

the sums granted to him, and all the offices held by him, were bestowed, without any improper act, or even any solicitation on his part.

**SUMMARY OF THE SALARIES &c. OF THE PUBLIC OFFICERS, WHO RECEIVE ABOVE £1000 EACH.**

From the returns moved for by Mr. Williams, and printed by order of Parliament, in 1844, it appeared, that there were 56 Generals, 29 Major Generals; 79 Lieutenant Generals; 28 Admirals, of different grades, and 31 other Military and Naval officers, of different grades, receiving Salaries of upwards of £1000, per annum—dividing amongst them, a total of £397,297 Sterling. The following may be given, as a Summary statement, of the 841 Placemen and Pensioners receiving upwards of £1000 annually; taken from the Parliamentary return referred to above:—

No. of Officers.	Description.	Total Emoluments.
252	Civil Officers	£49,350
164	Judicial Officers	418,837
74	Diplomatic and Consular	178,540
35	Naval Officers	44,163
158	Military Officers	322,961
29	Ordnance Officers	30,170
118	Colonial Officers	201,340
19	Officers of House of Commons	21,437
841	Total	£1,688,371 per annum.

But this amount does not comprehend more than, probably, *one fifth* of the amount paid in Salaries and pensions, out of the public purse. There are all the officers and pensioners under £1000. These, are, also, paid from so many different funds, that it is really difficult to get at a correct estimate of their amount. Many are paid out of the Excise, Customs, and Post office revenues; a large number of heavy salaries are paid by the East India Company; a vast amount is paid in the same way out of fees, levied on the public, in the Courts of Justice; in public offices; and from the estates of bankrupts; others are paid out of the crown lands; and it is not too much to say, that the public officers and pensioners of the Country, cost the people not less than Ten Millions, sterling, annually.

The total number of government employes in 1848, was about 24,000; of which, the 841 officers referred to above, divide among them, above a million and a half, yearly. This does not include, either, the public officials in the law Courts, the Royal household; the Colonies; or under most of the Commissions, which would enormously swell the number.

The Chancellor of the Exchequer, in his speech referred to, at the commencement of this letter, delivered during the present session of Parliament, expressly stated, "since 1830, we have borrowed 35 millions; of which we have paid off 8 millions; so that in 20 years of peace, we have added 27 millions to our debt," and, yet, he adds, that he "did not think it necessary to make a great effort to reduce this debt." On a view of the whole of the many enormous and extravagant national expenditures which have now been exhibited, it is not at all surprising that such an addition has ensued. But surely, its existence is most disheartening, and ominous of evil, with regard to the future, when viewed in connection with the present intolerable pressure of taxation, and the slender prospect of its abatement, in any such important degree as to afford public relief and satisfaction. Considering, that such an additional burthen has taken place, in a long season of comparative peace, what would be the state of the Kingdom, should it be involved in war, with any of the more powerful nations. With reference to these subjects of national debt, and taxation, combined with many other and far more exalted considerations, all the pious and truly patriotic in the Empire, should earnestly and constantly pray that gracious heaven may avert that calamity.

**VARIOUS ADDITIONAL PARTICULARS RESPECTING TAXATION IN THE UNITED KINGDOM.**

It has been seen, already, from the speech of the Chancellor of the Exchequer, on presenting the Budget for the present year, that the land tax of the United Kingdom, amounts to only £1,183,000, while the other taxes amount to upwards of 50 Millions. And it has also been shown in a previous part of this letter, how very greatly the proportion of the land tax, in several other of the larger States of Europe, as compared with other taxes, exceeds the proportion of the land tax in the United Kingdom, compared in like manner.

The following are, in substance, the remarks made in the Book already referred to, on the inequality of taxation, as regards the rich and the poor, and they are but too true, and justly applicable.—"It would appear that the land tax in the Countries composing the United Kingdom, has not increased since the year 1688, though the other taxes have been increased nearly *twenty fold* during the same period. Yet the landlords have been constantly adding to their Estates. It is estimated and stated, that from the beginning of the reign of George III, to the year 1834, they had seized upon and enclosed, not less than 6,840,540 acres of Common land! They took care, however, that the land tax was not increased. But this is not all; The landlords not only left the land comparatively untaxed; but they *specialy* exempted the landed and agricultural classes from the taxes imposed on the rest of the community. No stamp duties are paid on insuring farm property of any kind. Agricultural stock, produce, and implements, are specialy exempted from the taxes imposed on all other kinds of property. There is but a mere vestige of an assessed tax, or excise tax, imposed on, or exacted from, land. The assessed taxes have been removed down, so as to exempt the farm horse, and the shepherd's dog. The landlord's established and authorized Entail, by which real Estate is preserved to a series of heirs, unattachable by the claims of Creditors. They have *specialy* exempted lands from the heavy probate, and legacy duty, imposed on all other kinds of property, descending by inheritance or will. By this means, they are exempted from the payment of taxes, which the rest of the community pay, to no less an amount than £2,585,000, annually. Say that a poor labouring man, by dint of hard industry, has saved two hundred pounds, which he leaves to his relatives, at his death; the amount is taxed at the rate of from *one to ten* per cent; according to the nearness of kin of the relations to whom he bequeaths it. But say, that a lord dies, and leaves an estate to his successor of £100,000 a year; not one penny is, in this case, paid in the shape of tax. The lord's cottar, who has saved £20, and leaves it to a friend, is charged £2 in tax; the lord himself, who has never saved, but only spent, leaves landed estates, though they should embrace an entire county, altogether untaxed.

Should any person object to the exposures which have here been made as to the pensions, and the other public expenses which have been stated, and enquire what useful purpose can it serve? It may, justifiably be answered, that it is quite as just and proper, to detect and expose public corruption, fraud, or misbehaviour, and to obtain restitution or recompense, if at all practicable, or at least to prevent their continuance, as it is to detect, arraign, and punish where similar offences are committed by private individuals. In the former case, such punishment and prevention can only be effected by the expression of indignant public opinion or by historical or other enduring memorials to the same effect. The chief and most beneficial purposes, however, to be answered by such exposures, are the warning and admonition they convey; and the restraint they impose, with regard to the measures of rulers and governments, and official characters, in general, both for the present and the future. It is now universally known, that in the present closely investigating, and comparatively literary age, an honest, independent, and watchful press, is the most powerful and effective instrumentality in restraining and preventing, as well as exposing public corruption, oppression, and fraud. Moreover, with reference to the particular exposures which have here been made, it was indispensably requisite to make them, in carrying out and fulfilling the design proposed and undertaken, of exhibiting all the principal causes, both earlier and later, which, in their continued operation, have brought upon the Kingdom its present oppressive weight of taxation.

The same work, from which so many statements and remarks have, in substance, been extracted and given, on this subject of taxes, contains several similar statements and strictures regarding clerical revenues drawn from the people, and the financial affairs, generally, of the Established Church; some of which will more appropriately than here, be given in a subsequent letter show-

ing the state of religion in the United Kingdom.

The *Third* cause to be noticed, as largely contributing to the heavy taxation, is the extensive *pauperism*. This subject has been very fully treated of, in a former letter; and, in the present one, it has already been shown, that the rates for the support of the paupers, throughout the Kingdom, amount to about 12 millions Sterling, annually. Each of these subjects, namely of *taxation* and *pauperism*, operates injuriously, both as cause and effect. The heavy taxation induces and increases pauperism, and this increase, still adds to the weight of taxation; and, thus, they are continually acting upon each other, so as to increase the national embarrassments and evils.

For the Wesleyan.

**Charlottetown Circuit.**

**YOUTH'S MISSIONARY SOCIETY.**

MR. EDITOR,—The annual meeting of the Youth's Missionary Society for this Circuit was held in our Town Chapel on the evening of Monday the 21st of April, and although the night was unfavorable the congregation exceeded the expectations of all concerned. After the usual preliminary services the Rev. Mr. POPE, as the junior minister, was called upon to occupy the chair, who after a brief remark or two requested Mr. Alex. DESBRISAY, as Secretary, to read the Report. This request secured the attention of the audience to a somewhat lengthy paper upon the subject of missions, it being known, that Mr. Desbrisay had been but lately appointed to the office of Secretary, and that the Report which he was about to read was his first production of that nature; but after the reading of the first few sentences, some of those present began to breathe freely again, and as he passed on to the end of the Report, all appeared to approve the appointment of our friend to this important position. For one I felt thankful, that so many of the children of our ministers not only connect themselves with the church of their fathers, but seek to be useful in their several spheres. In this instance the Chairman was the son of a preacher, the retiring Secretary, who, on removing from the Circuit, resigned his office, together with his successor could boast the same descent; while we were favoured on the platform with the presence of another of the same class, and I also saw one or two more in the congregation, who, we hope, will soon give themselves to God, and, like many others of our ministers' sons, become useful in their generation.

Resolutions were moved, seconded and supported by the following young gentlemen—Messrs. Isaac Smith, Bertram Moore, George Beer, J. R. Watt, W. Boyle, Richard Hudson, John Beer, John Lea, F. Moore, George Miner, W. Weeks, and Alex. McKinnon.

The speeches delivered by these twelve young men, some of whom but a few weeks ago, had no pleasure in the service of God, were so good, that I am told each one has since been pronounced by some of the hearers as the *best* speech that was delivered upon the occasion.

The Collection which was made in course of the evening was considerably more than twice the amount collected for the same object last year. Two sums have also been received from young men formerly connected with this branch of our Missionary Society—the one is residing in Boston, U. S., and the other in California—and making together the respectable sum of £3 5s. On the same occasion, it was my acceptable duty to present the sum of £2 to the Society, as a *Thank Offering* to God for the gracious revival with which He has lately favoured this Circuit; and also £3 from one who has lately been made a partaker of the grace of God.

It may be as well to state before I close this hasty letter, that our Sunday School is so increased that the three Class-rooms and part of the Chapel have to be occupied together with the school-room for the one purpose at the same hour—hence the inconvenience experienced has driven us to rather a novel expedient to obtain more accommodation for the Sabbath School and adult Bible Classes. We are now forming a large room in the roof of the Chapel: the carpenters are now at work at it, and we hope to occupy it in a week or two from this date. A second Sabbath School will be opened in another part of the Town, in the space of two or three months, which I hope will lead to the erection of a second Chapel in that locality in the course of a few years. RALPH BRECKEN Esquire, our Circuit Steward, has nobly given the ground for the purpose; the materials are upon the spot already: and when finished we shall attempt the erection of another building for the same object, in another direction. Each building exclusive of the ground, will cost from £175 to £200, and will be occupied during the week for evening preaching and prayer-meetings, in addition to the school or schools which will be held there on the sacred day.

\* The great demand on our space at present prevents us from inserting the Resolutions themselves.

The friends at Union, Road have lately commenced a Chapel there as the School House is now too small to contain the people; and in several of the other places on this side of the River, Chapels are much wanted or larger ones are required to supersede the present limited accommodation. Yours affectionately,

F. SMALLWOOD.  
Charlottetown, April 29th, 1851.

**The Christian Church.**

No. III.

**THE DUTY OF ITS MEMBERS.**

The word Church is a translation of the Greek word "Ekklesia," which literally signifies, "An assembly of the people met together according to law, to consult about the good of the commonwealth." Potter's Antiquities of Greece, Book i. chap. 17. But the word as used in the New Testament and in Christian Theology, signifies; "The congregation, or assembly of Christian believers called out of the world by the preaching of the Gospel;" or as the Apostle Paul explains it; "Them that are sanctified in Christ Jesus, called to be saints." 1 Cor. i. 2.

The Church thus defined consists of two classes of persons—ministers and members; both equally important; each class having duties to perform towards God and towards each other; which duties are designed to be reciprocally advantageous. Many persons will talk much about the duties of ministers, but seem almost to forget that the people have duties to perform as well as their ministers. The obligations are not all on one side. Having in our last considered the duties of "Christian Ministers," we shall now consider *The duties of the members of the Christian Church.*

1. They should receive their ministers with respect and christian affection. When the Redeemer commissioned his twelve Apostles,—he said, "And into whatsoever city or town ye enter, enquire who in it is worthy; and there abide, till ye go thence. And whosoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet. Verily I say unto you it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." Matt. x. 11, 14, 15. The Apostle says, 1 Cor. iv. 1, "Let a man so account of us as the Ministers of Christ, and as stewards of the mysteries of God."

Some persons speak of, and treat Christian ministers as mere hirelings, who have to preach so many sermons, and perform certain duties; for which they are to receive a definite reward. But surely an engagement like this, can never be based upon the New Testament or sanctioned by reference to Apostolic usage. "Is true, the Scriptures represent Christian ministers not as *hirelings*, but as "*labourers*;" and add, "The labourer is worthy of his reward." In the text above quoted the Apostle speaks of himself and his fellow-labourers as "*ministers of Christ*"—on which Mr. Wesley observes: "The original word properly signifies, such servants as laboured at the oar in rowing vessels, and accordingly intimates the pains which every faithful minister takes in his Lord's work." But while they are "*ministers*" or "*labourers*," they are also "*Stewards of the mysteries of God*"; that is Preachers or expounders of God's word, and Pastors of the Christian Church; who are to "*feed the flock of God—taking the oversight thereof*." A mere hireling Preacher is a disgrace to Christianity.

It is then the bounden duty of the members of the Church to receive those whom they believe are called of God to preach the Gospel; with affection and kindness to be willing to receive spiritual instruction from them; not to hinder, but as far as in them lies, to help them in their work of saving souls from death; not to be perpetually finding fault, but bearing them to the "throne of grace" in faith and prayer; not indeed to suppress their own judgment, stifle their science, and blindly follow the *dictum* of any man; nevertheless they should treat with deference and respect, the opinion of those who are over them in the Lord, on all subjects purely spiritual. Our blessed Lord has said, "Verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." John xiii. 20. And St. Paul says, Heb. xiii. 17,—"*Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*" Again, 1 Thess. v. 12, 13—"*And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you: And to esteem them very highly in love for their work's sake.*"

2. They should attend the worship of God, and preaching of his word, with due reverence and proper religious feeling.

"Take heed therefore how ye hear." Luke viii. 18.

1. This injunction implies that men should hear the Gospel, and therefore should go where it is preached.

Occasionally we meet with individuals who absent themselves from the House of God, and