

As many as gladly received His word, or "as many as were determined for eternal life" believed and were baptized, and were added to the saved.

To recapitulate. We think we have made it clear that to render this verse as in the common version conflicts with the plain teaching of the word of God, hence cannot be correct. We have also shown that the same word which in this verse is translated "ordain," is correctly rendered in Acts xv. 2 "determined." It has also been shown that the word determined, or disposed, expresses a state of the mind essential to a scriptural faith. And from the instances given it is plain that such was the actual state of the heart and mind of those who did believe, and gladly receive, the word of the apostles. We therefore believe it to be in harmony with the teachings of the Spirit to read this scripture as follows: "As many as were determined for eternal life, believed."

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THE OMNIPOTENCE OF HEART POWER.

BY W. H. ROGERS.

It is heart that wins. It is heart that conquers. The heart conquers because it wins.

God is love. God is omnipotent because God is love. Man's strength is in man's heart. A mighty muscle is yet a flabby muscle, unless it be filled with the blood of a large warm heart. A mighty brain is yet a weak brain, if underneath it there lie a sluggish heart. A small heart will shrivel a large purse. A large heart will swell a small purse. It takes more power to subdue mankind into loving obedience than it does to dash mankind to pieces. The Almighty's arm can dash man to pieces. It takes the Almighty's heart to build man up and save him. There is no mastery like heart mastery. "I know men," said Napoleon, "and I know that Jesus Christ was not a man. Everything about Him astonishes me. His spirit overwhelms me. Alexander, Charlemagne and I have conquered empires, but upon what rests the creation of our genius? Upon force! Jesus Christ conquered His empire by love, and to-day there are millions that would die for Him."

We talk of the failure of the church to reach the masses. In our towns and cities of the United States, there is a population ranging all the way from fifty-two to seventy-one per cent. that never attends any service of the church, except it be a funeral. In this respect, the church is not like its great Head, even Jesus the Christ, for the common people heard Him gladly. The church is hard and cold, the Master was warm and tender.

The church is concerned with dogma. The Master was concerned with duty to the perishing whom He came to seek and to save.

The church wrangles over theories. The Master was loving and practical. The church has all the brain and all the bullion that is necessary for the accomplishment of its work. It lacks that other B, namely, benevolence. It lacks heart. We talk about the need of system, and of organization, my conviction is that what we most need is life. With more life we can do with less organization. Life will systematize itself with great simplicity. The church has ever been full of the discussion of the details of organization. The Master was full of life. He is full of life.

The church talks about the methods of getting at men. Christ loved men and gave Himself for them.

He gave his infallible teaching. He gave His holy example. He gave His resources of super-human power in miracle. He gave His loving ministries for the sick and sad and weary and hungry. Yes! He gave all these, but He gave more—much more *He gave Himself*. Men give their

money, their doctrines and dogmas; they give their creeds and theories, their counsel and their crotchets their opinions; their songs and sermons, their talent and oratory. Christ gave Himself. That was a wonderful life that Paul lived. That was a wonderful service that Paul rendered. How now are we to account for a service so wonderful, a life so full of grandeur? Christ's love was the inspiration of Paul's life and service. The world's salvation is not the triumph of genius, or of intellect. It is the triumph of heart. Abounding as was the life of Christ, it was no match for an unregenerate world until it was poured out for the world.

Christ did not draw all men unto Him by the splendor of His miracles, nor by the beauty of His teachings, nor by the sinlessness of His conduct. He drew all men unto Himself by being lifted up—by the cross. Even God's measureless love had to be focalized before it was sufficient to draw the world. It was focalized at the cross. I care not, my brother, how your life may abound in wealth, in culture, in education or accomplishment. It is all worth nothing to yourself and worth nothing to the world until you lay it down, until you pour it out. The life must not only be filled, it must be emptied also, before it can save a soul, and the largest fullness will come by the completest emptying.

I see Paul as he spends his life and allows it to be spent for the Corinthians, saying, that he is willing thus to do though the more abundantly he loves the less he be loved.

I see him in his stripes and imprisonments, in his stonings, in his perils, by land and by sea; in his perils among robbers and his perils among false brethren; in his hungerings, thirstings and fastings so often. I see all this, and I ask, How did Paul live such a life? Let Paul answer: The love of Christ constraineth me, said he. Paul's heart had been touched. It had been touched by a higher heart, a larger heart. Let Paul answer again: The life I now live, I live not of myself, but by faith in the Son of God who loved me and gave Himself for me.

It was all heart power. Mighty are the triumphs of heart.

A WORTHY WALK.

To walk worthy of our high calling is to walk in love. We must be of one mind and one heart. The unity of God's children is the essential element in the Christian's life. Without it all else is vain. However we may walk, and whatever may be our service of faith, nothing will avail without a loving united service. "Our work of faith always includes the 'labor of love.' The love of God in our souls is the cement of the church. By this souls are mingled and united as one. And till there is this oneness or unity of hearts all our efforts towards a worthy walk must be vain and worthless. Read carefully Paul's letter to the Philippians. Here you will find that the Christian walk or life hinges on the unity of the church. "Let your manner of life be worthy of the Gospel of Christ that whether I come and see you, or be absent, I may hear of your state that you stand fast in one spirit with one soul, striving for the faith of the gospel." "Fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind." "Nevertheless whereto we have attained, let us walk by the same rule, let us mind the same things." I beseech Euodia and I beseech Syntyche to be of the same mind in the Lord." This love and unity with each other brings us into the fellowship with the Father and with His Son Jesus Christ. "If we say we have fellowship with Him and walk in darkness, we lie and do not the truth. But if we walk in the light as He is in the light, we have fellowship one with another." In this we see that our union with God depends

upon our union with each other. To be out with my brother is to be out with God. To walk in the light is to walk in love and peace with each other, and this only is a "worthy walk." There is an apparent unity among brethren sometimes where there is not this "law of love." How do we account for this? The same as in all associations. They are held together by the law of social affinity rather than by love. In all such union you will find only those who are equal in social standing and in natural and like affinities. This is caste, and should be cast out of religious society—and is, wherever love is allowed to dwell. This kind of union or affinity of like natures is not the kind that sits down with "publicans and sinners." The unity of Christian hearts is above the likes and dislikes of unregenerated nature. It is a union begotten by the love that seeks not her own; a love that is without dissimulation, a love that "minds not high things, but condescends to men of low estate." This love of God so deep, so strong, not only unites us to the finite, but to the infinite. We are all one in Christ. The fatherhood of God is always found in the brotherhood of man. The relation of father and son is reciprocal. To become a son or child of God, we become His possession and He becomes our portion. For "the Lord's possessions is His people," and the Lord is the portion of His people." We know that this blessed sacred union and mutual possession can only be effected by love, as persons can possess persons only by mutual sympathy and communion and love. We can say that "thou art mine" only when we say "we are thine." Here is where we see the true Christian life or "worthy walk," a life of love, for love is our life, "what thou lovest thou livest." It is the root, the ground and the centre of life. Hence our life is in God, for wherever we find love we find God, for "God is love." This principle of life is too broad to be narrowed or limited by the narrow ties of blood relation, or to be made subservient to the modern customs of society. It embraces in its domain the world, the rich, the poor, the high, the low, the friend, the foe. It makes of all one new man in Christ, and so makes peace. It breaks down all the divisions that destroys the happiness of man. It destroys all hatred and strife that so mars the prosperity of society. It is the principle that enriches our whole nature, not a part of it, so that we escape narrow-mindedness; and although life's circle is cut into segments, "yet all lines are equal if drawn from the centre to the circumference."

It would be the height of folly to suppose that any life is worth living; that has not this love and unity of hearts. The word of God has no place for a religion that has not this union. It discards in the strongest terms all service that is not actuated with love. "It is as worthless and as useless as 'sounding brass or a tinkling cymbal.'"

We are conscious however of the fact that this unity of life and heart is respected by many, both theoretically and practically. They profess to believe that as we are so diverse in our nature, and so multiform in our ideas and opinions, it would be utterly impossible to be united in heart. The fallacy of this is seen in the history of the primitive church. The early disciples were, evidently, as diverse in their nature as we are, and yet they were one in Christ. If our constitutional and theoretical differences compel us to divide in religious matters, why not divide us in our secular matters? How is it that two or three or more can co-operate in a joint stock company, but in the more important business for the Lord they discover that their likes and dislikes are so different it is impossible to co-operate? An half-eye can see that the difficulty is not in the diversity of nature and opinions, but the lack of love which is the cementing principle. Who would suppose that wood, brick and stone could not be united