

the deeds done in the body. He knows that if he breaks the commandments of God he offends his Maker. If he lives for a lower end than that for which he was sent into the world, he knows that God will punish him. He knows that he cannot deceive his Maker, or evade the just consequences of his conduct. "Whatsoever a man soweth that shall he also reap." This world has not been created, and a race of immortal beings placed upon it and subjected to a moral trial, for no purpose. There are to be results in the future; time is to bear fruit in eternity.

The foregoing thoughts suggest a painful view of the degradation of man, when he abandons himself to a worldly life. He is thoughtless of God: all his wishes and plans are confined within the circle of an earthly existence; seldom, if ever, does he look beyond. His higher nature, meantime, lies dormant, or struggles in vain for its rights. The voice of reason, the divine attribute which God has given him to connect him with heaven and qualify him for everlasting life, is either unheard or wholly unheeded. He lives as if there were no God—as if Death were an eternal sleep. When reason and conscience are thus prostrate in the dust the crown of glory which his Maker set upon his head is cast away. His affections all engrossed by things of time and sense; his appetites refusing to be controlled, he sinks downward toward the brutes; and if he do not die like the brutes it is because his soul is filled with a dread to which they are strangers.

Yet, in this condition God is still mindful of him and is merciful. He lays help on One who is mighty to save. There is joy in heaven among the angels of God, over one sinner that repenteth. A great expiation is provided for the sins of the world. Whosoever will is invited by Christ to drink of the fountain of life. God is in him, reconciling man to himself.

The teachings of Christ, who asked, "what shall a man give in exchange for his soul," justify every man in thinking highly of his nature. The sophistry which would put man below matter and space goes straight to Atheism, for the lofty qualities of the soul, not to be derived from what is beneath it, are the evidence of God, to whom its origin is due. The mind of man does not spring from the clods under our feet; but in God do we live and move and have our being. We are His offspring. Let every one think highly of his nature—so highly as to be deeply humbled by the wrong he has done in seeking to satisfy it by the pleasures of the earth! so highly as to aspire after God and the joys of communion with Him!

New Haven, Conn.

CLERICAL GLEANINGS.

SLAUGHTERING MINISTERS

BY THE REV. JAMES HASTIE, CORNWALL.

In mercantile parlance goods are said to be slaughtered when they are forced to sale at greatly reduced prices, and by means other than by ordinary channels of trade. The effect on legitimate business is found to be disastrous in the long run, though it may prove a temporary gain to a few score of purchasers.

Ministers are being slaughtered in the Presbyterian Church in Canada to an extent which is startling.

How? you ask. In two ways this is being done. By forcing into premature debility dozens of worthy ministers by our present system of probationship; and by forcing into premature retirement upon the fund men who are good for five or ten years more of efficient service, because gray hairs boycott them from settlement. Were this dual evil unavoidable, duty would require the sufferers to submit silently to the inevitable. But this double evil is not a necessity.

'Tis not necessary that any minister now out of a charge, and who is competent for the work, be a probationer one month, if our Church would only adapt itself more flexibly to present circumstances.

The mistake that has been made all along is that supplemented charges and self-supporting charges have been dealt with in the same way in the matter of securing pastors. Now see how this works.

A prejudice against supplemented fields exists in the minds of many ministers, especially with young men. They fancy that to occupy such a position would be tantamount to stamping them as only second or third-rate men, and would militate against their being called to a larger place later on. Therefore, they shun supplemented charges, or if they accept a call it is because nothing better is within reach, and with the secret purpose to remain only till they can secure a better place.

Truth told, there are scores of congregations so uninviting—present and prospective—that it is hopeless to expect any man to remain there long if he can get away.

A term service of two or three years is all that should be expected of any minister who would accept a call there, at the close of which he should be allowed to withdraw and another be sent to take his place on similar terms. In this way and in no other can such undesirable fields be worked successfully.

I submit, therefore, that all supplemented charges should be treated as mission stations in the matter of supply and settlement. If when they are erected into a charge there is no one they are prepared to call forthwith, the Presbytery or the Assembly's Home Mission Committee should (with their concurrence) select and settle a minister over them for a term of two or three years.

Ere the close of the term they may call him as a permanent pastor if they see fit; failing this he may be re-appointed for another term, or another man be sent in his place.

There would be a plurality of gain all round. Men somewhat advanced in age would by this means get regular employment and fair remuneration. No one need remain long out of a place who wanted immediate settlement. Some young men of brilliant parts could be induced to accept a term service of two or three years to work up a difficult field who would not agree to a pastorate *sine die*.

A great saving would accrue to the Augmentation Fund, now so overstrained, because under unbroken pastoral care many weak fields would soon become self-supporting, and in turn would contribute to the Fund which formerly they drew from.

This is where the Methodist Church has the advantage over the Presbyterian. Without the loss of one week, year in and year out, the fullest church they have and the most uninviting has its pastoral oversight as regularly as the city Metropolitan. What they do we can do if we are only willing to take a leaf from their example.

Never will the Presbyterian Church in Canada render the highest measure of service of which it is capable till it systematically adopts and carries out at the same time a system of itinerancy and a system of permanent pastorate, according as vacancies require one or the other.

The Home Mission Committee, along with the several Presbyteries, constitute the two agencies to carry out this twofold system concurrently.

The machinery is already in the Church's possession. It only needs to be set in motion everywhere to give an impetus to Presbyterian progress in Canada beyond anything yet enjoyed.

Why delay? Why continue this slaughtering of ministers?

A WHEEL WITHIN A WHEEL.

BY REV. DAVID MILLAR, TORONTO.

"A wheel . . . in the midst of a wheel."—Ezekiel x. 10.

The world of thought and of action are much indebted to the Scriptures. Worldly men reject the teaching of the Word, profess to make light of its precepts and truths; yet they are not slow to see and appropriate that in the Scriptures which can be turned to present pleasure and profit. The expression of "a wheel . . . in the midst of a wheel" is very striking. The word "wheels" in this chapter (Heb. *Galgal*) primarily means "quick revolution" and impetuosity of action. It may imply, secondarily, the manifold changes and revolutions divinely effected in the physical world; and, thirdly, it may indicate the continuous change and providential preservation of the Christian Church. "A wheel . . . in the midst of a wheel," scripturally regarded, denotes that the actions of God, however complicated to men, cohere, "so that lower causes subserve the higher." The courses of both wheels are progressive, onward towards the cardinal points. Their purpose is not evasive—it is to enlighten and bless.

The figure employed by Ezekiel plainly indicates the line of thought and action of the true believer. The mental and spiritual eyes of the Christian look towards the four points in the interest of God and man. Yet the Christian, though many-sided, has but *one likeness*, the likeness of Jesus. "And as for their appearances (of the wheels) they four had the one likeness." The Christian is in Christ—one with Him—one in purpose with Him. The central wheel of his soul is moved by the breath of God; his whole "wheel-work machinery" is guided by divine impulse; the form of a man's hand—the man Christ Jesus—is under the angelic wings in their onward course to bless and cheer humanity. The force of the language of this chapter is graphically brought out in Paul's encouraging words to Christians: "Run with patience the race set before you in the Gospel, looking unto Jesus." The outer wheels of the Christian's life, he demonstrates, must rotate harmoniously with the inner wheel (the soul), and all, guided and maintained by the Divine unseen hand, fly impetuously towards the one grand centre, Jesus. True religion, then, is the human hand under the angels' wings which is indicative of divine sympathy and love.

But the figure employed by Ezekiel has been adapted by worldly men to debasing purposes. We daily hear the expression, "There is a wheel within a wheel in this matter." The centre wheel of the sinner's life is self. Man often demeans scriptural thought to vain, selfish, wicked ends. He takes Biblical gems wherewith to offset or render evasive low, grovelling, mean motives. He takes the idea "A wheel . . . in the midst of a wheel," and, lifting it out of its legitimate, serene, beatific sphere, throws it into the foul, everyday atmosphere of religious and commercial trickery and deceit. The thought of Ezekiel is that of omniscience, divine security; the purpose of the wheel's progress is to clarify the world's sin-burdened atmosphere and hasten the Redeemer's kingdom. But men reduce this high thought to a thing of pleasure and barter. They hide the inner wheel within the outer for secret, mundane, selfish purposes.

Those who know the tenets of the Church of Rome best tell us that truth sufficient to save the souls of men is promulgated within her pale, but that this, the outer wheel, is so clogged by man's infernal inventions as to render the way of salvation next to impossible of realization by her devotees. Truly in her communion there is "A wheel within a wheel,"

which is not for good. The existing inner wheel of debased selfishness, jarring and grating with tremendously overwhelming force, and whirling inversely to the outer wheel power which is for good, retards the latter, to the eternal injury of the worshippers and to the present sensual gratification of the priesthood. The more important of the spokes in this inner soul-destructive wheel in the Church of Rome are the mass, celibacy, the doctrine of infallibility, her boasted unity, virgin and saint worship, the confessional, salvation through works. "Thus saith the Lord God, woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every statue to hunt souls!" "O, Israel, thy prophets are like the foxes in the deserts!" "They have seduced my people, saying, Peace; and there was no peace."

But, is the Protestant Church free from the imputation of having "a wheel within a wheel" which is not for good?

Her outer wheel comprises a high spiritual aim; salvation through faith in the shed blood of Christ; adoption into the family of God, sanctification through the Holy Spirit; the inspired Word an open book to all; free, uninterrupted communion; and immediate access into God's presence by prayer through the mediation of Christ Jesus.

In order to fence these privileges the different denominations composing the Protestant Church have instituted forms of Government consonant with the respective shades of opinion in which they differ one from another. But, arising out of these organizations of man's creating, intended to further the one great purpose of extending Christ's kingdom throughout the world, comes a grating sound of "a wheel within a wheel." Assemblies and Conferences, Synods and Presbyteries deliberate, work and pray oftentimes more in the interest of their respective churches than in the cause of Christ. Bitterness, envy and hard feelings are thus generated—the inner wheel working inversely to the outer wheel, and thereby creating friction and hindering the good work. And, what is true of the superior courts is equally true of the inferior courts and of congregations and individual ministers and members of Churches.

Earnest workers for Christ become saddened at heart and discouraged oftentimes by overt, diabolical opposition on the part of others in the same communion and professing the same faith, but who are never satisfied unless when applying the brake to the outer wheel by the application of a counter inner wheel which is not for good.

It is really sad to note the acrimony and persistence with which some professing Christians secretly undermine and work against the common spiritual good to the infinite harm of the Church at large and the cause of Christ throughout the world.

When members of the Christian Church act thus, need we wonder at the existence in the world of political and commercial tricksters, of the existence of "a wheel within a wheel," revolving inversely to all that is high, good and noble in humanity; and this wheel, thus working for evil, if not commended at least countenanced by men professing the name of Jesus?

There is, indeed, no call for what is termed "underhand work" either in nation or Church. It is debasing to manhood and dishonouring to God to have, at least in our Churches, unscrupulous men and women whose highest ambition is the gratification of self and not the salvation of souls. We need not stop the machinery; but there must be a proper adjustment of the wheels if God's work is to prosper. There is no inverse movement of the scriptural wheels: "When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it."

Spiritual success is secured when ministers and people move onwards and work harmoniously, seeking only the glory of God and the salvation of souls and the upbuilding of God's people, sustained always by the sympathy of the man Christ Jesus and the divine love of our heavenly Father.

A STARTLING CONTRADICTION.

To the Editor of The Recorder:—

DEAR SIR,—There is an old adage that says "a prophet is not without honour save in his own country," and the saying is generally accepted as containing much truth. Indeed it is expanded into the generally-accepted belief that true merit, whether it be that of an individual or that of some medicinary preparation, is much more likely to meet with popular approval at a distance than at home. Nasal Balm, acknowledged as being the greatest remedy for cold in the head and catarrh, ever offered the people of Canada, affords a striking instance of the fact that popular opinion, for once, at least, is wrong. From the outset its popularity in the home of its manufacture has been unbounded and constantly increasing. In evidence of this we offer testimonials from two Brockville gentlemen who are known throughout the Dominion.

D. Derbyshire, Esq., Mayor of Brockville, and for the past two years President of the Ontario Creamery Association, says: "Your Nasal Balm is truly a wonderful remedy. I may say that I was afflicted with a distressing case of catarrh, accompanied by a number of its disagreeable symptoms. I had tried other remedies, but without avail, and well-nigh despaired of a cure, when I was induced to give Nasal Balm a trial. Its effects were wonderful, and the results arising from its use surprising. Briefly stated, it stops the droppings into the throat, sweetens the breath, relieves the headaches that follow catarrh, and in fact makes one feel altogether like a new man. No one who is suffering from catarrh in any of its stages should lose a moment in giving this remedy a trial."

James Smart, Esq., Brockville, Sheriff of the united counties of Leeds and Grenville, says: "It would be impossible to speak too extravagantly of the wonderful curative properties of Nasal Balm. I suffered for upwards of a month from a severe cold in the head, which, despite the use of other remedies, was becoming worse and developing into catarrh. I procured a bottle of Nasal Balm, and was relieved from the first application and thoroughly cured within 24 hours. I cheerfully add my testimony to the value of Nasal Balm."

These are but two illustrations out of the hundreds of testimonials the proprietors of Nasal Balm have had from all parts of the Dominion, but they ought to convince the most sceptical. If your dealer does not keep Nasal Balm it will be sent on receipt of price—50 cents small size and \$1 large size bottle—by addressing FULFORD & Co., Brockville, Ontario.—*Brockville Recorder.*