

THE WEEKLY HERALD.

VOL. I.—NO. 33.

FREDERICTON, N. B. THURSDAY, JULY 20, 1882.

\$1.00 A YEAR

A SERMON

BY REV. DR. KINGDON, DELIVERED IN CHRIST CHURCH CATHEDRAL, FREDERICTON, SUNDAY, JULY 9TH.

(Photographically Reported for The Herald by W. A. LeVine.)

If any man love not the Lord Jesus Christ, let him be anathema maran-atha.—1st Cor. chap. 16, 22nd v.

When it pleased the Almighty God that the writings of the New Testament should consist in a very great measure of epistles, it did not please the Almighty God that these epistles should be very different in form from what is usual in the epistles of men when they are dealing with human affairs. We know that it is one peculiarity of Almighty inspiration, that men should speak as they are moved by the Holy Ghost, without removing the individual peculiarities which exist in them, so that we are almost able to tell, when we see or read any particular text of the Bible, who the writer was. We are almost able to see from phrases and words and the authors tones and language, that this or that particular psalm has been written by this or that person who had been inspired to write. So we can sometimes say that this was written by the prophet Isaiah, that by Jeremiah, or this by the priest Ezekiel, or that by the sententious Solomon. So we see that individual peculiarities are not removed. In the epistles we find the same result, and there, too, just as it is in the world, some person to emphasize a letter leaves some important remark till the conclusion, so the apostles make some statement or allusion to some other epistle or matter which is known to those to whom the epistle is written. My brethren, you know that such words linger longer than any other. You know that when to-day one has passed away it is said of him—his last words were this or that; and they seem to have a far deeper meaning for us, and to linger longer around our recollections than any other saying, and the dearer he is the more impressive and lasting his last words are.

The Apostle St. Paul in the last part of the first epistle to Corinthians, tries to make some lasting impression. There is something remarkable about these words. First of all you see they are remarkable because they are written in the usual salutation of the Apostle Paul—"If any man love not the Lord Jesus Christ, let him be anathema maran-atha." Next, dear brethren, you will know that it was unusual for Paul to write the whole epistle himself. It was written by an amanuensis. Just as, in the old, Jeremiah had to get some one to write down his words, so in the New Testament St. Paul had a handy scribe to write down the words which he would have sent to those to whom he was writing. In the epistle to the Romans we find that Saint Paul had a scribe to write down the words which he would send to the Romans. But the same scribe could not always be at hand. We cannot imagine that Paul took with him on his journeys the same scribe. No, brethren, the probability is that the hand writing was almost always different, except when many epistles were written at the same time, then it would be easy to employ the same amanuensis. But how could these people be certain that this epistle was written by the Apostle? Brethren, the holy spirit of God which permitted the New Testament to be written in this form also left a means whereby the writings of the real and genuine Saint Paul might be known from those which belonged to man who wrote in his name, those who were imposters, because we know that in the days of the apostles there were forged writings of Saint Paul. The apostle seemed to remember this when once he said, "It was not from me." And again we find, in the second epistle to the Thessalonians, the apostle provided the sign or token whereby his epistle should be known. If you will look at the second epistle to the Thessalonians you will read, "Every salutation of me, Paul," that is, every epistle was signed in his own hand writing. His handwriting was peculiar and remarkable; and therefore they might know that the letter was from the apostle. This was the token to every epistle.

Now, brethren, in the authorized version it would seem that the Epistle to the Galatians had been written in his own hand. The Apostle writes, "You see how large a letter I have written unto you by mine own hand;" for the apostle, in that particular case, being anxious, had written the whole epistle in his own hand. Now, brethren, we know that St. Paul's eye-sight was somewhat deficient or defective. We know that he did not recognize that a certain person was the high priest. If he had not been so afflicted he would have known by the peculiar dress of the person who was passing judgment upon him; therefore he said "I did not know the high priest." And therefore, he says "you see how large an epistle I have written unto you by mine own hand." When he takes up his style to write it is always as the apostle,

or the prisoner at one time, he writes, "remember my bonds;" and, again, to the Corinthians, he has been writing about money matters, telling them to administer to the wants of the saints, ordering this one to be admonished and that one to be excommunicated; and in that he takes up the pen to write the salutation by his own hand. And then, after all, he had been only dallying with the branches and twigs—now he goes to the root of the whole matter, therefore, he said, firmly and boldly, "If any man love not the Lord Jesus Christ, let him be anathema maran-atha." My anathema is no avail unless it be confirmed, but when the Lord is come He will confirm the apostles where they are desired—maran-atha—the Lord is coming. These words are remarkable, because they are not in English. When it pleased the Lord Almighty that the prayer book should be translated there was only one word—"amen"—which could not be conveniently rendered in English. The word "hallelujah" has been translated "praise ye the Lord." Other words have been left out, and a whole passage, because the word "hosanna" occurs in it. It could not be translated because it had a deeper meaning. But, in the Bible more words have been left in the original.

Now, let us explain this passage. "If any man love not the Lord Jesus Christ let him be anathema maran-atha." What does that mean? What do we lose by not loving the Lord Jesus Christ? What is anathema? Let me change that word one little bit—change the pronunciation in order that you may better understand it. Let me call the word anathema. "It then means something that has been offered in the temple of God for His honor and glory—for example, that great prophet of whom we have read, the prophet Samuel. He was offered up by his mother in the Temple. His whole life was given to Almighty God. We might say then that Samuel was anathema, wholly devoted to God's service. My brethren, when an infant is brought to be baptised, or a person to confirmation, we might say that they are anathema—offered to Almighty God—willingly offered to God's service. God's blessing rests upon them. But, brethren, change the pronunciation of the word one little bit, and call it "anathema," and the difference can only be compared by the difference between heaven and hell. Everything was made for God's glory, and he that does not love Him is anathema. God's glory will not rest upon those who do not serve God. "I will get honor upon Pharaoh's host," said the Lord; and the king became anathema. Achan became anathema, because he laid his hands on that which was accursed. My brethren, there is a great deal in that one word. We are made by God and His glory, and God's glory must be seen upon us. If we are willing to accept that position; if we are willing to dedicate ourselves to His service and His honor; we offer ourselves willingly, then God will confirm our offering and place us as glorious shrines in His temple, as He says, "I will make him a pillar in the presence of God." But, brethren, those who reject His service, those who say, "We will not have this man to reign over us. He will say, 'bring these men hither and slay them before me'; therefore they are anathema; and therefore the Apostle says, 'if any man love not the Lord Jesus Christ, let him be anathema maran-atha.'"

Brethren, we can understand what it is not to have the love of the Lord Jesus Christ in our hearts; and we can understand what we lose by not loving Him; and, therefore, how each one should test his own heart, and see whether it has the love of the Lord Jesus Christ or not. It is easy to tell whether we love any person or not; and just as love is between man and man, so is there a certain similitude to the love of God which the heart should possess. When we love a person, we continually please him. We are constantly thinking of him, when he is away; and we have something at home as a reminder of him. Brethren, are we continually thinking of our Lord Jesus Christ? If you will, possible ask, Is there any other test? Jesus is the test. Let me put before you two of His commandments. "If any man love not the Lord Jesus Christ." Here is one how simple the words are. In our authorized version all is in monosyllables. "Watch and pray." Are we continually watching over our actions; continually watching over our thoughts; continually watching over all we do, or say, or think, for our blessed Lord's sake. If we have not perfect love we ought to pray. Remember the monosyllable. Are we continually referring to our blessed Lord in prayer? Are we constant in prayer? We should be. Then again there is that little word, "love"—"Love ye one another." When one asked the Saviour how he could reach heaven, He said "love." It is the simple rule of the Master; for love doeth no harm to his neighbor; therefore love is the fulfilling of the law.

Then, brethren, there are two other words, monosyllables, "do this." Is there one of you that has been confirmed, and who

has kept His commandments, three or four times a day, let him be anathema. If ye love me, commandments. Oh brethren do not think that any pretext can be a real one, if there is anything hindering you from loving God. Seek for grace from Almighty God in order that you may be able to obey His commandments. "Do this," and then it may be that by hard struggles you will be preparing yourselves to be more worthy of doing and obeying. Aye, brethren, test yourselves by simple rules, and you may perhaps have the love of the Lord Jesus Christ in your hearts, more and more, because "if any man love not the Lord Jesus Christ, let him be anathema," and the Lord is coming to confirm his words.

WAR IN EGYPT.

The reasons which prompted the Egyptians to display a flag of truce can only be surmised. The Bittern, after taking Flag Lieut. Lambton on board, proceeded to the harbor to learn the object of the flag of truce. Information was conveyed to the commander of the Bittern that Tonibah Pasha, military commander in Alexandria, wished to communicate with Admiral Seymour. Lieut. Lambton replied that as a preliminary condition to further negotiations the forts dominating the entrance to the harbor must be surrendered. Tullah Pasha refused to accept these terms, and the Bittern returned to acquaint Admiral Seymour with his refusal.

The Bittern reported as follows: "Negotiations have failed. I have accordingly informed the authorities on shore that we will engage batteries at 3.30. The body of men we saw working the hospital batteries had dispersed after our last shrapnel was fired. They took refuge in the casemates near by. We saw about 160 men armed with rifles, running towards the lighthouse fort. They carried bags. We also saw an Egyptian General, apparently Arabi Pasha, surrounded by his staff. Two 90-ton guns in Alexandria are disabled."

From this it seemed as if the officers and staff were observed in the hospital batteries. Finding themselves in a dangerous position and unable to escape, they had simply hoisted a flag of truce in order to get out of the fort. When the Bittern went in, large bodies of troops were going out in field marching order. The Ministers had no proposals to make. Lieut. Lambton informed them that he had not come to offer conditions, but to receive proposals. They replied that Fort Marabout had already been evacuated, but they could give no definite answer as to Fort Mex. The Governor conducted the conversation. He was in command during the action yesterday. He admitted that the troops suffered heavy losses. Lieut. Lambton informed him that should he agree to terms the troops would be allowed to evacuate the forts with rifles and all the honors of war, but unless the terms were complied with no negotiations would be entered upon.

Vessels were subsequently detailed to attack Fort Pharos and Fort Mex. At 5 p. m. the Invincible fired a 9-inch shell at Fort Mex. The shell struck the exact point aimed at and flames broke out from the building. There was no reply, nor was there any sign of life in the fort.

A few minutes after six a shot was fired at Fort Mex. A white flag was again hoisted. A dense smoke arose over Alexandria from two quarters, and fears were expressed that the mob had begun to pillage and destroy. The Admiral sent ashore to inform the authorities that he accepted the flag of truce, but it will be the last truce to which he will agree, and henceforth he will consider the hoisting of a white flag as a sign of unconditional surrender, and act accordingly.

Alexandria has been vacated after being fired and pillaged by the Bedouins. The Egyptian forces took advantage of the flag of truce to withdraw from Alexandria. They did it in some confusion and it is said marched at once upon Cairo. The city being given to the Bedouins was set on fire and many places burned and terrible scenes of riot, robbery and murder ensued. Hundreds of Europeans were killed. The telegraph ship Chiltern is crowded with survivors, who fought their way to the beach, from whence boats of the navy removed them. They report having passed a dreadful night, defending themselves desperately. One hundred Europeans and other Christians in the Bank and adjoining building were massacred. The whole of the Grand Square is burned. The correspondent accompanied an officer to the shore in a steam pinnace; all is perfectly silent but for the roar of the flames. It is believed that Arabi Pasha has concentrated his forces beyond the city to oppose the British advance. The work of the ships is now over. Any further action must be ashore. Fully half of the town is burning. There will be a landing in force to investigate the condition of things and if possible render aid.

The town for some hours after the troops left was a veritable pandemonium. There is suspicion that the forts are undermined, and they will be carefully examined before any large body of troops are allowed to enter them. The about is yet untouched. A thousand men are known to be entrenched there. The Khedive and his family are safe. Admiral Seymour has received the following instructions—"That as opposition of the forts has ceased, he should not dismantle them or disable the guns. He should open friendly communications with the Khedive, and in the absence of native authorities from Alexandria should land seamen or marines for police purposes, and should inform the foreign commander of these measures. The Admiral was instructed to invite the Khedive to accept his authority in restoring order. The landing of a British force for police purposes is to be in concert with the Khedive or any native authority in Alexandria, and any of the European men-of-war were to be invited to cooperate."

The news says it is understood that in the event of hostilities in Egypt the Duke of Connaught will volunteer. It is probable that if a force is sent he will command one of the four infantry brigades. The news says the proposal that Turkey be invited by the Powers to re-establish the Khedive's authority is practically agreed upon and a note to that effect will be sent to the Porte in the course of the week. It is regarded as probable that Turkey, while not positively declining the call of Europe, will try to gain time by reopening negotiations. In such case, England will invite a conference to regard this procedure as equivalent to refusal and will ask its approval of some other course.

The Alexandria correspondent says the number of persons massacred by the mob is estimated at 2,000. The soldiers and mob joined by hundreds of women, sacked every shop, entered the houses of Europeans and murdered the inmates. The whole battalion of Arabs was blown up in one fort during the bombardment. The fire is still raging; there are at least two miles of houses burning. More than a third of the city appears to be on fire.

MARINES IN RAS-EL-YIN PORT. LONDON, July 14.—The following has been received at the Admiralty from Admiral Seymour: "7.40 a. m.—I have occupied Ras-el-Yin fort with marines from the squadron, and spiked the guns in six batteries opposite. Alexandria still burning, but I am clearing the streets. The Khedive is safe in his palace, which is guarded by 700 marines. Please express the thanks of the officers and men of the squadron for the gracious and kind message of her Majesty. The conduct of both officers and men was beyond praise. Majority of those wounded doing well."

A telegram from Suez to the Admiralty says that canal traffic is going on the same as usual. FLAMES AND MASSACRE. ALEXANDRIA, July 14.—It is stated that six persons were massacred at the French consulate. The fire in the city is still increasing, and men are seen running about with torches completing the work of destruction.

THE KHEDIVE TO ISSUE A PROCLAMATION. A proclamation in Arabic is preparing in the Khedive's name, calling on the people to preserve order and the troops to disband. It is stated that Arabi Pasha has only 4,000 very much disorganized troops. Two hundred marines have orders to march through the town and shoot all persons found riding.

ARABI TO BE TREATED AS A REBEL. CONSTANTINOPLE, July 14.—In last evening's meeting of the Council the Prime Minister, Said Pasha, maintained Arabi was a rebel and must be treated as such. An Alexandria special says that Arabi Pasha has spread a report to the effect that the English can only fight at sea and that he would withdraw until the British troops landed and then there would be a great battle.

General Stone is with the Khedive. This General confirmed the report that Arabi Pasha had ordered the murder of the Khedive, and added that Arabi had ordered the sacking of the town before quitting it. The Americans have landed sixty marines. There are still some Egyptian police on duty helping to maintain order.

July 15.—The Dragomans of the six powers, presented an identical note to the Porte in writing inviting Turkey to send troops to Egypt. The Observer says the torpedo boats at Devonport have been ordered to prepare for sea. It is believed they will be used for patrolling the Suez Canal. It is intended to send to Egypt the reserve squadron under the Duke of Edinburgh. It is reported that Arabi Pasha is awaiting reinforcements from Cairo. Firing was heard outside of the town during the night. All the available marines and sailors were sent to the front

last evening in the expectation that Arabi Pasha would attempt to enter the city. It is rumored that fighting occurred at three this a. m. outside the gates. The night passed quietly. Orders have been given to send all marauders to head quarters with a written statement of their cases to be fogged. Incendiaries will continue to be shot. Five rebel soldiers captured by the Khedive and will be shot by the loyal Egyptian troops to-day. The Khedive has dismissed Arabi Pasha from the ministry of war. The fire continues. Whole families of Europeans disappeared. It is believed they were thrown into the flames. The conditions of the Turkish intervention in Egypt are understood to be as follows: The occupation of Egypt is to be limited to three months, at the expiration of which time the Khedive can demand a proclamation; the cost is to be defrayed by Egypt. No European commissioners are to accompany the Turkish troops. It is believed the Porte will refuse to dispatch an expedition. Sandison, Secretary of the British Legation, visited the Porte on Saturday for the first time since the bombardment of Alexandria. He was cordially received.

Word has been received from Alexandria that the Arabi Pasha is still at Ras-el-Yin. His force consists of four regiments of infantry, 1,500 irregular troops and one regiment of cavalry with 800 horses, 36 Krupp guns and 12 mitrailleuses. The British have cut the Cairo canal near Lake Mariout. The Khedive has summoned Arabi Pasha to Alexandria, threatening to treat him as a rebel if he disobeys. Advice from Cairo indicates that everything is quiet there. A correspondent writing from Alexandria to the Daily News says an engagement between the English and the troops of Arabi is imminent. The English sailors to-day flogged the Arabs guilty of arson, rape and pillage. Five men were publicly shot, four for murder and one as a spy. Hundreds of persons are homeless and starving.

The Porte has requested the Ambassador to attend the Conference to-night, the Sultan presiding. The German agent at Cairo telegraphed on the 13th inst. that the city was quiet, and he believed that Arabi Pasha was organizing resistance near Alexandria. ALEXANDRIA, July 17.—On Saturday night in consequence of the reports of an intended attack by Arabi Pasha, Capt. Fisher had mines sunk in front of the gates, doing the work ostentatiously way in order to insure the fact reaching Arabi. Late at night all the posts on the fortifications were strongly reinforced. A Colonel and Lieutenant, deserters from Arabi's army have arrived here. The officers say it is Arabi's intention to cut the fresh water canal which supplies the town. Arabi telegraphed yesterday the Khedive offering to come in with his army to subdue the fire caused by the English guns. Lord Bessford has in consequence of the rumor of Arabi's threat to cut the canal given orders for the filling of all tanks and cisterns.

It is stated that a Pasha is marching on Port Said with fifteen hundred men, and that a large force of Bedouins is apparently following them. The road to Cairo is blocked. The Khedive believes that the people of Cairo will not permit Arabi to loot that city. An Alexandria correspondent of the Times telegraphs that he has opened communication with the camp of Arabi Pasha which, his informant says, consists of a little over 6,000 men, who are intensely discontented and surrounded by starving women and children. Because of the lowest class are still being enticed by Arabi with promises of unlimited plunder.

An Alexandria despatch to the Daily News says: The Khedive states that 205 Europeans have been killed at Kafrel Dewar. A leading editorial in the Morning Post says that the behavior of the American admiral and his men at Alexandria was beyond all praise. Arabi Pasha threatens to cut Mahmud canal, which supplies the town with water. He now prevents provisions from entering, so as numbers of Europeans are returning. There is a likelihood of a famine. An unsuccessful attempt was made to fire Cairo. Arabi's force on the canal is estimated at 10,000 including Bedouins. It is reported that Arabi Pasha is preparing to move. The natives state that during the retreat of Arabi Pasha one of the shells burst in the midst of a body of soldiers and killed 200.

Arabi Pasha has written a reply to the Khedive's demands in a long letter which the Khedive declares unsatisfactory. Arabi says he did not intend to make war, but as the powers are determined to force an attack he considers it better to fight at once. He expresses his willingness to come to Alexandria if the Khedive will induce the British troops and fleet to withdraw. If the Khedive cannot do this Arabi recommends him to send a minister to his camp to discuss the situation.

Lord Dufferin, British, and the Marquis de Noailles, French Ambassador, have been instructed to submit to the conference the question of the protection of the Suez Canal, and propose that the execution of its decisions be entrusted to certain powers. In the French Deputies a debate began on the Egyptian question. Defreycinet said he considered that armed intervention, which a few weeks ago was not justified, had become imperative since occurrences in Alexandria, in which French subjects have been molested and massacred. The state of things, he declared, constituted for France a right to intervene. In view of the present state of affairs, however, it is prudent for the government to act with Europe.

General Skobloff. Moscow, July 7.—General Skobloff, the famous Russian General, died suddenly at the Hotel Dussaux here to-day. General Michael Skobloff was born in the district of Raizen, near Moscow, in 1843. He began his career in Turkestan, as commandant of a company of Cossacks. In 1871 he went to the Caucasus, as one of the aides-de-camp of the Grand Duke Michael, whence he was transferred to the 3rd Battalion of the 74th Regiment of the line. In the Caucasus he rose to notice by his successes, obtained only by disobeying the order given him as commander of the advance guard of the Khiva Column. After a brief sojourn with the Carlists, in order to study the art of war, he returned to Turkestan in 1875, where he commanded the cavalry at the battle of Khokhand, and by a turning movement captured 58 cannons. Being appointed Chief of Staff of General Trosky, he led the assault on Andjian, and after some days' fighting was obliged to retreat. During this retrograde movement, the ammunition having become exhausted, Skobloff made a cavalry charge by night on the enemy's camp of 6,000 or 7,000 men, and routed them panic-stricken. Being left in sole command, he took the revolted city of Namangan, and finally saw Khokhand annexed to the Russian Empire. During the Russo-Turkish war he was first on the staff of the Grand Duke Michael, then Chief of the Staff to his own father, a cavalry General. As a volunteer he swam the Danube on horseback and led a bayonet charge against the Turkish position. Before Krudener's unsuccessful attack on Plevna on July 31, 1877, he was put in command of a flying detachment, with which he entered Plevna and remained a few minutes. He then covered the Russian retreat and brought off all the wounded. In the second attack on the same city he was Imperator's Chief of the Staff, and led four regiments to the attack, capturing two redoubts on the Lofcha road. These he held for 24 hours, but had to retire with a loss of 8,000 out of 12,000 men and three guns. As Lieutenant-General and Chief of the 16th Division he commanded the Russian line on Green Hill, and subsequently at the passage of the Balkans turned the Turkish left flank, carried the positions at the village of Shenovah, and on January 10th captured the enemy, who had previously beaten off the attacks of Prince Mirsky and General Radetsky in the Shipka Pass. He then commanded the Russian advance on Adrianople, which entered on January 18th leading to Constantinople and occupying Tchataldjia on February 6. These forces after holding a temporary command in the Balkans, he led back to Adrianople. As a soldier, Skobloff was brave to a fault, as a strategist he was a success. As an orator he was adventurous, especially after dinner, as his latest speech which the "Can" had to disown, breathing fire and slaughter, as the embroilment of Europe, generally proved.—Toronto Globe.

There is "a great financial nobleman" upon the Berlin bourse who is freely spoken of behind his back at "the baron with the eighty-three pairs of trousers." The origin of the very novel title is soon told. One day when the baron was at the tailor's he was particularly struck with some trouser cloth of a new and extraordinary pattern. "I should like a pair of trousers made from that cloth," he said, "but it would be very disagreeable if one of my colleagues were to appear in a similar pair. Have you made any trousers of that pattern?" "None as yet, Herr Baron," answered the tailor, "if you will honor me with your order you will be the very first wearer." "Good," said the man of money; "I will be the last as well as the first. I do not like my dress to be copied." The tailor smiled as politely as he could, and observed that he had a large quantity of the cloth, and that as the pattern was likely to be in demand, he was sure to be called upon to make many other pairs of trousers from it. "That is by no means necessary," said the baron; "it will be worth my while to purchase the monopoly of the pattern. Just see how many pairs of trousers it will make!" The tailor looked at his books and made a short calculation and then informed his customer that the cloth could only be exhausted by being cut up for eighty-three pairs of trousers. "Good," replied the financier; "I will take them all." He is now said to be provided with more pairs of trousers than any other man of fashion in the whole world.