

all at once. The veil is to be taken away, the blindness is to be removed, and thus after they are brought back to the hill of Zion: "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. Then ye shall know that I am the Lord." Ezek. xxxvii. 12.

It is needless, therefore, to look for the conversion of Israel as an indication of the coming of the latter days. It is their restoration that becomes an evidence of this; and we can imagine with what surprise the conversion-theorists will witness the approaching colonization of the land of Israel by its former inhabitants. But how, it is asked, will they be restored? and how does Britain become the agent? In this very simple manner. When Britain sees the Emperor of Russia in possession of Turkey, and preparing to conquer continental Europe, she will become alarmed for her darling Indian possessions, and strengthen her position in the Mediterranean Sea, to prevent the Autocrat dominating there.

Having succeeded in dethroning the Sultan and annexing the Turkish dominions to his sway, he will naturally endeavor to take possession of Palestine, as that country forms a part of the Ottoman empire. This, however, Britain cannot permit. To let him occupy this territory would be a virtual relinquishment of the Eastern market, because the road to it by the Red Sea would be shut up. What course Britain will actually adopt to prevent this we cannot learn from the prophecy, but that she will prevent it we are sure. Not only will her own interests demand it, but the world of Jehovah is concerned in the matter, and demands it too. These political and commercial interests are but the means employed by God to cause this great nation to perform his long-expressed determination to preserve the Holy Land for the elected, eldest-born of his children. Were the Russian emperor allowed to take possession of it, he would carry the land-tenure of the North along with him and thus the soil of the land of Canaan would become part and parcel of another nation; its peculiar character as an inalienable possession would be gone; and being "common," it could no longer be called sacred or "holy." But this cannot be. Jehovah hath said, "The land shall not be sold for ever; for the land is mine." It is therefore impossible that it can ever be occupied by a power that would at once incorporate it with other territories. The attempt has already been made to do this, but, as was to be expected, it signally failed. Shortly after Mehemet Ali established himself as "king of the south," he attacked and conquered Syria, and, as we before stated, "pushed at" the Sultan's throne. The powers of Europe, however, interfered to prevent him gaining his point, and, in negotiating terms of peace between the two countries, ordered Mehemet to restore Palestine to Turkey. This the king of the south refused to do, and claimed the land as his for ever by right of conquest. He was, however, at length compelled to yield to the demand, and the land of Israel was given back to those whose creed will not allow them to claim the soil. They indeed "divide the land for gain;" but those pashas who occupy it hold it by no tenure, and may be, and indeed often are, deprived of their possession without having the right to complain. According to the Mohammedan creed, the land is God's, and though it may be occupied, cannot be owned by any mortal; and certainly, whatever doctrine of the Koran is false, this is true. The Jews cannot sell any part of it from one to another, far less can the uncircumcised Gentiles get it for a prey.

The only way that seems likely for Britain to preserve her Eastern market open in this emergency, will be to place a Jewish colony in Palestine; and thus it will appear that the river was dried up in order "that the way of the kings of the east might be prepared." The drying up of the river, or the destruction of Turkey, will render it necessary for the "kings of the east," or the British power which rules there, to promote the return of the Jews to their own land, by placing its mighty banner of guardianship over it, and holding out every inducement for the sons of Abraham to repair to it. Be this, however, as it may, it is Britain that restores the first portion of the Jews, as we learn from the eighteenth chapter of Isaiah, where the prophet is furnished with a command to "the land shadowing with wings, that sendeth ambassadors by the sea;" enjoining it to put forth its power for the protection of "a nation scattered and peeled, a nation terrible from their beginning hitherto, a nation rooted out and trodden down, whose lands the rivers have spoiled." What a powerful and graphic description is this of the present and past state of the Jews! How their former greatness and present degradation and desolation is associated and contrasted! But how, it may be asked, do we identify the "land shadowing with wings?" We are told that it is beyond the rivers of Ethiopia. Now, going east from Judea, across the Euphrates and Tigris, we reach Hindostan, the most important of our Indian possessions, and therefore governed by a power that "sendeth its ambassadors by the sea;" in other words, by an island state, which shows that the reference is to Britain, and to her alone. The allusion will, however, become more apparent in a short time, when our empire is greatly extended in that quarter, and when the lion flag waves o'er many an island and country, proving as much its protector as its ruler. There can then be no doubt as to the fact that this country will open up a way for the despised and persecuted race of Abraham to stand once more in their father-land, and raise anew the songs of David upon the holy hill of Zion; and it is probable that the event will be brought about in some such manner as we have indicated. But, first of all, this country must seize a great amount of territory adjacent to the Holy Land. In the present state of affairs, there would neither be peace nor safety for the Jews in their own country. The sultan has "divided it for gain," and his pashas lay it waste, and hold it waste, at their pleasure. It will,

therefore, be necessary to occupy Egypt, Ethiopia, and Seba, besides other places, in order to make these a wall of defense for the Jewish colony; and hence the language of Jehovah to his restored people, "I gave Egypt for thy ransome, Ethiopia and Seba for thee." By possessing these she will also lay her hands upon Edom, Moab, Ammon, and other places on the Red Sea, till at length, being shadowed on every side by the wings of this mighty power, the new commonwealth will grow and prosper, like a cedar on their own mountain of Lebanon.

## Miscellaneous.

### I WOULD NOT LIVE ALWAYS.

I would not live always—live away below!  
O no, I'll not linger, when bidden to go.  
The days of our pilgrimage granted us here,  
Are enough for life's woes, full enough for its cheer.  
Would I shrink from the path which the prophets of God,  
Apostles and martyrs, so joyfully trod?  
While brethren and friends are all hastening home,  
Like a spirit unbest o'er the earth would I roam!

I would not live always—I ask not to stay,  
Where storm after storm rises dark o'er the way;  
Where seeking for peace, we but hover around,  
Like the patriarch's bird, and no resting is found:  
Where hope, when she paints her gay bow in the air,  
Leaves its brilliance to fade in the night of despair,  
And joy's fleeting angel ne'er sheds a glad ray,  
Save the gleam of the plumage that bears him away.

I would not live always—thus fettered by sin;  
Temptation without, and corruption within:  
In a moment of strength, if I sever the chain,  
Scarce the victory is mine ere I'm captive again.  
E'en the rapture of pardon is mingled with tears,  
And my cup of thanksgiving with penitent tears:  
The festival trumpet calls for jubilant songs,  
But my spirit her own *miserere* prolongs.

I would not live always—no, welcome the tomb;  
Immortality's lamp burns there bright mid the gloom;  
There, too, is the pillow where Christ bowed his head;  
O! soft are the slumbers on that holy bed.  
And then the glad dawn soon to follow that night,  
When the sunrise of glory shall beam on my sight,  
When the full matin song, as the sleepers arise  
To shout in the morning, shall peal through the skies.

Who, who would live away! away from his God,  
Away from yon heaven, that blissful abode,  
Where the rivers of pleasure flow o'er the bright plains,  
And the noontide of glory eternally reigns:  
Where the saints of all ages in harmony meet,  
Their Saviour and brethren transported to greet,  
While the songs of salvation unceasingly roll,  
And the smile of the Lord is the feast of the soul.

That heavenly music! what is it I hear?  
The notes of the harpers ring sweet in the air:  
And see, soft unfolding those portals of gold;  
The King all arrayed in his beauty behold!  
O! give me, O! give me the wings of a dove!  
Let me hasten my flight to those mansions above:  
Aye, 'tis now that my soul on swift pinions would soar,  
And in ecstasy bid earth adieu evermore.

### THE PRAYER WAS TOO LONG.

Well, that is a fault. We have no model in the Bible for a long prayer. The longest recorded is that of Solomon, upon the momentous, special occasion of the dedication of the temple. The deliberate offering of this would scarcely occupy eight minutes. One of the shortest, that of the publican, "God be merciful to me a sinner," may be offered in one breathing; and it was answered. "Lord save, I perish," and "Lord help me," are patterns of earnest, effectual prayer. Earnestness utters its desires directly, briefly, even abruptly. We are not heard because of "much speaking."

*The prayer was too long.*—It is certainly difficult for us to concentrate our thoughts with the intensity that devotion requires for a long time; or to maintain, without weariness, the proper attitude of prayer. Remembering this, he who leads publicly in prayer, representing not simply his own desires but those of the congregation, should go no further than he reasonably may hope to carry with him their thoughts and devotions. All beyond this, if it be sincere, is private prayer, and should be uttered in the closet. If it be not sincere, it is hypocrisy.

*The Prayer was too long.*—Perhaps the good brother did not know it. In the self-forgetfulness of devotion, perhaps he took "no note of time." As the prayers of the social meeting are generally too long, he was but