

## RELIGIOUS.

We gladly give insertion to the following excellent article; and beg to assure the writer that we shall be at all times most happy to receive similar favours. The interesting nature of the article itself will, we feel persuaded, ensure its attentive perusal by all classes of our readers; and we trust the humble character of our little work will not prevent our correspondent from sending us other articles on similar subjects, nor deter others from following his example.

### FOR THE INSTRUCTOR.

SIR,—If the following illustration of the fulfilment of Christ's prophecy, mentioned in Matthew, chap. 24, v. 5, came under the arrangement, and be found worthy of a place in your inestimable little periodical, the INSTRUCTOR, you will confer a favour by giving it an insertion.

DELTA.

### FALSE CHRISTS.

MATT. XXIV. 5.

While Adrian was Emperor of Rome, a person of the name of Barcochab was the first to assume to the dignity of being the Messiah, about 90 years after the death of Jesus Christ. Joctin, in his Ecclesiastical History, enumerates upwards of nineteen, besides the above—whose success in gathering followers was past conception, and which brought on the Jews the most enormous persecutions and calamities.

In 1157, a false Messiah rose in Spain, who occasioned an insurrection, and the extirpation of nearly all the Jews in that country.

Within ten years of the above, another arose in Morocco; and after his decease followed one who gave himself out to be the forerunner of the Messiah. He was brought before the king of Arabia to be questioned as to the certainty of his Divine mission; and, as being the "Messenger of God," he was required to perform some miracle as a test of the authenticity of his mission. "Cut off my

head," said the impostor, "and I will return to life again." The king, at his request, gave orders for his head to be cut off, which gave him a speedy dispatch—but he never returned to life again.

In 1666, great multitudes were said to have assembled, from unknown parts, in the wilderness, which were supposed to have been the ten tribes so long scattered. This was, amongst the Jews, a period of great expectation of the Messiah, and the minds of the people were so much excited that it was easy to impose on their credulity; and one Sabatœi Levi, an Israelite of mean rank in the city of Smyrna, seized the favourable opportunity, and gave himself out as being the Messiah. He travelled into the Morea, then to Tripoli, Gaza and Jerusalem, where his fame quickly spread, and he resolved to return to Smyrna, and from thence to visit Constantinople. Here he was adored by the Jews. During his stay he was taken prisoner by the Visier, and given in charge to a Turkish jailor; but after two months he was removed to the castle at the Dardanelles, where the Jews from all parts flocked to the place of his confinement to receive his blessing. The Turks immediately raised the fine of lodgings and provisions, and the guards levied large sums from those who wished admission, which made the imprisonment of Sabatœi rather a profitable concern. Nehemiah Cohen, a learned Rabbim, who came from Poland to visit this impostor, maintained that, according to the Scriptures, there ought to be a two fold Messiah, one the son of Ephraim, a poor and despised teacher of the law, the other the son of David, to be a conqueror. Nehemiah was content to be the former, and left the glory of the latter to Sabatœi. The Grand Seigneur sent for the "Conqueror," and, as an attestation of the Messiahship, he was requested to work a miracle. Sabatœi hesitated, so the latter chose one for him. "Let the Messiah," said he, "be stripped naked, and set as a mark for my archers to shoot at; if the arrows do not pierce his flesh, I also will acknowledge his mission