#### Fouth's Corner.

### THE ORPHAN HYMN.

Along life's road no parent's hand My homeless footsteps led: No mother's arms in sickness sooth'd And raised my throbbing head.

But other hearts, Lord, thou hast warm'd With tenderness benign:
For in the stranger's eye I mark The tear of pity shine.

The stranger's hand by thee is moved To be the orphan's stay, And, better far, the stranger's voice Hath taught me how to pray.

To God let every creature join In prayer, and thanks, and praise; Infants, their little authems lisp, Age, hallelujahs raise!

The above was read by the Rev. Thomas Gregg at the meeting of the Downpatrick Auxiliary to the Protestant Orphan Society, held on the 3rd of last month. The Reverend gentleman spoke in glowing terms of the effect it produced, to hear the 335 orphans now under the Society's care sing this hymn "to the good old tune of Martyrdom. They seemed to feel they had a right to sing it, because it was their own. It was so much to his taste that he would walk from Downpatrick to Dublin to hear it raised to the God of the fatherless. On the occasion when he heard it last, they had a nobleman-a Christian man-in the chair ; he was deeply affected by it, and turned from the hymn to the texts of Scripture which followed it on the printed slips, and which instructed all, rich and poor, in their duty to the Orphan. Some of those texts were as follows:

' For in Thee the fatherless findeth mercy.' Hos. xiv. 3. Pure religion and undefiled before God and the Father is this - to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'—James i. 27. 'Whoso shall receive one such little child in my name, receiveth me.'—Matt xviii. 6.

chairman-made upon those texts? He condition. When the old man was gone, the necessity really to have been what took his pen and wrote on the back of God called to Abraham, and asked him they really and truly believe it to be, the paper—'Pay the Protestant Orphan where the stranger was! He replied, I then the movement itself was a noble Society, the sum of Twenty Pounds - thrust him away, because he did not wor-To Messrs. Latouche.' He (Mr. Gregg) ship thee: God answered him, I have presented it at the bank and found it suffered him these hundred years, although good for £20. That was the fourth time he dishonoured me, and couldst thou not His lordship had been expected to preside | no trouble? Upon this, saith the story, to-day, but he wrote from London to say Abraham fetched him back again, and gave that he could not attend, as he had important duties in parliament to discharge. struction: "Go thou and do likewise," and us, is England still the Protestant sentinel And nobly he did his duty-might God enable him, and all such, to do their duty that 'peace and happiness, truth and justice, religion and piety, may be established among us for all generations."-Downpatrick Recorder.

## THE NEWCASTLE MASTIFF.

On the evening of the 21st of February, the shop of Mr. Coxon, chandler, in this town, was left in the charge of his daughter, about nine years old, and a large mastiff, which is generally kept there as a safeguard. The child had on a straw bonnet, which whilst she was stooping over the candle, took fire. She endeavoured immediately to pull it off, but she could not, as it was tied fast; she then shricked out with terror, on which the mastiff instantly sprang to her thew Wilks's manner as to the matter of assistance, and with his mouth and paws wit, and who certainly was a very worthy emothered out the flam pressing the bonnet together! The lin- his minister that "his poor wife had just ing of the bonnet and the child's hair only been confined, and that she had brought were burnt. The little girl's mother, him another fine child. But then, so it who was going to the shop at the time, is," added he, "God has not given us was near enough to hear the cries of the this day a morsel of food in the house." child, and entered just as the faithful "Ah," said Matthew Wilks, affecting great animal was in the act of performing this indifference, "John, I have always unextraordinary feat, which we relate on derstood, that when God sends a child Mr. Coxon's own authority.—From the Newcastle Courant, March 23, 1822.

This little narrative may furnish our young readers with a useful hint as to the best method of proceeding, if the clothes of their companions catch fire. Accidents of this sort seldom happen, except through carelessness, which is very sad; but, it they should occur, the best way is immediately to wrap up the person in flames, in a rug, or carpet, or coat, or any thing of the sort which may be near, pressing it closely round, and smothering the flame, as the mastiff did. If the clothes of a child, who is by himself should be on fire, he should immediately roll himself round on the ground, and if possible cover himself also with a rug, carpet, or blanket.

But this little anecdote may also remind our young readers, that if an animal was so kind and careful of a little girl, how much more should they watch over their little companions, and try to protect them from danger and harm. Sometimes children are sent out to walk or play with their younger brothers and sisters, and let them wander away from them, and get into a great many dangers. I hope such children will think of the Newcastle Mastiff !- Child's Companion.

THE FORTUITOUS CONCOURSE OF ATOMS.—When I was a youth with plenty of idle time on my hands, I was much taken with the vanity, of which some grown men are not ashamed, of making anagrams, by transposing the letters of my name, written in Latin. Out of Tonines Keplerns a torrid clime; but every part of the have a two-fold channel open for Christian came, Serpens in Akuleo (a serpent in his but not have discontinuous to the continental churches; but not have a two-fold with the by transposing the letters of my name, writ-

chance, and taking out of a pack of playing crucified. This is the only prevniling cards as many as there were letters in the attraction. The filings of iron may be name, I wrote one upon each, and then began to shuffle them, and at each shuffle to read them in the order they came, to see if any meaning came out of it. But, although tifully cleaned and ornamented parterre I spent a good deal of time over it, they of a palace garden. Still, they are of the never showed me any thing like sense even from a distance. So I gave up my cards to the Epicurean eternity, to be carried away into infinity; and, it is said, they are still ness, and they seem to lose their specific flying about there in the utmost confusion among the atoms, and have never yet come to any meaning. I will tell those disputants, my opponents, not my own opinion, but my wife's. Yesterday, when weary with writing, and my mind quite dusty with considering these atoms, I was called to supper, and a salad I had asked for was placed before me. "It seems then," said I, aloud, "that if pewter dishes, leaves of lettuce, grains of salt, drops of water, vinegar, and oil, and slices of egg, had been flying about in the air from all eternity, it might at last happen by chance that there would come a sallad." "Yes," says my wife, "but not so nice and well dressed as this of mine is."-Life of John Kepler

TOLERATION. When Abraham sat at his tent-door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travel, coming towards him, who was an hundred years of age; he received him kindly, washed his feet, provided supper, and caused him to sit down; but observing that movement has been carried on with that the old man eat and prayed not, not begged for a blessing on his meat, asked him, why did he not worship the God of magnanimity of self-denial, and a perheaven? The old man told him that he severance in Christian liberality, which worshipped the fire only, and acknowledged no other God; at which answer Abraham tion, and the most affectionate sympathy grew so zealously angry, that he thrust the Lord Roden had written such a comment. endure him one night, when he gave thee him hospitable entertainment and wise in-

[The above story closes Bishop JEREMY TAYLOR'S Treatise of the Liberty of Prophesying: he says he found it "in the Jews' books;" and we are told by the Rev. by Mr. Oxlee, the learned friend of Bishop Heber, to the Bostan of the Persian poet Jewish work by Gentius in 1651, who quotes it as from Suadi."]

ANECDOTE OF THE LATE REV. MATTHEW

WILKS. One day a poor man belonging to his church, and who had something of Matinto this world, he also sends bread with it." "Most true, your reverence," cries John, "God's goodness always does so. But then he has sent the child to me and the bread to you: therefore it is that I have come for it." "Come in, John," cried Matthew Wilks, as a tear coursed down his cheek, "come in and take as

THE LOADSTONE FOR DRAWING SOULS.

much as you want."

The existence of God as the moral ruler of the universe, and the righteous Judge of men-the reality of an eternal consciousness, of happiness to some, of misery to others-these with their kindred truths of what is called natural religion, may be believed without communicating to the believer of them the slightest practical impulse towards God or godliness. These truths possess no power to engage the affections of the human heart; and therefore, they may be admitted in the understanding without affecting the character. The same may be said of natural knowledge, in all its departments. It may and does transfer a man from one region of worldly-mindedness to another, but it does not and cannot give him victory over the world. It may remove him from the low vulgarities of sensual indulgence, and elevate him into the higher region of bigne. We cannot have him to ourselves, taste, literature, and refinement; but and we do not want him to ourselves; these are all of the world. Such changes but his coming has rallied a fresh phalanx in a man's character resemble changes of around us; and if our Dissenting brethren residence in a man's person. He may who are neither Papists nor Socinians, remove from a low swamp to a lofty hill, will now originate a society among them. sting); but not being satisfied with the tion to all this, the victory that over- a two-fold interest excited for prayers that maining of those words, and being unable cometh the world is our faith, in its it may please Him who holds the sturs in

to make another, I trusted the thing to peculiar object-Jesus Christ and Him his right hand, and walks among the tossed from one heap of rubbish to another: they may be transferred from the filthy yard or forge of the artisan to the beauearth, and their specific gravity keeps them on the earth. But let a loadstone be passed over them in sufficient neargravity; they spring from the earth, and adhere to the superior attraction. Jesus Christ is the loadstone for immortal souls. - Rev. Hugh McNeile.

#### THE SOCIETE EVANGELIQUE OF FRANCE.

From an Address by the Rev. H. McNeile, at the Liverpool meeting referred to in our last

two numbers. Sir, you are aware that I felt it my duty to accept of an invitation from the Scottish Church, and raise my voice against the disruption, because, although agreeing in the great principles on which that movement was conducted, and prepared to advocate and act upon them when circumstances should arise to render it necessary, I thought, and still think, such circumstances had not arisen. But, while I say this, I rejoice in the favourable opportunity now afforded me to say also, (and I am happy in having the opportunity of being able to say so in the presence of the rev. Moderator of the free Church of Scotland,) that so far as I am informed and capable of judging, a singleness of eye, a simplicity of purpose, a disinterestedness of sacrifice, a severance in Christian liberality, which entitles it to our most unfeigned admiraof our hearts. Deeply do I regret that What was the comment which the old man out of his tent, and exposed him to they felt a necessity laid upon them to Earl of Roden-for it was he who was all the evils of the night and an unguarded take the decided step; but supposing response to a high demand. The demand was a crucifying demand, and the response was well calculated to awaken the thoughtless, and to make all men feel that there is a practical reality in religion. We require such a testimony in our day. Our distinguished guest has referred to the state of our country, and has asked thy charity will be rewarded by the God of that she once was? is the British government still the defender of the Protestant truth? I grieve to answer, No. I grieve to send this negative reply to our brethren on the continent: I grieve to say that from the high places of our land-from T. S. Hughes, B. D., in his Biographical the debates in our Parliament, the im-Memoir of the Bishop, "it has been traced pression sent abroad is, that there is no reality in religion-that there is no real vital truth worth contending for-that Saadi. Taylor took it from the Epistle there is no difference between essential Dedicatory, prefixed to the translation of a truth and Romish falsehood. I grieve to say that the deleterious effect of such statements from high quarters cannot but be felt through the land; and, on the other hand, I am glad that there should be a demonstration, although at first apparently arising from a mistake-yet, whether arising from a mistake or not, I thank God for a demonstration calculated to show that there is a reality in religion -something worth contending for. Well, now, sir, I should really think myself unjustifiable if I attempted to prolong much the address I am privileged to make. With reference to the outward manifesta. tions of unity this morning, for the first time among us here, one word in addition to what Mr. Burgess has said concerning the Foreign Aid Society. The Foreign Aid Society, although without any exclusive rules or regulations, had hitherto consisted chiefly, if not exclusively, of members of the Established Church, both in London and in the auxiliaries, not because of anything exclusive in its rules, but (I must be honest) because of the hitherto more active zeal of churchmen in this good cause. You have had an auxiliary in Chester, and I have attended its annual meetings, and rejoiced to see our beloved bishop, who is a Jewel of a bishop indeed-in the chair. We have had an auxiliary here for some years. You were kind enough to preach this year in my church. Last year the Hon. Secretary, Mr. Burgess, the real life of the Society, preached for it in my church, and last month he preached for it in the churches of two of our brethren now among us. During all this time, we had the work of aiding the Protestant churches on the continent to ourselves; not that we wished to keep it so, nor that we had entrenched ourselves behind any excluding regulations. I need not conjecture why it was so; it is sufficient to state the fact. But I am happy to tell you, sir, it is to be so no longer. The Foreign Aid Society has a fresh emblazonment on its colours. The annual meeting of 1845 is attended by M. le Docteur Merle D'Au-

golden candlesticks, to raise up an adequate supply of faithful and competent pastors, to do the work of evangelists from the Mediterranean to the Baltic, after the example of pasteur Roussel, in the department de la haute Vienne. Yes, let us have more prayers that the Lord will bless the efforts about to be made, and immediately made for the preparation, in somewhat of an irregular manner, of faithful men. In common with Pasteur Roussel, I must say that I have not the patience to wait for ten years; but let us pray to God, who can make better pastors in ten hours than all the Universities of Europe can make in ten years. And now I have great gratification in proposing that the following resolution be adopted by this meeting : "That this meeting cannot separate without expressing unfeigned praises and thanksgivings 'to the God of grace' for this season of delightful union and brotherly love-and without offering up earnest prayer that it may be as the commencement of a new era in the Church of Christ, when 'laying aside all malice and all guile, and hypocrisies, and envyings, and all evil speaking;' all who 'call upon the name of the Lord Jesus, both their Lord and ours' may 'love one another with a pure heart fervently."

#### BRITISH AND CANADIAN SCHOOL

WANTED-Either in St. Paul Street, or St. Roch, St. John, or St. Louis Suburbs-a suitable BUILDING for the temporary use of the British and Canadian School. JEFFERY HALE,

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DECEIVING per 'Vesper,' 'Douglas,' " Carthaginian,' and ' Emmanuel,'

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-ALSO-Double Boiled and Raw Linseed Oil in Pipes, Hlids. Qr. Casks & Octaves, Gunpowder, Blasting F. FF, FFF, &c. C. & W. WURTELE, St. Paul's Street.

Quebec, June 26, 1845.

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WARE, &c.

RECEIVING per "Auckland" & "Aurora," a
general assoriment of the above, and aboved by other vessels, a further supply, selected by the subscriber during his visit to England, the last

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-ALSO-Best Refined Borax. C. & W. WURTELE, St. Paul Street.

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Bar Tin and Block Tin,
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-ALSO 400 Boxes Canada Plates, 600 do. Tin Patent Canada Scythes and Sickles. C. & W. WURTELE,

St. Paul Street.

Quebec 5th June, 1845.

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Quebec, 12th April, 1815.

THE LATE FIRE.

NOTICE is hereby given to those whose Binters have been burnt in the late fire, that the Quebec Bible Society will supply all such persons with Copies of the Scriptures, either at reduced rates, or gratuitously according as their circum. stances may require. Application to be made at the Depository in

Ann Street (Mr. Haddan's late store,) where attendance will be given by Members of the Committee between 7 and 8 o'clock every Evening. By order, JEFFERY HALE.

Quebec, 18th June, 1845.

TO LET.

THREE OFFICES on Arthur Street Apply to CHRISTIAN WURTELE,

St. Paul's Street.

11th Feby, 1845.

NOTICE.

THE undersigned has been duly appointed Assignee to the Estate of the late Mr. B. JEFFERYS, Plumber and Painter. persons having claims against the late Mr. Jefferys, are requested to send them in duly attested, without delay.

CHRISTIAN WURTELE. St. Paul's Street.

Quebec, 26th June, 1845.

NOTICE.

THE undersigned having entered into partnership, will from and after the first of May next, carry on business in this City under the firm of Welch & Davies.
HENRY W. WELCH.

W. H. A. DAVIES. Arthur Street, Quebec, 25th April, 1845.

EDVCATION.

MISS EVANS begs to inform her friends and III the public, that she purposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Grisons Street, Cape, on MONDAY. 5th MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some years past.

For terms (which are moderate) apply at the School. An early application is requested, as the number of pupils will be limited.—Particular attention will be paid to Biblical instruction. Quebec, 15th April, 1845.

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