

were not aware of the happy result till long afterwards. It may encourage many a devoted *Librio* Society visitor to hear when and how one of them met again with the individual in whose heart she had placed the "pearl of great price."

She had gone out to India soon after the event occurred; had married a missionary; and in the year 1844, was with her husband in Calcutta.

They were one evening attending a lecture on Roman Catholicism, and during its course the lecturer alluded to the above circumstances, attributing his earliest and deepest impressions of true religion to the prayerful reading of the written word of God.

At the close of the service, the lady and her husband, the late Rev. J. J. Wentbrecht, of Burdwan, were introduced to the lecturer; and after parting salutations had been exchanged with various friends, the lecturer accosted her, saying, "I have a greater right to shake hands with you, Mrs. Wentbrecht, than any one here, for you were the individual who brought me that Bible which was to me such a blessing." Some minor details recalled the facts to her memory, and the friends united in magnifying the grace of God, the Author of the Book whose wonderful efficacy and power to save had thus been manifested.

The missionary alluded to is the Rev. W. H. Denham, of the Serampore College, who is now in England on behalf of that college and the missionary station at Serampore.

A HOMILY ON THE TEMES.

SUBJECT—RETRENCHMENT.

The subject may be treated negatively, and positively.

I. **NEGATIVELY.**—Under the necessity of doing something, men often do first that which they should do last, or not do at all. It is well, then, to consider wherein a family should not retrench.

1. They should not withhold the minister's stipend.—It is so small already as hardly to make him comfortable. It will not bear curtailment.

2. Do not diminish your benevolent contributions. These have been always too low. Missionaries and students for the ministry have been always kept so near to the lowest point of a decent subsistence, that a farther reduction should not be thought of.

3. Do not withhold from the poor. In their cases the Lord is the borrower, and he will repay.

4. Do not stop your religious journal. It costs but a trifle, and it repays many fold. If you stop it, you stop a source of joy and edification to all the household. You will get behind the times. Knowledge will decline. A stimulant to activity will be removed. A means of mental growth will be abstracted. Intellectual, social, and spiritual edification will be sadly impeded.

Then, keep your paper, help the poor, contribute to Christ's cause, and sustain your minister, *to the last*.

II. **POSITIVELY.** Retrenchment is to be made. God calls to it in his providence. He makes it a necessity.

1. Cease to spread your luxurious table. Your body and mind, as well as your purse, will be benefited by this curtailment.

2. Give up expensive dress, and repair the old garments. This will be so much clear saving, without diminishing one comfort.

3. Cease from liquor and tobacco. This will require great self-denial; but it will be an immense benefit, physically, morally, spiritually; in your family and to your pocket. If you shall succeed effectually in this, you will live to bless the "hard times" which induced the reformation.

4. Buy no more trashy literature. To the waste of money, it adds a loss of time, pol-

lutes the imagination, defiles the moral nature, wastes or kills the benevolent affections, disqualifies for life's higher joys, and incurs, in the end, fearful responsibilities.

ADMONITION. Be industrious—father, mother, sons, daughter—all industrious in something that will pay, even though it be on a scale which is very small. This will not only relieve for the present, but it will tend to a good habit, leading to competence and wealth.

INFERENCE. The hard times may be so met, and retrenchments so made, as that not one real joy shall be diminished; and so as that many most important benefits shall result. Whoso is wise, let him consider these things. —*Exchange paper.*

TOTAL ABSTINENCE :

A DUTY RECOMMENDED BY CHRISTIAN CHARITY.

In spite of all the charges brought against Temperance men, of bigotry and intolerance, we hesitate not to specify as another and chief principle on which the whole Temperance movement rests—*Christian Charity*. This should have special weight with professing Christians. It is a carrying out of the royal law—"Thou shalt love thy neighbour as thyself." Would you like to see yourself a sot and have brought on yourself the innumerable train of evils which drunkenness inflicts? Then you must feel in the same way towards your neighbour—and be as anxious to save him from these. And who is my neighbour? The drunkard however debased.

He has fallen among thieves and lies weltering in his blood. You are bound to act the good Samaritan's part. He is knit to you by a yet closer tie.

Have we not all one Father? Yes, he is your Brother, though lying in the gall of bitterness and bond of iniquity.

Am I my Brother's keeper? Yes you are—and if you do not all that in your lies to lift him when he has fallen and to keep him from falling, then sin lieth at your door, and the voice of your brother's blood will cry against you from the ground. You must do good as you have opportunity. "He that knoweth to do good and doeth it not, to him it is sin." But is precept as powerful as example? Will "go" win as effectually as "come"? "Touch not, taste not, handle not," must be his motto if he would keep out of the ditch here and the bottomless pit hereafter. But will he be so likely totally to abstain if he sees you at the bar or the table indulging?

Many worthy people become thus stones of stumbling to the poor drunkard in his efforts to reform—rocks of offence over which he staggers into perdition.

Is this acting out the golden rule? What saith the Apostle who had most fully drunk in the spirit of his Master? "It is good neither to eat flesh nor to drink wine nor any thing whereby thy brother stumbleth or is offended (literally tripped) or made weak." Here is a Bible warrant. The drinking wine (this represented intoxicating liquors in general) is particularly enumerated and total abstinence from it, enjoined. There is nothing more apt than this to make our fellow-men stumble and trip, and to render them truly "weak." Therefore on Paul's principle we should avoid it for their sake. And what Paul inculcated he illustrated. He virtually took the pledge—"If meat make my brother to offend I will eat no meat while the world standeth." If he would abstain from what was useful and even necessary in such circumstances how much more shall not we abstain from what is pernicious? It is either easy for you to abstain or it is not. If it is not easy, then do it for your own sake for you are in danger. You are sailing in the

smooth water leading to the rapids. You are on the outer circle of a whirlpool that may engulf you.

If it is easy, then do it for your brother's sake. Your are the less excusable if you refuse.

Remember, Christ pleased not himself. His was a life of disinterested benevolence and constant self-denial. In wishing you to take this step we virtually invite you to walk in the path of Jesus and to imbibe that spirit of brotherly kindness and charity which he uniformly exemplified.

This is the cause of God as well as of humanity. The enemy may muster strong, but if God be for us who can be against us?

His help more than ever we need to strengthen the hands that hang down and the feeble knees. They that wait upon the Lord shall renew their strength. Let us seek to have our strength renewed that we may resume with redoubled energy our great struggle.

This wide-spreading, man-blighting Upas must be levelled with the dust. Pruning it wont do. Fencing it round wont do. Tapping it wont do. Lining the path that leads to it with such inscriptions as "Touch not, taste not, handle not;"—avoid it; pass not by it; turn from it and pass away :—this of itself wont do. We must go to the root. The axe must be laid there. And what of some should cry, "Woodman spare that tree." Their piteous whinnings (appeals to a sympathy they have shewn not to their wretched victims) are drowned in the myriad voices that in thunder tones echo the mandate of Heaven: "*Cut it down, why cumberest it the ground?*" "Oh, intemperance, the curse of the land! Intemperance that wipes out God's image and stamps it with the counterfeit die of the Devil! Intemperance that smites a healthy body with disease from head to heel, and makes it more loathsome than the leprosy of Naaman, or the sores of Lazarus! Intemperance that dethrones man's reason, and hides her bright beams in the mystic clouds that roll round the shattered temple of the human soul, curtained with midnight! Intemperance that has sent its thousands and tens of thousands into the drunkard's grave, and the drunkard's eternity! Intemperance filling your jails, and your almshouses, and lunatic asylums! We might ask the very dead, the drunken dead, to lift the turf above their mouldering bones and stalk forth in tattered shrouds and bony whiteness, to testify against the sins of intemperance. Come down from the gallows you spirit-maddened manslayer, grip your bloody knife and stalk forth to testify against the sin of drunkenness. Crawl from the slimy ooze ye drowned drunkards, and with suffocations, blue and livid lips, testify against the sins of intemperance.

Snap your burning chains, ye denizens of the pit and come forth sheeted in fire, and testify, against the sin of intemperance! It is pitiful. God forgive us. It is rolling over the land like a burning tide of desolation.

And when the enemy is thus coming in like a flood, bearing away on his fiery bosom countless wrecks of fortune, of character, "slaves and souls of men," shall we not be knit together as one man to lift up a standard against him. Yes, in the name of our God, "we will set up our banners," "if God be for us, who can be against us?"

Temperance men, amid the discouragements connected with our great work, let us look to the everlasting hills whence our help can come. We have had our defeats, but let us hope in God.

Freedom's battle once begun,
Bequeathed from bleeding Sire to Son,
Though baffled oft is ever won.
Ours is truly freedom's battle," and how-