

Religious Intelligencer.

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

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SPECIAL OFFER.

To new Subscribers we will send the "Intelligencer" from now to December 31st for FIFTY CENTS.

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NOTES AND GLEANINGS.

A PRESBYTERIAN BAPTISTERY.—In St. Louis a baptistery is being put in a Presbyterian Church. This is not the first one, though, for Talmage has one in his Church.

EDITOR-PASTOR.—Dr. Lyman Abbott, Editor of the *Christian Union* referring to his acceptance of the pastorate of Plymouth church, tells his readers: "Journalism has given me touch with the world and made the teaching more practical, more direct, less scholastic. That personal, sympathetic contact with individual experiences of inquiry, need, sorrow, which the pastorate affords, has made the editorial work more vital, personal, sympathetic."

WOULDN'T LECTURE.—Mr. Spurgeon was once offered \$90,000 to come to the United States and deliver one hundred lectures. He declined on the ground that he was no lecturer. "To preach Jesus Christ," he said, "is all my ambition."

THE ONLY ONE.—It is stated that Rev. Mr. Tolton of Illinois is the only colored Catholic priest in the United States. He was born in slavery. He speaks several languages, and is highly regarded by the clergy.

TALK IT UP.—"The *Christian Advocate*, of the Methodist Church, South, says, after long experience: "A religious newspaper can be introduced into new families just as other things are introduced—that is by 'talking it up' in an earnest and energetic way."

The same method will bear fruit in this country. Just try it.

CRUEL TREATMENT.—In the Baltic Dronias, Lutheran pastors continue to receive harsh treatment from the authorities. A correspondent of the *Interior* says:—"Only a few weeks ago Pastor Christoph was exiled; sentenced on the strength of false testimony and accusation by a member of his congregation, without even giving the pastor or any of his witnesses a hearing. The gist of the charge against the pastor was that he had said something derogatory of the czar. This was untrue; nevertheless, he was sentenced to exile. The Russian motto is: Persecution of the Evangelical Lutheran Church and its pastors on any pretense. While all means are considered fair to make converts for the Greek Church, woe to that pastor who warns the members of his Lutheran congregation against Greek proselytism and tells them of the momentous importance of such a step."

RUN BY ELECTRICITY.—The *Christian Standard* says that in the United States "there are now thirty street railways operated by electricity having in all about a hundred miles of track. It has been demonstrated that electric street railways are not only practicable, but cheaper to operate than those using any other motor. The chief obstacle now in the way is the danger to the public from the highly charged wires. But this will be avoided in some way, and it is no doubt exaggerated, as happens with respect to any mysterious agency. But we must not suppose that the street railway is the ultima *thul* of the application of this wonderful motor. All investigators agree that we are just in the

primer as regards our knowledge of, and mastery of, this mysterious force. That it is capable of lighting, warming and running, the world seems evident, and it is probable that when its application to the healing art has passed the period of experiment and quackery it will be found the most potent agency in overcoming obstinate diseases and vitality.

THE OLD LADY'S WARNING.—Dr. Talmage tells this story: "Once there were a number of men, solemn and sedate, and an old woman at a meeting. The first man got up and said: 'Oh! yes; I am in a ship sailing straight to heaven, and my bark is sailing fast. I'm going at the rate of seventeen knots an hour and I'll soon be near the shore.' The second, to slightly overcome the former professor, said: 'Yes, I'm sailing home, my ship is going forty knots an hour, and I'll soon be near the shore.' The old lady listened carefully at every word, and when the men had pictured their religion in their ships, she got up and said, 'Well, you all are gettin' long mighty fast. I have been a goin' to heaven for seventy years, and have walked all the way. If I get there at all I'll walk the rest of the way, and all I've got to say to you men is, that if you get to goin' much faster you'll bust your bilers, and won't git there 'tall.'"

His Idea of Preaching.

The Omaha *World* tells, in verse, what it calls "the farmer's idea of city preaching:

Well, wife, town sermons, seems to me,
Are like the ridin' plough;
They're easy, purty kind o' things,
But don't go deep somehow.
They take ye over lots of ground,
An' science styles is such,
Both in the sermon an' the plough,
That one don't feel it much.

To-day our preacher skinned along,
An' 'peared to do a heap,
A cuttin' kiverin' of the weeds
He oughter ploughed in deep;
An' when he halted at the end,
An' got his team ungarred,
The devil laffed to see the tares
A growin', I'm afear'd.

This scientific ploughin', now,
An' science preachin', too,
Both run too shallow for the work
The pint has got to do.
You've got to let the traces out,
An' change the clevis pin,
Then hist the handles, hold 'em tight,
An' let the pint go in.

A Budget Of Paradoxes.

There exists, floating about the world in a verbal form, and occasionally even appearing in print, a certain class of propositions or queries, of which the object is to puzzle the wits of the unwary listener, or beguile him into giving an absurd reply. Many of these are old, and some of them are excellent. Instances will readily occur. Who, for example, has not at some period of his existence been asked the following question: "If a goose weighs ten pounds and a half its own weight, what is the weight of the goose?" And who has not been tempted to reply on the instant, 15 pounds!—the correct answer being, of course, 20 pounds. Indeed, it is astonishing what a very simple query will sometimes catch a wise man napping. Even the following have been known to succeed:—

"How many days would it take to cut up a piece of cloth 50 yards long, one yard being cut off every day?"

Or again:
"A snail climbing up a pole 20 feet high, ascends five feet every day and slips down four feet every night. How long will the snail take to reach the top of the post?"

Or again:
"A wise man having a window one yard high and one yard wide, and requiring more light, enlarged his window to twice its former size; yet the window was still only one yard high and one yard wide. How was this done?"

This is a catch question in geometry, as the preceding were catch questions in arithmetic—the window being diamond-shaped at first, and afterward made square. As to the former, perhaps it is scarcely necessary seriously to point out that the answer to the first is not 50 days, but 49; and to the second, not 20 days, but 16—since the snail who gains one foot each day for 15 days climbs on the sixteenth day to the top of the pole, and there remains.

Such examples are plentiful, and

occasionally both curious and amusing. But the purpose of the following paper is to illustrate a class of problems of rather a different kind. There are certain problems which are in no way catch questions (any problem involving a mere quibble is, of course, out of court by its own innate vileness), and which, though at first sight extremely simple, often require considerable ingenuity to arrive at a correct result. Take, for example, the following:

"A man walks round a pole, on the top of which is a monkey. As the man moves the monkey turns round on the top of the pole so as still to keep face to face with the man. Query: 'When the man has gone round the pole, has he, or has he not, gone round the monkey?' The answer which will occur at first sight to most persons is that the man has not gone round the monkey, since he has never been behind it. The correct answer, however, as decided by *Knowledge*, in the pages of which this momentous question has been argued, is that the man has gone round the monkey in going round the pole.

The following has not, so far as the writer is aware, hitherto appeared in print: "A train standing on an incline is just kept stationary by an engine which is not sufficiently powerful to draw it up the incline. A second engine, of the same power as the first, is then brought up to assist by pushing the train from behind, and the two engines together take the train up the incline. Suppose the carriage to be linked together by loose chains, so that when the engine in front is acting the chains are stretched and the buffers between the carriages are separated, then when the train is moving under the action of two engines, the engines must be either together or apart. Which are they? If they are apart the engine behind the train is evidently doing no work. If they are together then the engine in front is doing none. But neither engine alone can move the train. Why, then, does the train move?"

The following paradox, which has given rise to much discussion, is somewhat akin to the preceding: "How can a ship sail faster than the wind?"

Every yachtsman knows that a ship can sail faster than the wind; that is to say, if the wind is blowing ten knots an hour, a ship may be making twelve or fifteen knots an hour. Now, it is obvious that if the ship is sailing straight before the wind it cannot, at the utmost, travel faster than the wind itself is blowing—as a matter of fact, it will travel much more slowly. If, on the other hand, the ship is sailing at an angle with the wind, it seems at first sight that the wind must act with less effect than before, and the ship in consequence sail more slowly still. But as a matter of fact the ship not only sails more quickly than before, but more quickly than the wind itself is blowing. This is a paradox which few, even of those who are well acquainted by experience with the fact, have found themselves able to explain.

Let us consider the difficulty in the light of the following experiment: Place a ball at one end of a billiard-table, and with the long cue held lengthwise, from end to end of the table, push the ball across the cloth. This cue here represents the wind, and the ball the ship sailing directly before it; only as there is here no waste of energy, which in the case of the wind and ship is very great, the ball of course travels at the same rate as the cue—evidently it can not possibly travel faster. Now, suppose a groove be cut diagonally across the table, from one corner pocket to the other, in which the ball may roll. If the ball be now placed at one end of the groove, and the cue held horizontally and moved forward as before, the ball will travel along the groove (and along the cue) in the same time as the cue takes to move across the table. This is the case of the ship sailing at an angle with the direction of the wind. The groove is considerably longer than the width of the table, more than double as long, in fact. The ball, therefore, travels much faster than the cue which impels it, since it covers more than double the distance in the same time. It is in precisely the same manner that a tacking ship is enabled to sail faster than the wind.

The foregoing mysteries of motion bring to mind the famous paradox

of Zeno, by which he sought to prove that motion is impossible. "A body," thus argued the ingenious philosopher, "must move either in the place where it is, or in the place where it is not. Now, a body in the place where it is, stationary cannot be in motion; nor, obviously, can it be in motion in a place where it is not. Therefore, it cannot move at all." It was of this paradox it was said, *sollicitus ambulando*—"It is solved by walking."

A more practical solution could hardly be required. . . . The following is a really excellent paradox: "A train starts daily from San Francisco to New York, and one daily from New York to San Francisco, the journey lasting seven days. How many trains will a traveler meet in journeying from San Francisco to New York?"

It appears obvious at the first glance that the traveler must meet seven trains, and this is the answer that will be given by nine out of ten to whom the question is new. The fact is overlooked that every day during the journey a fresh train is starting from the other end while there are seven on the way to begin with. The traveler will therefore meet not seven, but fourteen.

The following proposition is both curious in itself and admits of some interesting variations in the application of the principle on which it depends. "If there are more people in the world than any one person has hairs on his head, then there must exist at least two persons who possess identically the same number of hairs, to a hair."

If the reader fails to perceive at once the necessity of this conclusion, let him first consider, as a simple case, instead of the hairs on a man's head, the number of teeth in his jaw. Let him suppose 24 persons to be assembled in one room; then the full number of teeth in the man's jaw being 32, it is easily seen that even supposing one member of the party so unfortunate as to have no teeth at all, there must be at least two persons present possessed of identically the same number of teeth: The application of this example to the proposition in question is quite evident. It is, in fact, merely a matter of larger number.

Now, to apply this principle to other cases. It has been asserted, for example, that in a field of grass there cannot be found two blades in all respects identical. It will be seen, however, that if the blades of grass are more numerous than the differences between them perceptible to the eye, then must be at least two blades exactly alike, or at least not to be distinguished from each other by inspection.—*Herald*.

Hot-House Christians.

Lately the *Methodist Times* had a trenchant leading article on this subject, based on the recent "District Meeting." Says our contemporary:

One of the most original and useful speeches was made by Rev. H. J. Sugden in the New Castle District. He is reported to have said that "he had grown sick of going to appointments, and trying to stroke entirely sanctified people down the back. He wanted to get hold of the people who stand about the streets, and whose notion of a Methodist preacher is a very low one. He wished to get hold of their sympathy, but had been opposed in trying to do so by all the entirely sanctified people in the place. He felt restless with the thought that while we talked things that sounded good, instead of being the friends of publicans and sinners, we gave them the cold shoulder. They have no love for us, for we don't care about them; or, if we do, we somehow fail to show it."

Mr. Sugden speaks like a young man who has swallowed conventional formulae, and cleared his mind of cent. He lays his finger upon the weak point in modern Church life. At this moment a majority of the people of England go to no place of worship. While we are fiddling and quarrelling about the tune, Rome is burning. The fundamental sin of modern Christianity is its anti-Christian selfishness. Too many church members imagine that the chief ministers is to dance attendance upon them, instead of going forth to seek and to save the lost. The perpetual demand for pastoral services of all sorts is a subtle and deadly form of selfishness.

Instead of whining for ministerial attentions, let them become ministers themselves, first to their own

household, and secondly to their neighbours. The modern tendency to exalt the pastor above evangelist is the greatest of all practical heresies. In the Church founded by the Holy Spirit on the day of Pentecost, the pastor occupied the lowest place. Apostles, prophets, and evangelists ranked above him. In those glorious days Christians were unselfish, and instead of supposing that the Church existed to strengthen and comfort them, they went forth to strengthen and comfort the perishing. The Church was founded not to protect sickly hot-house Christians from a breath of fresh air; but to evangelise the human race. It is an army to conquer the world and the devil, not an ambulance corps to carry about lazy Christians who ought to walk on their own feet. Every individual Christian ought to be a missionary. We are in great danger of spoiling Christians, by doing too much for them. Our pastoral nurses feed them when they ought to be feeding themselves. We wheel them about in ecclesiastical perambulators when they ought to be strengthening their limbs by vigorous exercise.

A great many Christians are fearfully overfed with services and sermons. They are perpetually devouring the finest of the wheat, and never doing Christian work. Of course they suffer from chronic spiritual dyspepsia. How could it be otherwise! Jesus Christ did not spend his time in listening to sermons and enjoying the means of grace. He went about doing good. He secured his own highest happiness by ceaselessly promoting the happiness of others. It is a terrible delusion to imagine that the world can ever be evangelized by ministers or by lay agents. Every Christian man and every Christian woman must take an active part in the work. On the day of Pentecost they were all filled with the Holy Spirit, and they all began to publish the wonderful works of God.

Run And Irreverence.

The liquor-traffic is connected with every thing which is vile and demoralizing. It is a direct foe to religion, not only by robbing the people of reason, but by the atmosphere of irreverence that fills the saloons.

Having occasion to send a telegram suddenly, the Editor of this paper went into the nearest office, which was in a large rum-shop. After transacting the business his attention was attracted to a sign over the bar—"DON'T SWEAR." Thinking this strange, he drew near to read it, and found the word "off" in small letters after the word swear.

A new drink has been invented which has the suggestive name "the quick and the dead." The liquor business kills the quick, and sends the dead unprepared to judgement. A politician once hailed us to secure what influence we might have for his candidacy as mayor. It was in front of a hotel. His cronies at the bar within not knowing the cause of his delay, and the drinks being ready, called, "Come, B—, communion!" showing that they used the holy mystery of the Lord's Supper as a symbol of their bacchanalian revels.

Yet this infamous breeder of profaneness, crime, and death is in partnership with the Government, duly licensed, and protected by law.—*N. Y. Advocate*.

Antiquity Of Faith Cures.

The power of mind over body for disease or for health is no new notion. The medicine men have practised for ages among savage tribes. In the temples of ancient paganism cures were wrought by treatment which suggests an early form of mesmerism. A disease, which is an allusion, may be cured by a remedy which is an illusion. Imagination which cures imaginative diseases, may aid in curing most actual disease. Every physician knows the importance of mental states in curative processes. Even a broken bone will keep better under the influence of a happy mind. Cancer may be removable only by a knife, but the best plaster afterward is an easy mind. Cholera germs are most actual physical forces, but they find no condition for action in the man whose nerves are braced by fearlessness.

The mind cure has systematized common sense concerning mental influences on the body. The philosophy of the power of mind over matter is as old as Plato and the Hin-

dus. It is exaggerated and sometimes caricatured in the metaphysics of this new system.—*Rev. R. Heber Newton*.

The Use of Money.

This is from one of the last sermons of John Wesley: "After having served you between 60 and 70 years, with dim eyes and shaking hands, let me add one word more, I am pained for you who are rich in this world. Do you give all you can? 'Nay; may I not do what I will with my own?' you reply. Here lies your mistake. It is not your own. It cannot be, unless you are lord of heaven and earth. Who gave you this addition to your fortune? Do you not know that God entrusted you with that money for his work? 'But I must provide for my children.' Certainly. But how? By making them rich? Then you will probably ruin them. 'What shall I do, then?' Lord, speak to their hearts, else I speak in vain. Leave them enough to live on, not in idleness, but in honest industry. And if you have no children, upon what principle can you leave a great behind more than enough to bury you? What does it signify whether you leave £10,000 or 40,000 boots and shoes? Haste, haste! Send all you have before you go to the better world!"

Concerning Women.

Three horticultural schools, free to women, have been opened in Denmark.

Mrs. L. E. Brooks is the successful owner and manager of a hack, livery, feed and boarding stable Concord, Mass. She supplies carriages for weddings, funerals, etc., and barges for excursion parties.

Mlle. Gabrielle Dumontet, at the recent examinations in medicine and surgery under the auspices of the Women's Union of France, gained first prize, and was awarded the medal and diploma of honor.

Mrs. Mary Grant Cramer, sister of General Grant and wife of Professor Cramer, has been appointed evangelist for the department of work among soldiers and sailors for the National W. C. T. U.

Mrs. Harriette Mills, the president of the Washington Bicycle Club is an enthusiastic believer in the bicycle as a promoter of health and source of pleasant recreation for women. The club was organized two months ago, and has now upward of seventy members. There are half a dozen young girls of fifteen twice that number of young women under twenty-five, and the rest are older, mostly married women. The club uniform or habit is of dark blue cloth.

The Japanese Government has elected Miss Kin Kato, a graduate of the normal school of Tokyo, to receive three years' training in the normal school in Salem, Mass., to fit her to take charge of similar institutions in her own country. This lady will be the first educated in America at the expense of the government of Japan.

Among Exchanges.

A PROTEST.
Professor Ely says that the way to elevate men is to teach them new wants. We protest. We don't wish to be conscious of any new wants. Our last inventory of our own ran up into the hundreds and nearly killed us. If a knowledge of our wants could elevate us, we should have been away up out of sight long ago, with no prospect of ever getting down.—*Interior*.

WHO USE IT.
There are but three animals that usually use tobacco. A large green worm, the Rock African goat, whose stomach is so insufferable that no other animal can approach it, and a being called a man. What company you keep!—*Firebrand*.

WISE PEOPLE.
Mr. Wesley, after preaching in Dundee once, wrote in his journal, "There is seldom fear of wanting a congregation in Scotland. But the misfortune is, they know everything; so they learn nothing." The Scots are a very knowing people; but all the wise men are not confined to Scotland. There is a sprinkling of them to be found almost everywhere—men who know more than all the wise men who have preceded them, and abundantly more than all who now dare to differ from them.—*Methodist Recorder*.