

negotiations between Turkey and Russia? Besides, may we not take Israel here in a large spiritual sense; a sense common in the Bible, and not uncommon in Ezekiel? And does not the Czar lust and burn to intermeddle with the progress of Protestant Missions in Turkey and the East? Is not this very warfare set on foot just as much for the purposes of spiritual despotism as for any other? Surely the true Israel, Israel after the Spirit, is largely interested here. Let the Czar triumph, and what would become of liberty, of Christian Missions, of the prospects of the Jews for their return to their own land? for which last event many good people are looking, and the problem respecting which will perhaps be solved ere long. Considerations like these serve to give probability to the extended interpretation of the word Israel in the case before us, for which our lecturer contended.

The *time* of the invasion is indicated v. 8, by the phrase "the latter years;" and again, v. 16, "the latter days;" which years and days seem not yet to have arrived, unless we are even now upon them.

The *manner* of the invasion is marked v. 10, 11. Could anything be more striking? Whence comes this war, but from the "mischievous purpose" (marg. v. 10.) of Nicholas? And did he not begin it by stealing across the Pruth when no one was prepared for it, as though he thought he had nothing to do but