

might, we say, have naturally been inferred and concluded, that these, and other prospects of merely possible benevolent and useful results, would have restrained every individual, claiming to be considered as possessing benevolent feelings, especially a religious journalist, from anything like censure, or contempt of any undertaking or effort, designed to promote peace and good will among men. If the movement is to be condemned and rejected, merely because it has not already obtained universal, or even general approbation, and support, the same may be concluded regarding even our holy and benevolent Christianity; for, although it has been established for nearly two thousand years, and such numerous means and strenuous exertions have been employed for its extension, and moreover, has been cherished and supported by divine wisdom and power, yet such limited progress has it made, that more than two thirds of the human family are still in heathenism and cruel idolatry, or dark and deadly superstition; and, even in professedly Christian nations, how few, comparatively, are living epistles of the spirit and practice of saving truth; yet, who, professing this heavenly and benign religion, would be so profane or unguarded, as by word or deed, to undervalue or slight it, because of such failure of general acceptance, and extensively prevalent influence. Similar slight and contempt, as well as opposition, were also openly expressed, regarding the temperance movement, during its earlier progress. Its visionary attempts, as they were styled, were ridiculed, despised, and rejected, by the self-sufficient, the sensual, and selfish, but it has already triumphed over such narrow minded and pitiable incredulity, and scorn; and, to the astonishment of all such vain and sceptical prophets, though not to their unanimous and practical conversion, has succeeded in reclaiming some hundreds of thousands, of wretched inebriates; and of imparting such other soulless and inestimable blessings, as eternity alone can fully reveal. Yet, it can readily be shown, that the abstinence movement, has far more numerous and powerful enemies to contend with, and greater impediments to overcome, in order to its universal or even general success, than those opposing or obstructing the movement for the preservation of peace among nations. The first has incessant and arduous contention with the cravings of sensual appetite; in numerous instances with long continued habit and submission to custom and fashion; often, with the sneer of ridicule; the solicitation of relatives and friends; the fear of the mark or reproach of singularity; the sudden and enticing temptation; worldly disfavour; pecuniary loss; with an almost numberless variety of other circumstances and forms of opposing power and influence; but still it is overcoming, and winning and extending its benevolent course.

With regard to the other excellent movement, it has, at present, in the more civilized nations, scarcely any adverse elements and influences to retard or prevent its success, except the pride and ambition of rulers; and the headstrong recklessness or folly of those who administer national affairs. The interests and desires, and all the better feelings of nearly the whole body of the people, in all those nations, are, decidedly, in favour of their remaining in peace with each other. If disputes or differences arise, as, doubtless, they, occasionally, will between nations, as well as individuals, what reasonable objection can possibly be urged, to such disputes being submitted to the arbitration of friendly and independent powers, any more, or stronger, than to differences between private individuals, being settled in that amicable mode. In this latter case, this method of adjusting and settling differences, is happily becoming more and more frequent, as men are coming to see that legal proceedings are invariably disastrous, and oftentimes ruinous to both of the contending parties. This rational and amicable mode of deciding national differences, has been repeatedly resorted to, and with excellent effect, in recent times; and if it has been found to be available and beneficial in five instances, why not in fifty? Enlarged and unprejudiced examination will show, that there is nothing chimerical, vain, or impracticable, in the method proposed. In order to its adoption and success, it is not, previously, requisite, that the nations should universally be brought under the reigning control and influence, and

the practical observance of evangelical truth; though, this, of course, is at all times to be devoutly desired. The great body of individuals in society, live in outward harmony and peace with each other; and conduct their affairs together, without any acts of violence; and many, indeed, pass through life, without even resorting to legal means or tribunals to settle their dealings and occasional difficulties, yet, in all other respects, they may, and do remain, the same unregenerate, selfish, and worldly, or even irreligious characters. Why may not the same in general be the case as to nations. Such reference for the adjustment of national claims and differences, may, with propriety, be considered more a question of prudence and of interest, than of evangelical truth, or of religious or even benevolent practice. The masses of the people, in all the more enlightened countries, are beginning to see the subject in this light, and, therefore, as regards the burthen of taxation, and the other evils which wars invariably inflict upon them, they are ready to yield their hearty assent to the amicable mode suggested.

The reader will, doubtless, excuse these extended digressive remarks, if such they may be deemed, as the subject is one of the deepest interest, and is now engaging very much of the public attention, in the most enlightened nations; and, especially, as it so intimately affects the general subject of taxation, discussed in this letter. With regard to the repeated wars in which the United Kingdom has been involved, having been the principal cause of the present load of taxation, there can, of course, be but one opinion. And, further, it will now readily be admitted, by the great majority in the United Kingdom itself; and by all unprejudiced persons throughout the world, that very many of those wars were not merely needless, but unjust, and cruel throughout. As instances may be mentioned, the unnatural one, obstinately waged for so many years against the American Colonies, for refusing to submit to arbitrary and unjust exactions; the altogether iniquitous war, so unprovokedly commenced, and cruelly consummated against the Chinese nation, for laudably endeavouring to prevent the wholesale poisoning of their people. Also, of the sanguinary wars in Cabool, and Afghanistan, no better can be said, as to their unprovoked and reckless, as well as cruel character. As to the one against China, the wickedness was so palpable, that the public voice, even in Britain itself, was raised against it, and expressed in public meetings, in the most pointed and severe resolutions of condemnation. In such expressions of opinion concerning it, some of the nobles, and many others of the principal characters in the Kingdom, directly concurred. On this point of taxation, through the national wars, verily, the sins of the fathers have, in their afflictive consequences, fallen on the children.

First, then, in the gloomy catalogue of causes which have brought upon the United Kingdom, its present distressing taxation, must stand, this one of war, from which nothing but calamities and evils have ever resulted. The national debt, (which, in by far the greatest proportion, has been thereby accumulated,) it is generally understood, amounts, at present, to upwards of 800 millions of sterling money. The annual interest of this enormous sum, is estimated to be somewhere about 29 millions, being several millions more than half of the amount of the entire annual revenue of the Kingdom.

As the second of the causes of the taxation burthen may be mentioned—the extravagant expenses of the support of the numerous national and governmental establishments, especially those of the Army and Navy; and also the salaries and pensions. There is a Court or Government Record, generally styled the "Blue Book," in which salaries and a variety of other information relating to the Civil Government are stated. There is also a somewhat similar record called the "Black Book," published and circulated, in recent years, rather extensively, it is thought; a copy of which has fallen into my possession. It, certainly, contains some startling, and it would seem discreditable disclosures, as to extravagance and imposition on the nation, with reference to sinecure offices, and needless appointments, and establishments, as, also, lavish expenditures for public institutions and services; and, in general, showing a system of apor-

riation and employment of the national revenues, not only far from being economical and prudent, but, in very many instances, shamefully unjust and wasteful. Nearly, if not all, of those corrupt and extravagant expenditures, were originated and established under former sovereigns, and Parliaments, and ministerial advisers and rulers; and therefore, the blame of such origination, does not, of course, at all apply to those at present occupying the same exalted and responsible stations. With regard to improper and extravagant pensions, and in some other instances, it would now be difficult for these distinguished characters, fully to correct or remove such abuses; although, in very many cases, they might effect, either an entire, or a partial reform. It is but doing them justice to admit, that, in general, as it would appear, more economy is practised than formerly, in the appropriation and disbursement of the national revenues; and it may well be presumed, that the present ministerial rulers, and others who follow them, will, in this politically reforming and advancing age, be induced to remove many long established impositions, and abuses; and still further restrain the national expenditure; and, thereby, in some measure, reduce the pressure of taxation.

The extracts which will here be given, taken from among a great variety of particulars, contained in the "Black Book" already referred to, will serve to give some, though only a feeble idea of the long continued extent, the corruption and extravagance of the principal branches of the expenditure of the enormous amount, annually drawn, in the United Kingdom, in the form of taxation, from the toils and privations of the millions in the labouring and middling classes. Several of these extracts refer to so late a period as the year 1848. They will show, that by the numerous, and, in many instances, extravagant pensions; and by corrupt or lavish expenditure, in so many other cases, the burthen of taxation, for many years past, although seasons of peace, has been little, if at all, diminished, but on the contrary, has at times, it is thought, been rather increased. Doubtless, some alterations or reductions have taken place, since the last period to which those extracts refer, and unquestionably, many more are needed; and will, as certainly, be made, through the compelling power of united public opinion. These extracts may appropriately commence with the one relating to Royalty; the expenses under which head, though most of them right in themselves, yet some of them, will, by many, be deemed exceptionable; and the whole amount, will, doubtless, by very many more, be considered rather, if not quite excessive.

For the Wesleyan

### The Christian Church.

No. II.

#### THE DUTY OF CHRISTIAN MINISTERS.

In our last we considered the question, "What is a Call to the Christian Ministry?" We shall now consider what is the duty of the man who is properly, because scripturally, called into the Work of the Ministry? The office of the Christian Minister is not a sinecure, nor does he spend a life of indolence. On the contrary, his duties are various, diversified and incessant. The great Apostle, when giving instructions to Timothy says, "Take heed to thyself and to thy doctrine." 1 Tim. iv. 16.

1. "Take heed to thyself." This refers to the personal religion and christian experience of the Minister. As God has never called an unconverted man into the ministry, so the Christian Minister can only calculate upon success in his work, in proportion as he remains a sense of the Divine favour, and as he progresses in the way of holiness. The grace of the Holy Spirit should be largely diffused through his soul, and have a constant influence upon his words, his thoughts, and his actions. The Apostle Paul exhorted Timothy, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." And the Apostolic Wesley, enjoined it upon the young men who were to be his helpers in the Ministry; "Be serious. Let your motto be, 'Holiness to the Lord.'"

2. Take heed "unto thy doctrine." As a Preacher of the Gospel, take heed that you preach all the Gospel; and only the Gospel. Do not advance anything as orthodox that is not found in the New Testament. What you preach to perishing souls, should be the eternal truth of God, and that is found in his Word. The Christian Minister should be careful not to advance either his own, or any person's opinion as a matter of faith or doctrine; unless the same be clearly

ly found in the Book of God. It is not what you think, but what you read. Our blessed Lord accused the Pharisees, with "Teaching for doctrines the commandments of men."

And while the Christian Minister should preach only what is in the Gospel, he should preach all that is there.

Some people are so fastidious that they do not like to hear the threatenings of the law, and they say, only love should be preached from the pulpit. But the command of God is, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." Isaiah lviii. 1. Again, God says by the mouth of Ezekiel iii. 17-20, "Son of man, I have made thee a watchman unto the House of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness and from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

The Wesleyan Connexion has peculiar guards against heterodoxy in its pulpits. For while there is no such thing as a formal composition or "profession of faith" for the Wesleyan Body; yet the doctrines which they believe, are the same as those taught by their venerable Founder, the Rev. John Wesley, and found in his notes on the New Testament and the first four volumes of his sermons. Every Wesleyan Minister professes to believe, and pledges himself to teach those doctrines; one tenure by which we hold all our Chapel property is, that no other doctrines shall be preached in them; and any deviation therefrom on the part of any Minister would most surely bring down the discipline of the Conference on the head of the offender.

The duty of the Christian Minister is not only to be pious and orthodox; but as he is to be a Teacher of religion, he should understand it well—he should constantly be acquiring knowledge in every form,—and particularly such knowledge as will enable him to understand the Bible better. The Minister should always be in advance of his congregation at least in scriptural knowledge. The people should always have to look up to their Minister: it is a disgrace when they have to look down upon him. "The Priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts." Mal. ii. 7. The Redeemer commanded Peter, and the same command is given to every Christian Minister, "Feed my sheep." "Feed my lambs."

The Instructions of the Wesleyan Missionary Committee to their Missionaries is worthy of universal regard by all who fill the sacred office.

Instruction 2. "We recommend you to acquire an increase of that general knowledge which, if the handmaid of piety, will increase your qualifications for extensive usefulness. But more especially, we press upon you the absolute necessity of studying Christian Divinity, the doctrines of salvation by the cross of Christ, which things the angels desire to look into." They exercise their minds, which excel in strength, in the contemplation of those precious truths which you are called to explain and illustrate. Let all your reading and studies have a reference to this. You are to teach religion; you must, therefore, understand religion well.—You are to disseminate the knowledge of Christianity, in order to the salvation of men; let the Bible then be your book; and let all other books be read in order to obtain a better acquaintance with the holy scriptures, and a greater facility in explaining, illustrating, and applying their important contents. We particularly recommend to you to read the writings of Wesley and Fletcher, and the useful Commentaries with which you are furnished, which are designed and calculated to increase your knowledge of the sacred volume. Like the Baptist, you must be "burning and shining lights;" and, therefore, recollect every day, that whilst you endeavour by reading, meditation and conversation, to increase your stock of useful knowledge, it is necessary for you to acquire a proportionate increase of holy fervour."

But the Christian Minister must not only acquire knowledge himself, he must impart it to others. Saint Paul says—1 Cor. xiv. 3, "But he that prophesieth speaketh unto men to edification and exhortation and comfort." The term "Prophesieth" means preaching or expounding God's word; and the design of preaching is here shown to be three fold. 1. "He who prophesieth speaketh unto men to edification." The word "edify" signifies to build, or as Dr. A. Clarke observes, "to build a house;" so that the first object of preaching is to edify or build up the Church; to impart to believers some new idea or additional knowledge of God's book, or give some additional stimulus in their onward progress to heaven. 2. "He speaketh to exhortation." This refers to the unconverted part of the congregation, and teaches that the Christian Prophet invites those who are far from God to draw nigh to him and seek pardon through the blood of his Son. "He speaketh to comfort." This refers to the penitent or awakened part of the congregation; and shows that the Christian prophet endeavours to "Bind up the