

variation in the conditions as might have suggested that abiding rest could only be found in abiding nearness. First the Saviour says, 'Come unto me, and I will give you rest;' the very moment you come, and believe, I will give you rest,—the rest of pardon and acceptance,—the rest in my love. But we know that all that God bestows needs time to become fully our own; it must be held fast, and appropriated, and assimilated into our inmost being; without this not even Christ's giving can make it our very own, in full experience and enjoyment. And so the Saviour repeats His promise, in words which clearly speak not so much of the initial rest with which He welcomes the weary one who comes, but of the deeper and personally appropriated rest of the soul that abides with Him. He now not only says, 'Come unto me,' but 'Take my yoke upon you and learn of me;' become my scholars, yield yourselves to my training, submit in all things to my will, let your whole life be one with mine,—in other words, Abide in me. And then He adds, not only, 'I will give,' but, 'ye shall *find* rest to your souls.' The rest He gave at coming will become something you have really found and made your very own,—the deeper the abiding rest which comes from longer acquaintance and closer fellowship, from entire surrender and deeper sympathy. 'Take my yoke, and learn of me,' 'Abide in me,'—this is the path to abiding rest.

Do not these words of the Saviour discover what you have perhaps often sought in vain to know,