

was a work by a Roman Catholic Priest in defence of the validity of our Ordinations. He is spoken of by Dr. Maclaine (in his Appendix, No. 2, on the present state of the Reformed Religion, &c.) as "the learned and worthy Dr. Courayer, whose upright fortitude in declaring his sentiments, obliged him to seek an asylum in England, and who notwithstanding his persuasion of the absurdities which abound in the Church of Rome, never totally separated himself from its communion. And such," he adds, "is known to be the case with many men of learning and piety in that Church."

In passing the solemn cloisters of Westminster Abbey, when I happened to be in my native country a few years ago, my attention was arrested by the name of COURAYER on a plain flat stone in the pavement, and I found that I was treading over the ashes of a man, whose work may yet be of eminent service in satisfying the minds of Roman Catholics, awakened to religious enquiry, (as far as the Episcopal Churches are concerned,) upon the sole point on which they can have any reasonable and well-founded scruple respecting the system and constitution of the Protestant Church. I am in possession of an English translation of the work of Courayer forming one volume, and of his Defence of his original Dissertation, in four volumes, in French. This last came casually to my hand, intermixed with an accumulation of literary rubbish, and a quantity of *tombs déparcellés* which were exposed in preparation for an auction.—I caught a sight of one volume, and by perseverance in diving discovered and extracted the others, one by one, from the superincumbent mass of confusion. The work is unanswerable: the chain of evidence respecting one unbroken succession, resting upon an appeal to unquestioned documents, is complete; and, among other points, the ridiculous fabrication of the *Wag's Head Ordination* is noticed as it deserves. O that it might please God that occasion should one day be given to use this testimony to our cause in the land in which we live! It is a most encouraging feature in the accounts as yet received of the Reformation proceeding in France, that the standing-line of the Clergy is preserved intact, and the primitive constitution of the Church retained—I ought to say restored, for that is not a primitive Episcopacy which is subject to Papal rule. We live in the reign of schism; and in plain defiance of Scripture we glory in it, and think that it is no matter how multifarious a face the Church of God exhibits, nor how infinite are the varieties among the professors of the single truth of God, provided we "agree to differ."—It is difficult to withstand at any time the torrent of favourite and prevailing notions, and there never was a case which better served to exemplify this truth than that of the Latitudinarian notions of the present day. But those who are not blinded by all this dust of miscalled liberality, look with assured hope, to better times. Christianity in a truly prosperous condition, would exhibit something like Roman Catholic unity and coherence, with Protestant worship and doctrine; i.e. the doctrine of the Reformed National Churches, and of such sects as may agree with them in points usually distinguished as doctrinal. In the mean time let us fervently pray God that the increase of zeal and piety and the correction of all abuses or neglects in our own body may serve to recommend and advance the cause of Episcopacy; and let us adopt with regard to others the sentiments of the great and amiable Archbishop already mentioned: "I bless God," says he, in a letter addressed to Father Courayer, "that I was born and have been bred in an Episcopal Church, which I am convinced has been the government established in the Christian Church from the very time of the Apostles. But I should be unwilling to affirm that where the Ministry is not Episcopal there is no Church nor any true administration of the Sacraments. And very many there are among us who are zealous for Episcopacy, yet dare not go so far as to annul the ordinances of God performed by any other Ministry."

For the present I conclude with this extract; but it is possible

\* An unauthorized Ministry, in regard to ecclesiastical validity, is purely a human Ministry. Hence the Church organized, and the ordinances administered by it, can be nothing but imitations of the true. It is freely admitted that pastors and societies in this condition, may fully believe that they possess valid churches, ministry, and ordinances. But that their error in this case shall be to their condemnation.—God forbid that we should say it. They still may be dealt with "according to their faith."—EDITH.

that I may offer to you some slight further observations connected with the subject of this communication, for the next Sentinel.

I remain, &c.

A LABOURER.

*The Season.*—The late warm weather and rains have caused a considerable rise of water in the small rivers in the country. On the 1st inst. the ice in the Nicolet gave way at several leagues from its mouth, and after breaking for some distance came to a stop, until the accumulation of water forced it onward, till the ice again made another pause, and finally stopped about a mile from the Lake. The river being highly swollen, the rush of the ice was tremendous. In an instant it demolished Mr. Feraey's new Mills, and swept away all his lumber, both logs and boards. Capt. Chandler's canal and floom were destroyed, four dwelling houses at Nicolet were carried away, with several out-houses and barns; and a number of houses not otherwise injured are left about half-covered with water. Much wheat is under water in the barns near the river. The surface of the river is about ten feet higher than common high water mark, and is covered with broken ice, rails, boards, timber, barn-litter, &c. in strange confusion. In some places the ice is piled up like huge broken rocks, being from two to four feet thick. No human lives were lost, though a few cattle and sheep perished. Had the rush taken place in the night, the inmates of the demolished houses might have been buried beneath their ruins, or carried off by the flood.—On the 5th, the ice in Lake St. Peter moved; say twenty or thirty rods, perhaps more, and stopped. The movement sent down several large pieces of ice, one of which demolished a store house belonging to the Hon. M. Bell. The river St. Lawrence is so high as to cover the wharfs, which floated the ice above them. Other buildings are exposed, as the river is so high, and there is so much ice to be disposed of. The ice in the river is still firm a few leagues below St. Ann's.

A letter recently received at this place from the Lord Bishop of Quebec, dated March 24, at sea, announces that he had sailed that morning, and was in the enjoyment of good health.

*Life.*—Life is a fountain fed by a thousand streams that perish if one be dried. It is a silver cord twisted with a thousand strings that part asunder if one be broken. Frail and thoughtless mortals are surrounded by innumerable dangers, which make it much more strange that they escape so long, than that they almost all perish suddenly at last. We are encompassed with accidents ever ready to crush the mouldering tenements that we inhabit.

*Greece.*—There are now in the Peloponnesus 18 schools for the Greek language, with 624 pupils; 25 schools on the Lancasterian plan, with 1786 pupils. In the Isles of the Archipelago there are 31 schools for the Greek language, with 1712 scholars; and 27 schools of Mutual instruction, 3650 scholars, including the House of Orphans, and the Central School. In continental Greece a school for the Greek language has been established at Lepanto, and a house is now building at Missolonghi for the same purpose.—Globe.

St. STEPHEN. (December 26.)

This festival, and the other two succeeding, are placed immediately after Christmas, to intimate (as is supposed) that none are thought fitter attendants on Christ's nativity than those blessed martyrs who lost their temporal lives for him, from whose incarnation and birth they received life eternal.

As there are three kinds of martyrdom; the first in will, and in deed; the second in will, but not in deed; and the third, in deed, but not in will; so our Church commemorates these martyrs in the same order. St. Stephen therefore is placed first as he suffered death both in will and deed; St. John the Evangelist next as he suffered in will but not in deed; and the Holy Innocents last, who suffered in deed, but not in will.