

Parish and Home.

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CALENDAR FOR NOVEMBER.

LESSONS.

- 1—**All Saints' Day.** *Morning*—Wisdom 3, to v. 10; Heb. 11, v. 33 and 12, to v. 7. *Evening*—Wisdom 5, to v. 17; Rev. 19, to v. 17.
- 3—**21st Sunday after Trinity.** *Morning*—Daniel 3; 2 Tim. 4. *Evening*—Daniel 4 or 5; Luke 22, v. 31 to 54.
- 10—**22nd Sunday after Trinity.** *Morning*—Daniel 6; Heb. 3, v. 7 to 4, v. 14. *Evening*—Daniel 7, v. 9, or 12; John 1, v. 29.
- 17—**23rd Sunday after Trinity.** *Morning*—Hosea 14; Heb. 10, v. 19. *Evening*—Joel 2, v. 21, or 3, v. 9; John 5, v. 24.
- 24—**24th Sunday after Trinity.** *Morning*—Eccles. 11 and 12; James 3. *Evening*—Hag. 2, to v. 13, or Mal. 3 and 4; John 8, v. 31.
- 30—**St. Andrew, A. & M. (Ath. Cr.).** *Morning*—Is. 54; John 1, v. 35 to 43. *Evening*—Is. 65, to v. 17; John 12, v. 20, to v. 42.

"O GOD-LIT CLOUD OF WITNESSES!"

FOR ALL-SAINTS' DAY.

SAINTS of the early dawn of Christ
Saints of imperial Rome,
Saints of the martyred faithful ones,
Saints of the modern home;
Saints of the marts and busy streets,
Saints of the squalid lanes,
Saints of the silent solitudes,
Of the prairies and the plains:

Come, from the endless peace that spreads
Over the glassy sea;
Come, from the choir with harps of gold,
Harping their melody;
Come, from the home of holiest hope,
Under the altar-throne;
Come, from the depths where the angels see
One Holy Face alone;

Come, from the heights where the Mount
of God
Burns like a burnished gem;
Come, from the star-paved terraces
Of the New Jerusalem;
Come, for we fain would hear the notes
Of your sweet celestial hymn,
And we fain would know what look is theirs
Who look on the Seraphim:

Come, for our faith is waxing faint,
And the lamp of love burns low;
Come, to these lower heavens, and shine,
That we may see and know;
Come, for the flash of a moment's space,
With your snowy wings outspread,
O God-lit cloud of witnesses,
Souls of the sainted dead.

—Edwin Hatch, D.D.

FOR PARISH AND HOME.

THE CHRISTIAN SOLDIER.

II.

THE EQUIPMENT: I. THE GIRDLE.

THE life of the soldier furnished St. Paul with his greatest, and perhaps his happiest, illustration of the Christian life. For it, too, is concerned with warfare, offensive and defensive, with weapons, with constant conflict, struggle, and toil, and it looks for victory over enemies.

St. Paul declares that in the spiritual warfare we need the whole armor of God, and that armor consists in Christ Himself: "Put on the Lord Jesus Christ." In such a conflict, against such an enemy, nothing will suffice but the invulnerable panoply of the Son of God.

He in His person, His life, and His work, He as Saviour, Redeemer, and Friend, can alone supply complete armor to the Christian soldier. But having Him we have all, and are complete in Him. In the Latin poem, when Æneas faced the conflict, he saw at his feet the armor which his goddess-mother had supplied, and which seemed heaven-sent. In this he arrayed himself and stood ready for the foe. So the Christian puts on Christ, and in that armor of Light stands prepared for the battle on the Lord's side.

The apostle divides the armor into six portions. It is, however, a whole; and while one part depends upon another, yet no part is to be wanting when the Christian knight is fully armed by his great Captain.

The first part is the girdle. Its chief use was for binding up the loose and flowing garments worn in the East in preparation for action. The Passover was eaten with the loins girt and the shoes on the feet. The main idea, then, is that the girdle binds the armor together; to put it on meant to prepare for action; to lay it aside, to give way to repose. It supplied a familiar figure in Scripture. Isaiah, the great evangelical prophet, pointing to Messiah, said, "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." These great qualities, as the prophet indicated, were the controlling influences of His life, as the

girdle binds together the dress of the body. Jeremiah said, "As the girdle cleaveth to the loins of a man, so have I caused to leave to me the whole house of Israel," thus illustrating the attachment that bound the true Israel to God. Christ Himself said, "Let your loins be girded about," when He called His disciples to hold themselves ready for action. And St. Peter marks it as one great requirement for service in the words, "Gird up the loins of your mind." The loins represent the seat of bodily strength; the girdle stands for readiness for action or service.

The girdle is truth. "Stand, therefore, having your loins girt about with truth." As the girdle binds the armor together, and thus prepares the warrior for action, so truth binds or holds the life together, and prepares us for service in the world for God and our fellow-men.

The truth is used in Scripture in the sense of the truth or the Gospel. It is God's true Word to men. Christ claimed this grand title for Himself, "I am the Truth." He teaches the truth about God. He teaches the truth about man. The vehicle is His Word. "Thy word is truth." The result is freedom. "The truth shall make you free."

But the word is used in another sense in Scripture. It means not only the truth of the Gospel, but truth fitness, the spirit of truth shown in word and act. It is used in this latter sense in the text, "Stand, therefore, having your loins girt about with truth."

"Think truly, and your thoughts shall a world's famine feed;
Speak truly, and your words shall be a good and faithful seed;
Live truly, and your life shall be a great and noble deed."

The attainment of a truth-loving spirit is a great step in the development of a high type of character. The truth is beautiful because it is Christlike, while the lie is hateful because it is Satanic. God is the author of truth, Jesus Christ is its living embodiment; but Satan is the father of lies. Thus Dean Swift says, "Tell truth and shame the devil." The love of truth goes with the highest development of human character. No man is truly great