

James which furnishes evidence still more conclusive of their conversion to Christianity in Apostolic times. And having by these and other passages established this fact, he proceeds to show that the Nestorian Christians are their direct descendants; inasmuch as 1. They inhabit the same places that were anciently occupied by the ten tribes. 2. Nestorian churches and prelates have flourished in an uninterrupted succession in the same places where they were founded by the apostles among the Israelites. He further mentions that on his showing some of their most intelligent scholars the account of the captivity of the ten tribes under the Assyrian Kings, they said at once that this must have been the occasion of their removal from the land of their fathers.

The prophecies relating to the ten tribes, and their future prospects, is the subject which next occupies the attention of our author. And here he maintains that if we have no clear prophetic intimations of their being so early visited in mercy, there are to say the least of it, certainly none to the contrary. Passing by those of more doubtful import, he calls attention to certain passages which have a direct and specific application to Israel, and about which all critics, ancient and modern, are fully agreed. Here he refers to the first three chapters of Hosea, and quotes Fuller's exposition of them. These are addressed chiefly to the ten tribes. Under the form of signs and parables, he delivers in the first chapter some very pointed reproofs to that idolatrous people, but concludes with great and precious promises to their distant posterity. Our space, however, will not allow of comment, and we only here remark that the application of this part of holy writ to the past history and present condition of the Nestorian Christians is both ingenious and striking.

The third and last part of this interesting volume is devoted to the examination of other prophecies which the best commentators, ignorant hitherto of the discovery of the ten tribes, have left in acknowledged obscurity, but which are now comparatively clear. A chapter, entitled "the sealed remnant," is founded chiefly on the seventh of Revelation, showing that the Nestorians, during the rise and persecutions of the Mohammedan power, were shielded, by having the seal of God in their foreheads, from the impending calamities which were coming so heavily around them. In the seventh chapter of the same book, they are found acting an important part upon the stage under the designation of "the two witnesses." "In every other place in the Bible," says Dr. Grant, "and we believe in this place also, the olive tree personifies the people of Israel, and the candlestick the Christian Church. Hence the conclusion is unavoidable, that the Hebrew and Christian churches are conjointly represented by these symbols in the description of the two witnesses." The zeal and perseverance of the Nestorian Christians, in propagating the

Gospel are well known to every reader of history. Their Missionary labours extended nearly or quite through the long period of twelve hundred and sixty years, (equivalent to the same number of days in the prophecy,) a fact which enters into the history of no other people in the world. In the twelfth chapter, we find allusion to "the Church in the wilderness" with which they are identified, and the Eastern antichrist with Mahommed.

We close the present notice with an interesting extract from this most instructive volume, which we would strongly recommend to the perusal of our readers. Speaking of the religious aspect of the present age, he says,—"if this be not the dawn of the millennial sabbath, it is at least 'the preparation before the sabbath.'" If we are to believe that the period of the seventh millenary is to be the sabbath of the world, we should not forget that the Jewish Sabbath, from which the analogy is drawn, had its preparation on the afternoon of the previous day, in which all the remaining labour of the week was finished, and that the season of sacred rest began with the setting sun. Upon this hypothesis we must conclude, that the work of the world's conversion will be fully accomplished before the end of the present thousand years, now so nearly expired. Hence it is time for the preparation of the MILLENNIAL SABBATH to begin."

As our readers will doubtless feel an interest in the subsequent career of this eminent servant of our common Lord and Master, we subjoin the following narrative of the Mission until the period of his lamented death, which took place at Mosul a few years afterwards. In the year 1841 Dr. Grant returned to Kurdistan, and introduced his associates into the mountains. In the course of twelve months, he had traversed the hills in every direction, and founded at least one important mission station at a rising village near the Zab. For some time matters went on prosperously—he had renewed his acquaintance with the Kurdish chiefs, whose countenance and support were so essential to his success; but at length the evil day came; his popularity suddenly declined, and he had adversaries at work, both in secret and openly. He had to dread or encounter both the insecurity spread abroad by the Kurds, and the opposition introduced everywhere by the rival emissaries of Rome, and by the high-churchmen of another church. Both causes had conspired to extinguish the Nestorians, as a sect, in the plain of the Tigris; nor did their brethren in the mountains escape the Kurdish hostilities. Instigated by their Turkish governors, these lawless hordes gradually extended their ravages in successive years from the time of Dr. Grant's first visit, until in the summer of 1843, they broke with complete massacre and ruin, over the country of the Tigari. Dr. Grant fled

with the mission property to Mosul. For a time his influence served to stem the torrent of persecution; but at length the Nestorians were subjugated in the mountains, and the mission swept away. Disappointed, exhausted, enfeebled in frame, he soon afterwards sank under a fever, caught from the fugitives whom he had received into his house at Mosul, where he supported, clothed and attended them; and he died in April 1844. He was lamented even by those whose faith was not his, and whose hearts had been animated against him; and in the mountains he is not forgotten. "I never," says Mr. Layard, the discoverer of Nineveh, "heard his name mentioned by the Tigari, without expressions of profound respect, approaching almost veneration."

## THE CHURCH AT HOME.

### Scutari Mission.

MR. MACNAIR'S JOURNAL.

September 16—Sunday.—Preached this morning in barracks to the men on duty. Audience smaller than last day,—between twenty and thirty, and one woman. Several of the men employed in bringing up invalids just arrived from the Crimea. At half-past ten in the Palace Hospital,—audience ten or twelve, with as many more in bed. At two in Barrack Hospital,—audience seventeen of whom twelve were invalids. The smallness of the attendance is often discouraging, though, considering the limited number of Presbyterians in an hospital, and the fact that some are confined to bed, or otherwise disabled from attending, there is reason for thankfulness that even so many are found present. Perhaps in the Barrack Hospital the audience is most disproportionate to the number of invalids. This is partly to be accounted for by the immense space which is covered by this hospital, rendering the distances which many have to come too great for them in their weak state of health. But no doubt a more thorough visiting during the week, if it were possible to give it, would bring out a larger number; and this must be aimed at.

I was surprised to-day to see C. J. in the Barrack Hospital. He was discharged some time since from the General Hospital, has been on duty here since, and expected to be sent back to the Crimea. But human prospects are often thus blighted.

September 17th.—A wet day. Visited in Barrack Hospital, saw several men in I. corridor; visited one half of A, and all B. and C. Am generally well received, and attentively listened to, though sometimes difficult to know, whether this is the result of that military training which teaches deference to a superior officer, or springs from a real interest in what is spoken. Saw one fine young lad, who had been at the assault on the 6th and 7th, and though obliged to go to hospital before the taking of the Malakoff and Redan, and subsequent possession of Sebastopol by the allies, had seen the Russian Ships on fire before leaving the Crimea. Was more surprised in the evening to read, in the district orders for the day, a copy of a letter from her Majesty, expressive of her congratulations to her brave army on their recent success, and at the same time her sympathy in regard to the