

The "Celestial Lion" declined the trial, and immediately turned Turk.

In 1631, the Messiahship was claimed by Rabbi Mordecai, a German Jew; who, after deluding a number Italian Jews about Prague, came to Germany, where he disappeared.

The last who set up for this high commission was a Richard Brothers, about the end of last century, and who died in Bedlam. It is rather singular that this individual found followers and supporters in the British House of Commons, after the English Jews had rejected his pretensions.

After mature deliberation on the pretensions of these men, who gave themselves out to be the "Great Jewish Deliverer," we can see nothing in them to merit our regard; but can only look on them as the more fully attesting the truth of the true Messiah, who has already come, and told us that many would come in his name, and say they were Christ. Those Jews must be spiritually blind who can be deceived by such arrant impostors, who, after Jesus Christ, have claimed the dignity of Messiah. 'The curse, 'His blood be on us and on our children,' which they so madly prayed for when they crucified the Son of God, has been generally granted to them; for we see at this day the determination of the Jews to deny the fulfilment of their own lawgiver's prophecy—'The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me.'

Who can read the 53d chapter of Isaiah, and then turn to the sufferings of Jesus Christ, recorded in the New Testament, and doubt of the authenticity of the Divine origin of Jesus of Nazareth?

Jesus! how glorious is thy grace!

When in thy name we trust

Our faith receives a righteousness

That makes the sinner just.

Montreal, September 10, 1835.

THE SCRIPTURES:

This Book appears to me unexampled, and absolutely inimitable. The sublimity of thought, the majesty and simplicity of expres-

sion, the beauty, the purity. I could almost say, the homogeneity of the doctrine; the importance, the universality, and the expressive brevity and paucity of the precepts; their admirable appropriation to the nature and wants of man—the ardent charity, which so generously enforces the observation of them—the affecting piety, force, and gravity of the composition—the profound and truly philosophical sense, which I discover in it—these are the characters which fix my attention to the book I examine, and which I do not meet with in the same degree, in any production of the human mind.

In the year 1822, a vessel was bound from Philadelphia to London, at which place she arrived after encountering many dangers on her voyage. She was there condemned as not being sea-worthy, and the individuals to whom she was consigned in London discharged the crew. One of them, a boy about 15 years of age, was recommended to make the best of his way to Liverpool, where he might probably be able to get employed in another ship bound for America. He accordingly left London, and commenced his journey to Liverpool on foot; and being almost destitute of money, he soon began to feel the hardships of hunger. He was forced to part with such articles as he could spare, in order to procure food; and when passing through a small town in Buckinghamshire, was compelled to ask charity from a person standing at a door. The individual said, 'what is that you have tied up in your handkerchief?' 'that replied the boy, 'is my Bible. 'Well, cannot you sell that, it will help you on your journey! 'No, said he, 'I will never part with my Bible, if I sell every thing else, for it was given me by a lady in Boston, and she advised me never to part with it, and I love to read it. The boy's wants were supplied, and he pursued his journey.

This is a fresh proof that the distribution of bibles among sailors will be attended with good effects. Here we see a poor boy, a stranger in a strange land, valuing the bread which cometh down from heaven above that which perisheth. Alas! how many would part with their bibles only to procure trifling amusement and gratification.