

It is a fact that the church enrols in its lists very few, comparatively, whose whole time and thought can be given to the study of doctrines, and the cultivation of lively spiritual affections; the many in its ranks are plain men and women, compelled daily to draw arms in the stern battle of life—to confront the demands of family for care and education. Their thoughts are largely of ways and means as to the exigencies of this life. They have but little time to give *directly* to the cultivation of spiritual affections. Now the highest sanctification is just as much within the reach of these as of those others who are very little entangled with the affairs of this life. But it does not consist in searching the heart after an emotional love, nor in reaching out after experiences of passionate feeling. It is rather the subjection of one's self to a principle which constantly presents life, just as its varied duties come, as a sacrificial offering to God. (Rom. xii. 1.) It consists in that lofty view of Christianity which makes the routine duties of the day, rightly performed, as acceptable service as the praises of the sanctuary, or prayers of the closet,—which serves God “not only in His house but our own.”

And when life is subjected to this principle, every act being done for Christ, will, as nearly as the judgment can direct, be done as He wants it. The servant works to please his master, not himself. We are told the Duke of Wellington was once informed by his agent of a great bargain made for him in the purchase of some land, several hundred pounds under its value, on account of the seller's necessity. The Duke at once commanded the agent to pay the man enough to make up the full value of the property. Now, if that incident did occur, that man, though himself willing to make dishonest bargains, would after this occurrence be strictly honest because his master desired it. So when men come to recognize that they are working for Christ in their daily labour as well as in Sabbath services, their work will be done as He wants it, not as evil human nature might prompt. Their lives will be as nearly as possible perfect imitations of His. The guilty world will meet this sanctification every day. It will see and feel it in shop and market. And as a heathen, in England or America, cannot but appreciate the fruits of Christianity, as seen in railroads, better dwellings, etc., long before he learns the spirit of our religion, so the world cannot fail to appreciate such fruits of a sanctified heart as appear in practical life; and when it inquires after the origin of such purity, it will be led to the devotional meeting, prepared to respect the deep experience of spiritual life, which is there exhibited as the foundation or controlling power of all good living.

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SANCTIFICATION.—“The sanctification of *nature* corrects some sins that it may more secretly practice others. The sanctification of *grace* wages war with all sin. It aims at its universal mortification. When this is felt in the soul, we may take encouragement from our very failures, as they prove to us that we are honestly contending against that which is hateful to God.”—*Choice Sayings*.