

THE TWO GATES

A pilgrim once (so runs an ancient tale), Old, worn, and spent, crept down a shadowed vale: On either hand rose mountains, bleak and high; Chill was the gusty air, and dark the sky The path was rugged, and his feet were bare; His faded cheek was scamed by pain and care; His heavy eyes upon the ground were cast, And every step seemed feebler than the last. The valley ended where a naked rock Rose sheer from earth to heaven, as if to mock The pilgrim who had crept that toilsome way; But while his dim and weary eyes essay To find an outlet, in the mountain side A ponderous sculptured door he spied, And tottering toward it with fast-falling breath, Above the portal read, "The Gate of Death." He could not stay his feet, that led there, to; It yielded to his touch, and passing through, He came into a world all bright and fair; Blue were the heavens, and balmy was the air; And lo! the blood of youth was in his veins, And he was clad in robes that held no stains Of his long pilgrimage. Amazed, he turned; Behold! a golden door behind him barred In that fair sunlight, and his wondering eyes, Now lustreful and clear as these new skies Free from the mists of age, of care, and strife, Above the portal read, "The Gate of Life." S. S. Conant, in Harpers Magazine for December.

Visitor Pupilt.

THE HOLY PRIESTHOOD.

A SERMON, DELIVERED BY REV. M. P. FREEMAN, GREAT VILLAGE, OCT. 30TH.

"Ye also as lively stones, are built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."—1 Peter 2:5.

The S. S. Lesson for to-day respects the sin and punishment of Nadab and Abihu. For seven days Aaron and his sons had been performing the consecrating rites enjoined by the Lord to qualify them for the performance of their priestly functions. On the eighth day they offered sacrifice according to the divine direction. The people stood expectant, awaiting the fulfilment of the promise given them by Moses. Aaron came forth from the tabernacle of the congregation, and lifting his hand toward the people pronounced the blessing "The Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." Immediately the glory of the Lord appeared unto all the people, and there came a fire out from before the Lord, and consumed the burnt offering upon the altar. Upon this the people shouted with joy, and fell upon their faces in adoring reverence and thankfulness to God for his "gracious acceptance of what was done that day."

But, alas! how soon was their joy turned into mourning. Two of the sons of Aaron, elated perhaps by the high honors they now enjoyed, in an evil moment, rendered as it is probable, by the too free use of wine, unable to "put difference" between holy and unholy, took their censers, and kindled the incense with coals from some common fire when they should have taken them from the altar. For this act of presumption and impiety there came a flash of fire, like to the lightning's bolt, and slew them there before the Lord. Then did Jehovah vindicate his outraged honor, show his abhorrence of the sin of disobedience to the requirements of his word, and the necessity of holiness on the part of those who "bear the vessels of the Lord." The great lesson respecting the need of inward holiness is strikingly enforced in the whole narrative. It is expressed in the "Golden Text" for the day "Ye shall be holy for I am holy." My subject on this occasion is

The holy priesthood, which I shall endeavor to discuss in the light of the transaction to which I have adverted. My first proposition is that all believers are priests. In the church of Christ there is not an order of priests, a class of persons appointed to stand between God and the people, to receive their offerings and their confessions, and to pronounce them absolved from sin. Those who call themselves priests, and claim in virtue of their office, power, and offices, that the great Head of the church has not delegated to men, are arrogant and presumptuous. They would rob Christ of his glory. No, brethren,

there is not a mediating priest between you and God. Jesus Christ is the only Mediator. He, according to the prophetic word, is a "king upon his throne," and his people are a chosen generation, and a royal priesthood. This distinction had been assured to Israel on the condition of their obedience to God (Ex. 19: 5, 6). Now believers of every nation are admitted to covenanted blessings and honors. "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." To these "grace and peace" have come from "Jesus who has washed them from their sins in his own blood and made them kings and priests unto God." This honor have all the saints.

Secondly, it is to be noticed that God's priests are holy. They are chosen to be holy—chosen "to salvation, the sanctification of the spirit and belief of the truth"—chosen "according to the foreknowledge of God the Father through sanctification of the Spirit." No matter how clean their bodies were Aaron and his sons must wash themselves to serve before the Lord. By this typical act they were taught the need of inward cleansing. However costly and beautiful their own clothing, they must wear the holy garments prepared for their use while performing their sacred duties. Thus were they taught the need of a covering for their souls;—and thus are we instructed. We cannot come before God in the filthy robes of our own weaving. We must have "the fine linen pure and white, which is the righteousness of saints." The priests had been anointed with holy oil. Of this Aaron had a double portion; it ran down upon his beard, and even to the skirts of his garments. Here is a beautiful type of the spiritual life of believers, beautiful and fragrant with its holy service.

The Holy Spirit impresses his own character upon his work. In regeneration He imparts a holy nature. The tongs, shovels, bowls &c. of the sanctuary were accounted holy. They were consecrated to holy uses, but they had no character. God's people have a new nature. The quality of this nature is not that in its perfected state, it is without sin, but that it is holy. Grace is not a mere negative quality. First holiness then sinlessness. The priests of the olden time must be of the tribe of Levi, and must have attended to the rites enjoined to fit them for service. No spiritual qualifications were demanded. Now to be true priests we must come to God with sincere and contrite hearts, presenting those spiritual sacrifices which are acceptable to God through Jesus Christ. "To that man," saith the Lord, "will I look, even to him that is of a broken and contrite spirit." "The sacrifices of God are a broken spirit, a broken and contrite heart, O God, thou wilt not despise." We have not like the priest of old to bring a bleeding victim to the altar; Christ was slain for us. There is sovereign efficacy in that blood, as by it we draw near to God, "having our hearts sprinkled from an evil conscience and our bodies washed in pure water." O, that our holy lives may ever attest to the spirits' work within us! Let us present our bodies "a living sacrifice, holy, acceptable unto God which is our reasonable service."

Thirdly, priests are called to holy service. They are required to offer "spiritual sacrifices, acceptable to God." All their service is holy. God's people are not to engage in anything that is polluting. They must "perfect holiness in the fear of God." Their worship is holy service. The ceremonial of the Jewish religion gave expressive emphasis to the divine injunction, "Be ye clean that bear the vessels of the Lord." From the Most Holy Place comes the response to the inquiry, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" "He that hath clean hands and a pure heart."

It is a rank offence to heaven. Because judgements do not fall at once upon offenders, as in the case of Nadab and Abihu, or as in the case of the haughty king who, contrary to the divine command, burned incense upon the altar, we must not therefore infer that God is less exact. Were it not for his forbearance many pretending worshippers would be striking in their pews; many presumptuous preachers would be cut down by the stroke of the Almighty, while ministering at the sacred desk. Let us ever remember that God's worship is holy. Let us approach his earthly courts with the reverence becoming those who are coming into the presence of the divine majesty. "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools."

Their work is holy. The Jewish priest served in the Temple. He was not to engage in secular pursuits. He ministered before the Lord, in behalf of the people, and upon their offerings lived.

The distinction between the sacred and the secular, does not now obtain in the Holy priesthood. All their work is holy. In the service of Christ the secular is sacred. At the consecration of Aaron and his sons, the blood was put on the tips of their ears, on the thumbs of their right hands, and upon the great toes of their right feet. Thus, in symbol, the impressive lesson was taught them, that their ears must be open to receive instruction, their hand ready to do work for God, and their feet swift to run in the way of his commands;—that there must be entire surrender to the divine claims. Thus is it with the chosen race. They must present their bodies a living sacrifice to God, and "whether they eat or drink, or whatsoever they do, do all for his glory."

He whose object is worldly gain, whose end is self, cannot be doing holy service. Such a life is mean and debasing. It has no generous impulses, no worthy motives. The end pollutes all the means for its attainment. But when, by grace divine man, taken out of self, begins to live for God, then his life becomes sacred, and all his service holy. It matters not what his employment may be—whether to follow the plough, to toil at the anvil, to stand behind the counter to do business upon the sea, to guide the affairs of state, or to proclaim the Gospel of Christ to perishing men. The aim unifies all service; it is all to Christ and for Him.

Well would it be for the world if every professed follower of Christ was his in very deed,—offering himself, as the Master did, for man's good, and the Father's glory. Many alas! wear their religion as they do their Sunday clothes. When they attend to the outward forms of religion, on the Lord's day they seem to say to the world "Stand back and let me give to God the portion that he claims." These services performed, they, in effect, say to their religion, "Now you lie here and rest, and let me devote myself to the getting of gain. Business is business; do not hinder me in that; and you, conscience, be quiet even though I do lie and over-reach and cheat; even though the poor may be oppressed, and the laborer defrauded of his rightful due." To accomplish the darling object, all else must be sacrificed. Thus Christianity is caricatured on the Sabbath, and defamed all the rest of the week. Let us not divorce religion from work. They have been joined together by God himself, and cannot be put asunder. The renewed are "a chosen generation, a royal priesthood," "that they may show forth the praises of Him who hath called them out of darkness, into his marvellous light." Let us do everything as unto the Lord. Let it be manifest that for us to live is Christ.

"As unto thee, O Lord, Our toil grows wondrous sweet; Each day our prayer shall be Make us for service meet."

The priest ministers for others. Under the Law he stood between God and the people, for whom he officiated at the altar. As already shown, there are no priests in the church to mediate between God and man. Jesus our Great High Priest ever liveth to make intercession for his people. He is the only Mediator. In a certain sense, however, believers may be considered as standing between God and the sinful world. Salvation is for those who believe in Jesus. But how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? The priest became also a teacher. "The priest's lips should keep knowledge, and they should seek the law at his mouth." The teaching function is committed to the ministers of the gospel; but not to preachers alone. Every saved soul is authorized to entreat sinners to be reconciled to God. He is saved that he may be instrumental in saving others. Those, then, who are of the "holy priesthood" stand between the living and the dead. By the blessing

of God upon their efforts, the sinners are reconciled and saved. The bolt of wrath is averted, they are rescued as "brands from the burning." Through their means transgressors of the deepest hue are turned away from the life of sin; the lips of the profane, utter words of purity; feet that long trod the way of death, learn to walk in the ways of holiness; hearts, by nature estranged from God learn to love and obey him, and "the divine nature shines out from amid the ruins and rubbish of sin."

The work that produces such results must be holy work. In this we are permitted to share. Heaven's acceptance of the sacrifices of the sanctuary, was manifested in the tokens of approval that were given. The clouds of fragrant incense ascending upward, was an assurance that the service was pleasing to God. Know assuredly, beloved, that your service for the Master has the divine approval. The souls you bring to Jesus are welcomed by the Father, who rejoices over the lost brought back to him, and He will not forget your labor of love. Let us be ever earnest and diligent in our efforts in the behalf of others. Sinners around us are indifferent. Is it because we are? Are we not, in a measure responsible for their carelessness and neglect? Let us pray more earnestly to God, and louder our cry to men, who, if they had not the voice of warning, will sink down into the darkness forever. A few words more and I close.

Let us seek for a just amounting of the Spirit. We shall be useful as we are holy. Measuring the past results of our lives, what have we to say for ourselves? Alas! how meagre they have been! What cause for humiliation and sorrowful regrets! We need to be "filled with the spirit." We need to be baptized—immersed—in the spirit, "plunged into God." It is promised that Christ shall do this for his followers. God is a spirit. We want God around us and within us, even as the cloud of glory, both covered and filled the Tabernacle in the wilderness. "In them, and thou in me: that they may be one in us." Being Christ-like, we shall be holy. Here is a cure for our many spiritual disorders. The spirit kills the roots of bitterness that are nourished in the heart devoid of his gracious influence; unites brethren together in the bonds of love; brings them into fellowship with God, and fires them with holy zeal for the honor of the divine majesty, and the conversion of souls. It was said of Lord Brougham that if he had been a boot-black, he would not have been content till he had become the best boot-black in the kingdom. In whatever lawful business we may be found, we should strive to be among the best in that sphere of labor. As Christian workers, let us aim to be the best possible. It is not so much brains we need, as hearts; it is not so much an opportunity, as a will to be and to do.

No happiness without holiness. If you are not holy you are unsaved. The unclean cannot enter heaven.

"Those holy gates forever bar Pollution sin and shame, And none shall gain admittance there, But followers of the Lamb."

The holy office of the sons of Aaron did not save them from the Judgment of God, whose service they had profaned.

You may enjoy the means of grace, but the gospel you hear, cannot save you without the holiness of heart. You are only offering "strange fire before the Lord." The flame also that consumed the sacrifice, burst forth also upon the sinners. The gospel is "the savor of life unto life," but only in the case of those who believe. To every neglecter it becomes "the savor of death unto death." One has well said, God will be glorified upon those by whom he is not glorified." Our God is a consuming fire. Fear before Him; O hasten to his feet, "Behold now is the accepted time, behold now is the day of salvation."

"MADE NEW AGAIN."

Mrs. Wm. D. Ryckman, St. Catharines, Ont., says: "R. V. Pierce, Buffalo, N. Y., have used your 'Favorite Prescription,' Golden Medical Discovery, and Pleasant Purgative Pellets, for the last three months and find myself—(what shall I say)—'made new again'—are the only words that can express it. I was reduced to a skeleton, and could not walk across the floor without fainting, could keep nothing in the shape of food on my stomach. Myself and friends had given up all hope. My immediate death seemed certain. I now live to the surprise of everybody and able to do my own work."

W. L. CAMERON, PHOTOGRAPHER. COR. CHARLOTTE & KING STS. SAINT JOHN, N. B. My Prices are the Lowest and My Pictures are Superior to any in the city.

Notice of Sale. To James Donnelly, and John Donnelly, both of the Parish of Lancaster, in the City and County of Saint John, and Province of New Brunswick, Millmen and all others whom it may concern. Take notice that there will be sold at Public Auction, on Friday the thirtieth day of December next, at twelve o'clock noon, at Chubb's Corner (so called), on Prince William Street, in the City of Saint John, in said Province, all those certain lots of land and premises with the buildings thereon, situate lying and being in the said Parish of Lancaster, and conveyed by way of mortgage, dated the twenty-eighth day of November, A. D. 1878, and made between the said James Donnelly and John Donnelly of the first part, and the Saint John Building Society, of the second part, and described in the said indenture of mortgage as follows, that is to say:—

All that certain piece and parcel of land, situate lying and being in the Parish of Lancaster aforesaid bounded as follows: Beginning at a marked Hicmatia Bush on the southern side of the road leading from the Saint Andrews Road near Sawyers, to the mills presently in the occupancy of the said James and John Donnelly, thence from the said Bush south, three degrees west, twenty chains of four poles each, or to the low water line of the River Musquash thence following the shore in a southerly direction to the western line of land, held by William O'Neil, thence northwardly, on O'Neil's fence, to the edge of the upland adjoining the Dyked Marsh, thence easterly on the northern side of O'Neil's possession, five chains, or to the western line of land, granted by the Crown to Patrick White, thence on the western line of land granted White in a northeasterly direction, fifty chains or to Menzie's Brook (so called), at the southern bounds of land, purchased from Archibald Menzies by John Cairns, thence following the Brook southwardly, about sixteen chains or to the eastern line of another parcel of land purchased by said Cairns, from said Menzies, thence north three degrees east, eleven chains, or to land owned by said Cairns, thence following the southern line of Cairns' land, in a westerly and southerly direction, on to the eastern line of land owned and occupied by Israel Sherwood, thence southerly or southerly east line, fifteen chains, or to the Mill privilege, thence on the line of the Mill reserve, northerly and easterly to the bridge, crossing Menzie's Brook, and thence westerly on the Mill road to the place of beginning, containing forty acres more or less."

Also:—All those two several lots, pieces, and parcels of land, situate in the parish of Lancaster in the County of Saint John, heretofore granted by the Crown to the said John Hamilton Gray by grant bearing date the twentieth day of March in the year of our Lord one thousand eight hundred and forty-seven, being numbers thirty-two and thirty-three in the said Grant, the whole of the lands granted in the said grant being described as follows, namely:—Beginning at a Spruce tree, standing on the southerly bank or shore of the Menzie's lake, at the northerly angle of Lot number thirty-four Block thirty, thence running by the Magnet, south fifty-six chains to a stake; thence west sixty-one chains to a stake; thence north fifty chains, thence east forty-six chains; and thence following the several courses of the aforesaid bank or shore in an easterly direction to the place of beginning, containing three hundred acres, more or less, distinguished as lots, numbers, thirty-one, thirty-two, and thirty-three."

Also "all that certain other lot, piece, and parcel of land, heretofore granted to the said John Hamilton Gray, by grant from the Crown, dated the twenty-ninth day of October, in the year of our Lord one thousand eight hundred and fifty-two, and in the said grant described as follows:—Beginning at a Spruce tree, standing in the north-west angle of lot number forty, in Block thirty, thence running by the magnet, west twenty chains, thence south fifty-three chains, thence north eighty-two degrees, east twenty chains and twenty links, thence north forty-nine chains and sixty-three links, to the place of beginning, containing one hundred acres, more or less, distinguished as lot number forty-one of Block thirty."

The above sale will be made under and by virtue of the power of sale, contained in the above mentioned Indenture of Mortgage which Indenture of Mortgage is duly recorded by the No. 45,266 in Book B. No. 8 of Records, pages, 481, 482, 483, and 484, in the office of the Registrar of Deeds, in and for the City and County of Saint John, because default has been made in the payment of the money, or contributions secured by the said Indenture of Mortgage, and by virtue of an order of the Board of Directors of the Saint John Building Society made for that purpose.

Terms and particulars made known at the time of sale, or on application to the undersigned.

By order of the Board of Directors, of the Saint John Building Society. Dated the sixteenth day of November, A. D. 1881.

R. CHIPMAN SKINNER, WILLIAM PUGSLEY, Solicitors for Mortgage.

MILL SUPPLIES.

Ex. Quality Rubber Belting. Pure Oak Leather Belting. H. DISSTON & SONS CELEBRATED

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