

course, "and the peace of God that passeth all understanding shall keep your heart and mind." Surely that which so intimately associates itself with the peace of God in our hearts, becomes at once rather spiritual than temporal in its nature. And this, in fine, is the result which we arrive at, that to the Christian nothing is common or unclean. To him God is in all things, and that which is deemed secular by the unspiritual, so soon as He touches it becomes spiritual—Midas-like, the truly spiritual follower of Christ turns every thing he touches into gold—the gold of the gospel.

Take this thought now, and see how both the Old and New Testament scriptures harmonize with it, and are interpreted by it. The prophet Zechariah, in his glowing predictions concerning the present dispensation, emphasized this thought; the very bells on the horses should be stamped with "holiness unto the Lord," and the "pots in the Lord's house should be like the bowls before the altar." That is, the glory of this dispensation should be so great that, in its exceeding brightness, we could not distinguish between things common and sacred, because that former distinctions should have ceased. And, as if the prophet anticipated the objection that this referred only to a former distinction, between things of an essentially spiritual character, he adds, "Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts." From this it is evident, that the commonest everyday affairs of secular life should now be ranked with the most spiritual. What more common utensil than the vessel used for preparing every day's meal? As a representative word, if it means anything it means the most humdrum notions of everyday life.

So in the New Testament everything, even the most trivial, is exalted into an act of religious service: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God." And, as if to guard against the thought that this command applied only to religious acts, the apostle, further on, after exhorting slaves to attend to the orders of their masters, says, in this very connection of doing secular work, "Whatsoever ye do, do it heartily as to the Lord." Now, if the menial acts required of slaves, can be thus turned into religious duties, what act in life need be left out?

We once heard the following incident related of Rev. George Muller, of Bristol. Whilst engaged in conversation with several friends, he was asked the question as to how he managed to carry the burden of his Orphanage, and other enterprises which centred in him. He replied that he made everything, without exception, a matter of prayer. For example, said he, I may be dressing myself in the morning, and having a few moments for prayerful thought, utilize them. Something comes into my mind for consideration, I ask the Lord if I shall attend to it to-day. I wait a moment to obtain the mind of God. I find it is not to be done to-day, and so it passes from my recol-