

as between capital and labour, as between master and servant, as between governor and ruled. Be unmoveable in your judgment of the ethics of your Bibles, and in the degree in which you do that you will be a good citizen because you are a good Christian, doing right things because your Master, who is also your Redeemer, has laid upon you the doing of them. Be ye unmoveable. "Oh, but," you say, "upon that plan you would make much of very little things, and you would make life a very grave and serious business; if I am to speak, and think, and reflect upon almost everything that I do, why, all the freedom, all the vivacity, all the happy and light enjoyment, is subtracted from my life." My brethren, that is not your affair nor mine; we belong to the Lord; He is Creator; His Son is Redeemer; happiness of the true kind comes from Him; life is successful when He makes it so; life is joyous when the light of His countenance is lifted upon us; His peace ruling in our hearts is the best guarantee for a true, free, joyous, noble, dignified life; and He has been pleased to set importance upon things that seem to you and me to be little. Take the Apostle Paul, even if you can push aside for a moment the recollection of his being inspired; suppose you forget that for a moment. Paul was not a narrow man, not a bigoted man, not an ignorant man, not a vulgar man, not an enslaved man, not a fanatic, and not a fool; and you remember how he writes to these very people, these Corinthians, about a very small matter.¹ Allow me to put it to you colloquially. A Corinthian believer is invited to a feast, an entertainment, at the house of a friend, a neighbour, perhaps a relative, and the food is placed upon the table, and his host helps him to a slice of meat, and as he does it he remarks casually, "This was offered to our god." What is the Christian to do? "Do not take it, do not eat it." Well, but that will seem very strange, and perhaps rude and uncivil. Oh, but there are higher interests in the world than those of conventional politeness, dear brethren. "Do not take it," says the Apostle; why? for his sake that offered it to you, and your own, and the sake of those who are sitting by; and why? Why, you Christians by your very profession of Christianity allege that you take God in Christ for your Master against all these idols; now do not weaken your testimony, do not compromise yourself, do not leave this impression in any way, even though it seem a slight and insignificant trifling way, that you have gone back upon Him whom you took for your Master, and that you are with the idols as truly as you are with Him. Now, you can see, if you will think of it, that a little thing may be great and significant. Then we are to take our course as though we heard the Master saying to us, "be ye faithful unto death, and I will give you a crown of life." Again I say unto you, "be ye unmoveable."

Now we come to the third and the last of these counsels, and I shall not dwell upon it at any great length, for I confess to keen sympathy with the many friends that have to stand round about this building, and I would not willingly weary you. Here is the last of these counsels. "Always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." God has given us our powers of body and mind, and He means that we should use them. He never favours indolence, laziness, inactivity; He means that we should work; meditation is good in its place, so is self-examination in its place, so is instruction in its place, but work has its place also—"Always abounding in work." But this is the "work of the Lord." It is not mere activity, it is not mere spontaneous exercise of vigorous powers of which we happen to be conscious, and the very exercise of which brings us pleasure; it is the work of the Lord—work that He enjoins; work that will glorify Him, work that will be upon the line of His working; work that we do for His sake; it is activity, it is Christian activity; it is toiling, it is toiling for God, it is working with the eye fixed upon Him, as though we said, "Oh, Lord Jesus, this I do for Thee." Now the counsel is that we are to be in the work of the Lord; not only that—we are to be abounding in it, not doing it now and then, dear brethren, when we have a mind to, when we happen to be in the mood, when our friends put us upon the back and applaud