Correspondence.

A GAMBLER'S OWN STORY. BY REV. EDWARD PAYSON 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 crowd. of the bringing to life of the son of the widow Nain, (Luke vii. 12,) and Jairus' Jaughter, (Luke viji. 41).

twelve years of age. When the Saviour entered her father's house, she had but 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. But the earnest prayer of the father had moved the heart of Jesus; and "He took her by the hand, saying, Maid, arise; and her spirit came again and she arose straightway. And her parents were astonished." (Luke viii. 55.) But the son of the widow of Nain had been much longer dead, for he was just being carried away to the silent grave. The funeral procession was in motion as our Lord approached the gate of the city. His heart was moved with compassion. It would have seemed, from a human point of view, that a to the young man, I say unto thee, arge. And he that was dead stood up, and began to speak; and they glorified God." (Luke vii. 16.) But while Jairus' daughter had been dead but a very short time, and the widow's son but a few

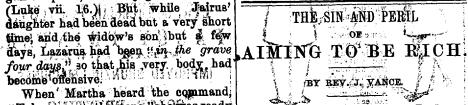
When' Martha heard the command, "Take ye away the stone, "she was ready to opposeitas more than useless. "Jesus said unto her, said I not unto thee; that if thou wouldst believe, thou shouldst see the glory of God ?" It is but little wonder that she was unable to realize the mighty power of the Lord Jesus. She had never witnessed a miracle of transmit to the editor of the AMEBICAN the kind, though so often in the presence of Jesus; still it must have been difficult for her to look upon Him as very God incarnate. "Then they took away. paper." the stone from the place where the dead was laid," and after a prayer to His Father, Jesus "cried with a loud voice, Lazarus, come forth ! . And he that was dead came forth bound hand and foot

again, by the son of the widow of Nain, we are reminded of a class who are dead in trespasses and sins, but who have not gone to such depths of iniquity, and I will yield to this unworthy reason no longer. who in the sight of men are not morally offensive. The case of Lazarus calls to mind those who have plunged into the

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 off for your meeting I went with the crowd. Monday, several of my old com-panions in guilt and sin from Efre, who had the bringing to life of the son of the idow Nain, (Luke vii. 12,) and Jairus' anghter, (Luke viii. 41). The little daughter of Jairus was but welve years of age. When the Saviour in their eyes, and urged me to leave my wicked ways and flee to Jesus. At last, I thought that if others took such an interest in my welfare, it was time for me to take some interest in my own soul's salvation. I then made up my mind to ask for the prayers of God's people. But when you gave the in vitation, although Jesus kept knocking loudly at the door of my heart, the evil one said

"Sit still; what will such an one say?" 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 greater smount of Divine power must be exercised to perform this miracle. But father, brother and sisters are all commence-His confident words to the sorrowing and to serve Jesus at the same time. I now mother are "Ween not " " And Hasaid love to pray for those who have not opened mother are, "Weep not." " And He said their hearts to Jesus. I feel that no one is the voung man, I say unto thee, arge. complete without a new heart. Will you complete without a new heart. Will you pray that I may always prove faithful to Jesus? Your true friend,



[Extract from Minutes of Eric Presbytery, Wattsburg, 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 PRESBYTERIAN & copy of the sermon aforesaid, with the respectful request of the Presbytery for its publication in the aforesaid

"They that will be rich fall into temptations and a snare and into many foolish and hurtful.lusts which drown men in destruction and perdition."-1 Tix. vi. 9.

It may not be easy to account for the fact that, while the Word of God treats often, with grave clothes." (John xi. 43, 44.) These three cases illustrate three classes of sinners. First, children who are spiritually dead, and yet in their seeming innocence beautiful in death; give no better reason for my course than the cowardly fear that the faithful exhibition of what God teaches on this point might offend some sensitive ears. But, God helping me,

mind those who have plunged into the very depths of sin and vice, and who, we are too prone to think, will never listen to the call of our Divine Lord, though he should cry "with a loud voice." Every reader can call to mind the cases of many such guilty, abandoned sinners for whom from a common stand." "Wo unto you that are rich, and staal." "Wo unto you that are rich. Take heed and beware of covetousness. "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you." But my remarks will be confined to the text.

termined on having the bait, notwithstanding | the street; it will drive the plow, the harvestthe risk of being caught in the trap. "Hurt-ful lusts:" desires, which indulged, work detriment to him who indulges them. The strong desire of the drunkard for his cup is hurtful to him. And so the lust of riches is hurtful to the lover of them.

The structure of the text seems to indicate that the phrase "foolish and hurtful lusts," is explicative of the preceding term "snare; giving us the idea that the snare into which those determined to be rich fall, is their lusts those determined to be new ran, is their last themselves. The sense of the part, then, is, that those who fix their purpose to get and lay np wealth, fall in with entrements and into a trap, even into many foolish and hurt-ful lusts which drown men in distruction and perdition.

GRAPHIC FIGURE

Look; now, at, the graphic figure in the text hy which God sets forth the results to which the desire of riches leads a man. See yon trapper plying his artifice and engines to take the wary fox; rather to get the fox to take himself. He conceals & strong, agile trap under a covering of leaves or earth ; he fastens upon it a delicious but which will wake up the fox's appetite to acutest sharp-ness. The hungry Beynard cones in sight or scent of the lure. Seizing the hait he fastens the jaws of the trap upon himself. He thus throws himself, pinioned and helpless, into the hands of the trapper, to be despatched with ease. And so it is, says the text, with the man—any man, every man, who resolves npon gathering and storing riches for himself. The seducing, enticing thing is placed by Providence along his path offlife. It meets his eye, it excites his strong desire, or lust. To his wealth-loving heart, its appeal is not unlike that of Naboth's vineyard to Abab; he must have it. God warnshim that it is a bait; that it is a part of the machinery of a trap; that to let his desire fasten upon it will involve the risk of his soil to ruin. But his strong desire blinds and bisels him. He bids reason and conscience and eternal consequences, and God, all into abeyance. He consults his lust only. He see the bait in all its fascinating witchery, and as if at an infinite remove from all danger. He seizes it; but the jaws of the trap have fastened upon him; he has "caught the Tartar." The fatal result upon himself was consum-mated before he tasted or twiched the de-sired riches; (O; what a pressure of reasons urged him to pray, "Lead menot into temp

TALL "PRACTICAL LESSON., OF THE TEXT. 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 hinders ten thousand youth and young men, enormity, will appear as we proceed, without converted in the glorious revivals of the being formally demonstrated here. The depresent year from consecrating themselves ceitfulness of this form of an should put to the work of the Gospel ministry, and every man on the watch against it. In no creasing in glory, honor, importance, power, and enjoyment; with the feeling too, that he is drawing after him the admiration, the deference, the approbation of those below him, evoking their praises, inspiring their emulation, till, having reached the giddy summit, he plunges thence into the depths of endless "tribulation and anguish." In the present world, he is courted, flattered If a true moral census of this community, or of this congregation, were takenz—such a census as will virtually meet us at the day of judgment—we should probably learn from it wakes to the overwhelming consciousness

I spent in going to all of our neighboring | tional, senseless, idiotic desires; desires de- | turn them hungry, cold and couchless, into terrible as an army with banners." reaper, and thresher, and trundle the heavengiven breadstuff to the brew-house and distillery, to keep running over the intoxicating fountain of destruction. It will gamble, swindle, pilfer, steal, rob; it will kidnap, enslave and murder men. Can worse be done? Can worse be imagined? What means the whole black, atrocious exhibition of tyranny and violence pervading the sections of earth where barbarism holds domination? It is the lust of riches. What means the whole the fust of riches. What means the whole vast, costly machinery of civil governments among enlightened nations—legislatures, courts, juries, fines, jails, prisons, gibbets, conquering, crushing armies? All this is the powerful, terrible array of force which human society has found it necessary to organize and maintain at an immeasurable cost. of life and treasure, to resist the villainy growing out of the lust of riches. What bad human lust had the diabolical pre-eminence in bretraying and murdering the Son of Glory? The love of money. What bad eminence of men's wickedness moved God to dig for them the pit of hell and ordain its intolerable torments? It was the love of money. What necessitates the continuance of that abyss and those torments? We may see the answer in the Saviour's daguerreotype of the ever-current conduct of men: "They went their ways, one to his farm, another to his merchandize;" it is the reigning love of money in the hearis of men now living, new pursuing the ac-quisition of riches with such a senseless, frenzied, infatuated earnestness as blinds them to their momentary danger of stum-

bling into, "the fire that never shall be quenched." LOVE OF MONEY IN THE CHURCH.

But money-loving has not confined its vile levelopments 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 move-ments upon the world for its conquest to Christ, its disenthralment from sin and the levil, and its recovery to godliness and bliss? The shameful answer is, the love of money

If we ask. What is it that to day hampers a thousand Christian ministers in the prosecution of their heavenly embassy, compelling them to turn half their strength from their legitimate work to that of acquiring the means of subsistence? The answer is, It is the love of money in the Church and the community which they serve. If we ask, What, to-day, every man on the watch against it. In no other form of sin, probably, is one so liable to fatal self-deception. The indugence, though binding him a very sive of lust, and as a marked victim of perditon, yet deludes him with the vain fancy that he is in the high road to the largest fieldom and the happiest elevation among nortals. While the perpetrators of some other form of sin-the drunkard or the libertine, seem to feel that their course is a disgusting burrowing in famy, the successful pursuer of nohes regards himself as ascending a graded eminence of solid, precious worth, up which he climbs with the self-gratulatory fancy that he is in-creasing in glory, honor, importance, power, determine the self-gratulatory fancy that he is in-creasing in glory, honor, importance, power, determine the self-gratulatory fancy that he is in-constant the self-gratulatory fancy that he is in-creasing in glory, honor, importance, power, determine the self-gratulatory fancy f taking direct part with the enthroned Son gratuitous bread for the hungry in Manchester, England, had sold her cargo in Paris and kept the money, who would not have adjudged him worthy of the penitentiary for And is it a less sin to withhold the bread of eternal life from those who are ready to perish for lack of it?

GREAT RESULTS OF A PROPER USE OF THE CHURCH'S WEALTH.

Were all the revenue belonging to the Lord, which is now hoarded in the coffers of His professed friends, or invested in their ed, and miserable, and poor, and blind, and "ceiled houses," or their "field joined to field," or laid up in bank stock, or loaned on the pertinent utterance of Infinite Wisdom. interest-bearing notes, restored to Him; were all the tithes that are kept back brought thyself, but art not "rich towards God." into the Lord's storehouses; were all the They deem it beneath their self-importance dues that supreme loyalty and love OWE Him, brought into His treasury, the Church here of the Almighty, "We unto you that are self would be astonished at the vast amount of her own perpetrated embezzlement, and astonished at the overflowing wealth of her Lord's treasury. Nor less would be her wonder at the augmentation of her own blessedness in the enjoyment of the love of God shed abroad in her heart; wonder at the increased strength of her own faith; at the mighty prevalence of her prayers; at the glorious on-going ot her triumphs over the world, and the rapid enlargement of the domain of the "King of kings and Lord of lords." It would be as life from the dead. conviction that the Church is indeed what she professes—"a holy nation, a royal priest-hood, a peculiar people, zealous of good works;" "crucified to the world;" "risen with Christ;" "the temple of the Holy Ghost;" "the salt of the earth;" that her "the temple of the Holy heart throbs with the love which moved her glorious Redeemer to make Himself poor that He might make the poor rich; that the perishing world; that on all her substance she has written, "Holiness to the Lord;" that in her own experience, as it was in His, it is more blessed to give than to receive. And the world seeing this spirit in the whole life and conduct of the Church, would be compelled to ponder in their own minds the question, What makes these Christians so noble, so truly good, so happy? And their reasoning would lead to their own conviction of their deadness in sin; and their convicions, to the embracing of her doctrines and

further, were the foolish, hurtful lust of riches excluded from the hearts of the millions of unconverted men and youth through-out all Christendom; were this cursed idolatry of mammon broken up, there would seem to be but small comparative hindrance to their flocking to Christ "as clouds and as doves to their windows;" and their whole number pressing into the kingdom as under the ministry of John the Baptist. 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. The husband and father had lately invested almost his whole property in a distillery, which then and there was one of the most lucrative forms of business. He was, at the time, deeply, earnestly awake to the peril of his soul by sin. But there seemed some hidden and insurmountable obstacle to his entering the fold of salvation. As the pastor left the house, the young man accompanied him a few steps, when stopping, with a struggle of emotion that seemed almost overwhelming, he said, (at the same time pointing to his distillery,) "Look there; I know that must be sacrificed if I would become a Christian, and my all is invested there.. It is a money-making business to me. To give it up will make me poor. To sell it to another to be run as a distillery, would be as wicked in me as to run'it myself. I cannot sell it. I am shut up to the alternative to sacrifice my property or lose my soul. What shall I do?" And who, with a Bible in his hand, and the Spirit of God flashing its truths upon his sour could reach any other conclusion than that of this young man? What but the love of money hindered him from accepting the grace that would make him an heir of (God, and give him a throne and a crown in Heaven? And is not this young man the representative of millions in the churches, and, Sabbath-schools, and Christian families in Christendom to day? As I recall this incident, it seems a very

e-enactment of that case sketched by the pencil of inspiration, of a young man who went away from the Saviour "very sorrow-ful, because he was very rich;" and under which the finger of Jesus wrote the tender, yet startling warning—" How hardly shall they that have riches enter into the king-dom of God; for it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

The appropriateness of this solemn warn-ing is apparent in the fact, that where wealth accumulates around those whose hearts are set upon it, it developes and gives domination to their vain self-conceit; a conceit that they can do something better for themselves than bowing to God; that they know something better than to submit to God's teachings; that they can secure to themselves what is better, and happier, and more ennobling than the holiness, the meekness, the humility, the self-denial, the devotion, which are inseparable from the possession of the favor of God. Growing wealth nourishes this vain conceit. It makes men feel that riches are a sure, reliable basis of their trust: that wealth actually meets all their wants; "that money answereth all things;" that it is a resource which will always transcend all their wants. It inflates them to say to their soul, "Soul, thou hast much goods laid up for many years;" to say to all the claims of religion, to the pleadings of Christ's ambassadors, to God himself, "Depart from us, we desire not the knowledge of thy ways. Who is the not the knowledge of thy ways. Who is the Lord, that we should serve Hem? and what profit shall we have if we pray unto Him?" Though a sober, rational thought upon the question of their eternal well-being may some-times enter their mind, "the deceitfulness of riches' drives it out. The vain feeling within them says, "I am rich, and increased with goods, and have need of nothing, while the solemn reality is, they are "wretch-ed, and miserable, and poor, and blind, and "Thou fool!" that layest up treasure for

And | rangement. It is not His arbitrary curse that constitutes the jaws of the trap which holds you. No, No. It is your own sordid love of riches that thus binds you. As drunk. en appetite binds the inebriate to the death that is in the cup, so the love of riches binds you to perdition. Let him break up his appetite, and the poison cup will be to him harmless as a cup of water. So, break up your "foolish," suicidal love of riches, and they, too, will be innocuous to you, as the golden pavement of the heavenly Jerusalem is to its unselfish citizens. Riches are a good creature of God, when used in the imitation of his own tireless generosity. The larger their abundance, the happier he that has them in trust.

Second. With the light of God's word to id you, make thorough inspection, and learn with certainty, whether your riches are now with certainty, whether your riches are now in safe deposit, or "in bags that war old," in places "where thieves break through and steal," on "wings wherewith they may fly away." If so, then move your accumula-tions into the bank that God has opened for their eternal soft between an area of the soft between a soft betw their eternal safe-keeping and increase. " Lay up your treasure in heaven," and let your heart go with it. Give earnest, maily, vigorous exercise to your susceptibilities of true, noble, godlike goodness in the work of transferring your wealth from the "old bags," from the thief haunts, from the winged de-positories where they now are, to Heaven's reasury. Summon your unostentatious genertreasury. Summon your unostentations gener-osity into full; free play. Let your eye rest lovingly, gratefully; imitatively on Jesus, your perfect, practical Examplar. Look abroad upon the vast enterprise of love and pity and beneficence toward men in which He is engaged, and in which He invites your co-operation. His is not a mean, or senseless, or unpaying work; but the wise, grand, glo-rious enterprise of a King-the King of kings. He invites you into royal copartner-ship with himself. He is gathering crown-jewels for his own diadem. He asks you to buy with your riches gems for your own im-mortal coronets, to be worn in an eternal heaven. In the New Jerusalem they pave heaven. In the New Jerusalem they pave His walks with crowns of gold. Will you not with your gold gladly build, where needed, or adorn, where already built, the earthly tabernacle where He dwells? See whether or not, some "golden taches," or "silver fill-ets," or "curtains of fine linen," or "in struments of music, to praise withal," would not make His arithly superint more worthy not make His earthly sanctuary more worthy of His glorious name, more attractive to men. and thus more effective in gathering them to Himself. See whether your riches might not make some grateful contribution to the adequate provision of bread and raiment, and books and parchments for the ambassadors of the King in their blessed work for the training, and sanctification, and happiness of your own souls, and for the salvation of your households. See whether your money might not find good investment in your great Cap-tain's holy war for the recovery of the world from the devil's usurped domination, and its happy annexation to that kingdom "which is righteousness, and peace, and joy in the Holy Ghost." Here is an enterprise in which Gabriel would gladly invest; one in which the infinitely wise God, your Saviour and Sovereign felt no hesitation to invest the whole wealth of the inheritance which was His from the foundation of the world. Here lay up your treasure: "Lend it to the Lord, and he will repay it," "good measure, pressed down, shaken together, running over." Here throw the weight of your example to induce the holy emulation of others. Here investment will be secure from the in-vasion of "rust" and "thieves;" will be to your immortal honor, to your eternal wealth of bliss; while the rich "fools" who stored their treasure on earth and bound their hearts to it there, will have the bitter, end less experience that the mammon-god which they idolatrously worshipped, and which enchanted them with delusive visions of glory and bliss, malignantly delights to burn them with the fire that is unquenchable.

THE BIBLE ITS OWN WITNESS.

The Rev. A. L. Blatchford, writing from nicates to the Didle Socies Record the following interesting statement of the attractive and instructive power of the simple Word of God :---"A certain man had obtained a Bible, and was reading it. His priest frightened him into burning it, by saying that it was false, etc. Some two months since, he met with a poor black laborer who attends our services, and was induced again to read a New Testament which he lent him. He became so much impressed, that he came to this city to get a Bible for himself. He would buy none but what had the same imprint as the Testament he had with him-London. Once again in possession of the Bible, he read it with avidity. Soon after. he fell sick unto death. He insisted on having his oratory and images destroyed. and finally made it his dying request. His daughter, a girl of about seventeen, to please her father, had them broken to pieces. His family wished him to send for the priest, to give him the last rites of the Church. He said he did not wish nor need the priest. They, however, called him. His wife informed him that the priest had come and wished to see him He replied that he had forbidden them to call him, and did not wish to see him. The priest, however, entered his room, and with bland words tried to persuade him to confess. He said he had confessed to Christ. and that was enough. 'But,' said the priest, 'you must take the most holy communion of the body of Christ.' He replied, 'I have Christ in my heart, and need nothing more.' He took up his Bible, un-asked, 'Is this true?' 'Yes,' said the priest, no doubt to quiet him. 'Then said he, 'I am safe, and want nothing mer from you.' The priest got angry and sale The Bible is true; but this book is faise The man indignantly ordered him to leave his presence. He then sent for the pool black man to talk and pray with him; and soon after, with his precious Bible by the side, and holding his instructor by the hand, he gently fell asleep in Jesus. "After his death, the black offered buy the Bible, to prevent it from beilt destroyed. The daughter replied this neither money nor priest could ever (al from her the blessed book which had sare her father's soul, and which he loved much."

sinners. for whom, from a common stand- for you have received your consolations. point, it seems useless to pray. We are ready to say that it is no use to remove the stone away from before the door of such hearts, for nothing but moral impurity will come forth, only to disgust and drive away all that is pure and lovely.

But can we not hear our Master saying to us, as to Martha, "Said I not unto thee, that if thou wouldst believe thou shouldst see the glory of God?"

'O, that we might exercise a stronger faith in the power of God to bring to life those who have been long dead in sin!

finding among my papers the following letter from a gambler. It has strength-ous beneficence. Here, however, there may ened my faith to read it. It should teach | be (within certain limits) an almost endless us that none are beyond hope-that variety of the measure that constitutes com-"He is able to save them to the uttermost that come unto God by Him, see- and a hundred dollars more than sufficient to ing He ever liveth to make intercession meet the demands of the next pay-day, it for them." Would that Chistians all cannot be denied that he has a competence over our land, with kind, persuasive words, might seek to win gamblers to abandon their soul-destroying work. By straits. True, he holds more property than doing this they would apply the Saviour's the bricklayer; but it is to a great extent in command: "Take ye away the stone." the form of tools necessary to his work. The

city where the AMERICAN PRESBYTE does not decide the question of competency BIAN is read, could with this one say, A definition in which I think all reasonable their eyes, and urged me to leave my average income moderately exceeds his averwicked ways and flee to Jesus." It age expenditure, he is possessor of a compe-would not be long before we should also tence. This definition will hold, whether in hear them saying, "I thought it was time for me to take some interest in my own soul's salvation."

Yes, gamblers can be converted by the mighty power of God. I have known numbers during the last few years, who have abandoned their gambling profession, and who, through faith in the Lord Jesus, have since led consistent Christion lives.

playing cards for small sums of money. This have a fortune; to be above the common I kept a secret from my parents, for although plodders who have only a competence; to be they were not professors of religion at that time, I should have been reproved for my wickedness, if they had found it out. At tion among the monied aristocracy. eighteen I went to the city, where I remained three months, taking part in all kinds of vice and wickedness. I then enlisted in the army. It seems now, as if the evil one caused me to | into sin. "Snares:" traps, machines to join the regiment I did, for without doubt, it was composed of the worst set of men I it was composed of the worst set of men I may venture within their grasp. "Lusts:" to boil barley, rye, and corn into deadly fire-ever saw. Gambling and robbery prevailed desires, passions not curbed, controlled, or water, and sell "liquid death and distilled to an alarming extent. After an absence of nearly two years. I re urned to my home a Divine law; desires that break over, go be- it will take the bed from the drunkard's comfirmed gambler. I no longer kept it a yond, set aside the great law that God en- wife and children, the clothes from their in her heart, and walking in her midst, made secret, rather boasted of it. The next year joins.

EXPOSITION OF THE TEXT.

The Greek term (Boulomenoi) translated "will," is more forcible than our English equivalent. It means what we do by the expression, "Do it with a will." "Rich," as commonly used, has no absolute, but only a relative, meaning; a meaning, however, not difficult to be ascertained. Poverty is the lack of things necessary to healthful and comfortable existence. Subsistence is a bare supply of necessaries. Competence is a supply of all the necessaries of life; of the varied machinery for pushing advantageously the of their nobler faculties, or to pervert them whole rational and proper enterprises of com-I have been led to these thoughts by fortable and useful life, together with a mopetence. For example: if a brick-layer has chains and leads so many large-minded, a home furnished, ten dollars worth of tools, strong-willed men along "the broad way" O that gamblers in every town and tain amount of money or other property, Several Christians came, with tears in men would agree, would be, that when, with specimens—their immortal selves—of God's due diligence and a just economy, a man's the case of one whose effort is directed to the payment for property yet incumbered with debt, or to the moderate increase of his goods or money beyond the measure of "owing no man anything but love." Now all beyond this, Tthink, may be fairly placed in the in-vencory of riches. It may be small or great; but it is surplus; it is riches laid up.

But this measure falls altogether short of the idea of wishing to be rich, given in the When seventeen years old, I commenced stream of income that shall buoy him up; to a millionaire; to have an income from interest or rents alone, which shall give one a posi-

'Temptations:' the radical idea is, things used to entice animals into a trap in order to victimize them; enticements to seduce men catch and hold securely whatever living thing

NATURAL CHARACTER OF THE CLASS WHO WILL BE RICH.

Whoever will carefully examine the matter will probably arrive at the conviction that of all the forms of sin, the love of riches has the mightiest control, among that class of men and women who are regarded as having large mental endowments and strong willsthe very class marked by their natural powers as fitted to be God's most exemplary and lords." It would be as life from the dead. efficient poblity in all that is honorable and It would avail to force upon the world the virtuous and beneficent; the very men and women who might be Pauls, and Luthers, and Calvins, and Lady Huntingdons. No other form of sin has such mighty control over this class of large-minded, strong-willed persons, to dwarf or suppress the expansion into deformed monsters of comparative moral worthlessness in the associations of their fellow-men. Nor is the mischief to this class law in Christ's Church is the law of LOVE; of men bounded by time. We have only to that her grand, absorbing, exhausting enter look abroad through the community, and the prise is an enterprise in behalf of a deluded conviction fastens upon our minds that no other form of sin binds with its adamantine which terminates in perdition. Other forms of sin may lead to destruction larger numbers of victims from among those of lesser endowments; but the love of riches works terrific havoc among those who, by their superior endowments, are fitted to be the champions among their fellow-men of all that is grand, and good and, God like. O, could these men open their eyes and take a full view of what their surrender to her Saviour. God-given powers they are perverting to 'the base achievements of sin; what splendid endowments, they are employing in the degra-ding service of self and the devit; what noble creating power, they, by their love of riches, are moulding into "vessels!of wrath fitted for destruction," would they doubt that their sin is enormous? Could they doubt that struggling to get rich is a flagrant sin? Could they have the foolhardy/resliness to persist

in their chosen form of idolatry? ENORMITIES TO WHICH THIS PURPOSE LEADS.

How blind to tacts those must be who en; tertain the sentiment, that the desire of heaping up riches for themselves is not a sin of deepest dye. See what environment is the visible household of neaven is the committed; judge it by its fruits. It moved the visible household of neaven is the Hamor and Shechem, with their kingdom, to true, that some who, by profession, are "the demission into the Visible Church of light of the world," the "living epistles of light of the world," the "living epistles of the demission into the Visible Church of light of the world," the "living epistles of the demission into the Visible Church of light of the world." of deepest dye. See what enormities it has text. No be rich here means to possess Hamor and Shechem, with their kingdom, to heaps of riches; to acquire the ownership of seek admission into the Visible Church of a fountain which may pour in for one a God by a lying profession of the faith of God by a lying profession of the faith of Christ," the workly, the second large others in the Israel; it inspired the Pharisees to like by-pocrisy; it has done the same in thousands of laying stumbling blocks before the men of cases of later date; it will lead a man to and children of the world, over which they lie in giving a statement of alleged facts, or in in giving a judgment on a question of requity, or in making out an inventory of the amount of his income; it will move one to awear to the truth of known falsehood; to cheat in bargains; to sell small weight, or small measure, or worthless quality; to pay in bad cur-rency; to forge coin, notes, bills, receipts;

COVETOUSNESS OF CHRISTIANS A STUMBLING-BLOCK.

If there is one point on which, more than others, the world claims to have doubts about the sincerity of professing Christians; if there is one pre-eminent thing in the life of many prominent church members, from which they gather the sentiment that the cost of the "pearl of great price" is not the parting with the ownership of all they have, it is that many who profess to be "crucified to the world," lust after it as intensely, and strug-gle as assiduously to "lay up their treasures on earth," as other men do. And is not the blessed Saviour thus dishonored and the Holy Comforter thus grieved, and the Father thus abused by those who are members of the visible household of heaven? Is it not may stumble and fall into destruction? O. is there no sin in the doings of these Achans

hiding the wedge of gold and goodly Baby-lonish garment in their tents; these Demases who love the present world; these lightbearers who put their candles under a bushel? Nothing else than a radical reform that would take away these stumbling-blocks; nothing else in the visible deportment of the

rich, for ye have received your consolations.'

BICHES TO BE USED, NOT REFUSED.

But though the wishing to be rich, of the text, is inseparable from flagrant sin, though the peril it involves is alarming, and though the malediction of God rests' upon him whose energies are bent to the laying up of his treasure on earth, yet let none draw hence the inference that we should desist from the dili gence which brings wealth. Than Wesley's rule, none uninspired is better: "Make all the money you can, honestly; save all you can; give all you can." The ordinance of Heaven for man is, "In the sweat of thy face thou shalt eat bread." The new man-date of the Gospel enjoins diligence in business. And by the sovereign arrangement of Providence, diligence gathers abundance: The hand of the diligent maketh rich. If, then, God send you increasing riches, what are you to do with it? Neglect it? Let it waste? No. How did Jesus, the great, perfect Exemplar do? He brought his wealth to our pauper abode, "that we, through his poverty, might be made rich." If God gives you a whole ship load of perishable food which cannot be kept from corruption for a week-a thousand times more than you need, must you gormandize upon it to your own death? So does the man who "lays up treasure for himself, but is not rich towards God." He actually kills his soul by feeding on riches. Will you imitate his suicidal folly?

True, you have a thousand-fold more than you need. But 'tis also true that a thousand starving poor are within your reach, whose lives may be saved, whose comfort may be augmented, whose love and gratitude to you may be waked up by your giving them a supply from your surplus. God could as easily give to each of these a thousandth part of your store, as give the whole to you. But He imparts to you the power and the high privilege of participating with Himself in the very chiefest form of blessedness-that of giving. He gives you a thousand fold be-yond the measure of your prayer—"Give us this day our daily bread;" that you may bless your thousand hungry brothers at your side. As you look on their misery, how it swells your blessedness that you may hand them bread, and say, Dear brothers be filled. Thus you may augment your own blessedness, strengthen your own virtue, grow into the moral likeness of your Father in Heaven; thus you may lay up your treasure where moth, and rust and thieves cannot disturb it; where your truition of it shall be multiplied by the number of those with whom you share it. Thus you may bring upon your soul at the great judgment day the benediction, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.

TRUE USE OF BICHES.

But what shall be done with the accumulations already in your hands? First, take one distinct, unselfish, rational view of them, and of your connection with them, through Heaven's true eye-glass, the text. Riches, to the lovers of them, are the bait fastened in, and cry out, like those animals which. and cry out, like those annuals, are the bait function of the set of the back, or so the back, the bread out of their mouths, the clothes from the days of Primitive of the back, and break over, go be-it will take the bed from the drunkard's of the break over, go be-it will take the bed from the drunkard's of the back, the bread out of their mouths, the clothes from the drunkard's of the backs, the bread out of their mouths, the clothes from the backs, the bread out of their mouths, the moon, clear as the sun, and is a hard master for having ordained this ar-whiped. — English Paper.

BROAD-CHUBCH COWARDICE. -Our Breat Church brethren indulge in bravado. are the men in whom all free thought live and with whom it will die. Attack then and they begin to whine, and call out Pers' cution ! They would have the public belief that they are martyrs, and that nowhere cas such injured innocence be found as in the Is this bravery? Is it common manlines less they are hurt, make the louder not