

human soul for God. The one longing is just as natural and ineradicable as the other. In obedience to that law lies life and life's highest blessedness; in the violation of it lies misery and death.

Is not this the key to all the world's hunger, weariness and sorrow, its conquering ambitions and unconquered passions? It is the heart's dumb, blind search for God, in whom alone it can find its fulness, and in the supreme love of whom alone can the heart's law be fulfilled. "Thou shalt love the Lord thy God with all thy heart." To stop short of that is to stop short of life. Such love is life, its essence, worth and glory,—to love God with all the heart's power of loving. That is the supreme duty of life, and therefore not to love God so is sin, transgression of the heart's law, and disobedience of the divine command.

Only as we wake to this truth, can we ever get rid of the complacency that is eating out the vitality and earnestness of so many Christian lives. Supreme love to God is not some choice luxury or exceptional privilege of the few, but the first and paramount duty of all, God's imperative demand, His claim upon the human heart. Love is life; and the measure of our love is the measure of all the spiritual life we have. "My son, give Me thy heart": just in so far as we do that, does God have us or do we have Him as ours. And so is it the Source of all that makes life strong and radiant,—all joy, endurance, courage, hopefulness, enthusiasm, self-effacement.

"Love took up the harp of life,
Smote on all the chords with might;
Smote the chord of self, that, trembling,
Pass'd in music out of sight."

Surely what we all need, and need most of all, is love, more love, love of God, love of man, and love of all that is lovely. How may we have it? By obeying the laws, fulfilling the conditions that govern and create it, by more vivid and trustful realization of God's personal love to us. "We love, because He first loved us." Love alone can beget love, as life can come only from life. That is the headspring, the wonderful love of God. "He loved me, and gave Himself for me", said Paul; and out of that realiza-

tion of God's love to him, came the flaming love of Paul's great heart.

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Keepers of One Another's Souls

By Rev. E. A. Henry, B.A.

There is nothing our own. We cannot do what we like with anything. There is no absolute ownership. We do not even own our wealth: we owe it. And we are not only stewards of things. We are trustees for one another. We are to live so that men's lives are safe in our keeping; so that men's souls will be enlarged by our presence and influence; so that men will make the best of themselves because we are here.

If men are lost, we are accountable so far as we have neglected to share in their saving. Moral and spiritual stewardship—that is what we must face. If I know God and His peace, and another is looking to me for it, and I help him not to receive it, I am under a burden of blame. This thought carries very weighty inferences:

1. It will mean the death of all indifference toward humanity. The church is not a deposit of opinion, or a "cold storage warehouse for truth". It is to be a generating centre for transmitting power to move the world.

2. It will add to the weight of life's responsibility. We will "answer back" (respond) to God and humanity. That responsibility will enrich us as it always does. We will not slip through life, nor stumble along. It will tone and brace us; make us square our shoulders and plant firmly our feet. If we do not, we shall lose ourselves. Love is greatest of all, but always serves through sacrifice. We die to live. We rise through accepted responsibility. Our own personal development will be measured thereby.

3. It will add new meaning and force to our conception of personal influence, by making us feel how much more subtle and spiritual and pervasive and wide-spread it is, than we ever thought.

4. It will give far-reaching consequences to our life enterprises. They, too, will become larger, holier, more spiritual, for who can tell what they may effect.