

THE DAYS OF OLD.

Preached at St. John's Church

On the Anniversary of the Landing of the Loyalists, May 18th, 1890.

At the Request of the Loyalists' Society.

"Remember the former things of old."—Isaiah xlii, 9.

Man stands upon a narrow isthmus, as it were, between two dark immensities, the future and the past. He has the light of God's revelation, partial but sufficient, which shows him the path before him, teaches him the present dangers and responsibilities, and gives him confidence as to the final goal. But, on the other side, there is also light—the light of history and example. That light is of God also, for all truth comes from Him, although it comes to us through different channels, and needs our exact study and our patient research.

There was a mighty truth symbolized in that ancient fancy which created a muse of history, the voice of Divine beauty irradiating the records of life. But mightier is the truth, greater the dignity to us, who receive the foundations of our faith in history, written by the finger of God. Nor do we draw hard boundaries and impassable limits between the history of the Jewish race or of the Christian church, and that of other races and other phases of the world's evolution. The true student of history, knowing that God is in the world, recognizes the finger of God in all creation; and to him the study and delineation of any epoch is a solemn thing, it is a priesthood and ministry, it is the utterance of truth, without fear and without reproach, for the benefit and instruction of mankind.

The true student of history can look far beyond the special period of which he may be treating; he perceives forces at work, greater than the skill of generals, the diplomacy of ambassadors, the experience of statesmen, or the eloquence of demagogues. He discerns that reigns and dynasties are but the chapters and verses in one great book, inseparable parts of one mighty whole. These periods of time and movements of national life are not like so many isolated lakes, joined merely by the slender stream of a succession or a conquest, but are waves in one mighty river, whose winding course draws its tributaries from every land and every clime, whose first beginnings are lost beyond our view among the cloud-capped mountains of antiquity, and whose irresistible progress bears us onward, unheeding, unretreating towards the boundless ocean of the future.

But though we recognize this great truth of the Unity of History, we cannot ignore the superiority, both in attraction, and indeed in importance, of those periods and those past events which are bound to us by our own ancestry and the links of personal feeling.

To the Jew, the descendant in direct course of Abraham, Isaac and Jacob, the appeal of the Prophet Isaiah came as a trumpet call: "Remember the former things of old." He recalled, as if in one vision, the vision of remembrance, a history that never will know its parallel; beginning with the first creative word of God, with the dim and awful memories of forgotten times, tempered by promised help and salvation.

Then pass across the stage of memory the stately figures of patriarch and judge, and king, and prophet; the escape from Egyptian bondage; the wilderness and the promised land; the periods of anarchy and the growth of monarchy; David's victories and Solomon's glories; the sad decay after the disruption, when Isaiah's burning words smote upon their ears.

And do not similar feelings, associations, hardly less vivid and pathetic, arise in the hearts of many other families in this world of ours? If pride in achievements which have left their indelible mark upon the annals of the world, which claim the willing echo of other nations' recognition, may be granted utterance, then might our fathers and our sons boast, in the post's strain of old, of

"This royal throne of kings, this scepter'd seat,
This fustian built by nature for herself—
Against infection and the hand of war;
This precious stone set in the silver sea,
This blessed plot, this earth, this realm,
This England!"

Nor would the children of other nations lack causes of proud recollection, whether of present or past glories; none would refuse the call, none would endeavor unmoved to "remember the former things of old." But, though the recollection of past triumph is sweet, it is measured by our present condition. In the most pathetic scene which ever poet's imagination conceived, the victim of jealousy and cruel vengeance says:

"There is no sadder lot,
(Than) to remember happy days gone by.
In misery now."

But a memory of past sufferings, undergone for conscience or loyalty's sake, conveys a glow which is not that of mere pride, mere self-satisfaction.

When the Protestant of France recalls the days when his forefathers relinquished all that makes life dear in their well-loved country—for conscience sake, he thinks not of the lands and wealth abandoned, but of the crown of joy ensured. All bitterness of recollection has vanished; he can review dispassionately the political causes which inevitably led to what was, in itself, the crowning error of the great monarch, the cruel and self-inflicted wound in the prosperity of the nation. Even in the case of bitter separation itself, love of the country could surmount and suppress all vindictive feeling, all sense of personal wrong.

And so we read how the great

preacher Saurin, himself an exile for the sake of Jesus Christ, preaching to a congregation of exiles, bled to pray for the king himself who had driven them from home and country; could pray for his prosperity as well as for his conversion, could implore from the throne of grace that he who had been the instrument of its wrath might become the minister of its grace and bounty.

And if, when the two greatest principles of humanity, religion and loyalty, were seemingly brought into conflict, it was possible to maintain the one without abandoning the other; how much more conspicuous are the examples of loyalty, when faith and country are the same; when, in spite of disaster, they remain

"True as the dial to the sun,
Although they be not shined upon."
This day our thoughts are called to "remember the former things of old"—events which occupy a bright page in our country's history, and which, to all inhabitants of this province, and to many away, you with a still more intimate and personal feeling, come with a sense of solemn remembrance and bright example.

More than a hundred years ago your ancestors gave up home, and all its associations, for the sake of a principle; not a mere political theory, about which men may argue for victory, but a belief which was a faith, that which embodied itself in consistent action, which surrounded itself with interest, and consecrated the purpose of life.

It would be easy, it would be tempting to use the words of simple platitudes. These would be no mere platitudes, they would be truth.

But history has a higher function than the distribution of praise and blame; she searches out the causes, so far as they are discoverable, of those mighty unseen forces which move the world and make our annals. To paint the Loyalists in monotonous hues of praise; to imply that their opponents were actuated by evil motives, disloyalty for its own sake, would be unworthy of this place as the good men and brave citizens whom we commemorate today. "Paint me as I am," said Oliver Cromwell to the flatterer artist who would fain have softened his rough outlines and destroyed all his individuality.

And we, looking back through the vista of an eventful century, are able to dissociate ourselves from its passions and its party-colors, and to recognize how here, as ever, there had been noble purpose and truth on both sides of the conflict, like the fabled conflict of the angels about the shield of his golden and silver sides. Remember that the noblest minds in our fatherland were always opposed to that sordid policy which alienated the American colonies. A month before hostilities began, the greatest Englishman of his age, Edmund Burke, in that oration on "Conciliation with America," which stands as an imperishable monument of eloquence and political foresight, said:

"Our hold of the colonies is in the close affection which grows from common names, from kindred blood, from similar privileges, and equal protection. These are ties which, though light as air, are strong as links of iron. As long as you have the wisdom to keep the sovereign authority of this country as the sanctuary of liberty, the sacred temple, consecrated to our common faith, wherever the chosen race and sons of England worship freedom, they will turn their faces towards you. The more they multiply, the more friends you will have; the more ardently they love liberty, the more perfect will be their obedience."

But his was the voice of one crying in the wilderness; scorn and contempt were hurled upon the colonists whose English blood impelled them to demand English constitutional liberties. Their arguments were ignored, their protests regarded as sedition. No one listened when Burke exclaimed:

"Magnanimity in politics is not seldom the wisdom, and a great empire and little minds will together. If we are conscious of our situation, and glow with zeal to fill our place as becomes our station and ourselves, we ought to auspicate all our public proceedings in America with the old saying of the church: Sursum corda! Lift up your hearts! We ought to elevate our minds to the greatness of that trust which the order of Providence has called us to."

Alas, the hearts of men were not lifted up, but were debased by pride, and ignorance, and hatred. But the crime was to bring its penalty.

"Those whom God will destroy," ran the old adage, "He first deprives of reason." And so England paid the penalty of her ignorance, of not having known the time of her visitation, the loss of an empire. That is the bright side of American independence, that which is recognized now by every candid thinker. It was that which caused Chatham to declare that, just because he was an Englishman, he would never lay down his arms. It is that which enables us now to view the marvellous growth and power and prosperity of the great American republic with no narrow jealousy, no retrospective grudges. To them, our brethren in blood and faith, we look with sympathy and affection; and if the American citizen who ships in our churches hears no specific prayer for his country and its rulers, yet for them as for all constituted authorities in other lands, our supplication is, "that it may please Thee to bless and keep all Thy people; that it may please Thee to give to all nations unity, peace and concord."

So much then for the impartial view of history on one side. What has to say to those of the crown, those who did not share, or would not carry to the bitter end, the aspirations of independence; those above all, who—like Non-Jurors and Royalists of olden times, would suffer any wrong, any oppression, rather than infringe the slightest prerogative of the crown?

What were their sufferings? With that same candor with which we have acknowledged the justice of the claims they opposed, we must admit the bigotry from which they suffered. The Puritanism of the seventeenth century, which had vindicated religious liberty against Bancroft and Laud, experienced the unusual fate which

too often attends a change from suffering to power. A contraction of character, acquired under oppression, too often breeds tyranny, when force is at command; the lesson of mercy was not learned, nor the example of forgiveness. Thence came cruel persecutions of ministers and other members of our church, not to be dwelt on bitterly, but not to be forgotten.

Thence arose those outrages, nameless and numberless, which an able writer, himself an American in birth and sympathy, denounces in language which does honor alike to his candor and wisdom:

"On whose cheek," concludes this writer, "should have been the blush of shame, when the habitations of the aged and feeble were sacked, and no refuge was left but the woods! When the innocent were outraged, and foul words spoken to women! And the wild outrages of mobs and lawless individuals were sanctioned, alas! by the acts of legislative bodies; confiscation, imprisonment, and even death, being inflicted for acts which, at any period of sober fairness, would have been regarded as venial offences."

But we turn gladly from the sadder pages, to those where nothing of re-creation is implied, and where we may find actions of which we may indeed be proud, and of which those friends who were adversaries will echo the approbation. May not the Church of England remember the name of Ingalls with honor, who, threatened with violence, yet hesitated not to read the prayers for the king, he honored and was bound to serve. Although armed soldiers filled the church?

May not you, also, recount the sufferings, endurance and earnest purpose of your ancestors, who bade farewell to a land where they had willingly filled high office and noble station, and prepared to seek the new home in the unknown land?

Might they not apply to such men of pure loyalty, and steadfast faith, the words of our second lesson of to-day?

"And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly; therefore God is not ashamed of them, to be called their God; for He hath prepared for them a city."

If there be one principle which can find a firm and consistent anchorage in the precepts of Holy Scripture, it is that of loyalty.

The kingdom which Christ came to establish on this earth, is not the kingdom of the nation, of the state, of the aspirations and regrets; He enjoined and even provided for the payment of the lawful tribute; He commanded that all should render unto Caesar the things that were His; He fled when His followers, with misguided enthusiasm, would have made Him an earthly king!

And St. Paul uttered no uncertain sound, in his more abstract teaching, though at that time, a Nero was on the throne, and the principle of personal attraction to the emperor, loyalty was impossible; though the rule of government—genius and probity in disgrace and danger, yet no word of hesitating loyalty escaped the lips of the great apostle, no syllable of the sacred temple, consecrated to our common faith, wherever the chosen race and sons of England worship freedom, they will turn their faces towards you. The more they multiply, the more friends you will have; the more ardently they love liberty, the more perfect will be their obedience."

Other maxims, indeed, unknown to the earlier civilization, are accepted by our rulers and subjects in lands which enjoy the benefits of constitutional government. These maxims, not contradictory, are these truths: abolishing primeval errors, amending imperfect conceptions, profiting by the experience of ages, but never abrogating the great truths of faith and constancy and loyalty.

"My son," said the wise teacher of old, "fear thou God and the king; and when Paul quoted the words to the Thessalonians, it proved that their faith had borne the test of many centuries. My son, said the wise teacher of old, 'fear thou God and the king,' and when Paul quoted the words to the Thessalonians, it proved that their faith had borne the test of many centuries.

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SUNDAY SCHOOL.

THE INTERNATIONAL LESSON.

LESSON XIII—March 27. REVIEW.

GOLDEN TEXT.—Thou art the Christ, the Son of the living God.—Matt 16: 16.

CHART REVIEW.

From the chart furnished for the occasion study the various things that make up the outward visible life of Christ. This outline should be learned by heart. It can be put on the blackboard and repeated by the whole school. Drill the scholars in it till, whenever they read any portion of the Gospels, it shall find its place in the life of Christ. Thus shall we see His whole life, from His coming from the Father in heaven and the manger cradle to the cross, the resurrection, and the return to heaven. Let us see His portrait, the marvellous picture of His perfect character, as revealed in the Gospels.

We have been studying the parts; now we will study them as a whole.

FIRESIDE TRAVELS WITH JESUS.

We look at the life of Christ from another point of view, and it gains reality and vividness, if we trace out the movements of Jesus upon the map. Like the Greek scholars in Tom Brown at Oxford, who traced on a map by means of colored pins the famous retreat of the ten thousand under Xenophon, we may trace in the same way the journeys of Jesus from Bethlehem to Calvary. At each place we may call for a brief description of the town, and for the chief events which cluster around it. If we have a large map we may use pins with flyers on them, marking the name of each place as we come to it.

1. Thus we can start with Bethlehem.

2. Then go down with Jesus and His mother to Egypt.

3. Go up to Nazareth, where Jesus lived so many years.

4. Take the journey to the passover at Jerusalem and return.

5. Go with Jesus from Nazareth to Bethabara to be baptized.

6. To the wilderness to be tempted forty days.

7. To Bethabara again, where His first disciples joined Him.

8. To Cana with His disciples, where He wrought His first miracle at the wedding.

9. To Capernaum and return, thence to Jerusalem for the passover.

10. The journey through Samaria to Galilee, Nazareth and Capernaum. And so on through all journeys belonging to this quarter's lessons.

REVIEW BY WORD PICTURES.

A very interesting review can be made by means of word pictures, or vivid descriptions of the various scenes in the lessons of the quarter, and the scholars can decide what lesson is recalled by each picture. Different persons may draw the pictures, and lessons may be requested to write out the description and read it to the school. Several of the lessons of this quarter are particularly adapted to this method of review. Each is a distinct and often a dramatic picture.

MORAL TEACHINGS REVIEW.

We find in these lessons certain characteristics to cultivate, certain virtues to cherish, certain good deeds to do.

All these help us onward and upward in the character of Christ, which is the character which makes us human. The more we are like Christ the more fitted we are for heaven. The way to heaven is the best way for this life.

In seeking to be like Christ, and to attain the heavenly state, we need continual help from Him, or we shall fail. In these lessons we find some of the things which He bestows for our help.

MATHEMATICAL REVIEWS.

To the number of books in the Bible () add the number of chapters in Matthew (), to this add twice the number of petitions in the Lord's Prayer (), divide by the number of Christ's temptations in the wilderness (), and you will have the number of distinct miracles recorded as wrought by Jesus () as given in Nelson's Illustrated Bible Treasury.

Multiply the number of Gospels () by the age of Jesus when He first went up to the temple from Nazareth (), subtract the number of apostles (), and you will have the number of parables Jesus spoke as recorded in the Gospels (). In addition to these there are as many parables as there are the number of full years of His ministry (), multiplied by the number of Gospels (), and you will have the number of distinct miracles recorded as wrought by Jesus () as given in Nelson's Illustrated Bible Treasury.

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SHIP NEWS.

PORT OF ST. JOHN.

Arrived.

March 15—Str Galley, 2,942, Stewart, from Liverpool via Halifax, mails, mde and passengers.

Sch Romeo, 111, Campbell, from Boston, 1 McIntyre, four, etc.

March 16—Str Adams, 29, Guggill, from Grand Manan; Bay Queen, 31, Barry, from Beaver Harbor; str Rushing, 174, Estabrook, from Campbell.

March 17—Str Keenun, 1984, McKie, from Glasgow, Schofield and Co, general.

March 18—Str Cochrane, 184, McKie, from Glasgow, Schofield and Co, general.

March 19—Str Bessie Parker, 27, Carter, from Wilmington via Halifax, R. O. Elkin, str 40.

March 20—Str J. S. Dixon, from Fagard, str 10, J. S. Dixon, from Fagard.

March 21—Str J. S. Dixon, from Fagard, str 10, J. S. Dixon, from Fagard.

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