

Parish and Home.

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CALENDAR FOR OCTOBER.

LESSONS.

- 6—17.h Sunday after Trinity. *Morning*—Jer. 5; Eph. 6, v. 10. *Evening*—Jer. 22, or 35; Luke 7, v. 24.
- 13—18th Sunday after Trinity. *Morning*—Jer. 36; Col. 2, v. 8. *Evening*—Ezek. 2, or 13 to v. 17; Luke 11, to v. 29.
- 18—St. Luke, Ev. *Morning*—Isaiah 55; 1 Thess. 3. *Evening*—Eccles. 38, to v. 15; Luke 13, v. 18.
- 20—19th Sunday after Trinity. *Morning*—Ezek. 14; 1 Thess. 5. *Evening*—Ezek. 18 or 24, v. 15; Luke 14, v. 25 to 15, v. 11.
- 27—20th Sunday after Trinity. *Morning*—Ezek. 34; 1 Tim. 4. *Evening*—Ezek. 37, or Dan. 1; Luke 19, v. 11, to 28.
- 28—St. Simon and St. Jude, Ap. & M. (Ath. Cr.). *Morning*—Isaiah 28, v. 9, to v. 17; 1 Tim. 5. *Evening*—Jer. 3, v. 12, to v. 19; Luke 19, v. 28.

FOR PARISH AND HOME.

HYMN.

"I am the way, the truth, and the life."—John xiv. 6.

Show me Thy way, Lord, for my eyes are dim,
I need Thy hand to guide, my lamp to trim;
The path grows toilsome and my strength is weak,
Show me the narrow way that I should seek.

Teach me Thy truth, Lord, for I have been vain
Of all that by myself I could attain;
I have been drinking from the streams of strife,
I would drink deeply from the Well of Life.

Grant me Thy life, Lord, for my heart is cold,
I need Thy strength to stay me and uphold;
Show me Thy way, Lord; still Thy truth display,
Grant me Thy life, dear Lord, from day to day.

FREDERIC B. HODGINS.

Ottawa, August, 1895.

FOR PARISH AND HOME.

THE CHRISTIAN SOLDIER.

I. THE SOLDIER LIFE.

THE Christian life is often compared to that of a soldier in the service of his country. We are familiar with the thought in the baptismal service, where the minister of Christ says: "We receive this child into the congregation of Christ's flock, and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant

unto his life's end." It was St. Paul's favorite figure. Like his great Master, the apostle used many illustrations to make the meaning of the truth clear to the mind, and to enforce its obligations in the sphere of practical life.

St. Paul writes to his beloved Timothy, "Suffer hardship with me as a good soldier of Jesus Christ. The soldier on service entangleth himself in the affairs of this life, that he may please him who hath enrolled him as a soldier." "I have fought the good fight." "This charge I commit unto thee," he writes to Timothy, that "thou mayest war a good warfare," and he urges him to "fight the good fight of faith." He takes the rough weapons of the soldier's warfare and turns them into weapons of offence and defence in the battle of the Lord in the great spiritual combat in which the Christian is engaged under the Captain of his salvation. The armor of God is Christ Himself, the girdle of the loins is the truth, the breastplate is righteousness, the sandals are the gospel of peace, the shield is faith, the helmet is salvation, and the sword is the Word of God.

The life of the soldier was familiar to St. Paul from his experience as a prisoner at Rome, where for two whole years he was chained by the arm day and night to a soldier of the Imperial body-guard from the Praetorian barrack. It was also well known to the early Christians to whom his letters were addressed, for the soldiers of the Roman Empire had turned the world into one great battlefield.

The Christian life requires for its development the same great qualities which military service demands from all who enlist beneath their country's flag. The Christian soldier is called into active service for the King, and his whole life is a campaign. There is no discharge in the war. He fights against spiritual enemies. It is true his foes are often unseen, but the foes are real foes, and the combat to the death.

The Christian soldier who follows the flag of the King must be LOYAL. His heart must be true to Christ, united by living faith to the living Lord. The

watchword of his lips must be loyalty to his King. It is useless to put the best weapons in the hands of a disloyal man. He needs a change of heart. He cannot fight for his Queen and country in the battles of earth if his heart is not right. And he needs the Holy Spirit to take away the old disloyalty and make the heart right with God, if he is to be a true soldier of Christ. Isaac D'Israeli tells of the Marquis of Montrose, who, when condemned by his judges to have his limbs nailed to the gates of four cities, replied that he was sorry that he had not limbs sufficient to be nailed to all the gates of the cities of Europe as monuments of his loyalty. He served a king unworthy of such deep devotion. We serve the Lord Christ, who, while He demands the allegiance of an undivided heart, gives all the riches of heaven's kingdom to His own. Well may we say of such a King, "True-hearted, whole-hearted! faithful and loyal, King of our lives, by Thy grace we will be."

The Christian soldier must yield unquestioning obedience to the great Captain of his salvation. It is his place to obey and Christ's to command. With England's Iron Duke he is simply to ask, "What are the marching orders?" The word of Christ is to be his law. His commands the rule of his life. "It is impossible," said an officer of engineers to the Duke of Wellington. The Duke simply replied: "I did not ask y^r opinion; I gave you my orders, and I expect them to be obeyed." In the campaign against sin, and for the conquest of the world, Christ makes no mistakes. Obedience is our duty, the results belong to God.

The Christian soldier must learn the lesson of *self-sacrifice*. The soldier goes to war with the bare necessities of life. His food is simple, he expects no luxuries. His home is a tent, his bed hard and narrow; at times, indeed, it is mother earth, and heaven's blue is his only covering. Even in peace he is taught to prepare for war, and in the camp he learns something of its lessons, and may even be called to suffer some of its discomforts. The country's interests are everything, the soldiers' are effaced. When Xerxes suffered a defeat