

the knowledge of heavenly association with Himself, without the link in the divine education of the soul that we find supplied in Mary of Bethany—namely, the heart of the saved one laying hold of the Lord Himself as its object. All real progress further depended upon the measure in which this is the case with us. What was that empty sepulchre to Mary—what will give this world the character of it to us—except that the One who has lain there was everything to her soul? It was this that made the break so complete with the place where once she had had her home; it was this that prepared her for the new association with Christ and consequent relationships that make Christianity.

The Lord give us each one to know Himself, beloved friends. It is Himself from first to last, but not measured by the need that made Him real to us, by the blessed way He met it; but this only as a basis to that deeper knowledge of Himself, in which the heart is divinely satisfied forever. For “He satisfieth the longing soul.” Otherwise, instead of the power of the heavenly associations into which He has brought us with Himself, earthly things will retain their attraction and power. That is what is the ruin of us—these things retain their hold over the heart, because He is so feebly known in His excellency and glory as the heart’s object.

And yet what remains but that He who has opened the place so fully to us, and given us