

xxxiv. and 26: "I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing." Joel iii. and 18. John vii. 37, 38, 39.

Let us look then at the promise of the Spirit under this aspect. "I will pour water upon him that is thirsty, and floods upon the dry ground."

All may be said to be thirsting after some blessing which they have not yet attained, and which they regard as desirable. The desire of happiness is the universal craving. There are none but exhibit this desire, as there are none who do not feel it. To desire misery is impossible: it were a contradiction. Accordingly, we find all mankind in pursuit of this one object. It matters not what direction they take—it may be the very opposite of what will lead to it, still it is this object they seek, this object they are in quest of. For the most part men take the wrong way to attain it. They seek it in objects which disappoint and deceive, even when they are attained. All that this world can give does not of itself impart happiness. And hence most are disappointed, even though they have got all that their hearts were set upon. They have got all but the very happiness they thought they would find. That happiness, perhaps, is as far from them as ever. Solomon, after enjoying all the wealth, and all the honours, of this world, confessed that all was "vanity and vexation of Spirit." There is a craving, a void, in the heart, which nothing belonging to this world can fill. Now, it is to any and all in these circumstances that the promise of God's word comes: "I will pour water upon him that is thirsty." The heart in such a case is like the thirsty soil. How comfortless, if we may so speak, does the earth look, does all nature appear, if the shower has been withheld for some time! How do the plants droop—how does vegetation wither!—So is it with the heart destitute of happiness, or still seeking a happiness which it cannot find. It is comfortless, it droops, it pines. What is ennui, what is lassitude, what is weariness, but the drooping of the heart when happiness is not found? Now, God promises happiness: he promises to allay the craving, the thirst, which is still felt in spite of all that this world can bestow. He promises this in the promise of the spirit. "I will pour water upon him that is thirsty." "I will pour my Spirit upon thy seed." When

the Spirit comes what does he do? He enlightens the mind in all saving knowledge. He lets the soul see its own misery, its real wants, its real craving, what it needs, and then it shows what there is in adaptation to these wants, to that craving—it discovers Christ and the blessings of the gospel—it reveals the full supply of spiritual blessing in Christ; and when the soul, convinced of its wants, feeling its necessities, embraces Christ, it wants nothing, its happiness is complete, perfect up to the measure that it has embraced Christ. Then indeed it has a happiness which this world cannot give. It has then peace, peace with God, and a great part of the misery of our state in this world arises from the absence of this peace, even while we may have every thing else that the world can bestow.—When this peace is possessed there is happiness, even though there may be the absence of every thing else that the heart could desire. When Christ is received, embraced, believed in, by the effectual operation of the Holy Spirit—when the Spirit comes to the soul and produces faith in Christ, in addition to peace, peace with God, there is joy, joy in the Holy Ghost, the joy which results from assurance, or from the blessed hope, of salvation—the joy which results from God's favour, the joy which is experienced in His loving-kindness, the joy which the hope of immortality inspires, the joy which is unspeakable and full of glory.—This satisfies the soul: this fills its longings: this meets its desire; and it is no longer athirst, or its thirst is gratified.—This is the water which God promises to pour upon him that is thirsty—even his Spirit to convince of sin, to enlighten in the knowledge of Christ, and to enable us to embrace Christ as he is freely offered to us in the gospel. Now, the God promises to him that is thirsty. This expression—"him that is thirsty"—points out the general reference of the promise. It is to all that are thirsting after happiness; we have only therefore to feel our misery, to feel that we are destitute of true happiness, and to plead this promise—to go to God and ask him to pour out upon us his Spirit, the Spirit of wisdom and revelation in the knowledge of Christ. Without this we cannot apprehend Christ savingly. We cannot feel our need of Him, and we cannot see the application of His salvation to our state. We cannot really apprehend Christ as a Saviour. For this we must enjoy the Spirit's influences—we must be enlight-