

**HERALD**  
**OF THE**  
**KINGDOM AND AGE TO COME.**

“And in their days, even of those kings, the God of heaven shall set up A KINGDOM which shall never perish, and A DOMINION that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand for ever.”—DANIEL.

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JOHN THOMAS, Editor. NEW YORK, JULY, 1854—  
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MOSES—“FIRST-BORNS”—“FIRST-FRUITS”—DEMONS; OR THE TRUTH  
DIVESTED OF TRADITION.

Esteemed Brother—An immortal-soul theorist in this neighbourhood contends for the post-mortem existence of a disembodied soul from the fact of Moses and Elias appearing to Jesus and the three disciples. I told him that in the case of Elias there was no disembodiment; for he did not die: and that I believed that Moses had been raised from the dead at some time previous to that occasion; if not, how could he and Elias appear as “two men talking with Jesus about the decease which he should accomplish at Jerusalem?” to this he objected, that, if Moses were raised from the dead, Jesus could not be “the First-fruits of them that slept,” —1 Corinthians 15: 20, and be the first that should rise from the dead—Acts 26: 23. I could not answer him. If you can spare a small corner in the Herald, please solve this difficulty.

Also please explain what kind of beings constituted “the legion of devils” referred to in Mark 5: 9, 12—and you will oblige.

Yours in hope of eternal life,

J. S.

Cambridge, Ohio, November 1, 1853.

REPLY BY THE EDITOR.

The Bible contemplates man relatively to three states—the present animal state; the death state; and the future spirit state. In the present state he is, as it were, a worm; as it is written, “Fear not, thou worm Jacob:” in the death state, he is as a chrysalis; and in the future, a glorious creature made like unto the Son of God. Moses has stood related to these three, and of which he now occupies the third, and will, doubtless, continue so to do for evermore. That he once existed as an animal man there is no dispute. That he died is equally certain; for the Lord said to him, “Get thee up to Mount Nebo in the Land of Moab, over against Jericho, and die in the Mount whither thou goest up, and be gathered

unto thy people; as Aaron thy brother died in Mount Hor, and was gathered unto his people.” And so it came to pass; for the compiler of the Pentateuch adds, “So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And he (the angel of the Lord) buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.”

How long Moses remained in the death-state is nowhere testified in the Scriptures.

He is believed by Israelites to be there still; for there is no testimony in the Old Testament declaring that he lives. The present existence of the great Hebrew legislator and prophet is a truth peculiar to the Christian faith, being founded solely upon the declaration of Peter, James, and John. We believe, then, upon their testimony that he is alive. They saw him as a man, with Elijah on a high mountain, the name of which is not recorded. It is supposed to have been Mount Tabor; but the supposition is quite as probable that it was the mountain on which Moses died. Be this as it may, Moses was no longer dead, but alive “in glory” on one of the mountains of Syria. How came the dead Moses to be thus alive? There is but one answer can be scripturally given, and that is, by a resurrection from the death-state. This is “the path of life” for the dead, the only exit from the invisible into glory.

Granted; but then says a sceptic, “If Moses were raised, how can Jesus be ‘the first that should rise from the dead,’ seeing that Moses was raised before him?” He therefore concludes in his own mind that Moses was not raised at all, but appeared as a ghost from “the spirit-world!” If this objection be valid against the resurrection of Moses, it is equally so against the resurrection of the man touched by Elisha’s bones, the resurrection of the Shunamite’s son, the widow of Nain, and of Lazarus, who were all raised before Jesus. This proves too much for our sceptic, therefore in truth nothing at all for him. We see then that the resurrection of others, well remembered by the apostle, did not prevent him saying of Jesus, that he was “the first that should rise from the dead.” There must be some other meaning to this saying, as the true one, than that usually attributed to it. Let us then see what it is.

Paul’s words are, *protos ex anastaseos nekron*; literally, “First out of a resurrection of dead ones.” From what has gone before, it is clear, that he did not use *protos* in a numerical sense, that is, ordinally in respect of “second,” “third,” and so forth. The doctrine he taught revealed Jesus as the first in dignity or importance, being in all things preeminent. “He is,” says he, “of every creature, *prototokos*, First, or Chief, born: he is the Head of the Body, the church; he is Prince; —chief-born from among dead ones, so that he might become among all—*proteuon*—the holder of the first rank.” John also says of him, “Jesus Christ the faithful witness, the *prototokos* from among dead ones, and *ho archon*, the PRINCE of the kings of the earth:” and Paul again, “He predestinates them whom he acknowledges before hand to be of the same form as the image of his Son, to the end that he be the First-born (or chief) of many brethren:” and says God, “I will make him the First-born, higher than the Kings of the earth.”

This is enough to prove that “the First” has respect to dignity, not to his being numerically first, so as to prove that Moses was not raised; to affirm which, the objector thinks, would make Jesus a second-born from the dead! It is to be observed also, that Jesus is first in dignity of a resurrection—of some particular resurrection. The unjust are to rise as well as the just. But he is not the First-born out of a resurrection of unjustified dead ones. He came not from their class; but from among the righteous dead ones, who are to rise—from among these, “the Kings of the East,” who are to be “the Kings of the Earth;” and of whom he will be the Prince, or Chief King; wherefore he is named “the King of Kings, and Lord of Lords,” who in the aggregate are styled by the apostle, *ecclesia protokon*, “an assembly of First-borns.”

The First-born among the Hebrews, as amongst most other nations of the old world, enjoyed particular privileges; and wherever a plurality of wives was recognised by law, it was highly necessary to define them. In relation to this matter, Moses says, “If a man have two wives, one beloved, and another hated, and they have each borne him children; and if the first-born son be hers that was hated; then it shall be, when he maketh his sons to inherit that which he hath, he may not make the son of the beloved first-born before the son of the hated, who is the real first-born: but he shall acknowledge the son of the hated for the First-born, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the First-born is his.” From this law, the possibility of a son born after another son by another wife being constituted a first-born, is admitted. But though both First-borns in relation to their individual mothers, only one of them is the First-born of their father; and in favour of him is the enactment made, that his rights may not be prejudiced by his father’s feelings towards his mother. The father’s First-born, among many other first-borns of different wives, was to be “acknowledged” by the father’s bestowal upon him of a double portion of the estate. The reason given is, because he is the beginning of his father’s strength; —physical and industrial, laying the foundation of his future house.

The right of the First-born belongs to the father’s, not to the mother’s, first-born; though it was not always given to the first-born in numerical order, but to a younger son, constituted such by his father’s will. Hence, it is written, “Hosah had sons; Simri, the chief; (for though he was not the First-born, yet his father made him the chief;) Hilkiyah the second, Tebaliah the third, Zechariah the fourth.” Jacob also transferred the right of the First-born from Reuben, the real first-born, to Joseph. “Reuben shall not excel;” he shall not have the excellency over Israel’s tribes. But “I, Jehovah, am a father to Israel, and Ephraim is my First-born”—even Joseph’s younger son; whose father was “separate from his brethren,” and therefore made representative of “the Shepherd, THE STONE of Israel.” Also Solomon, though younger than Adonijah, was made the First-born of David’s house.

“The form of the knowledge and of the truth,” saith Paul, “is in the Law;” which, in another place, he declares is “a shadow of good things to come, not the very image of the things,” for “the substance is of Christ.” Therefore, as it was the form, shadow, or outline of an image or substance, it was indispensable that the lines should be traceable with the greatest exactness into the substance from which the shadow was cast. A strict

injunction was consequently laid upon Moses, that he should “make all things according to the pattern shown to him in the Mount.” This he did; for it is testified, that “he was faithful in all God’s house.” The “knowledge and the truth” are the substance concerning Christ; who said, “All things must be fulfilled which are written concerning me in the Law of Moses,” “who wrote respecting me.” Surely this is enough to convince us, that the statutes and ordinances of the Law have a deeper signification than appears in their primary application.

This is true of the statutes concerning the First-born and the First-fruits. Jehovah claimed the First-borns of Israel as his—“Israel is my son, even my First-born. And I say unto thee, Pharaoh, Let my son go, that he may serve me; and if thou refuse to let him go, behold I will slay thy son, even thy first-born.” But Pharaoh would not let them go; so “out of Egypt Jehovah called his son,” and did unto the first-borns of Egypt as he had threatened. In slaying Egypt’s he redeemed his own First-born from the enemy; and as a memorial claimed all the first-borns in Israel as his, to be purchased for him by their fathers. Their number was 22,273. These were hallowed to the Lord. But instead of retaining them for Aaron’s ministers, to do the service of the tabernacle, he accepted the tribe of Levi in their stead: and as there were 273 more first-borns than Levites, he permitted their redemption at 1,365 shekels, or five shekels apiece, which amount was given to Aaron and his sons.

The First-borns are for Jehovah, not for the High Priest under the law. They are his redeemed, his purchased people, and therefore entitled to all the rights and privileges of first-borns. Jesus holds the first rank among them, having been “called out of Egypt,” and redeemed from oppression and death. The redemption of the first-borns in Israel was not without blood under the law; neither was the redemption of Jesus and his brethren a bloodless purchase—it was “a purchased possession,” redeemed by “the precious blood of Christ,” whose price, at which he was valued by the children of Israel, was thirty pieces of silver. Spiritually, sin and the fear of death are the taskmasters from which all Jehovah’s first-borns are redeemed; politically, the “Dragon, that old Serpent,” the spoiler of the First-born nation, in whose deliverance and restitution the first-borns from the grave will receive, with their glorious Chief, “a double portion of all the Father hath” promised to Israel.

As the Levites were given to Aaron and his successors as High Priests of the nation, in lieu of the first-borns of all the tribes, so the “First-borns registered in the heavens,” are given to Jesus, Israel’s future High Priest, in lieu of all Israel, to be kings and priests for God in the New Economy. Hence, it is said of him by the prophet, “Behold, I and the children which God hath given me are for signs and for wonders in Israel.” He is Zadoc, or the Just One; “higher than the heavens;” and “the children,” like him first-borns from the dead, are given to him for brethren and sons. Hence, Ezekiel styles them “the sons of Zadoc,” or sons of the Just One, who, being above the Levites as He is above Aaron, the people’s priests, minister to God as first-borns, hallowed unto him by a redemption-price, much more costly than such corruptible things as silver and gold.

But to return to our correspondent, "J.S." The sceptical opponent to his position objects that, "if Moses were raised from the dead, Jesus could not be the First-fruits of them that slept." That is, if he admits that Moses was a resurrected man, and not a disembodied ghost, he is bound to deny that Jesus is the First-fruits of them that slept; and vice versa, that if he confess that Jesus is the First-fruits, he must deny the resurrection of Moses, and believe that it was Moses' ghost in company with Elijah on the Mount of Transfiguration. These are the horns of his dilemma. He cannot admit that Moses and Jesus are both resurrected men; for if they be, he cannot tell which to acknowledge as the First-fruits! This comes of "not knowing," or understanding, "the Scriptures;" that is, "Moses and the prophets." In other words, because he is ignorant of the Scripture doctrine of the First-fruits, he is under the necessity of adopting a Pagan refuge of lies to save him from point-blank denial of the resurrection and ascension of Jesus, which are comprehended in the idea of his being the First-fruits of them that slept! But the admission of the resurrection and ascension of Moses and Jesus, by no means invalidates the claims of Jesus. A simple question, scripturally answered, will decide between them. Whether did Jesus or Moses arise from the dead and ascend to heaven during the Feast of Weeks, beginning on the 16<sup>th</sup> of Nisan, which was the "morrow after the Sabbath," or second day of the feast of the Passover, when the wave-offering of the First Sheaf was made; and ending the morrow after the seventh Sabbath, which was Pentecost? In the absence of this, therefore, nothing can be affirmed respecting him, with this exception, that Moses did not prophesy of himself in his institutions, but of Christ; and that consequently the First-fruits did not signify Moses, but the prophet he represented. But with Jesus the case is different. He rose on "the morrow after the Sabbath," and doubtless ascended on that day, after he spoke with Mary, when the priest in the temple was waving the First-fruits before Jehovah, to be accepted for the nation. This identifies Jesus as the First-fruits, waved before the Lord on his ascension on that day, according to the words which he spoke, saying, "Go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God." But of the doctrine of the First-fruits I shall write more at large hereafter.

As to the nature of the six thousand devils supposed to be referred to in Mark, I hardly know what answer to give. If by "devils" are meant the ugly bottle-imps and hobgoblins supposed to be the "angels" of the great Devil of Gentile theology, Latin, Greek, Protestant, Pagan, and Mohammedan, I have to confess that I know nothing about their nature, having no acquaintance with them, and finding nothing upon the subject in the Bible. "J.S." had better apply to some of the priests or clergy who deal in theological mysteries, and have so much to do with "devils in hell" and out of it, in converting sinners from their evil deeds to the errors of their clerical ways, and in keeping them loyal and piously adherent to their traditions. They, of course, can tell him all about their nature, which must be extraordinary, seeing that they can live in fire and brimstone for five thousand years, without being consumed, or manifesting the least compunction for their wickedness and unmitigated cruelty upon the poor ghosts, whom the avarice of priests keeps locked in for ages, because their relations on earth are not lavish enough of their "filthy lucre," (so little prized by sacerdotals!) to make them willing to open the gates of hell, or purgatory, and to set them free. I rather think, that the nature of the priests who profess to hold the keys of purgatory is more devilish than the imps or

hobgoblins themselves; for these make no pretensions to mercy and good fruits, which the priests do. These add hypocrisy to ferocity—ferocious hypocrites, who, by masses said or sung, profess to have the power of emptying all purgatory into paradise; yet refuse to do it, unless they are gorged with the wealth of the living relations of the dead! Such is the system, miscalled Christianity by fools; and glorified by them in those incarnations of knavery and superstition, the Ninth Pius, and his archiepiscopal representative in New York! Such priests and devils are but different names in my vocabulary for the same abomination.

But I suspect that it is because “J.S.” has no faith in orthodox diablery, that he turns hitherward to see if any light can be thrown upon the passage, by which his difficulties, whatever they may be, may be removed. The subject there presented is intricate, but not inexplicable. It has a solution; but whether that which is about to be presented be the right one, the reader must decide for himself.

#### “THE LEGION OF DEVILS.”

Before entering upon an exposition of this subject, it is necessary to have before us a corrected translation of the text. This becomes indispensable, because “devils” and “the Devil” do not appear in the original Greek; but are given by the translators as their opinion in the case.

#### CORRECTED TRANSLATION OF MARK 5: 1-20.

And they came to the farther side of the lake, into the country of the Gadarenes. And when he had landed from the ship, immediately there encountered him from the tombs, a man in a vicious spirit who dwelt among the sepulchres: nor could any one bind him with chains; because that he was oftentimes bound with fetters and chains, and the chains had been burst asunder by him, and the fetters broken in pieces: and no one was able to tame him: and he was continually night and day in the mountains and in the tombs, shouting, and wounding himself with stones.

But seeing Jesus at a distance, he ran and fell down before him, and exclaiming with a loud voice, said “What hast thou to do with me, O Jesus, Son of God the Most High? I conjure thee by God, torment me not!” For he said to him, Vicious spirit, from the man begone! And he asked him, What is thy name? And he answered, saying, My name is Legion, for we are many. And he earnestly entreated him that he would not send them away from the country.

Now there was there near the mountains a great herd of swine feeding; and all the demons entreated\* him, saying, Send us unto the swine, that we may break in upon them: and forthwith Jesus gave them leave. And going forth, the vicious spirits broke in upon the swine; and the herd rushed forwards over a precipice into the lake, (they were about two thousand,) and they were choked in the lake. But the swineherds fled, and carried the news into the city and villages, and they came forth to see what had happened: and they

come to Jesus, and see the demonised—the malignantly affected one—sitting, and clothed, and he who had the Legion in a right mind: and they were afraid. And the spectators recounted to them how it happened to the demonised, and concerning the swine. And they began to entreat him to depart out of their coasts.

\* [Pantes hoi daimones, rendered all the demons, is “a reading,” say the best authorities, “which should properly be omitted, although there is not sufficient evidence to justify its removal from the text.”]

And having entered into the ship, he that had been demonised entreated him that he might be with him. But Jesus suffered him not, but saith to him, Go to thy house and thy friends, and tell them what great things the Lord hath done for thee, and hath had compassion on thee. And he went away, and began to publish in Decapolis how great things Jesus had done for him: and all were astonished.

#### REMARKS UPON THE PASSAGE IN MARK.

Mark in the foregoing text speaks of only one man as issuing forth to meet Jesus. We learn, however, from Matthew, that “two demonised ones met him.” Both accounts are correct; for if there were two, there must have been one: and as the conversation of Jesus was held with but one of them, and Mark’s purpose was to record the dialogue as well as the wonderful cure, he confined his narrative to the one who replied, with only an incidental allusion to the other.

Having directed the reader’s attention to one in particular, he tells him what was the matter with him. He says, he was “a man in a vicious spirit,” or as we should express it in English, “a man of a vicious spirit.” Luke says, he was a man, who had demons; which he afterwards expresses in the singular number, by, “the unclean spirit;” and, “the demon.” Matthew then comes in, and in effect tells us why Luke uses the plural first, and then the singular. First, he informs us what a demon is; that is, such demons as afflicted the people whom Jesus cured. In his seventeenth chapter, he says, that a certain man brought his son to Jesus to be cured; and in telling him what sort of disease he was troubled with, says, that hi boy is moonised, (if I may be permitted to Grecise the supposed influence of the moon upon the human brain,) or, as in the common version, “lunatic;” and badly affected. This bad effect of the moon (which planet is styled Selene by the Greeks; hence the verb in the text rendered “moon-ised” in a succeeding verse Matthew styles the demon. One sense of the word demon, therefore, is a morbid affection of the brain and nervous system, from whatever cause, and characterised by different effects. In this case it was attributed to the influence of the moon; and because it paralysed the organs of speech, it is called in Mark 9: 17, a dumb spirit. Such are the pathological terms by which the people of those days designated their corporeal afflictions, which the gracious and benevolent Physician of their time, who “bore their infirmities,” took upon himself. They were as ignorant of the real cause of disorder and disease as the most learned pathologists of our day themselves. They called them “demons,” dumb, lunatic, &c.; also “unclean spirits,” or spirits of uncleanness, unhealthy conditions of the affected; and therefore, Mosaically unclean. The terms are

not so “scientific” as ours are supposed to be; but certainly as expressive of the real cause of disease as our “Chorea Sancti Viti,” the Dance of St. Vitus, is of the muscular twitchings which pass by that name. To say of a doctor, that he had cast St. Vitus out of a dancing girl, would neither prove the indwelling nor existence of such a saint; though the saying might be admitted on the ground that the disorder of the unnaturally possessed was “St. Vitus’ Dance.” But, St. Vitus has really as much to do with what is called “chorea,” as six thousand “devils” have to do with intense madness, or a dumb disembodied ghost with lunacy and epilepsy. Their existence can no more be proved from the nomenclature of Hebrew pathology, than St. Vitus’ from our fanciful designation of diseases. The New Testament writers expressed themselves on the subject of disease in the language of the people, without undertaking to reveal to them more precise knowledge concerning it than they already possessed. The Jewish nation, however, admitted one truth, practically ignored by all others to this day—that all diseases are laid upon mankind by the hand of God as corrections for their transgressions of his law. As it is written in their law, “If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I WILL PUT none of these diseases upon thee which I HAVE BROUGHT upon the Egyptians; for I am the Lord that healeth thee.” From this, it is clear, that it is not disembodied ghosts of wicked men, or devils from hell, or the Devil, that cause lunacy, dumbness, madness, and so forth, which are referred to “demons,” but Jehovah that puts diseases both on Jews and Gentiles. “If thou wilt not observe to do all the words of this law, O Israel, then the Lord,” says Moses, “will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses of long continuance. Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which are not written in the book of this law, them will the Lord cause to ascend upon thee, until thou be destroyed.” Physical or natural evil is chastisement and punishment for sin; and because the Serpent was the cause of its introduction into the world, he stands as the symbol of what is inimical or adverse to human happiness. Hence, that system of evil within the flesh and in the world, which he originated, adverse to God, to righteousness, and to health, is surnamed “Satan,” or Adversary, “that old Serpent.” This is Sin’s symbol: so that the Israelites dying from serpent bites, because of transgression, looked to the Serpent lifted up by Moses for their cure. The serpent there exalted, represented sin to be condemned in the flesh of a crucified Messiah, for the cure of all believers of the gospel who looked to him. Hence, Serpent-sin, or Satan, and disease, are as cause and effect. Thus, the woman incurably diseased is said to have been bound of Satan for eighteen years. This is the case with Israel and the rest of the world to this day. They are bound of Satan—a bondage from which none can free them, but “the Son of Man at Jehovah’s right hand, whom he hath made strong for himself:” for “it is He that healeth thee,” O World, as the Lord hath said. It was natural, then, that diseases being generally referred to Satan, particular affections should be designated by the word demon taken in an evil sense, instead of a good one, in which also it is sometimes used.

Having then taught us that we are to understand by a pathological demon, a man whose brain and nervous system are morbidly affected, he explains what Luke means by a man having demons. Luke says that the man Legion “had demons long time;” and

which demons, as I have said before, he styles “the unclean spirit,” and “the demon.” Matthew’s phrase, parallel and expletive of Luke’s, is demonised exceedingly fierce. The plural, “demons,” is not then a plurality of persons or beings; but a plural indicating intensity. An editor uses the plural we, though speaking of himself only. Majesty does the same as “we, the King.” These are plurals of intensity; that is, enforcing to a high degree the thing referred to. A man demonised so as to be exceedingly fierce, is to have demons, even a legion of them; and to be “in” or of “a vicious spirit,” temper, or disposition; and where incurable, to be untameable. Having expressed the intensity of the madness by “demons,” Luke returns to the singular number, and says, “It seized him many times, and bursting the bonds, he was driven by the demon into solitary places.” This is his way of telling us, that the demonised man was not always so fierce; but that his madness came upon him by paroxysms, when nothing could bind him.

Men may be mad, and untameably ferocious, and yet retain their memory, and the rational use of many of their cerebral faculties. The country of the Gadarenes was “over against Galilee,” where Jesus began to make proclamation of the gospel of the kingdom, and to perform his wonderful cures. “And his fame,” says Matthew, “went throughout all Syria; and they brought unto him all sick people, taken with divers diseases and torments, and demonised, and moonised, and paralytic: and he healed them. And there followed him great multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and the farther side of the Jordan.”

The man whose name was Legion was an inhabitant of the region of Decapolis, beyond the Jordan. It cannot therefore be supposed that, when all this stir about Jesus existed in his country, he was unacquainted with the cause. On the contrary, he was doubtless cognisant of all that had been said and done by the “GREAT LIGHT” that had shone forth so extraordinarily in the surrounding darkness; and being a Jew, was not ignorant that when Christ appeared he would punish the wicked as well as reward his friends. He had a habit also of running at people to attack them, “so that,” says Matthew, “no person was able to pass by through that way.” Let the reader bear these things in mind, and he will understand how this son of Abraham, “when he saw Jesus at a distance,” came to “run towards him.” Though mad, and exceedingly fierce, he was not destitute of apprehension of evil. He recollected that Jesus was called “the Son of God the Most High,” and that he was of wonderful power. As he ran up, that power encountered him in the words, “Vicious Spirit, from the man begone!” This laid him prostrate before the Lord. He fell down before him. He was afraid now, lest his power should be exerted against him, as the power of his neighbours had been, to bind him with fetters and chains, which had no doubt proved very tormenting. He, therefore, exclaimed with a loud voice, “What hast thou to do with me, O Jesus, Son of God the Most High? I conjure thee by God not to torment me!” No, poor fellow, “the time” was not come for that. Jesus had come to “bear the griefs, and carry the sorrows” of such as he; and not to execute vengeance and torment upon the unfortunate. His mission was one of mercy, which rejoiced against judgment; and of that mercy there was store for him and his associates in woe. Jesus then kindly asked him, “What is thy name?” But, not yet in his right mind, he called himself “Legion;” and gave as a reason, that he, and what Luke terms “demons,” the intense affection, were many; that is, equal to many. “My name is Legion, for we are

many;" or, as Luke says, "because many demons were with him;" in other words, It is Legion; for I am demonised exceedingly fierce.

Still prostrate before him, and uncertain what was to become of him, "he entreated Jesus earnestly that he would not send them away from the country." Here the man of unsound mind is the speaker. Under the impression that he was not alone, but in company with many, he says, "Pray do not send us out of the country! But send us unto the swine, that we may break in upon them." These two madmen had been accustomed to fall upon all that came in their way; and being still delirious, they wanted to drive the swine into the lake, and choke them. These were the ravings of delirium; and as the man called himself "many demons," Mark attributes these raving to "all the demons," if indeed the reading is to be accepted, which is equivalent to attributing them to the man himself bearing that name.

As the crisis of the cure of these men, Jesus concluded to adopt the suggestion. It was contrary to the law of the land for men to raise swine for food there. It would be a vindication, therefore, of the law, to destroy the whole herd; and Jesus determined to do it. He undemonised the men, and demonised the swine. I have seen a furious man drive thirty or forty people out of a room; and rush up to another, as if to floor him, who upon his approach said in a firm tone of voice, "Be still!"—and the man was powerless for further mischief. Matthew says that Jesus ordered the unclean spirits of the men to "Begone!"—that is, Be healed; and let your madness seize upon the swine. The result immediately followed. The men were forthwith restored to soundness of mind, while the maddened swine rushed violently into the lake, and perished in the waters.

#### MATTHEW'S ACCOUNT OF LEGION.

Matthew's account of Legion's extraordinary cure differs somewhat, though without contradiction, from Mark and Luke's. The following is a corrected translation of it, which the reader can compare with that of the English version:

"And when he was come to the farther side, into the country of the Gergesenes, two demonised ones met him, coming forth from the tombs exceedingly fierce, so that no person was able to pass by through that way: and behold, they cried out, saying, 'What hast thou to do with us, O Jesus, thou Son of God? Comest thou hither before the appointed time to torment us?' And there was at some distance from them a herd of many swine feeding. And the demons entreated him, saying, 'If thou order us to depart, permit us to go away unto the herd of swine.' And he said to them, 'Begone!' And going forth, they went away unto the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the lake, and perished in the waters. And the swineherds fled, and went away to the city telling every thing, and the things concerning the demonised ones. And behold, all the city came forth for a meeting with Jesus; and seeing him, they entreated that he would go away from their coasts."

There is one point worthy of particular notice in Mark and Luke's account, verbally omitted by Matthew; and another in Matthew's not distinctly noted in theirs, of

which I have said nothing as yet. The two demonians, according to Matthew, asked Jesus if he had come to that country before the appointed time, to torment them. Mark and Luke, who are said to have written for non-residents of the Holy Land, say nothing about Jesus coming “hither;” that is, to the region of the Sea of Galilee, to torment men before an appointed time. Yet they do not altogether lose sight of that particular. Part of the punishment apprehended by the demonians was the being “sent away out of the country,” which Luke parallelises by the phrase, “go away upon the deep.” To be sent out of the country over the Sea of Galilee, was an exile the two demonians did not wish to be subjected to, in addition to torment in their own region. They therefore entreated him earnestly not to exercise his power in this way.

But how came they to apprehend such an exercise of power? My answer is this: When Jesus preached the gospel of the kingdom to the poor throughout their country, he also published God’s curses upon the ungodly men of Israel who would not attend to Moses and the Prophets, and recognise his claims to the Messiahship. To these he said, “When the door is shut, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer, and say unto you, I know not whence ye are . . . depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and you yourselves thrust out.” These are the people of the left, concerning whom it is added, “Then shall he say unto them on the left hand, Depart from me, ye cursed, unto the Age-Fire, prepared for the DIABOLOS (“the Dragon, that old Serpent, surnamed the Devil and the Satan”) and his agents.” This “fiery indignation which is to devour the adversaries,” is to burn in the interval, or Age, between Christ’s appearing, and the completion of the work of Israel’s restoration, and engraftment into their own olive tree, on the principle of faith in Jesus—an interval of forty years’ duration; during which period, the age, or aionian fire, will rage as the symbolical “lake of fire” in the territories of “the Beast and the False Prophet”—elements of the Old Serpent Dominion; and by which they and their emissaries, or “angels,” who uphold their power over the nation, will be destroyed from the earth.

The territory where this “judgment and fiery indignation is to devour the adversaries,” lies beyond the confines of the Holy Land—far beyond the Sea of Galilee and the Levant, which as “a great gulf” divides the territory of the kingdom of God from that of the Diabolos, or “Beast and False Prophet.” Now, the demonians being Israelites, had a general acquaintance with these things, which they expected at the “appointed time,” which they did not believe had then come. Knowing the punishment of the wicked was to be enforced “out of the country,” and beyond sea, they earnestly entreated Jesus not to pass sentence of exile upon them; but rather condemn them to the prodigal’s fate, in herding with the neighbouring swine. But the appointed time for tormenting the ungodly had not then come. It has not yet come; but is certainly near at hand, the course or aion of the Beast and False Prophet, equal to 1260 years, being near its end. This end is the approaching time of torment under the Third Angel proclamation, which says, “If any man worship the Beast and his Image, and receive a mark in his forehead and in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone

in the presence of the holy messengers, and in the presence of the Lamb,” which is the Lord Jesus. The ungodly in the Holy Land who shall there appear before Jesus, will be “sent away out of the country” beyond the deep, to this place of torment, when he shall say to them, “Depart from me,” leave the kingdom, “ye cursed, for the Age-Fire prepared for the Beast and his Image, and for them who have the mark, his number, and his name.” But the time for tormenting the ungodly thus not having arrived, the King in whose presence the terrified demonians were prostrate at his feet, refrained from ordering them away. Instead of tormenting, he made them every whit whole; and to their own astonishment, and that of all the spectators around, they found themselves “clothed and in their right mind.”

A word may be added on the phrase “rebuked the demon.” This does not indicate intelligence in the demon; for Jesus is said to have “rebuked the wind;” and, in the case of Simon’s wife’s mother, to have “rebuked the fever.” The word “rebuke” is used in the sense of “repress,” or “restrain,” which are meanings of *epitimaō* as well. To be demonised, selenised, (affected by the moon,) paralysed, fevered, and so forth, are all summed up by Peter as “oppressions of the Diabolos,” rendered “the Devil” in the English version; that is, properly, “oppressions of Sin.” To rebuke these is to repress them by effecting a cure.

Finally. That the reader may see how unwarrantably James’ religious courtiers have introduced “devils,” and “the Devil,” into their translation, I shall conclude this paper with a corrected rendering of

#### LUKE’S ACCOUNT OF LEGION.

“And they arrived at the country of the Gadarenes, which is over against Galilee. And having landed, a certain man out of the city met him, who had demons on many occasions—and he wore no garment, nor abode in a house, but in the tombs.

“Now, seeing Jesus, and shouting, he fell down before him, and with a loud voice said, What hast thou to do with me, O Jesus, Son of the Most High God? I beseech of thee, torment me not! For he had commanded the unclean spirit to depart from the man; for many times it had seized him; and he was bound, being kept with chains and fetters: and bursting the bonds, he was driven by the demon into the solitudes.

“Now Jesus asked him, saying, What name is there for thee? And he said, ‘Legion:’ because many demons came upon him. And he entreated him that he would not command them to go away over the deep. Now there was there a herd of many swine feeding on the mountain; and they besought him that he would permit them to go away to them; and he permitted them.

“Now the demons having departed from the man, it went away to the swine; and the herd rushed forwards down the steep into the lake, and was choked. Now the swineherds beholding what was done, fled, and going away told it in the city and in the

villages. And they came out to see what was done: and they drew near to Jesus, and found the man from whom he had dispelled the demons sitting clothed and sober-minded at the feet of Jesus; and they were afraid. The spectators also told them how he that had been demonised was cured. Then the whole multitude of the circumjacent country of the Gadarenes besought him to depart from them, for they were seized with great fear: and going on board the vessel, he returned.

“Now the man from whom he had dispelled the demons requested of him to be withy him, but Jesus dismissed him, saying, Return to thy house, and relate what great things God hath done to thee. And he went away, publishing throughout the city what great things Jesus had done to him.”

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### HINDOO DEMONISATION.

The following article may not inappropriately follow mine on “Legion.” I cannot tell whether the things related are true, but the narration will serve to show what the immutables of the East believe concerning the “possession of devils.” The demonised of our Lord’s time may have been similarly affected.

“The superstitious fears which in Europe make the heart beat, the limbs tremble, the cheeks grow pale, the brow bead with perspiration, the hair rise upon the head, are almost wholly unknown in India. The Hindoo, old or young, is not haunted by the vague, undefinable terror which makes the children of the English strangers hide their heads under the bed-clothes. He knows very well what he dreads; and that is neither sights nor sounds abhorrent to nature, but substantial and tangible inflictions—such as a sound drubbing. Colonel Sleeman tells of villages that are absolutely persecuted by the spirits of their old proprietors; and a native friend of his informed him that in such cases he always considered it his bounden duty to his tenants to build a neat little shrine to the ghost, and have it well endowed and attended. Some go still further to propitiate the defunct proprietor: they have made leases out in his name. The English authorities were much puzzled by this whim. On one occasion Mr. Fraser, who managed the settlement of the land-revenue of the Sanger district for twenty years, had drawn a renewal of the lease according to his own ideas, in the name of the head of the family; but this threw the party concerned into great consternation. He assured him that the spirit of the ancient proprietor was still dominant in the village; that all affairs of importance were transacted in his name; and that if the living estate-holder appeared in the lease otherwise than as the manager or bailiff of the dead one, the consequence would be the destruction of him and his.

“There is, of course, no want of coincidental circumstances to confirm this belief. When Colonel Sleeman himself was in charge of a district in the Valley of the Nerbudda, a village cultivator came into disastrous collision with the spirit of the next village. This spirit was of so violent a temper that the lands hardly fetched any thing, so difficult was it to find anybody bold enough to risk his displeasure. Nevertheless, the cultivator in

question, when ploughing one day at the border of the two estates, was so foolhardy as to drive his plough a few yards beyond his own boundary, and thus add to his own about half an acre of the deserted land. That very night, we are told, his only son was bitten by a snake, and his two bullocks were seized with the murrain! The smitten sinner at once rushed to the village temple, confessed his crime, and promised not only to restore the stolen land, but to build a handsome shrine upon the spot to its true proprietor. The ghost was appeased: the boy and the bullocks recovered. The shrine was built, and is the boundary-mark to this day. At another time this same spirit was so tyrannical, with his whip literally of serpents, that the estate fell into a waste, although the soil was the best in the district. At length, the governor, determined to shame the people out of their prejudices, took the lease himself, at the rent of one thousand rupees a year, and at the head of a procession of twelve ploughs, proceeded from his own residence, a dozen miles off, to superintend personally the commencement of proceedings at the perilous spot. Here Goroba Pundit—for that was his name—paused on the top of a gentle hill, crowned with a great and beautiful banyan tree, the lands that had become his swelling in their neglected luxuriance around him. His attendants spread a carpet for him under that fine tree, and alighting from his horse, he sat down to preface operations by indulging himself with his hookah, and moralising the while on the superstitions of men, as unsubstantial as the fragrant smoke that floated around and above him. ‘So beautiful an estate!’ thought he; ‘so noble a tree!’ and he raised his eyes and looked through the smoke at a branch of the banyan tree hanging like a canopy over his head, close almost to touching. On that branch there was coiled an enormous black snake! Goroba Pundit looked into the glittering eyes of the reptile without being able to move! But presently desperation gave him strength to break the enchantment. He started to his feet; sprang with one bound upon his horse; galloped madly down the hill; and never drew bridle till he reached home. Although afterwards in office as a native collector, nothing could induce him to revisit the beautiful estate, even after it had passed into other hands; but he was sometimes heard to execrate his folly in having neglected to propitiate, before taking possession, that awful spirit which had glared down upon him from the tree.

“It might be supposed that ‘christened men’ are exempt from the interference of these pagan ghosts; but this is by no means the case. Mr. Lindsay, while in charge of the same district, made another attempt to overcome the prejudice of the people respecting this fine property. The lands had never been measured; and he was assured by the revenue-officers, as well as the farmers and cultivators of the neighbourhood, that the spirit of the old proprietor would never permit such a liberty to be taken with it. Mr. Lindsay, however, was a practised surveyor, and he saw no difficulty in the case. To avoid accidents, which he knew would have a bad effect on such an occasion, he caused a new measuring-cord to be made on purpose for the adventure; and so provided, he entered the first field, his officers following in alarm and expectation. The rope was applied—and what followed? If the men of the village are to be believed, who related the circumstance some years after, it flew into a thousand pieces the moment it was stretched. At all events, it broke—that fact is certain; and Mr. Lindsay was taken ill the same morning, returned to Nursingpore, and soon after died of fever.

“This superstition is not confined to the part of the country now alluded to; but in other quarters it receives different modifications. On the Malabar coast, every field of corn, every fruit tree, is confined to the care of some spirit or other, by being dedicated to him; and from that moment the preternatural guardian feels himself responsible for the safety of the property, and punishes the smallest theft either with illness or death. One day a man rushed up to the proprietor of a jack tree, threw himself on the ground before him, embraced his feet, and piteously implored his mercy.

“‘What is the matter?’ asked the proprietor, in surprise. ‘What do you apprehend from me?’ ‘I was tempted,’ replied the man, ‘as I passed by at night, and took a jack from your tree. This was three days ago; and ever since I have been suffering unspeakable agony in my stomach. The spirit of the tree is upon me, and you alone can appease him.’ In England, we should probably have thought, ‘the fruit was doubtless unripe;’ but in India they reason as well as act differently. The proprietor picked up from the ground a bit of cow-dung, moistened it, made a mark with it in the name of the spirit upon the forehead of the penitent, and then put the remainder into the knot of hair on the top of his head. The thing was done; the man’s pains left him instantly, and he went off, vowing to take good care never again to offend a guardian spirit.

“The devils of India are quite as practical personages as the ghosts; and sometimes, indeed, it is difficult to distinguish between them. When there is no vested interest in the grave to refer the infliction to, it is tolerably safe for the victim to believe that his sufferings proceed from a devil. In like manner, when Hindoo science is at fault as to the natural origin of some disease, the doctor sees very clearly that it must have a preternatural one. Thus, in epileptic and other fits, and more especially in some obscure diseases, such as those of the liver and spleen, to which children are subject, the devils always get the blame. In Dr. Wiseman’s curious and instructive Commentary on Ancient Hindoo Medicine, he gives a complete account of the doings of these anti-doctors, with a description of the treatment resorted to for casting them out. This treatment, in the present day, consists, in great part, of prayers and incantations; and when a cure is effected, it is set down as owing to the preternatural power of the doctors. The inconvenience of this is, that a man who has it in his power to cure is supposed likewise to have the power to kill; and when the death of the patient takes place, it is not unfrequently regarded as a murder. Numerous instances have occurred of medical practitioners, on this consummation occurring, being put to death by the incensed relations; and several are on record in which a father has stood over the doctor with a drawn sword by the bedside of his child, and cut him down the instant the patient died.

“It frequently happens, that in India, as well as in other countries, the devils do not act independently, but under the direction of some human being who has contrived to get one of them under control. Such human beings are of the female sex, and of that mature age at which they receive from the impolite the disrespectful name of elderly or old women. There is this difference, however, between the belief of the East and that of the West: in the West, it was the spirit who bribed the woman with his services; while in the East, it is the woman who bribes the spirit with hers. She ministers to him by means of sacrifices, and pampers his unclean taste with livers of human beings. She makes no

scruple of digging young children out of their graves, and bringing them to life with the assistance of the expectant gourmand, so that the latter may feast on the part he covets.

“The power thus acquired does not seem to be exercised on objects as important as one might suppose from these shocking preliminaries. Colonel Sleeman mentions the case of a trooper in the employment of Major Wardlaw, when the latter was in charge of the Seonee district. The fellow went to an old woman for some milk for his master’s breakfast, and supposing her to be without any resource against his tyranny, carried it away without paying—intending, no doubt, to charge the major for it all the same. Before Major Wardlaw, however, had finished his breakfast, the dishonest trooper was down upon his back, writhing and yelling in an agony of internal pain. It was quite clear that the man was bedevilled, and that the old woman was the sorceress. She was immediately apprehended, brought to where her victim lay, and commanded to cure him. The old woman denied her guilt, but admitted that some of her household gods, without her knowledge, might have thought fit to punish the dishonesty. This would not do. The bystanders would take no denial; and on their compulsion, she set about collecting materials for the poojah, (worship.) This being effected, she began the ceremonial, and before she had proceeded very far, the object was attained—the man was cured. ‘Had we not been resolute with her,’ says an eye-witness, ‘he must have died before the evening, so violent were his torments.’

“It is fortunate that the power of these sorceresses is confined as regards space; that is to say, if a man who has offended one of them escapes to a distance of ten or twelve miles, she is unable to harm him. A respectable native merchant having visited Ruttunpore, on business, was one day walking through the market-place, eating a piece of sugar-cane. He was so much abstracted in this pleasing employment, that he jostled unintentionally an old woman as he passed. Looking back with the intention of apologising, he heard her mutter something, and straightway he became uneasy—for he was a man who knew a thing or two. He forced himself, however, to resume his occupation as if nothing had happened; but when raising the sugar-cane to his lips—although hardly a minute had elapsed—he saw that the juice had all turned to blood! The terrified merchant immediately collected his followers, left his agents to settle his accounts as they might, and was beyond the bounds of the sorceress’ jurisdiction before dark. ‘Had I remained,’ said he, when relating the circumstance, ‘nothing could have saved me; I should have been a dead man before morning.’

“This conversion of the sugar-cane to blood is not uncommon; but sometimes it is attended with more terrifying circumstances. At a fair held in the town of Raepore, there were two women, apparently not much more than of middle age, tempting the passers-by with some remarkably fine sugar-canes. A grave and reverend seigneur, who afterwards related the adventure, observed them. This gentleman, be it observed in passing, was the representative of a native prince, the Shahgur Rajah, and described in perfect good faith what passed before his eyes. While looking at the women with the sugar-canes, there came up to them a stranger like himself, who wanted to purchase. The price demanded, however, was exorbitant, and the man became angry, thinking they were trying to take advantage of what they supposed to be his ignorance. He took up one of the canes; the

women seized the other end, and a struggle ensued. The purchaser offered a fair price; the seller demanded double; and the crowd which had collected taking part on one side or other, a considerable quantity of the usual abuse was lavished on the female relations of each other. While this scene was going on, and the cane still grasped between the principals, a sipahee of the governor came up, armed to the teeth, and in a very imperious tone commanded the intending purchaser to let go. He refused, and old Junghar Khan, the relater of the story, who had by this time become much interested, told the soldier that if he so unreasonably took the part of the women, they—the bystanders—would befriend the man and see fair play. Upon this the functionary, without further ceremony, drew his sword and severed the cane through the middle.

“‘There,’ said he, ‘you see the cause of my interference;’ and sure enough the horrified crowd observed a stream of blood running from the two ends of the cane, and forming a pool upon the ground! Whence came the blood? It had deserted the body of the would-be purchaser; the sorceress had drawn the stream of life through the cane, to gratify the foul-feeding devil to whom she owed her power; and the poor man fainted from exhaustion, and fell to the ground. So little blood was left in him, that he was unable to walk for ten days. So flagrant a case, occurring in the presence of a man so high in rank as the khan, could not be allowed to pass. The bystanders went in a body to the governor of the town to demand justice, declaring that, unless an example was made of the sorceresses, the fair, at which it was seen that no stranger’s life was safe, would be deserted. The women were accordingly sewn up in sacks and thrown into the river. But he whose appetite they had so lately ministered to, stood their friend, and they would not sink. The governor, it was thought, ought to have put them to death in some other way; but he did not relish having any thing to do with such customers; in fact, he was afraid to meddle further, and ordering them to be released from the sacks, allowed them to go about their business.

“The victim of such sorceries—or, as the sceptics of Europe will say, of his own imagination—does not always escape with a fainting-fit and a ten days’ illness. When Mr. Fraser was in charge of the Jubbulpore district, he sent one of his chuprassies to Mundlah one day, with a message on some official business. In the course of this expedition, the man, who was as tyrannical and rapacious as the rest of his class, bargained with an old woman for a cock she had to sell, and carried off his acquisition without performing his share of the contract. In due time he became hungry; and on arriving at a fitting place, he sat down under a tree to enjoy at his leisure the dinner he had so thoughtfully provided. Kindling a fire, he broiled the cock very nicely—first one part, then another and another, till he had devoured the whole animal. After making so egregious a meal, he doubtless sat for a time full of a vague sense of happiness, and felicitating himself dreamily on the cleverness with which he had obtained so cheap and excellent a dinner. But here he reckoned without his hostess. He had no sooner renewed his homeward journey than he felt some compunctious visitings within; and they increased as he proceeded, till he thought the cock had become alive again in his internals. By the time he reached home he was shrieking with agony and throwing himself upon the floor: he had every appearance of being at the point of death. In such circumstances, a man stands upon no punctilious with himself. He related every thing that

had taken place; and it became only too clear that he was suffering from the vengeance of a sorceress.

“Is it possible that some of the Europeans present—for the room was soon crowded with spectators of all sorts—may have hinted at the illness being probably an indigestion, occasioned by his gluttony. But if so, the idle notion was dispelled in a very remarkable manner; for there was speedily heard a half-articulate sound which would have made the lank hair of the Hindoos—if such a thing had been possible—stand upright with terror. It was the crow of a cock—and in the same room. All listened breathlessly, striving to believe that what they had heard was an illusion; but out it came again, a regular barn-yard chant—a distinct and indisputable “Cooki-lilli-la-a-a-w!” Whence did it proceed? Is it in the air or the earth? All looked at one another as if with suspicion. But a third chant removed every particular of doubt from their minds. The cock was crowing in the man’s belly! As the groans of the dying wretch grew fainter, the note of unearthly triumph swelled the fuller: till at length death put an end to his sufferings, and to the crow of the phantom cock.

“Such are the ghosts and witches of India; and they present, it will be seen, some remarkable contrasts with those of Europe. Here we consider it sufficient punishment for any reasonable crime, to be haunted, as we call it, by a spirit; and even the innocent frequently spend a considerable part of their lives in a vague dread of this visitation. The Hindoo, on the other hand, has no notion of a spirit at all, but a something that will bite, or poison, or cudgel him, or bring illness or death among his family or cattle. The witches of Europe were accustomed to sell their souls for a modicum of transitory power; while those of India propitiate the Devil by sacrifices, and his services with blood-offerings. But in one thing the two systems of superstition are alike—it would be hard to say whether in the East or the West the imagination plays the more extraordinary and extravagant part.”—From Harpers’ Magazine.

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FORTY DAYS.

BY THE EDITOR.

The numeral adjective forty is used so frequently, and in such connection in the Scriptures, as to leave the student of “the word of the kingdom” without a doubt of its significancy in relation to the times appointed, bearing upon the events to be manifested in the closing up of “the times of the Gentiles,” and the restoration of the kingdom of God again to Israel. In the following lines, then, I propose to cite the instances in which it strikingly occurs, that we may be able, if possible, to extract the thing of which it is exhibited as the sign.

The Noahic deluge, whose incidents were so arranged as to make it convertible into a sign of things pertaining to Israel, was the result of rain for forty days and forty nights—Genesis 7: 4.

Noah opened the window of the Ark forty days after the tops of the mountains were seen above the waters—Genesis 8: 6. Moses was in Mount Sinai in the presence of Jehovah’s glory forty days and forty nights—Exodus 24: 18.

When he came down the second time from glory, where he had been interceding for Israel, and bringing with him the new tables of the Covenant, it was after an absence of forty days and forty nights. On this occasion his face shone intensely with the glory of the divine majesty he had been contemplating; so that the Israelites could not behold it unveiled—Exodus 34: 28.

The twelve representatives of the Twelve Tribes of Israel were forty days among the seven nations of Canaan spying out their affairs—Numbers 13: 24. These forty days became a sign of the duration of time in which they should continue to bear their iniquities before entering into the possession of the land under the victorious Jehoshua, the son of Nun. The time signified by the sign was forty years—a day for a year—Numbers 14: 34.

Elijah travelled towards Horeb during forty days and forty nights, in the strength of one meal of bread and water—1 Kings 19: 8.

Ezekiel lay on his right side forty days as bearing the iniquity of the House of Judah. This, with the 390 days he lay on the other side for the Ten Tribes, was “a sign to the House of Israel,” that they should eat their defiled bread among the Gentiles during 430 years, from the destruction of Jerusalem by the King of Babylon; of which 430 years’ national vassalage, 40 years were on account of the transgressions of Judah, when the government of the whole nation was in the hands of that tribe, under Solomon, from the foundation of the temple to the revolt of the Ten Tribes from the house of David, on the 4<sup>th</sup> of Rehoboam’s reign—a year for each day of the sign—Ezekiel 4: 3-13.

Jonah announced to the king and nobles of Nineveh, the capital of the great Assyrian monarchy, that if they did not repent, their city should be overthrown at the end of forty days—Jonah 3: 4.

Like Moses and Elijah, Jesus fasted forty days and forty nights in the wilderness—Matthew 4: 2. He was afterwards forty-two months, or 1260 days preaching the gospel of the kingdom as Jehovah’s “dove”—Matthew 3: 16—bearing the olive leaf to Israel—Acts 10: 36. John the Baptist preached the same gospel for the same length of time before him, or 2520 days for both.

Forty days elapsed between the resurrection of Jesus and his ascent from the Mount of Olives; during which interval he discoursed with his apostles concerning the things pertaining to the kingdom of God—Acts 1: 3.

The symbolical “Holy City,” or “those that keep the commandments of God, and have the testimony of Jesus Christ,” that is, the saints, were to be trodden under foot of the Gentile governments for forty-two sign-months—Revelation 11: 2; 12: 17; and these

papal powers were to practise their oppressions for forty-two similar months—Revelation 13: 5.

Such are the principal places where forty occurs in connection with days and months; let us see now what the Bible suggests in relation to the phrase

#### FORTY YEARS.

Between the first Passover eaten in Egypt, and the entering into Canaan under Joshua, the Hebrew nation ate manna forty years in the wilderness—Exodus 16: 35.

Moses was forty years old when he forsook the court of Egypt. He remained in the land of Midian as a keeper of sheep forty years—Acts 7: 23, 30. After that he was a king in Jeshurun forty years, during which he showed the wonders of God in the wilderness.

“ACCORDING TO THE DAYS OF ISRAEL’S COMING OUT OF THE LAND OF EGYPT, will I show to him wonderful things”—Micah 7: 15, in the wilderness of the people’s; where I will plead with them face to face, like as I pleaded with their fathers in the wilderness of the land of Egypt—Ezekiel 20: 35-36, in bringing them into Gilead and Bashan to feed there as in the days of old—Micah 7: 14.

The days of the coming out of Egypt were forty years. This passage in Micah confers an interest and importance upon this forty years, additional to what they naturally possess as the transition period between the servitude in Egypt and the encamping in the valley near Jericho, named the valley of Achor, under Joshua. They are converted by the Spirit into a sign of A FUTURE TRANSITION PERIOD OF FORTY YEARS, at the expiration of which the Twelve Tribes shall again encamp in the same valley, preparatory to their taking possession of the rest of the Holy Land. The papal countries throughout which the Israelites are scattered, are collectively styled Egypt. The words of the Spirit are, “The Great City, which is called pneumatikos; pneumatically, or figuratively, Sodom and Egypt, where also our Lord was crucified.” Jesus was crucified in the Roman empire, which was constituted the great municipality or city, by the decree of Caracalla. The demoralised condition and fate of Sodom, and the relation of Israel to ancient Egypt, being significative of the condition and fate of Rome, and of the existing bondage and oppression of Israel in the bounds of its ecclesiastical dominion, and of the Egypt-like judgments that await the kings, priests, and peoples of her communion during the period of Israel’s deliverance—the Roman system is most appropriately designated by the names of those ancient sinks of iniquity and abomination. The spiritually-named Sodom and Egypt is the existing place of Israel’s exile; and from the crucifixion of their king to the death of his witnesses, the arena of their conflicts with the Gentile powers, symbolised by the Beast with Seven Heads and Ten Crowned-horns. It is from this Egypt of the West that Israel has to be brought out in these “latter days,” and to be transferred into the land promised to Abraham and his seed for a perpetual inheritance. How is it to be done?

The answer to this question, not of difficult production, is not the subject of this article. What I want to impress upon the reader's mind at this time is, that there is a coming out, or future exodus for Israel from the Egypt of the West; and that there is a future entering into Palestine by way of the ancient Jericho; and that between the coming out and the entering in, THERE IS AN INTERVAL OF FORTY YEARS. The "hour of judgment" on "Sodom and Egypt" belongs to this period. It is the grand climacteric of Israel's years—the great transition period in which they are passing out of evil into good, exchanging blindness and degradation for divine intelligence, and exaltation above all nations of the earth. The forty years in the wilderness of Egypt was typical of a future forty years, sojourn in the wilderness of the peoples. It will begin under the seventh vial, and end with the exhaustion thereof; when it will be proclaimed, "It is done!" The work of engrafting Israel into her own Olive Tree, upon a principle of faith in Jesus as their king, will have been perfected; a work which only God can accomplish through the agency of Christ and the saints.

But, how shall Israel be induced to stand to arms, and in the face of strong powers begin their march towards the appointed wilderness? Oh, saith Jehovah, addressing David's son and Lord, "Thy people shall be willing in the day of thy power." "Behold I will allure Israel, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth and as in the days when she came up out of the land of Egypt"—Hosea 2: 14-15. This has never happened since Hosea recorded it in the oracles of God; it therefore remains to be fulfilled.

The reader will perceive from these testimonies that the restoration of the Israelites scattered and buried in the nations is indirect. When Moses led them out of ancient Egypt, he did not march them direct to Palestine; but led them by marches and counter-marches through a waste howling wilderness, indirectly to that glorious land. So the Spirit testifies it shall be in the future exodus. They will not be marched direct from the Egypt of the West into the Holy Land. At present they are intellectually and morally unfit for settlement in that land under Messiah. They will be allured from that Egypt into the wilderness; and marched from the wilderness to the Valley of Achor, when, by divine discipline and instruction, they shall be regarded fit.

This forty years in the wilderness of the peoples will precede by ten years, and, of necessity, be parallel with the last "hour" or thirty years of the continuance of "the kingdom of men," which at their expiration will lose all power to practise and make war. The marvellous things to be shown to the Israelites will make them mighty; so that "the nations" of that kingdom "shall see and be confounded at all their might; and shall lay their hand upon their mouth, their ears shall be deaf, and they shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; and they shall be afraid of the Lord our God, and shall fear because of thee"—Micah 7: 16-17—"for the Lamb shall overcome them"—Revelation 17: 14.

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From Waymarks in the Wilderness.

## THE OLD WORLD IN 1854.

It is a fitting time to commence a Journal of current history, when a new and most eventful chapter is to be recorded, which will soon need a new map of the world to illustrate it. A glance at the past history and present attitude of the nations which are placed in the foreground of the impending struggle, may prove to many of our readers a useful introduction to the records which succeeding months may furnish. We are placed, in the providence of God, in a position whence, "Through the loop-holes of retreat, we may see the great Babel and not feel the crowd:" but we ought not to be unconcerned spectators. Apart from all views of the course or close of the events that are about to transpire to which our views of the prophetic Scriptures may incline us, we cannot be indifferent to the issue of a struggle in which those who are bound to us by the closest ties of blood and interest are involved. On the broadest grounds of a common humanity, the unsheathed sword, anywhere, may well stir all our sensibilities. But a general review of the state of affairs in Europe will, moreover, satisfy both the apathetic and sanguine that a crisis for mankind is approaching; the civilisation of the age is, imperilled, and consequences most extensive and lasting must result to the whole race. All this will be apparent to the eye of a man who looks no farther than temporal relations, and who brings to the contemplation of the subject no other lights than history and common observation supply. To the Christian, who takes heed to the light which shines more brightly than ever in that dark place—who looks on the strife with feelings chastened and sanctified by divine truth—and who looks to its issues in their spiritual and eternal relations, we would be disposed to speak in a different tone than we shall use in this article. For the present we desire to exhibit the plain and obvious aspects of the case, as these may be seen from the level of ordinary intelligence.

Ten or twelve years ago, he would have been regarded as no vain dreamer who had ventured the opinion that war, among the civilised nations of the earth, could never occur. It seemed then as if even self-interest forbade it everywhere; the blessing of peace seemed so attractive, against the dark background of history—a history of tears and blood. We were, also, vainglorious of the advances we had made, not only in prosperity, but in civilisation, during thirty years of peace; the diffusion of knowledge, and, as some of us thought, the diffusion of Christianity—all these, backed up by the bitter experience and the weighty consequences of the martial achievements of a departing generation, seemed to render it incredible that men could ever again be so wicked, or so infatuated. We supposed that we saw the enterprise of commerce and the benevolence of Christianity weaving a silken network of fraternity, which would embrace mankind. And how is it today? The topic that first presents itself, almost to the exclusion of every other, is war! not threatened, but actual war; not limited and local, but war which threatens to involve the whole civilisation of the old world. Even then, a man who sat above the mists of popular sympathy—who knew men and history—who understand the truth of international relations and policy, and the actual condition of some of the nations of Europe and Asia, might have anticipated their present commotion. For it grows out of no recent impulses, nor does it spring from any root that was then latent. With our sagacity prompted by the event, we can all see very plainly that the war which is now inevitable, however diplomacy may procrastinate or temporary concessions seem to avert it, is the

natural outgrowth of the moral character, the historical antecedents, the cherished policy, the geographical position and the social necessities of the nations which are mainly concerned in it.

In order to a proper understanding of the present state of affairs, and to a correct appreciation of the journal of coming events, let our readers lay before them a map of the world, and make themselves familiar with the territory, boundaries and relative position of the principal nations of Europe and Asia. It will well repay a few hours' attentive study, to those who would be intelligent observers of the great events that are about to transpire. And, first—

Observe the extent and position of Russia. Its immense territory stretches across the northern portion of the map, from the Frozen Ocean, extending its southern line between the Black Sea and the Caspian, to the borders of Persia. It stretches along the whole of the eastern frontier of Europe, till it is met by Turkey, which cuts it off from the approach to the Mediterranean. The surface of Russia is the most level in Europe. And, though we are apt to associate it with the rigor of northern winters, a large portion of it is exceedingly rich and fertile. Its great geographical disadvantage will at once present itself to the eye: with all its extent and resources, it is cut off from the great highway of nations. The Frozen Ocean, which washes it on the north, is impracticable for the purposes of commerce. The Baltic, which it touches on the west, is easily cut off by a hostile fleet, even when freed from the chains of winter. And the Black Sea, which it commands on the south, is yet more easily isolated.

Then observe the position of Turkey. The greatest extent and main strength of that once mighty empire lies on the Asiatic side of the Dardanelles, from which it stretches, bordering with the Mediterranean on one side, and the Black Sea on the other, till it touches the Persian Gulf. It includes the great seats of ancient empire and civilisation. The names of Babylonia, Assyria, Judea, Armenia, and Syria are lost in its ill-cemented sovereignty. Its capital is situated on the European side of the Dardanelles, also the seat of ancient empire, surrounded by a comparatively small territory, but a territory of great importance to the civilised world. It forms the most eastern part of Southern Europe, and is the link which connects Europe with Asia. It also unites the Mediterranean and the Black Sea, and commands the channel of communication between them. On the North it borders with Austria and Russia—its true and reliable barrier being the Danube with its fortified banks, though the tributary provinces, which we now hear spoken of as “the Principalities,” lie beyond the Danube, and extend the Turkish frontier to the Pruth and the Carpathian Mountains. We need not dwell, either, on the natural and historical grandeur of the whole region over which Turkish dominion extends, or on the desolation and degradation to which Ottoman misrule has reduced it.

Besides examining the geographical position of the nations immediately interested in the present conflict, it will be necessary to glance also at the position of the great and inexhaustible sources of wealth generally included in “British India.” In every age, India has been the peculiar seat of Oriental pomp and commerce. It has been the grand prize before the eyes of the conquerors of the world; and the nation that has, for the

time being, held the key of it, has always occupied the first place among commercial nations.

Let us now glance for a moment at the history of the two empires which are in the foreground of the impending conflict. The Turks originated in the lofty central regions of Tartary, and were a hardy, athletic and courageous race. Having, in the tenth century, subdued their more immediate neighbours, they poured down into Persia; thence they crossed the Euphrates, and extended their conquests till the whole of Western Asia acknowledged their fierce control. The European nations, in the ardour of the Crusades, at length successfully assailed their power from the west; while the Mongols, following in their own footsteps, attacked them from the east. At the end of the thirteenth century, their once proud dynasties were scattered and broken.

In the commencement of the fourteenth century, Othman, who appeared first as a Scythian chief, turned the fortunes of his race, and laid the foundation of the Ottoman empire. His successors advanced their conquests in Asia, till at last they passed the Dardanelles. In 1453 Constantinople fell into the hands of Mahomet II, under whom the empire was raised to its greatest height. The great seats of ancient dominion in Asia, of which we have spoken, owned the Turkish sway. They subdued Egypt, the Barbary States and the Arabian shores of the Red Sea. In Europe, they established their arms in the Crimea and the countries along the Danube, overran Hungary, and laid siege to Vienna. Prosperity, as is frequently the case, was fatal to their power. Enervated by luxury, and relaxing their discipline, they were easily repulsed by neighbouring European nations. The development of Russian energies and resources presented an effectual check on their advancement. Under the joint influence of unprincipled tyranny and debasing fanaticism, the ancient grandeur of their Asiatic possessions was soon humbled in the dust. "I have visited," says Volney, "the places which were the theatre of so much splendour, and have seen only solitude and desolation. I have sought the ancient nations, and their works; but I have seen only a trace like that the foot of the passenger leaves in the dust. The temples are crumbled down—the palaces are overthrown—the ports are filled up—the cities are destroyed; and the earth, stripped of its inhabitants, is only a desolate place of tombs." It is long since Turkey existed except by sufferance, or under the protection of powerful nations, who are jealous of each other, in the prospective division of the spoils. It is true that the father of the present Sultan addressed himself with vigour to arrest the decline of the empire, and instituted various reforms which the present Sultan endeavours to prosecute. Some writers speak of a fresh spirit pervading her institutions, and allege that Russia urges on her aggression with the knowledge that the improvements now in progress would soon place Turkey above her reach. But after all, the most flattering accounts of her growing strength scarcely affect the settled conviction of those best qualified to judge, that Ottoman dominion, having waxed old and decayed, is ready to vanish away.

Let us in like manner glance at the history and progress of Russia. The proper seat of the Russian Empire is the somewhat indefinite region mentioned in Scripture as Gog and Magog, and known in Greek and Roman history as Scythia. Over the Sclavonic and Finnish tribes who inhabited the northern part of this region, Rurik, a Scandinavian

adventurer, established his dominion, and thus, in the ninth century, established the Russian empire. Ere the close of that century, the Russians had so far extended their conquests over the Sclavonic race as to make their way to the walls of Constantinople, then the metropolis of the Greek empire. \* The following century witnessed their successful inroads upon the countries bordering on the Black Sea. They were then, as now, pressing down from the frozen north upon the sunny south. In the close of the tenth century, Vladimir, the reigning monarch, embraced Christianity of the Greek Church, which he established throughout his dominions. At his death, his dominions were divided among his sons; and though disorders, consequent on division and subdivision, were occasionally mitigated by the valour or policy of the reigning Grand Duke, the strength of the empire was gradually exhausted, till, in the thirteenth century, the Mongols ravaged the country, and the princes of Russia became vassals of the Khan.

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\* Gibbon, c. LV., after recording the earlier Russian attempts on the Greek Empire, says: "By the vulgar of every rank, it was asserted and believed, that an equestrian statue, in the square of Taurus, was secretly inscribed with a prophecy that the Russians, in the last days, should become masters of Constantinople." And he adds, with a characteristic sneer: "Perhaps the present generation may yet behold the accomplishment of the prediction; a rare prediction, of which the style is unambiguous, and the date unquestionable."

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Under the Mongols, the Dukes of Moscow gradually acquired a complete ascendancy over the other princes. At last, they rose to a sufficient power to throw off the foreign yoke; and under the name of Muscovy, the monarchy entered a new career, in the fifteenth century. Though the Czars were masters of territory equal in extent to the Roman Empire, the Russians continued a nation of barbarians, until Peter the Great—two centuries later—by the most extraordinary energy and patriotism, raised his people to a place among the civilised nations of Europe. Since that time Russia has been steadily advancing in influence, importance, and extent of territory. Under Catherine, the conquest of the Crimea, the defeat of the Turks and the dismemberment of Poland, not only shed lustre on her arms, but vastly increased her power. The conflict of Russia with Napoleon determined her prominent position; and she now takes the rank of a first-rate military power.

It may have been observed, that the Muscovite Empire entered upon its new career about the time that the Ottoman Empire had reached the zenith of its glory. Moscow escaped from the Tartar supremacy, about the same time that Constantinople became the stronghold of the Sultan. It was not long before the advancing power of the one sovereignty began to tread upon the waning glory of the other. Six centuries before this, the northern races betrayed a consciousness of their "manifest destiny;" and now, occasions were continually occurring to turn their thoughts and their arms towards Constantinople. These occasions and their results, we need not now detail; suffice it to quote the words of a shrewd observer of the state of affairs in the close of the last century:—"The Ottoman Empire becomes from this day a kind of Russian province, whence the court of St. Petersburg may draw troops and money; and finally, Russia will be henceforward able to dictate to the Sultan; and as she has means of compelling him to

yield, she may, perhaps, rest satisfied for some years to come, by reigning in his name, until she thinks that the favourable moment is come to take complete possession of his dominions.”

For that favourable moment she still waits—again and again it has seemed to have arrived; and only the jealousy of other powers has delayed the stroke. Nor, in the advancing course of human affairs, can that design ever be abandoned unless Russia should cease to be Russia. The possession of Constantinople by any power with vigour and resources enough to improve its advantages is, in the language of Napoleon. “the empire of the world.” It is this that prolongs the occupation of it by a feeble and dependent power, so long as there is no one nation strong enough to snatch the prize in the face of all the rest, and thus proclaim itself their master. The hope of winning such a prize might be temptation enough to a better prince than the Emperor of Russia. But besides the ambitious hope of sovereignty, which may be common to Nicholas and other powers, he receives that purpose as an ancestral bequest, enforced by all the wisdom and valour that has gone before him. We have seen how, even from the days of Rurik, a thousand years ago, these northern barbarians have been learning the way of that city, and the possession of it has been kept in view in all the negotiations and in the conflicts. Napoleon, speaking at St. Helena of the interview at Tilsit, says: “All the Emperor Alexander’s thoughts are directed to the conquest of Turkey. We have had many discussions about it. At first I was pleased with his proposals, because I thought it would enlighten the world to drive these brutes, the Turks, out of Europe. But when I reflected upon its consequences, and saw what a tremendous weight of power it would give to Russia, on account of the number of Greeks in the Turkish dominions, who would naturally join the Russians, I refused to consent to it, especially as Alexander wanted to get Constantinople, which I would not allow, as it would destroy the equilibrium of power in Europe.”

Disappointed for the time, it was only to resume the course of encroachments towards this goal, till, in 1829, the Russians arrived at Adrianople with a conquering army, when a treaty was concluded, in which, though trifling territorial concessions were demanded from Turkey, the Emperor obtained the fortresses on the eastern shore of the Black Sea, the virtual control of the Danube, and other advantages important to his ultimate projects. A Russian statesman writes of this campaign, in 1830: “It depended upon our own armies to march on Constantinople, and to overthrow the Turkish empire; but the Emperor was of opinion that this monarchy, reduced to exist only under the protection of Russia, and made to obey no other wishes than hers, suited better our political and commercial interests.” Here is a purpose steadily followed up, and, if from time to time deferred, it is only that its final execution may be more certain and complete.

Count V. Krasinski remarks, in the preface to his “Sclavonia:” “No one who is in the least conversant with the political state of Europe will suppose for a moment that the check which Russia has received in her threatening aggression upon Turkey, by the energetic conduct of the British and French Governments, will make her desist from her projects of aggrandisement, which have become a political instinct, not only of her Cabinet, but also of her subjects.”

When we look to the history of the world, this steady purpose assumes almost the appearance of a natural law. "In every age," says Gibbon, "the Scythians and Tartars have been renowned for their invincible courage and rapid conquests. The thrones of Asia have been repeatedly overthrown by the Shepherds of the north, and their arms have spread terror and devastation over the most fertile and warlike countries of Europe." On the other hand, it may be noticed that the wealth and luxury of the South, which has thus become the prize of Northern valour, are the sure means of exhausting the energies which won them, and the conquerors at last have fallen an easy prey into the hands of future invaders. The Turks, as they crouch before the threatening arms of Russia, are thus only about to become victims in their turn to the very law which placed them where they are. While human nature is what it is, we need not be amazed if a people, susceptible only of animal enjoyment, should seek, as by instinct, to exchange the frozen marshes of St. Petersburg for the fertile shores of the Bosphorus.

So far as a loftier ambition and the lust of power can influence men, never could a people be stimulated by a more tempting prey than that which presents itself to the Russians in the conquest of Turkey. "When Constantinople," says the statesman already quoted, "has been once conquered, terror and the assistance of the schismatic Christians of Turkey may subject, without much trouble, to the Russian sceptre the Archipelago, the coasts of Asia Minor, and the whole of Greece to the shores of the Adriatic. Then the possession of these lands so much favoured by nature, and with which no other country in the world can vie in respect to the fertility and richness of the soil, will raise Russia to a height of power surpassing the most fabulous accounts of the greatness of ancient empires." To say nothing of personal ambition, even patriotism, according to the world's corrupt estimate of it, forbids any ruler of Russia to be indifferent to such a prospect of national aggrandisement.

Besides the prospect of positive gain and glory in the conquest, we must not overlook the disadvantages of the present geographical limits of the empire, from which the expanding energies of Russia must seek to escape. Recall the effects already stated regarding that position, and then consider a gigantic power so cramped and confined; consider how this grand defect of the Russian empire must cripple her, either in peace or war, and it would rather be mysterious if she were content to sit down satisfied with her place. If she is to remedy it, in what direction can she look save to Turkey? Who else will give her room?

Besides the rich prize which she would find in Turkey itself, the wealth of the Indies invites her avarice and ambition alike. As we have already hinted, a glance at the map will show that she can entertain no project of Indian conquest until Turkey is hers. But the possession of that country will at once enable her to interrupt and embarrass the whole system of our Eastern commerce, and to disturb the administration of our Eastern affairs; and ultimately it would secure her the possessions which we could no longer profitably occupy or successfully defend.

We have, in all this, made no account of the alleged religious motives of the present movement. The pretence, either of veneration for the Holy Places or a paternal concern for the security and rights of Christians under Moslem power, is too shallow to merit a discussion. The name of Christianity is never more outraged than when it is invoked by the butchers of mankind, made the watchword of political factions, or the rallying-cry of invading armies. The Christianity of Russian manifestoes is a puerile superstition, having less claim to human respect than the austere fanaticism of the Mussulman. A foregoing article furnishes important and reliable information regarding its doctrinal aspect; and we shall lay before our readers, in a future number, its ecclesiastical and practical aspects, which will more fully corroborate our present remarks. But though religion does not enter into the motives of Russia in urging on the crisis, or of Turkey in resisting the invasion, it will exercise great influence on the conflict. The appeal to it will influence the passions of the combatants and the masses of their countrymen. The Russian clergy are already alive to the prospect of extended influence to their Church. And one of the greatest perplexities of the Porte is the fact that a large portion of the inhabitants of Turkey in Europe belong to the Greek Church, and may be tempted to join with the invaders against their Moslem rulers. From the time that the Grand Dukes embraced a nominal Christianity, they have used it as a political engine. Latterly, the Emperors have relied on it as a means of uniting the races embraced by the empire, and also of extending their dominions. In the testament of Peter the Great we find the following advice to his successor: "The Greeks (i.e. the members of the Greek Church) in Hungary, Turkey, and Southern Poland, now divided into parties, must be rallied around Russia as a central point. Russia must be their support, and, by means of a certain ecclesiastical supremacy, prepare the way for complete sovereignty." The zeal of the Czar to protect Christians in Turkey is but obedience to this charge of his great and sagacious ancestor. Turkey and her protectors well understand his policy, though it is impossible, at present, to tell how far he has succeeded in gaining the confidence of these Christians. It is not improbable that his emissaries have successively tampered with their loyalty, and that he reckons upon a movement among them in his favour, so soon as his forces are at hand to sustain and improve it.

We might now inquire into the resources of Russia for the prosecution of her design, and the ability of Turkey to resist it. Much has been said and written on these points within the last few months; but it is difficult to arrive at any accurate conclusion. It may safely be said of either, that the grossest corruptions disgrace the administration of government, and that the masses of the governed are debased, benighted, and, of course, enslaved. But, after all that is said of the poverty of the Russian exchequer, the discontents of the Russian nobility, and the misery of Russian soldiers, every one remains convinced that Russia is an enormous power, with resources undeveloped. And, after all that has been said of Turkish reforms, every one believes that Turkey is a decaying state, distracted by rival factions and races, worn out by excess, and sinking into a hopeless senility. No one doubts what would be the issue if these two were left to fight their own battle. Defeat will only exercise the former for future achievements. Present victory will only exhaust the latter for future overthrow.

The battle which is to be fought on the Danube is not, in reality, between the Czar and the Sultan. Turkey has long existed only by the protection, and for the purposes, of the Western powers. And the true contest is between Russia and these powers, for the supremacy of the world. We need not dwell upon the large interest which these powers have, individually and collectively, in the issue. Only think of the consequences, if the Russian Empire should cut the old world in two, by extending its unbroken line from the Frozen Ocean along the whole eastern frontier of Europe, the eastern shores of the Mediterranean, and the Red Sea to the Indian Ocean; and should gather, to the support of its brute force, acting from points of such advantage, all the resources of such a region. It is not English losses in the East, or French losses on the Mediterranean, nor here and there the sacrifice of some commercial post and political influence that are to be reckoned; the truth is, that when the Russian empire is established in Constantinople, civilisation lies prostrate beneath barbarian feet, religious and civil liberty are matters of history, and the ancient crowns of Europe become, in fact, if not in name, vassals of the Czar. The true greatness of the peril was felt by Napoleon when, anticipating its approach, he foretold that if ever France and England were sincerely and closely united, it would avert this catastrophe.

We can look upon such consequences as these without apprehension, perhaps, when we consider that they depend not on Turkish imbecility, but on the united power and prowess of Europe. And had there been nothing else to calculate but the power of Russia matched against the united forces of the civilised world, few words would have been necessary to conduct us to the grand victory of “the world in 1854.” But Russia is not infatuated enough to throw down the gauntlet at a time when the question would be of so simple solution. And reluctance and forbearance on the one side, speak as plainly as arrogance on the other, of less obvious sources of danger than the mere might of a northern army. Gibbon, in his *Decline and Fall of the Roman Empire*, after having traced the decay and overthrow of the Western Empire, and the deluge of Europe by Northern Barbarians, pauses to inquire whether Europe is still threatened with a repetition of the same calamities which formerly oppressed the arms and institutions of Rome. He finds a comfortable assurance in the thought, that such formidable emigrations can no longer issue from the North—that from the Gulf of Finland to the Eastern Ocean, Russia now assumes the form of a powerful and civilised empire—that Europe is now occupied by powerful and independent states—that the science and arts of war are advanced—and, as a last solace, he cherishes the confidence that modern civilisation cannot be obliterated. The considerations he suggests may warrant the assurance that the danger will not assume the same form or prosecute the same course as before. But from beyond the Rhine and the Danube there is an enemy menacing, not Turkey alone, but Europe, with a desolating war, which may, after all, be little less terrible than the incursion of Barbarians.

The public press, like our every-day conversation, is very apt to lead us astray as to the actual state of the world, by occupying attention with the latest and most exciting topic. For the past month or two, the Eastern question has overshadowed every thing, and the state of European nations has been lost sight of. But the victims of oppression do not cease to groan because no one heeds their cry—the leaders of the popular cause do not

cease to plot because the eyes of the world are turned the other way—wrongs are not righted because they are neglected—and grievances are not redressed by mere indifference. Italy is not reconciled to degradation and foreign bayonets, because the Sultan has declared war with Russia. The skirmishes on the Danube do not soothe the deep wounds of Hungary, or change German Democracy into loyalty to Austria. It is all there—the fierce hatred engendered by centuries of wrong, and the settled purpose to be free and to be avenged too; it is all nursed in moody silence—embittered by the treachery which stole away the sweet prize of victory, and galled by the rigour of reactionary despotism. The revolution of 1848 remedied no evil, and healed no wound. It taught no salutary lesson to the oppressors, for they escaped from its consequences by falsehood, and only maintained their fraudulent advantages by the perpetration of greater crimes than ever. It taught the oppressed what they might do if they dared, as it taught them too, what they had to expect from the promises of princes. We conversed some time ago with an accomplished man who was a leader in the revolution in the Grand Duchy of Baden—which, in 1848, drove the Duke from his throne. Arguing with him against the fitness of the masses of Europe either to achieve or maintain their liberties, we referred to the utter failure of the recent revolution as proof. He replied with a fierceness which contrasted the more strikingly with his usually amiable and polished manner: —“Yes, we failed—many of us are exiles, and those we left behind are ground down by a harsher tyranny than ever—but we failed from a cause that will not defeat us again. We trusted the word and honour of tyrants—but in the next revolution a paper constitution will deceive no more: and the only course that is left is the extermination of the race, and to treat royal or aristocratic blood as an unpardonable crime, and let it out wherever it flows—in the veins of man, woman, or child.”

This, we fear, is the common sentiment of European republicanism. Despotism—false, cruel, unsparing despotism is a black crime; but the spirit which it has awakened against it in the bosoms of those it has trampled on, is not the holy spirit of freedom. And there it is—it bides its time, and the powers of Europe know it, and the ruling classes know what they have to expect.

England, indeed, does not fear a revolution at home—but England had never more to gain by peace, nor so much to hazard in war. She has every reason to dread the threatened disorganisation of civilised society. It was a time when the close alliance of England and France seemed impossible. We had reason to suppose that France only waited for an opportunity to retrieve the honours lost on the plains of Waterloo. It seems but yesterday, that the English press was discussing the projected invasion of their island by Napoleon III.

It may be asked: But now that France and England appear united and in earnest, and when even Austria maintains her independence, why does the Emperor of Russia only assume a bolder attitude, and improve every parley to make fresh displays of arrogance? Does he believe that he can stand alone against the world? No, but he knows, or fancies he knows, what will follow when the arms of the West are fully occupied in the East. He knows what Kossuth and Mazzini and Gavazzi are preparing for Pope, Emperor, and Princes. He knows the sullen impatience of the masses, which the counsels of their

leaders and the arms of their oppressors scarcely restrain. The probability of an outbreak of revolutionary violence which will shake Europe to its centre, enters most distinctly into his calculations in urging on the crisis, and into the calculations of the Western Powers in striving to avert it.

All parties know that the present relations of the rulers and the governed on the continent of Europe cannot be permanent. Cities cannot be held perpetually in a state of siege. Martial law cannot be established as the habitual condition of a country. The rigour of reactionary despotism cannot be endured, and yet despots do not see how it can be relaxed. The rankling injuries of centuries are only irritated, and the hatred of the masses is only embittered by the measures which maintain the appearance of subordination. Many sympathisers with the oppressed say, "Let the hurricane loose! After it will come a clear sky and a smiling landscape." It is easy to invent plausible tropes. But look at the matter of fact. Suppose that the torch of revolution is lighted—that the oppressor and the oppressed have met foot to foot—and that the people have come out of the conflict victorious. Is that all that remains to be accomplished? Are they prepared upon the wreck of thrones, and over the ashes of temples and palaces, to organise, establish, and maintain free institutions? An infuriated mob may be mighty to overthrow every thing that exists, but can they reorganise society from the beginning? What we know of the people and their leaders, and what we have witnessed of their experiments, leave but one answer to these questions. We know what they are, but who can tell what war—above all, civil war—and such a civil war as that must be, will make them? It may make one's blood curdle to anticipate its horrors; and can it be supposed that nations steeped in ignorance, degraded by oppression, and infuriated against the abused name of religion, will come out of its fierce passions, unbridled license and unsparing butchery, purged and enlightened? "It is no dream of dyspepsia, or threat of a lunatic." It is evident to any one who will open his eyes and look around. There are two fearful alternatives before Europe, equally dark, equally terrible to a true man—Anarchy and Despotism.

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#### THE EXPERIENCE OF OUR FATHERS.

Nature conceals her mysteries: although ever active, she does not at all times reveal her operations: time, in the course of revolving ages, successively discovers them; and, although always alike and unchanged, they are not always equally known. The insight into these secrets, gained by the intelligence of man, is continually augmenting; and as this furnishes the groundwork of physical science, the results and consequences develop themselves and multiply in proportion. In this spirit it is that we may, in the present day, propound views and hazard new opinions without showing contempt or ingratitude towards those of the ancients. The rudimental knowledge with which they have furnished us, has been the source of our own acquisitions; and in the advantages we thus enjoy, we are their debtors for our very superiority over them. Advanced by their aid to an elevated pitch of intelligence, a slight effort enables us to rise yet higher; and, with less labour, but with less glory also, we take a position superior to them. By these means it is, that we are enabled to discover many things which it was impossible for them to perceive. Our views have acquired more extension; and although they, equally with ourselves, made themselves acquainted with all that it was in their power to discover of

nature, their actual amount of knowledge was less, and we see more of her operations than they. How marvellous, then, is this indiscriminating reverence for the opinions of antiquity! It is made a crime to oppose, and a scandal to add to them, as if they alone had left no truths to be discovered by their successors! Is not this treating with indignity the reason of man, and putting it on a par with mere animal instinct? We annihilate the main difference between the two; which is, that the acquisitions of reason are incessantly accumulating, whilst instinct remains ever stationary. The cell of the bee was as exactly constructed a thousand years ago as at this day; and each forms its little hexagon as skilfully at the first attempt, as throughout the whole of its brief existence. It is the same, under this mysterious guidance, with all the productions of the animal creation. Nature instructs her children in proportion to their respective necessities; but this fragile science is lost with the wants to which it owes its birth. Possessing it without study, they are denied the advantage of retaining it; and every time that it is imparted it is new to the artificer, because . . . nature, having no design but that of maintaining the animal in its position of a limited perfection, inspires it with this necessary knowledge, . . . always equal in degree, lest it should fall into decay; yet never exceeding the allotted measure, lest it should overpass the limits which she has prescribed to its powers. With man, however, it is otherwise. He is formed for infinitude! Wrapped in helpless ignorance during the first stages of existence, he is constantly acquiring knowledge throughout its progress. He derives advantages not only from his own experience, but from that of his predecessors; for he has the power of retaining in his memory all the stores which he has himself acquired, and those which the ancients—who are to him as if ever present—have transmitted in their writings. And, as he thus preserves the knowledge already gained, he has it in his power easily to make additions to it; so that we are in the present day, in a measure, in the same state as the philosophers of old would have been, if they could have survived till now; adding the knowledge which they then possessed to that which their studies would have accumulated through the lapse of intervening times. Thence it is that, by our especial privilege, not only does each individual make daily advances in knowledge, but the whole body of men are, as ages roll on, in a state of constant progress; for the experience of successive generations is ever the same as that of the advancing years of the individual man. The whole human race, throughout the succession of centuries, may thus be considered as one man—ever living, and continually learning; whence we see how groundless is this inordinate deference for the antiquity of philosophy. As old age is the period of life most remote from infancy, who does not perceive that maturity in this ever-existing being is not to be sought for in the times nearest to its birth, but in those the most remote from it? Those whom we call “the ancients” were, in reality, inexperienced in all things, and constituted but the infancy of man; and, as we have added to their acquirements the experience of succeeding ages, it is we who have succeeded to that antiquity which we are called upon to revere in them. Our fathers are entitled to admiration for the improvement they made of their limited advantages; and their deficiencies should be excused, arising, as they did, rather from want of experience than from any defect of intelligence. —Pascal.

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ILLUSTRATION OF Isaiah 40: 11. —“Though no romantic tents appeared,” (on the banks of the Muradchai, or Eastern Euphrates,) “we passed several shepherds, probably from the neighbouring villages, carrying in their bosoms the lambs of the flocks they tended. The same scene had already frequently interested us, by presenting the source of the beautiful imagery of the prophet: ‘He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom.’ It is exhibited only at this season of the year, when lambs are frequently brought forth during the day at a distance from the fold. The new-comers, being too weak to follow the flock in its roving after grass, are carried in the bosom of the shepherd; and not unfrequently they multiply so as to fill his arms before night. They are then taken to the fold, and guarded there until sufficiently strong to ramble with their dams. One of these enclosures, when the sheep return anxiously bleating in the evening from their day’s pasture, and scores of hungry young ones are conducted by shepherd’s boys each to its own mother, presents an amusing scene.”—Smith’s Researches in Armenia.

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## THE MILLENNIUM:

### SATANIC, HUMAN, AND DIVINE.

All are intensely desiring a glorious age, and stretching towards a coming man, whose commanding presence will be light and guidance. But it is necessary to range the waiting, trusting masses, under certain general heads, that our camp may be defined, and our banners rendered visible.

- I. I. The largest class is composed of men who have never been transformed by the everlasting truth of God, who have no fellowship with the sufferings of Christ, and have not come under the power of his resurrection. They trust that commerce, unchained from the degradation of protective laws, will carry affluent measures of civilisation from shore to shore, and twine a golden chain around the brotherhood of nations. They trust that science and polite literature will advance in communion, until the tribes and kindreds of the earth are enlightened, strengthened, and purified. Mental and moral philosophy, no longer cloistered in universities and upper circles, with all its humanising and refining power, become the common heritage of the people. Thus the evil passions of our nature will be strangled or hushed into repose, and the earth delivered from the storms of lust, ambition, and revenge. We call this the SATANIC MILLENNIUM: not that science and philosophy are evil in themselves, for they are in reality elevating; but the scheme is without God. It proposes, as its object, the regeneration of society, and leaves out of the field of calculation the adequate instrumentality. Its ground-plan is utterly infidel. There is no mercy-seat, no risen Saviour, no great High Priest and Mediator, no translation from death to life, no pardon, happiness, or immortality.

- II. II. A second class have the conviction that Sunday-schools, Missionary Societies, —in short, all the agencies in operation for the diffusion of truth as it is in Jesus—will be extended on a grand scale, and accompanied with opulent manifestations of the Divine Spirit; so that, rapidly, all nations and languages will become Christian, both in name and power. All evil spirits will be cast out of humanity, and a spiritual millennium encompass, with radiant wings, the converted millions of our race. We call this the HUMAN MILLENNIUM. Not that all the agencies are human, for the gospel certainly is not so: but because the scheme, as a whole, is human: there is neither divine authority nor natural probability to justify the project. That the result in contemplation will not be accomplished by the means relied upon, may be rendered clear, both from revelation and the induction of reason. Benevolent as the dream appears, it is so discordant to prophecy and the manifest tendencies of our humanity, that we must pronounce it delusion. Nor is it harmless, for delusion must always operate according to its own nature.
- III. III. There is a third, and a smaller, but an increasing class, looking for the personal advent of our Lord Jesus Christ. They are convinced by analogies collected from the past, by prophecy, and by the field of present experience, that while society is advancing in mental power, it is wandering farther from God. From the testimony of seers, in connection with the signs of the times, they can foresee the gathering eclipse of the last midnight, which shall heavily brood over the world while the tragedies of hell are acting. They can discern no morning light till that unclouded day breaks in the east, by personal illumination of God the Redeemer, coming with his saints and angels to smite with one mighty blow the infernal image, and establish his own eternal dominion. We call this the DIVINE MILLENNIUM—the period and condition of latter-day glory and holiness, predicted by all the prophets, and confirmed by all the apostles. —Greenwell.

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#### THE TRUTH AND DIVINITY OF THE BIBLE.

There are four grand arguments for the truth of the Bible:

1. The miracles it records. (These are easily proved to have been recorded and published at the time they profess to have been, and not having been disputed for several hundred years after, cannot be doubted.)
2. The prophecies it contains. (See those in the Old Testament, held by the Jews then and down to this day, who disbelieve in the Messiah Jesus Christ, and the New Testament; but which prophecies any child may see fulfilled in Christ, and in

the events of his time.) The celebrated infidel Rochester was converted by reading the fifty-third chapter of Isaiah.

3. The goodness of the doctrine. (The greatest infidels acknowledge it, and no one can deny it.)
4. The moral character of the penmen.

The miracles flow from divine power; the prophecies, from divine understanding; the excellence of the doctrine, from divine goodness; and the moral purity of the penmen, from divine purity.

Thus Christianity is built upon those four immutable pillars—the power, the understanding, the goodness, and the purity of God.

The Bible must be the invention of good men or angels; of bad men or devils; or of God.

It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying, “Thus saith the Lord,” when it was their own invention.

It could not be the invention of bad men or devils, for they could not make a book which commands all duty, forbids all sin, and condemns themselves to all eternity.

I therefore draw this conclusion: the Bible must be given by inspiration of God. — Simpson.

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#### THE CZAR AND THE BIBLE.

We have had various attempts of late years to identify the Emperor of Russia and the Gog or Magog (we forget which) of Ezekiel. If the following, which we clip from an exchange paper, be correct, it is probable that he has been studying the Scriptures himself, and recognises the fulfilment of some of the prophecies in his own person:

“THE CZAR QUOTING SCRIPTURE. —A letter received a short time since by a young man residing in this place, says the Westchester (Pa.) Republican and Democrat, from his father in Sweden, says that the English ships were then in the Baltic. The writer also says that the Czar, in striving to gain the King of Sweden to his cause, quoted the 15<sup>th</sup>, 16<sup>th</sup> and 17<sup>th</sup> verses of Ezekiel, chapter 21, which read as follows: ‘I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter. Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set. I will also smite my hands together, and I will cause my fury to rest.’ This latter verse concludes with, ‘I the Lord have said it,’ but this Nicholas omits; yet the significant conclusion is, I Nicholas of all the Russias have said it. The King of Sweden replies to him by quoting

verses 25, 26 and 27 of the same chapter: 'And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him.' We suggest that Nicholas took nothing by his motion."

The concluding sentence, "I the Lord have said it," we take to be the very cream of the prophecy, and the omission spoils the whole, so far as it is sought to be applied to the Czar. He must prove a great deal which he will find it very difficult to establish, before he can claim to be the instrument predestined to effect all that is here indicated. How he will go about to compass this, we do not clearly see. We doubt, however, whether the King of Sweden, who has been his obedient vassal thus far, and who is indebted to the forbearance of his predecessor Alexander for his crown, ever made any such spirited answer, if he ever received any such communication. King Oscar would no doubt like very much to get rid of the Czar. But he knows very well that his brother Alexander first tempted his father, Bernadotte, to make war on his native country, and in return for it, promised him the imperial crown of France, and actually secured him the royal diadem of Sweden. It was a villainous business throughout; but Oscar is reaping the benefit of it, and we doubt whether he would unnecessarily irritate the Czar to the point of jogging his memory on the subject. —Richmond Penny Post.

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#### NEW PUBLICATION.

ANATOLIA, or Russia Triumphant and Europe Chained. By John Thomas, M.D., Author of *Elpis Israel*. 1854. Price 50 cents; 8vo. Pp. 104 postage about six cents.

This is a work that ought to be in the hands of every one desirous of knowing to what predetermined consummation current events in the world are drifting. It is a work for the statesman, the politician, and the Christian; for the former, because by the light it irradiates upon the situation of affairs it will enable them to foresee in what results the alliances they might be disposed to contract with foreign powers might issue; and when writing and speaking upon the tendency of things, to do so as men who understand whereof they affirm. It is a work also preeminently for the Christian, inasmuch as it proves to him incontestably that his redemption is at hand.

The book is styled ANATOLIA from anatole, signifying Day-Spring or the East; because the great question whose solution it demonstrates pertains to the eventide dawn of "the great Day of God Almighty." "At eventide it shall be light."

ANATOLIA cannot fail of being deeply interesting to the Jews. They will not, of course, admit that Jesus is their long-expected Messiah; but with that exception in the premises, there is nothing in the book to which a candid Israelite can fairly take exception. It shows him the kind of Messiah Jehovah has promised them in the prophets,

and especially in Daniel—a Holy and Righteous King, once a sufferer but divinely approved, and afterwards exalted to David’s throne, which he re-establishes, consequent upon their restoration, and the overthrow of the governments that now oppress them. It points them to the Eastern Question as the Sign in the Gentile Heavens that their long-expected Deliverer will soon appear.

Besides the demonstration of the propositions contained on its title-page, ANATOLIA is an original and systematic interpretation of the Book of Daniel. This has been a desideratum for 2400 years; for as far as the writer is aware, there is no exposition of it extant at all worthy the acceptance of those whose minds have been enlightened by the gospel of the Kingdom of which it treats; besides that the denouement it reveals was not to be discerned until the time of the end. The reader will find the times of Daniel proved as nearly as possible; and indicating the period of the Advent of the Messiah, the Resurrection of the “Many,” the disastrous overthrow of the Russo-Gogian Confederacy on the Mountains of Israel, the subsequent fall of the Ten-Horn Thrones of the Gentiles, and destruction of the Papacy; the Restoration of the Twelve Tribes, and the foundation of the Age to Come. By no other interpreter have these events been punctuated; neither could they, because the times of Judah and Babylon in connection with Micah’s 40 years, and the thirty years’ hour of judgment, have never been taken into account.

Here, then, is a book offered to the public whose demonstrations cannot be obtained elsewhere for love nor money. The price is put down as low as possible, that no one may be without it on the score of poverty. It is published by the author at Mott Haven, Westchester Co., New York, to whom orders containing the price can be sent, pre-paid. As 50 cents cannot be sent in a letter, the best plan for a single subscriber would be to order two copies at least, and enclose as many three cent-stamps besides the dollar as will pay for the postage on them.

The British public will be supplied with ANATOLIA by editions published in London. The copyright has been secured there, and stereotype plates are on their way for the supply of whatever demand may arise in that country. If *The Coming Struggle*, or 32 pages of unproved assertion, ran through 150 editions of a thousand each, ANATOLIA cannot fail of commanding a circulation that shall overshadow it; and open a door there besides for the proclamation of the Gospel of Israel’s Kingdom, such as that nation has not known since the Romans abandoned Britain to its own defence. Anatolia asserts nothing without proof.

The work is now before the public. It consists of 104 pages of the size of the *Herald’s*. The edition is small; an early application is therefore advisable for all who would secure it.

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“FAITH NOT REPENTANCE.”

Dr. Silas E. Shepard's communication under this caption, came to hand too late for this number. It will appear in our August issue.

EDITOR.

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