

Do what you can for the Mission Fund.—Every Circuit in the Nova Scotia District is deeply indebted to the Mission Fund for the religious privileges that they have enjoyed in by-gone years; and many Circuits are still to some extent dependent upon that fund for the continuance of the Wesleyan Ministers among them: besides the Mission Fund is the source from which is derived to a very great extent, the means for sending the Gospel to heathen lands. I trust, therefore you will feel it a matter of duty to cast what you can into the treasury of the Lord.

Lastly, I mention with pleasure that organization which exists among you and known as "The Barrington Mission House Aid Society." This Society I name with much respect. It has rendered essential service to the Circuit and to the Mission Fund by providing furniture for the Mission House. It should be understood that every shilling contributed to that Society is in fact so much contributed to the Mission Fund. Your Ministers, who come to labour among you, have a right to expect a comfortable home for themselves and families, with at least a reasonable supply of necessary articles of furniture. Formerly this expectation was but imperfectly realized, owing to the inadequacy of Circuit funds; but your Mission House is now likely to be well supplied with furniture by the zeal and diligence of the ladies composing the above Society. This Society, which has hitherto consisted mostly of young ladies, will, I trust, receive a more extensive patronage.

And now, dear Brethren, I must take my leave of you. We may be permitted to see each other again before we leave this "world of woe," but not as "Pastor" and "people," that bond is for ever broken; but we can pray for each other; for my part, I shall never forget you, and hope I shall never cease to pray for you. Of myself and predecessors, I would say with the Apostle Paul: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" "Now we live if ye stand fast in the Lord." And let us all frequently reflect on the exhortation to the Church at Philadelphia: "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. iii. 2.

My successor you will doubtless receive with the same respect and Christian affection with which you received me; and may his labours be a greater blessing to you, than mine have been.

May the God of heaven bless you in all your public and private religious meetings. May he bless you in your persons and in your families: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

I remain, dear Brethren, yours very respectfully and affectionately,

WILLIAM WILSON,
Late Superintendent of the Barrington Circuit.

THE WESLEYAN.

Halifax, Saturday Morning, August 30, 1851.

APOSTOLIC SUCCESSION.

The Rev. CHARLES BOWDLER, a Clergyman of the Church of England, in his "Letters on Apostolical Episcopal Succession," speaking of "the mode of appointing bishops," says:—"This in the earlier ages of the Church was unquestionably by election; and that not followed by any ordination or form of consecration as of a distinct order in the Church, which is comparatively a modern practice; tending to corroborate what has been established from sacred Scripture (if indeed what is so proved can need or receive any confirmation,) that there was NO INSTITUTION BY THE APOSTLES, AND NO EXAMPLE OF THE EPISCOPATE AS A DISTINCT AND SUPERIOR ORDER OF MINISTRY." After the citation of proofs, and showing that the recognition of bishops, as a distinct order, had not taken place when Jerome wrote, he adds:—"Under whatever circumstances the privilege of ordaining was afterwards committed to the bishop, he could of necessity receive no more than it was in their power to bestow, from whom he received it, who were co-ordinate presbyters, not superiors. At whatever period, therefore, it was adopted, and with whatever uniformity it might be continued, and whatever of value or even authority it might hence acquire, still AS AN APOSTOLICAL INSTITUTION IT HAS NONE: there is a gap which can never be filled; or rather, the link by which the whole must be suspended is wanting, and can never be supplied. THERE CAN BE NO APOSTOLICAL SUCCESSION OF THAT WHICH HAD NO APOSTOLICAL EXISTENCE; whereas the avowment to be of any

avail must be, not only that it existed in the time of the Apostles, but was so appointed by them as that there can be no true Church without it. I cannot persuade myself to believe, that had episcopacy in the modern acceptance of the term as a higher order in the ministry, been essentially necessary, or of apostolical authority; it would have been committed to the frail bark of tradition only, without a clear testimony to it being recorded in the Word of God."

"I defy any one," says the Rev. CARUS WILSON, a Clergyman of the Church of England, "to prove clearly an unbroken line from the Apostles to the clergy of our Church. But supposing it can be proved ever so satisfactorily, I maintain that the clergy have no ground for self-importance because of such a discovery. If apostolical spirit be wanting, what avails apostolical succession?"

The Rev. JOHN SPURGEN, Vicar of Heckham, Norfolk, in his "Tractarianism at variance with the Formularies and Authorities of the Church of England," says:—"The founders of the Reformed English Church, in the construction of the Articles, carefully abstained from confounding that which is right and useful to the well-being of a Church, with that which is necessary to the existence of a Church. To them the threefold order of Bishops, Priests, and Deacons appeared to be of apostolic origin; but they did not, on that account, assume that there could be no Church without them. It is true, the English reformers have spoken in the Articles distinctly for the guidance of their own Church: but it is not true that, in doing this, they have passed judgment upon other Churches, which, from various circumstances, had been led to differ from them in their ecclesiastical polity. When the Church of England defines what constitutes a lawful minister in the abstract, she carefully abstains from asserting that Episcopal Ordination is essential to the existence of a Church; and in her 23rd Article uses very general expressions—terms so comprehensive that (as Dr. HAWKINS remarked in his Sermon preached at the consecration of the Bishop of Chichester, in 1842, and printed at the command of the Archbishop of Canterbury,) 'they apply to any Church, and the ministry of any Church—nay, might even apply to congregations of separatists who had conscientious grounds for their separation.' Bishop Burnet, in his exposition of the 23rd Article, remarks: 'They who drew it, had the state of the several Churches before their eyes that had been differently reformed:' adding, 'Neither our reformers nor their successors, for near eighty years after those Articles were published, did ever question the constitution of such Churches.' After comparing the 25th with the 34th Article, he says—'It is manifest, that, in the estimation of the Church of England, 'every particular or national Church' is left at liberty to adopt such form of ordination as may be deemed expedient for that Church (whether that form be Episcopalian, Presbyterian, or any other) 'so that all things be done to edifying.' From these considerations, it is evident that the doctrines asserted by the Tractarians on the Apostolical Succession, are not warranted by the writings of the Church of England."

We need not the testimony of men to confirm us in our belief of the absence of all scriptural warranty of the divine right of episcopacy; but when some are found asserting and re-asserting as sacred truth what is really a "fable," and utterly without foundation in the Word of God, it is only right to oppose to their unsupported assertions, the well-considered declarations of ministers of their own Church, who are capable of forming an accurate and unbiased judgment of the point at issue. It is the figment of Apostolical Succession, as held by the favourers of High-Church principles, that leads many to wrap themselves in the garb of a fancied prestige, and to stand aloof from their ministerial brethren of other evangelical denominations to the great detriment of the cause of Christ, and that also serves to uphold the proud, but unfounded pretensions of Romanism to the manifest advantage of that anti-Christian system. Let the subject of Church polity be reduced to the position assigned it in the sacred Scriptures—let there be liberty of judgment here as well on other points confessedly non-essential to salvation—let Protestant denominations, sound in the faith, though array-

ed under differing banners, sincerely regard one another as Christians and as brethren, engaged, in the same blessed cause of promoting the glory of God in connection with the salvation of men—let there be union, affection, mutual co-operation, between the ministers and lay-members of evangelically Protestant Churches—and then, with the blessing of God, will the cause of truth present a firm front to the attacks of error, surround itself with a wall of defence defiant of the embattled shocks of the enemy, and, strengthened with divine energy, roll onward the successful tide of war, until the triumphant notes of victory shall be sung by a world emancipated from superstition, and "every high thing that exalteth itself against the knowledge of God."

Temperance Interests.

The New Temperance Hall, which has been beautifully finished, and which was recently dedicated to its avowed purposes, has presented unwonted attractions during the present week.—The far-famed Lecturer, JOHN B. GOUGH has been filling its ample space with the rich, full tones, of his manly and electrifying eloquence, whilst pleading the cause of Temperance before crowded and delighted audiences. We are in the same predicament as our contemporary of *The Athenaeum*—we feel it to be in vain for us to attempt to describe his oratory to those who never had the privilege of personally listening to it. It is unique, but powerful, fascinating, effective, thrilling. Passages occurred in the course of his speaking, which, we should suppose, for pathos, sublimity, expression, and effect, could scarcely be surpassed by mortal tongue. Hundreds of all classes during this week have listened to his strong arguments, appropriate illustrations, and soul-stirring appeals—we sincerely hope with profit to themselves, and to the present and ultimate advantage of the cause of total abstinence of which he is so noble an advocate. The friends of this movement will be much strengthened and encouraged by this timely visit of Mr. Gough. They will address themselves with renewed vigour and an intenser zeal to the good work in which they have been already so laudably engaged. We shall also look for the exhibition of some practical effects in this community.—The recent effort cannot surely have been made in vain. Numbers will be moved to thought to deep consideration of the subject of total abstinence, to decision and action; and ere long will be found attached friends, firm supporters and strenuous advocates of this great moral reform. It has our strongest, heartiest wish, for increased success.

Mr. Gough, we are informed, shortly proceeds to Canada, where his labours as a Temperance Lecturer, were so much blessed during the last winter. May prosperity attend his steps!

John B. Gough.

We have heard the celebrated JOHN B. GOUGH. A person of world-wide fame, on appearing in a strange place, labours under some disadvantage; curiosity is all a tip-toe, and expectation is very high, and the danger is, lest the *beau ideal* should not be realized. In regard to Mr. Gough, we honestly confess, that the reality exceeded rather than fell below our highly raised expectations.—We cannot attempt to describe fully his peculiarly oratorical powers—we were carried irresistibly along with the stream of his eloquence—but the impression indelibly remains. Mr. Gough speaks strongly because he *knows*—he speaks affectingly, because he *feels*—he speaks eloquently, because his theme is his inspiration—he speaks convincingly, because he deals in *facts*, and his appeals are urged with *truth*. He lectured on Saturday and Monday evenings, as well as last evening, and will lecture this evening and during the subsequent part of this week. We augur the creation of a new and enlarged interest in the cause of total abstinence from the advocacy of this eloquent and popular lecturer in this city. We urge our fellow-citizens not to miss the opportunity of hearing Mr. Gough; but to go to his lectures, not merely to witness the exhibition of his powerful oratory, but to receive

the impressions which truth, as delivered by him, is calculated to make in reference to the iniquity of the liquor-traffic, and the ruinous tendency of moderate drinking and of kindred inebriating indulgences.—*Athenaeum*.

A Few Minutes with Authors.

EVAPORATION OF THE SEA.—The most important quality possessed by the water of the sea, is its capacity of evaporation, or of changing its form by the influence of heat, and becoming converted into an invisible, elastic vapour, which mixes with the atmosphere, and, being transported by the winds into distant regions, falls again in the form of rain: then collects into channels, giving rise to the mountain-torrent and the majestic river; and thus returns to the ocean it was drawn from, having completed a circuit, during every part of which it had enriched and benefited the earth. But the accomplishment of this circuit depends upon some curious and remarkable peculiarities attending the process of evaporation. We discover, on very superficial observation, the obvious fact, that the quantity of water which can be held suspended in the air depends upon the heat, and increases with it; but the principle, as so far developed, is not sufficient to account for the phenomena which are exhibited in nature; since, if the only cause of the fall of rain was the cooling of the air, which would not retain its moisture as the temperature diminished, how could we account for the frequent storms which are so continually recurring at the very time that the heat of the weather is increasing? or how, indeed could we ever find rain falling except during night, or on the approach of winter, while the warmth of the earth was decreasing? We must look further, and observe more accurately, in order to obtain an explanation; and at length we reach it,—for we find the quantity of vapour formed from the water not only increases with the heat, but increases in a greater degree than it; that is, that for every addition to the temperature, a greater and greater addition is made to the proportion of watery vapour held suspended; and it follows, as a necessary consequence, that two masses of air, saturated with moisture, and differing in temperature, can never unite without producing rain; for the heat of the combined mass will be a mean between that of the two portions, and this will not suffice to retain the water which they held dissolved, and the surplus will fall to the earth.

ABSURDITY OF ATHEISM.—What can be more irrational than Atheism? It is not merely unsupported by evidence, but proceeds against the most irresistible demonstration. An atheist believes in effects without a cause: what religion ever required so unqualified an assent, or contained a creed so monstrous? All nature is filled with arguments against him; and he renounces alike his reason and his senses. He discredits the testimony of his senses, if he does not perceive in the objects around him, invariable order, and the most harmonious combination.—The rose always appears on the same shrub, and the pink on the same stem. The formation of the same kind of flower is always similar. The sun never forgets to rise, or to set—and the moon maintains her appointed seasons. These are regular effects—and he renounces his reason who either believes them without a cause, or ascribes such uniformity to an irregular cause.—Chance can never produce order—confusion is the effect of confusion;—but the order of nature is uniform—it could not be uniform without laws—there could not be laws without a legislator. Such effects, so stupendous, so inconceivable, could spring only from an Infinite Cause—and the wisdom displayed, the design manifested, require the belief of a Supreme Intelligence. That this Cause is one, and not many, appears to be rather a doctrine of Revelation than of Reason, to which reason assents the moment it is proposed, but which it did not always discover before it was revealed. It is "the fool," therefore, who "says in his heart there is no God."

SANCTIFIED INTELLECT.—The noblest picture in the world is that of a great genius, or a profound philosopher, on his knees, adoring the Redeemer of the world! A man of gigantic intellect pleading for an interest in the blood of atonement comes up to the scriptural idea of true greatness. In view of such a picture, we lose sight of all material grandeur, and behold intel-