

which they might easily be deceived; in the other they cannot,—if they are sincere.

But supposing the Church had meant the same thing as these persons, by the expression of being inwardly moved by the Holy Ghost,—still this circumstance would give no countenance to the idea that an inward call is sufficient to authorize a person as a minister of Christ. For the question is never asked respecting the inward feelings, until the person so questioned has had an outward call, and has been examined as to his outward qualifications. For no person is ever admitted even to an examination, who is not either called to minister in some parish,—or required to be ready for some sphere which is expected to be open for him,—or appointed to some office which requires that the person who holds it should be in holy orders, or which gives him a special opportunity of exercising the sacred ministry. The Canons of the Church do not permit him to be a candidate for Holy Orders, without some such outward call. So that an outward call is the first thing required by the Church, without which no idea of an inward call would ever be listened to. A person is not even permitted to be a candidate for the office of the ministry at his own desire, unless he can look forward to some place in the Church which gives him an outward call.

The Church therefore does not afford any countenance in her ordination services to the idea that an inward call, either real or supposed, is a sufficient authority to any person to take upon himself the office of a Christian minister.

2. Another common reason which some persons give for thinking a person a true minister of Christ is, that he is personally qualified for the office. They say that "whom God sends, he qualifies"; by which they mean, that if a person is ready in preaching and prayer,—if he is earnest in his manner, and if his delivery is good;—if in short he is qualified for a popular speaker, and can