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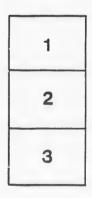
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THE FESTIVAL OF "Saint George." 1858. HALIFAX, N. S. RINTED BY WILLIAM GOSSIP, 24 GRANVILLE STREET. 1858.



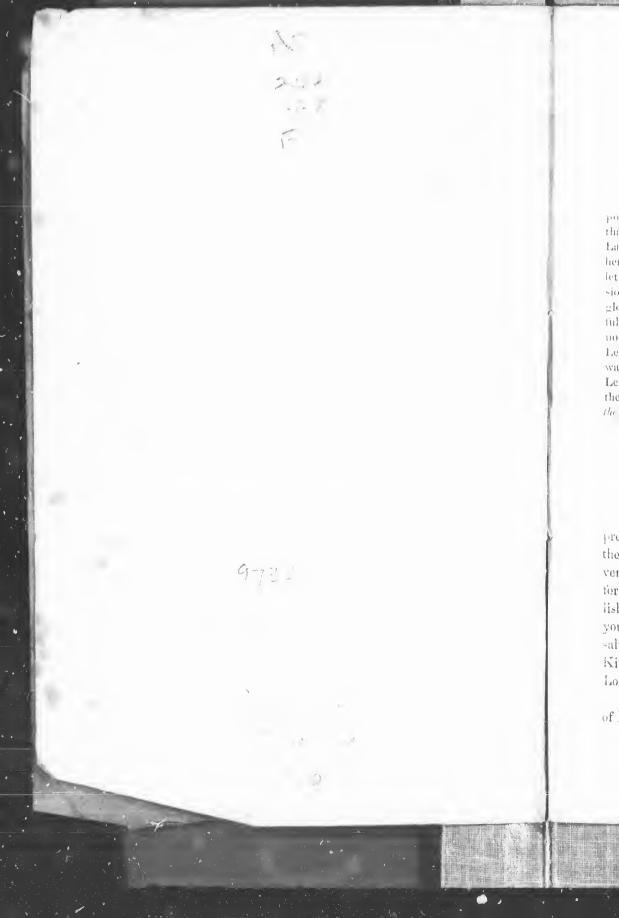
# FESTIVAL

OF

# "Saint George."

1858.

HALIFAX, N.S. PRINTED BY WILLIAM GOSSIP, 24 GRANVILLE STREET. 1858



### PRAYER BEFORE THE SERMON.

ALMIGHTY GOD, who rulest over all the kingdoms of the world, and disposest of them acc, rding to Thy good pleasure, we yield Thee unfeigned thanks that Thou hast been pleased to place Thy Servant, our Sovereigh-Lady Queen Victoria upon the Throne of her Fathers ; let Thy wisdom beher guide, and let Thine arm strengthen her, let justice, truth and holiness, let peace and love, and all those virtues that adorn the Christian profession, flourish in her days : direct all her counsels and endeavours to Thglory, and the welfare of her j cople ; and give us grace to obey her cheer fully and willingly for conscience sake, that neither our sinful passions nor our private interests near disappoint her cares for the public good Let her always possess the hearts of her people, that they may never bwaating in honpar to her person and dufiful submission to her authority Let her reign be long and prosperous, and crow user with immortality in the life to come, through Jesus Christ our flord. Amen.—Service feathe Accession.—Lawyy.

# 1 PETER, 11, 17. (PART.)

# " Love the Brotherhood-Fear GOD-Honour the King."

HERE assembled, Brethren and fellow-Countrymen, as the Representative Society of our beloved Mother-land; here gathered as the public worshippers of England's God; here congregated in thivenerable Church, built by the pious munificence of our Englisi forefathers, consecrated by the time honoured Liturgy of the English Church, you have assigned to me the pleasing duty of bidding you God speed in the Brotherhood of St. George, which annual salutation, gladly given, now accept, in the words of the patriotic King of Israel, "We wish you good luck in the name of the Lord."

You do well, Brethren, to spend a portion of the Anniversary of England's Patron Saint in the Service of the Sanctuary, to set 4

up your banners in the Temple-a token, that in our Society CAN be developed the full embodiment of the best English character-Brotherly love-a fear of God-and loyalty to the Queen, shewn by good citizens and thorough Christians ;-who, while liege to their rightful Sovereign, are the reverent, faithful and obedient subjects of the blessed and only Potentate, the King of Kings and Lord of Lords-men who are RELIGIOUSLY loyal, whose devotion to the crown is based on their reverence for the altars of their country-staunch Members of the Church-good citizens of the State. Your Country now, in peace and war, is towering over surrounding Nations; she will never bow in degradation or defeat unless betrayed by her own children. Let them in their lives act up to the text I have selected, and then, though the whole world combine against her, she will safely bide the shock, alone, -with God :- then, though around her island home, the bloody, chafing waves of war roar horribly, they will but shiver themselves upon her shores-for "God will be in the midst of her therefore shall she not be moved. God will help her and that right early."

But if ever the evil hour arrive (which may God avert,) when it can be truly said among the Nations, that Britain is no longer the favourite of heaven-when the din of civil strife proclaims that the sacred bonds of Brotherhood are broken-when her Churches in their desceration cry aloud that the faith and fear of God are banished from the hearts of Englishmen-when impious plotters hatch treason and disloyalty,--then, and not till then, do we believe that God will forsake our Country. If by wicked legislation blinded statesmen sweep from the land all vestiges of the honour and sanctity with which Christ crowned the first day of the week, robbing her pious children of quiet worship, and her poor of holy rest,--if from her Councils the Church despoiled of her right is banished as an unwelcome guest,--if national religion becomes the object of contempt, and its restraints ignored, -if the blood red cross upon our Nation's banners ever becomes an empty mocking emblem, and the desperate hand of

N pa thu the hil 300 thu we SCa ma sto pre att Sta Er an wa be an try str Er tac hei tru gre ret fear tior and National infidelity is laid upon the Bible to close its now open pages, upon our sauctuaries to close their now open doors, then farewell to England's greatness—she would then sink down into the dark night of nothingness and ruin.

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er of She is now mighty because her foundations are upon the holy hills, and they who sap her foundations insult heaven while they geopardize her glory. Now the crown is safe because it lies upon the altar.

Guardiau angels hover round the Island where their God is so well feared, but sacrilege and pollution within the temple would scare away those gentle ministering spirits, and through the breach made upon the outworks of the Church would foes rush in and storm the throne.

This is well understood by all who with a jealous eye regard the proud eminence to which, by God's permission, our country has attained; and those false friends who seek to dissever Church from State, would, by success, only realize the darling scheme of England's most inveterate foe. For the Church we have no fear —She in her divine, inherent majesty, would recover the shock, and safe in the hands and guiding of her God, would go on her way; a mourner certainly for the nation's sins and ruin; but as beautiful in holiness, as mighty for her mission, as when nurtured and reverenced by pious Sovereigns. But for the widowed country we should entertain the most dismal forebodings—fears that if stripped of the mantle of Religion the now flourishing realm of England would go forth into the unpitying world the saddest spectacle of fallen greatness earth ever saw- a second Israel, allied to her in misery and sin, cast off by God, a byeword in the world.

But so long as England is faithful to God, and Englishmen are true to themselves, we need not fear that we shall ever see her greatness blasted; so long as the three watchwords of the text are retained in their integrity by her population, so long as God is feared, brethren are loved, and the Queen lives in the loyal affections of her subjects, our Country is secure from wasting within, and from foes without. I therefore exhort you, who in this Colony retain your love for England, and wish for her success, this day to meditate upon, and every day to cultivate the virtues of Charity, Religion and Loyalty.

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" Fear God ;" the eternal welfare of your souls, and the future destiny of your country, are in His keeping. His omnipotence demands your reverence. By His irresponsible control are order. ed the divers diseases and sundry kinds of death which encircle your persons, your homes. He restrains the desolating pestilence, or bids it fulfil His behest on the armies that are battling for the freedom and glory of your country. He holds in the hollow of His hand the mighty waters on which are riding the fleets of England ; at His word the stormy winds arise that may engulph them; at His resistless bidding they cease their strife, and "there is a great cahn." " Fear God ," this is the warning uttered by the entombed cities of Sodom and Gomorrah,-ancient Rome in ruins repeats the ery,--Capernaum, exalted once to Heaven, now degraded as low as Hell, -Jerusalem, once the joy of the whole earth, now razed and desolate, -every city once flourishing, now decayed, utters the same exhortation. God has power to exalt the meanest, and humble the proudest nation ; God has also power to cast both soul and body into beli-therefore, as citizens who love your country, as individuals who love your souls, in the name, and words of Christ, I say unto you, " Fear Him." Thus loudly does the omnipotence of God claim our fear ; if not so loud, no less powerful is the invitation of the still small voice of His Mercy to win our reverence. He hath done great things for us, at home and abread, at peace, in war, for our nation, our Church, our homes, and our souls, He hath done great things. Great and numberless have been His mercies ; glorious His footsteps on the storm of cortending nations-glorious on the paths of peace. What other sounds does the pious soldier of England hear as he marches over the bloodstained fields of victory in the East ; do not the very stones of Delhi, Cawnpore, and Lucknow cry out, "Fear God" ? Who but the Omnipotent could have rolled back the surge of revolt, that like a deluge threatened to overwhelm the lives of

every one of our countrymen in the convulsed Provinces of India. We do not undervalue England's herces when we affirm that unaided by heaven they must have succumbed to the fearful edds that raged against them ; human valour could never have resisted the overwhelming hordes of traitors who have outraged humanity, as well as tarnished their loyalty. Human beroism would have enabled the sons of England to die as martyrs for their countrybut only divine protection and assistance made them victors. It was God, the Lord of Hosts, that infatuated the counsels of our foes, He it was who nerved every heart with undaunted confidence, and strengthened every Pritish arm with tenfold vigour. Never before, in the annals of war, did God so conspicuous! attle for England-never before in the annals of our country has His aid been so unequivocally discerned and acknowledged. Ubristian warriors, standing on the fields of strife, wrested, almost against hope, from their focs, have ascribed to God their triumph, offering their laurels as a pledge of gratitude to Him who had bared His arm on their behalf. They have declared " Not unto us, O Lord, not unto us, but to Thy name be the praise." The Lords and Commens of Christian England echoed the same pious sentiment ; the public utterances of the press, the private records of individuals, shrank not from the same avowal. The devout, ever watching for the rulings of Providence, gladly traced the hand of God in every scene of victory ; the thoughtless were roused to a sense of a control mightier than man's ; even 'he profane were compelled to lift their eyes to heaven as their forebodings of utter extinction gave place to proofs of incredible success. And with unvarying tone these tokens of God's Providence, overruling our weakness for His Glory, give power and earnestness to the exhortation of my text, " Fear God." War is a startling preacher of God's Providence, a most eloquent advocate of the necessity of fearing the Most High. His judgements as they range the earth are earnest teachers of National rightcousness. With personal piety in our Camp, with true religion in our Councils, we have a guarantee for safety, which no wisdom in our Statesmen, no prowess in our

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warriors could ensure ; and recollect, as National Religion is made up of individual piety, as every citizen of the Empire either adds to or impairs the tone of the national spirit, every one of you is entrusted with a portion of your country's welfare, which your conduct either strengthens or betrays. Therefore I beseech you, examine yourselves this day, with that honesty of purpose, that straightforward eandour, for which your national character is noted. Let each of you put this case before a bared conscience : " I know that rightcousness has exalted my Nation : I boast of my birth as an English citizen,-what have I contributed to the treasury of Religion that secures the smile of God upon my country,-do I, an English colonist, fear God-do I honour His day-do I reverence Ilis Sanctuary--do I love His Word--do I trust His promises and dread His wrath, or am I, as a careless Christian, insulting the mercy that shields my Father-land. If conscience tells you that you are an unfaithful steward of your Country's honour-that while loyal to your Queen, you are a traitor to your God, I appeal to your gratitude, to your sense of right : yea, Brother, I call to witness against you the sacred symbol of the Cross you this day wear upon your breast. With pity and sorrow I read your condemnation in the pious legend that encircles it-" Sub hoc signo vinces." That sign and legend on your Banners may denote the FUBLIC PROFESSION of religion, made by your Society as a body; but by each affixing the badge, with cross and motto, on your breasts, you each one declare, that you make the sign and watchword YOUR PRIVATE RULE OF LIFE: and what do they mean ? Listen as I tell you the circumstances, probably known before, under which the heraldry of your badge and banner was originated, and then decide whether it tells a tale of encouragement, of reproof to yourselves.

The story runs, that more than 1500 years ago, a Roman Emperor, Constantine, was marching against a foe too mighty for him to subdue. As the shades of evening fell upon his army, he, yet in the darkness of Paganism, but pondering on the truths of Christ which then were agitating his nation, lifted up his soul to

God and sought the aid of heaven. Suddenly a cross of flame lighted up the darkening sky, and these words, in another tongue, equivalent to the Legend of St. George's Cross, were written on the firmament-" En Touto nika,"- Conquer in this. The banner that led his troops next day to vietory, bore that device and motto. How often since has the blood red cross of England waved over the field of victory. How often in that sign has she subdued her foes. Its national import then is true; but worn upon the heart of individuals it obtains a spiritual significance, it avows the Christian strife with the armies of the evil one-it marks each man who wears it a combatant in that mighty and unceasing warfare, in which victory ensures the crown of life, defeat eternal death. Then let not the heart that beats beneath the sign of the Cross, unerucified, be tumultuous with any passion, or diseased with any cherished sin, but crucify the flesh with its affections and lusts; be not content with once a year displaying the sacred emblem on your breasts, but enshrine its spiritual impression for ever in your heart of hearts-and then in every hour of trial-in every assault of temptation,-under that sign thou shalt most surely conquer.

Men who are cast in such a mould, who are actuated with the motives of true religion, stand in no jeopardy of becoming restless or faithless subjects. Citizens who fear God will impulsively honor the Queen; honour the Sovereign, not only because manly and conscientious subordination was instilled into their tender minds in childhood—and they treasure hereditary loyalty as a prize worth keeping,—but they will, duly considering whose authority their rightful Sovereign hath, faithfully serve, honour, and humbly obey her, in God and for God, according to His blessed word and ordinance. True allegiance to the powers that be, is ever, not only a social but religious duty. Even when the National glory is depressed, a citizen who fears God, will honour not only the gentle, but also the froward Sovereign. But there are always circumstances which lighten duty, and the subject who is dastard enough to entertain a treacherous thought against the

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gentle, true hearted occupant of the English Throne, in this generation, is dyed with the blackest hue of treason: VICTORIA stands within a charmed circle-a circle of the true hearts of her loving subjects-across which treason cannot pass. Her throne is guarded not only by the sentinels of allegiance which time and a matchless Constitution have stationed for defence-her palace is not only encompassed by the high barrier of loyalty which English sires have bequeathed, as a rich legacy to worthy, faithful sonsbut her person is encircled with the sacred halo of religion-for her welfare continually ascend the fervent prayers of millions who love her as the Mother of her people, a woman whose domestic charities are as warm as those that enrich the homes of her subjects. The mother, the widow, the children of England, view with intense affection a Queen who in her palace has wept for the sufforings of r husbands, fathers, and sons, who have suffered and died in her service.

How can it be otherwise than that the Sons and Daughters of England should feel their hearts gushing forth with loyalty and enthusiasm towards a Queen who never in the pomp and sovereign-'y of royal life, has ceased to feel and exhibit the tenderness and affections of a woman. Beside the hearthstones of English cottagers, in the halls of Princes, she is named with praise; and Peer and Peasant unite their benedictions in that good old English prayer : The Queen—God bless Her !

I have reserved the injunction first, in order in my text, as the concluding topic of my discourse, because the Service will end with a test of the sincerity with which you adopt it; and to brotherly kindness you will be called upon to add charity. Love the Brotherhood—strengthen the ties of blood that bind you together as citizens of the same realm—value the associations that cluster round your English birthright. By your alms enable your Society to fulfil her charitable mission—supply her treasury, that when a Brother in distress lands upon our shores he may find, that though he is far from home he is near to friends—that in the Society of St. George,

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O f Prince we and there Lord hence Truth mout the A

### <sup>6</sup> No distance breaks the ties of blood, Brothers are brothers evermore !"

Be charitable on good motives; consider yourselves God's Almoners, the Stewards of His bounty, whose cars are ever open to the tale of human woe, whose hands are ever full of blessings for the suppliant poor. Be merciful after thy power; if thou hast much, give plentcously—if thou hast little, do thy diligence gladly to give of that little: Let every man do according as he is disposed in his own heart, not grudgingly, or of necessity, for God loveth a cheerful giver.

Finally, Brethren, farewell. Be pitiful--be courteous-love as brethren-be at peace among yourselves-be charitable-be religious-be loyal-Love the Brotherhood--fear God--honour the Queen.

## LAUS DEO.

PRAYER AFTER SERMON.

O Gov, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great danger we are in by our unhappy divisions; Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord, that as there is out one Body and one Spirit, and one hope of our calling—one Lord, one Faith, one Baptism, one God, and Father of us all—so we may henceforth be all of one heart and one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one month glorify Thee, through Jesus Christ our Lord. Amen.—Service for the Accession.

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