

# ***WATCHMAN'S TEACHING LETTER***

Monthly Letter #215 March, 2016; Teacher Clifton A. Emahiser  
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## **THOSE TO WHOM THE COVENANT BELONGS**

This is my two hundred and fifteenth monthly teaching letter and continues my eighteenth year of publication. In the last letter, WTL #214, I completed an autobiography of my wife Trillis (Tillie) and myself as best I could remember, and from the records I had at hand. That series of WTL lessons started with Letter #203, March, 2015, and continued for twelve months, so if you want to review this autobiography, you will need WTLs 203 through 214. Having read these you will have a better idea of who I am, and why I publish these things. The main purpose, though, is found at Malachi 4:5-6 which reads:

**“<sup>5</sup> Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Yahweh: <sup>6</sup> And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”**

Who else other than those teaching the Christian Israel Identity Message are doing this very thing today?

Here is an excerpt from the *Youth Message*, London, England, reproduced from *Destiny Magazine*, July, 1947:

**“John Wilson and Edward Hine by Marie King:**

“John Wilson was born at Kilmarnock, Scotland, in 1779 and commenced his Inquiry into the Israelitish origin of the Anglo-Saxons in the year 1837. Studying at great length in the library of Trinity College, Dublin, he succeeded in tracing the Anglo-Saxons as far back as Media.

“In the following year he gave a series of lectures which proved to be most successful. Owing to their popularity, he published his lectures in book form in 1840 under the title *Our Israelitish Origin*, in which he traced the migrations of the peoples of Israel as they made their way across the continent of Europe to these Isles. He brings evidence to bear from Diodorus and from Ptolemy, supporting the earlier history of the Israelites. He studied the works of Rawlinson, Herodotus and Josephus and quotes extensively from Sharon Turner.

“The Lectures given by John Wilson attracted the attention of very distinguished men, amongst them being none other than the eminent Sharon Turner himself, also Piazzzi Smyth (Astronomer Royal for Scotland and one of the first interpreters of Great Pyramid prophecy), the Rev. F.R.A. Glover (compiler of the genealogical chart of Her Majesty Queen Victoria), and Dr. George Moore, author of *The Lost Tribes, or Saxons of the East and West ....*”

We won't mention Edward Hine at this point, as he was an Edomite-jew, trying to enter Christ's Kingdom from the backdoor!

**“Father Of The Rediscovery Of Israel by, A. B. Grimaldi, M.A., reproduced from *Destiny Magazine*, November, 1950:**

“John Wilson was born at Kilmarnock, in Ayrshire, in the Lowlands of Scotland, the same country made famous by its greatest son, Robert Burns. Some unpublished poetical pieces by Wilson, which I obtained from his daughter, may be the result of his reading the poems of the great poet of the Lowlands. John Wilson was born June 8, 1788, (notice discrepancy of date of birth in article by Marie King) his parents being educated, intelligent and religious members of the Established Church. His father, also John Wilson, had two sons. After a home education he went to the Glasgow University

where he labored diligently in the prescribed course, as is proved by his college note books which came into my possession. There he studied Latin, Greek, Hebrew, Logic, Philology and the Scriptures. He also attended Greville Ewing's Theological Academy, and a book of *Skeleton Sermons* is among his extant manuscripts. He showed a decided talent for languages, and in two weeks obtained a sufficient knowledge of Hebrew to pass the preliminary examination. It had been the intention that he should enter the Scotch ministry, but being of a very independent mind, he thought he could be more useful as a layman.

**"Enters Public Work:** On finishing his collegiate studies, he spent some years in private study, teaching, lecturing and preaching. At this time phrenology (study of the character of an individual thought to be revealed in conformation of the skull) was attracting attention. Wilson took it up and made a deep study of it as founded on the Scriptures. When proficient, he gave lectures and developed characteristics. His application of phrenological principles to Gospel teachings was a remarkable and unique feature of his system.

"From the first he was a very close, deep student of the Bible, and among his manuscripts are several volumes of notes on most books of the Bible; and voluminous manuscripts on the 'Animals of the Bible', considered nationally, historically, symbolically, analogically. etc.

"Wishing for a larger sphere of labor, he entered England and after lecturing on phrenology and other subjects for some time, he passed over to Ireland. In 1828 he took part in the Dublin City Mission work, also in that of the Irish Evangelical Society, and assisting Daniel Hasmath. In 1830 he wrote on the 'Law and the Lord's Prayer', in the *Dublin Miscellany*.

"While staying at Mr. Lyng's, at Dysart Ennis, some Romanists, instigated by their priest, drew up a Memorial against him and Mr. Wyng, another devoted evangelist, and attacked the latter's house.

"In 1838 he lectured on Scriptural phrenology with great success at Cork, and also at Clonmel. He was now adding greatly to his collection of books and reading very extensively.

**"Rediscovery Of Israel:** John Wilson's mother had early called his attention to the extraordinary blessings pronounced on Joseph for the later days (Genesis 49). After conducting an evening service at Cork one Sunday, Miss Cummins of Glenmire asked him the meaning of Jacob's prediction of Joseph, 'His bow abode in strength' (Genesis 49:24). He confessed his ignorance, but proposed they should both study the matter and compare notes the next Sunday.

"With his usual thoroughness and energy, Wilson, during the week, read, searched and pondered concerning this subject. One day he accidentally, as it seemed, discovered in the *Saturday Magazine* where it mentioned that Sir John Fortescue, an English medieval judge declared that 'The might of the realme of Englande standyth upon her archers', and observed that all the great battles of England, *i.e.*, Cressy, Pocctiers, Agincourt, etc., were gained by the English long bow.

"Wilson was greatly struck with this, and while pondering it deeply, a light (he said) seemed to flash into his mind, with the thought, 'Can there be any connection between the bow of Joseph and the bow of England?' He dedicated the rest of the week to this line of investigation, and when he met Miss Cummins on Sunday, told her he was not yet fully prepared with an answer but had gained such an insight that he would soon give a lecture on it. He purchased Henry's voluminous *History of England*, read at Trinity College Library, Dublin, obtained fresh books from old book shops and friends, and at length obtained sufficient evidence to lay the matter before others in a lecture.

**"Begins His Public Witnessing:** After further study and obtaining further confirmations, he gave his first course of lectures upon 'Ancient Israel', in one of the

Dublin theaters in 1837. He repeated them in Cork and Rev. G. Roe of Kilkenny assisted him in them there. In all these places they excited great interest.

"In 1838 he gave his course at Booterstown and in that year he met Robert Mimpriss, whom he convinced, and they remained firm friends, and often co-workers, for life. Some of the other leading Christians who became friends of Wilson were Glover, Bickersteth, Campbell, Macneil, Grant and Yates. In 1839 he delivered his lectures in the north of Ireland, while residing in Dublin, using a very large map of Israel's progress from Media to the West. In Ireland he was very much encouraged by the interest excited and the sympathy he met.

**"Work In England:** This success determined Wilson to enter upon the larger field of England. He commenced in 1840 with courses at Liverpool, Leamington, Kenelworth, Warwick and Cheltenham, receiving great appreciation from large and most attentive audiences, who generally requested a repetition of the lectures. Many questions, objections, etc., were brought forward after each lecture, and these gave additional evidence, as his answers always either convinced or silenced his objectors by their masterly character. Many now requested him to print his lectures and at length friends in Liverpool enabled him to bring out his first work entitled *Our Israelitish Origin* in 1840. (This and subsequent publications mentioned in this article are not now available, E.D.) It had a large sale, and five editions have appeared, that in 1876 were edited, revised and enlarged by his daughter. His influence in preparing the way for other workers has been enormous, making him truly the father of the rediscovery of Israel.

**"Cheltenham And London:** In 1841 he resided at Cheltenham, where Mimpriss was settled as a publisher and map engraver. There he gave lectures and issued some small but valuable tracts on Israel.

"He still gave information and advice on Scriptural phrenology and among his papers I found a copy of his *Bookplate*, which I conclude was engraved at that time by Mimpriss. It has on it a collection of accurately engraved skulls, lying in different positions, marked with sectional names, while beneath is: 'J. Wilson, Professor of Phrenology.' There is a copy of it in the great Franks Collection of Bookplates in the British Museum, No. 32087. Castle has engraved it also (*English Bookplates*, 1894, p. 140).

"Wilson's first meeting in London was held that same year, but he continued to hold Bible classes at Cheltenham as well. His first London meetings were presided over by the excellent Bishop Alexander of Jerusalem; whose remarkable tomb, with inscriptions in English, German, Greek and Hebrew, I saw in the Protestant cemetery on Mount Zion when at Jerusalem in 1908.

"In 1842 Wilson issued a series of valuable millennial tracts, which he afterward published as a book entitled *The Millennium*. He now planned a Christian Association for the systematic and deep study of Israel, etc., but I am not aware that he met much encouragement in this. He gave lectures at Birmingham, and on June 21, and 22, he held a public discussion at Cheltenham with Campbell, a follower of Robert Owen, the Welsh Socialist.

"In 1843 Wilson lectured for the last time at Bristol, also at Carlisle, Kilmarnock, Glasgow and London. He engaged a chapel in Aldersgate, city of London calling it the Witness Hall, and gave services on Sunday, and Israel lectures on week days. It was here that Edward Hine [*an Edomite-jew ed. CAE*], when 15, heard for the first time about Israel. Wilson also lectured at Bath and published his *Phrenology Consistent with Reason and Revelation*.

**"Palestine And The 'Harmony':** In 1843 Wilson issued a monthly paper called *The Time of the End* while residing at Islington (*Memoir of Edward Hine*, 1909, p. 12). He lectured at Reading, held open-air services at Blackburn and had discussions with Secularists.

"In 1845 Wilson lectured at Carlisle, Newcastle and other northern towns, continuing his services at the Witness Hall. He thought he ought to visit Palestine, but Mimpriss at that time asked his help in his great work, *The Gospel Harmony Treasury*. He had prepared elaborate maps to explain Christ's life, but desired notes to accompany them. Wilson considered this a providential call to prepare a work that would supply the rising generations with Scriptural knowledge, of which he found great ignorance, and so prepare them to receive Israel truth. He therefore gave up Palestine and gave himself to this work with great ardor and labor.

"In 1846 he published his *Book of Inheritance*, a less popular [work] because a deeper book than his first. He lectured at Carlisle and Keswick, while Cockermouth, Penrith, Alston and Hexham are also mentioned. Among his Carlisle hearers was Mr. Louthian, a retired farmer, and he was so much impressed with Israel truth that he sold his property and settled in Beyrout, where he introduced various improvements, helped to establish schools and wrote, advertising others to settle in Palestine and help to prepare the people for Israel's return.

"In 1847 Wilson published various excellent *Tracts on Israel*, and induced others to do the same; also *Questions On Our Israelitish Origin*. He lectured, by request, at the Egyptian Hall, Piccadilly, London, on a large Model of Jerusalem, receiving remuneration, and also visited Lancaster and discussed Scripture subjects with some infidels.

"In 1848 Wilson lectured to good audiences at Plymouth and opposed the removal of Jewish political disabilities in a pamphlet entitled *Forty Reasons for Resisting the Removal of the Jewish Disabilities*. [Note: Removing the Jewish Disabilities would have given fully equal political rights to Edomite-jews, which Wilson was properly against! In 1849 an attempt failed, but in 1858 the Jews got their way. ed. CAE.]

"In 1849 he worked on the *Treasury Harmony*, at Hastings, where he had removed for greater seclusion; also lecturing at the Egyptian Hall and visiting Bodnien.

"In 1851 he wrote an essay called *A Vindication of Christ's Character as a Prophet*, not printed until 1879. This is a masterly and unanswerable work, perhaps his finest intellectual effort. In 1853 he lectured at Hurstmonceaux, Worthing, Brighton, to which latter place he permanently removed. In 1855 he prepared a most elaborate Index to the *Treasury Harmony* and an abstract of the *Apocalypse*.

"The *Treasury Harmony* was received with the greatest satisfaction and approval. It became the foundation and pattern for all subsequent Scripture teachers and manuals and passed through various editions. Its influence has been incalculable. These three great undertakings of John Wilson, viz: his Israel lectures, his Israel writings and the *Gospel Harmony*, prepared the ground for the rapid reception of Israel truth by other workers later on. [It is not clear whether "*Treasury Harmony*" is the same as "*Gospel Harmony*" or two different works by Wilson.] [brackets not mine]

"In 1856 Wilson gave a course of lectures upon the mission of Elijah to prepare all Israel for the Second Advent. In 1857 he held discussions with working men at King's Cross, London upon atheism and created very favorable impressions. His arguments are of remarkable lucidity, logical cleverness and depth and were printed in a little book entitled *The Being of God*, which had a large circulation. He also conducted open-air services on the Level and at the Battery at Brighton. In the years 1858 and 1859, Wilson continued his open-air religious services at Brighton, where, at the same time, he was engaged in important Sunday School work, connected with a Presbyterian Church.

"**His Last Labors:** In 1860 he lost his devoted wife, who had aided him in all his educational, Israelite and Christian labors. She died October 13 and was interred in Brighton cemetery. In 1861 Wilson published his *Mission of Elijah*, a remarkable work, of which Mrs. Melville issued a second edition, to which I contributed an Introduction in 1881. He also gave courses of lectures at Brighton.

"In 1863 and 1864, he continued his studies in Scriptural phrenology, giving lessons and characters (genetic origins) and writing on the subject in the *Brighton Gazette*, which letters were afterward issued as a booklet.

"In 1866 Wilson commenced his monthly magazine, *The Watchmen of Ephraim*, an unequalled periodical of Israelite literature, and it was continued until 1868. His health then visibly declined. In 1870 he issued his last work, *The Migrations of the English People*, which, like his first, was upon the subject of Israel. He then gradually sank until, full of faith, peace and love, he quietly passed from his labors, cares and trials here below. His revered remains were accompanied by a large number of persons to the cemetery, where they were laid beside his wife's. A well executed granite headstone was erected bearing these words: 'Here Rest The Mortal Remains of John Wilson, Author of 'Our Israelitish Origin' And of His Faithful Helpmeet, Agnes Wallace Wilson. 'In sure and certain hope of the Resurrection to Eternal Life Through our Lord Jesus Christ'.'

"His coat of arms is on the cover of *Lights and Shadows* by Elizabeth Wilson, 1881. It contains a wolf rampant, under three stars, with a demi-wolf for crest, and '*Facta non Verba*,' (deeds not words) for the motto. The name Wilson is said to be derived from wolf, the zodiacal emblem of Benjamin; the stars are taken as referring to Ephraim, Manasseh and Benjamin.

"His son Rev. E. S. Wilson, became Vicar of Winterton, married and died, but had no family. Another son, John, went to Beyrout but died in Syria, young and unmarried. His daughter, Elizabeth, married Mr. Alexander Melville and died without issue.

"John Wilson's life and works and labors were all of a remarkable character, showing originality, learning and piety in a high degree. His perseverance, strength of will, kindness of heart, love of his fellowmen, strength and purity of character, were all of a very high order; and he was marked out to become under Providence, a great leader and teacher – to be, in fact, the father of the rediscovery of Israel."

**[Critical comment** by Clifton A. Emahiser: While John Wilson accomplished an outstanding discovery in recognizing that the White Anglo-Saxons and related people were Israelites, he fell short of determining that those calling themselves "jews" were not Israelites, but converso Kenite-Edomite-jews (Josephus *Antiq.* bk. 13; ch. 9; par. 1)! This same erroneous view remains with us to this very day among those who should know better, but through fear or neglect, have never taken the time necessary to set forth the research on the matter!]

**Who Was Sharon Turner?** by Marie King from *Youth Message*, reproduced in part from *Destiny Magazine*, July, 1947:

"Sharon Turner was a widely read and profoundly learned historian. He was also an eminent London attorney and was in practice for himself in the Temple until failing health forced him to retire. For the remainder of his life he used his talents in studying, for historical purposes, the origin of the Anglo-Saxons from the Cottonian Library of the British Museum. He was born in London in 1768 and died there in 1847.

"In his day, and for a number of years afterwards, he was constantly quoted by historians as an authority upon Anglo-Saxon origins, life and literature. The *English Cyclopaedia*, published in 1857, says of him: 'He was the first English author who had taken the pains, or had had sufficient knowledge, to investigate the valuable remains left to us in Anglo-Saxon records. He consulted the original manuscripts with great industry and intelligence, and the result has been that, though his views have been more than once assailed, they have been generally sustained, and that the study of Saxon literature has been more appreciated and the authenticity of his materials more generally understood. The work *History of the Anglo-Saxons* soon took a permanent place in the historical literature of the country.' To which the *Dictionary of National Biography* adds that his writings are 'almost as complete a revelation as the discoveries of Layard.'

“P. W. Thompson, in his book *Britain in Prophecy and History*, writes: ‘From the fact of his having enjoyed a pension of £300 during the last years of his life it would appear that his contemporaries thought highly of him.’ Sir Edmund Gosse speaks of him as ‘a careful imitator of Gibbon, who illustrated the Anglo-Saxon period of our chronicles.’ Lord Macaulay refers to Turner’s *History* as an authority consulted by him in his researches concerning Sedgemoor. The elder Disraeli [an Edomite-jew, *CAE*] wrote of Turner in terms of warm appreciation: ‘Hume despatches, comparatively in a few pages, a subject which has afforded to the fervid diligence of my friend, Sharon Turner, volumes precious to the antiquary, the lawyer, and the philosopher’ (page 68). Again, on pages 166-167: ‘Now, remembering in what estimate Southey held his *Life of Wesley*, when regarded in its relative order of importance as contrasted with others of his own works, it is illuminating to be faced with the fact that Robert Southey, D.C.L., Poet Laureate, one of the most deservedly appreciated authors of his own day, could find no worthier recipient for the dedication of this favorite book than his esteemed friend Sharon Turner. This, remember, is the deliberate judgment of a contemporary; Southey could afford to be independent in his choice in conferring the honour, and he chose Turner for the highest honour which he, as a foremost writer, had it in his power to bestow.’ These extracts help us to see the esteem with which Sharon Turner was held in his day.

“In his *History of the Anglo-Saxons* he tells us three successive waves of people populated Europe – first the Kimmerian, then the Scythian, Gothic and ‘German’, and lastly the Slavonian. The inhabitants of Britain are descended from the Kimmerians and Scythians (Book I). The second stock is peculiarly interesting to us, because from its branches the Anglo-Saxons, Lowland Scotch, Normans, Danes, Norwegians, Swedes, among others, have unquestionably descended (Book II). At some period after the Kimmerians reached the shores of the North Sea a portion of them passed over and settled themselves in Britain. ‘It is agreed by the British antiquaries that the most ancient inhabitants of our island were called Cymry. The Welsh, who are their descendants, have always called themselves Cymry. Removing the Jewish Disabilities would have given fully equal political rights to Jews, which Wilson was properly against! In 1849 an attempt failed, but in 1858 the Jews got their way. ed. *CAE*.]’

... The Cymry of Britain have sprung from the continental Kimmerians, who were once sovereigns of the Kimmerian Bosphorus (Crimea).’

“After the Kimmerians, came the Scythians, and the Saxons who came to Britain in the fifth century A.D. were a Scythian tribe. Sharon Turner says the name ‘Saxon’ was derived from ‘Sacae’ (Sakai), and traces the Saxons back to the region of the Crimea. The Behistun inscription of Darius the Great shows that ‘Sacae’ was the Persian name for a people vaguely called ‘Gi-mi-ri’ (‘the tribes’) by the Babylonians. The Black Obelisk of Shalmaneser, now in the British Museum, calls the Israelites of the ten-tribed House of Israel, Khumri. The Assyrians called the House of Israel Beth-Khumri, or the House of Omri’ (Omri was pronounced Khumri, the initial vowel being guttural), after Omri one of the most notorious of their kings (I Kings 16:16). It is well known that our Anglo-Saxon ancestors at one time inhabited the region now known as the Crimea. We see, therefore, that in the region where Bible history leaves the ten-tribed House of Israel, secular history finds our own ancestors....”

As Marie King then contends that the Germans were not related to the Anglo-Saxons we must highly differ with her opinion where she stated: “In quoting Sharon Turner we must remember that the Anglo-Saxons, etc., are not of German origin. The fact that they passed through the region now known as Germany does not constitute them Germans... so with regard to the Germans we cannot agree with the eminent Sharon Turner....”

In his book *The British Nation Identified With Lost Israel*, p. 6, Edward Hine cites Sharon Turner thusly:

“Having reference expressly to the Saxons, Sharon Turner observes, ‘They were a German or Teutonic, *i.e.*, a Gothic or Scythian tribe, and of the various Scythian nations which have been recorded, the Sakai, or Sacae, are the people from whom the descent of the Saxons may be inferred, with the least violation of probability’ ...” Then on page 54 Hine states: ‘We have long held the Germans to be identical with the Assyrians ...’ Then on page 98, Hine says in part:

“There are other lost nations besides Israel. And by what light can they be traced? I maintain only by the light of Scripture. History must be a very unsafe and treacherous guide. Scripture is divine, History, at its best, is human.’ It is apparent here that Hine doesn’t believe Sharon Turner! This last quotation is under the subheading, “The Teutonic Difficulty.”

Hine at p. 54: “We believe the political resurrection of the three nations to be very near at hand. We have long held the Germans to be identical with the Assyrians; and shall be prepared, in due course, if no one in the meantime will take this matter in hand, to come forward ourselves with proofs.”

Hine at p. 85: “Judges ii. 3. And surely no people in all the earth give so much vitality to this description as these Irish Canaanites do to us. Truly, are they ‘thorns in our sides,’ but mark, only thorns to us, Israel. They are thorns to our brothers in America, thorns in Australia, thorns in Canada, thorns in New Zealand – everywhere to us. But they are ***not thorns*** to the French, *not* thorns to the Prussians, to the Chinese, nor to Denmark, Sweden, Holland, and Germany. Hence, again, these last cannot be parts of Israel.” [*emphasis mine*]

Hine at p. 98: “Scripture is divine. History, at its best, is human. God Himself has declared that He has cast a veil, a covering over nations; that He has shrouded their ancestry in mystery, and the Identity of Israel will become the key to solve the problems, the means to uplift the covering, Isaiah xxv. 7. Therefore, it is patent that the historical notions of some nations cannot be correct; they are founded upon blindness; and this blindness, may be, has invented the Teutonic Theory. I say that, because the English and the Germans can trace an ancestry to the same region, we need not, therefore, be related as peoples. There must be now about the earth another great nation, besides our own, able to trace an ancestry to the North-West of Asia or Assyria.”

**[Critical note** by Clifton A. Emahiser: It is becoming more obvious that Marie King was following the double-talking Edomite-jew, Edward Hine, rather than the historian Sharon Turner! Hine is quite wrong, as true history agrees 100% with Biblical history!]

Hine **rants** and **declaims** John Wilson’s **ability** at pp. v and vi:

“The main point of my differing with the late Mr. John Wilson, author of *Our Israelitish Origin*, is, that he sought to identify all the Modern Teutonic [*i.e.*, *German*] Nations as parts of Israel, whereas I stoutly maintain that to accept this view would lead us to terrible inconveniences and calamities. I see that the whole Ten Tribes must have become incorporated under the Charter of one Nation; that when God addresses Israel He addresses them as a compact body; that He requires the whole Tribes to give response to their prophecies; whereas Mr. Wilson’s view would imply that God would be satisfied if one or two Tribes only responded, it being immaterial if the rest did not. I maintain that God requires the whole Ten Tribes to become consolidated in an Island Nation. Mr. Wilson’s view would sanction the idea that one or two Tribes might so become, while the remaining eight might form different Continental Nations. I maintain that God requires the Ten Tribes to be a Consolidated Nation, and to be HIGH ABOVE all the other Nations of the Earth; Mr. Wilson’s view implies that one Tribe might occupy this exalted position, and the rest become third, fourth, or tenth-rate Nations – that one Tribe might have Israel’s emblems of the Lion and the Unicorn, the others Eagles, Birds, and the like. Hence Mr. Wilson’s view, in my judgment, does violence to Scripture, and would destroy the Prophets.” [*brackets above mine*]

Hine continues his **outrage** against John Wilson at pp. vi and vii:

“...Hence we ask, what two powerful people can trace such ancestry? Why, only the British and the Germans. Then there are smaller peoples yet to be identified, to wit, the Ammonites, the Edomites, the Moabites, the Philistines, &c., &c. (Isa, xi. 14); and they must all have an origin from about the same region. So that it is a glorious thing that there should be several nations existing having a Teutonic theory, because doubtless this very theory may become a most valuable link by which to fix an Identity upon the many nations yet lost. Taking this view of things, I should be distressed beyond measure in my own mind if we were without a Teutonic theory; because, I see the probability of its unravelling a mystery. It only wants a little research to unravel some most astounding evidences of the nature indicated.”

Hine continues his **outrage** at pp. 5-6:

“For this purpose, we call into requisition the services of our own historian, Sharon Turner, with the remark, that it is not so much upon Sharon Turner that we rely as upon his research. We rest upon his quotations from the classic historians, *i.e.*, upon Homer, Strabo, Herodotus, &c. There is a class of men intensely interested in trying to trifle away with the full import of Scripture, and they dread the first stepping stone of this historical link. Why? Because it is the first grand achievement. It is in itself a victory! Prove from history that our ancestors came from the very quarter where Israel was last heard of, and we obtain a grand advantage at the very outset of our pursuit. Who were the ancestors of the Anglo-Saxons? Sharon Turner says, in his *Anglo-Saxons* (vol. i., pp. 93-102), speaking of the second or Teutonic stock of European population:— ‘It is peculiarly interesting to us, because from its branches not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe, have unquestionably descended. The Anglo-Saxons, Lowland Scotch, Normans, Danes, Belgians, Lombards, and Franks, have all sprung from that great fountain of the human race, which we have distinguished by the terms Scythian, German, or Gothic.’ According to Herodotus, ‘The first scenes of their civil existence, and of their progressive power, was in Asia, to the east of the Araxes. [The identical part into which Israel had been carried captive.] Here they multiplied and extended their territorial limits for some centuries, unknown to Europe.’ The account of Diodorus is, ‘That the Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes; but, by degrees, they became more powerful in numbers and in courage. They extended their boundaries on all sides; till, at last, they raised their nation to great empire and glory.... In the course of time they subdued many nations between the Caspian and Maeotis, and beyond the ‘Tanais.’ ‘In the time of Herodotus they had gained an important footing in Europe, and had taken a westerly direction’ ....” *[brackets in this citation not mine]*

Hine continues his **judgmental opinion** at p. 204:

“Reasons why the Teutonic Continental Nations cannot form parts of Israel. This will not only be highly important to ourselves, but of immense service to them, giving them a key by which they can clear themselves from those historical mists and doubtfulness of origin that the vain sophistries of man have so long enshrouded them with, thus not only effectually lifting our own veil, but leading to theirs being lifted off as well.”

Hine really **blunders** at p. 284:

“Moreover, the fact that Sharon Turner traces the Anglo-Saxons to Media and Assyria, the very place the Ten Tribes were taken captive to, and lost, long before the Jews were taken captive to Babylon, and not lost, but, after a seventy years’ captivity, restored again for a time.” [Note: Hine contends that the 10 northern tribes of Israel went into captivity, while Judah has been cursed. *CAE*]

However, Jer. 33:24 clearly states:

**“Considerest thou not what this people have spoken, saying, The two families which Yahweh hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.”**

Never once did Edward Hine cite this above passage in his 296 page book, with 141,765 words, revealing his **lack of discernment!**