

The Fredericton Free Press.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

Vol. XXIII.—No. 47.

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

SAINT JOHN, NEW BRUNSWICK, FRIDAY, NOVEMBER 24, 1876.

Editor and Proprietor.

Whole No. 1191.

NEW DRY GOODS

FOR FALL AND WINTER.

October 1st, 1876.

THOMAS LOGAN

IS DAILY RECEIVING NEW GOODS from England and the United States for the FALL TRADE. He has now opened—

DRESS GOODS,

WOOL SHAWLS, FELT SKIRTS,

Jacket and Mantle Cloths,

DRESS TWEEDS, GREY FLANNELS.

BLACK ALPACAS,

Bought at a bargain, selling for

25 CENTS.

FINGERING YARNS, BERLIN WOOLS,

TWO HALFS OF

AMERICAN PRINTS,

AT 9 CENTS.

BLACK FRENCH MERINOS,

BLACK HENRIETTA CLOTHS,

BLACK CRAPES,

TWEED SHIRTINGS, GREY COTTONS,

Velvets and Velvet Ribbons.

PARKS COTTON WARPS,

&c., &c., &c.

An Inspection Respectfully Solicited.

THOMAS LOGAN.

Fredericton, September 29, 1876.

Sept. 15th, 1876.

NEW FALL GOODS,

AND VERY CHEAP.

BUYERS OF

DRY GOODS

Will please take notice that

MILLER & EDGECOMBE

are now opening NEW GOODS for the FALL

TRADE from EUROPE and the

AMERICAN MARKETS.

WE ARE NOW SELLING

Good Grey Cotton,

Yard Wide, for 7c, 8c, 9c, and 10c.

WHITE COTTONS,

from 7 to 13 cents.

SWANS DOWNS—Very Cheap.

GREY SHIRTING FLANNELS,

less than ever sold before.

GOOD FAST COLOR PRINTS, for 8 and 9c.

NEW GOODS received from the AMERICAN

MARKETS every week.

Just opened per S.S. Acadia:

BLACK GOODS,

in Cords of all kinds.

COBURGS, LUSTRES, ALPACAS,

Merinos, Brilliantines, &c., &c.,

TWEEDS and VICUNES Fingerings,

YARNS, RIBBONS, CRAPES, SILKS,

GLOVES,

MEN'S BRACES,

WOOL SHAWLS, &c.

THREE GOODS ARE ALL NEW AND FRESH, AND

WILL BE SOLD AT

BOTTOM PRICES FOR CASH.

MILLER & EDGECOMBE.

Fredericton, Sept. 15, 1876.

The Intelligencer.

OUR CHURCH WORK.

BY REV. A. H. TYNG, JR., D. D.

The editors of the *Christian Union* have asked me to give their readers some account of the methods of work and organization which have given the church of the Holy Trinity its growth and spiritual results. As I understand the question, it did not include any consideration of the methods of preaching or of the spirit which has pervaded the church, and without which any methods of Christian work are sure to fail of spiritual results. I have attempted simply to give an account of our machinery. The field of facts is so familiar to me that I had great temptation in attempting a review which would satisfy inquirers. Moreover, it has not seemed to me desirable that such marked progress should be given by any pastor to the plans of his local congregation. The opportunity of my friend Mr. Abbott, however, so far removed my scruples that I consented to be reviewed by him, and to answer categorically such questions as he might ask. The articles which are here printed are made up for the most part from the notes of the stenographer. Hence their colloquial language.

All church operations may be divided into three classes: Ingathering, training, and Christian work.

I.—INGATHERING.

First, there is the people's service Sunday night, which is advertised, and in which popular hymns are sung, and the preaching is made very illustrative, and the pews are free. The strangers who come are met at the door by the Committee on Strangers, who are the Board of Ushers, and who do the Christian work in that way. They receive no compensation. They invite people to seats; and, if they are strangers, find out whether they belong in the city, or possibly get their addresses, and if they are living in the city without any church, report their addresses to me on Monday morning.

After the people's service we always have an inquiry-meeting, when we pull in the net and find out how many people have been impressed; and at the close of that meeting we hold an inquiry-meeting for the instruction of the inquirers. At the people's service a collection is made for the missionary work of the service. This is the sum of money which looks after the work that is developed by the service, and pays for a sufficient number of copies of the "People's Pulpit," to provide for all who want them. These are gratuitously distributed at the close of the service. On Sunday evening we use a short service of our own, which is modified from the Episcopal service, and has the approval of the Bishop, so that it has a standing in the Episcopal Church.

Next in order is the week-day evangelistic services which are held on Tuesday and Wednesday evenings. These services are either by myself, or my assistant, or clergyman whom we invite. These services are held in the chapel or in the church, according to the season of the year. In winter they are held in the church, in spring and summer in the chapel, and during the summer in the tent. The Gospel tent was only a change of base for our regular operations.

On Friday evening we have a similar meeting, with the lesson of the International Service for the next Sunday as the topic. At that meeting all the Sunday-school teachers of our church and mission schools are present, together with the congregation that attend the evangelistic preaching. My address is expository for the aid of the teachers, and hortatory to adapt the topic to the unconverted.

On Saturday evening we have a Christian workers' meeting, which is conducted by the laymen without a minister.

In these public services the laymen take part. They are informal services. Sometimes we give prominence to testimony, and those who have been converted give their experience. Sometimes we turn them into prayer meetings, and call on those who wish to present persons for prayer. Sometimes we make them conference meetings for expression of views on the Scriptures. They are very flexible meetings. Their character is determined by the initiative judgment of the pastor. At the Friday night service the teachers take part, ask questions, make suggestions, and give illustrations which they think will be helpful. The object is mutual benefit. The whole thing is as free as it is possible to make it. This is especially true of the Friday evening meeting. Those present have no hesitation in telling me when I am talking. If they differ from me, they say so. If they have an illustration, they think will hit the point they get up and speak out, in a moment, and sit down.

For the most part, the outside agencies of the temperance work have been conducted by the laymen. The work is distinctively temperance work on the basis of the conversion of the soul—gospel temperance. I can give you wonderful illustrations of the effects of that temperance meeting.

One man came in drunk, and the managers thought at first that they would have to put him out for disorder; but he remained, and after a while he was sobered up, and in a half-conscious way asked the prayers of the meeting. They instantly turned the meeting into a prayer-meeting; and half a dozen of the men got around him and prayed for him. They saw him in from the temperance meeting. On Monday evening he was at the young converts' meeting. After addressing the people I called upon any persons who had testimony to give to speak. This man got up, and in a very impassioned way told his story. He said that he had been spending his time in billiard saloons and whiskey traps, that he passed the tent on his way home this was when we were holding meetings in the tent, and he lived right by the tent; that he was into the meeting to make sport, and that while he was there the Spirit of God laid hold of him when he was drunk. He said he had not touched any liquor since that time, and that he was in great anxiety of soul. He continued to attend the services, and was brought to me, and I had an hour's interview with him, and found out that he had been the superintendent of a Sabbath-school and an officer in a church, but had fallen into this bad habit. Here he had been by everybody, and had not been in a church for years. He has been brought back

to Christ, and has, for the last three months, as far as we can learn, lived a quiet, steady life.

Two other men—Broadway merchants—came in, and were brought under divine influence in the same way. They had been to do duty in all their spheres, and now they are both converted. What have they done? They told the story of their conversion. Now their complexions are cleared up, and their whole aspect is changed.

Such is the agency for getting hold of that desperate class. We have no pledge excepting prayer, and submission to Christ. He replied:

"I cannot take it, for I have been a teetotaler for some years."

"Well," said, "if you know better than the doctor, it is no use applying to me."

He looked anxiously in my face, evidently weighing the matter over in his mind, and sorrowfully replied:

"Doctor, I was a drunken man once, and should not like to be one again."

He was, much against his will, prevailed upon to take the stout, and in time he recovered from his sickness. When he got well, I of course, praised up the virtues of stout as a tonic, and was soon as good as his word. I never over to be thankful, rather lectured him on being such a fanatic (that's the word) as to refuse taking a bottle of stout daily to restore him to his former health.

Next sight of my patient for some months; but I am sorry to say that on one fine summer day, when driving through the city of public thoroughfares, I saw a poor, miserable, ragged-looking man leaning against the door of a common public house, drunk, and incapable of keeping an erect position. Even in his poverty, drunkenness, and misery, I discovered it was my teetotal patient, who had not so long ago persuaded to break his pledge. I could not be mistaken. I had to know my man well, for he had been in the congregation of a Wesleyan Church, an indefatigable Sunday-school teacher, a prayer man, whose earnest appeals for the salvation of others I had often listened to with pleasure and edification. I immediately went to the man, and was astonished to find the change which, in so short a time, had made in his appearance. With manifest surprise, and looking earnestly at the poor wretch, I said:

"Is that you?"

"Yes, my friend. Look at me again; don't you know me?"

"I do not need, in order to gain your everlasting undoing, to have you become vile by the commission of gross crime. It is enough to have us put off the doing of good. Delay in repenting, in coming to Christ, in taking up one's cross, in Christian work, to which a public profession of religion calls, may suffice. And lo! when we come to the judgment-bar we may find to our unspeakable horror, that our procrastination has been our ruin, as it was with the wicked servant who at last arrived at his office, and found that he had been found guilty of a crime."

He only can look forward hopefully unto to-morrow, who has fully improved to-day, meeting with the ready mind, and the strong arm of humble dependence on God, the duty of his habits of piety, and the duty of his heart, and the duty of his hands, and the duty of his feet, and the duty of his eyes, and the duty of his ears, and the duty of his tongue, and the duty of his soul."

"Doctor, your medicine cured my body, but it damned my soul!"

"Yes, I know you," I said, "and I am grieved to see you in this drunken condition. I thought you were a teetotaler!"

"I was before you took your medicine," he answered, with a peculiar grin upon his countenance.

"I am sorry to see you disgracing your self by such conduct. I am ashamed of you."

Turning himself, as drunken people will at times, to extraordinary effort, he scoffingly replied:

"Didn't you send me here for my medicine?"

"And with a delicious kind of chuckle he brought out a bottle of stout, and said:

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A PHYSICIAN'S STORY.

Dr. Munro, of Hull, gives this incident in his life as a practicing physician. It is a story with an unmistakable moral:

A hard-working, industrious, God-fearing teetotaler of some years' standing, suffering from an abscess in the hand, which had reduced him very much, applying to me for advice. I told him the only medicine he required was rest; and to remedy the waste going on in his system, and to repair the damage I saw in his hand, he was to support himself with a bottle of stout daily. He replied:

"I cannot take it, for I have been a teetotaler for some years."

"Well," said, "if you know better than the doctor, it is no use applying to me."

He looked anxiously in my face, evidently weighing the matter over in his mind, and sorrowfully replied:

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