

his attacks, and discovering his stratagems. We must call into exercise all the gifts and graces with which our great Commander is endowed, and with which he is willing to enrich us. It is the great God in heaven who calls us to this conflict. It is His cause we have to espouse and defend. His are the enemies we have to face. Our hearts and our lives are the battlefields on which we are to wage this unceasing, tremendous conflict. It is a conflict in which heaven and hell, Christ and the devil are at daggers drawn—the one to rescue and save, the other to ruin and destroy the human race.

As this is God's fight, God's weapons must be used. As it is a spiritual war, carnal weapons will be useless in the conflict. If these enemies were made of flesh and blood as we are ourselves, we might reason, and say—"We will enter the lists with them; we may be as strong as they; to better our chances we will go to the gymnasium; we will attend the athletic club house; we will go through a course of manual training, which will tend to the development of our muscles, and the acquisition of skilful fencing, and scientific movements; but in this contest "bodily exercises profiteth little;" "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Well, as this is God's fight against sin and Satan and hell, and in which He has enlisted many of us here to-day, He furnishes the weapons, He supplies the armor. It is called God's armor. Let us see what this armor is. In a single sentence, it is the grace of the gospel, believed and trusted in, independent of human might or strength. In common warfare it is usual for commanders of an army to present the best possible showing of individual and collective strength that so the enemy may dread the attack, and through fear, be the more easily routed. But in this marshalling of forces, the opposite is true. We must go forth to meet the enemy, as Israel was always taught to do, as having no might of our own, but deriving all our strength from the Lord. "We are not sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

To notice this armor of God more particularly, by reading in the sixth chapter of Ephesians, we learn what the several pieces of that armor are. We have time only to mention them.

First there is mention made of the *Girdle of Truth*, which means sincerity in the inward parts. As the Roman girt his dress, and as boys in racing gird their waists to brace and strengthen themselves, so the Christian soldier must have as his belt, the girdle of truth. Too many are loose in their beliefs. They are easily shaken. Let us