

in the place where God has put them and for the use with which he has connected them. The summer before last the troops of the United States saluted the flag of Great Britain at Yorktown. It was a mere form, and anybody that chose to be supercilious might say, "Why, what did it signify?—only the blowing off of a quantity of powder and the displaying of some gaudy silk—only that and nothing more." Yes, it was much more! If that had been done in 1812 by the United States, it would have been surrender to Great Britain. When it was done the year before last it meant mutual reconciliation; it meant peace; it meant good-will; it meant friendship between two great English-speaking nations; and God forbid that it should be sundered or severed. Only a form, but oh! how much it involved! And so, my brethren, when you and I go to the font and baptism is administered; when you and I go to the Lord's table and take the bread and drink the wine,—only a form, but oh, how much it means!—reconciliation with God; friendship with Jesus Christ; a place in the family of the King; and the avowal of an honest purpose to do the Master's will evermore. Even as we sit at His table, bowed down and overwhelmed perhaps by the sense of our unfitness and unworthiness to be there, in the ear of faith we hear Him speaking to us and saying, "I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends." Well, the same is true in relation to the Lord's supper; the same is true as to the Lord's Day. I would have you to be unmoveable, dear brethren, in your attachment to it and your right observance of it, stopping ordinary occupations, reading more of the Bible on that day, cultivating family piety and regular attendance upon God's house. It is easy for anybody to belittle these things,—stigmatize them as mere forms; but the history of Evangelical religion proves that in the degree in which these things are maintained and rightly used, in that degree God is real to us, and our souls grow in grace and in the knowledge of the Lord Jesus Christ. I had occasion about a year ago to examine with care a report made by a missionary in whom I had a particular interest, who is working upon soil that once was classic; he is working in Greece, and he made this statement as accounting for the comparatively little that he was able to do in the way of systematic teaching; he combines medical work in a charitable way with his teaching of the truth; and he put this view of the state of society where he was labouring:—"The people," he said, "have an immense number of holidays, so-called; they have been multiplied almost indefinitely, and they spend these holidays not in labour, but in indulgence, in pleasures, and I am sorry to say, in many instances, sensual and degraded, and the consequence is," he said, "that when the Lord's day comes around, they cannot afford to keep it; they are compelled to work upon their farms or attend to their business, or they would not be able to live; and so it is hard to get access to them on the Lord's Day." I confess that I thought the statement a little overdone, until I had a good opportunity to see how the thing is in Russia, and to see how the attendance upon the places of worship in the Greek Church is impaired and diminished apparently from the same set of causes. Oh, brethren! be unmoveable in your belief that the Lord's Day can be put where the Master put it. Put no day beside it; put no days along with it; for in the degree in which you act upon His wise plan, in that degree it will be good for you, in that degree you will be effective in your testimony to the truth. It would be easy to multiply and enlarge these counsels under the head of "Unmoveable," but it is not necessary to do it; you do not need to be told that the Bible has its ethics as well as its doctrines, and its ethics and its doctrines are linked together. God has joined them together; woe be to any man that dares put them asunder! Its ethical principles touch every relation of our life. It comes into the home and it fixes the duties that spring out of marriage, which it makes sacred. It goes into business and prompts to honesty; and stamps and stigmatizes deceit, no matter how high the names that are associated with it, and no matter how large the fortunes that may be rolled up by it. It goes into every relation of life,