

FULL SURRENDER.

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Perhaps the following fact, stated by the Rev. Daniel Steele, D.D., will present as clear an illustration as can be found of the nature of the mental act and state represented by the two words which we have placed at the head of this article—words the real import of which needs, more than almost any others that can be designated, to be clearly understood at the present time.

“A friend of the writer,” says Dr. Steele, “became ill in Paris. He sent for the most eminent physician in the city, who, after a careful diagnosis, informed his patient that he was attacked with a fatal fever then prevailing in the French capital. Said he to him, ‘You will soon lose your reason, and then sink into a state of insensibility, from which it is not certain that you will rally. But I will do my best to carry you through the deadly disease. Make your will and deposit it with me; put into my hands your trunk and its key, your watch, your purse, your clothes, your passport, and everything else that you prize.’

“The sick man was thunderstruck at such demands by an entire stranger, who might administer a dose of poison, and send the patient’s body to the potter’s field, and appropriate the surrendered treasures to his own use.

“A moment’s reflection taught him that the demand was made out of pure benevolence, and that it was more safe to trust himself and his possessions to the hands of a man of high professional repute than to run the risk of being plundered by a hungry horde of hotel servants.

“The sick man surrendered all his goods and himself into the charge of the physician. The doctor sat by his bedside, saw his prophecy fulfilled, reason go out into delirium, and intelligence sink into stupor. He watched the ebbing tide of life with all the solicitude of a brother. At length he saw the tide turn, and detected the first faint reflux wave which was to bring the sick man back to the shores of life. He recovered, and found his purse and all his treasures restored to him.”

We have, in this case, one of the most impressive examples of absolute self-surrender on the part of one person to another of which we can form a conception; yet the wisdom of the physician in requiring it in every particular, as the condition of undertaking the case, is obvious. Had he informed the sick man of the facts of his case without requiring these conditions, these very objects would have become the subjects of agitating and agonising thought, and thus prevented the efforts of nature and the influence of medical appliances from saving his life. But two conditions were now requisite to a favourable issue of the case, if that were possible, namely, perfect acquiescence in the Divine will to live or die as God should choose, so that there should be no agitating care on this subject, on the one hand, and