SERMON.

BY REV. DR. CAREY.

Preached Before the Maritime Convention at Bear River, N. S., Aug. 26, 1894, and Published by Request.

Ps. 110: 3.—Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

This psalm is Messianic according to the testimony of Christ in Mat. 22: 44; Mark 12: 36; Luke 20: 42; the statement of Peter, Acts 2: 34, and the evidence of the author of the Epistle to the Hebrews. It represents the Messiah as a warrior king, going forth "conquering and to conquer," and all its imagery is in accordance with this conception. It rises above the 109th psalm as Mount Olivet rises above the Garden of Gethsemane; yet there is an intimate connection between the two. The sufferings of the Messiah, His prayers and praises for judgment on Judas and Judas-like men are described in the 109th. At its close Jehovah appears to stand at the right hand of the persecuted Messiah to save Him; while in the 110th Messiah is at the right hand of Jehovah, crowned with honour, majesty and eternal glory.

The 23rd Psalm is the most popular; the 51st the most penitential; the 84th is the pearl of the Psalms; the 103d the most praiseful; the 137th the most plaintive; the 110th is the crown of the Psalms. It strikes the key note of the coronation hymn:

"Bring forth the royal diadem,
And crown Him Lord of all."

Luther coined a new name for the Psalm. He called it the Sheblimini, from Shav, Sit and Limini, on My right hand, the words of Jehovah to His Son, words which the evangelists declare were recorded by David under the influence of the Holy Spirit. The scene of the Psalm is laid in the future. Inspiration carried David not only over a thousand years to the incarnation, life, death, atonement, resurrection and ascension of Christ, but down to the end of time, to the last battle, to the subjugation of all opposing forces, and the final overthrow of all hostile authority and power.

Nor does the Psalm stand alone in its glowing picture of the priestly, royal, divine Hero. The 68th Psalm hails the ascent of the Messiah to glory leading captivity captive and receiving gifts for men; the 24th describes Him upborne by angelic attendants and welcomed by heavenly hosts as He makes His triumphant entry through the gates of glory and the doors of His Father's palace.

The second Psalm recites the divine decree entitling Him to His exalted position; the 110th enthrones Him as Immanuel, victor over Satan and sin and death and hell. The Prophet Isaiah, in his 63 chapter, speaks of the Messiah as coming from Edom, with dyed garments from Bozrah, glorious in His apparel, travelling in the greatness of His strength, speaking in righteousness and mighty to save. John, in the 19th chapter of Revelation, describes Christ Jesus as the Lamb of God, the Faithful and True, the Word of God, the King of Kings, the Lord of Lords, having on his head many crowns, and worthy of them all, and a great multitude, as the voice of many waters and as the voice of mighty thunderings, crying, "Alleluia! for the Lord God Omnipotent reigneth."

The text presents for consideration Messiah's followers ready for service, for suffering, for sacrifice; or Christ and His Church marching on to victory. The first thought which claims attention is that

MESSIAH DOES NOT GO FORTH IN HIS CONQUEST ALONE.

He was alone in the wilderness when he encountered the arch enemy of both God and man and defeated him on his selected and successful fields of appetite, avarice and ambition. On these fields humanity had fallen—in the first man—fallen in his posterity; but the second Adam, the Lord from heaven, conquered the leader of the hosts of hell, and came up from the wilderness with glory on his Head and gladness in his heart, for under the conditions and within the limitations of manhood He had overcome the prince of this world who reigns over the children of disobedience.

Christ was often alone in prayer; on the mountain top, in the garden, in the desert, by the sea shore, away from the multitude, apart from His disciples, with strong cryings and tears He poured out His soul to His Father and was heard and strengthened for the fulfilment of His mission as the Saviour and Deliverer of men.

He was alone in Gethsemane, for, through exhaustion and sorrow, His disciples fell asleep. As they were leaving the upper room Christ said, "Behold the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me." This hour was predicted by the prophet when he represented the victorious Messiah as saying: "I have trodden the wine press alone, and of the people there was none with me." What anguish the Son of God must have endured when, as the Evangelist and Physican Luke records, the blood was pressed out of its natural channels until it appeared as a crimson dew over His sacred body. An angel came and sustained Him for the trial and the death before Him; so that His calmness, silence and patience astonished all his enemies. Oh, the mysterious agony and loneliness of that hour on the cross when Jesus the Messiah exclaimed, "My God! My God! why hast Thou forsaken Me."

"Ah never, never can we know
What then for us the Saviour bore—
The pangs of that mysterious woe
That wrung His frame at every pore;
The weight that pressed upon His brow;
The fever of His bosom's core."

He was alone in the gloomy shades of Hades when He conquered death in His own domain; deprived death of his sting; wrested the victory from the grave; opened the kingdom of heaven to all believers, and rose to die no more. His claim granted and settled that He was the Son of God by an irresistible argument confirmed by the Spirit of holiness, through the resurrection from the dead. Christ was alone in laying a deep and durable, a precious and permanent foundation; but He is not alone in raising the superstructure. Christ is the great Masterbuilder, but He has subordinate builders; He has overseers and workmen. So the temple is rising, and at length the topstone shall be brought up with shoutings of grace—grace unto it.

How did Christ obtain a people to follow Him in the conflicts and conquests of the gospel?

The Psalmist in addressing the Messiah emphatically says, *thy people*, as though He should say thy peculiar portion, Thy possession, Thine inheritance. Christ has a people by *the gift of His Father*. It was arranged in the purpose of mercy made in the councils of eternity, when the second person of the Blessed Trinity undertook the work of redemption that He should have a suitable retinue as He pursued and vanquished Satan and his legions. Isaiah, in the 49th chapter, gives the words of the Father to His Son: "It is a light thing that thou should'st be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the ends of the earth." These shall come from far; these from the north and from the west. In the 44th chapter—"They shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall subscribe with his hand unto the Lord. And in the 60th—"A little one shall become a thousand, and a small one a strong nation; I, the Lord, will hasten it in his time." Christ says in John 6: 37, 39, "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. This is the Father's will, that of all which He hath given me I should lose nothing. In 10: 27-29—My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life; and they shall never perish. Neither shall any one pluck them out of My hand; My father who gave them unto Me is greater than all and no one is able to pluck them out of My Father's hand. I and the Father we are one. Again in 17: 2—The Father has given the Son power over all flesh, that He should give eternal life to as many as have been given to Him. Paul says in Rom. 8: 29—Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified, and whom He justified them He also glorified." And Peter addresses the strangers to whom he wrote as "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ."

Christ's followers are His by *purchase*. A gift may be made of mortgaged or encumbered property, which, according to law, must be redeemed or released before a clear title can be secured. All right conceptions of justice are in favour of the payment of a bond; and God who is the source of holiness and justice will honour His law which is the expression of His own perfection. When the Triune God decided to create man *free and finite*, the only basis on which moral and responsible agents could be created; He foresaw what would inevitably take place. In His *Almighty and Eternal Love* He provided a remedy, and atonement worthy of the Godhead, worthy of all acceptation on the part of sinful humanity. God so loved the world of mankind, to be created, that He was willing to give His only begotten Son, the Son so loved that He was willing in the fulness of time to come in the likeness of sinful flesh to suffer, to die, to rise from the dead and thus become a Prince and a Saviour, the Captain of Salvation, in bringing many sons to glory; the Holy Spirit so loved that He sealed and ratified the Covenant of grace; thus the way was prepared in harmony with righteousness for the creation and the redemption of man. Therefore every son and every daughter of the Lord Almighty is redeemed with the precious blood of Christ,—"as of a lamb without blemish and without spot:—who verily was fore-ordained before the foundation of the world," but was manifest in these last times, in this the last, the Christian dispensation. The followers of Christ "are not their own; they are bought with a price, and it is both their privilege and their duty to glorify God in their bodies and in their spirits which are God's."

Christ's people are His because they are *regenerated* by the Spirit proceeding from the Father through the Son. It is the office of the Spirit to quicken dead souls by the Word of God, which is living and powerful, and sharper than any two-edged sword, by the law which was given by Moses, by the gospel of grace and truth through Jesus Christ. The real Christian is born not of man, nor of the will of the flesh, but is born from above, born of God; born again not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever; born of water and of the Spirit; born of a power which is both life-giving and purifying. If a man have not the spirit of Christ he is none of His. The Spirit of Christ is the Spirit of Sonship, which does not lead into bondage but into liberty, to love, to follow, to serve the Author and Finisher of Salvation.

Christ's servants are His by *choice* and *profession*. The spirit has led them, persuaded them, to see the beauty of Christ, the preciousness of His salvation, the freedom and the glory of His service. They have enlisted for life under the blood-red banner of the Cross. They have taken the oath of allegiance, the badge, the uniform of discipleship; they have been baptized into the likeness of their Leader's burial and resurrection; they have risen with Him to newness of life; they are His, all His, His forevermore.

"Thine for ever! God of love,
Hear us from Thy throne above!
Thine forever may we be,
Here and in eternity!

Thine forever! Saviour keep
These Thy frail and trembling sheep;
Safe alone beneath Thy care,
Let us all Thy goodness share.

Thine forever, Spirit, guide,
Leave us not, be at our side;
Lead us o'er life's paths uneven,
On and up from earth to heaven."

MESSIAH'S FOLLOWERS ARE DESCRIBED BY THE PSALMIST.

While a great deal is expected of the Leader, a great deal also depends on the make up of the army. The general may be all right in his plan of the campaign, but if the soldiers are inefficient or disobedient very little will be accomplished. In the imagery of the Psalm the veterans of Messiah's army are implied. The names of 37 of David's chiefs and mighty men are recorded by the Prophet Samuel, and no doubt by the command of the king. Three of these are singled out for their deeds of valour, and especially for breaking through the hosts of the Philistines to bring David a drink of water, for which he longed, from the well by the gate of Bethlehem. But when the king saw the loyalty of these brave men he would not drink of the water; for he said, "It is the blood of the men that went in jeopardy of their lives;" So he poured it out as an offering before the Lord. Christ's veterans are the mature, the aged, the experienced men who have been for years fighting the good fight of faith; who are well acquainted with the devices of the enemy and have driven the foe from many a well fought field. These veterans have long worn the whole armour of God; the helmet of salvation, the breastplate of righteousness, the girdle of truth, the preparation of the gospel of peace; they have carried the shield of faith and the sword of the Spirit, which is the Word of God. They have fought not uncertainly, as one that beateth the air, but have won many trophies for their King and stars of honour for themselves. In every department of Messiah's great union army there are men who have borne the burden and the heat of the day—men fitted for both counsel and command—men able to train their successors so that the holy war may be carried on until Immanuel's royal standard shall float on every sea, and be unfurled on every continent and island of the globe. The denomination represented in this Maritime Convention has no reason to be ashamed of its share of the work in defending the faith, once for all delivered to the saints; in founding Christian schools of learning, in sending forth men of both culture and piety as educators; and consecrated men and devoted women as missionaries to foreign lands. The denominational fathers and founders, preachers and patriarchs have gone to their rest and reward, while their works are following them. In the institution of learning which rises amid the orchards of Grand Pre and Gaspereaux they have a noble monument to perpetuate their names and labours of wisdom and love. In St. Paul's, London, the epitaph of the architect, Sir Christopher Wren, is inscribed in a place that any one may see on entering the sacred edifice, "*Si quaeris monumentum circumspice.*" If you seek his monument look around you. If anyone seeks for the monument of the fathers and founders of Acadia University let him attend one of its anniversaries and see and hear for himself. May this monument, in the words of the Poet of the Augustan age, be more lasting than brass—a monument which neither the wasting rain, nor the blustering north wind, nor the flight of the seasons, nor the innumerable series of the years can destroy. Acadia's influence shall live, for that which she has written on immortal souls can never be obliterated.

According to the prediction of the text Christ is to have among his followers not only the veterans but also a *youthful host in members, freshness, vigor and beauty*—like

"Stars of morning, dew-drops which
the sun impearls."

The word youth (yaldutheka) is a collective equivalent to young men. The reference is not to the youth of the leader but to the young men among his followers. Among the Romans those troops who first attacked the enemy were composed of young men and called Rorarii (from Ros, roris dew) from their supposed resemblance to dew. How beautiful! how suggestive the figure! As the dew coming down from Heaven mysteriously in darkness and silence on the sleeping earth, so God's spirit descends, working noiselessly but effectually; quickening dead souls and raising them up to the purity, activity and beauty of the Christian life. As the dew-drops descend in countless numbers, hanging like pearls, or shining like diamonds on each blade of grass; each drop a tiny transparent globe reflecting the light of day; each weak in itself, yet strong in its surrounding myriads, refreshing the earth, so that her fields become beautiful and her pastures rejoice; so now are Christian young men and young women throughout the world as "a dew from the Lord." As the dew is new every morning so a constant succession of converts gives to the church perpetual youth. Her young men arouse in her ranks an undying enthusiasm for her divine leader, and as she marches on "she looks forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

One of the English poets has said,

"The meek-eyed morn appears, mother
of dews."

The dawning of the millennial morning has come in the general awakening of young Christians to vigorous effort in extending Messiah's Kingdom. The recent gathering of the Baptist Young People's Union in Toronto was a proof of Messiah's power, and a beginning of the fulfilment of the far-reaching prediction of the Psalmist. These are a few of the mottoes which appeared on their banners:

"Lift up and Look forward."—California.
"Jehovah Nissi."—Texas.
"Valiant for the Truth."—Massachusetts
"The Bible."—Colorado.
"For Christ's Sake."—Kansas.
"Our State for Christ."—Illinois.
"An Anchor within the Vail."—Ontario and Quebec.
"Many Members in One Body."—Maritime Provinces.

The beautiful service known as the Salutation of the Flags, was never executed with finer effect than at Toronto. Dr. Ellis, of Baltimore, said that the sight of Niagara did not impress him so much as this magnificent moment of Christian enthusiasm.

Christ is gathering His followers from all ranks of Society—from the lofty, the lowly, the rich, the poor, the learned and the unlearned. Christ lifted up will draw all men unto Him.

A writer has recently given an interesting account of three converted young African Princes, educated in the United States, who are now returning to their native land to rule over adjoining territories East and North of Liberia. One is to take special charge of education; the second of commerce and industrial matters; the third of political affairs. They will need both wisdom and patience. But their greatest apprehension, it is said, is not from the character of their Pagan and Mahomedan subjects; but from evils which threaten them from countries boasting of a Christian civilization. Is not the spectacle of these three young converts pleading with Christian America to cease poisoning the poor people of heathen Africa enough to touch the heart of every distiller or exporter of rum? May the Baptist young men throughout the country inquire earnestly into the political situation, and be prepared, when the time comes, to use their franchise in favor of representatives who have the true welfare of Canada at heart; for "righteousness exalteth a nation; but sin is a reproach to any people."

How cheering the declaration of scripture, that the day shall come when kings shall arise and see, and princes shall worship the Holy One of Israel; when kings shall be nursing fathers, and queens nursing mothers to the church of Christ, and to every organization that tends to glorify God and elevate humanity. This glowing promise of inspiration finds a reality in our beloved Queen, and was illustrated in the life of the late Prince Albert.

"In Victoria her subjects have found a wiser, gentler, happier Elizabeth. No former monarch has so thoroughly understood the great truth that the powers of the Crown are held in trust for the people, and are the means and not the end of government. This enlightened policy has entitled Victoria to the glorious distinction of having been the most constitutional monarch England has ever seen. Consider the example set by the Queen and her late consort in the practice of every domestic virtue. Their stainless lives, unobtrusive piety, education of their children, so as to be a pattern for every other family in the kingdom, have borne rich fruit in the stability of the throne, and have obtained for the Royal Family of England the respect and admiration of the civilized world."

Her court was pure, her life serene.
God gave her peace; her land repose!
A thousand claims to reverence closed
In her as mother, wife and Queen.

It is a ground of thanksgiving to Almighty God that their Excellencies, the Governor General the Earl of Aberdeen and the Countess of Aberdeen, are setting such beautiful examples of goodness and piety before the people of this Dominion. The report of their beneficent efforts, before coming to Canada, raised high expectations, which are being exceeded by their labours for the good of the country in which they hold the highest position. Their sympathy with every good word and work, with all that tends to industrial, mental and moral improvement, is calling forth the esteem and love of all citizens of this great Dominion, from ocean to ocean. The enthusiastic reception which the Earl and the Countess received at Halifax, Charlottetown, St. John and Fredericton, the expressions of loyal attachment to the motherland, were proofs of the affection they have inspired in the hearts of all classes, irrespective of race or religion. May their sojurn in this important dependency of the British Empire be exceedingly happy and prosperous.

But the Poet Prophet declares that the followers of Jehovah's annointed Prince shall have appropriate uniform. Their investiture shall be the *Beauties of Holiness*, or the shining virtues of the Christian life. The conquering leader of God's hosts is described as riding upon a white horse, and in righteousness he judges and makes war. The armies which follow him ride also on white horses, and they are all clothed in fine linen, white and clean, and the spotless linen is the righteousness of saints. Like the angel at the sepulchre, whose countenance was like lightning and his raiment white as snow, the professing Christian should witness for the risen Christ by the clearness, transparency, unsullied purity and heavenly order of his life. This alone will silence opposition and turn to flight the enemies of the truth. When Christ is formed in the heart the hope of glory, his virtue will shine forth in newness of life. Christ needs, the Church needs, the world needs, living epistles, known and read of all men; living sacrifices for God's service; living stones for God's temple; first fruits for God's treasury. While Christian literature, and sermons, and splendid buildings, and organs, and good music, and an appropriate ritual, and societies, and unions, and committees, and boards, and training schools, and academies, and colleges, and Theological seminaries are all good and useful, and highly desirable in their places; yet without practical piety and holy living they are like the wheels the prophet saw, but without the spirit, the bones with flesh on them, but no vitalizing breath, as flowers on a corpse, ornaments on a coffin, a funeral cortege slowly wending its way to the city of the dead. It is more life, more Christian life, that is required. Jesus says: "I am come that ye might have life and that ye might have it more abundantly." He that asketh receiveth, and he that seeketh findeth. The supply is infinite, but the demand is limited, and feeble, and fluctuating. The age requires, the churches represented in this Convention require, a robust and vigorous Christianity, a Christian life that does not drag itself along "at a poor dying rate—a life that abounds in doing and giving, in sincerity, and truthfulness, and honesty; a life that abhors shadows and shams and delights in substance; a life not of form but of power; a life that puts down self, and sin, and Satan, and exalts Jesus, who for the joy that was set before Him endured the cross, despised the shame, and is set down at the right hand of the Majesty on high.

Messiah is attended in His conquests by *willing* followers. The word *nithavoth* used in the original, signifies willingness, freeness free-will offerings volunteers. This last term is employed by many distinguished Hebrew scholars in translating the Psalm. In consequence of the sceptre of God's sovereign grace having been extended out of Zion in the preaching of the gospel, multitudes are willing to follow Christ in His grand crusade against all forms of evil; against principalities and powers, the rulers of the darkness of this world, spiritual wickedness in high places." They not only follow but they put on the uniform, the attire, the vesture of holiness, and they are obedient to their leader. All unwillingness, all disobedience springs from unbelief. Where there is genuine faith there will be obedience. When the heart is enlarged by the constraining love of Christ there will be a readiness, an eagerness to run in the way of His commandments. Drawn by Christ, led by His spirit, not driven, not forced, but willing to follow, to fight, to fall, if need be, on the battle field. As the Messiah said, in view of His incarnation, "Lo, I come in the volume of the book it is written of Me; I delight to do Thy will, O My God. Yea, the law is written on My heart"; and as approaching Calvary He said, "I lay down My life of Myself; no one taketh it from Me." So the Christian should be willing to live, not for himself, but for Him who died and rose again. Not pressed men, not drafted men, but volunteers strong in the faith of the final triumph of Christ's cause, cheered by His love, animated by His spirit, full of high purpose and holy courage they press on after their leader even into the thickest of the fight. In the days of Deborah and Barak the governors of Israel offered themselves willingly to drive out the invaders of their homes from their sacred soil. In the preparation for the building of the temple the chief of the fathers, princes of tribes, captains of thousands and rulers of the king's work, offered willingly; and the people with perfect heart offered willingly; and they rejoiced, and David, the King, also rejoiced with great joy. And shall not the redeemed church of the First born whose names are written in heaven do, and dare, and give, and suffer for the sake of Him who loved them and gave Himself for them. In the elder Napoleon's wars a soldier was wounded, and while a bullet was being extracted which was in dangerous proximity to his heart he said, "Deeper, deeper, and you will find the emperor himself. While

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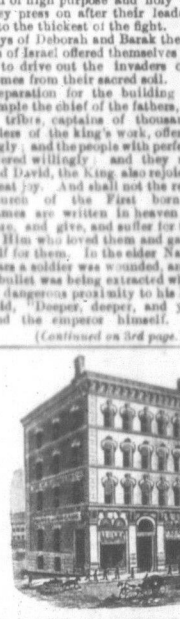

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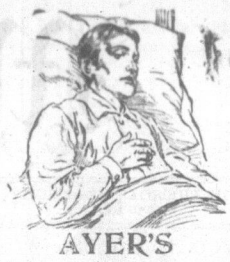

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September 19

SERMON—Continued fro

Christ on the throne ina
while Christ in the Bible is
of hope, Christ in the h
golden motive, the divine
service.

How impressive are the
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corrected His servant,
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and righteousness of our
let us go forward." It is s
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a battle which he did not
the Duke of Marlborough
beseiged a city which he
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Elishas of our churches
beautiful Latin ode, co
late Rev. Dr. Silas Ter
read at the jubilee of Ac
in 1888, we are reminded
in Christ and of our own

"*Sanctorum patrum*
Oportet nos distingue
In fide, votis nitidos
In praecibusque ma

Or in Rev. Dr. McK
hymn, the original of
Latin rendition:

"Let us the sons of
As nobly toil in thi
And keeping bright
For God still work,
pray.

On the bronze gates o
at Constantinople, migh
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its Christian builder, a
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Adapted from Peloub

SECOND QU

Lesson XIV. Sep

THE LIFE O

SCRIPTURE.—John 1
Heb. 1: 1-3.

GOLDEN

"The kingdom of
pent ye, and believe t
1: 15.

THE LIFE OF CHRIS
by means of chart or
plant in the memory
general view of the w

THE HISTORIC

TIME.—Thirty-one
D. 27, inclusive.

THE LAND.—Pales
on the map of the wo
divisions. The chie
the leading towns
countries. Inhabita

THE FORERUNNER
John the Baptist's
The place of his pr
tion to the ministry

PROVIDENTIAL P
Lesson I.

SECULAR HISTORY
emperor of Rome wh
Tiberius, when he ec
istry. Lyman's tab
tion of the Roman
of Christ as 120,00
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untaries and freedme
000 were full citize
the population. T
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Rome, by the cen
5,984,000. It was
peace; the Roman
over most of the
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the greater conque
Roman roads were