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A CHRISTIAN SOLDIER

WILL ENDURE HARDNESS TO THE END AND WIN CROWN OF LIFE.

HIS IDEAL CHARACTERISTICS

Boy. Dr. Talmage's Benunciation of War Matrod-An International Curse That We Should Pray the Prince of Peace to Give Us Greater Antipathy to.

ntered according to Act of Parliament of Can-ada, in the year 1904, by William Baily, of Te-rente. At the Dep't of Agriculture. Ottawa.

Los Angeles, Cal., March 20 .- In these times of worldwide military activity and when soldierly qualities are everywhere discussed this sermon on the ideal Christian soldier is peculiarly appropriate. The preacher chooses as his text II. Timothy ii., 3, "Endure hardness as a good soldier of Jesus Christ."

dier of Jesus Christ."

What is war? War is a mortal grapple when nation says to a nation, "My quarrel with you cannot be settled but by fighting, and now we will see which of us two has the power to crush the other," and then they put their armies in the field commissioned to kill one another. War is a grave trench dug with bayonets. War! It is the most brutal, the most iendish, the most terrific, the most blasting curse of the ages. We have the right to hate it with an intense harded and to nearly that the Prince of Peace may de us more antipathy to it and a fre intense horror of the awful amering and death that it entails. But though war is an awful inter-

The intense horror of the awful substring and death that it entails. But though war is an awful international curse there have been occasions when men have entered the army and have gone to the battlefield from conscientious motives. There have been cases, as every student of history knows, when it has become a sacred duty for the redress of wrong or for the defence of the home for the patriotic citizen to take up arms. Christ himself recognized the fact when he said, "I came not to send peace on the earth, but a sword." So it has come to pass that his followers have at times, with sore reluctance, but under a stern sense of duty, engaged in war. Unhappily, too, they have been found in hostile camps, as in our own Civil war, when good Christian men conscientiously followed the Confederate flag, as others equally conscientious followed the Union flag.

It is proper and right at certain times and seasons for good men to go to war, if they go with the right motive. The qualities which go to make up a good and a brave soldier are those which should characterize a good Christian. The courage and self-sacrifice and devotion to a right-cous cause which have been displayed in the field are needed in the Christian's daily life. Therefore, Faul aptly and powerfully uses the figure of my text for a gospel comparison. He is practically saying to young Timothy: "Look upon your Christ as a great leader and general. Ealist in his service. Implicitly obey his orders. Charge in Christ's name if the order is given you to charge. Do sentinel duty and trudge weary marches if that is your order. Be ready to fight on battlefield, or starve in trench, or suffer in hospital, as duty may command." All young people are delighted with a military parade. Let me in this sermon recount for you how a gospel soldier's fival does it men to be a gospel soldier's First and foremost, to take

call.

What does it mean to be a gospel soldier? First and foremost, to take the oath of enlistment. The difference between an army and a mob, the difference between a collection of men governed by one brain, ruled by one voice, directed by one order, and a lot of men running hither and thither like a flock of sheep, or frightened, stampeding cattle, doing as they er like a flock of sheep, or frighten-ed, stampeding cattle, doing as they will, is the difference between the oath of enlistment and no cath. Be-fore a man takes the oath of enlist-ment he is a free man. After he takes the oath of enlistment he is no longer an independent individual no longer an independent individuality. He is a foldier, subject to the soldier's orders, and is liable to be shot if he deserts or disobeys his superior officers. The oath of enlistment practically says: "I will, if ne-

cessary, let others do my thinking.

I will go where I am told to go, and do what I am told to do." The oath of enlistment is more binding than bands of steel.

What is true in reference to the English soldier or the French soldier is true of the gospel soldier. You cannot do effective service as a soldier of Jesus Christ unless you publicly give to him your oath of enlistment. And when you once do give that oath then you are no longer your

Jesus Christ unless you publicly give to him your oath of enlistment. And when you once do give that oath then you are no longer your own master. When you become a Christian soldier or a Christian soldier or a Christian sailor you must first take your oath of enlistment and then always be "waiting orders." In the public church aisle and by the table of the holy communion you give open testimony of your purpose to surrender your will to the Divine will. You must say, "I am ready, O Christ, to do what thou wilt have me to do, and go where thou commandest me to go."

What does it mean to be a gospel soldier? To be assigned to some distinct part of some distinct command in the great Christian army, following the standards of Jesus Christ. To have an individual place reserved for you in the gospel ranks, where you are to fight for the church militant, as each private American soldier during the Civil war had a place reserved for him in the ranks, whether he belonged to the cavalry or the artillery, the infantry or the engineering corps. As a military organization of a great aggregation of individuals, so the success of the army depends upon that military organization being divided and subdivided and divided again by orderly arrangement. The individual, the private soldier, must have his distinct place just as the

again by orderly arrangement. The individual, the private soldier, must have his distinct place just as the general or the colonel or the major or the captain has his place.

Let us study for a moment the construction of an American army. Take, for illustration, that which followed Sherman to the sea. There were in that host about one hundred thousand men. These one hundred thousand men were divided first into three parts, each commanded by a major-general. Generals Schofield, McPherson and Slocum had respectively charge of the right wing, the centre and the left wing of that army. Then each wing and centre were again divided into corps, under such leaders as Generals Logan, Howard and Kirkpatrick. Then these corps were again subdivided into divisione and corps were again subdivided into divisions, and these divisions again into brigades and these brigades into regiments and these regiments into companies, and each private soldier was assigned to a distinct company, the letter of which was marked on his hat and the number of the regiment marked upon the lapel of his coat.

ed on his hat and the number of the regiment marked upon the lapel of his coat.

Each American soldier always had a distinct place reserved for him in the ranks where he was supposed to fight. Sometimes in battle an American soldier might get separated from his company. During the two days' fighting before Santiago an American lieutenant saw a colored trooper of the Tenth Cavalry fighting by the side of his white men. When the lieutenant asked the black man why he was there he replied, "I have lost my command, and se, sir, if you will, I would like to fight in your company." The permission was given. That night, when the colored soldier was about to hunt up his command, he asked the lieutenant to give him a note to his captain to prove that he had been in battle and hot skulking in the rear. The next day, when going over the field hunting for his dead and wounded, this same lieutenant found upon the bloody field the same colored trooper, mortally wounded. The colored soldier beckoned to the lieutenant to lean over him. Then the dying man whispered: "Take that note and give it to the captain of L troop, Tenth Cavalry, Lawton's division, and tell him that I tried to report to my company, but could not find him Give him that paper and say that Williams was not a coward." Ah, yes, 'tis true! A soldier always has an individual place reserved for him in the ranks where he is expected to be and expected to fight.

The soldier must be able to answer roll call in a certain company, of a certain regiment, of a certain brigade, of a certain division, of a certain corps. So the gospel soldier must have a distinct place in which he has his name upon the muster roll of the church militant. There should be no "free lances" in the

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gospei army, no guerrilla bands. Guerrilla ranks are filled up for the most part with iconoclasts and anarchists and cutthroats. But the gospel soldier must be a regularly enlisted man, detailed for work to seme one Bible class, to some one Sunday school, to some one prayer meeting, to some one church. A gospel soldier is a Christian who obeys orders. How can you obey Christ's orders unless you have taken your individual-place in the gospel ranks of Christ's great army, called the church?

church?

The true gospel soldier always considers the posts of danger the posts of honor. He wants to hear the singing of the shells, even though that martial song may have to be accompanied by his own death rattle.

Posts of danger and difficulty are always posts of honor in the army. And yet to hear some Christian soldiers talk you would suppose that the posts in Christ's army where there are difficulties are the posts to be avoided or deserted. Even some of the ordained ministers of Jesus Christ feel that way. "Oh," says a visiting clergyman, "I am so discouraged. Why, there has been nothing but friction and treuble in my church ever since I came to it. The people have fought and misrepreing but iriction and treuble in my church ever since I came to it. The people have fought and misrepresented every minister who ever occupied this pulpit, and they have been finding fault with and misrepresenting me. I am so discouraged. I wish God would find me another place." Well, my brother, I confess you are having a hard time of it. I centess that some churches have a bad record. I know of one church that for ferty years has made its chief fame on breaking down its different ministers. One pastor after another has been destroyed in regular order as he came to its parsonage. One minister was so tantalized and attacked that under the persecution of its members he committed suicide. But, tell me, you who have been having a hard time in that church, do you not think you are getting along there as well as any one else could? "Oh, yes!" you answer. "I know I am. In spite of three balking elders and two obstinate, fault finding trustees, we are taking in new members all the time. Never in the church's history has it been doing so nuch good." The, my brother, instead of complaining about your lot you should be congratulated. Go ahead and do your work. God has honored you above all others. He has put you in a difficult position. Sunday school teacher, that is a

Sunday school teacher, that is a tough class of boys you have. You came to me the other day with tears came to me the other day with tears in your eyes. Some people may think I am talking about an imaginary case, but you know I am not. Those boys at times pester you so much that you have half made up your mind to give up the class. Do not do it. Those boys may stick pins into each other. They may come to class with dirty faces. They may seem to be ungrateful. But remember, oh, Christian soldier, if you desert your post now and leave those boys they will not obey the voice of another teacher. They will not come to church at all. You must be to those boys what Dr. T. J. Bernardo is to the London newsboy, and Charles N. Crittenton is to the Florence Crittenton missions.

the Florence Crittenton missions. The gospel heroes of the past have given up their all to win their victories. They labored, they slaved, they sacrificed themselves among the outcasts. "Go thou and do like-

outcasts. "Ge thou and do likewise."

The unrecognized heroes of the civil war have not had their due. The generals and the boys who fought at the front have been honored as they deserved, but who has had a tribute of praise to give to the self sacrificing men who made it possible for the fighting soldiers to live and die at the front? I would sing the praises of the army officers who bought the shoes and the stockings and the trousers and the coats and the hats and the blankets and forwarded them and never let a dishonest dollar stick to the coats and the hats and the blankets and forwarded them and never let a dishenest dollar stick to their fingers. I would sing the praises of the ambulance corps, and of the seldiers who acted as nurses.

never let a dishonest dollar stick to their fingers. I would sing the praises of the ambulance corps, and of the seldiers who acted as nurses. Did you ever stop to think that in all the United States, from the Atlantic to the Pacific, there is not one, not even one, monument erected to an army surgeon? Many memorial stones for McPherson and Sherman, a magnificent remembrance to Grant, but not one monument for one surgeon. In all the United States not one monument erected to a mustering officer who stayed at home to fill the ranks. Not one. In all the United States not one erected to the laithful paymasters who carried around the money so essential to the support of the soldiers' children at home. And yet those sacrificing deeds of the heroes of the Civil War made it possible for their brothers in blue and in gray to stay at the front and fight on the picket line.

Christian soldiers, who are the stay at homes? I have recounted these deeds of the unrecognized heroes of war for a purpose. I want to encourage you in your ordinary duties of life. It is not possible for every Christian to be a Chinese Gordon or a Havelock or a O. O. Howard or a Stonewall Jackson. It is not possible for all Christian soldiers to stand in the conspicuous places and win the plaudits of the Christian world. But remember that the humble private in Christ's army—she whe as a mother living in the home, as a sister working behind the counter, as a daughter teaching school to support an aged parent or to give an education to a young brother—is in God's sight one of the essentials for his great army. You are the power behind the main line, making it possible for other Christian soldiers to fight is the open. Paul is saying to the soldier in the rear as well as at the front, to the inconspicuous as well as the conspicuous soldier alike, "Endure hardness as a good soldier of Jesus

Christ.

And why should we all endure hardness as good soldiers of Jesus Christ? For two reasons. First, because it is possible for every private as well as Christian officer to receive the highest of all soldier's rewards. What is the highest? Yes, the very highest? We have read how the Duke of Marlborough was henored. Not only was he created a duke, but on account of the Blenheim victory Parliament voted him the magnificent manor of Woodstock and his royal mistress gave him \$1,000,000. nificent maner of Woodstock and his royal mistress gave him \$1,009,900. We have read how Arthur Wellesley was raised to be Duke of Waterloo. Lord Roberts, recently the commander of the British forces, and Viscount Kitchener were raised to the peerage for their services rendered to the British Crown. But all these offerings and honors, these dignities and fame given by a grateful counofferings and honors, these dignities and fame, given by a grateful country to faithful sons, will be as nothing compared to the greatest gift which is given to a Christian soldier. The gift which is the smile of approbation frem a loving Divine Commander. The "Well done!" which goes to the Christian here of the present designant of the present of t

approbation from a leving Divine Commander. The "Well done!" which goes to the Christian here of the name of Adoniram Judson. The "Well done!" which goes to the Christian here of the name of Adoniram Judson. The "Well done!" which is given to the humble servant girl and to the humble servant girl and to the humble missionary. But why, again, should we all endure hardness as good soldiers of Jesus Christ? Because in so doing we are fellowing his blessed example. He who spared not himself, but suffered freely for us, has the right texpect fortitude from us. From none of us does he ask such service as he himself rendered to us. When the army of Alexander the Great was scaling a noted mountain pass the strength of the soldiers became exhausted. Many threw themselves upon the ground to die. The great commander saw the condition. He did not curse or upbraid. He quietly dismounted from his war charger. He threw aside his heavy cloak. He lifted a private soldier's pickaxe, then vigoreusly went to work digging away at the ice. His soldiers saw him. They knew he was as tired as they. Then they jumped to their feet. By the power of a brave example they arose and went again twork, and again won a new victory. Christian soldiers, wherever we go, we can find our Divine Leader ahead. Our backs may ache, but he is carrying our burden of sin. Our feet may grow tired, but from his feet and hands and head and heart are flowing streams of blood. In olden times a soldier was said to have gathered an armful of pointing spears and pressed them into his own breast, that over his prostrate body his committee might find a breach in the enemy's ranks and tharge to victory. So over Christ's body we may win eternal life. And here and now upon the foundation stones of a Christ's mausoleum may we build the great "white temple of a Christian soldier's sacrifice."

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