

NEWFOUNDLAND'S SIDE.

Hon. Robert Bond Tells How Negotiations With Canada Failed.

Colony Wanted Terms as Liberal as Those Offered by Tupper in 1888.

Hon. Robert Bond, the chairman of the commission which was recently in Ottawa endeavoring to secure the confederation of that island with Canada, was interviewed by a Star reporter at the Windsor Hotel, Montreal, last week, when he talked quite freely of the confederation question.

"My business now does not call me to Ottawa," he said, "for all chances of the confederation of Newfoundland and the Dominion of Canada are a thing of the past."

"Canada's propositions as regards confederation were of such a nature that Newfoundland could not accept them, and as the government of Canada had declined a counter proposal made by the Newfoundland delegates, the matter is at an end."

Sir William Whiteway, premier of Newfoundland, introduced an alternative policy before the legislature of Newfoundland yesterday afternoon. This was amended and agreed to by our government before I left Newfoundland and my visit to this continent is in the furtherance of this policy.

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Captain Claussen, of the Seized Shelby, Tells the Story of the Seizure.

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REV. J. C. KING'S SERMON

His Explanation on Sunday Evening of Why He Joined the Baptist Church.

Full Text of the Reverend Gentleman's Sermon at Emmanuel Baptist Church.

At Emmanuel Baptist church on Sunday evening Rev. G. C. King explained in his sermon his reasons for joining the Baptist Church. He said:

Romans xiv, part of verse 5: "Let every man be fully persuaded in his own mind."

It seems to me, brethren, that the writer of this epistle in general, and the chapter from which our text is taken in particular, had ever before him the necessity of every man being fully satisfied with, and absolutely certain of his position in relation to God, the world, and himself.

To God, as having a right conception of the spiritual meanings of the teaching and absolute authority of His Word, as exemplified in his daily life, and looked at by the world, and towards himself, as regards the witness of the Spirit, or conscience, in himself, that he is doing and being all to the glory of God.

Our Lord's promise to Peter is also clear and fully persuaded in his own mind, and, being so, must act as in the sight of God, and follow his own conscience before God.

And the amount of faith that is necessary to make the following of God for conscience sake will also reap as its reward all that is promised in this connection, namely, a hundred-fold more peace and joy and heavenly prosperity in this life, and the highest possible reward in the life which is to come.

It is then by this line of thought that I have decided, by God's help and blessing, to take the most solemn step of my life—to follow my Lord in baptism as a believer, and as one rejoicing in the power of His salvation.

And here let me say that this is not a new thought or inspiration by any means, for in my own private mind, as I read and studied the Word of God, and especially the commands of our Saviour to His disciples, I could not but look upon the Baptist church as being the most in line with our Lord's command in this respect, and so much is this the case, that part of my own family were not baptized in infancy.

It might be said here, why, then, did I not think upon this step before? To which I answer: I have often thought of the step before, but we must ever await the time of Him who directs all our actions.

The first time in my life when I have felt, and felt deeply, the need of a wider, broader field of action, has been here in this city, and it became more and more apparent that if I was to find that scope, or field, it must be in some other church than the one to which I now belong.

At that point I ought to say, however, that I am not turning my back upon the church in which I was ordained as a minister, discovered her to be all wrong, neither have I anything to state against the members and friends of that church in this city for having made the way dark and valued friends here in Victoria, whose esteem and friendship I trust I shall merit, and whose genuine Christian character I shall do well ever to imitate.

And most of all do these words apply to my dear and much-revered bishop, with whom I have labored nearly three years, and for the narrowness of our field of operation, which both he and I fully recognize, nothing would have given me greater pleasure than to have continued to assist him in his declining years.

But all things work together for good, and "God moves in a mysterious way, His wonders to perform," and thus has He, who directs all our steps, brought me to this point at last, which I confidently believe to be the leading of the Holy Spirit, else I would go no further.

It seems now, in looking back upon the last three months, that what was wanted was a better acquaintance with the Baptist Church, to know just how completely she falls in line with the Apostolic teaching and practice, and this was given me during the five or six weeks in which I supplied at the Calvary church, which at once started the spirit of inquiry along the line of previous convictions.

THE WHEEL.

ANOTHER RECORD.

May 27.—A speed record from London to the Courier states that Mike, the crack bicyclist of this city, made the exhibition yesterday, a quadruple, in 1:59:15.

THOUSAND SEAL SKINS

Large Catch of the Canadian Fishing Schooners in the Western Waters.

Fishing Schooners and Their Catches are Enumerated in Detail.

With the exception of the Mary Taylor, the Bend and the unfortunate Earl, that was sunk in the last Sunday, all the schooners in this coast have arrived in here were thirty-four schooners fishing on the western coast.

Their catch falls short of 6500, a total has to be deducted 325, eight by the Director in the Atlantic en route from Halifax to and perhaps 124 skins that the Shelby had when boarded by Hooper of the United States cutter Corwin, sealed and ordered to return to Victoria.

On the West coast are four schooners, Sapphire, San Jose and Fawn; and on the South Bend may be there, as reported making for the West coast days ago.

The sealings and the catch of each are as follows:

Table with columns: Master, Catch. Lists names like Meyer, J. Hyetain, J. Williams, C. Jipson, Chief, J. Naussom, etc., and their respective catches.

catch of 6124 seal skins. The figures have to be added the Mary Taylor and the Earl. There are 22 sealers on these coast. No information has been received of their catch.

KEY GOES TO JAIL.

Special Treasury Agent Denies a New Trial.

catch from Portland says: Following the conviction of ex-collector of James Lotan and Seid Back, charge of conspiracy to illegally raise, came a mandate from the States supreme court denying a trial to ex-Special Treasury Agent Mulkey and P. J. Bannon, counsel for the same charge.

The man received this morning, and Mulkey immediately issued warrants for the arrest of Mulkey and Bannon and surrendered themselves this and began serving their sentences. Bannon was sentenced to six months in the Multnomah county jail, and Mulkey was sentenced to one year and a fine of \$1,000.

Judge Bell fixed the bond of ex-Captain and Seid Back, pending an appeal, at \$5,000.

Clark Enoch Talbot, Captain of the bark Santa Jose de Isla, has arrived at Port Townsend three weeks ago provisions being scarce and the vessel was in predicament, as a calm prevailed which was out of the ordinary track of the season.

After a very anxious time she was ship Specke and received a cargo of beef, pork and flour, which enabled her to make Port Townsend.

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WAS THE SEIZURE ILLEGAL?

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16, "Go ye," etc.; and St. Matthew xxviii, 19 and 20.

These three texts will suffice for our purpose at this time to prove that our Lord did establish doctrines or principles, and command His apostles to carry them out, even to the observing of "all things," whatsoever had been commanded.

2. Prove that the apostles carried out to the end of their days the commands mentioned in the foregoing texts.

The first of these proofs we have in Acts ii, 38 and 41. Here we have the account of the first fulfillment of the command, "Go preach," etc.; and baptism as the result of belief. Again, Acts viii, 12, 13, 20 to 38; ix, 18; x, 47; xviii, 8. Again, Romans vi, 2 and 3, and many other passages; in fact, wherever we find the apostles preaching, and people believing, we also find them being baptized as the outward and visible sign of the inward and spiritual grace.

These remarks will suffice in proof of our first point, namely, Christ's command and the apostles' carrying out of the command.

2. Because the Baptist Church puts the right, and only valid, interpretation upon the command of our Lord, and the example of the apostles; and to prove this we must again resort to Scripture and history.

Turning to the Greek Testament, we first analyze the meaning of the words used to express full compliance with the foregoing command.

(1). The verb used to describe the ordinance is "baptizein," and while it is a fact that the ordinance is mentioned a great many times in the New Testament, no other verb is used but that already stated, "baptizein," the meaning of which and its cognates should determine the mode of baptism.

Thus, "to dip," "to plunge," "to immerse," "to submerge," "to sink," in the New Testament, "to wash," "to cleanse," "to immerse," "to administer the rite of baptism," etc. Also all lexicographers translate it by the word "immerse," "dip," or "plunge," never "sprinkle" or "pour." In fact, no translator has ever taken it upon himself to render these words by "sprinkle" or "pour" in any version.

Again, having arrived at the definition of the word used in the command as to the mode in which it was to be applied, the apostles and the early church carried out the request. Since it is to be seen from the evidence of the apostles themselves, we find that they insisted upon all believers being buried with Christ in baptism, that they might fully typify His death and burial and glorious resurrection.

Turning to church history, we find all the early fathers, those who mention baptism, as defining that term, say that believers were immersed, and believers were baptized in the early church carried out the request. Since it is to be seen from the evidence of the apostles themselves, we find that they insisted upon all believers being buried with Christ in baptism, that they might fully typify His death and burial and glorious resurrection.

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