

hours in London, few days passed in which the two families did not exchange hospitality. To the ardent mind of our excellent friend, this acquaintance must have been of great advantage; for Dr Clarke delighted to talk of the aspirations of genius and talents. With Mrs. Bulmer's avidity for reformation, and her great faculty of apprehension, she was alike pleased and surprised; and would, in his own energetic and characteristic manner, thus express her admiration of her intellectual capacity: "That woman astonishes me. She takes in information just as a sponge absorbs water. The nature of the subject seems to make little difference, for whether it be philosophy, history, or theology, she seizes upon it, and makes it all her own." Is it any matter of surprise, that, with such a capacity, and such opportunities of improving it, Mrs. Bulmer should have become what the Rev. William M. Bunting strongly, yet correctly, describes her,—“one of the most intellectual and holy women, probably, whose presence ever adorned this world?” Few of her friends now remaining are able to appreciate either her mental or moral worth more justly than himself.

(To be concluded in our next.)

THE WESLEYAN.

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The Christian Church consists of the Ministry and the Membership; and between these the most sacred and important relations subsist. The true Christian Minister is God's ambassador to erring and rebellious men, proclaiming and enforcing the message of his Sovereign's mercy; he is an authorized dispenser of God's word and sacraments; the subordinate shepherd or pastor of Christ's flock, appointed to feed, to lead and guard it; a "labourer" in the extensive harvest-field which includes the whole family of man. Christianity originated with God; and, in obedience to his command, is promulgated by his ministering servants. Commissioned by their Master, the Apostles went forth teaching and enforcing divine truths, precepts, promises and threatenings; preaching everywhere that men should repent, and beseeching them in Christ's stead to be reconciled to God; and God was with them, so that multitudes were awakened and saved. Since the Apostles' days, various seasons of religious declension and reformation have occurred; and to every devout and diligent student of Scripture and ecclesiastical history it must appear that the decline and the revival of true religion may alike be traced up to Christian Ministers, as the primary human cause. With whom but with men in the office of the ministry have the various heresies and schisms commenced, which have torn and distracted the Christian Church? And when has the world witnessed intelligence, piety, zeal and fidelity in the ministry, but, at the same time, ignorance, lethargy and corruption in the laity? Trace the progress of Christianity from its rise to the present period, and you will find nearly every heresiarch, every religious deceiver and corrupter, in the office of the ministry; and in every day of darkness, superstition and spiritual death, you will find the clergy sharing fully in the awful deterioration; and, in fact, identified with its beginning and its cause. And, on the other hand, when has the world witnessed the laity spiritual, active and zealous and the clergy, the reverse? Never. The clergy stand essentially connected with the rise and progress of every religious Reformation. Who were Luther, Calvin, Melancthon, Knox, Cranmer, Latimer, and Ridley, and a host of such zealous and successful reformers, but duly authorized Christian teachers? Now, the philosophy or rationalists of all this is to be found in the

mutual relations of the Christian ministry and membership, of which we have already spoken. As respects human causes, and means of influence, the clergy are the fountain whose purity is essential to pure and wholesome streams; they are the head upon whom the soundness and vigour of the body depend; The pupils are dependent upon their teacher, the flock upon its shepherds; and therefore nothing can be more obvious than that, in the very nature of things, the religious conduct, interests, and advancement of the Christian church must, under God, mainly depend upon the qualifications and labours of the Clergy. God has honoured his Ministers by placing them in peculiar situations and relations, and he continues to honour them by making them the grand instruments of reviving and restoring a fallen church, or of strengthening and increasing a faithful one. Nothing can, therefore, be more erroneous and deceptive than the notions and statements of some (who ought to know better) that religious and benevolent enterprise begins with the laity and ascends to the clergy. The reverse is the truth. "Like a priest like people." We may judge of the character of the clergy by the character of the age, and we may infer the latter from the former. If the appointed depositaries, witnesses and heralds of the truth, are themselves astray, what means remain of keeping the people in the paths of righteousness? And, on the other hand, if the clergy live and labour as they ought, God will not allow them to toil in vain or spend their strength for nought: He himself gives the word, and great is the multitude of them that publish and of them that obey.

From these views we may infer the solemn and awful responsibility of Christian ministers: "They watch for your souls, as they that must give account." And especially do we learn the ineffable importance of securing and perpetuating an evangelical and efficient ministry. Ministers must be men of God, partakers themselves of like precious faith,—else they are intruders into the office they hold, whatever human authority they may possess. The Apostle Paul teaches us that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Now it is obvious that what a man neither receives nor discerns he cannot communicate, and hence it is impossible, in the very nature of things, for an ungodly, unconverted man to "teach and preach Jesus Christ." "Unto the wicked, God saith, what has thou to do, to declare my statutes?" And surely, there can be nothing more preposterous and absurd than to suppose that God employs rebellious men as ambassadors to his rebellious subjects, and entrusts them with the management of the interests of his kingdom. Every occupant of the ministerial office, who is unregenerate, has climbed into the sheepfold by an unlawful way, and must expect the heaviest displeasure of the great Shepherd and Judge. But the call of the Holy Spirit is as necessary to the Christian minister as piety; and therefore Paul tells the elders or presbyters of Ephesus, that "the Holy Ghost" had made them "overseers;" and the Church of England requires every candidate, at his ordination, to declare, solemnly and publicly, that he trusts he is "moved by the Holy Ghost" to take this office upon him. Piety and divine authority being then secured, it only remains for the Christian minister to possess a suit-

able acquaintance with the Christian religion which he is to teach and defend, a competent knowledge of the various topics and helps which pertain to his function. Here then lies the great difficulty, in securing and perpetuating a faithful and effective ministry. If piety and a divine call alone be considered by the church, we shall have a spiritual, but at the same time a defective ministry; a ministry capable of teaching "first principles," but not of leading believers "on to perfection;" useful in awakening and converting sinners, but imperfect in edifying and strengthening believers; able to gather sinners into the fold, but unable to defend that fold from the wolves of infidelity, heresy and skillful hostility. And, on the other hand, if we secure only learning and refinement in the Christian ministry, we shall not, in fact, have a Christian ministry at all; not a divinely authorised and aided ministry: not a living, spiritual, active and efficient ministry; we may have a denominational, a well-educated, a polite and scientific ministry,—able to expatiate on the beauties of composition, in poetry and prose; to appreciate the distinctions and pleasures of taste; to descant on the beautiful and the sublime; to delineate the splendid structures, the mighty fabrics, the exquisite paintings and beautiful draperies of "nature;" to trace the progress of society and of nations, and to lecture on the harmonies and substantial advantages of the political constitution; but we shall have spiritual death, ignorance and sin, reigning throughout the clergy and the laity notwithstanding; we shall have a church and a people "without hope and without God in the world;" in truth, we shall have no Christianity and no Christian church at all.

But can the two be united? Can we have at once, and in the same persons, a pious and a learned ministry; taught of God and taught of man; authorized and called by the Holy Spirit, and authorized and called by the visible Church; "good men, full of faith and of the Holy Ghost;" and also workmen that need not be ashamed; able to reclaim and able to edify; able to multiply the number of disciples, and yet able to strengthen them, and guard them from scepticism, heresy and error? We believe we can. And the British Wesleyan Connexion is now furnishing a practical solution of the question, in the THEOLOGICAL INSTITUTION. The Wesleyan ministry has been from the beginning a spiritual, living, zealous, active and useful ministry,—characterized by soundness of doctrine and practice. It has also been adorned and honoured by men of elevated, enlarged and cultivated minds, such as the Wesleys, Fletcher, Benson, Coke, Clarke and Watson. But it is highly desirable to combine, if possible, increasing piety and increasing knowledge, augmented zeal and augmented learning; and thus, we believe, is achieved by the Institution to which we have referred: None are admitted as candidates for the ministry on trial; none are placed on the President's List of Reserve; and none are admitted to the Theological Institution, till they undergo a most careful and searching examination, in relation both to a sound conversion, established piety, and a divine call to the work of the ministry, and give satisfactory evidence that, in all these respects, they are suitable persons. These great qualifications secured, they are either immediately employed and appointed to a circuit; or they are enrolled as accepted candidates; or sent for a few years to the

Theological Institution, to receive a sound classical and theological training; and whether immediately and fully employed, or sent to the Institution, they must remain four years on trial. During this period, their spirit and department are observed and ascertained; at its close they are examined respecting their studies and labours; and if judged to be suitable persons, they are fully admitted to the Christian ministry and to connexion with the Conference. Students in the Institution are placed under the pastoral superintendence and care of an experienced minister; they are stately employed, on the sabbaths, in preaching the word of life; and they are aided and directed in their studies by competent mathematical, classical and theological Tutors. The benefits, immediate and ultimate, which they derive from such a course of education; the impulse and direction given to their minds; the germs and principles of expanded and matured knowledge, which are there sown and implanted, must conduce, in an eminent degree, by the Divine blessing, to the elevation and efficiency of the Wesleyan ministry,—more especially when the institution is so enlarged as to admit of the education of all the approved candidates for the ministry, who may need such a course of preparation and training.

In the account we have already given of the examination and ordination of candidates for the ministry, at the recent Conference, it will be seen how particularly and gratefully a few years' residence at the Theological Institution was acknowledged, and so highly does a course of instruction, in that establishment, conduce to the growth of personal piety and ministerial zeal, that at a missionary meeting held some time ago in London, Dr. Hannal, the able and excellent Theological Tutor, stated that most, if not all, of those who were admitted as students for the ministry at home, offered themselves for the missionary work before they left the Institution. Thus, then, do we see the great desideratum of the Christian ministry supplied; a "wisdom" and "harmlessness," "charity" and "knowledge," purity of heart and cultivation of mind, the power of piety and the aids of learning, happily and harmoniously combined, to render the ministers of our connexion "workmen that need not be ashamed, rightly dividing the word of truth."

In relation to the Christian ministry, some exalt piety and depreciate learning; others enforce learning, but overlook piety, or imperfectly provide for it—leaving it to depend on the operation of circumstances. The conduct of both forms the extremes of the whole truth, which must, therefore, be united. St. Paul to Timothy writes—"The things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Fidelity and ability comprehend the essential qualifications of a Christian minister; God has united them, and man, in his folly and presumption, too often attempts to sever them. It is the glory of Wesleyan Methodism to maintain them in close and indissoluble union. Her glory has not departed, and, we trust, never will. "Peace be within thy walls and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, peace be within thee. Because of the house of the Lord our God, I will seek thy good."

The correspondence between the Rev. R. Hodgson—whose pamphlet we lately reviewed—and the Wesleyan Conference, in-