

Sleep.

BY ELEANOR RUSSELL.

I lay me down in peace upon my bed;
My pillows soft caress my weary head;
My tired limbs find repose;
My drooping eyelids close—
These gentle words I hear in whisper sweet:
"He giveth His beloved sleep."

My windows open wide upon the night;
The moon fills all my room with tender light;
My curtains gently note the passing breeze;
I hear the drowsy birds, the moving trees,
And through it all I hear,
Whispered so soft and clear:
"He giveth His beloved sleep."

The night drops balm upon the waiting flower,
A distant bell slow notes the passing hour;
Sweet visions hover near,
The while these words I hear:
"He giveth His beloved sleep."

O blessed gift to those who toil!
To those to suffer doubly blest!
Though sweet and fair this summer night,
I still am glad to rest,
I close my eyes not knowing how
I sleep or how I wake—
My life is in the hands of One
Who all the care will take.

So may it be when life is done,
And I shall long for rest;
My toil worn hands, their labor done,
Folded upon my breast!
Then, though I close my eyes upon
Much that is fair and bright,
O, may the thought of His great love
Make the dark valley light!

Then though I know not what it is
To die, or how I'll wake,
I'll trust it all—He died, He woke,
Save me for Jesus' sake.
Then fear shall never torture me;
My tired eyes will not weep
When I remember these dear words:
"He giveth His beloved sleep."

Visitor Pulpit.

For the Visitor.

THE REFINER AND PURIFIER OF SILVER.

BY W. H. PORTER.

He shall sit as a refiner and purifier of silver.—Matt. 3: 3.

How precious God's people are in his sight. However little the world may think of them, to him they are more precious than all else beside. "They are called his portion," "his inheritance," his "purchased possession," "redeemed with the precious blood of Christ," his "loved, and his own," his treasure, "his jewels," his "golden candlesticks," his "silver." They are dear to him "as the apple of his eye," and he is pledged to defend and preserve them. He has "loved them with an everlasting love," and hence, of times, his severity toward them. "You only have I known of all the families of the earth: therefore, I will punish you for all your iniquities."

"Son of man, the house of Israel is to me become dross; all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore, because ye are all become dross, behold, I will gather you into the midst of Jerusalem, as they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt: so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof: and ye shall know that I the Lord have poured out my fury upon you."

"Behold I have refined thee, but not with (for) silver; I have chosen thee in the furnace of affliction." "As many as I love I rebuke and chasten." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." If you endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But not for his "pleasure, but for our profit, that we might be partakers of his holiness." And so he says, "I will turn my hand upon thee, and purely purge away thy dross, and take away thy all tin: and I will restore thee judges as at the first, and thy counsellors shall be called, The city of Righteousness, the faithful city."

"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

And so, "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." See the results. "Now no chastening for the present

seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them who are exercised thereby."

And so the Psalmist says,—"It is good for me that I have been afflicted; that I might learn thy statutes. Before I was afflicted I went astray; but now I have kept thy word."

"That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ."

Truly, in the light of such teachings, it is not difficult to understand the seeming paradoxes of our Saviour, when he says, "Blessed are they that mourn; for they shall be comforted. Blessed are they that are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Indeed, with such lessons, it is not very difficult to see with John, in contemplating those white robed multitudes, with palms and songs before the throne, that "those are they that have come out of great tribulations, and have washed their robes and made them white in the blood of the Lamb."

"When he hath tried me," said Job, "I shall come forth as gold." As James says, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised them that love him." "No wonder Paul could 'glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience hope.' if so be that we suffer with him, that we may be also glorified together. For I reckon, he says, 'that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'"

And so with Peter, we may well "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Wherefore, he says, "Let them that suffer according to the will of God, commit the keeping of their souls unto him in well-doing, as unto a faithful Creator." Surely we may safely do this, when we remember and realize what his design is in our sufferings. "He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former years, saith the Lord." "Made perfect through sufferings." Even so, Lord, "perfect that which concerneth me."

For the Visitor

The Higher Life.

BY REV. A. ESTABROOKS.

No. 2.

In discussing this subject we have nothing to do with extravagant expressions uttered by those who profess to have attained to a higher life in Christianity than others; such as, "I have not sinned for years." My judgment is that such persons are deceived as to their real condition in the sight of God; but we have to do only with God's word.

In John 17: 23, the doctrine of perfection is taught. Whatever the word here means, "In them, and thou in me, that they may be made perfect in one." That this perfection has reference to this life is evident, from the fact that as existence proves to the world that Christ, whose presence in his people is their only protection, is of Divine origin. That the world may know that thou hast sent me.

The difficulty which presents itself that all God's people are not thus perfect is removed, by remembering that it is received by faith. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one.

That is, those and those only who believe that Christ's prayer is fulfilled in them of being one with him and with the Father, as really as the Father and the Son are united. As thou, Father, art in me, and I in thee, that they also may be one in us; have this perfection of unity with the Father and the Son. This is the same glory which Christ has as the gift of his Father, and which he gives to his people, its presence in their hearts removing all doubts as to its divine origin. The moment it comes to them, that moment they are filled with inexpressible joy, which is fulfilled in them as soon as they believe the words which Christ has spoken in their behalf.

This is the doctrine of sanctification through the truth and the Spirit of God. Sanctify them through thy truth. The Spirit is sent into the world to convince of righteousness, this blessed righteousness of Christ, whose presence so fills the soul at times as to drive out every unholy thought.

Is then this doctrine of the higher life, a second conversion, a new state, a higher plane, back of which men cannot go? Let those who flaunt abroad their mottoes of "holiness men," "sanctification meetings," dragging people forward to be sanctified in the place where they lead them and then send them out as sanctified ones, remember that this second conversion doctrine is all a myth. This erroneous idea arises from so many being brought into our churches by machinery. People are told to stand up, then come to a side pew, then kneel down, then stand up, and when they cannot say anything, words are put in their mouths, and they are said to be converted. No wonder such persons need a second conversion which is really a first. This shows the great evil which is done by all the modern machinery to drag as many as possible into what ought to be the church of Christ, but which is really a congregation of believers and unbelievers; the latter counteracting the influence of the former so that their Christian influence is scarcely felt in the community. I do not wonder, indeed, that the true followers of Christ separate from this mongrel mass of humanity and unite in holding separate meetings to strengthen each other in attaining a higher life than is to be found in their own churches.

I am in full sympathy with the objects they profess to be aiming at; but I do not believe for a single moment that this is to be attained in an instant. There must indeed be a higher life in Christianity. Those who advocate the contrary know nothing of the Christian life. This is so self evident, both from the Scriptures and the nature of all life that I need not attempt to prove it. The doctrine of instantaneous sanctification, as some understand it, is certainly a dreadful delusion, viz.: that one act of faith in Christ, filling the soul with all the fulness of God after the new birth has been experienced, prevents the person who exercises that faith from falling into sin ever afterwards. I do not charge the generality of those who hold what are called sanctification meetings with advocating this view, but I fear some do, and against such I enter my most solemn and emphatic protest. I boldly assert that they are in league with the enemy of our race to deceive God's people; for the moment that idea is entertained the deceiver of mankind does as he likes with them. After this act of faith little sins in their eyes are called mistakes, and greater ones errors in judgment, and finally, abominable sins, God does not consider as sins in them because they are the holy people who have attained to the higher life. From such a higher life the prayer of my soul is, the Lord preserve his people; for those who teach such doctrines are false teachers of darkness, transforming themselves into angels of light, to deceive mankind.

I do not deny but assert that one act of faith has an influence on the whole life following that act, whether it is the first time it is exercised or at any time afterwards. If a child in need comes to his parents for assistance and obtains it he is encouraged to come again, whereby his wants are not only supplied but his love for his parent increased. So it is with the children of God. Every time their spiritual needs are supplied in answer to the prayer of faith, they are encouraged to come again with confidence, while their hearts are drawn out with increasing love towards their heavenly Father, who opens his treasures of grace more and more, not only to give his children what they ask for, but to entice them to ask for still greater things. The constant reception of these heavenly and enduring treasures makes their possessor think very little of the fleeting, and to them unsatisfying enjoyment of worldly and carnal men. Thus every act of faith in Christ Jesus brings not only present deliverance from sin, but has an influence on the whole future life by teaching us the remedy for sin whenever it manifests itself. But, while it is granted that the enjoyment of the love of God, at any particular time, has a certain influence on the future life, it is not granted that it will certainly keep any one from falling into very great sins in a very short time afterwards. Indeed it is the complaint of God's people that sin is very likely to follow after a season of great enjoyment.

I have, therefore, no kind of sympathy for those who say they have not sinned for years. I think they lie before God, angels; and men and if they do not repent and cry to God to have mercy on them and shake them out of their soul destroying delusion, they will never be received among the blood washed family in heaven. They are white-washed Pharisees, who have nothing to ask God for, and should be avoided as deceivers of the brethren who, if they have right ideas of themselves, even when not conscious of sin, still pray with the Psalmist, Cleanse thou me from secret faults.

LITERARY NOTES.

[All books noticed under this head may be ordered through the Visitor Book Room at published price, duty to be added if imported.]

Oehler's Old Testament Theology. An American edition, edited by Professor Geo. E. Day, Yale College. 600 pages; price \$3.00. Funk & Wagnalls, New York.

Of this standard work there is but one opinion among evangelical scholars on both sides of the Atlantic. Professor Oehler has opened a new field of Scripture knowledge, and given fresh interest to the study of the Bible. This book is intended to promote the study of biblical, rather than systematic theology. The doctrines of God's Word, arranged in local order, are all contained in the knowledge of the scriptures, gained by an examination of the progress of truth along the lines of its chronological unfoldings. This work by Dr. Oehler covers the whole ground of Israelitish history and Jewish Archaeology. By this means the student is introduced into the inner sanctuary of the older part of revelation. There he finds Christ upon the mercy seat. The ways of God clearly made known to men in the Old Testament, to the elect people, and to the surrounding nations, teach and illustrate all the doctrines of the Gospel. Moses, the Prophets and the Psalmist, the source from which Christ drew knowledge of himself, for the edification of the two disciples on their way to Emmaus, comprise a field of knowledge but poorly worked, as yet, in modern pulpits. In them the New Testament is found concealed; and the prayerful labor necessary to find the Gospels, Epistles, Acts and Revelation, in the old Scriptures, gives a freshness, a breadth and a glory to the New Testament revelation which, without this means cannot be seen in it. So soon as the New Testament is found in the Old, then the Old Testament is seen in the New. The middle wall of partition is broken down between them. The Testaments, the law and the covenants, all become one. They all dissolve and are absorbed in Christ, and he becomes all and in all. Dr. Oehler, has in the employment of his profound learning and evangelical piety, traced the supernatural and progressive development of revelation, contained in the Old Testament, so as to bring Christ and his cross in clearer and clearer light. This work is a tower of strength that may be opposed to the de-

structionists of the Higher Criticism school. Ministers, led into the rich mines of religious truth, opened by Dr. Oehler, could so infuse the Christian elements of the Old Testament into their churches, that the churches would feel as much shocked and as indignant at the attempts made to unsettle faith in the books of Moses as they would were the effort intended to overturn the gospel narratives. It is therefore a book which would be profitable in the hands of every scholarly minister of the Gospel.

The view of the Old Testament presented in this work is by no means a narrow one. All the essential features of sacred history are carefully surveyed, the theocratic ordinances, and sacred institutions of the Jews, pass under the scrutiny of devout criticism, and are examined in the bright light of a completed revelation. History and rites, judgments and mercies, are seen in one grand discussion, approaching nearer and nearer to Christ, through whom all scriptures, rightly viewed, are organized unity, and of whom they are a glorious expression. The author is not a victim of pious fancy: his does not trample scholarship and reason under his feet in carrying out a pre-determined purpose to arrive at a given end. The examinations are all calmly and carefully made, and the reader's judgment is required to be fully exercised in following the lines of thought, leading to conclusions most generally of an entirely satisfactory character.

This work has been introduced in Yale, Princeton, New Brunswick and other theological Seminaries. It is highly spoken of by Dr. J. T. Duryea of Boston, Dr. E. P. Ingersoll, of Brooklyn, and Dr. C. S. Robinson, of New York. Ministers in the Maritime provinces who wish to be led into the rich depths of Old Testament Theology, can order this work through the Visitor Book Room, or the Baptist Book Room, in Halifax.

The Matchless Life.

From first to last Jesus is the same, always the same—majestic and simple, infinitely severe, and infinitely gentle. Throughout a life passed under the public eye, he never gives occasion to find fault. The prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, he is enlightened consistent and calm. Sublimity is said to be an attribute of divinity. What name, then, shall we give him in whose character was united every element of the sublime? I know men; and I tell you Jesus was not a man. Everything in him amazes me. Comparison is impossible between him and any other being in the world. He is truly a being by himself. His ideas and his sentiments, the truth that he announces, his manner of convincing—are all beyond humanity and the natural order of things. His birth, and the story of his life; the profoundness of his doctrine, which overturns all difficulties, and is their most complete solution; his gospel; the singularity of his mysterious being; his appearance; his empire; his progress through all centuries and kingdoms—all this is to me a prodigy, an unfathomable mystery. I see nothing here of man. Near as I may approach, closely as I may examine, all remains above my comprehension—great with a greatness that crushes me. It is in vain that I reflect—all remains unaccountable! I defy you to cite another life like that of Christ.—Napoleon Bonaparte.

DRAW NEAR TO GOD.—If you stand a quarter of mile off from your father, you will be sore puzzled to know what he says, or what he means; but if you go within a few feet of him, everything will be plain. So, my brother, if you stand off and away from God, your Heavenly Father, in the midst of earthly absorptions, you will undoubtedly be much at a loss to know what is His will; but if you live near to Him, walking with God (as the Scripture expression so significantly gives it), you will have no difficulty of this sort.

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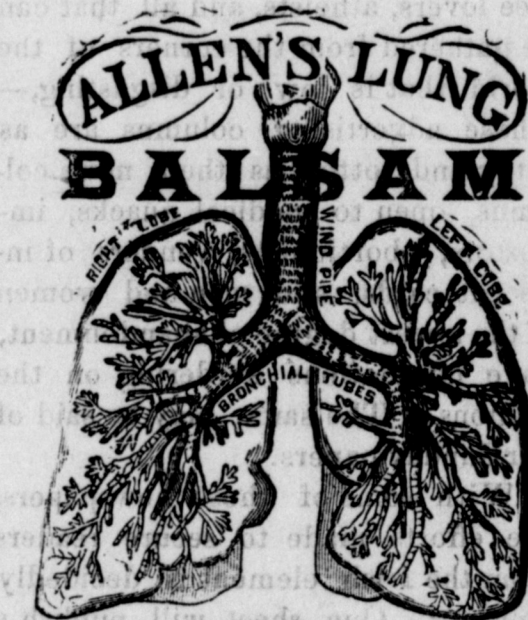
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