

Church, which alone, we believe to be Apostolic in its organization. And now it gives us pleasure to inform our friends that arrangements have been made with the advice and approbation of our Diocesan, to place the Watchman upon a permanent foundation." For ourselves this intelligence is most gratifying, as we consider that no Church periodical in America, perhaps in existence, has been more faithful to the true interests of the Church of Christ, or shown less of a spirit of sinful compromise of principle with the prevailing theological fashions of these portentous times of innovation on every thing that bears the impress of antiquity.—Long may the WATCHMAN discharge his duty "to the House of Israel."

While thus noticing others, we cannot forget ourselves. Our can lot is cast in "troubulous times," and like the builders of the second temple, we and our brethren are constrained to work with our weapons in our hands. The Sanballats and Tobias' cry out, "What do these feeble Jews? will they fortify themselves?"—and they hire their Counsellors, and send their Deputies to the King against us to frustrate our work. (Ezra iv. 4—10, and Neh. ii. 2.)—But as regards the *Sentinel*,—we trust that our friends will take fresh courage, and not suffer it to die for lack of patronage. Those who are benefitted by our Missionaries are competent for its support; and we think we have a claim on them for their cordial co-operation in its behalf.

The Lord Bishop of Quebec.—This honorable and Right Rev. Prelate, who may be emphatically termed the Apostle of the Canadas, has lately visited this city on his way to England, on business relating to his large and important diocese. The renewed opportunity thus afforded of personal intercourse with this truly worthy member of the Episcopacy of our mother Church, has confirmed the impression long entertained of the distinguished purity and excellence of his character, and the primitive and disinterested zeal with which he devotes himself to the service of his Divine Master.

His Lordship preached on Sunday last, at St. John's Chapel in the morning, and at St. Paul's in the evening; and again in St. Philip's Church, on the evening of Tuesday; with the orderly and devout appearance and deportment of the large congregation of which last Church, which is composed of coloured persons, he expressed himself much pleased. The Bishop embarked for Liverpool, in the packet-ship Birmingham, on Thursday morning.—*The Churchmen, March 25.*

A Meeting of the Members of the Congregation of the Chapel of the Holy Trinity, St. Stanislaus Street, took place on the 27th of last month, at which the Hon. the Chief Justice presided; when it was resolved to establish a Sunday School; in that Chapel, to be organized in conformity with the Rules and Regulations of the Sunday School Society, recently established in this Diocese, of which the Lord Bishop of Quebec is President, the following gentlemen, viz. Rev. E. W. Sewell, J. W. Woolsey, and J. Stansfeld, Esqrs. Dr. Leslie and Mr. Marsden were appointed a Committee to organize the School and to frame such additional Rules and Regulations as might be deemed necessary;—viz.: The School will be held for the present in the Chapel, (until a room near the building can be procured) and will commence on the first Sunday after Easter, this school will be open to children of all denominations, and application for admission may be made to the Minister of the Chapel; it is, however, understood to be the intention of the Committee that the School shall be as select as possible.—The expenses of the School will be defrayed from the collection made at an annual Sermon.—*Quebec Mercury.*

We stop the Press to announce the arrival of the packet ship France, from Havre, whence she sailed the 13th of February.

We have our files to the 11th. A Havre paper of that date says, that a telegraphic communication has been made at Lyons, that a serious REVOLUTION HAD BROKEN OUT IN ITALY—that, "Reggio, Bologna, and Modena had been overthrown, and that the Duke of Modena had been killed.—*Canadian Con-*

[COMMUNICATION.]

Mr. Editor—I find the following article in one of my late London periodicals.

"GENEROUS BOOK-LEADER."

"Michael Begon, who was born at Blois, in 1638, was possessed of a very valuable library which was free of public access. In most of his books was written 'Michaelis Begon et amicorum,' i. e. the property of Michael Begon and his friends; and when he was once cautioned by his librarian against lending his books, for fear of losing them, he replied, 'I would sooner lose them, than seem to distrust any honest man.'"

Now, apropos of this anecdote, I happen to know, Sir, an individual who even surpasses Michael Begon in his generous freedom in imparting to others the benefit of his treasured store of knowledge. He is now a *Churchman*. But he was not always so. Reading, and accident (or rather Providence) brought him to an acquaintance with the claims of our Apostolic Church. In the true spirit of the Gospel precept, 'freely ye have received freely give,' he is anxious that others should come to the knowledge of the truth, which was so long hidden from his own eyes. He is not only ready at all times to give every man that asketh, the reasons of his present principles, but desirous to enable men to seek and find for themselves. He has bought the writings of the primitive followers of Christ, and those of some eminent English divines on the subject of the distinct principles of our Church, and is actually about fitting up a room for their reception, when his townsmen, and whoever will, may draw 'freely' from the wells of truth, pure and undefiled. This, Mr. Editor, is a fact within my knowledge.
—*Churchman.*

Yours, &c.

ALIQUIS.

St. JOHN the Evangelist. (December 27.)

St. John the Evangelist (so called from the Greek term which signifies the messenger of glad tidings) was a Galilean by birth, the son of Zebedee and Salome, the younger brother of James, but not of him who was surnamed the Just, and who was the brother of our Lord. His brother James and he were surnamed by Jesus, the Sons of thunder, meaning principle ministers of the Gospel; and John was most beloved by him of all his disciples.

Errata.—In the communication on the Reformation in France, p. 254 near the bottom, before the words *that the negotiation*, insert the words *in the circumstance*; and in p. 255, 1st col., above the middle, for *one unbroken succession* read *our unbroken succession*.

CHILDREN'S DEPARTMENT.

THE TEACHING OF THE HOLY GHOST.

(A Dialogue.)

(Concluded from last week.)

Child. But is it true, mother, that God is everywhere, although I cannot see him?

Mother. Yes, my dear child, God is everywhere, it is quite true. Come with me to the window and look out; see those willow trees—the boughs are leaning to the ground, and now they rise, and now they are again bending down—why do they move? why do they bend so low?

Child. It is the wind that moves them; it is the wind that bends down the boughs.

Mother. But all the trees of the garden seem in motion; their branches are waving about, some this way and some that way, backward and forward: the trees appear if they were strongly shaken about great and small. I see none at rest, all appear shaken at the same time: all are moving.

Child. Why yes, dear mother, to be sure the wind is very strong: it is the wind, the high wind that is blowing the trees about.

Mother. Look at the grass! I see the long grass moving also; it rises and falls like the waves of the sea.

Child. Why, mother, the wind blows so very hard, it must be so; the wind blows the trees about, and the grass too.

Mother. I look up at the heavens and I see the clouds pass over the sky! they seem to fly! What can make the clouds move along so swiftly?