

opened side, and pouring down its living waters upon the guilty earth, washed away the abominations of ages.

Again we find our Lord on the waters in Peter's Bark, instructing the multitude, rebuking the winds and the sea, bringing the miraculous draught of fishes from its lowest depth; walking upon the water, and inviting the Prince of the Apostles who was to rule over all nations, to walk upon the Waters likewise; for Peter said: 'Lord, if it be Thou, bid me come to Thee upon the waters.' And he said: come. And Peter descending out of the boat, walked upon the water to come to Jesus. (Matt. xiv., 28, 29.) Proceed we now to contemplate other wonders of the divine mercy, in connection with Water, which are recorded in the Gospel. At the pond of Bethesda, Jesus cured the helpless man that had been 'eight and thirty years under his infirmity.' Here we have again the motion of water and its miraculous effect, for as the sacred text records: 'There is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethesda, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the Water. And an Angel of the Lord descended at certain times into the pond, and the water was moved,—and he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under.' (John v., 2, 4.)

Perhaps enough has been now said respecting the properties of Water, its mystic meanings, and its frequent associations with all that is holy, great and wonderful in the New Law as well as in the Old. We now come to the immediate subject of this Treatise, viz.: The Holy Water, which is made holy, or hallowed, by the prayers and exorcisms of the Catholic Church; which is placed at the entrance of her temples, carried home by the faithful to be sprinkled in their houses, and which is connected with so many of the ceremonials of religion. The most ardent lover of scripture must have seen, from the preceeding pages, that there is nothing new nor unscriptural, in the idea of associating holiness, and grace, purification and other wonderful effects with the element of Water, and that therefore, the sneers of the ignorant and the ungodly on this sub-