CHRISTIAN CHURCH.

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STATE.

By REV. J. D. FREEMAN, M.A. PASTOR OF THE BLOOR STREET BAPTIST CHURCH, TORONTO,

THE PLACE OF BAPTISTS IN

CANADA.

The place of the Baptist people in the | life. Crucify it and the third day it Christian church is to be determined will rise again. Bury it in a sepulchre and the stone will be rolled away while by the potency of the Baptist principle the keepers become as dead men. for Christian service. The Baptist With reference to this great principle people are what their, essential princiwe can clearly claim a thorough-going ple has made them. What they have consistency. Steadfastly refusing to wrought has been accomplished under its impulse. If they have helped to somewhat clarify the thinking, and spiritualize the life of the Christian held our hands from imposing that If they have been path-finders in ism and file-leaders in missionary activity, it is because, as a people, they have been dominated by one grand and overmastering religious Idea. In that they have lived their life; from that they have received their character; by that they have obtained their place.

The Baptist denomination is not an accident, nor an incident, nor an ex-periment; it is the normal development and permanent embodiment of a great Christian principle.

The essential Baptist principle, as I apprehend it, is this: An acute and vivid consciousness of the sovereignty of Christ, accompanied by a steadfast determination to secure its complete these two institutions represents the and consistent recognition throughout the world and in all the works and Whether the state be grafted upon the ways of men

This for us, is the master fact of religious experience. It is the nerve centre of our denominational sensibility. It is the spinal column of our theology. It is the bed rock of our church polity. It is the mainspring of our missionary activity. It is the sheet anchor of our ope. It is the crown of our rejoicing. to this end Christ both died and lived again, that He might be Lord both of the dead and the living." From this germinant conception all our disainant conception all our dis- Melancthon imposed it upon Germany; denominational principles Zwingli and Calvin riveted it upon tinctive emerge. As the oak springs from the Switzerald; Knox and his associates a corn, as our many branched Baptist fastened it. life is developed from this seed thought. Baptistic Christianity lives and moves and has its being in the realm of the land, to which it clings relentlessly doctrine of the sovereignty of Christ. From this conception we derive our this very moment, minions of the state

root idea of Christianity. In its last church, booted and spurred, are trying analysis, Christianity means, to us, the to ride the Nonconformist union of a human life with Jesus of England under the saddle of an un-Christ; this union involving on the one righteous school law, in the hope of hand a relation of personal Saviour-hood and sovereignty, and on the other into the fold of the establishment. A gualification to any office in the Unit-structure of personal Saviour-a qualification to any office in the Unit-ed States". Lest this should never the source of the spirituality of the a relation of personal trust and love and loyalty. This is Christianity Already they are pounding hard in the stated in terms of its irreducible minisaddle. Unless all signs fail, saddle

and riders will son be in the ditch, Now this conception is one that car-Now this conception is one that car-ries with it, inextricably, the Baptist doctrine of Individualism. To Christ, and to Christ alone, the individual must stand or fall. There can be no proxy in the matter. There can be no sponsorial performance of religious obligations. It is no more possible for one person to believe or disbelieve in the the the the to bulk and to Christ alone. The individual must stand or fall. There can be no sponsorial performance of religious obligations. It is no more possible for one person to believe or disbelieve and the sense of persona to believe or disbelieve and the sense of persona to believe or disbelieve and the sense of persona to believe or disbelieve and the sense of persona to prostrial performance of religious obligations. It is no more possible for one person to believe or disbelieve and the sense of persona to prostrial performance of the sense of persona to prostrial performance of the sense of persona to believe or disbelieve and the sense of persona to prostrial performance of the sense of persona to pote person to believe or disbelieve or disbeli while Nonconformity a little sore, perries with it, inextricably, the Baptist doctrine of individualism. To Christ,

SEMI-WEEKLY SUN, ST. JOHN, N. B., JULY 29, 1905

son, seem appropriate here.

I cast to earth a seed, Up there came a flower,

The people said; a weed.

Through my garden bower,

Cursed me and my flower.

It wore a crown of light,

Most can grow the flowers now

A SPIRITUAL CHURCH.

For all have got the seed.

in behalf of

Stole the seed by night.

Once in a golden hour

To and fro they went

And muttering discontent

charter from Charles the First, had in 1635 settled a colony in what is now known as Maryland, on what purport ed to be a basis of religious liberty, but it was liberty with a string to it, and a short string at that. It provided liberty for Christians only. In granting the charter, Charles had ex-pressly provided that members of the Church of England should be protected in the exercise of their religion. In 1649 at the instance of Lord Baltimore, to his credit be it said, equal security was guaranteed, "to all believers in Jesus Christ." This was a great advance upon the Massachusetts situa-

THE

Then it grew so tall tion, but how far it was from liberty of conscience may be seen by the pro-But thieves from o'er the wall viso that "Whatsoeyer person shall blaspheme God, or shall deny, or shall reproach the Holy Trinity, or any of the three persons thereof, shall be pun-Sowed it far and wide

By every town and tower. ished by death." In the Rhode Island Till all the people cried, "Splendid is the flower." colony, however, there were no restrictions, and there, for the first time in bend our own necks under the yoke of government whose corner stone was Read my little fable : He who runs may read,

absolute soul liberty. spiritualize the life of the Christian) held our names from imposing that church; if they have rendered a distin-guished service in setting wide the one considerable religious body hounds of civil and religious liberty; in the world, with three centuries of history behind them, who can claim to was desolated by the implacable wars have been a non-persecuting people of religion, when even Holland could from first to last. Of martyr blood our not pacify vengeful sects, when France hands are clean. We have never in- was still to go through the fearful voked the sword of temporal power to struggle of bigotry; when England was aid the sword of the Spirit. We have gasping under the despotism of intolerliam Penn became an American procivic disability on any man because garden.

of his religious views, be he Protestant or Papist, Jew or Turk or Infidel. In structing modern philosophy on the structing modern philosophy on the method of free reflection-Roger Wilthis regard there is no blot on our esliams asserted the great doctrine of in-It has been in behalf of soul liberty, tellectual liberty, and made it the corprimarily, that we have ever stood for ner stone of a political institution. The principles which he first asserted SEPARATION OF CHURCH AND amid the bickerings of a colonial par-

ish, next sustained in the general court of Massachusetts, and then introduced into the wilds of Narrafansett Bay, he In our deep conviction,, the union of found occasion in 1644 to publish in England, and to defend as the basis of most baneful mis-alliance of the ages.

the religious freedom of mankind; so church or the church upon the state, that borrowing the language employed the fruit therefrom is alike "ate with by his antagonists in derision, we may impoisonment and stung with fire." mpare him to the lark, the pleasant "One of the anomalies of history is bird of the peaceful summer, that, af-

that Protestants, "coming out of the fecting to soar aloft, springs upward Roman Catholic Church, with loud comfrom the ground, takes his rise from plaints against her tyrannies, so speed- pale to tree, and at last utters his clear ily and so greedily copied and emulated carols through the skies of the mornher repressive measures." Over the whole field swept by the Reformation movement Protestant State Churchism soon reigned supreme. Luther and was the Harbinger of Milton, the precursor and the superior of Jeremy Tayfastened it on Scotland; Thomas Cromwell and Henry VIII. bound the

not permit me to further trace in de-tail the story of the struggle in the new confession of His name, put on the accursed incubus upon the life of Engand oppressively until this day. At world. Suffice it to say that owing to Lord Jesus Christ. the lynx-eyed vigilance with which the Baptist people watched against the pos-sibility of a state connection with the church, the Constitution of the United in the Christian world to-day. It is a States, as adopted in 1787 declared: "No matter of amazement to us to find ed States." Lest this should prove in- church, as for the scrupulous obser-

adequate as a safeguard of liberty, it vance of an appointed form. The latwas amended, upon the petit on of the Virgina Baptists, to read: "Congress the former is of its very essence. If we shall make no law respecting an estab- stand for believers' baptism and no

prists to give to Non- forget what the Baptist doctrine of mersion it is because the Master conformity its outstanding champion soul liberty, broadening into the con- clearly chose that form as the adeanother's behalf than to go to heaven or hell for him. There must be per-or hell repertence person of their own hero, prophet, and the ordinances of civil there has wrought for the amandana patriot, Dr. John Clifford. No cause liberty has wrought for the emancipaald ask a more gallant and intrepid tion of mankind. "Individuality in re-This doctrine of individualism has leader. No leader could command a lation to God and Christ and salvation, plication along two bright and indell- In the year of grace 1905, John Clifford nity, conducts by an irresistible se-sway. The ble lines of Baptist witness-bearing. In is the Prime Minister of England. more intense and absolute love-loyalty. the Scriptures and pudgment and eter-And what could be more fitting than speech and press, to popular govern-ment, to unfettered scientific investiga that a Baptist should lead in such a tion, to universal education. Soul liberty cannot be dissevered from civil ence of this country on the subfreedom." All modern reforms in government, broadening from the few to tration have the many can be traced to the recognition more or less complete of this great principle. No man ever approached this fact more fully than the unschooled but eloligion's Peace, or a Plea for Libquent William Knibb, who carried the Fiery Cross of Freedom through these British Islands; who applied the torch of his burning enthusiasm to the train which had been laid by Wilberforce, Clarkson, Buston, Sharp, and blew up the whole abominable institution of load." And all the while they fought a lonely fight. Their doctrine was is written, "Slaves cannot breathe the slavery, making true the saying which air of England." and a "raving delirium." It was execrated as "a pestilent error," and "a The moment that passed the British the Reform Bill had passed the British not. The constant Baptist witnessing House of Commons, he exclaimed, "Now fell like a steady rain upon the iron I'll have slavery down! I will never hills of state church pride, and upon rest day nor night till I see it destroy-ed root and branch." As a proof that the rich wild tracts of a partially developed Nonconformity. Decade after his opposition to slavery was the outdecade, century after century, it has soaked this soil, until today, a mighty come of his interpretation of the great commission, take this extract from his first speech delivered in England on river of intelligent, passionate, popular his return from Jamaica:-"I daily and conviction in favor of absolute religious liberty rolls through this land. Uphourly feel that the questions of colonion that river all our ships some day al slavery and of missions are now inshall ride, and by it all our field be ferseparably connected: that British Chrisped the holy child. tians must either join with me in an The brightest chapter of Baptist attempt to break the chain with achievement has, however, been enact-ed, not in the old world, but in the the African is bound or leave the work of mercy and the triumphs of the Renew. The old spirit of religious intoldeemer unfinished and abandon the simple and oppressed Christian slave erance crossed the Atlantic in the "Mayflower." The Pilgrim Fathers were no lambs fieeing from the slaugh-elty." During this impassioned speech. With them it was a question of one of the cautious officials of the Bapwhose ox was being gored. Their own tist Missionary Society is stated ox had been gored long enough. They have pulled the tail of Knibb's coat by would provide him with a new pasture way of admonition; but Knibb went on: and an entensive stamping ground. -"believing as I do that the African and the Creole slave will never again But they had no thought of dehorning him in the interest of universal soul enjoy the blessings of religious liberty. The Puritans who settled the struction or hear of the benefits of that Gospel which Christ commanded to be Massachusetts Bay colony in 1628 were another people but of a similar spirit, preached among all nations unless and the two soon blended. Together slavery be overthrown, I now stand they established, not a state church so forward as the unflinching and unnuch as a church state, in which citidaunted advocate of immediate eman cipation. I plead for liberty to worship hip was conditioned upon church-There, then, for a seamembership. God on behalf of thirty thousand Christian slaves of the same faith as he was a great prophet and inspiration son, was the spectacle of Congregationyourselves and if the friends of mis-ist. It was a new thought of God and alism established by law, coercing all into conformity therewith, forbidding all dissent, and enforcing its prohibisions will not hear me I hope that the of man that he gave to the world, or God of missions will. Alded by British Christians and by Afric's God, I will tions by penalties of disfranching ient. never cease to plead for the people I splendidly revolutionary. It is with us fine, imprisonment, scourging and banlove till we wave the flag of liberty still a thing of life and power and ent. But the monstrosity was over departed colonial slavery., shout blessing. "Time canont wither, nor short lived. The mixture of iron and clay soon crumbled. By nothing was with melodious harmony its funeral its downfall hastened so much as by dirge and proclaim as we leave the dirge and proclaim as we leave the spot in which we have entombed the large. In the exaltation of her ideals, the "Passive Resistance" of Baptists spot in which we have encomped the large. In the examption of her sympathic greatest curse that has ever stained in the enlargement of her sympathic within the colony, and their constructive work beyond its bounds. In 1636 Roger Williams, fleeing from oppres-sion in Massachusetts, settled Provi-dence, and obtained a charter which tered in such dramatic fashion was trine, the Christian church owes more provided that no person was to be in literally fulfilled in that memorable any wise molested, punished, or called midnight colebration in Jamaica when to any other man or movement since the days of Paul. Upon the trellis of

of slavery and sang the doxology at It has given her, spiritually, a souther has fel at her heart the thrill of a new vital-Stanzas from a little poem by Tenny ity, while bearing on her outr branches a burden of precious fruit for the vintage of the skies. The last matter upon which I shall touch is closely allied with this: name ly, our place of steadfast

LOYALTY TO THE AUTHORITY OF THE CHRISTIAN SCRIPTURE. The sovereignty of Christ and the supremacy of the New Testament as the rule of life, are practically one doctrine. Whether we ground the author-ity of the New Testament in the fact that Christ gave it to us, or in the fact that it gives us the Christ, the result is the same. The Christian conscious ness and the Christian scriptures are not, and cannot be, with us, two separate sources of authority. They are one in Christ. The New Testament creates the Christian consciousness and progressively justifies itself therein Hence it is and ever must remain for us the word of final authority. It is the imperial sceptre of the Son of God. It has been said that the chiefest con-We are glad they've got it. We retribution of the Baptist people to the joice to see the splendid pasion flower Christian church has been her success of soul liberty blossoming far and sion of great preachers. That would wide in the fields of Nonconformist not be strange if true. The Baptist doctrine; but we think our brethren principle has continually driven our of the free and evangelical denomin preachers in upon the scriptures. ations can afford to acknowledge that Standing there, they have felt the they found the seed in our Baptist Rock of Ages beneath their Standing there they have beheld the I must hasten now to point out how glory of the Lord. They have gazed

our essential Baptist principle has upon the cross red with blood of atone made our place a place of witnessing ment. They have beheld the throne of ment. They have beheld the throne of God with the Lamb in the midst thereof. The Baptist preacher has never needed to go peeping cautiously about to see what other men are doing,

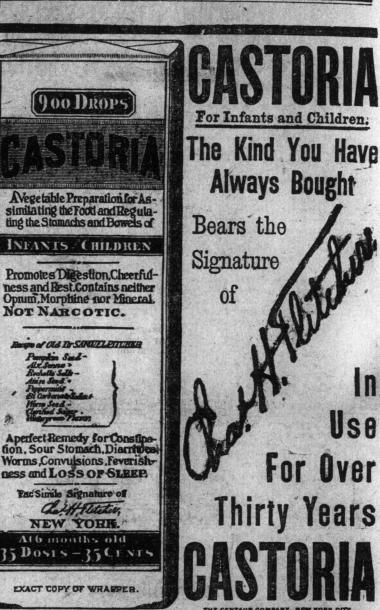
By a "spiritual church" we mean a church responsive in all its members, or to put his ear to the ground to listen to the mind of Christ, and yielding for the word from human lips. It has personal loyal obedience to His sovbeen for him to hear what God the Lord would say, and to speak the word from his mouth. Hence through all the ereign will. Since the Church is Christ's body, his mouth. membership in the church should demessages of our great preachers, there pend upon, follow and express a prehas ever throbbed the deep, awful, gravious personal relation to Him as the cious note of Calvary. Their testimony incorporating and directing head. To has been sown with the fire of the holy admit to the body those who are not gospel, and it has filled all the church joined to the head by a living faith, is with light.

to commit a mischievous incongruity. With humble thankfulness we claim Hence we cannot permit the state to as ours, John Bunyan, the immortal say who shall be members in the dreamer of Bedford jail; Christmas church. Caesar must not determine Evans, "the one-eyed man of Anglesea and a prophet sent from God:" Andrew Fuller, who held the rope with a giant's grip while Carey went down into the well; Charles Haddon Spurgeon, who of conscience, the equality of opinions all these throughout the world, who before the law; and in its defence he profess the true religion, together with in this city exercised the most fruitful their children." We dare not baptize ministry since apostolic times; and those who can give no sign that they Alexander Maclaren, the prince of all have been born again; baptism is the expository preachers of any age or The time allotted to this paper will symbol of regeneration, and must be country, the incomparable stylist of the nineteenth century pulpit, who has confession of His name, put on the left a scroll of light about every text which he has touched, a poet, in the garden of whose imagination the flow-

ers have never ceased to bloom or the birds to sing, and who presides over this congress today, a benediction to us all, honored and beloved as the Grand Old Man of the Baptist Brotherhood of the world. Fathers and Brethren! The place of

Baptists in the church of the future is destined to be a larger place than we have yet achieved. The world has not outgrown the need of Baptist prin-

are to break forth from them in the days to come. Loose them, and let them m. They have in them, through LIVERPOOL, July 27-Ard, the quickening of the sense of personal answerableness to Christ, the power to sanctify the family and make the home rection by which He achieved His a place of richer spiritual culture. They sovereignity, as well as symbol of that the church a more intelligent, death to sin and resurrection to new- hensive and universal consecration of her members. They have in them the comes consciously under His sovereign power to mitigate the antagonisms of sway. The purpose , throughout is nmercial life. Setting before capitalist and tradesmen alike the highe It is noteworthy that the practice of infant baptism is falling more and the sense of personal respon standards that necessarily accompany into disuse the Christ, they will go far to break evangelical denominations, while the old grounds for its adminis-organized labor. They have in them erpool (and proceeded). among tration have been largely sur rendered. In the interests of a spiritu al church it should, we believe, be discontinued entirely, discarded as an outworn tradition, and shunned as a gar ment spotted by the flesh.



St Johns, NF; sch E A Post, from An- Hector McG, from do, for do; E Aecu tigua larius, from Sound, for do; Abbie S

Sid, str Angola, for Nassau, Havana Walker, from Vinal Haven, for do; and Mexican ports. Charles E Sears, from Calais, for New-CAMPBELLTON-Cld July 21st, bark ark; T A Stuart, from do, for Bridge Gerd, Skramstad, for Belfast; 25th, bark Polynesia, Benzen, for Rosario. port; T W Cooper, from Franklin, for Staten Island; Lizzle Cochrane, from NEWCASTLE-Cld July 25, str Nor Machias, for Providence; Crescent, wood, Clark, for Dublin; bktn Martinfrom Maitland, NS, for Stamford, on, Lutkaln, for Lorne Harbor. Conn; Margaret, from Cherryfield, for MONTREAL, Que-Ard July 25, strs Jersey City; Ida M Shaffner, from Pretorian, Outram, from Glasgow; Mount Royal, Boothby,from Liverpool; Halifax, for New Bedford; Damozelle

from River Hebert, for Bridgeport; T Mount Temple, Forrester, from Ant- W Allen, from Calais, for New Haven; Luther T Garretson, from Windsor, N Cid 25th, strs Bonavista, Gould, for S, for Newburg; William Bisbee, from chard, for do, and sailed; Melvin, Jones, for South African ports.

skia, from Bangor, for do. Sld, schs Anna, from Hantsport, N Sld 25th, str Englishman, Ingram S, for New York; Julia P Cole, from Eatonville, NS, for do: Ceto. TORY ISLAND, July 27 .- Passed, str Richibucto, NB, for do; Theresa Wolf. Remsdalen, from Chatham, N B, for from Richmond, Me, for do; Spartel, from Whiting, for do; Charlotte W LIVERPOOL, July 26.-Sld, str Lon-don City, for St Johns, NF, and Hal-Miller, from Salem, for do; William T Donnell, from Bangor, fo do; Gypsum Emperor, from Windsor, NS, for do; GREENOCK, July 27-Sld, str In- Jennie G Pillsbury, from Hallow for do; Ernst T Lee, from Calais, for Stamford, Conn; Nellie Eaton, from

Miscellaneous.

with a fresh southwest wind.

towage: Venta and

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sive Dd ST. PETERS m.-Emperor] sage to the Ore he expressed h to conclude a Russia or unwo and which was reprinted in eve day. It has str in many quart friends of peace however, by n construction pla jubilant war pa exclude the ide mination of the tions at Portsm ly strengthen th ed by the cabl interviews and senting the supp tribution to be Subsequent en to efface the ide ly, and many to urge the go onerous condition merchants of M Old Believers, of the wealth ing an address express confider defend Russia' humiliating pea While many unify the nation sary to continu operation, no di anticipate the re ference nor to commissioners Witte's present mission is regard acceptance of a found if possibl In significant peace conference Emperor's chose two in number, the liberal and as well as the held tomorrow, expected, to pa national ass erations probab perhaps longer, to reach a con day of Grand I to the throne. generally is exp promulgation project would the decision of either for or easier. Several papers proposition to n clausum. The o garded as one and Germany, disinterested spe PORTSMOUTI bound west; tug Gypsum King, towarrival here nex ing barges Daniel Munroe, Ontario, sian and Japane Lewis H St John, and No 21, from be one of the in history of this Arrangements fo practically com VINEYARD HAVEN, Mass, July 27 ant Secretary -Sch Crescent, from Maitland, NS, for Governor McLar today ing the envoys and reported that at one o'clock this in the harbor a morning when about one mile north of unusually slow Handkerchief light was run into by As soon as th an unknown three-masted schooner Russian represent the Dolphin bea painted green with white waist. The Crescent's foresail was torn and main have anchored o igging carried away. The unknown schooner lost jibboom and all head-gear attached. She proceeded. The Admiral W. W. both vessels, go flower and then rescent was close hauled by the wind his return to th and the other vessel was running free will land from sels, and as the Sch Hattle C, from Parrsboro, NS. Mayflower and for orders, was in collision with a a salute of 19 gu three-masted schooner in Pollock Rip repeated upon navy yard, which o'clock. After th call of Admiral be served at the ing. At 2 o'clo City carriages will be the envoys bein

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one person to believe or disbelieve in sonal confession of Christ's name. ound con the first place it has made us always and everywhere

AN ANTI-RITUALISTIC PEOPLE.

From first to last we have uttered ject of soul liberty. They wrought in our steady protestation against all soul advance of their times. As far back as 1611 they formulated the doctrine upon ceremonial observances. We could do no other. Our fundaof non-magisterial interference in remental principle lays the axe at the ligious matters. The earliest work on root of all sacramentalism and sacerdo- soul liberty published in the English The undelegated sovereignty language was issued by them in 1614. of Christ renders it forever im that His saving grace should be manicrty of Conscience." During the next

nulated by any system of man media-tion. That union with Christ which is lications on this subject that one of the soul of Christianity, is a union ef-tected by the sovereign operation of the Holy Ghost in the immediate bestowment of divine Grace. Any interposiof ecclesiastical machinery, whether sacraments, or priesthoods, or liscipline, or ritual, is a manifest nence. It is necessarily and always a usurpation and a wrong. There is one God; one mediator also between God and man, himself man, Christ Jesus." It is not by way of consecrated water, or oil, or bread, or wine, that grace comes to man. Salvation is not by magic. It is by the direct impact of the Christ life upon the human soul. Whenever man puts out the dry fleece of an appealing faith it is soaked by the direct descent of the dew of grace. In the light of the

rial Lordship of Christ, all doctrines of baptismal regeneration and priestly absolution become, not merely ingless fictions, but uncon defamation of the crown rights of the Son of God. That has been our Baptestimony throughout the age Hierarchies there have been and are, whose colossal pretentions obscure this and whose far flung shadows tall dark upon the paths of men. So long as the last shade of a shadow of doctrine of man-mediated grace lingers on the earth, our Baptist mission remains unfulfilled

In the second place, our doctrine of Individualism, under the sovereignty of Christ, has made us the unswerving and strenuous, if sometimes lonely, CHAMPIONS OF SOUL LIBERTY.

In our postulate of soul liberty we affirm the right of every human being to exemption in matters of faith and con science from all coercion or intimida tion by any earthly authority whatso ever. Our demand has been, not simply for religious toleration, but religious liberty; not sufferance merely, but free ichn dom: and that, not for ourselves alone but for all men. We did not stumble upon the doctrine. It inheres in the very essence of our belief. Chist is Lord of all. Every attempt to put the correlence in thrall to human authority is lase majeste to the King of Kings, and a negation of the privileges and ibilities conferred by Him upon the individual soul.

The conscience is the servant only of God and is not subject to the will of man. This truth has indestructible

As I bring this paper toward conclu sion, there are two other matters that I must touch upon, if ever so lightly and briefly. One is the place which our essential Baptist principle has given us in the great modern movement of

WORLD-EVANGELIZATION.

The nineteenth century, with all its marvels, witnessed nothing more wonderful than the rise and spread of the Foreign Missionary movement. The at Jesus' feet. Our principles with our spirit of that movement found its incarnation October 2nd, 1792, when achievements we shall weave into a twelve men of Baptist faith organized crown. As jewels for that crown the first society of modern times, for shone starlike and clear in the galaxy the avowed purpose of giving the gos-pel to the heathen world. The little of Baptist history, and with a joy un speakable and full of glory we shall town of Kettering was the Bethlehem raise all our voices to "Hail the power of this movement. While the collection of £13 2s. 6d., taken up in the par lor of Widow Wallis, provided the swaddling clothes in which they wrapto "Crown Him Lord of all."

It was by no accident that this move ment came of Baptist birth. World evangelization is a corollary to the doctrine of the Lordship of Christ. Ib ----William Carey the doctrine found a new interpretation and expression. By him it was clarified and restated in terms of the great commission. older doctrine of divine sovereignty had sterilized the church. Hyper-Cal vinism running near to fatalism, had chilled evangelical enthusiasm. It had bidden the young manhood of church "sit down," declaring that when and cld. It pleased God to convert the heathen, He would convert them without human help. From such a theological obscur-

antism, with its sad consequ religious quietism, Carey, brought de liverance. He gave the church a new horizon, kindled within her a new created within her a new soul. Carey was no mere ecclesiastical mechanist. rather an old thought brought to new ness of life. His contribution was custom stale the infinite variety"

Boston. for millions who now groan under the oppressions of the autocratic govern ents of the world. In a word, they bid each man who lives under the blue syk, to stand upon his feet and hearken to his Lord and Master, Jesus Christ,

werp

Belfast.

ifax.

York.

for Avonmoth via Liverpool.

British Ports.

and go with Him up to the heights of noblest manhood. May God make us worthy of the trust committed to our hands. May we prove the divinity of our principles by

the increasing splendor of our achieve ments. May we be good soldiers of Jesus Christ, and strong helpers of for Calais mankind. Then when the day is done. we shall have a royal diadem to cast

York for Windsor

of Jesus' name," and lift all our hands

------SHIPPING NEWS. PORT OF ST. JOHN. Arrived. July 27-Sch Adeline, 193, Smith, from

Bridgeport, R C Elkin, bal. Str Senlac, 614, McKinnon, from Hali-NS. fax via ports, Wm Thomson and Co.

Sch Charlotte T Sibley, 358, Coombs from Boston, J E Moore, bal. Sch Alexandra, 178, Blinn, Mayaguez, PR, G E Barbour nd Co.

Coastwise -- Strs Centreville, B. Thompson, from Sandy Cove, and cld; Lord Wolseley, 49, Wiley, from St Ste phen; schs Nina Blanche, 30, Crocker from Freeport, and cleared; Lennie and Edna, 30, Outhouse, from Campobello; L M Ellis, 34, Lent, from Port Mait land; tug Springhill, 96, Cook, with barge No 6, from Pa ro, and cld:

sch George Linwood, 29, Thereau, from North Head. Cleared. July 27-Sch Romeo, Henderson, for

New Haven. Sch Clayola, Atkinson, for New York. Coastwise-Schs Henry Swan, Cole,

for Sackville; Burque Brothers, Burque, for Church Point; Ethel May Hudson, for Hampton.

Domestic Ports.

HALIFAX, July 37-Ard, strs Lau in question for any religious opinion. Knibb accompanied by a great mini-It may be remembered that Lord tude of emancipated blacks digged a grave, cast into it the hated symbols of the church has run over the wall, adelphia; Sicily, from Liverpool Stamford, Conn. rentian, from Glasgow and Liverpool via St Johns, NF, and sailed for Phil-

lasia, from St John, NB, for Manchesdo, for Newport; Sarah W Lawrence, ter. from Boothbay, for Washington, DC. RUNCORN, July 26-Ard, ship Passed, str Prince Arthur, from Yar-AL bania, from Bathurst,NB; bark Marie. mouth, NS, for New York; bktn Alfrom Cape Tormentine tona, from Walton, NS, for New York:

LIVERPOOL, July 27-Ard, bark Ar- schs Mount Hope, from Baltimore, for izona, from St John, N B. Boston; Sagamore, from Newport QUEENSTOWN, July 27-Sld, str News, for do; Edward H Cole, from Oceanic (from Liverpool), for New Newport News, for Salem; J M Morales, from Port Reading, for Gloucest-LIVERPOOL, July 27-Ard, strs Ced- er; Lucy May, from Fall River, for

ric, from New York; Saxonia, from Millbridge; Lotus, from Providence, for St John, NB; Manuel R Curza, from

LONDON, July 26-Ard, str Hibernian, from Montreal and Quebec.

Foreign Ports.

New York, for Windsor, NS. HAVANA, July 18-Ard, sch King of Avon, Morris, from Mobile Sailed, 17th, sch Bartholdi, Scott, for

Pascagoula BOOTHBAY HARBOR, Me., July Stamford, Conn, arrived here -Ard, sch Thomas Hix, from Boston. Sailed, schs Freddie W Alton, for Sound ports; Gracie Stephen, for Boston; Laura T Chester, for do; Sangler,

CALAIS, Me., July 27-Ard, sch J V Wellington, from Portland.

CHATHAM, Mass., July 27-Fresh southwest winds; hazy at su Passed north, str Henry M Whitney, from New York for Boston; scn Mount shall gather all the names that have Hope, from Baltimore for do; tug Gyp sum King with four barges, from New

> Passed south, str Prince Arthur,, from Halifax for New York. CADIZ, July 21 .- Sld, bark Gaspe,

Slue this morning and sustained, slight damage to stern rail and davits. The for Gaspe, P Q. other vessel was uninjured PORTLAND, Me., July 27-Ard, strs A diver failed to locate the leak in Hilda, Chambers, from Parrsboro, N, the schooner Chester R Lawrence, be-S (and sailed); Georgetown, Penning-ton, from Newport News; St Croix, fore reported here from Jersey for Kennebec river with cement, and Thompson, from St John for Boston! (and sailed): steam yacht Ituna, from she still remains here with extra men employed to pump her. cruising; schs Rebecca Palmer, Clarke Shipping Notes. from Baltimore; Oakley C Curtis, But ler, from Philadelphia; Railroad, Sim-Capt Byron Abbott of Yarmouth has mons, Friendship, Willie L Swift, from left for New York, en route to Mar-Boston; Myra B, Gale, from St John. acaibo, Venezuela, to look after the interests of the schooner D J Melason,

Sailed, steam yacht Columbia, for cruising; schs Persis Colwell, for owned by Capt Blauvelt of Tusket. brook; Mary Sanford, for Hantsport, Chartered: Schs Acacia, Perth Amboy to Halifax, coal, p t; Wm Mar-shall, Philadelphia to Saco, coal, 90c,

CITY ISLAND, July 27 - Bound south, str Silvia, from St Johns, N F, and and Halifax, NS; sch E S Dickerson, Elizabethport to St Pierre, Mig, coal, from Bridgeport. p t; Kipling, do to Harbor Grace, Nfid,

Bound east, str Horatio Hall, from New York for Portland; bark Enter-prise, from New York for Hillsboro, N. oal, p t; bark Alf, Yarmouth to Buenos Ayres, lumber, \$7.25; str Trebian, provincial port to W C E, deals,

PROVIDENCE, R. L. July 27-SId sch Manuel R Cuza, for St John, NB. THE NEW INHALATION TREATMENT CHERBOURG, July 27-Sld, str Kalser Wilhelm Der Grosse (from Bremen and Southampton), for New York. NEW YORK, July 27-Ard, barks Earden Pedang, Addie Morreil, from For weakness of the lungs, bronchitis and catarrh, it has no equal. "Ca tarrhozone" is its name and every door Charleston; Eva Lynch, from Santa Catarrhozone is scientific and cartain Cruz, Cuba; schs Bradford C French, to cure; try it.

from Hillsboro, NB; Maggie S Eart, from Port Royal; Hilda, from Savan-MARQUETTE, Mich., July 27 .- Man nah; Robert A Snyder, from Apalachi-

quette and other points on the Mar-quette iron range last evening experi-Sailed, str LaLorraine, for Havre:

enced a distinct shock thought by many bark Daisy Read, for Brunswick to be caused by an earthquake. A dull, VINEYARD HAVEN, Mass, July 27 VINEYARD HAVEN, Mass, July 27 rumbling noise accompanied -Ard and ald, schs T Charlton Henry, turbance. Tall buildings were from Baltimore, for Boston; Rebecca dishes rattled and windows shaken, but

W Huddell, from Sr John, NB, for no damage is reported.

a the The Kind You Haw Always Ard, schs Chester R Lawrence, from ars the Jersey City, for Kennebec River; Thal, Big via from Chatham, NB, for New York:

BOR For

> And Is now bed as well a

> > have

We

6 pour uime, 4 ou Water, to

Blue