in favor of the Anglo-Israel truth.

“If the Scripture is to be accepted as authority, it is evident that the training to which the Hebrew nation was subjected was chiefly designed to prepare a people to spread the light of God’s truth over the earth, to be the greatest of human instruments in spreading the kingdom of God. And today it is manifest to all eyes that the Anglo-Saxons are of all peoples that ever lived, the best fitted and circumstanced to spread the gospel and are now above all others being used to evangelize the world. How can we account for it, if they were not trained for it, and avowedly set apart as were no other people? By these long years of preparation God showed that he considered a training necessary in order to form fit instruments wherewith to work. But if the people who have been used for the work are not the people who underwent a training for it, how was it that they ever acquired the great faculties and genius and spiritual trend, which so well fit them to accomplish it? If the Anglo-Saxons did not derive their fitness for their great mission from forefathers who underwent a training for it in the land of Canaan, we know not how else to account for it. For in that case no training was necessary, and the very supposition charges God himself with folly.” pp. 64-65

“Now we come to the real and final argument. If this theory is true that the Lost Tribes were to ultimately become so great as the English people now are, would the Bible be silent about it? Would no voice have come from patriarchs and prophets, and no promise from God himself to lead them to cherish so glorious a hope of future greatness?

“Right here the advocates of Anglo-Israel appear at their best and their argument is most reverent and wonderfully varied and literal to a surprising degree. They find the Holy Word literally full of their theme. They tell us that we have misread the Scripture, spiritualizing all the promises and prophecies concerning Israel and seeing them answered spiritually in Christ instead of literally in Israel, until we have well-nigh submerged the whole continent of inspiration. They tell us further that we gave hopelessly confused the prophecies concerning Israel and Judah, applying all of them to the Jews and so making the Bible a jumbled mass of hopeless contradictions.” p. 71

“All that is asked for this theory by its advocates is unprejudiced painstaking, prayerful study. If the final verdict is that we are indeed in a special and literal sense the chosen people of God and heirs of the Covenants of God, will the TRUTH be of no value?

“Will it have no bearing upon scoffing infidelity, and especially the ignorant infidelity that surrenders the Word because the promises and prophecies SEEM not to have been fulfilled?

“Would it not rescue our Bible from the vandal hands of the Ishmaelites of criticism, and save it to reverent faith? Would it not explain the marvelous career of our race to itself, and show to its newly opened eyes the Hand of God in its history? Would it not arouse our people to a new consciousness of their heaven-appointed mission to evangelize the world and give a new impulse to missions, such as it has never yet received?

“Would it not point out to statesmen the manifest destiny of the nations and point out the only true and lasting settlement of the Eastern question? Would it not give inspiration to the statesmanship itself, and lift it from the low plain of selfishness to an exalted effort to further the plans and eternal purposes of the infinite God? p.87

“An editorial in one of our great secular papers reaches this sage conclusion, “The subject of the identity of the Anglo-Saxon race with the Ten Lost Tribes of Israel, has thus at last passed its probationary stage, and it is now high time to call a truce to mere ridicule, and to admit the hearing into the sober atmosphere of calm and deliberate investigation. Let us change the venue, therefore, and have no more sneers upon this matter; but if any man has facts which can be arrayed against the claims set up by this certainly growing school of genuine students, let him duly produce his case in the same dignified manner, or let him sit in the audience and hold his peace. Henceforth this question is to dominate the most earnest and searching study from the ablest truth-seekers of the day. Give this full grown school of original thinkers a chance to state their case before a race which is deeply concerned in the issue. Frank Leslie’s Weekly, Feb. 7, 1901.” pp. 89-90

## **ADAM THOMPSON McKEOWN**

If ever there was a life destined for service and ministry in the vineyard of the Lord, it was Adam McKeown. He was born on May 6, 1909 in Coatbridge, Scotland. He was the sixth child in a family of nine children. When just a small child, his family moved to the county of Antrim, Northern Ireland.

Adam’s father, William McKeown was brought up as a strict presbyterian and had a profound Godly influence upon his children. In the early days of the Pentecostal movement in Great Britain, Adam’s parents were among the first to receive the Baptism of the Holy Spirit. The McKeown home was open every Saturday night as a place where many people gathered to hear the good news of the Gospel and experience the gift of Salvation. It was during those days that Adam and his family became familiar with great men of God like George Jeffreys and Smith Wigglesworth. It was in this spiritual atmosphere that young Adam was nurtured and raised. The McKeowns and the neighboring Harris home became the two main points of contact whereby the surrounding area experienced a time of divine visitation.

Through the influence of ungodly companions and a feeling of restlessness, Adam tried to find a sense of inward peace in a life of worldliness and rebellion. Having suffered from respiratory problems since childhood, then at the age of twenty-one he had a severe case of congestion of the lungs that lasted for four months. During the Christmas season of 1930, Adam was almost killed in an automobile accident while traveling with some friends to a dance. He then developed a severe case of pneumonia and was not expected to live. As his brother-in-law ministered to him, the Spirit of God convicted his heart, changed his life and he became a new creature in Christ. He then began to attend the meetings conducted by his father in the “Upper Room” located in their home. There he received the Baptism of the Holy Spirit.



Soon after this experience, the Lord began to deal with Adam concerning his life calling as a minister of the Gospel. He began to assist very powerful and successful evangelists in meetings in Northern Ireland. In one such meeting he met Ann Williamson, to whom he was married in December 1934. He was ordained to permanent ministry with the Apostolic Church on April 10, 1944. In August 1945 Adam with his brother James and his family, set sail from Liverpool, England for Ghana, West Africa to serve the Lord on the mission field. On board ship the first night the Lord miraculously healed him of his respiratory trouble that he had suffered with since childhood.

While serving as a missionary in Africa, the Lord greatly blessed his ministry in establishing many churches throughout Ghana. He and his brother James were invited into the prison to minister to the eight men who were convicted of killing the local chief. All eight men eventually confessed Jesus Christ as their Savior. As a result of this incident, Adam was invited to conduct regular church services in Ussher Fort Prison with the blessings of the superintendent of prisons. While in Africa, under the ministry of Adam and his brother James, the church experienced great growth in both numbers and spirit. Many were blessed and miraculously healed of physical maladies.

In May 1948 the missionary board of the Apostolic Church sent Adam and his family to assist the Apostolic work in America. In July 1950 Pastor Fred Poole introduced Adam to the Latter Rain Revival movement. In this area of ministry he would meet Pastor Harry Hodges, Dr. Earl Lee, Dr. Thomas Wyatt and other prominent men of that era. He and his ministry team held tent revivals in several states of the northeast. In January 1953, he joined Dr. Wyatt on a missionary trip to Africa. There they saw the Lord confirm His Word by many signs and wonders. He also returned to his native Ireland and held several very successful meetings where the presence of God was very evident in miraculous power. He also held a pastorate for many years, but always remained in ministry with other churches in many places at home and abroad.

Throughout his Christian walk, Adam McKeown endeavored to follow the leading of the Holy Spirit, both in ministry and doctrinal belief. Therefore he became a strong believer in the Anglo-Israel message as it was revealed to him in the Word of God and by the Holy Spirit. The following is his personal testimony of belief as recorded in his memoirs, *A Man Called Adam*.

“It has been said that God is not discovered, but rather, revealed and that by the Holy spirit. Truth is not discovered by simply reading books or by someone preaching it, truth is revealed to the hungry searching heart, by the Holy spirit (John 16:13), and made a part of you by an operation of God by the Spirit. When that happens, truth becomes personified, the Word becomes flesh, and not just a doctrine we can discard at a moment’s notice!

“I found myself leaving the Futuristic teaching of the prophetic Scriptures and accepting the Historicist viewpoint. I was also awakened to the identity of the real Israel of God, not as taught by most ministers and Churches, that the Jews were God’s chosen people! At the time when God was dealing with me regarding these truths, two books came to my attention, ‘Judah’s Sceptre and Joseph’s Birthright’, by Bishop Allen, and, ‘One Man’s Destiny’, by C.R. Dickey.

“I began to read the Old Testament in a new light, seeing the difference between the ‘House of Israel’ and the ‘House of Judah’! That the house of Israel divorced and sent

into captivity, had not in any way altered Jehovah's original plan, nor had He ever called a 'Chosen Church' as a substitute for a 'Chosen nation'. The House of Israel though put away for her sins, served the full penalty of the 'seven time' (2,520 years). But one has to rejoice with the Prophets who speak so glowingly of Israel's Redemption and Restoration to a greater glory than ever before, to fulfil her destiny. All this provides an interesting and exciting study to the spiritual and open-minded person. How the wandering tribes, divinely guided (Isaiah 42:16), moving ever westward, leaving the unmistakable marks of their true identity in the isles of the west, spoken of by the Prophet Isaiah; (The British Isles). The continuity of the Throne of David, his House and his Kingdom (2 Sam 7). The discovery of America, and the fulfillment of the prophecy of Jacob over his grandsons, Manasseh becoming a great people, while Ephraim (England) would be a company, or Commonwealth of Nations (Genesis 48)."

### WILLIAM CATHCART 1893-1988

The life of William Cathcart can surely be described as proof of God's sovereignty, divine protection, supernatural interposition, faith, revelation and total surrender to his Savior and Lord. He was born of Scottish parentage whose forefathers were in the Protestant Reformation in the days of the great reformer, John Knox. Later on his ancestral family was able to escape by a small boat by crossing the rough North Channel and arrived safely in Donegal, Ireland.



William was born in 1893 in County Antrim, Northern Ireland, the youngest of six children. His mother suddenly died when he was only three years old and he was raised by a very strict Presbyterian aunt. In reaction to this early life of strict discipline and religious drudgery, he became bitter and rebellious. He met the wrong crowd and had his first drink of liquor at the age of ten years. In spite of his rebellion, young William had his first supernatural experience at the age of seven while playing in his favorite tree. He was immersed in a strong power like electricity and it seemed to flow in and out and all over him as if it was liquid fire. He began to weep, pray and cry aloud and could not stop for about ten minutes or more.

His second supernatural experience at the age of sixteen came while passing by a street meeting on his way to meet his friends one Saturday night. The words of the preacher seemed to become the voice of God Himself as he heard "*For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.*" It was there that the Holy Spirit began to deal with him on his three mile walk home in the dark on a country road. Rising early the next morning with the consciousness that a divine change had taken place within him, he set out to find the people that held the street meeting the night before. Thus began his lifelong association with the people of God, which first included the "Faith Mission" and the "Plymouth Brethren" of Scotland.

On September 6, 1914, William answered his country's call by joining the British Army and served for the duration of World War I. Serving in France in the heat of battle, he experienced the brutality of war with all its ravaging and devastating results. There he was by the side of his brother John as he died from mustard gas poisoning. William was injured and suffered from loss of hearing and sight, severe dizziness, extreme weakness

and confusion of mind. While confined to his hospital bed a lady came and gave him a New Testament. While holding his new gift, the Lord spoke to him and said, "Take that book, open it and hold it in your hands. You are coming back to me. I am going to heal you. I will give you a shepherd's heart and you will go to the uttermost parts of the earth for me." Not long after that the Lord gave him a mighty vision, healed and filled him with the Holy Spirit. He was introduced to the "Burning Bush" Church in Glasgow and Pastor Andrew Turnbull where he experienced many miraculous events and began to minister in the power of the Spirit with signs following.

William Cathcart was ordained to charismatic ministry in February 1920 in Edinburgh, Scotland under the auspices of the Apostolic Church, headquartered in Wales. This church was a direct outcome of the Welsh Revival of 1904-05. Under the prophetic direction of the Apostolic Church, he and his family moved to Australia where the Lord blessed his ministry resulting in the establishment of dozens of churches. Thousands of people were converted to Christ and hundreds were physically healed by an outward demonstration of the power of our risen Savior, Jesus Christ. He ministered with such men as William Phillips, and the Welsh revivalists John H. Hewitt and his brother Isaac. This Apostolic revival ministry expanded over into New Zealand where the same miraculous results happened.

William Cathcart served the Lord for over fifty-five years in Apostolic ministry which was marked with pioneering and miracle faith, prophetic utterance and divine revelation of truth. One of these truths which he so strongly believed and taught was the Anglo-Israel message of God's Word. It was this message of the Gospel of the Kingdom that he proclaimed along with the message of Salvation, healing and the Baptism of the Holy Spirit. The last several years of his life he spent in ministry in the United States where he wrote his autobiography "*From Gloom to Glory*" and his book "*The Glory of Christ Revealed in Charismatic Ministry*."

### **FREDERICK W.C. NESER**

The life of F.W.C. Nesor was one that was destined for ministerial service in the vineyard of the Lord and to be a recipient of divine revelation. Above the desire for ecclesiastical acceptance was his heartfelt passion to understand the plan of God concerning His people Israel. This desire for divine revelation over acceptance cost him a dear price throughout his ministerial career.

Frederick Wilhelm Cornelius Nesor was born on April 23, 1918 in Fauresmith, South Africa. His primary education took place at a farm school which consisted of one classroom. Pastor Nesor, whose nickname was Frikkie, grew up with a genuine appreciation for God's creation, but unfortunately it was not possible for him to attend Sunday School until he was in high school. Growing up on a farm with plenty of work and very little time for idle play, Frikkie spent much of his free time reading the old Dutch Bible until he obtained his first copy of the Afrikaans Bible at the age of 17 years old.

In 1936 Frikkie passed his mathematics and chemistry exams, then pursued his study of civil engineering at the University of Cape Town in 1937. In 1939, he obtained a



Bachelor of Science degree in math and physics at the University of Stellenbosch. Not long after the outbreak of World War II, he acquired a position with the Met Office in 1940 under the command of the Air Force. As an officer he was a teacher of meteorology at the Royal Air Force Base in Nakura, Kenya. He then served active duty with the South African Air Force under the command of the 8<sup>th</sup> British Army joining with the 5<sup>th</sup> American Army in military conflicts in Tripoli and Tunisia. With the rank of Captain, he returned to the Met Office in Pretoria in 1944.

As a long time member of the Dutch Reformed Church, Frikkie was searching for a deeper understanding of the truth of God's Word. At one point he considered membership in the Moral Re-armament movement, but then declined. By divine providence in 1944 he was given a tract published by the British Israel World Federation which showed that the historical people of the nations of the western world are the descendants of ancient Israel. It was to these people to whom God gave His laws and with whom He had made an everlasting covenant. After much discussion and investigation of this new found truth, Frikkie realized that the identification marks which applied to Biblical Israel also applied to the Afrikaner people. Later he became a member and chairman of the Pretoria branch of the BIWF.

In 1945, Frikkie and Louie Kirsten were joined in holy matrimony in the Methodist Church in Johannesburg. Their marriage was blessed with three children. In 1946 he joined the department of Agriculture in technical support to the farming community. Continuing his search for Biblical truth, he came in contact with Pastor L. Shaw Butler, the South Africa secretary of the BIWF. In 1951 the Nesers met Pastor Brooke of the United Apostolic Faith Church and started attending his Bible classes. Pastor Brooke was a minister of the Pentecostal persuasion who also taught the Anglo-Israel truth. Being convinced of these truths, the Nesers became members of the U.A.F.C. and even opened their home for Bible studies. It was during this time in 1954 when Frikkie was clearly convinced of God's divine call upon his life for Christian ministry. The decision was made in 1956 to resign from his secular job and enter full time ministry. That same year he accepted the pastorate of a congregation in Vereeniging with only five families. Beginning in a rented hall with both English and Afrikaans speaking people, they were able to construct their own building the next year.

In Pastor Nesor's remaining years, he established the Ecclesia Evangelistic Group in 1963 and a congregation in Pretoria in 1976. He retired from full time pastoring in 1989, yet remained in active ministry until his passing.

One of the divine truths that Pastor Nesor boldly proclaimed was the true identification of God's people Israel. In his book *The Origin, History and Destiny of the White Race*, he wrote; "The history of the true Israel is the history of the white race as is found in the Anglo-Saxon, Celtic and kindred peoples and their descendants of whom the white people in Southern Africa form a part . . . The promises God made to Abraham were unconditional, everlasting and irrevocable. They were confirmed to Isaac and later to Jacob. The name of Jacob was later changed by God to Israel, meaning "a prince with God", or "ruling with God." It is through the true Israel that God will yet fill the world again with His image and establish His kingdom here on earth." He also wrote commentaries on the books of Daniel, Revelation, Isaiah and Romans which are a part of his 28 works of Biblical exposition. One of his most important works was a series of books entitled, *The 'Lost' Ten Tribes of Israel*. In book four he wrote; "It will be evident

by now from what we have discovered thus far, why the nations from the west and the northwest European nations have descended, are called the Caucasian Race; it is because they entered Europe from Media through the Caucasian Mountains. They were none other than the so-called “lost” ten tribes of Israel.”

Starting in 1968 Pastor Nesor published a quarterly newsletter in Afrikaans entitled, *World Affairs* which continued until shortly before his passing. Pastor Nesor was faithful to his Lord and to his calling in a Spirit-filled Pentecostal ministry for over fifty years. He chose to be faithful to divinely revealed truth rather than ministerial success and popularity. Someday he shall hear the voice of his Lord say; “Well done, thou good and faithful servant: Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord” (Mtt. 25:21).

Biographical source: *F. W. C. Nesor -A Biography* by R. Searle, 2002

## **EPILOGUE**

It is obvious from reading the accounts of the lives and ministries of the men in this brochure, that they willingly surrendered themselves to serve the Lord and others. They lived busy lives, endured hardships, served people joyfully and sacrificed personal ambitions while conducting intense and passionate ministries. One outstanding quality is that they had a very high regard for revelation truth when taught by the Holy Spirit. Each one placed a high priority on the Word of God and spent a lifetime of in- depth study. These among many others who believed and proclaimed the Gospel of the Kingdom were ‘men of God’. Some were apostles, prophets, pastors, evangelists and missionaries, both at home and abroad. These ministers served in mainstream Christian denominations, worked with many well-known ministries and were very prominent among their peers. The Lord honored their labors with a bountiful harvest of souls.

The Gospel of the Kingdom (Mtt. 3:1; 4:17) is an extremely pertinent message for today’s world because it includes the national message of the Bible. The Lord Jesus said, “*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come*” (Mtt. 24:14). The national message is a call for the covenant nations to repent of their iniquities, but first these nations need to be identified. Here is where the Anglo-Israel message serves in identifying the people as the lineal descendants of the Old Testament covenant people of God, known as Israel.

Anglo-Israel Christian believers are a non-denominational fellowship that possesses and promotes no “sacred” book other than the Bible. We accept the five fold ministry of Ephesians. 4:11, with Jesus Christ being the chief cornerstone (Eph. 2:20). We teach that salvation is by grace through faith alone as a gift of God through the substitutionary death of Jesus Christ (Eph. 2:8). With the inspired Word of God as our guide and accepting all born again believers as part of the body of Christ, we have been and presently are a part of traditional Christianity.

### **TRUTH IN HISTORY**

An outreach of

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