

In several of the cities and towns of Scotland, the poor's rates have been, and it is probable, still are, nearly, if not quite as high as in England. The following statistical information will show, how rapidly pauperism has increased in some of those places, and, in consequence, how the burthen of taxation for their relief, has also been rapidly augmented. According to the annual Report of the Board of supervision for 1848, it appears, that the sum expended on the poor in Scotland, in the year ending 1st of January, did not exceed £171,042. In the year ending 1st of February 1846, it was £295,232, being an increase in ten years, of £124,190. In the year ending 14th of May 1847, it was £433,915, being an increase in one year, of £138,683. In the year 1849, it was £541,334, being an increase, as compared with the preceding year, of £110,419, and, as compared with the year ending 1st of February 1846, of £249,102. Of this large increase, a very considerable proportion took place, within the city and suburbs of Glasgow, the assessment having risen, in one year, as follows—From £41,016 in 1845—6, to £138,500 in 1848—9.

But little need, here, be said, as to the pauperism of Ireland, and the consequent oppressive taxation for its alleviation or relief, as these subjects are, generally, so very well known. In the summer of 1849, being in Newry, in the northern part of the Island, in which division of it, there is always much less pauperism and destitution, than in the southern and western divisions, I was informed by the gentleman with whom I was staying, that he had just then been assessed for the poor, at the rate of 1s 8d in the pound, and on my asking him, for what period of time it had been made, he said, he did not know; that such assessments were made from time to time, as needed, and that, probably, he might be rated a further sum, in a month or so. The population of Newry, is only about 10,000, and there were at that time, as the gentleman informed me, about 600 paupers receiving relief, at the Union or Workhouse, and as the premises could not accommodate all of them, a number were billeted, for lodging, at houses in the town.

There can be no doubt as to there being many abuses, and much imposition in the working of the poor law system, in the United Kingdom, by which the pressure of taxation under it, is much, and shamefully increased and aggravated. The following, rather humorous, but also humiliating suppositions and statements, contained in one of the works I have frequently quoted, may afford some idea, as to the nature and extent of such impositions and abuses—"The Rev. Mr. Stone, of Spitalfields, several years since, ridiculed the fictitious charity of the Metropolis; and it is a cause for sorrow, that the occasion has not yet ceased, which gave rise to his humour. He supposes a young weaver of twenty-two, marrying a servant girl of nineteen; they have not provided, they do not provide, against the prospects of a family. They do not toil, they do not retrench; they reside in London, and live on the charitable institutions. The wife gets a ticket for the "Royal Maternity Society," she is delivered for nothing; she wants baby linen, the "Benevolent Society" supply her. The child must be vaccinated, he goes to the "Hospital for Vaccination." He is eighteen months old, "he must be got out of the way," he goes to the "Infant School;" from thence he proceeds, being distressed, to the "Educational Clothing Society;" and the "Sunday Schools;" thence he attains to the "Clothing Charity Schools;" he remains five years. He is apprenticed for nothing, to a weaver; he becomes a journeyman. The example of his parents is before his eyes; he marries a girl of his own age. His child passes the ancestral round of charities; his own work becomes precarious, but his father's family was for years in the same circumstances; and was always saved by charity, to charity, then, he again has recourse. Parish gifts of coal, and parish gifts of bread, are at his disposal; parish associations; soup societies; benevolent societies, pension societies, all fostering the comfortable luxury of living gratuitously. He comes at length to the more fixed income of parish relief; he begs an extract from the parish register; proves his settlement, by the charity school indenture of apprenticeship; and quarters the family on the

parish, with an allowance of five shillings a week. In this uniform alternation of voluntary and compulsory relief, he draws towards the close of his mendicant existence: before leaving the world, he might perhaps return thanks to the public. He has been born for nothing; he has been nursed for nothing; he has been clothed for nothing; he has been educated for nothing; he has been put out in the world for nothing; he has had medicine and medical attendance for nothing; and he has had his children also born, nursed, clothed, fed, educated, established, and physicked for nothing! There is but one good office more, for which he can stand indebted to society, and that is, his burial! He dies a parish pauper, and at the expense of the parish, he is provided with shroud, coffin, pall, and burial-ground; a party of paupers, from the workhouse, bear his body to the grave, and a party of paupers are his mourners." "Mr. Stone adds, that he wishes it to be particularly understood, that in thus describing the operation of charity, in his district, he is giving an ordinary and not an extraordinary instance."

For the Wesleyan

The Christian Church.

No. I.

WHAT IS A CALL TO THE CHRISTIAN MINISTRY?

God's method of enlightening the world is by preaching the Gospel, and in order to this, he has instituted and designs to continue a Gospel ministry in the world unto the end of time.

Of the Call of the first Christian Ministers who were termed Apostles, St. Matthew says, chap. x. 1. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." St. Mark, chap. iii. 13-14—"And he goeth up into a mountain, and calleth unto him whom he would; and they came unto him. And he ordained twelve, that they should be with him and that he might send them forth to preach." St. Luke, chap. vi. 13—"And when it was day, he called unto him his disciples, and of them he chose twelve, whom he named Apostles."

Here was their call, a simple injunction of the Redeemer to leave their former employment and to do the work he had assigned to them. That work was five fold. 1. To "preach saying the Kingdom of Heaven is at hand." 2. "To heal the sick." 3. "Cleanse the lepers." 4. "Raise the dead." 5. "Cast out devils." At first their labours were local, for the instructions they received were: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Their commission was afterwards renewed, and extended to the whole human race—"Go ye into all the world, and preach the gospel to every creature."—Mark, xvi. 15.

In order to qualify them for the duties of this their most important and universal mission, peculiar and special qualifications were indispensably necessary; and these qualifications were three in number.

1. A competent knowledge of the Gospel they were to preach. This they received under the personal instruction of their Divine Master.

2. A sanctified influence of that Gospel in their hearts. This they received on the day of Pentecost, for they "were all filled with the Holy Ghost."—Acts ii. 4.

3. A sufficient knowledge of those languages in which they were to preach. This they received at the same time, for they "began to speak with other tongues, as the Spirit gave them utterance."

Thus called, thus qualified, and thus sanctified, the enemies of Christianity fled before them; the hearers of the Gospel were "pricked in their hearts." Believers in the Gospel "received remission of sins, and the gift of the Holy Ghost;" while the Christian Church was organized and edified: "And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

From the above we learn that in the call of the Apostles there were three great principles constantly apparent: Grace, Gifts, and Fruit; and as Christianity like its author is unchangeable, the requisites for the Christian Ministry are still precisely the same.

Independently then of any impression on the mind of the individual, that he is called to preach the Gospel; there must be evidence,

1. That he has grace. That is, his soul must be converted to God. No matter what titles a man may have, or with what authority he is endowed, if he is not converted; that is, if he has not experienced a change of heart, God has not called him to the work of the ministry. Saul of Tarsus, notwithstanding his great natural talents and his profane and erudite mind, yet had the Philippian pronounced the plain question to him, "what shall I do to be saved," before his conversion to God, he would have been unable to have

given him any think like a satisfactory answer.—He must himself first be awakened to a sense of his condition; his own proud heart must first be humbled; it must be said of him, "behold he prayeth;" he must "wash away his sins, calling upon the name of the Lord," and be "filled with the Holy Ghost;" ere he were competent to be "a minister and a witness" unto the Gentiles—"to open their eyes; and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."—Acts xxvi. 18. Unconverted Ministers have been the bane of the Church.

Not only must religion be obtained by the Christian Minister to qualify him for his work, but he must retain it, he must live under its constant influence, and its savour must be felt in all his ministrations. All the writers of the New Testament were evidently in the enjoyment of personal religion when they penned their respective epistles. When Paul wrote his epistle to the Romans, he said: "Being justified by faith, we have peace with God through our Lord Jesus Christ." When he wrote to the Ephesians he used similar language: "In whom we have redemption through his blood the forgiveness of sins, according to the riches of his grace." The Apostle Peter, 2 Ep. i. 4, speaking of his own experience, says: "Having escaped the corruption that is in the world through lust;" while with peculiar emphasis, John declares: "Beloved now are we the sons of God."

II. The second evidence of a call to the work of the ministry, is proper ministerial talent, and gifts for the work. The Apostle Paul says, a "Bishop must be apt to teach." The word "didaskalon" is explained as "well qualified" and "willing to teach." Here then first, the mental qualifications of the Minister are referred to: he must be qualified for the task; he must have a general knowledge of men and things, and as religion is that which he has to teach, he should understand it well; he should have a thorough and very extensive knowledge of the Bible; be acquainted with all its facts, and have a clear understanding of all its doctrines, so as to be able satisfactorily to answer every penitent inquirer, to refute every heresy, and silence every infidel and gainsayer.

But "apt to teach," signifies also "willing to teach." It can be but of little service to the Church for its Ministers to have talents if they do not employ them; or knowledge if they will not impart it to others. Christ requires of his Ministers that they should be faithful and zealous, ever ready to instruct the ignorant; yea, to "preach the word; be instant in season; out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

The Apostles as we have seen were not only "filled with the Holy Ghost," but they were personally instructed in the doctrines they were to preach by the Redeemer himself; and their history, as given in the Acts of the Apostles, shows the intensity of their zeal. The great Apostle of the Gentiles after his conversion, "was certain days with the disciples which were at Damascus;" doubtless receiving instruction from them, in the doctrines of Christianity.

Apollos, although a man of powerful eloquence and "mighty in the Scriptures,"—a convert to the preaching of John the Baptist—and one who was "fluent in the Spirit;" and who "spake and taught diligently the things of the Lord, knowing only the baptism of John,"—even this distinguished person after he became a Christian had to be instructed, preparatory to his preaching the Gospel; and it is remarkable that this man, who seems to be scarcely inferior to The Great Apostle of the Gentiles, nevertheless received his Christian instruction from two private individuals, and one of his instructors was a female; for we read, "Aquila and Priscilla—took him unto them, and expounded unto him the way of God more perfectly."—Acts xviii. 26.

An ignorant man cannot instruct the ignorant or enlighten the Chur. he and God have not called such an one into a ministerial office. He pleased God to save them that believe;" in the boldness of preaching;" but as an eminent commentator has said, not by "bold preaching." Talents are essential to constitute the Christian Minister, and should therefore always be considered as one evidence of his call to the work.

III. The third evidence of a Minister's call is the approbation of the Church. This approbation should be both of the members of the Church, and of its Ministers or Pastors. In the primitive Church, all its official members, before they entered into the duties of their office, had the suffrages of the Church. The appointment of exhorters and subordinate Christian teachers had the vote of the Church, for we read, Acts xiv. 23—"And when they had ordained them Elders in every Church, and had prayed with fasting, they commended them to the Lord on whom they believed." The word "Cheirotonia" rendered ordained signifies according to Parkhurst, "To elect or choose a person to an office by lifting up of hands." "Cheirotonia" was a term used among the Athenians in reference to the appointment of their magistrates who were appointed by the people in a "lawful assembly," by holding up their hands.—Archbishop Potter's Grecian Antiquities, Book I. chapter 2.

The brother now, cited of 2 Cor. vi. 19. "whose

praise was in all the Churches," is said to have been chosen "Cheirotonethis," that is, "elected by lifting up the hands," to travel with us with their grace;" i. e., with their contributions.

But the vote of the members was not sufficient without the sanction and appointment of its Ministers. In the appointment of the seven Deacons, Acts vi. 2—"The twelve called the multitude of the disciples unto them," and addressed them thus: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

Here the first movement or election was with the Church; but in making the choice, they were to keep the two great requisites in view; namely, conversion and qualification:—"men full of the Holy Ghost and wisdom."

The Church called the "multitude" "chose seven men, and set them before the Apostles." Here the authority of the members terminated; the appointment was with the Apostles—for "they," the Apostles, "prayed" and "laid their hands on them." 6 v.

The ordination of Barnabas and Saul is a remarkable case in point. The conversion of Saul was a notable fact; and of Barnabas it is said, Acts xi. 24, "He was a good man and full of the Holy Ghost and of faith." Nevertheless they must both be appointed and set apart in the regular way for the great work of preaching the Gospel to the Gentiles. An interesting account of this is found in the beginning of the thirteenth chapter of Acts, where in v. 1, we learn, there were five persons who were simply called "Prophets and Teachers;" these five persons were, "Barnabas," "Simeon," "Lucius," "Manaen," and "Saul." V. 2, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

From this we see, 1. That the "Holy Ghost" had "called" them to a "work," more extensive than that in which they were then engaged. 2. The Holy Spirit commanded "Simeon," "Lucius" and "Manaen" to separate and set them apart to that work. 3. That "they," Simeon, Lucius, and Manaen, "fasted and prayed;" (in which doubtless the whole Church joined) then "laid their hands on them and sent them away."

Thus these distinguished Ministers, Barnabas and Paul, besides being called of God and possessing the required gifts, had also the special approbation of the Church and its Ministers; and that any Church be Apostolical, the Ministers thereof must be called of God; they must have the sanction of the Church, and be properly set apart to the work, "with the laying on of the hands of the Presbytery." 1 Tim. iv. 14.

IV. The fourth evidence of the ministerial call is, Fruit. By the fruit of a Minister's labour is meant his success in the conversion of souls to God, or in the edification of his Church. When Saul of Tarsus was called into the work of the ministry, he was told by the Head of the Church that his work among the Gentiles was, (See Acts xxvi. 18) "To open their eyes," that is, to instruct them in the knowledge of the true God and in the great truths of the glorious Gospel; to turn them from darkness to light, from heathenism to Christianity; "from the power of Satan unto God," from the thralldom of sin, to the liberty of the children of God; "that they may receive forgiveness of sins," pardon for all their past transgressions; "and inheritance among them which are sanctified by faith that is in me." To produce effects like these, the Apostles laboured, and preached, and suffered and died. And they did not labour in vain, for vast multitudes through their instrumentality were enlightened and converted to God; and every man whom God has called into the ministry, employs all his talents and bends all his energies to produce the same results. And the same results do still follow the labours of the faithful Christian Minister. True it is that the success of the faithful Minister is never commensurate with his wishes, and the success of different Ministers is not always equal; yet in every case where God has called a man to the work of the Ministry some good will follow his labours, and some souls will be converted to God; in some instances, at least, he will be enabled to say, "For the seal of my Apostleship are ye in the Lord;" or, "Ye are our epistle, written in our hearts, known and read of all men."

Thus Grace, Gifts, the Approbation of The Church, and Fruits, are necessary to constitute a scriptural call to the work of the ministry.

For without the first, "Grace," a man is morally unfit for the work; without the second, "Gifts," he is mentally incompetent; without the third, his way would be "hedged up with thorns;" and without the fourth, "Fruit," he would labour in vain, and spend his strength for nought.

The youth who thinks himself called to preach the Gospel should not only seek a sense of pardoning mercy, but a large measure of personal religion and divine influence, for he should be "full of the Holy Ghost." Second, let him seek to have his mind well stored with knowledge, particularly with scriptural knowledge; for he should be "full of wisdom." Third, he should carefully and prayerfully watch the leadings of Divine Providence, and respectfully receive the advice and instructions of his superiors in the Church, and particularly the advice of senior Ministers. And fourth, he should zealously labour for "fruit"