

rested at creation; he rejoiced with joy over a new-born world. But this was a feeble type of his complacent rest and rejoicing over the new-born ransomed soul. There is a beautiful sequence in the verse. It rises to a climax. First, God "saves." Then he "rejoices." Then he "rests," (the contemplative rest of joy.) Then, as if this were not enough, he joys over his people "with singing." Like an earthly warrior: first, the victory; then, the shout of joy; then, the calm survey of the field of conquest; then, the hymn of triumph.

He "rests in his love!" Love with God is a *disposition*. One may, from impulse, perform an act of love. Momentary feeling and emotion, even in the case of a naturally unloving heart, may prompt to some deed of generosity and kindness. But God's nature and his name being love, with him there can be nothing fitful, arbitrary, capricious. His love is no wayward inconstant stream, but a deep, quiet, everflowing, overflowing river. Your best earthly friend a word, a look, may alienate and estrange; the Friend of friends is immutable. Oh! how intense must that love be for the guilty and the lost which is thus spoken of by the lips of divine filial love: "Therefore," says Jesus, "doth my father love me, because I lay down my life for the sheep."

"He will joy over thee with singing." "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. lxii. 5. The returning prodigal is met, not only with the tear and the grasp of parental forgiveness, but high festival is kept within these paternal halls: "It is meet that we should make merry and be glad." The gladdest countenance in that scene of joy is not that of the haggard wanderer, but that of the rejoicing father, exulting over his "lost and found." "There is joy in heaven among the angels of God over one sinner that repenteth;" but it is a joy which, though spreading through the concentric ranks, and reaching to the very circumference of glory, is deepest in the centre. It begins at the throne; the key-note of that song is struck by God himself! So also in the parable of the lost sheep. See how Christ speaks, as if he had all the joy to himself of that wanderer's return: "He lays it on his shoulders *rejoicing*," and says, "Rejoice *with me*." Luke xv. 6. The joy of his people is part of his own: "These things have I spoken unto you, that *my* joy might remain in you, and that your joy might be full." John xv. 11.

"God is in the midst of thee;" "He is mighty;" "He will save." What more does any poor sinner need than this—a *present* God, a *mighty* God, a *Saviour-God*? *Able to save, willing to save; nay, more, delighting to save.* "The Lord taketh *pleasure* in them that fear him."—*Thoughts of God.*

"IF THOU KNEWEST THE GIFT OF GOD."

Perhaps no cry is more striking, after all, than the short and simple cry of the *water-carrier*. "The gift of God!" he says, as he goes along with his water-skin on his shoulder. It is impossible to hear this cry without thinking of the Lord's words to the woman of Samaria: "If thou knewest the *gift of God*, and who it is that saith unto thee Give me to drink, thou wouldst have asked of Him, and He would have given thee living water." It is very likely that water, so invaluable, and so often scarce in hot countries, was in those days spoken of as now, as the "gift of God," to denote its preciousness; if so, the expression would be exceedingly forcible to the woman, and full of meaning.

The water-carrier's cry in Egypt must always rouse a thoughtful mind to a recollection of the deep necessities of the people, of the thirst which they as yet know