

## CHRIST'S DOMINION.

From sea to sea  
Shall His dominion be,  
According to the promise written;  
And He in scorn and insult smitten  
Shall hear the welcome salutations  
Of long-oppressed and weary nations;  
And He shall rule  
Star-crowned and beautiful.  
He shall come down,  
As on the grass new mown  
The rain descendeth from the spaces,  
Renewing all earth's tribes and races  
With His sweet life of love and beauty  
Through faith in Him and deeds of duty,  
And thus shall He  
Hold sway from sea to sea,  
And He shall live;  
And men to Him shall give  
Their treasures as they tell the story  
Of His renown and rising glory;  
And it shall be a rich oblation  
To Him the Lord of our salvation,  
Whom from His pain  
Went up henceforth to reign.  
He shall not fail;  
His kingdom shall prevail;  
His armies come with royal banners,  
Oppressions die mid their hosannas,  
His chariot is onward speeding,  
The cry of all His poor ones heeding;  
Great Prince, ride on,  
Till thou all lands hast won!  
—Dwight Williams, Bible Society Record

## Visitor Pulpit.

## MR. SPURGEON ON THE TABERNACLE CONGREGATION.

Report of address at the Metropolitan Tabernacle Prayer-meeting.

I feel glad to tell you that as I look around upon the various branches of the church, I see the bulk of our friends hard at work for our Lord Jesus Christ—not out of any desire to be known, much less out of any thought that they could ever have any merit by it—but “free grace and dying love” have touched their hearts, and they are anxious to be telling out to others what the Lord has done for their souls. We have amongst us some earnest brethren who want to go ahead tremendously, and I am glad of it, but they learn after a time that steady does it. A general who was once asked what he was doing with the enemy, replied, “Not much at present, but we are pegging away.” It is pegging away that does it after all. Dear friends, depend upon it, it is the persevering, believing endeavours of the whole company of the church—some of them in very obscure places, many of them doing very little, because that is all they can do—it is just that which in the end leads on to permanent success. Go on, dear friends, you in the various missions, and in the schools, and the classes. As I sit and see friends who wish to join with us in church fellowship, I keep on seeing evidences that God is blessing us all round. I have prayed this prayer that I might see greater blessing resting on the ministry of my dear friends than on my own, because you see I seem to get a double blessing this way. You that were brought to Christ by me glorify God for that. Then you see God blesses you and makes you fruitful. What a family I have! I feel as Abraham felt, as Jacob felt. Do you not think that Jacob felt that he was all the richer man because his various sons had households all around them? I seem to put my hand on all our converts as Jacob did on Reuben and Simeon, and say they are all mine. Oh, I do feel an intense satisfaction for the blessing God gives to this sister and that sister in the Sabbath-school, to this brother or that brother who goes out into a mission, or in any other way endeavours to make known the Gospel, that men may know the Saviour. It is very wonderful what opportunities are found in connection with this Tabernacle. Everybody comes here—every sort of body. The other night there sat behind me a Nawab of—I forget where. He was a prince of Hindostan. He could not understand a word I said, but he must come. So there was an Indian judge, who kindly came with him to introduce him to me. He said he was reminded to come here on Sunday because, on the previous day, he had seen me in Madame Tussaud's (that is a pleasure I have never had); but, on enquiry, the Indian king was of opinion that it was not much like me. So I do not think I shall be likely to go and see it. Nevertheless, I am much obliged to Tussaud's for putting me there to bring that man here. His good friend said to me, “He will be very glad when he gets away to hear what you have said. It seemed to

impress him very much that one person should speak so as to impress six thousand persons.” Who knows but that the Word may sink into his heart and bear fruit. Our good brother Gwillam, the other Sunday, was bound to go to somebody at the door, as he always does. He got hold of a Unitarian, and Gwillam told him he would perish for ever if he did not believe in Christ. Near by there was standing a Roman Catholic, who was very shocked to hear what the Unitarian had to say. Friend Gwillam was down upon him at once to know whether he believed in purgatory. This good friend said he was impressed after hearing my “eloquence” to go and say his prayers in a cathedral, but Mr. Gwillam kept him talking so long that he was prevented from performing this part of his Sunday duties. I can assure you that, from the angels down to the devil, there are all sorts of people here. That the former are here I know, for they rejoice over many sinners that repent. That the latter is here I also know, but I will not say anything about the evidence of his presence that I have to see sometimes and also to deplore. When the children of God came together to present themselves before the Lord, Satan also came among them. That is a deplorable sight to see. There are all sorts here between also. But it is beautiful to see how the Lord has suited the word to everybody that comes, no matter how odd the people be. This congregation on Sunday is a box of all sorts. Every kind, from people that do not believe a single word that is said to those who believe it and rejoice in it, and prayer is the thing that can make this blessed agency do so. For it is a blessed agency to have a place where all sorts of people will come. I have often seen the stiffest Churchman that ever put on canonicals here, and when I speak so very tenderly about the Church (as I do) he does not like it. But mark this, I have seen some of these people who have been a little irritated at my reference to ritualism, who have drank in the Gospel and have mixed it up—I do not know how—with their ceremonies, but they have done it and they have preached the Gospel. I have known some who have written to my wife, they write when they want some books, and say, “Your dear husband hits us very hard, but after all there is such a savour of love going through his sermons that we cannot help receiving them.” Whether they come from the East or from the West or from the South, if it is Christ and if it is the Gospel, somehow there is a sweet attraction about it, and some there are among you who feel a great love for the Gospel and hold to it. There was a dear friend last night, who was at our Communion—a clergyman of the Church of England. He said to me as he shook hands with me, “I have been long enough in London to hear three sermons: Thursday evening, Sunday morning, and Sunday evening. God bless you, sir, I know why the people come to hear you.” “Why?” “Because you preach the Gospel,” said he. “Yes, you have hit the nail on the head this time. It is not anything I have to say, and if it was I would give it up.” I think I can honestly say that when I have had something come to me rather fine—a nice rare oratorical bit, and I think I could do it—I think if I tried I might say something very fine—I have pulled it out of my mouth and flung it away that I might not take away the attention of any hearer from Christ crucified. “Here is a sword.” “But,” says one, “It has not a handsome scabbard.” No, we pull that off. We throw that to some old rag and bone dealer. We use nothing but the blessed Gospel of Jesus Christ. When that does not save men, men shall be lost. We know nothing equal to it for the keenness of its edge; for the force with which it slays. It is a strange sword. With its edge it kills and with its back it heals. We have laid it on the dead and they have revived and God has been glorified. All this teaches us how we should continue to pray that God would bless us, and not us only, but all the churches of Christ throughout the world. Let us join to this prayer, “Thy will be done

on earth as it is in heaven. Thy kingdom come, for Thine is the kingdom and power and glory, for ever and ever. Amen.”

## RIVALRY OF CHRIST.

BY REV. J. D. BATE.

The difficulties of the Bible Society do not arise from the bigotry of Baptists, but from the hardness with which error dies. The proposal to insert in the margin “Some translate ‘immerse’” is practically the same thing as conceding that Believer-baptists have not been wrong all along. It is, therefore impossible that Baby-baptist communions should accept the proposal—unless, as has been suggested, it be added “and some translate ‘sprinkle’”—which, as a matter of fact, no translator has ever yet been brave enough to do. If our Baby-baptist friends think it really essential that the Greek word should be imported into the technicology of the Indian Church, why object to saying in the margin “Greek, ‘immerse?’” I was about to say, This would be but honest; but I refrain, because it would imply that no man can conscientiously hold Baby-baptist views; and this might not be thought charitable—though it might not be easy to disprove. Of course, such a measure would not meet the sentiments of Believer-baptists, though it would, one might venture to suppose, secure a larger degree of support from our side than the proposal now made by the Bible Society. If the claim of the Greek word to appear a hundred and twenty times in the Indian translation be grounded upon the mere plea of technicology—in other words, that Baptism, as an ordinance of the Christian Church, is a distinctive feature of the christian dispensation—reason would that the same eclectic principles be applied to all the other words also which in the writings of the New Testament carry in like manner a distinctive meaning. I do not allude so much to the *hapaxlegomena*, nor to those words which, like *agape*, appear for the first time in Biblical Greek, nor to those which occur only in the New Testament; but rather to those words which in the New Testament writings carry an added and distinctive meaning unknown in their usage in profane Greek (of which the word *metanoia* is an example). All would agree that this would be carrying ecclesiastical casuistry too far, and would be an ingenious device for mixing grit with the Bread which we here give to our spiritual children; but it would be but consistent. But, in point of fact, the real objection of Baby-baptists to the exact rendering of the Greek word, does not (as every intelligent person is aware) lie in the plea of its ambiguity or untranslatability, but rather in church-precedent. As a friend of mine said, “Immersion is not the usage of my Church; therefore I prefer not to be guided by the exact meaning of the Greek word, nor to discuss the question as to what may have been the primitive mode.” And thus does it happen that the greatest foes of fidelity to the Lord are half-hearted christians—a man's foes they of his own household—the household of faith. I fear that some Baby-baptists have never really sought for themselves to ascertain what it is that the Bible has to say regarding the subject of baptism. Thus much at least I can vouch for, that some unbaptized believers known to me, have “seen” the duty when they have been prevailed upon to read the Scriptures which relate to the subject. The best work on baptism is the Bible; and the next best would be a work exhibiting in *ipsisssima verba* what that safe Guide says. But the chief objection of Baby-baptists lies in an aversion to altering their ecclesiastical relations. This, as we know, is not essential in the case of private believers; for large numbers of persons who are Baptists from conviction are yet members of Baby-baptist communions; but no Baby-baptist church would retain *as its minister* a Believer-baptist. The absolute certainty of this expulsion by his own communion is, I presume, the real secret of the practice of Baby-baptist ministers. Thus does

the fear of man involve them in the snare of persistence in a cause which they know to be unscriptural (and therefore *wrong*). I do not like to say that God's ministers are ignorant as to what the Bible teaches regarding the subject, nor that they purposely fight shy of seeking to ascertain; for that would suggest a very painful mode of transfixment—namely, on one or more of the horns of the trilemma of ignorance, self-interest, or deficiency in the courage of their convictions. The solemn endeavor on the part of every Baby-baptist minister to ascertain to which of these classes he really belongs might under God, lead to his finding light. That our brethren really are thus transfixed may be true; at least it may not be easy to divine a more sound inference: yet the law of love (I do not say “the law of liberty”) teaches that all such judgments are reserved by Christ to himself alone. As to the law of liberty, it can hardly mean that every saint is at liberty so do as he likes—whether as to the obscuring of a Divine requirement, or as to judging those who refuse. The man who thinks so has need to reflect that every soul which has been “washed” goes forth from that experience, not a libertine but a *slave*, henceforth for ever—the bondsman of One whose slavery is perfect freedom.

Our Baby-baptist friends are slow to perceive that they have no fulcrum on which to place the lever with which they would oust a Baptist from his position. A stronger lever surely is needed than the imputation of “narrowness” or “bigotry.” The reason is, that the weapons of our warfare are not carnal. If, moreover, they think the subject of Scriptural baptism not worth the trouble of inquiry, it is truly wonderful that they should make so much of it as to allow it to continue one moment longer a bar to full communion with us; let them be immersed, and so end the controversy. The advocates of the mischievous perversion known as “christening” may rest assured that the dreary controversy to which their burlesque of obedience to the Lord has alone given rise, can end in only one way; sooner or later the majority will assuredly change sides, and the dear Redeemer alone be “Lord” in his own house, the Church which is his body, which he hath purchased with his own blood. To most persons it is a serious thing to do what amounts practically to an admission before the great wide-mouthed “public” of the fact that one has been in error all his life; and some think it would look foolish to undergo after many years of christian profession, a mere rite which ought to have been submitted to long since. In the case of a minister of the gospel the burden of humiliation would be insupportable; but it would be no less sublime than bitter. The “coming out” of the minister of “the Secession” dwindles before such a scene into a very poor “second,” by as much as to secede in a mob is one thing, and to secede single-handed is a very different thing. But as long as ministers of Protestant communions maintain that the usages of the Church are of higher moment than the laws of Christ, what pray, is this but the principle of Popery—Church higher than Scripture; priest first, and Christ a bad second?—*Indian Baptist*.

## COVENANT MEETING.

A word about our Covenant Meeting. It is in danger of losing its distinctive character. Many of us remember when the Covenant Meeting was the best realization of the true communion of saints. The church, as a family, held sweet, confidential intercourse with itself, member sharing with member the thoughts of his heart, the experiences of his life. Then we heard, often in homely but sincere phrase, how the Lord had led this one and that through the past. The older members encouraged the younger with the lessons of experience; the younger stimulated the elder with their fresh enthusiasm, their eager desires and their strong hopes. There was little speech-making in those meetings, but there was familiar, wide ranging, sympathetic and helpful talk. Is it

not probable that we have degenerated a little from the better customs of our fathers? We are more proper and less spontaneous; more polished and less magnetic; more respectable and less comfortable—perhaps less spiritual. Think about it, and let us see what we can do.—*The Welcome Visitor*.

Advance payments lift a heavy load from the shoulders of the “Visitor” proprietor.

## GIVING BEGETS LOVING.

Interest in any thing is quickened by sacrifice for that thing. The giving to a good cause, increases love for that cause, or creates a certain affection for it where none existed before. Father Chidlaw, of Ohio, tells of a woman in his field who declined to give money for a bell for her neighborhood church, because she never liked the sound of bells, and was glad to be beyond their reach. At last, however, she was over-persuaded and gave five dollars, under protest. When the bell was in place, and sounded out its ringing notes, some one asked this woman what she thought of it. “Well, I’ve always said that I never liked bells,” she replied, “but I confess that’s the sweetest sounding bell I ever heard.” “Ah!” says Father Chidlaw, “she heard her five dollars jingle when that bell rang. That was why its sound was so sweet to her.”

DON'T FORGET OUR OFFER TO SEND THE “VISITOR” AND “RECORD” TO ALL NEW SUBSCRIBERS WHO PAY IN ADVANCE. BROTHERS MAKE KNOWN THE OFFER AND SEND IN THE NAMES.

The wheels of time bring around occasionally curious and strange events. In 1651 Rev. Obediah Holmes was publicly whipped, receiving thirty stripes, in Boston, for holding with others a religious service at the house of a Baptist brother in Lynn. Some years later the doors of the First Baptist meeting-house in Boston were closed by order of the general court. Now the Baptists are the leading denomination in Boston, outnumbering there the successors of those who once so bitterly persecuted them. The *Biblical Recorder*, of Raleigh, North Carolina, mentions another peculiar instance of tables being reversed. It calls to mind the fact that in 1741 some Baptists of that State were publicly whipped for the crime of being Baptists, and bound over to keep the peace, besides being compelled to take the test oath and give bonds for good behaviour. Now there are 200,000 Baptists in the State, while the Episcopalians, who did the whipping, number only 4,000. Is that poetic justice?—*Secretary*.

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## THE “VISITOR” FOR 1884.

Arrangements are being made to make the VISITOR for 1884 still better than ever before. In order, however, to fully effect our plans money is needed. It is owed us, but our appeals seem ineffectual to move many of our patrons to payment of their small bills to them, but to us in the aggregate a large amount. We desire for many reasons to bring the VISITOR to the advanced payment system. It will prevent errors in bills and give the reader the wholesome feeling that he is reading his own paper and not that of the proprietor. To promote this end we desire to give notice that after the first of January 1884 we shall feel at liberty to stop sending the VISITOR to those who are more than one year behind in payment and send their bill for collection. We shall greatly dislike to do this but justice to ourselves and to our paying subscribers demands it. We further propose to send all who pay up their back debts and remit in addition \$2.00 advance payment for 1884, a copy of the *Canadian Record* for a year. It is an excellent 8 page Missionary and Sunday School paper adapted to promote intelligence in the family and desire for the spread of Christ's kingdom in the world. Let us have a hearty response to this offer. To all new subscribers paying in advance we make the same offer. Will our pastors speak a favorable word for their denominational paper, make known our offer and send us new names. Every Baptist minister in the Maritime Provinces is our agent to help on this good work.

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