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# The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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## TRUE KNOWLEDGE.

He nothing knows, who knows not this,  
That earth can yield no settled bliss,  
No lasting portion give:  
He all things knows, who knows to place  
His hopes on Christ's redeeming grace,  
Who died that we might live.

Richard Hute, M. D.

## HOMILY AGAINST PERIL OF IDOLATRY.

SECOND PART.

Continued.

In the time of Theodosius and Martin, Emperors, who reigned about the year of our Lord 460, and 1100 years ago; when the people of the city of Nola once a year did celebrate the birth-day of St. Felix in the temple, and used to banquet there sumptuously; Pontius Paulinus, Bishop of Nola, caused the walls of the temple to be painted with stories taken out of the Old Testament; that the people beholding and considering those pictures, might the better abstain from too much surfeiting and riot. And about the same time, Aurelius Prudentius, a very learned and Christian poet, declareth how he did see painted in a church, the history of the passion of St. Cassian, a school-master and Martyr: whom his own scholars, at the commandment of the tyrant, tormented with the pricking or stabbing in of their points, or brazen pens, into his body; and so by a thousand wounds and more, as saith Prudentius, most cruelly slew him. And these were the first paintings in churches, that were notable of antiquity. And so by this example came in painting, and afterward images of timber and stone, and other matter, into the churches of Christians. Now, if ye well consider this beginning, men are not so ready to worship a picture on a wall, or in a window, as an embossed and gilt image, set with pearl and stone. And a process of a story painted with the gestures and actions of many persons, and commonly the sum of the story written withal, hath another use in it than one dumb idol or image standing by itself. But from learning by painted stories it came by little and little to idolatry. Which when godly men—as well Emperors and learned Bishops as others—perceived, they commanded that such pictures, images, or idols, should be used no more. And will, for a declaration thereof, begin with the decree of the ancient Christian Emperors, Valens and Theodosius II., who reigned about four hundred years after our Saviour Christ's ascension, who forbade that any images should be made or painted privately; for certain it is, that there were none in temples publicly in their time. These Emperors did write unto the Captain of the army attending on the Emperors, after this sort. Valens and Theodosius, Emperors, unto the Captain of the army. Whereas we have a diligent care to maintain the religion of God above in all things, we will grant to no man to set forth, grave, carve, or paint, the image of our Saviour Christ in colours, stone, or any other matter; but in what place soever it shall be found, we command that it be taken away, and that all such shall attempt any thing contrary to our decrees or commandment herein, shall be most sharply punished. This decree is written in the books named Libri Augustales, the Imperial books, gathered by Tribonianus, Basilides, Theophilus, Dioscorus, and Satira; men of great authority and learning, at the commandment of the Emperor Justinian; and is alleged by Petrus Crinitus, a notable learned man, in the ninth book and ninth chapter of his work, entitled De honesta Disciplina, that is to say, Of honest Learning. Here you see what Christian Princes of most ancient times decreed against images, which then began to creep in amongst the Christians. For it is certain, that by the space of three hundred years, and more, after the death of our Saviour Christ, and before these godly Emperors reigned, there were no images publicly in churches or temples. How would the idolaters glory, if they had so much antiquity and authority for them, as is here against them!

Now, shortly after these days, the Goths, Vandals, Huns, and other barbarous and wicked nations, burst into Italy, and all parts of the West countries of Europe, with huge and mighty armies, spoiled all places, destroyed cities, and burned libraries, so that learning and true religion went to wrack, and decayed incredibly. And so the Bishops of those latter days being of less learning, and in the midst of the wars, taking less heed also than did the Bishops afore; by ignorance of God's word, and negligence of Bishops, and especially barbarous Princes, not rightly instructed in true religion, bearing the rule, images came into the church of Christ in the said West parts, where these barbarous people ruled, not now in painted cloths only, but embossed in stone, timber, metal, and other like matter, and were not only set up, but began to be worshipped also. And therefore Serenus, Bishop of Massile, the head town of Gallia Narbonensis, now called the Province—a godly and learned man, who was about six hundred years after our Saviour Christ—seeing the people, by occasion of images, fall to most abominable idolatry, brake to pieces all the images of Christ and saints, which were in that city; and was therefore complained upon to Gregory, the first of that name, Bishop of Rome, who was the first learned Bishop that did allow the open having of images in churches, that can be known by any writing or history of antiquity. And upon this Gregory do all image-worshippers at this day ground their defence. But as all things that be amiss have from a tolerable beginning grown worse and worse, till they at the last became intolerable, so did this matter of images. First, men used privately stories painted in tables, cloths, and walls. Afterwards gross and embossed images privately in their own houses. Then afterwards, pictures first, and after them embossed images began to creep into churches; learned and godly men ever speaking against them. Then by use it was openly maintained, that they might be in churches; but yet forbidden that they should be worshipped. Of which opinion was Gregory, as by the said Gregory's Epistle to the forenamed Serenus, Bishop of Massile, plainly appeareth. Which epistle is to be found in the book of Epistles of Gregory, or Register, in the tenth part of the fourth epistle, where he hath these words: That thou didst forbid images to be worshipped we praise altogether; but that thou didst break them, we blame. For it is one thing to worship the picture, and another thing by the picture of the story to learn what is to be

worshipped. For that which Scripture is to them that read, the same doth picture perform unto idiots, or the unlearned, beholding: and so forth. And after a few words: Therefore it should not have been broken, which was set up, not to be worshipped in churches, but only to instruct the minds of the ignorant. And a little after: Thus thou shouldst have said, If you will have images in the church for that instruction, wherefore they were made in old time, I do permit that they may be made, and that you may have them; and show them that not the sight of the story, which is opened by the picture, but that worshipping which was inconveniently given to the pictures, did mislike you. And if any should make images, not to forbid them, but avoid by all means to worship any image. By these sentences taken here and there out of Gregory's Epistle to Serenus—for it were too long to rehearse the whole—ye may understand whereunto the matter was now come, six hundred years after Christ: That the having of whole images or pictures in the churches were then maintained in the West part of the world—for they were not so forward yet in the East church—but the worshipping of them was utterly forbidden. And you may withal note, that seeing there is no ground for worshipping of images in Gregory's writing, but a plain condemnation thereof; that such as do worship images do unjustly allege Gregory for them. And further, if images in the church do not teach men, according to Gregory's mind, but rather blind them; it followeth, that images should not be in the church by his sentence, who only would they should be placed there, to the end that they might teach the ignorant. Wherefore, if it be declared that images have been and be worshipped; and also that they teach nothing but errors and lies—which shall by God's grace hereafter be done—I trust that then, by Gregory's own determination, all images and image-worshippers shall be overthrown. But, in the mean season, Gregory's authority was so great in all the West church, that by his encouragement men set up images in all places: but their judgment was not so good to consider, why he would have them set up; but they fell all on heaps to manifest idolatry, by worshipping of them; which Bishop Serenus, not without just cause, feared would come to pass. Now it Serenus's judgment, thinking it meet that images, whereunto idolatry was committed, should be destroyed, had taken place, idolatry had been overthrown: for to that, which is not, no man committeth idolatry. But of Gregory's opinion thinking that images might be suffered in churches, so it were taught that they should not be worshipped—what ruin of religion, and what mischief, ensued afterward to all Christendom, experience hath to our great hurt and sorrow proved. First, by the schism rising between the East and the West church about the said images. Next, by the division of the empire into two parts, by the same occasion of images, to the great weakening of all Christendom; whereby, last of all, hath followed the utter overthrow of the Christian religion and noble empire in Greece, and all the East parts of the world, and the increase of Mahomet's false religion, and the cruel dominion and tyranny of the Saracens and Turks; who do now hang over our necks, also, that dwell in the West parts of the world, ready at all occasions to over-run us. And all this do we owe unto our idols and images, and our idolatry in worshipping of them.

But now give you ear a little to the process of the history; wherein I do much follow the histories of Paulus Diaconus; and others, joined with Eutropius, an old writer. For though some of the authors were favourers of images, yet do they most plainly and at large prosecute the histories of those times: whom Baptist Platina also, in his History of Popes, as in the Lives of Constantine and Gregory II, Bishops of Rome, and other places, where he treateth of this matter, doth chiefly follow. After Gregory's time, Constantine, Bishop of Rome, assembled a council of Bishops in the West Church, and did condemn Philipppicus, then Emperor, and John, Bishop of Constantinople, of the heresy of the Monothelites, not without a cause indeed, but very justly. When he had so done, by the consent of the learned about him, the said Constantine, Bishop of Rome, caused the images of the ancient fathers, which had been at those six councils, which were allowed and received of all men, to be painted in the entry of St. Peter's church at Rome. When the Greeks had knowledge hereof, they began to dispute and reason the matter of images with the Latins; and held this opinion, that images could have no place in Christ's church, and the Latins held the contrary, and took part with the images. So the East and West Churches, which agreed evil before, upon this contention about images fell to utter enmity, which was never well reconciled yet. But in the mean season Philipppicus and Arthemius, or Anastasius, Emperors, commanded images and pictures to be pulled down, and rased out in every place of their dominion. After them came Theodosius II.: he commanded the defaced images to be painted again in their places: but this Theodosius reigned but one year. Leo, the third of that name, succeeded him; who was a Syrian born, a very wise, godly, merciful, and valiant prince. This Leo by proclamation commanded, that all images, set up in churches to be worshipped, should be plucked down and defaced; and required specially the Bishop of Rome, that he should do the same; and himself, in the mean season, caused all images, that were in the imperial city of Constantinople, to be gathered on a heap in the midst of the city, and there publicly burned them to ashes; and whited over, and rased out all pictures, painted upon the walls of the temples; and punished sharply divers maintainers of images. And when some did therefore report him to be a tyrant, he answered, that such of all other were most justly punished, who neither worshipped God aright, nor regarded the imperial majesty and authority, but maliciously rebelled against wholesome and profitable laws. When Gregorius the third of that name, Bishop of Rome, heard of the Emperor's doings in Greece concerning the images, he assembled a council of Italian Bishops against him; and there made decrees for images, and that more reverence and honour should yet be given to them than was before; and stirred up the Italians against the Emperor, first at Ravenna, and moved them to rebellion. And, as Urspergensis and Antonius, Bishops of Florence, testify in their Chronicles, he caused Rome, and all Italy, at the

last, to refuse their obedience, and the payment of any more tribute to the Emperor; and so by treason and rebellion maintained their idolatry. Which example other Bishops of Rome have continually followed, and gone through withal most stoutly.

To be continued.

## THE NESTORIAN CHRISTIANS.

Tradition of their being the remnant of the ten tribes of Israel.

TRADITION, in its general application, is any knowledge handed down from one generation to another by oral communication. If there is nothing in the character or circumstances of those on whose authority the tradition rests to affect its probability; if they were not actuated by interest or prejudice, or wanting in the means of knowledge as to what they relate, their tradition is to be received as direct testimony in matters of history. The more important the event, the more likely is it to be correctly transmitted by tradition to a remote posterity. Thus we find some account of the deluge, which destroyed the antediluvian world, among the most remote and barbarous nations of the earth; a circumstance that would go far to prove this great event, in the absence of all historical records. Indeed, this universal tradition, together with geological indications, is appealed to as an unanswerable argument with infidels, who deny the credibility of the Scriptures. Without recommending the example for imitation, it may be stated as another evidence of the importance attached to traditionary testimony, that the Council of Trent ascribed equal authority to tradition and the Bible. But as the purity of gold is tested by the furnace, so truth appears more lovely after passing through the closest scrutiny. To this test let us bring the traditions of the Nestorian Christians relating to their Hebrew origin.

First, then, I remark, the tradition is general, and universally believed by the Nestorians throughout Assyria and Media. They speak of it of their own accord, in all places and in various circumstances. Smith and Dwight, in the course of their short visit to the Nestorian Christians, were struck by their singular assertion that they were the descendants of the ten tribes. They recognise the fact in conversation with each other, as well as with strangers. One of their priests charged upon his people their accumulated guilt and responsibility, on the ground of their relation to those "to whom pertained the covenant and promises;" and his language was that of rebuke, and not of complaisance. Often have I heard their remark from their ecclesiastics, in allusion to their Hebrew ancestry, that theirs were a stiff-necked people, like their fathers of old. These incidental allusions to their Jewish ancestry prove most conclusively that their tradition is received as a well-known truth. Though it subject him to reproach, no one denies that he is of the children of Israel. The learned and ignorant, old and young, all acknowledge the relation.

2. The hatred existing between the Nestorians and the Jews forbids the idea of the fabrication of the tradition. What motive could lead them to claim affinity with their most implacable enemies? Is it credible that an unfounded tradition of this kind connecting them with a people with whom they will not even eat bread, would have been universally received among all the various Nestorian tribes? By whom, and in what stage of their history, could it have been forced upon them? Would there have been no dissenting voice among a widely-extended people? Here, as every where, the Jews are the most despised and persecuted class of the people. An odium is consequently attached to all who are allied to them. For fear of this odium, I have seen Nestorians hesitate to give a reply when interrogated respecting their ancestry; yet they finally admitted their Jewish origin.

3. Their ignorance of prophecy forbids the idea that the tradition originated with their religious teachers, in view of the great temporal blessings promised to the Jews. They have no anticipations of such blessings for the Israelites in particular. They believe in the final triumph of Christianity in the world, but in this they claim for themselves no pre-eminence over other Christians. They read the prophets little, and understand them less. Their interpretation of the prophetic writings is generally mystical and confused.

4. The secluded situation of the great body of the Nestorians almost precludes the possibility of their having received the idea of a Hebrew ancestry from the neighbouring nations. They chiefly inhabit almost inaccessible mountains, where they are remarkably shut out from extraneous influence. Strangers have seldom or never entered their mountain fastnesses, and I know of no people who have so little intercourse with those around them; moreover, if their neighbours had ranked them with the Jews, would they not have repelled the idea of such a connexion?

It may be asked whether the Nestorians have any historical records in proof of their Hebrew origin. I have seen none. Their histories seldom extend beyond a short record of the passing events of the day, occasionally inserted by the writer or the copyist in the margin of some religious books. The patriarch's most ancient manuscripts were destroyed by the water about sixty years ago, when taking them across the river Zab; and, unless future research bring to light authentic records on this subject, we must content ourselves with the answer often given to my inquiries for written documents in support of their tradition. "For us," say the Nestorians, "such a record is unnecessary, as we are well acquainted with the fact of our Israelitish descent, the account of which is handed down from father to son through successive generations. In our early history, certainly, such a record could not have been called for; and had any one made it at a later period, we might have suspected some sinister motive. Moreover, we consider such a tradition, received by all classes of the people, better testimony than written records, which few could read or understand, and which are liable to be corrupted or lost; whereas our tradition no one can

\* See Researches in Armenia, vol. II.

† Priest Dunka, who has long been employed as an assistant in this mission, and sustains a character for veracity, and, we hope, for consistent piety, assures me that he saw near Mosul a history in which it was expressly stated that they, the Nestorians, were Beniamin (the children of Israel.)

dispute or alter, as it is known to all. We are certainly *Beni Israel* (sons of Israel), there is no doubt of it."

Considering the circumstances of this people, there is much good sense in this reasoning. Where none but a few ecclesiastics can read, there is little encouragement for multiplying books in a language which is unintelligible to the common people, by the slow process of transcribing, especially when such records are so liable to be lost; and it can scarcely be doubted that such an important portion of their history is altogether safer in the bosoms of a hundred thousand people, who carefully transmit it to their posterity, than it could be if trusted solely to perishing scrolls of parchment. Indeed, it is difficult to conceive how a fact which so deeply concerns their people could be lost, when it is made the subject of remark in the family circle and in the public assembly, and the ground of expostulation, reproof, and instruction by their religious teachers.

It is not a complicated history, requiring a detail of incidents or language liable to be misrepresented or forgotten. It is one simple, bare fact, so unique and prominent in its character that there is no room for mistake. At the same time, the people are so peculiar in their language, character, and circumstances, that it is one doubtless true of the whole if of any. It is the one simple fact, that the Nestorians are what they profess to be, the children of Israel.

The Nestorians have also another tradition, which, though distinct in its nature, is intimately connected with this, and adds not a little to the testimony. It is, that their forefathers, at some early day, came to the region now occupied by them from the *land of Palestine*. Precisely in what period of the world this occurred they do not know, though they are sure of its truth. That it was before the Christian era will appear evident, when we come to examine the history of their conversion to Christianity. What people besides the captive Israelites have ever been carried away from Palestine to Assyria and the cities of the Medes? That the ten tribes were placed on the very ground now inhabited by the Nestorian Christians, we shall endeavour to show in the ensuing chapter. That fact, when fairly exhibited, will give great importance to this tradition, adding the character of direct testimony to what would otherwise be only circumstantial. It will, at least, afford a strong confirmation of our main position. But, direct and positive as is the testimony of the Nestorians themselves respecting their Hebrew ancestry, we need not rest so important a question on their testimony alone. We shall now bring forward witnesses whose competency none will dispute, and whose testimony is no less unequivocal and positive than that of the Nestorians themselves.

The Jews who dwell among them acknowledge the relationship. They admit that the Nestorians are as truly the descendants of the Israelites as themselves. Do they not know? or is it possible that the great mass of the ten tribes were converted to Christianity without their knowledge? Providentially for our cause, the ten tribes are not all nominally Christians. A remnant seem to have been left as witnesses in the case. Dispersed through the country of the Nestorians, and surrounding them on every side, are some thousands of nominal Jews, still adhering to Judaism, who claim to be part of the ten tribes, carried away captive by the kings of Assyria. These are the witnesses now on the stand. They testify, though sometimes reluctantly, that they and the Nestorians are brethren of the same stock; that they and the Nestorians have a common relation to the house of Israel, a common origin.

We cannot charge these Jews with interested motives in giving this testimony. They are ashamed to admit that such an apostasy has taken place from the faith of their fathers, and they are reluctant to acknowledge their worst enemies as brethren. So strong is this feeling that they will sometimes prevaricate, and finally give only an equivocal answer when questioned upon the subject. This they do to avoid the main question, whether their early ancestors were the same. With the general propensity to falsehood that exists, some of them may perhaps even deny this altogether, under the apprehension that in some way they might be injured by the admission. It is only to those who have gained their confidence that they readily make the acknowledgement, and then it is often done in a confidential manner, that they may not fall under the censure of their brethren for confirming such a fact. To some of the bishops and priests in the employ of this mission, individual Jews have repeatedly said, "We are no more really; the children of Israel than yourselves."

The first time I myself heard this testimony given by the Jews was March 6th, 1840, which I recorded at the time as follows: Received a visit from two learned Jews, Ezekiel and Daniel of Ooroomiah, who, in the presence of the bishops Mar Yousoph and Mar Elyah (Elias) two priests, and other Nestorians, most explicitly acknowledged that the Nestorians were the sons of Israel, a circumstance with which, as they affirmed, the Jews were well acquainted. Priest Dunka, for my sake, then asked them if they were sure of the fact; and they replied emphatically, that they knew that the Nestorians were children of Israel: but, as the Nestorians had departed from the faith of their fathers, their people were ashamed to own them as brethren. In answer to my inquiries, they said they had records containing an account of the time and circumstances of their conversion to Christianity; but, as they did not themselves possess them, it was not in their power to furnish me with a sight of these historical manuscripts. Indeed, they appeared to feel, when I asked them for a sight of their records, that they had already gone too far in what they had said; but they still promptly answered my inquiries regarding the time when the Nestorians became Christians. They also gave other information, which will be mentioned in its proper place.

More recently, other Jews have repeatedly made the same statement to the writer, and to some of his associates in the mission. On one occasion their chief rabbi confirmed the testimony of the Hebrew origin of the Nestorians while in the synagogue, and in the hearing of Messrs. Holladay, Stocking, and myself. He said that the Nestorians apostatized from the Jewish faith in the days of Christ or his apostles.

I quote the following from the journal of my respected associate, Mr. Stocking, upon this point, for the sake of the direct testimony it contains, and not to anticipate the evidence derived from the identity of language.

April 28.—Yesterday I received a visit from two Jews, whom I had employed to bind two or three Nestorian manuscripts. Priest Yohannan was present. As the Jews of this city use a dialect of the Nestorian language, we conversed in that. They understood perfectly the language we used, and the priest understood perfectly their language, and occasionally explained to me a word that I did not easily recognise. After conversing freely for some time on matters of business, I inquired of the Jews how it was that they spoke the Nestorian language, and whether they had learned it from them. They answered without hesitation, "No." I then asked them if the Nestorians had learned the language they speak from their people. They again answered "No." "How is it, then?" I inquired, "that you speak the same language?" One of them answered, that these people (the Nestorians) had separated themselves from them. I asked them again if they knew it was so, and if it was so written in their books. They answered that they knew it was so; and that they had books that contained the fact. From the manner in which I conducted my inquiries, the Jews could not have known that I had any other object in view than simply to get an explanation how their language happened to be like that of the Nestorians; and it was not till our conversation had proceeded some time on the subject, that they comprehended fully my object, and discovered between themselves the design of my inquiries.

Such testimony, and from such a source, requires no comment. What court of justice would reject it? The Nestorians say to their alienated brethren, the Jews, "We are the children of the same father: will you own us as brethren?" "Yes," they answer; "you are brethren of the stock of Israel. We are a part of the ten tribes, and you are no less really so."

On both sides the motive is strong to disclaim the alliance; and it is especially so on the part of the Jews, who are evidently chagrined that such an apostasy should have taken place from their ancient faith.

The antipathy existing between the Jews and the Nestorians is mutual and strong; so that there can be no motive on the part of either to wish to be regarded as of the same origin. The state of feeling they cherish towards each other is much like that which existed between the Jews and the Samaritans.

Some of the learned Mohammedans also testify to the Hebrew origin of the Nestorians; but they are not all informed upon the subject. Many of those living in Ooroomiah came from the region of Khorassan, where a part of their race still remain. When the Gospel was first preached here, a great proportion, if not the whole, of the people were followers of Zoroaster, and the religion of the Magi prevailed extensively till the days of Mohammed. Hence we cannot expect the Persians generally to be in possession of definite information regarding the ancestry of their Christian neighbours. But it is interesting that any of them are able to add their positive testimony to the Hebrew origin of the Nestorians.—Dr. Asahel Grant's "Nestorians, or the lost Tribes."

## TOLERATION IN NEW ENGLAND, TWO HUNDRED YEARS AGO.

The first band of settlers who went out under the charter, seized upon two ministers by the name of Browne, who professed Episcopal doctrines; they were treated as if they had been criminals, and were ignominiously sent back to England. Mr. Bancroft makes hereupon this somewhat extraordinary remark—"They (the Brownes) were banished from Salem because they were churchmen. Thus was Episcopacy first professed in Massachusetts, and thus was it extirped. The blessings of the promised land were to be kept for Puritan dissenters." It is difficult to ascertain whether Mr. Bancroft here indulges in a bitter sneer at his brethren, or whether he adopts their language, and seriously believes it an exculpation. The intolerance of the Puritans is evidently a stumbling block in his way. His reason and better nature revolt against the atrocities he describes; but the narrow prejudices of his people interfere with his judgment, and induce him to frame an unsatisfactory apology for a tyranny which, when exercised against his favourites, he visits with an honest and vehement indignation.

The Puritan who, in Europe, had suffered under persecution, did not blame his oppressors because they were persecutors. What he complained of was, that they, in his person, persecuted the truth. He, in his turn, was ready with the rod of the magistrate to punish dissent—because such dissent was error. The true principles of religious toleration were utterly repudiated by him. "God forbid," said Dudley, one of their most esteemed leaders, "our love for the truth should be grown so cold that we should tolerate errors." Cotton, a shining light among his brethren, exclaimed, "better tolerate hypocrites and tares, than 'thorns and briars.'" "Polypity," cried out another of these reverend men, "is the greatest impiety in the world. To say that men ought to have liberty of conscience, is impious ignorance." "Religion," said another, "has no eccentric motions." This was the open, honest avowal of the doctrines on which they were prepared to act—and in accordance with which they did act. They declared Massachusetts to be "a perfect republic." Open dissent was banished from the province, and visited with the punishment of death if the dissenter ventured to return; and men and women were, under this atrocious law, banished, whipt, and executed! Mr. Bancroft condescends, not indeed directly to defend, but to extenuate the enactment. He declares that the act admits of no defence; and then, with an astonishing inconsistency, proceeds by a sophistical argument to justify the deed on the plea of necessity, and to extenuate its horrors, by showing that the powers of Europe have been equally guilty. Thus the impartiality of the historian is lost in the zeal of the advocate. In truth, Mr. Bancroft's zeal has in this case most signally outrun his discretion and judgment. By attempting to

prove that the institutions of America, from the first, were faultless, and her people impeccable, distrust is inevitably raised in the mind of every judicious reader; and the important benefit is lost, which might have been derived from a philosophic explanation of the manner in which the character and institutions of a remarkable people were gradually developed, and moulded into that form which they have at length attained.

From a review of Bancroft's History of the United States, in the Edinburgh Review, which, upon the whole, speaks as favourably as it can of New England.

The Berean.

QUEBEC, THURSDAY, FEBRUARY 10, 1848.

The English Mail just arrived brings advices of the further advance of Dr. Hampden's elevation to the Episcopate—not without difficulties still thrown in the way, though these, after the decision at which the Bishop of Oxford, one of the thirteen remonstrant Prelates, has arrived (see our last number but one) seem to have but slender prospect of success, and to serve little purpose beyond that of keeping up an alarm which Dr. Hampden's own Diocesan, after having shrouded in it, now thinks ought to be "quieted."

As we have printed the remonstrance of the thirteen Bishops against Dr. Hampden's preferment it seems just to give insertion also (in addition to the opposite reasoning from the Bishop of Norwich, given in our number of January 20) to a testimonial in his favour, signed by fifteen of the Heads of Houses in the University of Oxford. The whole number of these high academical office-bearers is twenty-four: deducting Dr. Hampden himself, who is one of the number, and another who is past ninety years of age, and takes no part in public business, seven signatures are missing. Of these it is stated that four are favourable to the object of the document, though for various reasons they have declined signing it; three remain to constitute the number decidedly hostile to Dr. Hampden, out of the body of men which of all others may be considered as having had the best opportunity of forming an opinion in the matter. The following is the testimonial referred to, being an address to the Bishop designate:

"We the undersigned, Heads of Houses in the University of Oxford, have seen with great concern the reports of proceedings in various parts of the country upon your proposed appointment to the see of Hereford, tending to injure your reputation, impede your future usefulness, and even create a general distrust of the soundness of your faith in our blessed Lord. Under such circumstances, although we only declare the sentiments which many of us have expressed before, and particularly upon the enactment in 1842 of the new statute concerning theological instruction, we desire to assure you, that having for several years enjoyed ample opportunity of learning the tenor of your public teaching, and hearing your discourses from the pulpit of the University, we are not only satisfied that your religious belief is sound, but we look forward with confidence to your endeavours to preach the Gospel of Christ in its integrity.

- "B. P. Symons, Warden of Wadham, and Vice-Chancellor.
"Edward Hawkins, Provost of Oriel.
"James Ingram, President of Trinity.
"Philip Wynter, President of St. John's.
"John Radford, Rector of Lincoln.
"Henry Foulkes, Principal of Jesus College.
"Thomas Gaisford, Dean of Christ Church.
"John David Macbride, Principal of Magdalen Hall.
"David Williams, Warden of New College.
"Frederick Charles Plumtree, Master of University College.
"Henry Wellesley, Principal of New-Inn Hall.
"R. Bullock Marsham, Warden of Merton.
"William Thompson, Principal of St. Edmund's Hall.
"James Norris, President of C. C. C.
"Francis Jeune, Master of Pembroke."

A variety of expressions of opinion have taken place, on one side and the other: addresses from Clergymen in certain districts, and protests against such addresses from other Clergymen in the same districts; correspondence in newspapers, and leading articles; not to forget a pamphlet in vindication of Dr. Hampden, from the pen of Archdeacon Hare, brother to the lamented Clergyman whose Sermons to a Country Congregation have attained considerable celebrity for the simplicity with which weighty truth is inculcated in them upon hearers of limited attainments and powers of comprehension. One address, on the same side, to Lord John Russell, from thirty two Clergymen in Bedfordshire, has drawn from the Prime Minister a somewhat full reply, taking up nearly a column of an English newspaper, from which we cut the concluding paragraphs as a curious specimen of the kind of discussion to which this affair has given rise.

Let us not mistake our position. The Church is not in that easy security of the last century which gave birth to so much negligence, to so much abuse of her wealth, to such a perilous apathy. The Church of Rome on the one side, with abundant knowledge, with imposing authority, seduces many to her communion. The right of private

judgment is by many avoided as a dangerous snare; the duty of private judgment is thrown off by many more as too heavy a burthen. On the other side, the Protestant Dissenters assail the Church Establishment as an engine for fettering the conscience, and taxing the property of the subject. Novelties have their charm; the High Churchman and the Independent speak alike with complacency of separating Church and State.

"I know no better security against such a danger than an able and learned Episcopal Bench: a zealous and God-fearing parochial clergy. Thus may the Reformation be defended; thus may the Establishment be maintained: otherwise neither Parliament nor praevaricare can beat off the assaults of our Church constitution.

"But it is said I have disturbed the peace of the Church. There is no use in crying 'peace, when there is no peace.' The appointment of Dr. Tillotson to the primacy provoked a party whose unrelenting fury pursued him to the day of his death. They denounced him as a Socinian and an Atheist, yet our Great Deliverer never made a wiser or more judicious appointment. In our own day we have seen the Learned Dr. Lloyd, once Regius Professor of Divinity at Oxford, pursued with bitter invective, when on the Roman Catholic Relief Bill he gave expression to the loftiest feelings of Christian charity.

"You have spoken with praise of the sermons of Dr. Hampden, and your testimony is in this respect peculiarly valuable. You consider his appointment as a circumstance favourable to the health of the Church. It is in that view that, unconnected with and personally unknown to Dr. Hampden, I have recommended him to the favour of my Sovereign. I earnestly and devoutly hope that your anticipations and mine may, by the blessing of God, be amply fulfilled."

Our "Great Deliverer," it may perhaps be as well to mention, in the above must mean King William III., by whom, in 1691, Dr. Tillotson was appointed Archbishop of Canterbury.

The minute care with which every step in the proceedings with regard to Dr. Hampden's advancement is watched has directed attention to a solemnity, preparatory to consecration, which, in uncontented cases, would hardly be noticed, but which on the present occasion has been taken advantage of for an attempt to stir proceedings. The following extract from Fuller's Church History gives a succinct general account of what is called the Confirmation of the election of Bishops.

"There is a solemnity performed before the consecration of every Bishop, in this manner. The Royal assent being passed on his election, the Archbishop's Vicar General proceeds to his confirmation, commonly kept in Bow Church. A process is issued forth to call all persons to appear, to show cause why the elect there present should not be confirmed. For, seeing a bishop is in a manner married to his see, (save that hereafter he taketh his surname from his wife, and not she from him,) this ceremony is a kind of asking the bans, to see if any can allege any lawful cause to forbid them."

In accordance with the practice thus described, Tuesday the 11th of January was appointed for the confirmation of the election of Dr. Hampden to the see of Hereford. The doors of Bow Church, in Cheapside, London, were besieged by a crowd of persons, and the church was thronged in a few minutes after it was opened. The newly elected Alderman of the ward, Mr. Salomons, who happens to be of the Hebrew faith and nation, took his seat in the corporation pew. Dr. Burnaby, the Archbishop's Vicar General, with his assessors, Dr. Lushington and Sir J. Dodson, (all laymen of the legal profession) took their seat at a table placed in front of the reading-desk, and, after prayer, proceedings commenced, the details of which we need not particularise. Five lawyers attended on the part of three Clergymen, for the purpose of opposing the confirmation of Dr. Hampden's election, three of whom addressed the Court with that view, but to no effect; the Vicar General and his assessors delivered their opinion that they were bound to proceed to the confirmation, notwithstanding the able argument which they had heard. The proper forms were then gone through; Dr. Hampden took the oaths of allegiance and supremacy, against simony, and of obedience to the Archbishop, and the proceedings terminated for that day. From the European Times we learn that the following measure was resorted to subsequently, which will give further employment to the Vicar General.

"In the Court of Queen's Bench, on the 14th January, Sir Fitzroy Kelly obtained a rule to show cause why a mandamus should not issue, directed to the Archbishop of Canterbury, and to Dr. Burnaby, his vicar-general, commanding them to allow the Rev. Mr. Overbury, and two other benefited clergymen, to be heard in opposition to the confirmation of the bishop elect of Hereford, and to determine on such opposition. The learned gentleman went at great length into the canon and common law, in order to show that the court of the Archbishop of Canterbury, held for the purpose of confirming the Bishop elect, was bound to hear all persons who, according to the forms of law, and in obedience to the citation and proclamation calling upon all persons who had any opposition to offer to come forward, and they should be heard, did so come forward prepared to prove the unsoundness of doctrine and teaching" of such bishop elect. Sir F. Kelly also quoted authorities to show that the proper course under the circumstances, was, that the Court of Queen's Bench should issue a mandamus to the court below, as in a cause where such court had refused to hear some of the parties in the suit, and it remained therefore undetermined. The court granted the rule, without expressing any opinion on the matter."

THE NESTORIANS.—Dr. Grant's work, from which we have selected a chapter for insertion in our first page, gives, in successive chapters, statements in favour of the opinions adopted by him; that the Nestorians are the lost tribes, drawn from the geography of their place of residence, their language, customs, physiognomy, &c. His work is a very interesting one, though it may fail to convey to the readers the conviction entertained by the writer himself.

THE LATE STRUGGLE IN SWITZERLAND.—From Correspondence of "Evangelical Christendom."—Abstracted from the purely political bearings of the recent struggle, it will appear that the question at issue between the parties is, Shall the people of any canton be at liberty to observe such religious cere-

monies, follow such religious instructors, and establish such religious institutions, as they see meet, without control on the part of the Federal Government? This is the general question, involved in the special details about Jesuits, nuns, &c., which has really called the Sonderbundists and the Federalists into the field in the late campaign. Now, it is easy to see, that this question in fact involves the still more general question, Shall any man or body of men be at liberty to exercise free choice in the matter of religion, or must religious profession and worship be entirely under the control of the governing power? And this is felt in Switzerland to be the real question fundamentally at issue in this contest. The Catholic party are not in heart or in purpose the friends of religious liberty; but in asserting their right to choose and follow their own religious convictions, they are thrown, for the time, upon the assertion of the broad principle that man's conscience is not to be forced. This principle on the other hand, the Federalists oppose. It is one which they hate with an unmingled hatred. Thoroughly imbued with the ungodly maxims of French Infidelity and Communism, they regard it as a first principle of all good government, that religion, to be safe, must be controlled. They are the advocates of Erastianism in its most unmitigated and repulsive form; and they mean to use their ascendancy for the purpose of placing all religious teachers under the most rigorous State control. Already they have shown what are their intentions by the arrêté recently published in the Canton de Vaud, forbidding the holding of any assemblies for religious purposes except such as are conducted in the churches of the Government. A similar act of tyranny is expected by the Dissenters in the other cantons. An esteemed and most devoted brother, in the Canton of Berne, wrote to me a few days ago as follows:—"Si le radicalisme continue à triompher, nous avons à nous préparer à des persécutions religieuses. Déjà elles ont recommencé dans le Canton de Vaud, &c. Et dans notre canton on nous menace de la même défense." It is not, therefore, Protestantism which has triumphed over Romanism in this struggle, but Infidelity and Tyranny over the rights of conscience and liberty of worship.

It is not, in this case, for the first time that philosophical infidelity has been found the persecutor of spiritual religion. The first who systematically, deliberately and on principle, persecuted the Christians was not the furious Nero, but the sage and philosophic Marcus Antoninus; and every one knows how the philosophers who urged forward the revolution of the last century in France, sought the downfall of religion, and the apotheosis of reason, as the grand end of all the changes to which they stimulated the minds of the people. Their confederate, Hume, in one of his writings, gives utterance to the feeling which influences all philosophic infidels, in reference to the place religion ought to hold in a community, when he says, "the most decent and advantageous composition which the civil magistrate can make with the spiritual guides is to bribe their indolence." Here it is: religion will exist, but governments should keep it under; and, as it is difficult to do this by constraint, do it by cajolery and bribery. This is exactly the doctrine of the dominant party in Switzerland at this moment; only finding force cheaper than bribery they prefer using that.

Nor is this the first time Romanism has, through the force of circumstances, found itself on the same side with the advocates of liberty of conscience. It was so in the history of our own country, when James II., in his zeal for Romanism, suspended the penal laws against the Nonconformists, and set aside the Test Act. It was so also in the Belgian revolution of 1830, when the Catholics unfurled the banner of liberty of conscience; and the consequence of which was that in that country all sects have now religious freedom. I would gladly give the credit of such coincidences to the Catholics if I could do it with truth; but, as liberty of conscience is a tenet they abhor, and a blessing they never concede, where they have the power of withholding it, we can trace the instances referred to only to circumstances in Divine Providence of which they were but the subjects.

THE CHOLERA.—The Lord Bishop of London has addressed to the Clergy of his diocese a letter, drawn forth by the approach of the Cholera, which calls for special services from the Clergy, both as spiritual guides, and as advisers and active promoters of physical improvement. His Lordship recommends an active personal co-operation with the local authorities, in measures of sanitary precaution, calling attention to the subject, stimulating the inert, and encouraging the diligent in prompt and vigorous action. The Clergy are advised to observe the state of the poor, in respect of order, temperance, and cleanliness, as regards the dwellings of individuals, and the condition of the locality in which they are placed; to call the attention of the proper officers to such cases as require interference; to circulate among their parishioners the information that the cholera is not contagious, and thus to prevent the spread of that terror which chills and represses the natural sympathies, and would lead to the neglect of the most urgent duties of humanity.

FUNERAL OF THE LATE HON. JOHN NEILSON.—The mortal remains of the Hon. John Neilson were yesterday interred at Valcartier, in compliance with the wish of the deceased, who was one of the earliest founders of that settlement. The hearse was followed to St. Andrew's Church by about eight hundred persons, including most of our leading townspeople, and many of the country people from Valcartier. The Rev. Dr. Cook delivered a most eloquent and appropriate funeral oration, which we shall have the pleasure of laying before our readers on Tuesday next. A large number of carriages accompanied the hearse to the place of interment. We are informed that the Huron Indians met the cortege at Lorette, the squaws all attired in their blankets and standing in rows: the village flag was raised at half-mast and minute guns were fired. The farmers of Valcartier were to do the same in their parish.

In town, we are happy to observe that the shops, generally, were closed until after the funeral procession had reached the church.—Mercury.

MONTREAL AUXILIARY BIBLE SOCIETY.—The 23rd anniversary of this institution was held on Wednesday the 26th ulto.; William Lunn, Esq., in the chair. The report was read and adopted, and a series of resolutions passed, which include expressions of grateful acknowledgment of the prompt and considerate liberality with which the British & Foreign Bible Society has supplied the wants of Canada, and encouraged the labours of the Montreal Auxiliary. A collection was made, which amounted to £19. 17. 5.

THE REV. J. E. F. SIMMONS acknowledges, with thanks, the receipt of Two Pounds Ten Shillings from HENRY JESSOP, Esquire, for the relief of the poor of his district.

See "Waddington's History of the Church," vol. i. p. 118.

THE MONTREAL RELIGIOUS TRACT SOCIETY held its anniversary on Tuesday the 25th ulto., Dr. Holmes in the chair. The report was read and adopted and the thanks of the Society were presented to the Parent Society in London, and to the American Tract Society, for the liberal grants made by both of them to this Society. A calculation was made by one of the speakers, showing that, if all the inhabitants of Montreal, estimating them at 10,000 families, could be brought under a system of Tract distributing, and if 25 families were assigned to each distributor, a number of 400 such agents would be required; even reckoning only Protestants to be supplied, and supposing their number to be 4000 families, still the number of distributors would require to be 160: the Society has only 32 Tract Distributors actually engaged in that work.—A collection which was made at the close of the proceedings amounted to £9. 7. 6.

PUBLIC WORSHIP IN THE GERMAN LANGUAGE.—A number of Germans of the late Immigration remaining at Lachine in sad spiritual destitution, on account of their want of acquaintance with the English language, the Rev. Mr. Broome (who, from a residence of some duration in Germany, is perfectly master of their native tongue) held divine worship for their benefit on Sunday the 23rd ulto., in Lachine Church; and, his intention having become known to the German residents at Montreal, they came in a body to benefit by the opportunity. A piano having been procured, one of their number, a first-rate performer, led the singing, and the service altogether was interesting. This occurrence has directed the attention of the long established and respectable GERMAN SOCIETY of Montreal to the further benefit which might be derived from the Rev. F. Broome's services through the medium of the German language; they have accordingly addressed a German letter to him—signed by six of their number—in which they present the acknowledgements of the Society for his voluntary attention to the wants of the Germans at Lachine, and the very impressive discourse delivered on the occasion; they proceeded thus:

"We are moreover instructed to assure you that your discourse has left an impression upon the hearts and consciences of the Germans resident here which causes us to take the liberty of soliciting the favour of your naming a time when you may find it convenient to afford us an opportunity of consulting you upon the practicability of instituting stated worship in the German language under your guidance, to the extent that your other engagements may permit. While we on our part are far from desiring to urge what may not be consistent with your own judgment, we beg to assure you that we shall not omit any endeavour within our power for aiding the introduction and support of German worship in this city."

We gather, from the letter which conveys this intelligence, that the Rev. F. Broome is very favourably inclined towards the application, and that he hopes to institute a stated service, perhaps once a month.

DIOCESE OF FREDERICTON.—Division of the Parish of St. John.—We learn that a Bill for dividing the present Parish of Trinity Church, into three separate and distinct Parishes, will shortly be published and laid before the public, under the direction of the Vestry. This Bill, if it meets with the concurrence and wishes of the parishioners of the respective districts interested, will likewise be supported by the Rector, Wardens, and Vestry; and accordingly be forwarded by them to the Legislature now in Session.—N. Br. Courier.

To the Editor of the Berean. Could you inform me if the Quebec Branch Religious Tract Society has any longer an existence among us; I am induced to ask the question, because we hear occasionally of the Bible Society, the Gospel Aid Society &c., and the Temperance Society has just awoken from its slumbers; but of the Tract Society, nothing more is heard than if it never was in existence, and judging from appearances, I think, Sir, it will require a loud blast from your editorial trumpet to call it forth into active operation.

Is it because people's minds are so much enlightened upon religious subjects; or that errors doctrinal, and practical, no longer prevail in the Quebec community; that "the enemy" no longer "sows tares among the wheat"—that the labours of this valuable Society are suspended? Surely if so, there would not be such a growing deadness to spiritual things as is so visible among all ranks, and in every denomination: might not our Lord's words furnish a suitable answer: "because iniquity shall abound the love of many shall wax cold?"

When I think of the truly admirable, and generally practical nature of its publications, as well as the truly catholic spirit in which its operations are conducted, I am astonished that this society should remain in the background; and that Christians of all denominations are not zealous and earnest in efforts for its re-establishment; especially so at the present time when its tracts (so well selected, and teeming as they are with all the fundamentals of the gospel) are so much needed to stem the torrent of superstition, and formality, which is, alas, too prevalent, which threatens to sap the foundation of Protestantism in England, and has extended its baleful influence to the colonies, and the United States, assiduously attacking the strongest bulwark of the Reformation.

Being fully persuaded, Sir, that you are always ready to every good work, I am induced to make the present appeal through your columns, to all who have any influence for good, in behalf of a cause so truly Evangelical, and one which is calculated to be of material assistance to Bereans in general; asking your pardon for occupying so much space in your columns, which might be filled up with more edifying matters, but probably not more needed than the present humble call from, A LOVER OF TRUTH.

[If our Correspondent will call in at Mr. Stanley's in Ann Street, he will find that the Society in question continues to have its Depository there; and more than that, if he will exert himself to obtain pecuniary aid towards the Society's funds, he will discover that it is thankfully accepted by the Treasurer and Committee, who will be ready, there is no doubt, to make new exertions for the extension of their labours, in proportion as means shall be placed at their disposal. As the Society is in undoubted existence, there is no need of its re-establishment; and if Subscribers generally were to do as our habit, that is, to send their Subscriptions to the Treasurer every year, as they become due, without waiting for a collector to call for them, the Committee would be encouraged and enabled to do more than at present they have it in their power to effect.—Editor.]

The Rev. J. E. F. SIMMONS acknowledges, with thanks, the receipt of Two Pounds Ten Shillings from HENRY JESSOP, Esquire, for the relief of the poor of his district.

The undersigned acknowledges with thanks the receipt of One pound for the AGILL Mission, from Miss Handy, of Montreal, by F. W. Gates, Esq. C. H. GATES.

Quebec, February 8th, 1848.

The A. A. H. acknowledges the receipt of 12s. 6d., from Chas. Batt, Esq., K-n.

PAYMENTS RECEIVED.—Rev. Dr. Twining, No. 198 to 219; Capt. South, No. 191 to 242; Messrs. Wm. Poston, No. 183 to 239; Wm. Andrews, No. 157 to 208.

To CORRESPONDENTS:—Received D.C.G.;—H.A.;—M. H.;—F. B., we send the only thing of the kind we have;—and another F. B., together with C. B.

Local and Political Intelligence.

The letters by the English Mail, and the European Times newspaper, arrived in this city on Friday morning last; the heavy newspaper-bags did not reach this till Tuesday. In commercial matters, though the money-market was easy, there was but little animation. Failures were taking place here and there yet; and confidence was not quite restored. We extract largely from the European Times, in laying before our readers the following items of intelligence. "The market in Liverpool during the present week still continues depressed both for British and foreign. First Class brands of American flour only fetch 29s. 6d. to 30s. per barrel, and Indian corn and corn meal have declined 2s. per quarter, and 1s per barrel below the quotations of last week, and the transactions are still limited."

THE TIMBER TRADE, although it has suffered in common with other branches, nevertheless, owing to the absence of speculation, and the general prudence which has been observed by the mercantile and retail body, aided by the admitted liberality of the Bank of England in sustaining it through the late crisis, is altogether in a less equivocal position than many others. The importation during the last year has been less than in 1845 and 1846, indeed about the average of many past years, whilst the general consumption in 1847 has been maintained at the same extensive scale to which it has been raised in 1845 and 1846, as well in London as throughout the Kingdom. This cannot but be deemed satisfactory, considering the abridged sales of the last three months, owing to the state of the money market. The foreign trade from the Baltic was, at the beginning of the year, remunerative; but shipments being pressed, the late sales have been almost ruinous. From Canada and the colonies the early operations were also most satisfactory; but, as the shipments of flour ceased, more tonnage was employed in the Timber trade, and an unusually large fleet of Canadian Timber having arrived in the fall of the year, the stocks have accordingly accumulated to an extent greatly exceeding former years. The present low prices will, it is hoped, stimulate further consumption, and thus restore the trade to its ordinary salutary condition.

TOTAL LOSS OF A STEAM FRIGATE.—News was received at Southampton Jan. 6, and immediately transmitted to London by the Electric telegraph, of the loss of the Government steam frigate Arago, on the Sorelle rocks, on the north coast of Africa. She had on board 270 persons, all of whom, it is supposed, were drowned, with the exception of third Lieut. Rooke, and three other persons. She was a first class steamer of 1440 tons and 650 horse power. She was commanded by Capt. Napier, son of Admiral Napier, who perished in her, and among the lost is Lieut. Marryat, son of Capt. Marryat.

The Peninsular Company's steamship Pachia, in company with the French war steamer Lavoisier, proceeded to the scene of the disaster, but found only some small portions of wreck floating about. NORTH AM. AND W. IND. NAVAL COMMAND.—We have great pleasure in announcing that Lord Auckland has, in the most flattering terms, offered the naval command of the North American and West Indian Stations to the Earl of Dundonald, better known as Lord Cochrane. The veteran admiral has accepted the command; and will thus, in the evening of his days, enjoy an honour too long deferred, to which his unrivalled exploits have so justly entitled him.—Eur. Times.

TRIAL TRIP.—Screw Ship "SECRET."—This fine vessel, lately built at Dumbarton, by Messrs. Denny Brothers, and fitted with engines by Messrs. Caird & Co. of Greenock, having been tried on Saturday, her speed was most satisfactory. Altogether she has proved to be the most successful of her class. The tonnage of this vessel, o. m., is 373, with engines of 60 horse-power, and with this small power she has attained the astonishing speed of 9 1/2 miles an hour. She is a most beautiful model, and reflects much credit upon the enterprising builders.—Greenock Advertiser.

This vessel is intended for trade with Quebec and Montreal.

IRELAND.—Success of decisive measures.—The proceedings under the special commissions, mentioned in our last, commenced at Limerick, on the 3d ulto., the Chief Justice and the Chief Baron presiding. On that day, the Chief Justice (Blackburne) addressed the grand jury in a very luminous charge; after which the court adjourned until the following morning, when a respectable petty jury was sworn, and the cases proceeded with. Wm. Ryan (Puck) was the first prisoner tried. He was arraigned, found guilty of murder, and sentenced to death. Wm. Freven was next placed at the bar, charged with harbouring the said Ryan, and having been found guilty was ordered to be transported for life. Patrick Burke, for attacking a dwelling-house, received a similar sentence. The third day was principally occupied in the trial of a young man named Andrew Dea, who was found guilty of the murder of Edward Murphy, and sentenced to be executed on the same day as Ryan—the 7th of February. The remaining portion of the week was occupied in cases of robberies of fire-arms, highway robberies, breaking into dwelling-houses, appearing in arms, &c. The court, at its rising on the 8th, adjourned till the 10th inst. Up to that time nearly 50 persons had been arraigned, yet there was not a single acquittal; and, in almost every case, the jury found without leaving their box. On the 10th, the Chief Justice, at the resuming of the business, called forward those prisoners not already sentenced, and addressed them preparatory to adjudging punishment, in a most feeling strain; after which, their sentences, which, in the majority of cases, was transportation, were passed on them. The convicts were immediately sent off to the depot at Dublin, under an escort of military. Thomas Rea was then placed at the bar, charged with murder, found guilty, and ordered to be executed on the 11th of February. The Clare commission will be taken next; after which Tipperary. When the various commissions are ended, the judges will sit again in Limerick to try the remainder of the calendar.

The accounts since the beginning of the year have certainly not been so teeming with horror as previously. Outrages continue to be more or less perpetrated, but cold-blooded deliberate murder seems to have been checked by the vigorous proceedings of the executive.

ITALY. A Scene at Rome.—We have had a scene like those that marked the last years of the reign of Louis XVI. in Paris. The mob, headed by Cicero-wiack, brought up on the first day of the year a long demand of rights and concessions, resembling, in wild incoherence, the five points of your O'Connorite charter.

I ought not to omit to tell you of one of the liberal concessions granted by the Pope, inasmuch as it is the only one, which, in any way, bears the slightest affinity to the all-important subject of religious liberty. He has opened a register for recording the births of citizens, whatever be their creed.

ALLIAN.—Reports of a collision between the people and the military at Milan are confirmed to-day. A sanguinary massacre has taken place, apparently with the acquiescence of the superior authorities.

FRANCE.—The intelligence received from this portion of the European continent since the sailing of the last steamer has been of an interesting character. Foremost is the announcement of the surrender of Abd-el-Kader to the Duc d'Aumale.

MADAME ADELAIDE, sister of King Louis Philippe, died on the 30th December, aged 71. The circle of the Royal family in France being united by very close attachment, her loss seems to be much felt, above all by the aged King himself.

SWITZERLAND.—Although the arms of the Federalists in Switzerland have been completely triumphant, it is not so certain, as we intimated in our last number, that everything will subside at once into tranquillity.

PORTUGAL.—The Cortes were opened on the 2nd ulto, by a royal speech. After alluding to the convention signed with the English, Spanish, and French governments, for the purpose of terminating the civil war, the Queen announces that a proper account of the measures adopted by the successive ministers will be laid before the Cortes, congratulating them on the termination of the disorders, and expressing the hope that peace will henceforth be maintained among the Portuguese.

SPAIN.—The most important news from this country respects the Queen's health, which is in a most critical state. Her Majesty has lately been repeatedly attacked with fits, which were attributed to nervous or hysterical affections; but it is openly stated they were caused by epilepsy.

MEXICO.—Reports are now repeated with great confidence that the war between the United States and this unhappy country is near its termination by a treaty of peace.—It is reported, that General Scott was suspended from his command, and that he would have to appear before a Court Martial to answer for his putting under arrest two of the Generals serving under him.

A SERIOUS ERROR.—The Union of the 19th ulto, details the circumstances under which an error of nearly seven millions of dollars occurred in making the statement of the receipts and expenditures of the [United States] government.

NOVA SCOTIA.—The Session of the Provincial Parliament was opened on the 22nd ulto, by His Excellency the Lieutenant Governor; and on the question of an address in answer to the speech from the throne, the following amendment, expressing want of confidence in the Executive Council of the Province, was carried by 28 votes against 21.

QUEBEC AND HALIFAX RAILROAD.—The length of this railroad, from Halifax to Quebec, will be about 600 miles, and the commissioners state that it passes through a beautiful and fertile country abounding in valuable resources.

THE COMMISSIONERS appointed by the British government to survey the route, will remain at Halifax during the winter, for greater convenience of communicating with England, and will be occupied for the present with the office work connected with the project.

THE GENERAL course is from Halifax to Truro—thence to the eastward of the Cobiouid Mountain, and by the road of Baie Verte to Shediac—thence by the north eastern coast of New Brunswick to the Restigouche—thence by the Metis road to Metis.

EARL GREY, in a despatch to the Lieut. Governor of New Brunswick, recently laid before the Legislature of that Province, refers in the following terms to the representation made by the corporation of St. John on the subject of the expense caused by the immigration of paupers:

“You will acquaint the Mayor and Common Council, that their resolutions dated 3d September, 1847, have been duly received. You will explain to them the sentiments of Her Majesty's Government on this painful subject, as stated in my Despatch to Lord Elgin. And you will add that we shall be prepared to recommend to the consideration of Parliament the claims of the Province, to a fair share of assistance in meeting the burthens which have been thrown upon it.”

TORONTO.—A fire broke out early in the morning of the 1st instant, in the block bounded by Colborne, Church, and West Streets. Twenty three houses, being nearly the whole block, were consumed, and we read the startling fact, that out of that number some 16 or 17 were Taverns!

ROBBERY AND CAPTURE OF A SUPPOSED ROYAL.—Mr. Turner, one of the officers of the Gore Bank, was about a week since robbed at Woodstock of a considerable sum of money—about £1000. The Argus telegraphic report informs us that a man named Mark Long has been apprehended on pretty well grounded suspicion.—Kingslon Chronicle.

EMPLOYMENT OF CHLOROFORM.—Dr. Holmes of Montreal describes, in the February number of the Journal of M. and Ph. Science, the employment of chloroform, by him, on the 25th ulto, in a case of very painful and protracted labour, the mother being a delicate, nervous young person, who brought forth a very large male infant, after having her sufferings much mitigated by the soporific influence of the medicine; the mother and child are reported doing well.

A highly successful case of application of the same medicinal agent has occurred in the Quebec Marine Hospital, by the amputation of a French sailor's two legs, the patient being perfectly free from pain during the operation. The two legs were simultaneously removed by Drs. James Douglas and Sewell—four minutes being occupied with it—and the patient declared, when he returned to perfect consciousness, that he felt light and free from suffering.

ELECTRIC TELEGRAPH FROM QUEBEC TO HALIFAX.—F. N. Gisborne, Esq., the gentleman who has been the operator in Quebec for the Montreal Telegraph Company, since the starting of the line, has been selected by the British North American Electric Telegraph Association to proceed to Halifax and New Brunswick, on their behalf, to make such final arrangements as will ensure the immediate building of this important line.

MUNICIPAL ELECTIONS.—These elections terminated to-day, at four o'clock. The three first mentioned of the following wards were carried without opposition: St. Lewis Ward.—Councillor, Dr. Sewell; Assessor, Mr. Thomas Bickell. Palace Ward.—Councillor, J. Frew, Esq.; Assessor, Mr. A. J. Maxham.

Majority in favour of Mr. Dorval. Assessor.—Mr. Duseault. St. Roch's Ward.—Councillor, J. G. Tourangeau, sen'r. 682 J. Childs. 469

COURT OF QUEENS BENCH. Criminal Term.—François Bruneau was acquitted of a charge of felony for having broken out of jail; it not being found that he had broken through any part of the jail.

THOMAS REECE was acquitted for a charge of robbing his employer, Mr. Thomas Poston, of the sum of £58, which were in a cash-box, under the counter, near the cellar trap; the box was seen handed from the cellar-window to some person in the street, but it could not be proved that the prisoner was the person who handed it out.

SHIP-BUILDING in Quebec. There are at present 21 vessels and one floating dock building; the vessels from 350 up to 1300 tons; total tonnage 16170. It is probably not quite two thirds of what was building at the same period last year.

THE WEATHER continued extremely mild for the season, thermometer about the freezing-point, until Tuesday and Wednesday when it was down to 10° above zero at 8 in the morning; to-day again it was 20° above zero at the same time.

AT HEDLEY LODGE, on Sunday morning, the 6th instant, Mrs. HORATIO S. ANDERSON, of a son. In this city, on the 2nd instant, Mrs. Doctor JACKSON, of a son.

ON THE 29th ultimo, at Upper Rose Mount, Montreal, Mrs. WILLIAM FOOTEN, of a daughter.

DIED. Last Monday, JAMES, third son of the late Mr. JOSEPH BOWLES, aged 21 years.

AT HIS RESIDENCE, in the Township of Markham, Home District, C. W., on the 18th ultimo, the Rev. JOHN DREDDICH PETERSON, late Pastor of the German Lutheran Congregations, in the Townships of Markham and Vaughan, in said District, at the advanced age of 91 years.

AT TAUNTON, 29th of Dec, Dr. CROUCH, an eminent musician and composer, aged 72.

QUEBEC MARKETS. Corrected by the Clerk of the Market up to Tuesday, the 8th Feb., 1848.

Beef, per lb.	0 4	a	0 6
Mutton, per lb.	0 3	a	0 6
Ditto, per quarter	2 3	a	3 9
Potatoes, per bushel	2 0	a	2 6
Oats per bushel	2 0	a	2 6
Hay per hundred bundles	25 0	a	35 0
Straw ditto	17 0	a	22 6
Butter, fresh, per lb.	1 0	a	1 3
Ditto, salt, in tinnets, per lb.	0 8	a	0 10
Veal, per lb.	0 5	a	0 6
Pork, per lb.	0 5	a	0 7
Eggs, per dozen	0 10	a	1 0

TO LET. THE HOUSE and premises in the Upper Town Market Place, facing the Butchers' Shambles, at present occupied by Mrs. Yarnovous, as a Hotel, together with a Yard, Stables and outbuildings. Possession will be given on the first of May. Apply to the undersigned. GEORGE ALFORD, GEORGE POZER. Quebec, 19th January, 1848.

QUEBEC Protestant Cemetery Association. A General Meeting of the Stockholders of the Protestant Cemetery Association will be held at the City Hall, Parliament Buildings, on FRIDAY next, the 11th instant, at THREE o'clock, P. M., to receive Articles of Association prepared by the Committee, for the election of Directors, and for the transaction of such other business as may be found necessary.

To Builders and Contractors. TENDERS for the Erection of the proposed new EPISCOPAL CHURCH, at Point Levi, will be received by the undersigned, at his Office, No. 6, Parloir Street, adjoining the Ursuline Convent, until TWELVE o'clock at NOON, on MONDAY, the 21st instant.

EXTENSIVE SALE OF HOUSEHOLD FURNITURE, PLATE, AND PLATED WARE, &c., &c., &c. For the Benefit of those Concerned.

THE whole of the Furniture of the above named establishment,—consisting of Mahogany Dining Cards, Leo and others Tables, Chiffoniers, Chest of Drawers, Sideboards, Sofas, Chairs, Window Curtains, Bedsteads, Feather Beds, Hair Mattresses, and Bedding. A variety of Pier, Toilet, and other Looking-Glasses. China, Rich Cut Glass, and Earthenware. Plate and Plated-ware. Brussels, and other Carpets. Double, Single, and Cooking Stoves. Kitchen Utensils, and a variety of other articles.

QUEBEC ACADEMY, 14, ESPLANADE. A PRIVATE AND SELECT SEMINARY. THE undersigned, PRINCIPAL AND PROPRIETOR of the above Institution, designs (D. V.) opening on the 1st May next, the spacious and commodious premises connected with it, for the purpose of BOARDING, AND EDUCATING A LIMITED NUMBER OF YOUNG GENTLEMEN in the various branches of Classical, Mathematical, and Polite Literature.

WANTS A SITUATION. A resident or daily GOVERNESS, a young person, a Protestant, competent to teach in all branches of an English education, including plain and fancy needle-work, and who can produce highly respectable testimonials from England.

Mutual Life Assurance. SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY. HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW. THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE.

WANTS A SITUATION. A person, a Protestant, competent to teach in all branches of an English education, including plain and fancy needle-work, and who can produce highly respectable testimonials from England. For particulars apply at the Publisher's.

WANTS A SITUATION. A resident or daily GOVERNESS, a young person, a Protestant, competent to teach in all branches of an English education, including plain and fancy needle-work, and who can produce highly respectable testimonials from England. For particulars apply at the Publisher's.

WANTS A SITUATION. A person, a Protestant, competent to teach in all branches of an English education, including plain and fancy needle-work, and who can produce highly respectable testimonials from England. For particulars apply at the Publisher's.

WANTED. A SITUATION, as a servant, or to acquire a trade, and to make himself generally useful, a young man, lately from Ireland, a member of the Church of England, who has been accustomed to gardening, farming, taking care of a horse, and partly house-work; and can keep a simple account. For particulars, apply at the Publisher's. Quebec, 30th December, 1847.

THE CANADA LIFE ASSURANCE COMPANY. Established, 21st August, 1847. CAPITAL, £50,000.

HUGH C. BAKER, PRESIDENT. JOHN T. BRONDGEEST, VICE PRESIDENT. BUTTON & SADLEIR, SOLICITORS. PHYSICIANS: G. O'REILLY & W. G. DICKINSON. THIS COMPANY is prepared to effect ASSURANCE UPON LIVES and transact any business dependent upon the value or duration of Human Life; to grant or purchase ANNUITIES or REVERSIONS of all kinds, as also SURVIVORSHIPS and ENDOWMENTS.

THE whole of the Furniture of the above named establishment,—consisting of Mahogany Dining Cards, Leo and others Tables, Chiffoniers, Chest of Drawers, Sideboards, Sofas, Chairs, Window Curtains, Bedsteads, Feather Beds, Hair Mattresses, and Bedding. A variety of Pier, Toilet, and other Looking-Glasses. China, Rich Cut Glass, and Earthenware. Plate and Plated-ware. Brussels, and other Carpets. Double, Single, and Cooking Stoves. Kitchen Utensils, and a variety of other articles.

Annual Premium to Assure £100, Whole Term of Life.

Age.	With Profits.	Without Profits.	Half Credit.
15	1 13 1	1 6 5	
20	1 17 4	1 9 11	
25	2 2 9	1 14 7	1 17 6
30	2 9 3	2 0 2	2 2 6
35	2 16 7	2 6 4	2 9 2
40	3 6 2	2 14 8	2 17 6
45	3 17 1	3 4 0	3 7 4
50	4 13 1	3 17 11	4 1 4
55	5 17 8	4 19 11	5 3 4
60	7 10 10	6 9 11	6 13 2

THE above rates, For Life without Participation and Half Credit, will, upon comparison, be found to be lower than the similar tables of any other office at present offering to assure in Canada, while the assured with participation will share in three-fourths of the whole profit of that Branch of the Company's business.

Agents and Medical Officers already appointed: Brantford.....William Muirhead..... Colborne.....James Cameron..... Colborne.....Robert M. Boucher..... Dundas.....Dr. James Hamilton..... London.....George Scott, Dr. Alex. Anderson..... Montreal.....Frederic A. Willson..... Paris.....David Buchan..... Port Sarnia.....Malcolm Cameron..... Quebec.....Welch and Davies..... St. Catharines.....Lachlan Bell..... Toronto.....Edmund Bradburne, Dr. Geo. Herrick, William Lapenotiere..... Woodstock.....Dr. Samuel J. Stratford.....

By order of the Board. THOMAS M. SIMONS, Secretary, Hamilton. Forms of Application, together with any additional information, can be obtained by application at the Office of

WELCH & DAVIES, AGENTS FOR QUEBEC. No. 3, St. JAMES STREET. MEDICAL REFEREE,—J. MORRIN, Esq., M. D.

COALS! COALS!! FOR SALE—NEWCASTLE AND SUNDERLAND GRATE and d:s: NUT COALS Apply to H. H. PORTER, No. 36, St. Paul Street Quebec, June 21st 1847.

FALL AND WINTER CLOTHING. THE Subscriber begs to thank the Military and Gentry of Quebec and the public generally, for their very liberal support with which he has been favoured since he commenced business; and he confidently hopes by a constant attention to his business, to meet with a continuance of their patronage.

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. Rows include 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. Rows include 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 (Town), 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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