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A SERMON

BY REV. F. D. CRAWLEY, PREACHED IN FREDERICTON JULY 23rd, 1882.

(Photographically Reported for THE HERALD by W. A. LITTLE.)

For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God.—1st Cor., 15 chap., 9th v.

These words were written about fifty-nine years after Christ, or about twenty-four years after the conversion of this man, Paul. My text teaches humility. It is one of those influences which have been brought into prominence by the religion of our Lord Jesus Christ. It was not regarded as worthy of man before the religion of Christ was taught, but, when our Lord came, He taught men to be meek and lowly.—"Come unto me,"—Christ said—"for I am meek and lowly," and with such words as these, "He that humbleth himself shall be exalted," taught He the same principle. Humility is a virtue that is limited. It may be real or false. We should remember this, dear friends, in order that we may understand on what condition of mind false humility is based. Suppose the prodigal son when he came back to his father's house after repeating the words "father I have sinned against heaven and before thee and am no more worthy to be called thy son—make me as one of thy hired servants," and suppose that after the father, in the fulness of his grace and love, said to him, "you shall be reinstated as my own son," the son insisted upon taking the servants' place, although it was his father's full purpose to restore him; false humility would have led him to assume at once the false position of a son in his father's house. It becomes us, christian friends, to inquire whether we have this false humility or have we realized what it is to be son's in God's house, having the full privilege of sonship. But if we insist upon taking the place of servants in the false sense of the word—refuse to enter upon the duty and responsibility of sons in our Father's house—we may be sure that we are acting in opposition to His will.

This false humility is often used as a cloak for pride. Sometimes those who count themselves very humble, and express their humility on various occasions, are really the proud ones. He who has the true humility engages in his work faithfully, does not hold back. He is not proud. The falsely humble refuse to enter upon the Christian work that he longs to them, and say that they do so because of their humility. There is a good deal of this false humility among professional Christians. The Lord gives us work to do; and we should not refuse. Let us get rid of this false humility in the sight of God, by getting the true humility. Let us learn what true humility is. Paul says, "I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God." His heart was full of gratitude for the things which God had bestowed upon him. Do you suppose there was any wish on the part of Paul to shrink from the duty which God had laid upon him? None at all. He rejoiced in that work, was glad when he thought of the responsibility that was placed upon him. He recognized the position from which God had lifted him. Thus he says: "I am the least of the apostles, that I am not meet to be called an apostle, because I persecuted the Church of God."

I would refer you to another passage, viz: Ephesians 3 ch., 8 v. "Unto me who am less than the least of all saints is this grace given, that I should preach among the gentiles the unsearchable riches of Christ." First it was least among the apostles; now he puts himself down under all the saints—in all humility, "less than all saints"—no false humility there. This was five years later. His humility has been growing, increasing. There is a significance in Paul's words. First, it was least among the apostles; now it is less than the least of all the saints; and if you will enquire into the nature of the humility you will find, that in this case, it was a humility that grew out of a deep sense of the greatness of the work that was laid upon him, the grandeur and the greatness of the work that God had given him to do. My christian friends, you should get true humility into your lives. Try to understand how great is the work God calls upon you to do in His behalf. God demands the best efforts you can put forth; and then having done all that you can, try to do more for Him who has granted you so many blessings. Let your work be a source of humility to you, that you may hold yourself up by the great grace of your work; and let your own insufficiency guide you. Humility, dependence upon Him, and upon His all-sufficient grace is necessary for you, so that you can say like the apostle, "By the grace of God given unto me, who am less than the least of all saints, was this grace given to preach unto the gentiles the unsearchable riches of Christ."

Turn now to a third passage, viz: 1st Timothy 1 ch. 15 v. "This is a faithful

saying and worthy of all acceptance that Christ came into the world to save sinners of whom I am chief." Here again Paul teaches humility. It is well for us to remember these words. We oftentimes take passages of Scripture from their connection altogether, tearing them up by the roots, and not looking at them in connection with other passages. These words should not be torn out by the roots from their context. They are the words of a man who felt and declared the greatness of God's goodness to him in saving his soul from the power of sin. Reading just before this we find these words. I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry who was a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly, in unbelief. The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am chief. Howbeit, for this cause, I obtained mercy, that in me, first, Jesus Christ might show forth all long suffering. Remember these words were written a year before the death of the apostle, among his last recorded words.—First, it was, you will remember least among the apostles, then less than the least of all saints. Now he says I am chief among the sinners, "Faithful is the saying, and worthy of all acceptance, that Christ came into the world to save sinners of whom I am the chief." And so here again we have, christian friends, the source of true humility. If we want to be truly humble in our lives, we must drive out false humility. Let us see the goodness of the work which God calls us to do, and have a sense of our dependence upon His love. In the first place, let us put ourselves in the place of the least placed himself. Let us understand that we are sinners, and that if, at last, we are saved, it is by the grace of God, and not for any works that we have done. And by the grace of God alone can this word humility cross our lips. "Faithful is the saying, and worthy of all acceptance, that Jesus Christ came to save sinners, of whom I am chief."

Arabi Bey, an Egyptian "Bear."

THE KINGS OF WALL STREET SAID TO BE INFLUENT IN PROSECUTING BESIDE THE LEADER OF THE STOCKBOARDS.

"Arabi Bey," said a New York banker, "is the most gigantic speculator in the world, and Gould, Vanderbilt, Russell Sage and Keane are only infants in stock-jobbing compared with him. Arabi Bey has for years speculated on a tremendous scale in London, Paris, Vienna, Berlin and other continental houses through his secret agents. Some time ago he saw good reason to believe that Egyptian securities were going down. You see he had secret information in his possession. He at once proceeded to sell them heavily short in London, Paris and elsewhere. There was a small decline, but the speculative fever ran high and 'Egyptians' rose to a price at which Arabi Bey would have been subjected to heavy losses had he covered. Now, John Bull and Johnny Crapaud are heavy holders of 'Egyptians,' and naturally bulls. In taking these securities they both exhibited far more shrewdness than do the majority of the watchers of the 'tape' in Wall street. Each nation, in fact, appointed a commissioner, agent or controller, to proceed to Egypt to keep exact record of all revenues and expenditures of whatever nature. The commissioners were provided also with facilities to ascertain the condition of commerce, foreign and domestic, and of the crops. The reports of these authorities were to some extent reassuring, and the attempt to break the 'Egyptians' failed. To-day the attitude of Arabi Bey, and for some time past, is only a reckless and desperate effort to bear 'Egyptians' so that he can cover. Where speculation and unscrupulous railway directors ruin railroads when they are short and publish false statements when they are long, the canny Egyptian goes one better and does not hesitate to involve his country in war and sacrifice hundreds of lives in the pursuit of his stock-gambling operations. Why, when Arabi Bey, months ago, was requested by the Sultan to desist from selling the forts, he replied that he was only effecting necessary repairs. Perhaps the Sultan stood in with him, for he did not make the request until the forts were about completed. Arabi Bey has had a chance to cover some of his short sales at a profit, and it is an open secret that he has agents at every stock exchange ready to obey his orders. Why was not the Indian called out? This talk about Arabi Bey's national party is all humbug. So is his national banking scheme. The fact is that these agents, or board of control, or whatever you call them, have actually reduced the rate of interest considerably, and enhanced, to a certain extent, Egyptian credit. You can make money buying 'Egyptians,' my boy, when John Bull gets through burning powder."—New York Sun.

A Serious Responsibility.

There is much in the facts brought out at the recent inquest in the Long slaughter to compel thoughtful consideration in regard to the tavern-keeper's share in the guilt. The evidence of the bartender himself is to the effect that the deceased and his probable destroyer were "pretty well on" in intoxication when they came to the hotel, and that they were there freely supplied with more liquor. No reasonable man can doubt that liquor was the immediate cause of the breaking of one victim's leg and the beating to death of another. The men, already confused with drink, were supplied at the bar with so much more as was needed to drown sense and reason, and to degrade them to the level of quarrelsome and savage beasts. In this condition they no doubt disputed and fought until, in the fury of uncontrolled passion, several set on him and did him to death in a manner that would disgrace a band of savages.

No, without in the least degree excusing those who voluntarily destroyed first their own reason, and then, as a consequence, the life of their companion, we would ask any thoughtful man in what relation does the party who supplied the liquor stand to the murder? Is he innocent of blame because he was but following the occupation by which he earns his bread, or because he was but selling that which he is licensed to sell, having paid for the privilege? Or is he not in the eye of the highest law—the great moral law—equally guilty with the party who committed the deed? And how is it in regard to the law of the Province? Is it not a violation of the conditions upon which licenses are granted to sell liquor to men who are already "pretty well on," and have "taken a little more than they ought to have"? Surely the tavern-keeper who will furnish more liquor to men in such a condition is unfit to have a license, and deserves to have it revoked at once as the very least punishment for so gross an offence. The consequences of his act were neither so unusual nor so difficult to foresee as to entitle him to any special leniency on that score. A little salutary and just severity would serve a good purpose as a warning to others.

Once more, such cases constantly occurring may well make thinking people ask themselves whether we as a Province are not really guilty of the very illogical inconsistency of which the prohibitionists accuse us? Does not the State in such cases foster the causes of crime with one hand while seeking to punish the criminal with the other. To permit a man to sell to that which maddens and imbrutes him, and causes him to murder, and then to punish B at great expense, while letting A go scot free with full Government permission to do the same thing over again, does certainly smack of some strange infatuation, or at least inconsistency. We question if any parallel case can be found in the history of modern government.—Toronto Globe.

The Court Martial on Killing.

What in the middle ages was called a Court of Love, was held the other day upon a clergyman well known in Yorkville, where he held the position of Methodist minister for over a year. The Rev. Mr. Willoughby's defence reminds us of that made in a case where the plaintiff charged with injuring a borrowed kettle, claimed, first that the kettle never was injured, second that it was injured when he got it, thirdly, that he never borrowed it at all. Mr. Willoughby claims at all, secondly, that if he did, she condoned the offence by keeping up a close friendship with him afterwards, and thirdly, that Georgia's word is not to be believed at any price. The Rev. Mr. Starr is to be congratulated on the Christian meekness which led him to tolerate, without any attempt to violate the peace, an indelicate assault committed in his presence on his betrothed. We fear few laymen would have had the same self-control. Miss George Graham, now Mrs. Starr, sent the following telegram to Mr. Willoughby: "Pa and ma are away, come and have a heavenly time." How very ladylike, and how very Christian! How proud the Rev. Mr. Starr must be of his wife! and how the blushing bride must look up to a husband who allowed her to be insulted in his presence! And how much reason the Methodist Church at Brampton has to be proud of Mr. Willoughby! He has fearlessly carried out to the letter the sacred text, "Greet ye one another with an holy kiss." He has revived an ancient institution of the medieval Church, the "Kiss of peace." But he had better confine his ministrations to the wives or betrothed girls of his brother-ministers. Laymen might be tempted to administer an unallowed kick to the clerical coccyx.—World.

It is reported that John Bright will visit America during the recess of Parliament.

Sir Rivers Wilson on the Egyptian Question.

In the course of a recent interview respecting the situation in Egypt, Sir Rivers Wilson expressed himself as follows, in reply to a general query as to what, in his opinion, really were the actual British interests in Egypt:—"I think it has not been sufficiently borne in mind that our first and greatest interest in Egypt is in connection with our Indian Empire. The general belief is that this interest is explained through Egypt being the highway to India. That is, no doubt, the primary cause of the interest we take in the country; but there is more than this. We govern India by means of our prestige, some 60,000 British troops, and by the people's implicit belief in the resolution, determination, and strength of the British Empire. Without these qualities, and a confidence in them, it is not 60,000 men we should need to hold India, but an incalculably large number; therefore, destroy that prestige and our difficulties in retaining India would enormously increase. Now when we are known in India as it will become known, the Englishmen have been outraged and insulted, the Indian population will anxiously look to see what reparation is demanded and exacted for outrages of the character that have taken place recently in Egypt. It will, therefore, depend very much on the result of our present action whether our prestige is increased or weakened in India. The situation of affairs in Egypt will present itself in this way to our distant Indian subjects:—"Englishmen have been massacred, insulted, and turned out of Egypt." They will naturally wait with anxiety the action of the English nation to obtain redress. With regard to our path through Egypt to India, I think there can be no two opinions upon that, and it is generally accepted that our best route lies that way, except by the most violent opponents. There is no doubt whatsoever but that the interference on the part of the English and French Governments, since 1876, was becoming the cause of immense and unexpected advantage to Egypt. It had not, however, had time to develop itself to its full extent when the late occurrences took place. There can be no doubt that from the period ending with the conclusion of the labors of the Commission of Inquiry, in the summer of 1878, up to the time when Arabi Bey led the military party against power, the people of Egypt had never, in the whole history of their country, been so happy, so prosperous, and so contented. You may take the true measure of the patriotism of this military party by observing how completely they have overthrown this prosperity, and how completely inevitable they have shown themselves to be in the restoration of this so-called "National Party" is not, perhaps, well-known in England. It has its origin in the following way:—When, in the early part of 1879, M. de Bilgieres, Nubar Pasha, and myself were the Ministers of the Khedive under the new order of things, established as the result of the Commission of Inquiry, I am afraid he had not come to the front when I left Egypt to credit him with a certain amount of patriotic feeling, I doubt his capacity for creating in the breast of his countrymen really national aspirations. If he shows himself strong and successful, no doubt they will all follow him, just as they would follow any other strong man, however despotic, arbitrary, or cruel he might be. The felah requires authority, and he will always obey the strong man. The present state of things is merely this:—There has been a military revolt, and a certain number of officers are masters of the situation and the country will obey them until some other strong power comes and disposes the military chief. With reference to national aspirations, what is it that the Egyptians could reasonably wish? It is, I take it, that there should be a Government afforded the people, toleration, and an absence of oppression; that they should no longer be plundered and ill-

Canada and the Jews.

The Jewish Chronicle is still exercising itself on the subject of the Jewish refugees in Canada. The President of the Toronto branch of the Anglo-Jewish Society, Mr. Mark Samuel, has written a letter to the Chronicle urging strongly what he calls "the folly and danger" of forwarding any more refugees to Manitoba or elsewhere in Canada under existing circumstances. He says, with justice, that from fifteen to twenty per cent. of the total number sent out to America have been sent to the Dominion, where the Jewish population is small and comparatively poor. There are, in fact, only three Jewish communities in Canada. So that the burden of charitable work is found extremely heavy. On the other hand, Sir A. T. Galt has advised the Lord Mayor that tents for military stores and a grant of money to the extent of £1 per head has been made, and that the Government now feels quite at ease about these Jewish immigrants. He also adds, and which is a very significant paragraph, that he has impressed upon the Jews the imperative necessity of their compelling the people to work at any employment which may offer itself.

Mr. Samuel has, however, a suggestion to offer to the Mansion House Committee, and it remains to be seen whether it will be acted upon. He says:—"The difficulties confronting us could be overcome by colonizing in communities on business principles. A Colonization Company could acquire from the Dominion Government, and probably from the Canadian Pacific Railway Syndicate, the needful land, whereby it would be enabled to grant to each settler 160 acres at a sum not exceeding two dollars per acre, while it would have the privilege of retaining the 160 acres adjoining each such settler. This land will, it is confidently anticipated, be worth from five to ten times its present value in the course of a very few years, and the Company would have a further advantage arising from its interest in land reserved for the formation of towns. In addition to the funds required for the purchase of the land, about one hundred pounds sterling would have to be advanced to each family to erect a homestead, buy agricultural implements, and live until the first crop was harvested. For the payment of the advances, together with fair interest, the Colonization Company could hold as security the land deed to the settler and all improvements thereon. Apart from the good field thus offered to the capitalist for investment, the philanthropist would be afforded a noble opportunity of ameliorating the condition of the unfortunate victims of Russian cruelty, bigotry, and fanaticism by providing them with clothing, furniture, &c., and otherwise contributing to their comfort at the outset." The same committee have subscribed altogether £25,000 but of course the whole amount subscribed is but a drop in the bucket compared to what is wanted for the purpose of starting the hundreds of thousands who wish or have been obliged to leave their country.

The Conference and its ways.

What takes place in the conference at Constantinople, says the correspondent of the New York Herald, is, of course, a most profound secret. And to render secrecy still more effective, no secretaries are present and no protocols are drawn up. It is, nevertheless, a notorious fact that no two of the ambassadors have any thing like identical views as to how order is to be re-established in Egypt. Count Corti is strongly opposed to the Anglo-French control system. M. Onon, the representative of the Czar, is by no means kindly disposed toward the law of Egyptian liquidation which was established under the auspices of Sir Rivers Wilson, and to which Russia and the United States were the last who somewhat reluctantly gave their consent to its enactment. Baron Hirschfeld, the German representative, is known to favor the unrestricted military intervention of Turkey. This is again quite opposed to the ideas of the Marquis de Noailles, and is against the grain of the traditional policy of France. Baron Calice, the Austrian ambassador, is in favor of backing out of the Nile mud bank into which the European diplomatic craft has buried its nose. Lord Dufferin, England's most charming and courteous diplomat, insists upon the realization of the ultimatum of England and France, viz., that Arabi must not only be dismissed from power but must be banished from Egypt.

Civility and politeness cost nothing, but they are, nevertheless, as valuable to their possessors as they are pleasing to those who come in contact with them.

"It may be months, darling, before we meet again," he said, squeezing her hand as if that grip were his last. "Mountains and gorges, and perhaps the river of death itself, may roll between us. Can I do anything more than I have done to make you cherish my memory and keep your love for me unchanged?" "Oh, yes," she exclaimed, choking down her sobs, "buy me a box of tortoise shell hair pins before you start."