

full confidence in the wisdom and fidelity of the physician to whom life and everything prized had been committed, there being in such case nothing in the mind to disturb the action of exterior remedial causes. Having accepted such a trust, the obligation of the physician became absolute, not only to care diligently for the things prized committed to him, but to employ, with all fidelity, all his wisdom and all his skill to save the precious life entrusted to his guardianship. All this he absolutely pledged in accepting the trust referred to, a trust which in this case was fulfilled with all integrity.

Now Christ, as the physician, the keeper, the life, and the everlasting light of the soul, has not left us to send for Him, but has come to us, to take our mortal and immortal interests into His omniscient, omnipresent, and omnipotent care and keeping. He stands revealed and verified before us, as "mighty to save," as "able to save to the uttermost," and to do for us "exceeding abundantly above all that we ask or think." Nor are there any uncertainties about His ministrations. No one ever believed in the Son, and came into condemnation, or failed of life, and that in superabundance and endless perpetuity. The earthly physician may fail to do all that is needful in each specific case for want of leisure, having too many pressing cases upon his hands. Christ, in His all-sufficiency, has just as much leisure to attend to each specific case as if this was the only one upon His hands, and He had nothing else to do but to attend to it.

What does Christ require of each individual as the immutable condition of taking charge of his case? As the sick man entrusted his life, his will, his trunk and its key, his watch, his purse, his passport, and everything else that he prized to his physician, so must the soul make its will—a will containing an inventory of all its mortal and immortal interests and possessions, and entrust ALL to the all-healing physician, Jesus Christ, and there it must leave them to His absolute disposal. This it must do believing that Christ accepts the sacred trust committed to His keeping, and will do His work without failure, and in full accordance with His word of promise. Any limitation in the act of consecration, or in the confidence referred to, limits and neutralizes the action of the Great Physician, His remedial agency being conditioned in its efficacy upon the principle, "According to your faith be it unto you."

This one condition being complied with, Christ assumes the entire responsibility of a full and perfect recovery to absolute health. If the trustful soul is not "saved to the uttermost," "sanctified wholly," "preserved blameless," "strengthened with all might," rendered "a vessel unto honour, very useful to the Master," and at last made to "shine as the brightness of the firmament, and as the stars for ever and ever," it will be for one exclusive reason, that in this single case the wisdom and power of Christ, after having done their utmost, have failed in what they have attempted, it being impossible that His faithfulness should fail.