

doctor's prescription, and quotes, as an illustration, the "Charge of the Light Brigade":

"Theirs not to reason why,
Theirs not to make reply,
Theirs but to DO AND DIE!"

Wonder whether there was any twinkle in his mischievous eye?

LIX. *What is it to believe on Christ?* H. Thane Miller, Esq., returning from a journey, hurried to his house, knowing that his son had been already dangerously ill for nine days. At the train he parted with friends, who agreed to pray that the boy might be spared, or leave clear witness that he had gone to his glorified mother and to Jesus. While these friends were yet speaking in prayer, the anxious father, crossing his threshold, hastened to the bedside. "Father," said he, "come lie down here by me. Mother always said I would yet be a Christian, and I feel sure her prayers will be answered; but the way is all very dim; and I want you, father, as simply, briefly, plainly as you can, to tell me just what it is to be a Christian?"

Thane Miller says he never felt, as then, the need of being taught of God. He whispered prayer for help, and, simply as he could, pointed the dear son to the Lamb of God. Presently he heard from those lips a prayer so full of confession, penitence and faith, that there could be no doubt he had found the way, and was walking in it. And from that day the chamber of anguish was transfigured into a gateway of heaven.

The question is of vital importance: "How shall I, in the simplest, briefest way, tell another just what it is to believe on the Lord Jesus Christ so as to be saved?" How few could give a prompt, clear answer!

LX. *Faith is (1) an act of trusting.* Belief is the assent of the mind to a fact or truth, put before us in a *proposition*, as though I should say, "Christ died for sinners." Faith is the consent of the whole mind, heart, conscience and will to the fact or truth of the Christian religion as represented in the *Person of Christ*. "Believe on the Lord Jesus Christ." That little word, "on," carries the idea that such believing brings me nearer the person of Jesus, and makes me not only accept what he says, but *lean on Him*; resting not only on his words, but *His work for me*. 2. It is an act of *taking*. God not only puts before me a truth to be believed, but a personal Savior to be *taken* to myself. By faith I *apprehend* and then *appropriate*; first perceive and then receive Him. I see Christ to be my *possible* Savior, and take Him to be my *actual* Savior. How? By *giving myself*! the only way in which one person can "take" another. An orphan so "takes" a father; a wife, a husband; a soldier, a general; or a subject, a king; by *giving ourselves* to another we *take* another to ourselves. No act can be simpler; and it is its simplicity at which we stumble! 3. In thus *trusting* and *taking* Jesus, faith becomes a *tie of union*. It makes me one with Jesus, and Him with me forever. All my sins become His, to bear; all His righteousness becomes mine, to wear. I lose myself in Him; I take His name, and call myself a *Christian*; I lose my life in Him, my will in His will; I look at this world and the world to come through His eyes, and become part of His body, a member obeying Him as my head. The central thing about faith is this act of *trusting, taking, tying to Christ*. A child in years, or mind, can understand this. Even the dying sinner may say, "Jesus, I trust thee, I take thee, as my Savior and Lord; I give myself wholly to Thee forever." If that be the deep sigh of a soul, even in the last hour, who can doubt that the answering "Gift of God is Eternal Life through Jesus Christ our Lord?"

LXI. *Our Lord's Warning against Greed.* Luke xii: 15-40. A double caution: "Take heed and beware." The word covetousness means the lust of "*having more*." The discourse is fragmentary, but a little study supplies the missing links.

Four arguments against greed are here put before us:

LXIV.
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