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AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod.]

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[EDITOR AND PROPRIETOR.]

WHOLE No. 1414.

1881. Spring. 1881.

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The Intelligencer.

SUNDAY SCHOOL LESSON.—March 20.
REVIEWING THE LESSONS.

The teacher in the secular school knows well the value of frequent and thorough reviews in every branch of study. The scholar who is preparing for an important examination understands this. For a long time writers on Sunday-school methods have urged the advantages of applying the same practice to Bible instruction, and since the International Lesson Committee has provided for a Quarterly Review in the course of study prepared by it, the practice has become general. The Review being a part of the regular course of lessons, the makers of Lesson Helps have usually made some provision for it in their Lesson Leaves and Question Books. This is much better than nothing, and probably better than would generally be secured in any other way. If each teacher could and would prepare a review especially for the class in hand, it could be more closely adapted to their needs. If, also, every Superintendent would arrange for a brief general review, either by himself or the pastor, or some other competent person, bringing out, by skillful questions, the prominent points of the Quarter's course of study, it would be very profitable. The whole subject of Reviews is fully treated by Rev. H. C. Trumbull, now editor of the *Sunday-School Times*, in a little book entitled "Review Exercises in the Sunday-School," from which we take a few reasons why we should review:

1. *Review is fastened in the mind only through frequent repetition.* We learn almost nothing at first sight, or first hearing. The simple truths must be told over and over again before they will be firmly held.

2. *Review gives a new and better understanding of a subject.* One view of an object never enables us to see all there is to it or about it.

3. *Reviews are necessary to show the unity and harmony of a series of lessons.* Each lesson is a part of the whole, and the whole is the sum of the parts. The golden thread of truth running through them all, binding them together and connecting them in logical order.

Other important reasons for reviewing are given, for which we refer our readers to the book itself.

A DANGEROUS CLASS.

A minister has handed us the following, clipped from the N. Y. *Witness*, requesting its publication:

In the *Witness* we find an article with the above title in question, we know not. It is true that there is such a class of ministers as the article treats of. It is also true that their numbers are comparatively few. It is true that "ministerial outcasts" and "cramps" are in the land; dangerous ones too. Ministerial failures are not uncommon. Many a minister has started in the ministry, labor zealously a few years, and then turn to other pursuits. Reasons exist for everything, these, as well as others. Ministers are but human after all. They may, and should, be aided by Divine grace, and have strong faith in God, yet they have human appetites and passions and temptations to contend with, the same as other men in the churches. They have, some of them, the same peculiarities of temperament and habits as other men, the same joys and sorrows, ambitions and hopes. Unhappily some enter the ministry with sinister motives. Others with little thought of the responsibility of the work. The number of these are really few. Others start well, needlessly run into temptation, and fall. Others work well for a time, and then, seemingly without a cause, retire from the field. Their numbers are also few.

What then will account for this large class of "ministerial outcasts" and "failures" who go about the country making trouble and deceiving the churches? We answer that there is a dangerous class of churches as well as of ministers.

Some ministers may be troubled with an undue amount of self-conceit, but there are many concited churches. As a rule, these are found among the weaker churches. This fact will account for the continued dependence on Home Missions Societies of many churches. There are many struggling churches in the land. Too many of them are but struggling with conceit and contrariness. This conceit of the churches causes them to be fickle-minded, capricious, and fault-finding. A church of this kind will wear out its patience and weariness of many men and women. For a man of sensitive feelings and studious habits to stay with such a church is but a slow process of martyrdom. Many a minister dies in whose obituary we should read, "Hectorated to death." Others fall into temptation, and disgrace the cause simply because the church worried them into it. True, God's grace would have sustained them, but they simply fell. We place concited churches in the list of dangerous churches.

Much is said about ministers leaving debts unpaid on their removal, dishonest preachers, and the like. This is a very real evil, and in many instances it is a bare necessity. Whether by carelessness or downright dishonesty, many churches habitually cheat their ministers. Let us give an illustration of the way in which dishonest ministers are made. A young man comes from school or the ranks of the army, and commences work with a church of this kind. They agree to give him so much. He, in the innocence of his heart, takes them to be all right and trusts them to do as they agreed to do. He has little to begin with. He needs books, clothes, to keep up his studies. His clothes are worn out; health may occasionally give way. He must travel some. Board bills, or if he is a married man, store bills must be met, while the church is in the habit of paying the minister only at stated intervals, generally at the end of the period. What shall the man do now? He has but little money, the church only pays in the future, and he must live and have working supplies as well. He gets along on getting some things on credit at credit prices, and, perhaps, by borrowing a little money, agreeing to pay at the end of the quarter or year, when the church pays him. "That's all right," he thinks. "They will pay; they're all right."

Time rolls on. He gets some of his pay, the amount depending in some instances, on his ability as a beggar. His engagement ends; and the church cannot, or will not pay him. Now, what shall he do? He has done part of the work, gone into debt to live and work, and cannot get his pay to square up with. He can only go somewhere else; and now he thinks, "I'll do better next time—get out of debt and save something." He is a lucky man if he does as well this time. And so it goes, until the poor fellow gives up in despair, or bears the odium of a dishonest man all his life. This is by no means a rare instance. Many ministers have little or no confidence in the agreements of their churches in this regard until they have proved them. And no wonder. We know

of a man not yet thirty who has been served in this way three times already. We also know of a young man who went to a Western church, labored hard, almost killed himself in trying to build it up, received but little pay, and when about to leave, called for a settlement only to find that no effort had been made to secure his salary—not so much as to pass a subscription paper among the church members. That man had to borrow money to go to another field of labor. Was this church honest? We make the assertion that, as a rule, the cause of ministers being dishonest or unfortunate in money matters, lies with the churches. A dishonest minister is dangerous—dishonest churches more so, as well as more numerous. We place dishonest churches in the list. What wonder that many lose faith in human nature?

Another man, full of zeal, goes to a church to act as its pastor. He loves the truth, and to tell it. He believes that "Scripture is profitable for doctrine," etc., and sends him the Scriptural stand-point, and points to Christ as the only Redeemer. In the church, as is too often the case, are unworthy members. The truth hits them. They resist, and a struggle ensues, which generally results in the minister's leaving as a failure. Why? Because the church did not have courage enough to purge itself from sinful members. Again, when the Spirit of God begins its work in a community the evil one begins his attack, generally on the minister. Some poor worldlying begins to snarl; others do the same. Sometimes a disturbance is raised in the place, and the minister is made to feel the more of his people. It may seem long to his troubles, but he will surely repay. Oh how foolish for poor, frail man to try to avenge himself upon his fellow-mortals! Better leave it all with the Avenge; he feels the hurt. Oh, how the enemies of God and his people are to be pitied! Rank, however, how you treat a humble, trusting follower of the Lord Jesus. There is another party concerned, who jealously every thrust you make, and with him you will have to reckon. It is a fearful thing to fall into his hands. Vengeance belongs to him. Never fear that they are truly following him, and the more they will harm you in return. Their care is all taken to One who cares for them. They have the account there for settlement. Take reputation, take property, or even life, from his people; yet that final settlement must be made to him, not to man. Vengeance belongs, and he will repay.—*Review and Herald.*

have done it unto me." Matt. 25: 40. He told his disciples to turn the unsmitten cheek to the smiter for a second blow, and thus flow falls upon himself. What close union with the Lord and his people! Who else should be his avenger? He knows just what is right. He will never overdo, or come short of doing, what will be for his glory. The favour is so closely connected with his people that their enemies are common, and in dealing with them each has a part to perform. His people must be blessed, and curse not; they must not recompense evil for evil. It is their part to do good to those that hate them, and pray for those that despitefully use them, while the Lord will avenge all their wrongs.

Can we not now see why we should not avenge ourselves, why we should stand aside and not retaliate? It is wise to be a man among men by doing a work which the Lord has reserved to himself. The world may do this, but the people of God, never. Who is the man that dares to molest one of God's trusting ones? It is impossible that that offender will come, by force, into him through whom he came. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Exalted kings have been brought low, and their bones laid upon God's trusting ones. Nations have been blotted out because they dared to molest the anointed of the Lord. Individuals have met with dire punishment for hurting Heaven's favored ones.

The Lord is not slack concerning the avenging of his people. It may seem long to his troubles, but he will surely repay. Oh how foolish for poor, frail man to try to avenge himself upon his fellow-mortals! Better leave it all with the Avenge; he feels the hurt. Oh, how the enemies of God and his people are to be pitied! Rank, however, how you treat a humble, trusting follower of the Lord Jesus. There is another party concerned, who jealously every thrust you make, and with him you will have to reckon. It is a fearful thing to fall into his hands. Vengeance belongs to him. Never fear that they are truly following him, and the more they will harm you in return. Their care is all taken to One who cares for them. They have the account there for settlement. Take reputation, take property, or even life, from his people; yet that final settlement must be made to him, not to man. Vengeance belongs, and he will repay.—*Review and Herald.*

GIRL LIFE IN INDIA.

On the day of her marriage she is put into a palanquin shut up tight, and arrived to her husband's house. Hitherto she had been the spoiled pet of her mother; now she is to be the little slave of her mother-in-law, upon whom she is to wait, whose commands she is implicitly to obey, and who is to be her lord and master. She is to have no voice in her own life, and no love between them, and no matter how cruelly she may be treated, she can never complain to her husband of anything his mother may do, for he would never take his wife's part. Her husband sends her the portion of food to her room, and she is to eat it alone. While she is in the house, she is to be as obedient as a dog, and she is to be as quiet as a mouse. She is to be as meek as a lamb, and she is to be as lowly as a dove. She is to be as pure as a virgin, and she is to be as chaste as a saint. She is to be as gentle as a dove, and she is to be as sweet as a flower. She is to be as kind as an angel, and she is to be as merciful as a king. She is to be as brave as a lion, and she is to be as strong as a bull. She is to be as wise as a serpent, and she is to be as innocent as a lamb. She is to be as beautiful as a queen, and she is to be as modest as a maid. She is to be as rich as a king, and she is to be as poor as a beggar. She is to be as noble as a prince, and she is to be as humble as a servant. She is to be as great as God, and she is to be as lowly as dust. She is to be as high as heaven, and she is to be as low as hell. She is to be as old as the mountains, and she is to be as young as the morning. She is to be as old as the world, and she is to be as young as the dawn. She is to be as old as the universe, and she is to be as young as the first day. She is to be as old as eternity, and she is to be as young as the first breath. She is to be as old as infinity, and she is to be as young as the first thought. She is to be as old as the beginning, and she is to be as young as the end. She is to be as old as the beginning and the end, and she is to be as young as the middle. She is to be as old as the beginning, the middle, and the end, and she is to be as young as the present. She is to be as old as the past, the present, and the future, and she is to be as young as the now. She is to be as old as the past, the present, and the future, and she is to be as young as the moment. She is to be as old as the past, the present, and the future, and she is to be as young as the instant. She is to be as old as the past, the present, and the future, and she is to be as young as the point. She is to be as old as the past, the present, and the future, and she is to be as young as the line. She is to be as old as the past, the present, and the future, and she is to be as young as the surface. She is to be as old as the past, the present, and the future, and she is to be as young as the volume. 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