

Correspondence.

A GAMBLER'S OWN STORY.

BY REV. EDWARD PATSON HAMMOND.

I have often found my own faith strengthened to pray for hardened sinners by considering the miracle of the raising of Lazarus, in contrast with that of the bringing to life of the son of the widow Nain, (Luke vii. 12.) and Jairus' daughter, (Luke viii. 41.)

The little daughter of Jairus was but twelve years of age. When the Saviour entered her father's house, she had just breathed her last. There she lay, a beautiful sleeping child, and yet the cold hand of death had been laid upon her and she was dead.

When Martha heard the command, "Take ye away the stone," she was ready to oppose as more than useless. "Jesus said unto her, said I not unto thee, that if thou wouldest believe, thou shouldst see the glory of God?"

Every reader can call to mind the cases of many such guilty, abandoned sinners, for whom, from a common standpoint, it seems useless to pray.

I have been led to these thoughts by finding among my papers the following letter from a gambler. It has strengthened my faith to read it. It should teach us that none are beyond hope—that "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

O that gamblers in every town and city where the AMERICAN PRESBYTERIAN is read, could with this one say, "Several Christians came, with tears in their eyes, and urged me to leave my wicked ways and flee to Jesus."

When seventeen years old, I commenced playing cards for small sums of money. This I kept a secret from my parents, for although they were not professors of religion at that time, I should have been reproved for my wickedness, if they had found it out.

I spent in going to all of our neighboring towns, for no other purpose than to gamble or pass counterfeit money. Many times I have had Christians take me by the hand and urge me to leave my wicked companions, and go with them to the meetings. At last, Rev. Mr. H— urged me to come so hard, that to get rid of him, I promised to come and hear you.

The first Sabbath afternoon you were here, I went to the hotel, and when everybody started out for your meeting I went with the crowd. Monday, several of my old companions in guilt and sin from Erie, who had been converted and learned to love Jesus last winter, came up to do what good they could. As a mark of courtesy, I went with them to the church.

At last it seemed to me as if the blessed Jesus took me by the hand and lifted me on my feet. I thank God for it. I went home and prayed, for the first time in my life. My prayer was short, simple and feeble. But, praise God, it was heard in heaven. The next day I prayed all day, and the next I had the assurance that my sins were forgiven.

And now, thank the blessed Jesus, I am at peace with all the world. Now I can take Christians by the hand and love them. Six weeks ago, I should have struck them if they had spoken to me. I can truly say my cup of happiness is filled to overflowing. My father, brother and sisters are all commencing to serve Jesus at the same time. I now love to pray for those who have not opened their hearts to Jesus. I feel that no one is complete without a new heart.

THE SIN AND PERIL OF AIMING TO BE RICH.

Extract from Minutes of Erie Presbytery, Watsburg, June 27, 1866.

Presbytery hereby requests of the Rev. J. Vance, a copy of his sermon preached before this body last evening, on 1 Tim. vi. 9, for publication. The request was granted.

Whereupon the Stated Clerk was ordered to transmit to the editor of the AMERICAN PRESBYTERIAN a copy of the sermon aforesaid, with the respectful request of the Presbytery for its publication in the aforesaid paper.

tional, senseless, idiotic desires; desires determined on having the bait, notwithstanding the risk of being caught in the trap.

Look now, at the graphic figure in the text by which God sets forth the results to which the desire of riches leads a man. See you trapper plying his artifices and engines to take the wary fox; rather to get the fox to take himself.

But money-loving has not confined its vile developments to men outside of the Church. If we come into the family of professed Christian disciples and ask, What has always stood, (save, perhaps, during the apostles' lives), as the mightiest paralyzing influence upon the energies of the friends of God, the mightiest opponent of their aggressive movements upon the world for its conquest?

THE GREAT PRACTICAL LESSON OF THE TEXT is, the sin and peril involved in aiming to be rich. That the love of riches is a sin of flagrant enormity, will appear as we proceed, without being formally demonstrated here.

Whoever will carefully examine the matter will probably arrive at the conviction that of all the forms of sin, the love of riches leads to the most dangerous and ruinous consequences.

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terrible as an army with banners." And further, were the foolish, hateful lust of riches excluded from the hearts of the millions of unconverted men and youth throughout all Christendom; were this cursed idolatry of mammon broken up, there would seem to be but small comparative hindrance to their flocking to Christ.

LOVE OF MONEY IN THE CHURCH.

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WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?

Let me give an incident which was told me by a minister who was my fellow-Presbyter more than thirty years ago. He had just visited a young family that was under his pastoral care.

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It is not His arbitrary curse which constitutes the jaws of the trap which holds you. It is your own worldly love of riches that thus binds you. As drunk appetites binds the inebriate to the death that is in the cup, so the love of riches binds you to perdition.

Second. With the light of God's word to aid you, make thorough inspection, and learn with certainty, whether your riches are now in safe deposit, or "in bags that wax old, in places" where they will break through and steal away.

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