

world, and often will they display the remains of the old leaven, which has not been thoroughly purged out. It is safe only to rely on the friendship of God, which is immutable, and which is not affected by the outward changes to which the object of it may be subject.—*Presbyterian*.

TRANSLATIONS OF THE BIBLE.

We give below specimens from the six principal English translations of the Bible, to show the change which our language has undergone in the last five centuries:—

Wiclif's Translations. 1480:

But feith is the substance of thingis that ben to be hopid, and an argument of thingis not aperyng, and in this feith old men han getun witnessinge.

Tyndale. 1534.

Fayth is a sure confydence of thynges which are hoped for, and a certayntie of thynges which are not seen: By it the elders were well reported of.

Cranmer. 1539.

Fayth is a sure confydence of thynges which are hoped for, and a certayntie of thynges which are not seen. For by it the elders obtained a good repoite.

Genevan. 1557.

Fayth is that which causeth those things to appear indeed which are hoped for, and showeth evidently the things which are not seen. For by it our elders were well reported of.

Rheims. 1582.

And fayth is the substance of things to be hoped for, the argument of things not appearing. For in this the old men obtained testimonie.

King James. 1611.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.

THE FLAG OF ENGLAND.—Not a part have I visited since I left America, that I did not see the flag of England. It was the first flag I saw on entering the waters of France; it was the only one floating in the ancient harbour of Rome at Civita Vecchia. Again I saw it in the deserted harbour of the Piræus, where once rode the fleets of Themistocles. I first saw the dome and minarets of Constantinople from beneath a cloud of cannon smoke that issued from British line-of-battle ships, saluting the Mohamedan ally of Britain. The first object that met my eye on scaling the summit of the Pyramids was the cross of St. George, which some English traveller had planted there. Beyond the cataracts, on the borders of the Desert of Nubia, the only sign of civilisation that I saw was the English cross flying from the masts of a traveller's boat. Here on the extreme verge of civilization, I stood before this emblem of the universal presence of that nation; and in the lawless regions it gave me a pleasing sense of security to find myself so near a representation of that power beneath whose broad arms there is protection found for the most humble fugitive from violence and oppression.

A FRAGMENT—I saw a pale mourner stand bending over the tomb, and his tears fell fast and often. As he raised his humid eyes to heaven, he cried,

"My brother!—oh, my brother!"

A sage passed that way, and said,

"For whom dost thou mourn?"

"One," replied he, "whom I did not sufficiently love while living; but whose inestimable worth I now feel."

"What wouldst thou do, if he were restored to thee?"

The mourner replied, "that he would never offend him by an unkind word, but would take every occasion to show his friendship, if he could but come back to his fond embrace."

"Then waste not thy time in useless grief," said the sage; "but, if thou hast friends, go and cherish the living, remembering that they will one day be dead, also."

SUBJECT.—The following beautiful idea is from Cooper's "Two Admirals." "It is a terrible thought at an hour like this, to remember that nothing can be forgotten. I have somewhere read that not an oath is uttered that does not continue to vibrate through all time, in the wide-spreading currents of sound—not a prayer hoped that its records is not to be found stamped on the laws of nature by the indelible seal of the Almighty's will."

THE ALPHABET.—Among all the productions and inventions of human skill there is none more admirable and useful than writing, by means whereof a man may copy out his very thoughts, utter his mind without opening his mouth, and signify his pleasure at a thousand miles distance, and this by the help of twenty-six letters, and fewer in some places; by variously joining and combining of which letters all words that are utterable and imaginable may be framed; for the several ways of joining and combining of these letters amount (as Clevis the Jesuit hath taken the pains and time to compute) to 585,261,673,849,766,400 ways, so that all things that are in heaven or on earth, that are or were, or shall be, that can be uttered or imagined, may be expressed and signified by the help of this marvellous alphabet, which may be inscribed in the compass of a farthing.—*History of Manual Arts*.

YOUTH'S DEPARTMENT.

DEATH OF A LITTLE BOY.

An extract from a Sermon.

A little boy, a diligent attendant at our Sunday school, has lately been taken from his parents and family, his ministers, his teacher, his companions; and when I tell you how he lived, and how he died, you will not wonder that many bitter tears have been wept over his remains. He was not more than eight years of age, yet his knowledge of Scripture was surprising: his love for scriptural knowledge had been early shed upon his heart by the Spirit of Wisdom. He listened with delight to the instructions of his teacher, whom he ardently loved, and carried them to his home on each Sabbath. He imparted there a portion, we trust, of the spirit with which he was imbued. He loved to reason with childlike docility, but with more than childlike skill on the words of God: and his mental powers, exercised by such practice, gave promise of a noble and a Christian manhood, for his disposition and temper was as sweet as his intellect was precocious; every one that knew him loved him, and amid those anxieties and regrets which are, alas, inseparable from the Christian office of a Sunday school teacher, it was one of those comforts which are also attached to it, that this little boy—the child of his teacher's prayers, and teacher's labors, returned his looks of earnestness with looks of affection and delight. That such a child was the darling pride of his parents, was only to be expected, and his return home, and the conversations he held there, were, we doubt not, no less a means of instruction than of pleasure. It was but natural that they should build many hopes upon the possession of such a treasure. But, dear brethren, what are human hopes when based upon any thing but what is eternal. Nothing here is lasting. Nothing here is certain. "Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up and is cut down like a flower; he fleeth as it were a shadow and never continueth in one stay." "In the midst of life we are in death." This truth, acknowledged by all, is felt as it ought to be by few. This little boy was seized by a cold, which fell upon his chest. For four weeks he was laid on the bed of suffering. Then it was that he was especially comforted by his knowledge of his Saviour's word. He who, when on earth, took up little children in his arms and blessed them, then was present in the chamber of this child's sickness, and encompassed him with the arms of his never-failing mercy. Patient and happy even in his sufferings, the child gradually grew riper for another world: I saw him twice before he died; he sat up in his bed, and listened with a countenance of intelligence and pleasure to what I said, and to the prayers which I offered.

I knew not on my second visit that he was so near to immortality. On the evening of the day following that on which I had seen him he requested that his teacher might be sent for; earnestly requesting, however, that he himself might not be left: but shortly after he called to his mother saying, "Mother I am dying; lift me up." She complied with his wish. He then put his little hands together, said the Lord's Prayer, gently reclined his head, and died.—*London Guardian*.

POSTSCRIPT.

THE Great Western arrived at New York on Friday, after the extraordinary short passage of 12 days and 15 hours—the quickest, it is said, ever made. She brings the important intelligence of the birth of a Princess, and of the death of the Duke of Sussex, whose illness was previously announced. Our Gracious Sovereign is, her loyal Canadian subjects will be happy to learn, doing exceedingly well.

LONDON RELIGIOUS ANNIVERSARIES.

The first meeting for the formation of the British Society for propagating the Gospel among the Jews, was held April 27th in the Freemason's Hall, Great Queen Street. It appeared that on the 7th of November, 1842, a number of ministers and others formed themselves into an association for the purpose of establishing this society. A committee of that association drew up a report, which was submitted to the present meeting, and unanimously adopted. It stated that the association had placed itself on a footing of friendly alliance with the Church of Scotland's Jewish committee, who had confirmed the covenant by a vote of £500 in aid of the funds of the society (loud cheers). It likewise stated that it had long been a subject of regret with many ministers and members of churches in this metropolis and in the country, that no society existed in which the friends of Israel, belonging to all evangelical communions, might find an outlet for their liberality, and a rallying point for their labors and prayers on behalf of Jews. It, therefore, called upon the meeting to sanction the formation of the society, and to authorize it to proceed in its labors by the employment of suitable agents, and by opening a correspondence for the purpose of ascertaining the state of the Jews. Resolutions adopting the suggestions of the report and sympathizing with "the dispersed of Israel," having been agreed to, the meeting separated.

The annual meeting of the Baptist Missionary Society was held in the great room at Exeter Hall, April 27.—The body of the hall was chiefly occupied by ladies, to whose accommodation a portion of the platform was also appropriated. The chairman was surrounded by the Rev. Doctors Cox, Sleane, Murch, and Godwin; and the Revd. John Clark, from Africa, and a large body of other ministers. The chairman having shortly addressed the meeting on the advanced state and encouraging prospects of the society, the Rev. J. Angus proceeded to read the report, which entered into full details of the operation of the society; whose labors it is proposed ere long to extend so as to take in the whole world beyond the British isles. It appeared that £32,500 had been raised by means of the jubilee fund; and that the other receipts for missionary purposes amounted to £21,158; of which the sum of £15,280 was for general purposes, and the remainder given for special objects.

Those subscribers to the *Christian Mirror* who have not yet paid in the amount of their respective subscriptions, are respectfully requested to do so with as little delay as possible. As the price of the *Mirror* is very low, and nothing is charged to county subscribers for postage, we hope our friends will spare us the disagreeable task of again appealing publicly to them, by promptly remitting the amount of their subscriptions. A very considerable sum is due, and we need not say it is needed to meet the expenses of the publication.

Subscribers will please bear in mind that the office is now removed to No. 158, Notre Dame Street, near St. Francois Xavier Street.