

ed Good Himself. It is an opposition to the will of God, an overthrowing of His laws, a contempt of the love He has for us, and of the love He bears to Himself, which is essential love, and not a love shared by creatures. So that, as charity would wish to give God all his perfections, and would give them to Him, if it were possible, and if He did not possess them already, sin would wish to despoil God of all his attributes, and would destroy his existence, if it were possible. — Represent to yourself what must be the confusion of that soul, when she reflects that she has « crucified Jesus Christ a second time, » and that she has done her best to make Him die as often as she has committed a mortal sin. For, according to the law, a man is equally guilty whether he kills another, or whether he commits actions capable of causing death.

In making these reflections, a soul that has more light and knowledge than she had before, and a better appreciation of the malice of her sins, feels such great confusion within herself, that she not only would wish to take flight, but to annihilate herself, if it were possible, so that she might not hear the reproaches she hears at the bottom of her heart.

The second effect that the fear and love of God produce in the soul is *humility of the will* : this first impression of fear does not last forever ; the soul again takes courage, and dares to raise her eyes to the divine Majesty. She then conceives a great admiration, considering the infinite greatness of God, who holds in His hands the two poles of the universe. « Before whom all the multitude of creatures in heaven and earth are no more than a little drop of dew that falls in the morning. » (Isa. 40. 15) Then it is that the soul hides herself, sinks down in the presence of God like Moses, not daring to look. (Exod. 3.6. . .) God sent a voice out of the midst of the bush, forbidding Moses to draw near ; and here God, speaking to the soul and impressing her with a deep feeling of respect, forbids her to come near his divine Majesty. The soul stops, and dares not go forward. But afterwards, as God ordered Moses to take off his shoes, God here reproaches the soul with all the evil inclinations of a sensual life which remain in her ; and He makes her understand that her affections must be purer than they have hitherto