

**Youth's Corner.**

**BENGALKE PROVERB.**

*It is of as much use to him as a spy-glass is to the blind man's eye.*

The people in Bengal use this proverb, when they mean to express how very useless a thing is to a person. The spy-glass does not make the blind man see.

Perhaps you have heard of the man that went to an optician to buy a pair of spectacles. He had a book with him, by which he tried one pair after another, but none would suit him. At last the optician became impatient, and asked him:—"Surely, my good friend, one of these spectacles must answer your purpose, provided you can read at all." To this, the customer replied with surprise: "Why, Sir, if I could do that, I should not come to you for spectacles. I never learned to read, but the spectacles are to do it for me."

This seems very foolish, but I have seen many people as foolish, who were not thought so. A person comes and asks, what the blasphemy against the Holy Ghost is, in order that he may guard against it, because the Law says (Mat. xii. 31.) that sin can never be forgiven. Then I have to ask him, has he ever tried to guard against the sin of a bad temper—being idle—disobeying his parents—telling lies—hiding what he does, when he knows he is doing wrong? These are things which he does every day. So he had better set his mind against these first of all, for he cannot find out what the sin against the Holy Ghost is, which he does not know, while he is not striving to keep from those sins which he knows perfectly well.

Another wants to know how he can make sure that he belongs to the elect of God, in order that he may make his mind easy about going to heaven. Then I have to inquire whether there is in him, as the Apostle requires of the elect (Col. iii. 12, 13,) humbleness of mind, meekness, longsuffering, a forgiving spirit and an endeavour altogether to do to others as the Saviour has done to him; when he is ready to answer these questions, he may come again with his inquiry.

But there is the trouble. They would like the spectacles to read for them, without the fag of learning A, B, C, and spelling. They fix upon hard questions in the Bible, and make themselves busy about them; but the practice of the plain and easy duties which there is immediate occasion for, that they want to skip. As the spy-glass is of no use to the blind, so learned counsel will do no good to the inquirer that does not comply with present demands of duty. As the optician could furnish no glasses to make the ignorant customer read, so no divine can make that man see his election to eternal life who is not engaged in cultivating the Christian graces by the calls which daily trials, provocations, and allurements present. Let every one resolve upon the intelligible course of self-denial and cross-bearing after the Saviour's example, and his understanding will be wonderfully enlightened to behold the wondrous things of the divine law.

**RELIGIOUS REVERENCE.**—A Highlander, observed the Rev. Dr. Macleod, can give and take a joke like his neighbours on most subjects, but not on his religion; here he is reserved and shy. To know them on this subject, you must be a Highlander. A friend of mine was in a boat with a man from St. Kilda, advancing for the first time, from his native rocks, to visit the world. As he went towards the Isle of Mull, they asked him about St. Kilda, and told him of the magnificent things at Mull. He parried them off with great coolness for some time and in good humour. At length one asked him if ever he heard of God at Kilda. Immediately he became grave and collected. "To what land do you belong?" (said he;) "describe it to me." "I, (said the other,) come from a place very different from your barren rocks; I come from the land of flood and field, a land of wheat and barley, where nature spreads her bounty in abundance and luxuriance before us." "Is that, (said the Kilda man,) the kind of land you come from! Ah! then you may forget God, but a St. Kilda man never can. Elevated on his rocks, suspended over a precipice, tossed on the wild ocean, he never can forget his God; he hangs continually on his arm." All were silent in the boat, and not a word more was asked him regarding his God.—*Children's Friend.*

**CONVERSION OF A JEW.**

Dr. W. B. Franckel, an Israelite living in Western Prussia, had, like many of his brethren after the flesh, imbibed the infidel notions which treat the sacred volume of divine inspiration as a story-book, composed by men for the purposes of an age long passed by, and utterly unsuitable for the wants of our enlightened times. The synagogue, the law of Moses, and the practices of devotion, founded upon it, had become utterly hateful to him. His wife had been led to adopt similar views.

But they had children; and as they advanced to the age when they required education from teachers, Dr. Franckel began to feel that a positively religious direction had to be given to them. What was that direction to be?

It also happened that, as a writer on medical science, he became engaged in researches concerning the diseases of the skin; and remembering what particular laws were given by Moses on the discovery and treatment of leprosy, he turned

to that part of the Bible as to a book which might assist his scientific labours. While thus reading the inspired word of God, his mind became deeply engaged. He read the chapters upon leprosy; he then read others. There was a conscientiousness and conclusiveness in the book which struck him exceedingly. He opened it frequently now, to read any chapter he might light upon: a striking character belonged to them all. The thought seized him, in spite of his unwillingness, that this book might possibly be after all the word of God. His easy unconcern was now interrupted; he was filled with fears and anxiety.

There were other circumstances which helped on the change designed by God in this unbeliever's state of mind. In the year 1830, a political movement in favour of the Jews led to his appointment as a delegate, from his brethren in the provinces of the Rhine and of Westphalia, to the Royal Commission charged with the business. The difficulties which were experienced, led him to search the Mosaic law for their origin; and he discovered that modern Judaism is a wide departure from the religion of Moses. The spirit of the law given from Mount Sinai seemed to have disappeared. But what, if it could be restored? If Israel could be brought back to the pure faith of the Old Testament, and to the strict observance of its ceremonial; would that remove the curse which God has pronounced upon him "that confirmeth not all the words of this law to do them?" (Deut. xxvii. 26.) He found that the wrath of God could not be mitigated by that means, because no man can keep the ten commandments.

And now, the alarm sounded all through him: he acknowledged himself a sinner. He had made a great advance; he was at the threshold of truth: but there he halted. Of Christian doctrine he had only a very superficial knowledge. He looked upon the Teacher of it as a reformer of Judaism, and no more. He could not see, therefore, how the worship, which Christians yield to the Lord, could consist with the supreme regard due to God alone.

Yet, he felt drawn towards Christianity by various circumstances. As a medical practitioner, he was often led to the bedside of Christian patients. Some of these, amidst pains and privations, manifested an assured anticipation of a joyful hereafter, and spoke in glowing terms of reconciliation with God, through a Mediator and Redeemer. He could not but think highly of a religion which gave such peace and joy; he desired to become acquainted with it, and now he resolved to draw from the fountain, by studying the New Testament for himself. He was thirty-eight years old at this period.

How was he astonished, to discover the coincidence of New Testament doctrine, as the fulfilment, with the preparatory measures and instructions of the Old Testament! With what force came upon him the Saviour's own warning to the unbelieving Jews: "There is one that accuseth you, even Moses in whom ye trust." (John v. 45.)

But he searched and studied without prayer. During the space of six years, his reason strove against Moses and the Prophets on the one hand, and against the Evangelists and Apostles on the other. At last he was brought to prayer for the solution of his doubts, and for relief to his distress. And now the Spirit of God shed forth his light and his comforts into this humbled sinner's soul. The dark sayings of God's holy word became clear in their application to his urgent wants. He had knowledge, now, of God the Father reconciled through God the Son, and God the Spirit sealing to the penitent sinner the promises of pardon and renewing. The doctrine of the Trinity was a stumbling-block to him no longer. He made profession of the faith which he had thus embraced, in the outward ordinance of baptism, and has hitherto adorned it by steadfastness amidst many reproaches and slights from his brethren after the flesh. He bears them patiently, rejoicing in that rest which he has found by sitting at the feet of Him who invited him, weary and heavy laden, and of whom he learns to be meek and lowly in heart. He has had the comfort of bringing his wife with him to the adoption of the Christian religion; so that they as Christian parents, together with their six children, form now a household acknowledging and worshipping the Messiah who is come to make his people free indeed.—*Freely translated from L'Ami d'Israel, 1843.*

**NEW ZEALAND.**

*Conclusion of a Letter written by the Bishop of New Zealand, dated Waikanae, in October, 1842.*

On Tuesday, October 11th, we walked five miles to the estuary of the Porirua river, and, as it was low water, skirted its shores for three miles, and then crossed to a small inn, kept by a widow Boulton, whose two children I baptized. Our course then lay through a wood to Pukerua—a native village, built on the top of a steep bank, commanding a beautiful sea view, with the island of Kapiti in the distance. From Porirua we had before seen Mana, the island off the mouth of the river. At Pukerua I conversed with, and taught, the natives for an hour, while my party rested; and then proceeded to Waikanae by the beach. This day's walk amounted to twenty-eight miles.

Waikanae is the station of the Rev. O. Hadfield, who is a most valuable and zealous missionary. I enjoyed his society much during the time that he was able to accompany us on our way. We slept at his house, and the next day assembled the natives to service; more than five hundred had come from various parts, so that the chapel and the space outside the walls were quite full. I preached to them as well as I could, and gathered from their faces that they understood what I was saying. In fact, my progress through the country involves me in almost daily preaching and teaching, so that I hope soon to be fluent, if not correct. At Waikanae I saw the preparations for a new chapel on a large scale. The ridge piece was formed out of a single tree, and is seventy-six feet in length: a present from the neighbouring settlement of Otaki, which, till Mr. Hadfield's arrival, was at war with the people of Waikanae, but has made peace, and presented them with this appropriate token of friendship.

On Wednesday, October 12, we walked ten miles to Otaki, another of Mr. Hadfield's stations, and slept in his house, where I left the greater part of my stores, to be ready for my journey up the Manawatu River to Ahuriri, on the east coast.

*From a Letter written at the Waimate, in January, 1843.*

Wednesday, December 7.—Worked our way through an old Maori path, much overgrown with wood, to an old Pa, on a hill commanding a noble view of Ikurangi, which burst its veil of clouds as we reached the brow, opening one of the finest mountain landscapes that I ever saw. The Waipuu, now a narrow stream, glittered below us. Descending to the river, we resumed our course, continually crossing the winding river. Travellers more minutely curious than myself would have counted the exact number of fordings; but I contented myself with the general impression that it was a day of as much wading as walking. Lighter persons than myself are usually carried over by the natives; but I did not like to impose my weight upon men already wearied with their heavy loads. The great kindness of the natives was most striking, as I could scarcely persuade them to desert from carrying me. At four P.M. we came to the commencement of a long woody ascent, on which the natives told us we should find no water, and for that reason wished to encamp for the night. But as we had still some hours of daylight to spare, we resolved to go on, and satisfied the fears of the men by filling two Mackintosh life-preservers with water. At sunset, we found ourselves half way up a lofty woody ridge, through which we pushed our way at the rate of half a mile an hour. Encamped in a small open space, and found our supply of water very useful, as there was no other water in the place.

Thursday, December 8.—Rose at four, in the midst of the most melodious concert of birds from all parts of the wood. Started at five, with six natives to clear the way, in advance of the main body. At noon, arrived at the summit, which was still thickly covered with wood. We had been walking all the morning in a cloud which hung upon the top of the mountain. The native path, such as it was, went over the highest ridge as usual, probably from the desire of the war parties to keep the highest ground for fear of surprise. This is the only respect in which we suffer from the warlike character of the natives in former times, as their present disposition, as far as I have seen it, is remarkably peaceable. Towards evening, we descended to the river Rookokore, a beautiful stream, with high wooded banks, forming a succession of noble amphitheatres, along which we walked for two miles, and then encamped for the night on the margin of a deep still pool of the purest water, formed in the side of the main channel of the river. The men being very tired, I made them my usual restorative, which I call "rongoa" (medicine), as it is inconsistent with native etiquette for a chief to prepare food. My rongoa is made thus—Boil a large kettle of water: in a separate pan, mix half a pound of chocolate beaten fine, two pounds of flour, and half a pound of sugar; mix to a thin paste, and pour it into the water when boiling; stir till the mess thickens. This is a most popular prescription with the natives, as you may judge from the ingredients, and very nourishing and warm for men who have to sleep out at night in a damp climate. Evening service, as usual, closed the day.

Friday, December 16.—Started at eight, and walked along the beach to the river Waiki. Found a canoe on the bank, and pushed and paddled across with our tent poles, which in all journeys of this kind, have many employments, sometimes forming a litter to carry us over swamps; sometimes serving us paddles, and very often as walking-sticks. After crossing, we went on towards Maketu, a place lately rendered notorious by a murder committed by some of its inhabitants upon the people of Mayor Islands. I am sorry to say that this is the second proved act of cannibalism, which has taken place within the last year: on this occasion two of the dead bodies were eaten. On our way, we learned that the Governor and the soldiers had arrived at Tauranga, fourteen miles from Maketu, in order, as was supposed, to bring the offenders to justice. We therefore expected to find the place in considerable excitement. When we came within half a mile of the Pa, we heard firing, which was a signal to the two

natives who had kept up with us (the rest, ten in number, having stayed behind to eat) to place themselves in our rear, not that they loved us less, for they proved themselves very faithful lads, but that they loved themselves more. As we approached, the firing continued, but the sounds were rather those of double-barrelled guns, than muskets: so we walked straight on, and went into the Pa, where we were received with every appearance of goodwill, much shaking of hands, and shouting of "haere mai," the principal murderer being the most assiduous in his attentions. We were conducted to a house built as a store for Mr. Chapman, the Missionary at Rotorua, who uses this place as his sea-port, where we found three large sea-chests, upon which we sat, expecting the natives to ask us to stay, as it was towards evening. The house was soon filled with men, women, and children, all very full of questions as to what the Governor was going to do; to which Mr. Stack made answer that the Governor had one business and the Bishop another, and that we should both attend to our own; to which the natives made the usual answer of approbation, "E-tika-ana," "it is just." Finding that they could get no information from us, they began to give us significant hints to go. First, they said there was no food for our baggage pony; then they added that there was no food for our men; and finding that these hints were not taken, they asked us next, where we intended to sleep? As we had already shown our disposition to sleep where we were, by falling into a sound nap upon our sea-chests, we took this as sufficient intimation that they wished to get rid of us, and accordingly, after waiting two hours for the assembling of our party, we crossed the Maketu river, and went on about two miles to an old deserted Pa, Te Tumu, the inhabitants of which were destroyed a few years ago by the people of Maketu. Here we encamped for the night.

(To be continued.)

**NEW BUCK-WHEAT FLOUR.**

THE Subscriber has just received a small supply of the above rare article.—And daily expects, a supply of Fresh INDIAN-CORN MEAL.

M. G. MOUNTAIN,  
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C. & W. WURTELE,  
St. Paul Street.

Quebec 20th Sept., 1844.

**NOTICE**

To persons indebted to the Bankrupt Estate of Alexander Begg, Chemist and Druggist.

LEGAL proceedings will be taken forthwith for the recovery of outstanding Debts due to this Estate.

HENRY W. WELCH,  
Assignee,  
No. 38, St. Peter-St.

Quebec, 13th Sept. 1844.

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C. & W. WURTELE,  
St. Paul Street.

Quebec, 20th Sept., 1844.

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THE subscriber acquaints his friends and the public that he has lately received a large assortment of India Rubber Shoes, which he will dispose of on as moderate terms as any other house in the trade.

MATTHEW HAMMOND,  
No. 53, St. John Street.

Quebec, 10th Sept. 1844.

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THOMAS COWAN,  
Quebec, June 27, 1844.

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Addressed to the Bishops, Clergy, and Laity of the Protestant Episcopal Church, BY JOHN HENRY HOPKINS, D. D. Bishop of Vermont. A few Copies of the above Work, Price, 2s. 6d. for Sale by the subscriber, G. STANLEY. Quebec, 5th Nov. 1844.

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