

you. And as great as were the blessings with which that coming was rewarded, so large, yea, and much greater, were the treasures to which that abiding would have given you access.

And observe especially, it was not that He said, 'Come to me and abide with me,' but, '*Abide in me.*' The intercourse was not only to be unbroken, but most intimate and complete. He opened His arms, to press you to His bosom; He opened His heart, to welcome you there; He opened up all His Divine fulness of life and love, and offered to take you up into its fellowship, to make you wholly one with Himself. There was a depth of meaning you cannot yet realize in His words: '*Abide IN ME.*'

And with no less earnestness than He had cried, 'Come to me,' did He plead, had you but noticed it, '*Abide in me.*' By every motive that had induced you to come, did He beseech you to abide. Was it the fear of sin and its curse that first drew you? the pardon you received on first coming could, with all the blessings flowing from it, only be confirmed and fully enjoyed on abiding in Him. Was it the longing to know and enjoy the Infinite Love that was calling you? the first coming gave but single drops to taste,—'tis only the abiding that can really satisfy the thirsty soul, and give to drink of the rivers of pleasure that are at His right hand. Was it the weary longing to be made free from the bondage of sin, to become pure and holy, and so to find rest, the rest of God for the soul? this too can only be realized as you abide in Him,—only abiding in