

expression of it in this dear woman, who, even before she knew all that grace had come to bring her, was lavishing every little token of a heart thus won upon the Person of the Lord. By such appreciation of the grace that had attracted her, she proved herself to be the one whose "many sins" were forgiven, according to Simon's just interpretation of the parable of the Lord. And now she has His own direct word to rest on for the full effect of His grace: "Thy sins are forgiven." The truth has come to her with all its own divine authority and power. The Discoverer of all her sins is God manifest in the flesh, her Saviour; His word is the warrant for her faith, and He can add: "Thy faith hath saved thee, go in peace."

So perfectly and divinely has He satisfied the first great need of the soul, divinely awakened that He might satisfy it, and formed the link of immutable relationship between the sinner and the Saviour, in the truth of what both are, fully revealed. Now the heart is set free for the next lesson in this wonderful school. Infinite as the grace is which has met our need as sinners and revealed to us the Saviour, it would be sad indeed if we stopped there: impossible, indeed, in the measure in which the heart has been really attracted to the Person who met our need. For in doing so He created new capacities in the soul, new needs, that nothing but new and deep knowledge of Himself can satisfy. This we find so blessedly in the case of Mary of Bethany. From the first, and by