

Besides, as no sensible proof of the call could be given, the Bishop would be compelled to rely on the mere word of the candidate, and thus be exposed to every kind of deception from those, who ignorantly mistake the working of their own imaginations for the impulses of the Spirit of God. In the question proposed, the Church recognizes the truth, that all holy dispositions—every good thought and religious purpose—comes from the influence of God's Spirit upon the mind.—'The fruits of the Spirit are in all goodness, and righteousness, and truth.' This is the burden of Scripture, and it is interwoven with every part of the services of the Church. 'If then,' (says Bishop White on the ordination offices,) 'if then, agreeably to the expressions which follow in the question of serving God, for the promoting of His glory, and the edifying of his people, a man be desirous of taking on him the ministerial office, under a sufficient knowledge of the purposes for which it was instituted, accompanied by a due regard for them; and if he be desirous of devoting his time, his talents, and his labours, to so holy and benevolent a use; surely, it is not less to be ascribed to the Holy Spirit, than any good work which he may perform.' "

This expresses the view of the Church as to the meaning of the expression, "*being inwardly moved by the Holy Ghost.*" The Methodist doctrine of an "inward call," she utterly repudiates as contrary to the Scriptures, and subversive of the Christian ministry.

I have thus shown you, my friend, the utterly *unscriptural* character of the "Methodist Church." It was rather incongruous to undertake to show this, after I had proved it to be no Church at all, having neither a *lawful* ministry, nor *lawful* sacraments. You desired the information, however, and I have endeavoured to give it to you.