

may then be said, as well as "be whole of thy plague." She need not be reserved. Christ does not deal with her as a patron or benefactor (Luke xxii. 25). She has an interest in Himself, as well as in His power to bless her.

And so as to the Canticles. It is the love which warrants personal intimacy (after the manner of the nearest and dearest relationships), that breathes in this lovely little book. The age of the union has not yet arrived. But it is the time of betrothment, and we are His delight. Nay, it was so ere worlds were. As another has said, "in the glass of His eternal decrees, the Father showed the Church to Christ, and Christ was so ravished with the sight that He gave up all for her."

Do we believe this? Does it make us happy? We are naturally suspicious of any offers to make us happy in God. Because our moral sense, our natural conscience tells of our having lost all right, even to His ordinary blessings. The mere moral sense, therefore, will be quick to stand against it and question all overtures of peace from heaven, and be ready to challenge their reality. But here comes the vigour of the spiritual mind, or the energy of faith. Faith gainsays these conclusions of nature. And in the revelation of God, faith reads our abundant title to be near Him, and be happy with Him; though natural conscience and our sense of the fitness of things, would have it otherwise. Faith feeds where the moral sensibilities of the natural mind would count it presuming even to tread.