

exiles wept when they remembered Zion, and from the icy plateaus of northern Asia down to the equator, I have seen nothing but sorrow, sin, and shame, of which we have not the remotest conception."—*Kind Words.*

HYMN FOR OUR SOLDIERS.

BY THE SISTER OF AN OFFICER.

For our valiant soldiers,
Lord, to Thee we pray;
Guard and keep them ever,
Be their guide and stay,
When through veldt they're marching
Many a weary hour,
From their foes protect them
By Thy mighty power.

When, in darkness resting,
Arms are laid aside,
God of battles shield them—
Still with them abide;
And if they in fighting
Should not think of Thee,
Do not Thou forget them,
Still their succour be.

Lord, when sick and wounded,
Far, perchance, from care,
Let Thy healing Spirit
Save them from despair.
Saviour, be Thou with them,
All their prayers to hear,
Strengthen, watch, and comfort,
When none else is near.

Hungry, Lord, and thirsty
In the wilderness,
Thou did'st hear Thy people
In their sore distress;
Thou canst turn to blessing
Every human pain,
Grant that these through suffering
Saving faith may gain.

Lord, among our army,
Fighting for our land,
Thou has also soldiers
Fighting Satan's band.
Lord, be Thou their helper,
Touch their lips with fire,
Let Thy Holy Spirit
All their words inspire.

Safe beneath the shelter
Of Thy mighty shield,
Thou canst keep from danger
Soldiers in the field!
And, although around them
Tens of thousands die,
Thou canst keep in safety
Those for whom we cry. Amen.

SERMON TO SOLDIERS.

The Church of England members of the Mounted Rifles (under Major Williams) awaiting transportation to South Africa, attended service at historic old St. Paul's, Halifax. Rev. W. J. Armitage, rector of St. Paul's and hon. chap-

lain 66th Fusiliers, was the preacher.

His text was from Eph. vi, 2, "Put on the whole armour of God." In his introduction he referred to the fact that on the Sunday previous he had spoken of civil duties and of the responsibilities of a soldier of the Queen, and that he would now take up lessons from a soldier's life as applied to Christian experience. He said: There is, perhaps, no more familiar image of the Christian life than that which describes it as a warfare. St. Paul, who in his later years mixed much with soldiers, used it very frequently. Indeed, he was in a sense a soldier himself, a man born to command, endowed with vast energy, and able to see at a glance the strength and weakness of a position. In another field he might have proved an Alexander, a Cæsar, a Napoleon, or a Wellington. As it was, it may be said that he looked upon his life work as a campaign, while his letters are war despatches, and that the world was to him the country of his king under a usurper's sway to be won by the Christian soldier for Christ.

The Church of Christ on earth is called the Church Militant, a word having the same origin as military or militia, showing that it is engaged in constant warfare and struggle, as contrasted with the Church triumphant in heaven.

The Christian is pictured in the Word of God as engaged in active service, in a war which knows no truce, and no discharge, but which continues even unto death.

It is true that the spiritual life has other aspects, as for instance where it is beautifully described as "Joy and peace in believing." But it is a mistake to suppose that because one is a Christian, or becomes a Christian, that there is no conflict or that the conflict then ceases. Conflict precedes peace, and the truth is that the Christian has "Joy and peace in believing," even while the fighting is in progress.

The matter of supreme importance is to be enlisted under the banner of the King. This means decision for Christ, the yielding of the will to His obedience, the entrance into His service as a soldier of the cross.

The Christian warrior needs

equipment for the stern battle of life. This he does not provide himself. The soldier's regimentals are from the Queen. The Christian finds that the great Captain of his Salvation, Jesus Christ, has made rich provision for every necessity of the conflict. His armour, weapons and supplies are from God. And so the apostle calls the soldier to "put on the whole armour of God."

It is armour for every part of the body. The head, the seat of intellect, is open to attack from doubt and unbelief and evil thoughts, and the helmet of Salvation is provided for protection. The heart, from which are the issues of life, is liable to wounds of sin, which the breast-plate of righteousness preserves from. The shield of faith is to protect every part of the body, and with it he is able to quench all the fiery darts of the wicked.

The loins need to be strong, for the soldier is to stand, and so the girdle of truth is given, as the loins were girt of old, to furnish support in the midst of war and toil. The soldier must be in marching order, ever prepared and shod with the gospel of peace. And as his life is a battle against enemies he is armed with the sword of the Spirit, which is the word of God.

There is one exception to the statement that the armour is for every part of the body. There is no provision for the back, and the reason is plain. The Christian is never to fly. He must ever face his enemies, and never yield an inch. We may be weak, we may be weary, we may suffer what looks like defeat, we may see others fall around us, but with our face to the foe we must stand looking to the great Captain of our salvation, and victory will be ours, and we shall be "more than conquerors through Him that loved us."

The Christian is to be always prepared; his armour is never to be laid aside. His whole life is a warfare until he meets his last great enemy, death.

It is related of Cromwell that he wore a coat of mail at all times. It mattered not what other garments he put on, he never laid aside his armour. He wore it in the camp and on the field of battle as a matter of course, but also at court and