

The Freeman's Advocate

AN ANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod.

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

(EDITOR AND PROPRIETOR.)

VOL. XXVI.—No. 44.

SAINT JOHN, N. B., FRIDAY, OCTOBER 31, 1879.

WHOLE No. 1344.

NEW GOODS

RECEIVED AT

LOGAN'S.

Ladies' Cloth Jackets,

BACONFIELD CLOTHS,

YULA CLOTH,

BEAVER CLOTHS,

ULSTER and MANTLE CLOTHS,

WOOL SHAWLS,

DRESS GOODS,

Blankets, Flannels, Ladies' Black Straw Hats, Black and Grey Felt Hats, Ribbons, Velvets, Velvetines, Trimming and Dress Silks, Berlin Wool, Peacock Wool, Fingering Yarn, Working Canvas.

2 AND 3 BUTTON

KIDGLOVES

STREET AND EVENING SHADES.

Gloves and Hosiery

OF ANY DESCRIPTION.

TWEEDS and WINCEYS,

SWANSOWNS, QUILTS.

WOOL GOODS

Breakfast Shawls, Clouds, Half Squares,

Scarfs, &c. &c.

AND ALL KINDS OF

SMALL WARES.

THOMAS LOGAN,

OPPOSITE NORMAL SCHOOL.

Fredericton, October 31, 1879.

TAILORING

Department.

NEW CLOTHS.

FIRST SHIPMENT OF

ENGLISH,

SCOTCH,

AND CANADIAN

JUST RECEIVED.

WORSTED AND DIAGONAL

COATINGS,

SCOTCH AND CANADIAN.

SUITINGS.

CASHMERE

VESTINGS.

Overcoatings

IN

Meltons, Beavers, Pilots, Napps, and

Elyseians.

Also, an extensive and general stock of

DRY GOODS

NOW READY FOR INSPECTION.

P. McPEAKE,

QUEEN STREET.

Fredericton, October 17.

The Intelligencer.

REPORT OF THE CORRESPONDING SECRETARY OF THE FREE BAPTIST WOMEN'S MISSION SOCIETY.

(Read at the Annual Meeting in Woodstock.)

DEAR SISTERS:—Time with its incessant changes brings us together again in our Fifth Annual Session. Today we meet under different circumstances from which we ever did before. We can in a measure see the fruit of our labours. We have now a missionary in the field, one who, I believe, is eminently fitted for the work, one given us by the Master, and should not this be a matter of devout thankfulness on our part to the giver of every good and perfect gift? At our last Annual Meeting, Sister Hooper had just started on her way to India. She had a safe and pleasant voyage, arrived at Madras on the last of November. On her way she had the pleasure of attending the World's Missionary Conference at London, which, no doubt, would be encouraging as well as instructive to her in her prospective work.

On her arrival, she was introduced to the native Christians and others who went to welcome Dr. Phillips and party. She also attended their Yearly Meeting at Madras, and afterwards accompanied Dr. P. and wife on a visit to the Santals. Thus she was introduced to the Zenasas, although she has visited them, Miss Hooper did not wait to go to India to begin her work, having taken lessons in the language during her passage out. She was located at Madras, and to use her own language in writing to a friend, says, "I am doing all I can in every possible way." She is not teaching in the Zenasas, although she has visited them, Miss Hooper has charge of that poor class, and she says she enjoys it much more as she is neglected ones. In one letter she says, "I go every morning to teach a number of women with babies in their arms. A school composed of such pupils at home would be an odd sight." She describes the natives as eager to learn, but she finds herself much crippled in her work for want of means. Every one, she says, is expected to furnish means to carry on their own special work. Only two dollars a month would hire a native teacher to teach three poor benighted minds. Sisters, are we doing all we can? Are we doing all the Master requires? In writing me, Miss Hooper says, "after all it is the home workers that are instrumental in saving these poor degraded souls." If this be true, and we do not doubt it, it is not a fearful responsibility if we neglect to do all we can? During the year several of the missionaries have been laid aside by illness, but Miss Hooper has kept well. Writing in May, she says, "I have not been affected by the climate, but not seriously, and now well and full of hope. She has not for a moment regretted having left all that was dear to give her life to India's benighted people. Do we sympathize with her as fully as we should? Do we daily support her with our prayers? She says, "I wish, so often, that I could draw a true picture of India's needy condition to stimulate you to your work. All that you read is true of these poor women here, and very much more." Although her pathway is sometimes beset with difficulties, yet she never doubts that her Lord has called her to the work. She is acquiring the Bengali language and has succeeded well, notwithstanding difficulties. May the Lord bless and sustain her in her arduous work.

And now for the home work. Although not so well informed on this subject as I could wish, I think we are steadily gaining ground. Our Society and its work are better known, and are growing in favour, now that we have a missionary in the field, and one, too, with whom all are satisfied. Some, at least, feel that the work belongs to them, and what we all need most (excepting Divine aid) is an individual interest and responsibility. Let each one, instead of saying, "I can't do anything, put her shoulder to the wheel, remembering that it is not what we accomplish, but what we strive to do for the Master's sake, that will be acceptable. Our denomination numbers over nine thousand communicants. Supposing one-third of these be women, they by paying fifteen cents yearly would pay Miss Hooper's salary and a native missionary beside, and there are few instances in our land who could not give fifteen cents each year. All that is needed to raise the required funds to carry on our work, is a little earnest, persistent effort on the part of our sisters. What we do meet with obstacles? Does not our missionary encounter more? And did not our blessed Saviour become a man of sorrows and acquainted with grief, and gave his life a ransom for us?

I have received reports from five of the District Secretaries, but they are not very full, as the Secretaries of the Aid Societies have not reported to them. It does seem very necessary that we have a report from each Aid Society. During the year there have been several District Missionary Meetings held. These I think are a great benefit.

The Secretary of First District reports very little done. Nothing was done until the Annual District Meeting was convened. At that time a Local Aid Society was formed of 13 members, no money had been collected up to Sept. 24th.

The Society at Bath organized by Dr. Phillips, has gone down. These are the only Societies reported in First District. The Secretary says the people used awakening, they do not manifest as much interest as they should. A letter from Miss Hooper has somewhat encouraged her, and she hopes after Conference something more may be done.

The Secretary of Second District sends an interesting and cheering report. All the Societies in this District had become dormant, but during the year many have been re-organized, and in some of the churches they are collecting where there are no Societies.

Woodstock consists of twenty members, pays twenty dollars, holds interesting monthly meetings, which are conducted as prayer meetings; holds public meetings occasionally, and has a club for "The Missionary Helper."

There is also a good Society at Tracey's Mills. Waterville Society, which last year had 11 members, \$14.00 subscribed. Hartland, a small church, has a small Society, which is doing well. In this District, during the year, a District Society has been formed, which will no doubt be productive of much good. This District had a good deal of seed sown in this District during the year, which I trust will bring forth much fruit.

The Secretary of Third District reports growing interest. Their meetings are kept up with regularity. She says, the interesting letters of Miss Hooper have awakened in the hearts of many, heretofore indifferent, a desire to do something to aid so good a cause. This Society has collected \$51. Of the other Societies in the District the Secretary knows nothing, as the Secretaries of Aid Societies have not communicated with her.

From the Fourth District I have no report. * Since writing this report, contributions have been received from First District.

I did not write the Secretary, not having her address, and she did not report to me. From the Fifth District I have no report. I wrote the Secretary, but received no answer; probably both these Districts will report to Annual Meeting.

The Secretary of Sixth District reports 15 Aid Societies in her District. Two of these she organized last March. A District Meeting was held July 6th, at which five Societies reported. She says there is quite a missionary spirit in the Societies in these churches, but regrets a lack of prompt action on part of the officers of the Aid Societies.

Seventh District reports St. John Society as meeting once a month. They are much interested in the work, and doing all they can for the support of Miss Hooper. The Society in Carleton Place meets once a month; has quite a large membership. The attendance is very good, and shows a strong interest in the work. They have a juvenile Society also, called "The Helping Hands," which meets once a month for sewing. A Bazaar was held, and the money realized goes to support the missionary cause.

Beaver Harbour Society is organized at the last District Meeting. It meets twice a month, has 15 members; the interest is well sustained, and is expecting an increase of membership.

The Society of Grand Harbour is doing something, but as the lady to whom District Secretary wrote had resigned, particulars of their work was not given. Thus we are again left to what facts we could gather. I hope next year we will be able, in some way, to hear from all our Societies. Regretting that I cannot attend your Yearly Meeting, and praying that you may be guided by Divine Wisdom, I remain yours,

MRS. C. W. WEYMAN.

NOTE.—A very cheering report from Grand Manan Mission Aids was handed us the Annual Meeting, to be noted in the above report.

THE CAPTIVE KING AND ZULU AFFAIRS.

CETEMAW was brought on shore at Cape Town on the 14th September, and was safely landed in the Castle. The captive monarch was dressed, we are told, in European costume, and was accompanied by three, or as another authority says, four wives and a little girl, and four attendants of the inner sex. The party were conducted to the Castle in carriages, under the care of a mounted escort. They were, we are told, good man speculators, but the landing was arranged to take place early in the morning, so that the gathering of a great crowd might be avoided.

The apartments provided for the Zulu King command a fine view of the town, country, and bay, and he is allowed to take exercise on the ramparts. His appearance is stated by those correspondents to be "quite unlike any of the so-called portraits which have appeared in the pictorial press," a sufficiently sweeping remark, certainly. The writer adds—"He is an exceptionally fine specimen of the noble savage—a big, black man, about fifty years of age, standing nearly six feet high, of well-proportioned, broad, open face, of the prominent Zulu type."

He seems to take his downfall like a man of sense and courage, and to have made up his mind to submit to the inevitable. He is visited by Sir Bartle Frere, attended by members of his suite, the day after his arrival, and later on the same day by Mr. Gordon Spragg, Premier of Cape Colony, and another official. The tenor of the conversation with Sir Bartle Frere is not reported, but that with the Colonial Premier, which was carried on through an interpreter, is pretty fully given.

According to this report, CETEMAW adopts a tone of submission, and freely acknowledges that he had no true idea of the real greatness of the power with which he plunged into conflict, and that he has been fairly and thoroughly beaten. He regrets that he fought, and hopes that "the great QUEEN" will pardon him and allow him to return to his country, and to build a kraal where he may spend the rest of his days in peace and retirement. He acknowledges his culpability with which he is treated as a prisoner, and seems very much surprised at it.

He showed some sickness when he found that he could not have an entire roasted ox for his daily meal, a luxury in quantity which he apparently regards as due to his royal dignity. When inquiries were made as to whether any additional arrangements could be made for his comfort, he expressed a wish to be joined by ten more of his wives, whose names he gave, feelingly observing that they had nobody to look after them now, and that he felt "lonely" without their companionship. Whether or not this request will be granted, or if regard for the peculiarities of Zulu domestic institutions, are not informed. Further reports have arrived of the prevalent dissatisfaction both in Cape Colony and in Natal with Sir GARNET WOLSELEY'S arrangements for the settlement of Zulu land.

The colonists think that the existence, according to that arrangement, of thirteen independent chiefdoms, will be a certain cause of rebellion, dissatisfaction, and difficulty, and even go so far as to call the scheme "a miserable sham which leaves the country worse than before."

Such language, however, surely betokens a spirit of irritation and exaggeration, rather than a sober and well-founded judgment. The ever objections there may be to the scheme, and whatever we may think of the means by which the change has been brought about. Meantime, a boundary commission has been appointed to mark the limits of the new chiefdoms, and to fix upon a central spot as the seat of the British Residency. Another piece of news is that JOHN DEXS, the Zulu Scotchman, who is one of the thirteen new chiefs of Zululand, has announced that he will use the option allowed by Sir GARNET WOLSELEY'S programme by refusing to allow any missionary to settle on his territory. If this be true, it affords grave cause for concern, for not only is JOHN DEXS'S district the most important in Zululand and the nearest to Natal, but it is feared that the other chiefs will follow his example. The effect will be that the various Zulu missions which have up to this time existed will have to be abandoned, and this, we cannot doubt, will have in many a disastrous influence. At home, within the last week or so, three of the most gallant and successful of our soldiers who were engaged in the Zulu war, have been publicly welcomed, entertained, and congratulated by their countrymen in arms, and all expressed themselves decisively in favour of Sir BARTLE FRERE'S policy, and their conviction that it was necessary and justified by the threatening aspect of affairs under CERRETAW'S rule and the actual violence perpetrated by his warriors upon the neighbouring settlers. All also defend the colonists from the aspersions which have been cast upon them of selfishness, and want of patriotic and humane feelings. It is only fair to give due weight to such testimonies.

A PAINFUL SCENE.

One of the most painful scenes that can be imagined, is to see a servant of God standing beside the shrunk, cold form of the dead, and trying to seek for some words of consolation, and search for some token of serious thought, for some stray word that might indicate a glimmer of faith or a ray of hope, with which to comfort those that mourn. It is so sad to think of a whole life so spent that in its length and breadth, there is not one clear testimony for God, not a single act that shows the soul at peace with its Maker.

There are hundreds and thousands of such cases, and when we stand by the dead and speak for the living, it is painful to think that they have lived as we have just described, and that we have no consolation to the bereaved and broken-hearted.

We should not be contented to allow those around us to go on in a state so uncertain and unsatisfactory. Having settled the question of our own personal salvation, having believed for us on our hearts on the Lord, let us then seek to save others and bring them to present, instant decision to be the Lord's. If we would take them by the hand and press the question of personal salvation upon them, if we would in secret places pour out our cries and tears before the Lord, and beseech him to send us some word of consolation, we may engage in this service; but the time is coming when our opportunities will end. The night cometh; those who are to-day within our influence, to-morrow beyond the circle of our influence; those we may meet to-day we may never meet again; the words we speak to-day so important for delay; let us see to it that we so labour that however others around us may decide, we are pure from the blood of all men.

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them, and becoming workers together with God for the salvation and the perfecting of men in Christ.

But for this showing forth of divine life there is in the organization and accustomed working of many churches, no adequate instrumentality. It is not an exaggeration to say that many Christians, if asked what they suppose is meant by their obligation to work spiritually for the cause of Christ and the salvation of men, would sum it all up in *exhortation*. They see that there is a field of usefulness in the Sunday school, but perhaps they are not at present needed in the church Sunday school, and there is no mission school for them to engage in. To "take part in meetings," to "be witnesses," in the weekly conference, and sometimes in private intercourse with friends and chance acquaintances, is regarded as the sum of their duty. Even this is enough, if all were ready to bear their part in it, to effect far more than is ordinarily to be expected. The narrowness of church routine and its machinery to call out religious enterprise, have been the occasion for calling into existence Young Men's Christian Associations and other outside societies. In our large cities there is ample room for such organizations, which fill a place that would otherwise be vacant. On the other hand, it is a pity that we are of very questionable utility, and are often sustained only by a measure of effort that is at the expense of the churches, instead of being an aid to them.

In favor of organized lay activity within the church, first, the fact that it is in accordance with the divine order. A church is a body having many members. It is not all tongue and ear, preacher and audience, but has feet that should go about on errands of mercy, and hands ready to do good. These agencies of benevolence were intended to be organized in the church. The fact that the pastor and teaching body, "expresses the duplicate office of a single person, is a significant intimation that doctrine is to be practical, and that practice not informed and guided by sound doctrine has no place in Christian organizations. Pastors are also called to be witnesses. In the revised version of the "rules" a mode of speaking which suggests discipline and direction according to a common purpose. It is better for the church to do its own work than to depute it to another organization.

But still more important consideration is, that it concerns the honor of the Gospel. The wisdom that is from above," it is written, is "full of mercy and good fruits." Fall of good fruits! By our needless limitation of the activities of the church, and the consequent coding of its functions to semi-secular societies, we narrow the scope of spiritual work, and by so doing we are doing the very thing which we profess to oppose. Every word and deed that springs from the inward working of God's Spirit, that expresses the proper motives of a renewed heart, that seeks to do good to men in body or soul for Christ's sake, is a form of *spiritual* activity. And the more various and manifold the work, the more the more convincing is the testimony borne, that Christian piety is in truth, "the life of God in the soul."

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worth a great deal more than £10, and I only hope that that will be accepted as a compensation for what I owe, for really I cannot afford to give more."

Well, the good man who was collecting said to himself: "If this man can afford to give £10, I can afford to give £25; but he had never given more than 10s. himself.

At a public meeting that was held he mentioned this circumstance, and the principle seemed to be taken up as really a good one, so that they never had need to apply to the Secretary of the Association any more for help. No should people do so. When a man pulls out his sixpence and gives that when he is laying by thousands of pounds, I can only consider that he forms a pretty accurate measurement of the value of his religion. I have heard of a man who fell into the river. Another man pulled him out and saved his life, and he put his hand in his pocket and gave him a four-penny piece.

"No, thank you, sir," said the man. "I do not wish to take it; I see you have a very clear idea of the value of your own life." It is fair to judge of the value a man puts upon his own immortal interests by the proportion of his estate that he feels it is right to give thereto. How some people will ever get to heaven at all who talk so much about Christianity, and find so much fault with other people, and yet, when they die, leave hundreds of thousands of pounds, I cannot understand. I do mean it when I sing,

"How for the love I bear His name,
What was my gain I count my loss,
And when I go on singing,
"I love my God with zeal so great,
That I could give Him all."
I do mean it. And I should be ashamed of myself if I did not mean it; but I do not understand how they can be sincere in the use of such language who, nevertheless, contribute a trifle, and seem to think they have done a great deal when they have given that.—*Spurgeon*.

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HOME AND ITS QUEEN.