

## Family Circle.

## "Do Get the Bible and Look."

"Mother," said little Henry, on a Sabbath morning, "is it right for father to go to the office to-day?" A hard question for that mother to answer. She could not express approbation of the violation of God's law, even in her husband, and she could not bear to diminish her child's reverence for his parent. The mother hesitated.—The child growing impatient, cried, "Mother, do get the Bible and look."

It was wrong for Henry to be impatient. Perhaps it was wrong for his mother not to answer immediately; and yet I have always remembered the incident with pleasure.—It showed that Henry has early learned what is "sufficient rule of faith and practice."

Are you tempted to disobey your parents? Do your companions tell you "there is no harm in it?" Get the Bible, and look for the command, "Honour thy father and thy mother."

As you grow older, you will leave the examples and restraints of your father's house. Then you may be tempted to read an irreligious book, or walk for pleasure on the Sabbath. Conscience makes you hesitate. "There is no harm in it," repeats the tempter. Get the Bible and look, and from Moses to Malachi, you will find judgments denounced against those who break the fourth commandment, and blessings promised to those who find not their own pleasure on the Lord's holy day.

A new temptation arises. Your companions urge you to join them in the dancing school and the ball room. Conscience says, "My parents would not approve." "But," whispers your heart, "my parents are quite too strict in such matters." You get the Bible and look, thinking there to find it coincide to your wishes. You rejoice to see Miriam the prophetess, David the psalmist dancing; and in a triumph you read Solomon's assertion that "there is a time to dance." But look thoroughly.—Is your dancing an act of worship, like that of Miriam and David? Are you sure that the time for you to dance has come. Surely not before you have given your heart to Christ, and are prepared for eternity.

On a winter's evening, a theatre opens its doors attractively to you. You are about to enter, when the question arises, What saith the Bible? "Lead us not into temptation." Strengthened by former regard to God's word, you now turn away, feeling that it would be mockery to offer the prayers in the morning, and to visit such scenes in the evening hours.

I see you next in the active business of life. Circumstances occur, in which a little fraud, the practice of a little deception, might make you rich. The fortune for which you are daily striving seems brought within your reach. But you hear the apostle say, "Let no man go beyond and defraud his brother," and you retain your priceless uprightness.

But it is not merely in the daily business of life that you need the guidance of the Bible. The Holy Spirit enters your heart, and alarmed and distressed, you feel yourself to be a lost sinner. "What shall I do to be saved?" you cry. Memory answers, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Peace fills your soul, as you read of "the Lamb of God who taketh away the sins of the world."

Henceforth, guided by the Bible, may you hope for a happy life, a peaceful death, and a glorious immortality.—*Exchange.*

## The Wife.

An exchange paper gives the following comprehensive definition of the word *wife*: The word does not, in our opinion, simply mean, as Walker has it, "a woman that has a husband;" for some women have husbands, and good ones too, who are not wives according to our understanding of the term. *Wife* does not mean a woman nor lady only, nor a slave nor a mistress, a mother nor a nurse, a teacher nor a companion, a tool nor a plaything; but she is all these things united in one beautiful transparent whole.

The office of wife, therefore, is the happiest, yet most laborious, the highest, yet most humble portion that frail mortality can occupy. Nor is there any station on earth, to which the "lords of creation" can aspire, the duties of which are more responsible, and the faithful or imperfect discharge of which will be rewarded with more intensity than that of a wife, which we believe to be one of the consequences of a violation of the high trusts committed to the first wife, in the garden of Eden, that she should be a "help-mate to Adam."

To society she is an indispensable member. To the parlour, the most important personage; in the nursery the most abject slave; in the dining room, the most absolute sovereign; in her chamber, a guardian angel; in the sick room, the best physician to her children, the wisest priest to her husband, the most valuable agent, the dearest and cheapest counsellor, the most loved and loving companion, in a word, "the wife at home" is every blessing the moral mind can conceive, or heart desire. *Home* without wife, is "a strange land," a head without brains, a heart without conscience, a ship without sails, an ocean without waves, a world without religion, a heaven without a God.

## How to Grow Rich.

The only way by which capital can increase is by saving. If you spend as much as you get, you will never be richer than you are. 'Tis not what a man gets, but what a man saves, constitutes his wealth. Go, learn the first two rules of arithmetic: learn addition and subtraction. Add to your present capital any amount you please: subtract the sum which you add, and tell me if the last amount will not be the same as the first. Every merchant should, in every year of his life, make some addition to his capital. You say you get but little; never mind—spend less than little; and then next year you will get more, for you will have the profit upon the sum you save. There is no royal road to wealth any more than to geometry. The man who goes on spending all he gets, and expects that by some lucky hit he shall be raised to wealth, will most assuredly sink into poverty; for, in case of adverse fortune, he has then no resource; whereas, by economy, he may lay by a stock that may serve as a provision in case of adversity. You may say that the times are bad, the seasons are bad, the laws are bad. Be it so; were the case reversed, it would make no difference to you. Look at home; you spend more than you get. How, then, can you be otherwise than poor. How many a respectable family have fallen from a high station, which they worthily and honourably filled, merely because neither the gentleman nor the lady had been familiar with the first four rules of arithmetic.

## Clean Hands and Strength.

A little boy (whose name I shall call John) was observed to wash his hands many times a day—a most praiseworthy exercise. The unusual frequency with which he repaired to the hollow stone by the well, led his elder brother Henry to ask him why he washed his hands so frequently.

"Because I wish to be strong."  
"Do you think that washing your hands will make you strong?"  
"Yes."

"I hope you will hold on to that idea." At evening, as the two other brothers were sitting on the porch of the farm-house, listening to the notes of the whip-poor-will, Henry asked John why he thought that washing his hands would give him strength.  
"Because I read it in the Bible," was the reply.

"Where did you find the passage?"  
"I will show you."  
He got the Bible, and read the latter part of the ninth verse of the seventeenth chapter of Job: "He that hath clean hands shall be stronger and stronger." John was sure that his position was a firm one, for it had the support of Scripture. Henry proceeded to explain to him the meaning of the passage, and convinced him that he had taken in a literal sense that which was intended to be understood in a figurative

sense—that the passage taught that those who do right shall increase in strength to do right. The truth thus explained made a deep impression upon John's mind, and I wish it may make a deep impression upon the mind of the reader. Boys love to be strong. The highest kind of strength is strength to do right.—*New York Observer.*

## Amos Lawrence and his Clerk.

Prof. Tatlock, in a Lecture before the North Adams Lyceum, lately, related the following anecdote: "About forty years ago, a young man with limited capital commenced business in the city of Boston, and was obliged to employ a single clerk on a small salary. A lady called at his store one day, and made some purchases, which she wished delivered at her residence. The merchant requested his clerk to deliver the bundle as required. He declined; the merchant immediately took the bundle and delivered it as directed. The clerk never was worth one hundred dollars in his life—the merchant was—Amos Lawrence—now a millionaire."—*Boston paper.*

Endeavour to adopt the most interesting and efficient methods of conveying religious instruction to the young.

## Ecclesiastical.

(From the Protestant Churchman.)

## Correspondence

Between the Right Reverend WILLIAM R. WHITTINGHAM, D.D., Bishop of the Protestant Episcopal Church in Maryland, and the Rev. HENRY V. D. JOHNS, D.D., Rector of Christ's Church, Baltimore.

## PREFACE.

The unprovoked assaults of the Tractarian presses upon the undersigned have compelled him, in self-defence, to publish the following correspondence, which he now respectfully offers without note or comment, as the only vindication which he deems necessary of his conduct, in preaching the Gospel to a thousand of his fellow citizens, on the morning of October 19th, 1851, in the Eutaw Street Methodist Episcopal Church, Baltimore.

HENRY V. D. JOHNS,  
Baltimore, March 8, 1852.

BALTIMORE, Oct. 4, 1851.

Reverend and Dear Sir,—

My attention has been called to an advertisement in the morning papers of this day, announcing, as part of the proceedings at "A week's meeting at the Methodist Episcopal Church, Eutaw street," "Sermon on Thursday, 10 1-2, by Rev. Dr. Johns." The other names announced are those of gentlemen not belonging to the Protestant Episcopal Church; yet it is commonly supposed that the advertisement refers to you.

In view of the publicity of this announcement, I feel bound, in official duty, to call your attention to the fact that the combination of the ministry of the Protestant Episcopal Church with that of other denominations of Christians in such a series of consecutive services, held in a place of worship, and conducted under a religious authority, not recognized by the Protestant Episcopal Church, is, in the judgment of the Bishop, and a very large majority of the clergy and laity of this Diocese, injurious to the true interests of religion, and not in accordance with the laws and usages of our Church.

As the representative of that large majority of your brethren, then, I respectfully and affectionately request you, and in virtue of my office, earnestly admonish you, not to give occasion of offence to your Bishop, and to a large proportion of the clergy and laity of the Diocese, by such public services as that for which your name is announced in this morning's advertisement.

Your compliance with this request and admonition will only occasion the relinquishment of an extraordinary and unobligatory

exercise of ministerial gifts, while it will contribute largely to the peace and good order of our common household, and take away a cause of much dissatisfaction to many of your brethren.

Very faithfully and truly,  
Your friend and brother,  
WILLIAM ROLLINSON WHITTINGHAM,  
Bishop of Maryland,  
Rev. H. V. D. JOHNS, D.D.,  
Rector of Christ Church.

BALTIMORE, Oct. 8, 1851.

Rt. Rev. and Dear Sir,—

I have duly received your note of Oct. 4th, and have given to it that careful consideration to which it is entitled. It is true, as you suppose, that I am the person referred to as intending to officiate in the Eutaw Street Methodist Episcopal Church, on Thursday morning Oct. 9th. The circumstances of the case are these: Three of the clergy of the denomination before named, called upon me a few days since, and tendered to me an invitation to preach on the day mentioned. They stated that it was an extraordinary effort which they were now making, and that they trusted with God's blessing it would be productive of much good, thus to tender this church to several of the clergy of adjacent denominations having their confidence, as holding the great truths of a common faith.

In the usual routine of duty, I am persuaded, it is wise for the different denominations of Christian people to labour, each in their several lines of service. But, it appeared to me, that here was an extraordinary case, to neglect the improvement of which would be to vacate the charge given us by St. Paul, "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith," Galatians, vi. 10; and again "preach the word: be instant in season, out of season," 2 Timothy iv. 2. Accordingly, in reply I observed that with the distinct understanding, that I should control the service by using the book of "common prayer," on the occasion referred to. I had no objection to preach at the time and place indicated. To this they cheerfully acceded.

Whether your admonition and request, as set forth in your letter, are made with a knowledge of these facts, just related, I know not. But if they are, allow me most respectfully to say that I feel myself constrained to differ with you. It is my conscientious conviction, that our clergy are at perfect liberty to accept and improve such extraordinary opportunities of promoting the cause of our common Christianity, and that we may consistently avail ourselves of them, in view of the Scriptures above recited, and also of the great command of our ascended Lord to "preach the gospel to every creature."

The relinquishment of the appointment thus publicly made, on the grounds set forth in your letter, would in my humble judgment be inconsistent with the Catholic spirit of our Protestant Church, and as injurious to the true interests of religion, as you appear to think the fulfilment of my appointment would be.

With great respect,  
Your friend and obedient servant,  
HENRY V. D. JOHNS,  
Rector of Christ Church, Baltimore.  
(To be continued.)

## Obituary Notices.

For the Wesleyan.

## Mr. James Bears.

This aged Christian was born A. D. 1766, at Chatham, near Cape Cod, in the then British Province of Massachusetts. His parents, with their family, removed from thence when the subject of this memoir was but three years old, and settled at Barrington, N. S. At that period the visits of Wesleyan Ministers on those shores were few and far between, yet at an early period of his life, in his nineteenth year, he experienced the converting grace of God, under the ministrations of that eminent servant of God, the late Rev. James MANN, who occasionally visited Barrington, after which, through a long life chequered by many vic-