

ling does not correct the flesh, but only renders testimony both to the perfection of the expected redemption and to the love to which we owe it.

When in real enjoyment of God, we may for a moment lose sight of the existence of the flesh, because then the soul (which is finite) is filled with that which is infinite. But even in these moments of blessedness one cannot doubt but that the flesh is an obstacle to the larger and more intelligent action of love. Paul, caught up into the third heaven (a privilege which the flesh would have used to puff him up with, and which made a thorn needful), is a proof to us that grace does not change the flesh. Alas! even the joy of which we are speaking, without watchful dependence upon Christ, gives dangerous occasions of action to the flesh, because there is so much littleness in us, that, forgetting who gives the joy, we lean on the feeling of the joy, instead of dwelling in Christ, the Fountain-head of it. Nevertheless, it is certain that the love of God, made perfect in us, is a reality, and the Christian is called to know God, and to enjoy Him as dwelling in Him.

I have but one more remark to make.

When we are full of the love of God, we enjoy it with a power that hinders our seeing anything, especially the objects of the goodness of God, save with the eye of divine love. But where there is a real knowledge of the existence and nature of this love of God, the walk will also be characterized by