THE DUTY OF GIVING,

BY THE REV. PROF. CAMPBELL, M. A., MONTREAL

The action hast begon. A brick for was kept up without interaction by the shrundure on both sides. In rear of one of the shrunshing lines, a company of Rule, acting as supports by flat upon the ground. To the left of the company in the rear rank, a tall and strong but young hooking soldier showed unmistake able, signs of fear, as the baltes of the enemy whized over his head of spent themselves in the turf around him. But the bugle sounds "Releave skinnishing into skinnishing order, with trailed arms, they harry bornard. The retiring company give a cheer as their comrasted sach through their open files and endewount to lessen the distance between themselves and the derk broken line that faces them some tree hundred yards distant. The sheer some die way, and nothing is heard but the soft footfalls on the grassy ground, and the whistling of old lashion bullets with the sharp fine of the comical ball. The young recruit' courage was well-nigh gone before the nadvance; now it utterly fails. Nerves and muscles relax and the rifle falls from his grasp. He is moving mechanically forward without arms, when the sergeant's voice orders him by name to halt, return and pick up his piece. Trembing with extrement he races the fallen rifle and takes a few steps forward, when again it drops from his nerveles shand. The sergeant is a humane man. He picks up the rifle and carries it himself as he moves quickly forward side by side with the poor lad. Time is precious, but in the few word is that can be uttered, he tries to reassure the young soldier and bring his lost courage back. He tells him how much greater than his is the danger of a front rink man; that the enemy shoots too high to do any execution; that a man's weight in bullets is expended for every one who is shot; but all to no purpose. The sergeant appeals to pride. Will he disgrace his company, his friends, him-elf? He cere's nothing for pride, will he disgrace his company, his friends, him-elf? He cere's nothing for pride, will be disgrace his company, his friends, him

and file of the Lord's host more or less, and that is Mong. There is many a nevelee's lagging rear-rank man in every company who fails to do his duty with this weapon, and if we can act the sergeant's part to such an one, we shall do good service with our words.

You have never price of the King is concerned, your purise might as well be lying on the ground like the recruit's rifle. You have never fired a shot yet in the good cause, for all your little presences of giving are so many flashes in the pan. Yet you are a loyal true man for all this, and would take to the hills, rally around the blue banner, or go to torture and stake for Christ's Crown and Covenant to-morrow. How are these two things to be reconciled? The motive explains is all; you have not got the right one. The right muste has not been played in your ear, or if it has, the car has been stopped in some way, so that it is no wonder your step; is a faltering one. What is the key-note? It is not personal advantage. That is the glorious ending of the true psalm of life, not the beginning. The matryrs faithful unto death received a crown, but they did not lay down their lives for its sake "Give and it shall be given you!" really declares a consequence rather than a motive. As he is no honest man that acts on the principle of honesty being he best policy, so he is no true support to the cause of Christ whe gives solely for the sake of rewards here and herealter. On such service no dependence can be placed; for circumstances are continually arising in life that make the brief monent of the present seem far more important than all the interests of the future. If he consulted personal advantage, the solder would be tempted to throw down his arms and turn his back upon the foe. Neither is the key-note brue-eleute. The cause is good, its wants are many, the Church is langulsting, and s. is are personag. All this is true, and at times it will touch the heart. Men ince also to excretise the authority of the purse over the needy, and to be called benefactors.

under the great Captain of Salvation, bound to His service by sacramental oath, that they are to employ ever talent he has furnished as a weapon defensive or offensive in His glorious war. A holy life, devout attention to religious duty, pious conversation, are not enough for action, though sufficient for parade. They are the soldier's uniform and discupline, nece sary but valueless when the recruit advances without arms. If you are not giving, and that I, brailly for Christ's cause, your effective weapon is on the ground, and the great enemy is not to be trightened with mere uniform and drill. You are failing in duty. Halt, pick up your purse, and then move on. But suppose, one may answer, that I have no more than enough for my wants. This is a case that very rarely appears, although it is often supposed. Even should such a case present itself, however, it does not set saide the daty. A man who had per firmed a dishohet action for the sake of reward, by way of excusing his crime said to Jr Johnson "One must live." The Dr. replied "I see no necessity for that." The only thin, that can absolve you from the daty of contributing to the cause of Christ is the having absolutely nothing to give. The Roman father did not excuse his son from fighting because his sword was short. "Add a step to it," was his good advice. So when you are rea'ly to complain of the inadequacy of the means God has furnished you with, learnt that duty is not to withhold, but rather by real and fo. wandness—compensate for their lack. Let this litble truth be well impressed upon the ininial and heart and as an obligation on the conscience, "It is my duty to give, as much as it is my duty to keep the Sabbath, or pray, or live a life of honesty and faith. Men have suffered great losses, even to life itself, for loyally to these duties. There is no libble teaching that, in face of poverty, torture or death, releases the Christian from the obligation to give to the cause of Christ. It is a duty.

Giving from a sense of duty will be loyal intensity offensive in Ilis glorious war. A holy life, devout attention to religious duty,

But, say what we may concerning the nature of the obligation and the act that divelanges it, this remaintst, is a dute. To all loyal subjects and soldiers of the King of Kings, who are failing in it, comes the exhortation. It is your duty to God and His Church to withdraw a fair proportion of your means from the commencements and business and lawury and every other position in which it is doing nothing for the cause of Christ, and dedicate it to His service." May you be prepared to find in July the right word, cherifully to do it, and let God take eare for the rest.

Issued by the Committee of the General Assembly on Systematic Benerolence.

ETTERS ON

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Official Innouncements.

MEETINGS OF SYNODS.

MONTREAL.-Within Knox Church, Montreal on first Tuesday of May, at 7.30 p.m.

LONDON.—At London, on first Tuesday of May, at 7.30 p.m.

STROD OF HAMILTON meets in First Presbyterian Church, Guelph, on the first Tuesday of May, at 7 39 p.m.

MEETINGS OF PRESBYTERIES.

Sincon —A special meetir to the Presbytery of Sincon will be held at Barrio Tuesday, May 5th, at 11 a.m.

MONTREAL.—At Montreal, in Presbyterian College on the 8th day of July next.

LONDON.—At London, by adjournment, in 1st Presbyterian Church, on 1st Tuesday in May, at 11 a.m. Next ordinary meeting in Sarnia, on 2nd Tuesday in July, at 7:30 p.m.

BROCKVILLE.—At Piscott, (when Synodassembles) on the 4th Monday of May, at 2.30 p.m.

TORONTO.—At Toronto, on 1st Tuesday of May, at 11 a.m. ONTARIO.-At Port Perry, on 18th of May, at 11 a.m.

-At Godorich, on the 1st Tuesday of July

GOREAN-Noxt ordinary meeting at Guelph, in Chalmers Church, on 2nd Tuesday of April, at 11 a.m

Manitora.-At Kildonan, on 13th of Mag, at 10

STRATFORD.—At Stratford, on 1st Tuesday in July, at 11 a.m.

Ownn Sound.—At Own Sound, on Monday after 2nd Sabbath in May, at 10 and , by adjournment; roxt ordinary moothing at same place, on 2nd Tues-day of July, at 10a.m

Brech.-At Kincardine, the last Tuesday of June at 2 p.m.

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SIMCOR.—At Barris, on Tuesday 7th of July, at 11 a.m.

Paris.—In Dumfries street Church, Paris, on Monday 14th April, at 11 a.m.

HAMII-TON-At Hamilton, in the Central Church on the 2nd Tuesday of April, at 11 a.m.

HAMILTON - The next meeting in ordinary of the Hamilton Central Church, Hamilton, on the 2nd Tuesday of July, at It a.m. The meeting to ordain Mr Coswell, in Central Church, Hamilton, on the 7th of May, at 7:30 p.m The meeting to induct Mr. McGuine into the practical charge of Javris and Walpole, in Jarvis, on the 12th of May, at 11:30 a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

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