

## MINISTERIAL.

## REFLECTIONS ON THE FIRST CHAP. OF TITUS :

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[WHILST so much is said in certain places of "legitimate authority," exclusive right "to preach, administer the Christian Sacraments, &c." we recommend to the careful perusal of our readers, the following very excellent observations, on the Ministerial Office, of the distinguished Divine whose name appears at the head of this article, and who was so long an ornament of THE WESLEYAN METHODIST CONNECTION.]—  
COM.

vouchsafes his signal blessing, as he has done from the beginning. The various revivals of religion which are now witnessed in Great Britain, and upon several of the Mission stations, attest this. That some men should misapprehend the doctrine in question, and represent it as big with Antinomian licentiousness, is not at all surprising; but such objectors neither know what they say, nor whereof they affirm. The salvation which Mr. Wesley, obtained by faith in Christ, and which he taught other people to expect, is salvation from sin, its guilt, its power, its pollution, its pain; and that such a salvation should lead to the practice of sin is a positive contradiction; for it is a salvation which comprehends both inward and outward holiness. The Wesleys and their zealous associates measured their success, not by the number of persons that embraced their opinions and modes of worship; but by the number of persons that were saved from sin, and made the holy and spiritual worshippers of God. This is still our great calling; and to this Methodist literature, preaching, and Missionary operations ought to be most sacredly directed. "Let the dead bury their dead, but go thou and preach the kingdom of God."

It will be delightful, during the ensuing month of May to contemplate John Wesley, with a sad and disconsolate heart, meeting with half a dozen people like-minded with himself, in a private room in Aldersgate-street, to read and pray, and there finding rest to his soul; and to contrast this scene—this "day of small and feeble things"—with the joyous crowds that will assemble at a comparatively short distance from that place to commemorate the anniversaries of their great religious and Philanthropic Societies. Tidings of success from the wide Mission field will then be recited; reports will be given of the progress of Christian education, both at home and abroad, and of the distribution of the holy Scriptures; so as to awaken the most grateful emotions, and to call forth loud expressions of praise and thanksgiving.

"See how great a flame aspires,  
Kindled by a spark of grace!  
Jesu's love the nations fires,  
Sets the kingdoms on a blaze.  
When he first the work began,  
Small and feeble was his day,  
Now the word doth swiftly run,  
Now it wins its widening way;  
More and more it spreads and grows,  
Ever mighty to prevail;  
Sin's strong holds it now o'erthrows,  
Shakes the trembling gates of hell.  
Sons of God, your Saviour praise!  
He the door hath open'd wide;  
He hath given the word of grace,  
Jesu's word is glorified:  
Jesus, mighty to redeem,  
He alone the work hath wrought;  
Worthy is the work of Him,  
Him who spake a world from nought."

April 11th, 1838.

DIDYMER.

RELIGION AND THE FINE ARTS.—Since I have known God's saving power, painting, poetry, and music have had charms unknown to me before; I have received what I suppose a taste for them! for religion has refined my mind, and made it susceptible of impressions from the sublime and beautiful.—O how religion secures the heightened enjoyment of those pleasures which keep so many from God by their becoming a source of pride!—*Henry Martyn.*

1. THOUGH the principal part of this chapter, and indeed of the whole Epistle, may be found in nearly the same words in the first Epistle to Timothy; yet there are several circumstances here, that are not so particularly noted in the other: and every minister of Christ will do well to make himself master of both; they should be carefully registered in his memory, and engraven on his heart.

2. The truth, which is according to godliness, in reference to eternal life, should be carefully regarded. The substantial knowledge of the truth must have faith for its foundation; godliness for its rule; and eternal life for its object and end. He who does not begin well, is never likely to finish fair. He who does not refer every thing to eternity is never likely to live well or happily in time.

3. There is one subject in this chapter not sufficiently attended to by those who have the authority to appoint men to ecclesiastical offices; none should be thus appointed who is not able, by sound doctrine, both to exhort and convince the gainsayers. The powers necessary for this are partly natural, partly gracious, and partly acquired. 1. If a man have not good natural abilities, nothing but a miracle from heaven can make him a proper preacher of the gospel: and to make a man a Christian minister, who is unqualified for any function of social life, is sacrilege before God. 2. If the grace of God do not communicate ministerial qualifications, no natural gift however splendid, can be of any avail. To be a successful Christian minister, a man must feel the worth of immortal souls in such a way as God only can shew it, in order to spend and to be spent in the work. He who has never passed through the travail of the soul in the work of regeneration of his own heart, can never make plain the way of salvation to others. 3. He who is employed in the Christian ministry should cultivate his mind in the most diligent manner; he can neither learn nor know too much. If called of God to be a preacher, and without such a call he had better be a galley-slave, he will be able to bring all his knowledge to the assistance and success of his ministry. If he have human learning, so much the better; if he be accredited, and appointed by those who have authority in the church, it will be to his advantage: but no human learning, no ecclesiastical appointment, no mode of ordination, whether Popish, Episcopal, Protestant, or Presbyterian, can ever supply the Divineunction, without which he never can convert, and build up the souls of men. The piety of the flock must be faint and languishing, where it is not animated by the heavenly zeal of the pastor: they must be blind if he be not enlightened; and their faith must be wavering when he can neither encourage nor defend it.

4. In consequence of the appointment of improper persons to the Christian ministry, there has been, not only a decay of piety, but also a corruption of religion. No man is a true Christian minister who has not grace, gifts, and fruit: if he have the grace of God, it will appear in his holy life and godly conversation. If, to this he add genuine abilities, he will give full proof of his ministry; and if he give full proof of his ministry, he will have fruit; the souls of sinners will be converted to God through his preaching, and believers will be built up in their most holy faith. How contemptible must that man appear, in the eyes of common sense, who boasts of his clerical education, his sacerdotal order, his legiti-