

South's Corner.

THE CITY OF NUREMBERG.

Continued.

"I must tell you of some of the articles with which no pious fraud was connected," continued the elderly gentleman. "There was a sword which was said to have been worn by Charles the Great, and it was so large and heavy that none of the Emperors of modern times was able to brandish it. The imperial crown was of pure gold, richly set with precious stones; among its ornaments was a picture of our Saviour, and under it this inscription: Per me reges regnant—'by me kings reign.' These are beautiful words, applied to the great King of kings; but they were sadly perverted when Pope Gregory VII. claimed them for himself and his successors, as if all royal authority were conferred by the Bishop of Rome, and might be withdrawn again by him.

"The imperial sceptre was so elegantly formed and beautified that few people would think, while looking at it, of the significance which the consequential Sergeant Major in 'Wallenstein's Camp' ascribes to it:

'The sceptre, in the Emperor's hand, Is simply a stick—to enforce command. All government, in camp and on the throne, Has its first beginning from the stick alone.'

"A very singular name was given to a ball of gold, glittering with jewels, and commonly denominated the 'Empire's apple.' It is said that it was designed to represent the globe; but he must have been an arrogant prince, or an abject flatterer, that conceived the idea of placing such an emblem into the Emperor's hand, as if the earth could be supported by a poor, frail mortal, though he were ruler of the greatest empire.

"I might say a good deal upon the Emperor's coronation-dress, which consisted of a variety of articles—stockings, shoes, girdles, gloves, bracelets, rings, and spurs, all of skillful workmanship and costly material. But I am afraid it would be a tedious matter to describe all that finery, or to listen to the description; and indeed it is time for me to take my evening's walk; so I must take my leave of you, for I suppose you are too fatigued to accompany me and let me show you the old Nuremberg castle."

The children looked at me so significantly as to make me understand how glad they would be to keep our instructive acquaintance company. "I think," said I, "my children have rested enough to be ready for a walk, if you allow us to join you." They sprang up with every possible demonstration of freshness and vigour, and we followed our guide, past the Hospital-Gate on the pretty path which encircles the city by the side of the trench; we crossed the two branches of the river Pegnitz which seems to hurry along as if it were right glad to escape from the grasp of the Nurembergers who have erected a deal of machinery on its banks, and make the water work as hard as themselves, before they let it go. We passed the New-Gate, and were ascending towards the castle when the attention of the children was arrested by the short round towers of which the city has five, and which they thought droll figures, being so thick, considering their height. "Ah," said our guide, "there was a time when these towers looked like others, square, and no thicker than what you would expect them to be for their length upwards. But when it became necessary to make them strong enough to resist cannon-shot, a casing of massive stones was given them, the corners disappeared, and the proportion between height and girth seems odd enough now. But it is real gain, if you increase in strength, while you lose in show. Men of scantily furnished minds are always fidgety lest they should not be taken notice of; those strongly fenced by sound principles and attainments can afford to be thought small, happy in the consciousness of impregnable bulwarks around them."

We looked down into the trench, a hundred feet in width, and forty deep. It was dug for defence against enemies, but it is now transformed into fruitful orchards and kitchen-gardens, with public places of resort here and there, furnished with benches and tables, where the townsman, without having far to walk, finds himself surrounded with foliage, blossoms, and fruits enough to make him almost forget the dust and the smoke and the hammering of the city on the edge of which he is taking rest.

The city-walls are in many parts covered with a carpet of ivy which speaks of peace; and indeed these walls have not been molested by hostile assault since the year 1452, when the impetuous Margrave Albert of Brandenburg besieged the city, but could not take it. In the thirty years' war, indeed, danger was close at hand. Wallenstein, with the Imperial army, stood strongly entrenched in his camp near the city; Gustavus Adolphus with his Swedes occupied Nuremberg itself. But the Imperial general cautiously abstained from attacking the king; and the two armies at length broke up and marched northward, where the battle of Lutzen closed the Swedish sovereign's splendid career. Honour to the city which so cordially received the crowned champion of the reformed faith, and willingly placed at his disposal its supplies of food and of munition, the strength of its arms for work in throwing up fortifications, and the flower of its youth for reinforcement to his army! But we are glad, after all, to see the ivy of three hundred years' growth bear witness that Nuremberg escaped the horrors of a siege or an assault on that occasion. And may the time soon come when the cessation of war shall render city-walls needless. Sovereigns are beginning to make laws against duelling, according to which the combatants are to be treated as criminals. If it is allowed to be a criminal method of settling a quarrel, for two men to fire at each other with pistols, it cannot be a bit more lawful for the men who have the quarrel, to send fifty thousand other men, each, to fire at each other with muskets and artillery, for the purpose of settling the quarrel for their master. There

will be less harm done, certainly, if each should cause fifty thousand sheets of foolscap to be written over in the course of diplomatic remonstrances and counter-representations and arbitration; because a nation may conveniently spare the rags which make the paper and the ink which writes it over, when it could not well afford to have the blood of its strong and healthy men spill, and their wives and children remain widows and orphans.

"The Nurembergers being hard-working people and merchants," said I, "could have no interest in picking quarrels with their neighbours; they were a peaceable people, it may be hoped?"

"I suppose it was more frequently the rapacity of the neighbouring Barons than any contentious disposition of the citizens themselves that drew them into military enterprises. But when they did fight, the Barons found to their cost that the men of Nuremberg were not to be trifled with. Most of the ruined castles you meet with in Franconia, were so served by the Nurembergers and their allies.

"This city also gave birth to the valorous Captain Seifrid Schweppermann, who commanded Ludwig the Bavarian's forces in his contest with Frederic the Fair, Duke of Austria, and won for his master the Imperial crown; for he beat the enemy's army, and took the rival Emperor prisoner, in the battle of Muhldorf, anno Domini 1322. When the victory was won, the Emperor Ludwig and his Chief Captains sat down to supper, but they found their table poorly provided. There was a dishful of eggs; and on counting, they were found just one for each man, and one egg over. The Emperor shared them out with a rhyme, which he made on the spot, and which every child in Nuremberg is able to repeat, though many a one may not be able to name the poet who composed it:

"One egg for the Emperor and for each of you— The brave Schweppermann is to have the two."

To be continued.

POWER OF CHRISTIAN CONSISTENCY.

A Christian Captain in India.

Mohun Sal, a Brahmin sepoy and pensioner, came to me, and stated that he wished to become a Christian. In order to ascertain his motives and prove his sincerity, I told him that many came merely to obtain a livelihood; they pretended to become Christians, in order to obtain a living. He replied, "I believe you; but I am not one of them, for I had two bazaars of my own in two villages, which I divided among my brothers and sisters: besides this, I have my pension, which is sufficient for me, a single man. I am come here to learn the way to heaven, and to be acquainted with the truth." "What has induced you to make this resolution?" I further inquired. "I have been," he replied, "from my childhood, of an inquiring turn of mind. I thought, if there be a God, there must be a true religion; but where this was to be found I could not say. The truth was not among the Hindoos; for, being myself a Brahmin, and instructed in all the mysteries of our religion, I knew what we believed and what we were. When joining the army, I thought, Well, now I shall soon find the truth. The true religion is undoubtedly to be found among the Mahometans, for they are proud of their knowledge of God and of Divine things. I joined myself to the Mahometans; but, on observing their conduct, I soon found that they did not possess the true religion; for if the Hindoos are bad, the Mahometans are still worse. But I did not give up the hope; for though I found the Mahometans did not possess it, I thought next that the Christians—the English—certainly must have it; and here he enlarged upon their military skill." "I said, They will also be superior to us in religion. I joined myself, therefore, to the English soldiers; but, alas! alas! when I saw their lives, their drunkenness and revellings, I came to the conclusion that they also had not the true religion; for if they possessed it, how was it possible for them to act as they did? I supposed, therefore, that the truth was not to be found in Hindostan, for neither the Hindoos, nor the Mahometans, nor the English, were in possession of it; and therefore I concluded I should probably never find it. Twenty-five years had passed away in fruitless search, when I was ordered to join my present regiment. According to my custom, I carefully considered the conduct of my superiors; for, as are the superiors, so we may expect to find the inferiors; and there I discovered a great difference. The Captain in command at my station was different from any whom I had ever seen. The sepoys called him 'the father of the regiment;' and such was their love to him, that had he cried, sword in hand, 'Now, boys! now come, let us jump into the Ganges,' we should all have followed him, though we might have seen certain death before us. I went to his house; he spoke kindly to me. I went again, and found him the same. Well, I said to myself, this man has the true religion; but I will make one trial more: I will go to him at dinner-time, when he is engaged, and then he will certainly send me off. I went, but he was kind; and then I determined to go to him and ascertain what religion he professed. But one, two, three, four, five, six weeks passed without having made the inquiry. I was then taken ill, and carried to the hospital. Ah! I thought, this is the punishment of my sins: I have had an opportunity of inquiring after the true religion; but I have neglected to do so. The fever raged in my blood, and the pain was great; but the pangs of conscience were still greater. Oh! I thought, if I had gone to Captain W., and asked him about his religion, I might now have had comfort; but as it is, I have only sorrow. As I lay one day deeply lamenting my negligence and expecting to be cut off in my sins—the fever raging in my veins—as I lay thus, in agony of body and

soul, the door opened, and who should enter? (As he said this, the tears trickled down his bronze cheeks.) "Who should enter? The great Captain W., Sahib. He came to me! Had I had strength, I should have gladly jumped out of bed, and kissed his feet; but I was too ill. He asked me how I was; but I could not answer. He spoke to me of Isa Masih (Jesus Christ); but I could not understand him: my heart was too full. But I thought, Well, if the great Captain W. does not forget me, then his God will not forget me either. After this I rapidly recovered. As soon as I was able to leave the hospital, I went straight to Captain W.'s house, and asked him what was his religion. He replied that he was a Christian. I was surprised, and exclaimed, 'How so?' 'Yes,' said he, 'I am a Christian; but not all who are called by that name are really such.' I then told him that I wished to become a Christian. Upon this he said, 'You have your pension: go to Benares, and I will give you a note to the Missionaries there, and they will tell you what you must do to be saved.' On saying this, he put his hand into his bosom, and gave me a letter from Captain W., which contained, in a few sentences, something similar to what he had related. After such a statement I could not for one moment doubt his sincerity. He stayed with me, and made rapid progress in the knowledge of Christ. Grace operated powerfully upon his heart, and he was certainly an acquisition to us in our Institution. But I could still see the traits of the old soldier. One day he stood before the prayer-room door uttering loud complaints. I overheard him, and asked what had given rise to them. He looked at me with astonishment, and replied, 'Do you not see it?' I said, 'No: what is it?' 'There! there!' pointing to the boys. I looked him in the face, and feared for his brain, and repeated my question, 'What is to be seen there?' 'The boys,' he said. 'There stands one with his head on this side, another with his head on the other; one stoops, another is crooked: they do not carry themselves as men ought to do.' I smiled, and said, 'If this is the cause of your distress, it shall soon be remedied. Let me advise you, therefore, to take them during play-hours and drill them well, and I promise you willing soldiers.' This was the very thing he wished to do; and the drilling had many advantages for the institution. We had the services of this sincere servant of Christ only nine months. He was taken ill of fever. On my return from the city one day I heard that he had had a relapse. I went to the hospital and found Mrs. Leupolt sitting near his bed-side, giving him some port wine. He was dying. I asked him how he felt. 'I feel happy,' he replied. I spoke to him about death, and then of eternity. He replied, 'My hope and trust are in Christ. He died for me. In His righteousness I trust; and, clothed in the robe of his righteousness, I can stand before God. For His sake I desire salvation, and I am sure He will not forsake me. My Saviour is my Judge.' He prayed and uttered something more; but we could not understand him. His voice failed, his eye remained fixed, and whilst we knelt around his bed, he fell asleep in Jesus. We could not help shedding tears at the death-bed of this faithful follower of the Lord, while we inwardly rejoiced at the grace bestowed upon him. His Christian course was short; but he has doubtless entered into his rest, and 'blessed are the dead that die in the Lord.'

A Christian Lady in India.

A slight shock of an earthquake had rent a new, large, and splendid ghaat asunder: that part of it nearest to the river had sunk six feet into the water, and was still sinking. It was ornamented with several small Shiva temples. As I stood contemplating the destruction that had taken place, a Brahmin came from behind me, and said, "I know what you are thinking of." "That is certainly more," I replied, "than you can tell." "You have been thinking," he rejoined, "that just as this ghaat, with its temples, is sinking, so the Hindoo religion is sinking; and as little as the gods of the temple were able to uphold the ghaat, so little are the gods of the Hindoos able to uphold their own religion. It is falling."

This conviction, however, is not the result of preaching alone; the influence of pious officers and civilians, Schools, the distribution of Tracts and portions of Scripture, have all assisted in producing it. The Hindoos can well discern between a nominal and a real Christian. While they make many allowances for a nominal Christian, they require almost perfection from a pious man. It is also delightful to find how much a true Christian can effect amongst them by a consistent walk and conversation. As I was one day preaching in the bazaar in Mirzapore, a large commercial town, situated about thirty miles west of Benares, a well-dressed Mahometan stepped forward. He appeared to me to be a head servant of some gentleman's establishment. He had been attentively listening to my discourse, and from his countenance I discovered that I had touched upon a subject which he evidently felt keenly. After having given vent to his wounded feelings, and to his just indignation, as he imagined, he said, "Sir, you have stated that all men are sinners, and you have taken much pains to prove it; but, Sir, it is not true. For although I admit that there are many sinners, yet there are exceptions, and my late mistress, who is gone to England, is one of them. She was without sin. During a period of eight years in which I lived in her service, I never saw her angry, and I never heard her speak an unkind word to any person. She had morning and evening prayers with us in Hindoostanee. She established Schools, fed the poor, clothed the naked, and comforted those who suffered;" or, to use his own words, "she cooled the bowels of those who were in the fire of tri-

bulation." When he perceived that I entered into his narration, and when I inquired after her name, he became milder, and informed me, that she was Bebee M., and went on exultating on her virtues with much feeling. When he had finished, I asked him how his mistress had expressed herself in prayer, and what opinions she seemed to entertain of herself. To this he replied, "This is a subject which we were unable to comprehend. She invariably spoke of herself as if she had been a great sinner; whereas we all knew that she was sinless." "Well," I answered, "do you think that she ever uttered a lie?" To this he indignantly replied, "No; never!" "But," I said, "if she called herself a sinner, and you believe that she always spoke the truth, she must have looked upon herself as such in the sight of God, although you were unable to detect any sin in her. And my statement remains true, that all men are sinners, and however holy a person may be, he is still not perfectly so. There was but one Being entirely free from sin on earth, and that was Jesus Christ." He then left me, and I enlarged on the same subject to the crowd by which I was surrounded. In the evening I dined at Dr. C.'s, and who should make his appearance behind his master's chair but my antagonist. I made some inquiries about the man, and learned that he had been in the service of Dr. C.'s sister. During dinner, English letters were brought in, and Dr. C. exclaimed, "A letter from Mrs. M.!" This instantly drew the attention of all the servants. They anxiously waited for the eventual word which was to proceed from his lips. It came, and the "All's well" produced an expression of joy which animated the countenance of every servant in the room. The memory of the righteous is blessed. This lady will not return to India again, but the remembrance of her holy life and Christian demeanour will long be affectionately cherished by Hindoos and Mahometans. She was a burning and a shining light."—Recollections of an Indian Missionary (Rev. C. B. Leupolt.)

MEMBERS OF THE HOUSE OF ASSEMBLY, RECENTLY ELECTED.

LOWER CANADA.

Table with columns: Constituencies, Members, Min. Op. Lists members for Bellechasse, Bonaventure, Beauharnois, Berthier, Champlain, Chambly, Dorchester, Drummond, Gaspé, Huntingdon, Kamouraska, L'Islet, Lotbinière, Leinster, Megantic, Missisquoi, Montmorency, Montreal, Montreal (Co.), Nicolet, Ottawa, Portneuf, Quebec (City), Quebec (County), Richelieu, Rimouski, Rouville, St. Maurice, Shefford, Saguenay, Sherbrooke (Cy), St. Hyacinthe, Sherbrooke (In.), Stanstead, Three Rivers, Terrebonne, Two Mountains, Veureuil, Vercheres, Yamaska.

UPPER CANADA.

Table with columns: Constituencies, Members, Min. Op. Lists members for Brockville, Bytown, Carleton, Cornwall, Durham, Dundas, Essex, Frontenac, Gengarry, Grenville, Hamilton, Halton E., Halton W., Hastings, Haldimand, Huron, Kent, Kingston, Lanark, Leeds, Lincoln (S. Rid'g), Lincoln (N. Rid'g), Lincoln, London, Lennox and Addington, Middlesex, Niagara, Norfolk, Northumberland, Oxford, Peterborough, Prescott, Prince Edward, Russell, Simcoe, Stormont, Toronto, Wentworth, York (1st Riding), York (2nd Riding), York (3rd Riding), York (4th Riding).

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