VOLUME IV.—No. 38.7

QUEBEC, THURSDAY, DECEMBER 16, 1847.

[WHOLE NUMBER 194

" MY SHEPHERD,"-Ps. xxiii. My Shepherd! in thy voice no tones are heard But those of love. Oh! how unlike to Thine, The world's cold, careless speech! I hear Thy word And all my aching heart on it recline.

Sweetly Thou tellest me—" I shall not want?" For daily bread-for loving sympathy: For daily bread—for toving sympathy:
All that my soul can crave, or Thou canst grant,
I need but ask, from fulness ever nigh.
O! like a little patient lamb then lead me;
Kind, gentle Shepherd! with Thine own hand feed me
Where erst the footsteps of thy flock have been:
In "paths of righteousness" guide Thou my spirit,
Make me Thy promises of grace inherit.

Make me Thy promises of grace inherit,

And life's rough way shall change to "pastures green!"

A, W. M.

Episcopal Recorder.

ZACHARY DUMB, YET MINISTERING. Even where there is no use of language, the spirits are distinguished by names; and each knows his own appellation, and others'. He, that gave leave unto man, his image, to give names unto all his visible and inferior creatures, did himself put names unto the spiritual; and as their name is, so are they mighty and glorious. But, lest Zachary should no less doubt of the

style of the messenger, than of the errand itself, he is, at once, both confirmed and punished with dumbness. That tongue, which moved the doubt, must be tied up. He shall ask no more questions for forty weeks, because he asked this one distrustfully. Neither did Zachary lose his tongue for the time, but his ears also. He was not only mute, but deaf; for otherwise, when they came to ask his allowance for the name of his son, they needed not to have demanded it by signs, but by words. God will not pass over slight offences, and those which may plead the most colourable pretences in his best children, without a sensible check. It is not our holy

entireness with God that can bear us out in the least sin; yea, rather the more acquaintance we have with his majesty, the more sure we are of correction when we offend. This may procure us more favour in our well-doing, not less justice in evil. Zachary stayed, and the people waited. Whe-ther some longer discourse betwixt the angel and him than needed to be recorded, or whether asten-ishment at the apparition and news, witheld him,

I inquire not. The multitude thought him long yet, though they could but see afar off, they would not depart till he returned to bless them. Their patient attendance without shames us, that are hardly persuaded to attend within, while both our senses are employed in our divine services, and we are admitted to be co-agents with our ministers. At last, Zuchary comes out speechless; and more

amazes them with his presence, than with his delay. The eyes of the multitude, that were not worthy to see his vision, yet see the signs of his vision, that the world might be put into the expectation of some extraordinary sequel. God makes way for his voice by silence. His speech could not have said so much as his dumbness.

Zachary would fain have spoken, and could not; with us too many are dumh, and need not. Negli-gence, fear, partiality, stop the mouths of many, which shall once say, Wo to me, because I held my

His hand speaks that, which he cannot with his tongue; and he makes them by signs to understand that which they might read in his face. Those powers we have, we must use.

But though he have ceased to speak, yet he ceases not to minister. He takes not this dumbness for a dismission, but stays out the eight days of his course; as one that knew the eyes and hands and heart would be accepted of that God, which had bereaved him of his tongue. We may not take slight occasions of withdrawing ourselves from the public services of our God; much less under the gospel. The law which stood much on bodily perfection, dispensed with age for attendance. The gospel, which is all for the soul, regards those inward powers, which, while they are vigorous, exclude all ex-Hall's Contemplations; being the conclusion of the article in the

THE SUBSTANCE OF A SERMON preached in St. James' Church, Stuartville, Kingston, November 14th, 1817, on the occasion of the death of Mr. Mican Mason, by the Rev. R. V. Rogens, Minister of St. James' Church.

ACTS XI., PART OF VERSE 24.

" For he was a good man, and full of the Holy Ghost and of fuith."

I. Three terms describe the character of Barnabas. The former tells the effects, of which the latter is the cause. He is a good man, because full of the Holy Ghost and of faith. That good thing in the heart of this disciple, and evidenced in the life, was the gift of God. That lovely display of the Christian graces, which won him the title of the son of consolation, so refreshing to the souls of the disciples, so productive of glory to God, was an emanation from the source of all good-God!

II. Positively-" None is good but one, that is God." Comparative goodness is that which is found

Set by the side of others, the Christian graces of Barnabas shine forth. In themselves, doubtless, much would be found to tarnish their lustre; and when tested by the only true standard of excellency, liberal in the service of his party, with the hope they would be found valueless. His goodness extended not unto the Lord, but to the excellent of the fold interest into his bosom. But all these differ, in earth. God needs nothing at the hand of his creature, from the graces of the Spirit, as widely ture, man, but that man should bless his fellow-man. as the spurious metal and the current coin. Their In this respect it was, that Barnabas was a good image and superscription is not from the king's dye.

but it was positive, living, acting goodness, full of

on renouncing Judaism, and embracing Chris-

which forgets former injuries, at once, takes truly than that he was a good MAN.—Yes, in the glory in the presence of the Lord. That table, in Edinburgh, in the latter part of the last century, Though a Jew, he breaks over the boundaries of national prejudices, and rejoices at the grace of God which he witnesses at Antioch. His heart was too large for the narrow circle of Judaism. Where he saw the work of God, there he recognised those who demanded his sympathies as fellow-heirs of the

grace of life (v. 23.)

IV. There is that in goodness which wins our admiration, even though we do not imitate it.

To witness such a sacrifice of self-interest as the casting all one has into the treasury of the Church; such a simple dependence on God for the supply of all our need as the act of Barnabas proved, such unbounded love for all as to be willing that all should be partakers of like benefit; such an enlarged spirit as to admit all to Christian privileges :- such sight,-it is no wonder that conviction should com pel those around to admit the blessedness of principles which could produce such practice, and that much people should be added to the Lord: for Covetousness, in some shape, or degree, is the last passion of the human heart which the renewed heart gives up; and, when renounced, it tells mightily in favour of the reality of Gospel influence.

V. Not only was Barnahas a good man because kind, merciful, and bountiful; but he was good from being influenced by God; and having God's cause at heart. Like Joseph he also waited for the kingdom of God (see Luke xxiii. 50-51;) its being set up in all hearts, and in all the world. This trait of his character, the Holy Spirit describes by-" when he came and had seen the grace of God, he was glad." He saw the kingdom of God, the reign of grace, set up in the hearts of those at Antioch and he rejoiced that " God also to the Gentiles had granted repentance unto life":-- those Gentiles, who had been serving dumb idols, now turned to the living God :- those idols cast to the moles and to the bats, utterly abolished, and the Lord alone exalted :- ashamed of their confidences, humbled, sorrowing after a godly sort, repentant unto life :-Well might he joy in them before the Lord from whom cometh salvation!

VI. There is no clearer mark, by which goodness is proved to be godliness, than the interest which professing Christians take in the spread of Christ's

And no wonder, if it be considered, that man's highest good is secured by his becoming a subject of grace! Faith's estimate of the things of this life is made from their bearing on the life to come All things, with the faithful, are good or bad as they make for or against the soul's salvation. Faith answers the question: What shall it profit a man, if he shall gain the whole world and lose his own soul? Even love to the bodies of men, with the faithful, springs from love to their souls. And so whilst the good man is merciful and liberal, his liberality is chiefly shewn in the furtherance of the soul's good; and doubtless, when Barnabas laid all that he had at the apostles' feet, to supply the lacking brethren, he and all who were possessors of lands or houses, had this more especially at heart: they aimed to prove their love to the soul, from the care which they took of the body !

VII. A still further feature in the character of Barnahas must be noticed: Goodness as opposed to the pretence of loving others ; - having the interest of others at heart as opposite to selfishness. John

He had no party ends to serve; and, therefore, he exhorts the Christians with full purpose of heart to cleave unto the Lord.

With the sincerity of one who had been some time deceived, but now had found out his error, he seeks to confirm them in the truth which had made him wise unto salvation. Himself resolved, he exhorts them with full purpose of heart to cleave unto the Lord. There is an integrity, a soundness of heart in Barnabas, which wins our confidence in his profession.

But, alas, there is danger even from the very virtues of a Christian. That straightforward manliness, admirable here, afterwards becomes stubbornness in the wrong, in the unhappy dispute of Bar-nabas and Paul; and that which before was a Christian grace, is now " the sin which doth most easily beset us"

VIII. Those parts, in the character of Barnabas which make so beautiful a whole, are to be traced back to that grace which he saw and joyed over in others; and which others saw in him, to their consolation and encouragement.

These excellencies were not of nature's growth, though these Christian graces may have been grafted into natural qualities; for such, at best, are but the tree wild by nature, producing uncertain fruit. The Holy Ghost must place in the heart his own truth, accompanied by his own influences, or constilutional excellencies will never ripen into Christian graces!

Much of what the world calls goodness of heart, is but the wild olive berries, or the fruit of the crabtree, looking to the eye what it is not to the taste. Whilst the Holy Spirit produces his graces, the world circulates its counterfeits:—the one, doing by its enchantments, what the other does by the finger of God.—The worldling can afford to be liberal—when hoping to receive as much again. The churl may be called bountiful, when he gives to the Lord that which costs him nothing .- The covetous will deny himself some gratifications, in order the more fully to indulge in others.—The partizan can become destroyed !

IX. It is time, cear brothren, that we considered the beating of our text on that which is in all our in harmony with the rest, such sweet melody ; and tianity, we see his liberality: "And Joses, who by thoughts, the heavy loss which we have all sus. yet, we would not, even if we could, call him back tained, in the taking from our midst a friend and to this world's discords, whose second sabbath this the apostles was surnamed Barnabas, (which is, being interpreted, the son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the Apostles' fit which our Heavenly Father intends us to receive feet." (iv. 36-7)

MICAH MASON was a good man! Like simpli city of character, living rather for others than for himself, denying himself that he might serve others. -Like faith, manly, overcoming, proving its life, in the soul, by the devotion of the life.

I would ascribe it to the kindness of Him who ordereth all things after the counsel of his own will for the good of his Church, that the day, in which, each lived, bore a like relation to the Church of his

It was in the infancy of the Church of Christ that the "son of consolation" lived; and it was in the first struggles for air ecclesiastical existence of this congregation, that Mr. Mason joined himself to its ministrations : and what comfort and encouragement he was, all know who knew him; but none so well as he who now attempts to draw from this painful separation the profit of his example, that we inay be imitators of him so far as he copied Christ .-

Truly, He was A son of consolation ! X. None beside himself know the trials which beset the Christian Minister in the beginning of his ministrations, where ministrations have never been

Not only has the careless churchman to be awakened, who practically says-" Let us alone"; -but the wicked and profligate to be warned of his danger; and the opposition of the latter finds a too easy friendship in the indifference of the former; and both make common cause against the intruder on their peace. Herod and Pontius Pilate were made friends when Christ had to be crucified; and so it is now, the most opposing antipathies are reconciled when his cause has to be opposed. Besides-long established prejudices have to be met, and jealousies are aroused at what is termed ir novation on practices venerable only for their antiquity. Added to these-The humble beginning of a Church-" the day of small things"-- is despised by the many who are caught by the eye and ear rather than drawn by the judgement.

All these have been experienced by your minister, and shared in and sympathised with by him whose value I stand this day before you to record.

When, in a very humble school-room, not far distant, your Minister began his labours among you, not five years since, Mr. Mason was the first who became a constant attendant. At that time it required moral courage to assemble with a congregation (if some dozen persons could be so called) all with the exception of my own family, and a Christian soldier, poorer than himself. Indeed-some little odium was attached to the membership of a flock worshipping in a place so common, from its never having been before so seen in Kingston, which many shrank from, even of those for whom the service was more immediately intended. The interesting lesson of the upper chamber at Jerusalem seemed to have been forgotten by some who count it their honour to be taught by those who then met together. Whatever may have been the amount of credit risked by this union, that he risked who took this tender offspring of the Church of England, and nursed it eyer after as his own child. Often during my winter evening services in private houses among the poor, at a distance from his residence, forgetting his own case and self-indulgence, when a day of labour might have offered a satisfying plea for both, our lamented friend made one among us; and seldom did he lose the opportunity of saying some word of comfort and encouragement to the pastor and the flock.

XI. In the erection of this house of prayer-from the time when the first serious thought was entertained respecting it-Mr. Mason cast into the un-dertaking his weight of influence both by advice and money. As one of the Building Committee his borrowed capital, his time and money were pecu-liarly needed:—we shall find, in our beloved brother, a by no means imperfect imitation of the liberality of Barnahas; for to his power, I bear record, yea and beyond his power he was willing of himself. He needed no importunacy from others. His forward mind was alway ready. He was a cheerful giver, setting an example to others, who, from their wealth, should have set an example to him of that faith which worketh by love. If he did not east his all into the treasury of the Lord (and the Lord did not require this at his hands) I think I may say—he held his possessions and goods as a steward of the gifts of God, to be used in his Master's service, in manner and degree as that Master should direct.

XII. Mr. Mason was an officer of this Church till his death :- the first two years as one of the Wardens, and afterwards as a Vestry-man. During this period of nearly three years, frequent occasion was given of his disinterested love for this little Zion. The means of the Church, placed in his hands, were faithfully used, and to the best of his judgement. At the last Easter Meeting, on renderng up his accounts, the Poor Fund was indebted to nim several pounds, and yet he presented a cup for the use of the communicants, of the value of five

pounds.

XIII. Aware of his judgement as well as Christian temper, I had placed with him the care of the discharged the trust, its choir; and how well he discharged the trust, its present efficiency, its freedom from those improper feelings which sometimes creep in among those, whose object should be the praise and glory of God, plainly tell.

He viewed praise as an essential part of the wor-ship of Almighty God, and considered the choir as man.

It is but the engraving of an unauthorized hand, however like the writing may be to the iliving which consists in not doing evil—a mere negative; epistle of commendation?—to be detected, to be should discharge; and with which it is presumption should discharge; and with which it is presumption for other worshippers to interfere. We deeply regret the loss of one whose deep, sonorous voice formed, feet." (iv. 36-7.); from the society of the passage before us; for I know no words which passage before us; for I know no words which passage before us; for I know no words which passage before us; for I know no words which character of one lately among us more careful and simple anecdote, for the

monthly spread with the memorials of the children's bread, at which he was so constant an attendant, has now given place to the " face to face" communion with the life giving bread of heaven.

XIV. Suffer me to invite your attention to the fact -that vigorous, manly Christianity, seen in MICAH Mason-that gentle, meek and child-like temperthat union of opposite qualities which formed so admirable a whole—that ceaseless, self-denying exertion, in the interests of religion of which he had no greater share than every other member of this congregation, and in which, notwithstanding, he so much excelled the greater part-all in him which formed a light, in which, for a while, we were permitted to rejoice-that religion which was equally distant from cold formality and the wild-fire of fanaticism-was not natural to him. that head and heart were equally uncultivated, barren of Christian judgement and Christian feeling. That tree which bore such fruits was of the Holy Spirit's planting. The mind had been enlightened by the light of truth. That truth had set him free from his former lusts indulged in in his ignorance. That which we all delighted to honour was Christ's image and likeness, stamped on his heart and life by the Holy Ghost. The new creation in Christ Jesus we saw and loved. We saw not that of the old man's corruptions which his faith enabled him to overcome and, from which the Hely Ghost was daily setting him free. That he not only had, but felt that he had, much remaining sin and ignorance to contend with, is plain to me from more than one conversation on the subject.

Yes, brethren, that name which is above every name, through faith in that name, caused that soundness of character in the presence of you all. Christ's finished salvation for him, believed on with the heart, was his foundation. That salvation, applied by the Holy Spirit, was the constraining motive to his actions. That name, which, as ointment poured out, refreshed the drooping spirit and enabled it, for a moment, to return to testify its indebtedness to the grace of God for being what it was,that name which is all powerful in heaven and earth, to which he set his seal as the last act of his life-that name, whose very sound brought to a momentary life the dying man when all else was forgotten—was to him "the only name under heaven whereby he could be saved"! All that, in his past life, which to others looked so lovely, and which to the ignorant would form a ground of hope, to him was hateful when it dared to intrude itself into the mind, as the foundation for the pardon of a sinful soul! At the early part of his sickness he was much harassed by unbelieving thoughts; but in Christ's name he overcame them; and though the peculiar nature of his disease beclouded the mind, yet intervals of reason were ever occupied on religious exercises; and when every other familiar name and face was forgotten, the question of his minister-" Do you know Jesus Christ?" received an immediate and

emphalic answer-" Yes, Sir"! XV. Whilst the great Head of the Church has honoured our brother by calling him to a higher service; and we, in common with his widow and orphans, are bereaved; yet, are we blessed by -- having his example among us .- As a man, a Christian, a husband, brother and neighbour, his example is ours; ours, not to admire only, but chiefly to copy. " A children"—(Prov. xiii. 22.) and the goodness of Mican Mason is the inheritance of this little conple, too, of one like ourselves, obliged to labour for support, and so, suited to the far greater part of us, brethren.

Ye knew the man and his communication. Whilst "diligent in business," he was "fer-vent in spirit," "serving the Lord" at all times. associates can testify to his cheerful liberality, his he so arranged his time as that devotion to business except from some cause which he could plead at the bar of God. And though considering the Sabbath peculiarly the Lord's, he did not so stint his own soul, nor so grudgingly give to God's service as that the week should be wholly the world's share of time; on the contrary-rarely was it that he was not one of the very few who attend the weck-day service; and equally seldom that he was not at his post in the choir on the evenings of practice. Ever ready, was our brother to aid his minister in undertakings, in which the interests of our Church and congregation were concerned!

Then, Beloved, - let us glorify God in this example of what his grace can do-by corying it! Did you admire the man? Rather, admire his principles, and prove your admiration by making them your own! Give not glory to the man, but glorify God in him, by your being what he was, so far as he was what Christ would have him to be!— Was he guileless as a child?—Become as little children!—In Christian graces was he a man?— Seek to be converted and become as dear children, that ye may become men after God's own heart: and then, when summoned from earth, we with all those who have departed in the true faith of Christ's holy name, shall have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory, through Jesus Christ our Lord .-Amen and Amen.

THE REPROACH OF BEING ZEALOUS FOR PROTESTANTISM.

From a speech by the Rev. Hugh Stowell, Canon of Chester, at the Anniversary of the York Protest. ant Association, October 9, 1817.

There's another objection, and it shall be the last I will notice. Do you not, it is asked, bring upon yourselves a great deal of malignity and reproach? And whilst those who stay quietly at home with their own little flocks, pass unblamed and uncalumniated, are not you who take part in, and encourage such meetings as these branded as bigots and as fana-tics? My protestant brethren, if we are so branded, we share with a Luther, and a Melancthou, and a Latimer, and a Ridley—we share with a Paul, and a Peter, and Issiah and Jeremiah, and our Lord Jesus Christ himself. (Cheers) Ah! but it is said " we persecuting Saul, he, with a greatness of mind describe the character of one lately among us more earth, which he leved, has become honour and truth of which I can vouch. In the High Church,

there were two eminent men who occupied the same pulpit. Their names were Blair and Walker. Blair was fond of those beautiful model pictures of speech, and he was a fine hand at drawing them, and once when preaching on the inveliness of virtue, he decked her out in exquisite taste, and thus wound up his subject, - "O, virtue, wert thou but personified, all men would love thee." In the afternoon or evening Walker occupied the same pulpit, and he commenced thus, -" My rev. brother told us in the morning that ' if virtue were personified, all men would love her.? Men and brethren, virtue was personified—she was in the world and the world knew her not-she came unto her own and her own received her not, but took her and buffetted her, and bound her and scourged her, and crowned her with thorns, and crucified her, -virtue was personified, and the world neither knew nor loved her." (Cheers.) Nor will the world love him who follows his Master's steps. The same Jesus who wept over Jerusalem and would have gathered her children together as a hen gathereth her chickens under her wings-the same Jesus who prayed for his murderers, " Father forgive them, for they know not what they do "-the same Jesus who said Come unto me all ye that labour and are heavy laden, and I will give you rest "-also said " Woe, woe, woe, to you Scribes and Pharisees, hypocritesye generation of vipers, how can ye escape the damnation of hell?" If, then, as ministers of Christ, we are to follow him, in the milder tones of mercy, we must follow him also in the dreadful and fearful denunciations of his wrath against false doctrine, heresy, and hypocrisy-if we would be loyal to Christ, we must protest against anti-Christ. (Applause.) And therefore we are content to bear the reproach of the world, and to take up our cross, and follow our Lord. But it has been said, and will no doubt be said again (and this leads me to my more immediate subject) why do you single out Rome, and make her the great object of assault? Because she is the great antagonist of man, of Christ, and of God! This is a strong and startling assertion, and, therefore, it is requisite that I should not make it without adducing some evidence in support of it. I oppose, then, and will, by God's help, oppose Popery so long as I have a voice to speak against it and a hand to write against it, because I am a freeman, and I love liberty to the bottom of my heart. The next best blessing to the grace of God in a man's heart is liberty—liberty to serve God, no man hin-dering him. (Cheers.) Liberals of York, if such there be here, don't your hearts go along with me? Isn't your watchword civil and religious liberty? It's mine, in the proper sense of the word, and because I love it in the depth of my heart, I will withstand Popery to the face, as the great enemy of both. (Applause.) What civil and religious liberty was there previous to the glorious reformation? Do you think that you dissenters, if such there he present, could ever have set up your society in Rome, or France, or Spain, aye, or even in England in the days of Rome? I tell you your chapels would have soon been made your sepulchres, or the dungeons of the inquisition your abodes. You talk of the tyranny of a State Church, and that it grinds down your liberties. Ah ! pull down the State Church, then, and try the Church of Rome, and you'll soon find that the little finger of that State Church is thicker good man leaveth an inheritance to his children's than the loins of the present State Church. Yes, my liberal friends, of all the strange and monstrous. things which in these latter days we witness, nor gregation as well as of his family. It is the examthing is so strange as the coquetry which is going on between the Liberals and the Papists. You. find the Liberals and the Papists marching side by side, to the hustings-hoth speaking in commendation of the same candidate-both voting for the same man. What! the eagle and the lark talk of liberty when they come down to the moles and the With him there was a time for all these things, and bats! Yes, give the latter power, and they'll soon. associates can testify to his cheerful liberality, his earnest zeal, his self-denying exertions; and when it is remembered that he had but little means at command; that, commencing business chiefly on religious liberty. Is there any in Belgium—is there any in Austria—is there any in Italy—is there any in Spain-yes, and as far as Rome has power, is there any in Ireland? Then, because I am a man, who loves liberty, I oppose and must oppose Popery, even to the death, because it is the great adversary and opposer of it. (Cheers.)

A SABBATH AMONG THE NESTORIAN CHRISTIANS.

Oct. 20 [1839.]—Sabbath.—A thin piece of board was struck rapidly with a mallet, to call the villagers to church at the rising of the sun. Each person, on entering the church, put off his shoes, and testified his reverence for the sanctuary of God and testified his reverence for the sanctuary of God. by kissing the doorposts or threshold, and passed on to kiss the Gospels lying upon the altar, then the cross, and finally the hand of his religious teacher.

The church, like all I saw in the mountains, was a very solid stone edifice, with arched roof, and might stand for ages. Others that I saw had stood for more than fourteen centuries, according to their ancient records. For the narrow door (which would not admit a man without much stooping) the usual explanation was given, "Strait is the gate," &c., a truth, of which they wished to be reminded when entering the sanctuary. The prayers and the singing or chanting of the psalms were all in the ancient Syriac language, and quite unintelligible to the common people; but one of the priests read a portion of the Gospels, and gave the translation into the vulgar Syriac spoken by the Nestorians; and this constituted the preaching. Sometimes the reading is accompanied by some explanations or legendary stories, of which they have many.

It was a sacramental occasion; and the bread

and wine were consecrated in the sanctuary or "holy place" of the church, and then brought out by a priest and a deacon, while each member of the church went forward in rotation, and partook of a small piece of the bread from the hand of the priest, who held a napkin to prevent any particles from falling as he put the morsel into the mouth of the communicant; and then he drank of the wine, which was held with great care by the deacon, so that not a drop should be spilled. But there was none of that idolatrous adoration of the host, so characteristic of the mass of the Romanists and of the other Oriental churches. On the contrary, there was almost a spiritual simplicity in the observance of this solemn ordinance.