

The Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

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Editor and Proprietor.

Whole No. 1133.

READERS OF THE "INTELLIGENCER"

WILL PLEASE BEAR IN MIND THAT

WHEN they visit FREDERICTON, they should not fail to call into the

ALBION HOUSE,
AND SEE THE GRAND DISPLAY
OF NEW, RICH, AND BEAUTIFUL

DRY GOODS,
IMPORTED DIRECT BY

MILLER & EDGECOMBE
FOR THEIR SPRING & SUMMER TRADE.

THEY HAVE NOW COMPLETED THEIR STOCK
AND OPENED FOR INSPECTION.

92 Packages

OF STAPLE AND FANCY DRY GOODS,

COMPRISING ALL THE NOVELTIES OF THE
SEASON IN

BLACK SILKS,
Colored Silks,
DRESS GOODS,
SHAWLS,
Mantles,
SACQUES, &c.,
Hats, Flowers,
Feathers, Ribbons,
Prints, Cambrics,
BRILLIANTS,
Parasols, Sunshades,
UMBRELLAS, &c.

OUR STOCK OF STAPLE GOODS

IN

Grey & White Cottons.

TICKINGS, SHEETINGS,

Osnaburgs,

TOWELS, TABLE LINENS, &c.,

ARE ALL SPLENDID VALUE.

INSPECTION INVITED.

MILLER & EDGECOMBE.

Fredericton, June 4, 1875.

75 Cases & Bales

NEW GOODS.

FOR

SPRING AND SUMMER.

THOMAS LOGAN,

FREDERICTON,

is now showing a large and well assorted Stock of

Dry Goods,

consisting of

DRESS GOODS

In Alpaca, Sicilian, Silk Mixtures, Melanges, &c.

BLACK AND WHITE STRIPED SILKS,

DRESS LINENS,

with trimmings to match.

STRIPED AND PLAIN BLACK GRENADINES,

Jennapines,

DRESS MUSLINS,

MOURNING GOODS,

of every description.

PAISLEY AND SUMMER SHAWLS.

Latest novelties in

Collars and Cuffs,

RUFFLES AND TRILLINGS,

LADIES', MEN, AND BOYS'

STRAW HATS,

PARASOLS AND UMBRELLAS,

GLOVES AND HOSIERY,

RIBBONS AND LACED,

PRINTS AND CAMBRICS,

GREY AND WHITE COTTONS,

PARKS' COTTON WARPS,

LACE CURTAINS AND LAMBREQUINS,

CARPETING

and every description of

DRY GOODS.

THOMAS LOGAN.

Fredericton, June 11, 1875.

The Intelligencer.

CHURCH VAGRANTS.

People who live along our rural highways on any of those ancient stage roads which lie between our larger towns, or even on the more retired country roads, are familiar with the genus "Tramp." During the winter months these human birds of passage are, for the most part, hibernating in unknown retreats; but when the spring comes, and the weather grows pleasant, they make their appearance in endless flocks, travelling to and fro, and like the fowls of the air, gathering their food by the wayside. They are an idle, shiftless race, regardless of all social restraints, ignorant of the rights of man and beast, never willing to settle down to more than a day of steady work, alike the pity and the terror of respectable housekeepers.

But the "tramps" are devoted to their strange ways, as much as any gipsy that ever roved. There are some that have spent the better part of a lifetime in these wanderings. Nothing could induce them to resign their reckless freedom from duty, and law, and custom. From the short steps of childhood to the trembling and uncertain tread of old age, they wander along life's highway, homeless and careless, until at last they tramp into an unknown grave.

There is in our church-life a class of people who correspond very closely to these chronic vagabonds. Every close observer must have noticed them, particularly in our great cities. Physically and socially, they are not different from ordinary men and women; there is nothing in their dress or external appearance to point them out; they do not belong exclusively to any age, or race, or denomination, but occasionally they are vagrants.

The qualities and habits which mark them as such are easily noted and described. They are first, and most noticeably, destitute of any church home. They are always on the move. Sometimes on a pretext, sometimes on another, often without assigning any reason other than their own sweet will, they must be fitting. The minister does not suit them, or the congregation has not paid enough attention to them, or they have been insulted or injured by one, or, to tell the truth, they want a change of religious air. And so they tie up their spiritual bundle, and start for a new place. A year is a long time for them to be settled in one church. They come and go among the congregations, always new people, always restless, and ready for a change.

Such a life can have but one effect. "Three movings," says the proverb, "are as bad as a fire," and household goods and chattels do not disappear in the regular spring migrations more rapidly than the spiritual property of those church vagrants move and vanish in the course of their wanderings. The sense of worship as a duty, reverence, church feeling, that warm attachment to the people of God, which marks a healthy Christian life, are all lost; and finally the only religious goods they carry with them are a few hymn-books and fans, which might easily be done up in a handkerchief and slung, tramp-wise, over a walking-stick.

You will notice as another characteristic of this class, that they consider themselves free from the ordinary duties of church-life. They do not feel bound to take part in supporting the religious organization. They are a peculiar people, a class apart, willing to receive as much as possible from the church at the cheapest price.

It is said that the true beggar, sunning himself by the roadside, and leaping an alms on every passer-by, believes with all his heart that the earth was made for his special benefit; that the complex machinery of society revolves principally to subserve his convenience; in short, that the world owes him a living, and he holds out his hat to receive it. The church vagrant has very much the same creed. Often he will pass years in moving from pew to pew, never, by any means, finding that which suits him well enough to rent it.

If he goes to a church conducted on what is called the free-pew system, of which he is a warm advocate, you will observe that the situation of his pew has no relation whatever to the figures on his envelope. That colored skin-dint who "thanked the Lord that he had enjoyed the blessings of religion twenty-five years, and it hadn't cost him twenty-five cents," must have been a distinguished practitioner of vagrancy. At the conclusion of such a career as his, he might well have dropped a ten-cent note carelessly folded, so as to look like a half-dollar, into the contribution-box with all the generosity of assured success.

Another characteristic of the ecclesiastical tramp is his dislike for work. He is always to be seen much of a stranger. He feels such a difference about intruding himself into the benevolent and religious operations of the church. He finds it much more congenial to sit at home and criticize, and suggest, and find fault. Besides, he does not think he has been treated with sufficient consideration; the minister has not come to see him often enough; he has not been sufficiently pressed for his valuable assistance; and really, after all, it is very doubtful how long he will remain in the church, so he has no desire to begin at this late hour. And so he departs, having brought nothing with him, and leaving nothing behind him. Not even a footprint, a teacherless class in Sunday school, or a vacant place in the charitable society for the year to come.

Year by year this class of people seems to be increasing. The unsettled habits of our city life, the custom which consigns so large a part of our people to a summer of vagrancy and religious relaxation, the desire for something new and entertaining—perhaps there are some of the causes which foster this mode of church life. At all events, we must recognize it as a spreading evil. Children are growing up under its influence. Whole families are drifting unconsciously into its ways.

If it is ever to be checked, it must be by the cultivation of religious principle. We must learn for ourselves, and teach others, that religion is not a matter of convenience, but a matter of duty; that it is not to be taken up or laid down at will, but that it is a new life, with its duties and ties, which we must respect and cherish. A Christian without a church is as worthless as a man without a home. It is only as he settles down into his proper place, and does his proper work, that he becomes useful. The closer he draws the bond of church association around him, the better he knows and loves the minister and people among whom he lives, the more home-like his church becomes, just as much the truer, nobler, and sweeter will be his Christian life; just by so much the more surely will he find his children and his friends bound to him in the blessings of a common faith.—Philadelphia Presbyterian.

SPIRITUAL CHLOROFORM.

Some five summers ago, wandering through the streets of Edinburgh, Scotland, we were surprised to find photographs of the same face in almost all the public windows—the windows of stores and shops and hotels. They were photographs of the face of James Y. Simpson, the skillful physician, who had just died. Why was it that he was so beloved in Edinburgh, and honored through all Britain, and admired amid the most intelligent classes of the earth? It was because he had discovered the qualities and the adaptiveness of chloroform, and had found out the fact that man under its influence might be subjected to the severest surgical operation without suffering pain. All the hospitals and the sick-rooms of the earth might well thank God for that revelation. But long ago Dr. Simpson revealed that beneficent medicine as applied to physical disease, there had been found in the earth a spiritual chloroform that would put the Church of God into a sound stupor, under which it could have this taken away, and that attainment amputated, until it should be left a mere fragment of what God intended it to be. The most important work now to be done is the rousing up of the Church of God from its state of somnolence and stupidity.

It must be a simple fact that multitudes of professors of religion in the Churches to-day know nothing of practical religion. Among the original twelve who were around Christ there was one who came into the Church, and had no right to sit at the banquet, indicating that one-twelfth of those who profess the faith of Christ do not really possess it. Aye, we must go farther with the statement, and say that if in the times of trials, when the original disciples and apostles were tried, and there was so much to test their faith in the days of fire and sword, when it was such a hard thing to profess the faith of the Gospel—even then there was one-twelfth cast away, may we not solemnly suppose before God and the Church that in this time of peace there are no fires to test our earnestness, and it is comparatively easy to glide into the outside kingdom of God, there may be one eighth or one-sixth professing the faith of Christ, and yet on the road to darkness and to death? The subject is overworked, and leads each one of us to cry out, "Lord, is it I?"

There are reasons why it does seem that those who profess the faith of Christ do not really possess its power. If we understand the Bible aright it implies, yes, positively states, that the grace of God in the soul is light, and we are to let our light shine, and there is no indication that religion can ever be a dark lantern. If religion urges a man to active effort for the salvation of others and a man having come into the Church of Christ should be anxious in regard to the redemption of the people, is there not an awful suspicion against him? Suppose that to-night you were going through the street. It is a quarter of twelve o'clock, and the people are sound asleep, and you see a flag on the corner of a window, what would you do? With out a moment's thinking, you rush up, pull the bell, bang away at the door, and cry "Fire!" Now, if we profess the faith of Christ and believe the truthfulness of this Bible which clearly represents the condition of those who are out of Christ as a condition of appalling peril, and represents them as going down to the worst kind of discomfiture and catastrophe in the world to come, and we cry out no alarm, what are we to think of ourselves? But you say, "I was a member of the Church, and you have your child with you, and the child should fall overboard you would not breathe until that child was rescued. And yet there are those in your own household who have fallen into the wave of sin and death, and you do nothing to rescue them, you are a good father, you have your child with you, and the child should fall overboard you would not breathe until that child was rescued. 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