### A LOST PART OF WORSHIP.

As I was turning over the leaves of an old book, the other day, my eye fell upon this expression: "Upon the first day of the week let every one of you lay by him in stone as God has prospered him." And this is spoken of as "an order given to the churches," "concerning collections," and for the "first div of the week, that is, for the S blooth, the Lord's dey, when Christians as samble for worship. tions a scenble for worship.

A few days before I had he and a popular lecture on "the lost arts." And it occurred to me that here was, to some, if not to many of our churches, "a lost part of worship." Not that such churches had lost, ship." Not that such churches had lost, entirely, the custom of now and then gaving. But too many have lost, or perhaps never had, the idea of giving systematically, and as a weekly neknowledgment of their stewardship, and as a solumn part of their worship of God. Prayer, and prake, and communion at the table of Christ, all these, they look apon and rejoice in as parts of divine worship, in which they drawned the Saviour, and find strength and comfort, and the means of growth in gages.

But giving to the great objects of benevo-

But giving to the great objects of beneve lence is too often regarded as quite another thing. And not a few, I fear, consider it as thing. And not a tow, I text, consider it as an unwarrantable den and upon their property interests to which they are obliged to submit, though often it is with a very bad grace, as if to an unavoidable inaposition. Why, within this very week, I have heerd an officer in one of our churches, who, with some feeling said, "I don't want a contribution has relied in my face every Schlath. some feeling said, "I don't want a contribution box poked in my face every Sabbath morning." He was truly a good man, and would have been deeply shocked if he had heard another speak in the same way of prayer, or praise, or the bread and wide of the sacrament. And he never could have made such a remark, if he had but cousid ered that Paul, by divine inspiration; had expressly commanded this weekly contribution or giving of our property. As a part. button or giving of our property, as a part, and an important part of the worship of the sanctuary.

Lately I was in a church, where after the sermon and before the closing hymn, the minister said! "Let us continue our worship of God, by our weekly offering for the support of the spread of the gospel." And as the collectors passed up the aisles. I noticed that almost every one seemed to contribute, and it was done with a serious and reverent air, as though the giving was indeed, regarded as the people had been trained to regard it, as part of their worship of God. And as I went away, I could not but think, that this was putting giving in its right place; that it was a sure way of impressing the Bible views of our stewardship; that it would greatly increase the amount otherwise likely to be given; and that if carried out, in all our churches, the plan would do great good in leading a systematic habits in keeping up a sense of de-Lately I was in a church, where after tematic habits in keeping up a sense of de-pendence and obligation and accountability, and in expanding Christian character, and increasing Christian efficiency, and so glorifying Lim who hath said to every one of us, "Occupy till I come."

## SWEARING.

The following, which has been extensively circulated in England, may be read with

profit in this country :---It has been said that the two great hairs by which the devil allures men to dickellness are profit and pleasure. But is thele any profit in men's calling upon God or upon Jesus: Christ to dhimt their souls, or the souls of their companions; or in uttering, as is sometimes the case, the vilest imprecations on brute animals or insensible objects? Who ever gained anything in purse, or reputation, or solf-respect or peace of mind, in the use of bad language? And purse, or reputation, or solf-respect or peace of mind, in the use of bad language? And is there any pleasure in profamity? Which of the senses does it gratify? How closs it look in print? How does it sound man the ear? There is no commentation in the A profane assortion of denial confirms from an's word. It does not pertain to politeness nor good manners to take God's name in vain. It is a vulgar sin. It lowers overy man who is guilty of it. He loses his self-respect, and he loses the respect of other men. It is related of the father of John Wesley, that being in an eating house in London, annoyed by the eaths of an officer of the guard in another part of the in London, annoyed by the eaths of an officer of the guard in another part of the room, he called a waiter, and ordering him to bring a glass of water, said in a loud voice: "Carry this water to you gentleman in the red coat, and request him to wash his mouth after—such cathes."—Every oath tends to a hardening of the heart. It blents the sensibilities. Words are—the signs of things. Good words bring offsesings. Oaths return to curses. Howard, the philanthrepist, was once observed to button up his coat as he passed a shorshop. On being asked why he did it, his answer was that he heard swearing there, and that a man who was bad enough to take God's name in vain would steal also. and that a man who was bad enough to take God's name in vain would steal also. If not abandoned it will lead to's eternal death. It is a sin against the express law of God. The profane swearer cannot dwell where God is. God would teach him to pray to Hum. In His love He would draw him from the ways of sin. But Satan has taught him to blasphene God. And choosing the service of Satan rather than the spartice of Christ who offers to say blim. service of Christ, who offers to save him from his sins and from thoir wenalty, ho is daily sinking into the put which ends in eternal death. derth.

Ahelping word to one in trouble is often like a witch on a railroad track—but one inch between wreck and smooth-relling prosperity.—H. W. Beeche

There is a degree in Christianity, to the which whosoever cometh they see and feel more than others can do. I invite you of new to come to him. "Come and sea" will speak better things of him than I can do. "Come nearer" will say inteli:—Ruther-

"Our bouds," we read in the "note of the martyre," "are the lewels of our hely betrothat to Christ, and our crown blooms on the thorns which lacerate our brows, when the winter is past and the storid is over, the flowers will appear."

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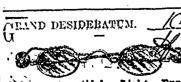
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