

gardens. Josephus, writing of Adonijah's attempt to seize the kingdom, says that "Adonijah had prepared a supper, out of the city; near the fountain that was in the king's *paradise*, (or *garden*)." Nehemiah, (chap. iii., 15), brings into one sentence the three things one would expect to find were it really the case, as no doubt it was, that the king's garden lay here. In one sentence he mentions the *stair* leading from the palace down the steep face of Zion into the gardens in the valley below; the *pool* to water the gardens; and the *gardens*. These are the words:—"Shallun . . . built the wall of the pool of Shiloah, by the king's gardens, and unto the stairs that go down from the city of David." Down the face of that hill of Zion, up which we returned to the city, and from which I plucked an ear of barley in passing, David came and went to his gardens; chanting his psalms he walked by this pool, and sought the refreshing shade of the trees planted by its waters. But he is gathered to his fathers, and Solomon, with all his father's genius, but without his father's conflicts, takes up the work of enlarging these gardens and adding to the pools, (one of which, below Siloam, is nearly filled with earth), of which work he says in Eccles. ii. 4-6; "*I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees.*" These, no doubt, are the gardens that occupy such a place in the imagery of his "Song of Songs," and which from their low sheltered situation were adapted to tender plants, "*pomegranates with pleasant fruit; camphire, with spikenard, spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices.*" Song iv. 13, 14.

It is true that Solomon had very extensive vineyards at a place called Baal-

hamon, some distance from Jerusalem, which he "let out to keepers," and the site of which may be identified with Urtas near Bethlehem (of which more in another place), but it seems beyond doubt that the gardens of the palace, the gardens to which he and his beloved came and went, were there by Siloam, right under the palace walls.

This was the use, therefore, of the pool of Siloam; it was "*a fountain of gardens.*" It was a well of living waters, cold and clear as water from Lebanon to quicken, revive, strengthen, beautify the king's garden. Here, therefore, in Siloam we have Christ, the king's gardens, being *the church*. "*A garden enclosed is my sister.*" The pool of Siloam, "*a fountain sealed, a spring shut up*" means the Lord Jesus in the quickening, reviving, strengthening, beautifying influences of His Spirit on the souls of His people. What Siloam is to these gardens Christ is to the church. At present the waters of Siloam are scant, and the fertility it creates confined to the valley right under Zion; but when these waters from the present tiny rill shall rise to the ankles, from the ankles to the knees, from the knees to the loins, and from the loins to become waters to swim in, then will the fertility and beauty and fragrance spread onwards and down the valley of the Kidron, till each side of the river shall be full of trees whose leaves shall not fade, and whose fruit shall be for meat, and the leaves thereof for medicine, until at last the river, reaching the Dead Sea (striking emblem of the world lying in wickedness) shall heal its bitter waters, so that for the multitude of its fish fishermen shall occupy its coast from Engedi to Eglaim.

To understand Siloam as to its *source*, its *course*, and its *effect*, is to understand the scheme of redemption, as to its *origin*, *progress*, and *triumph*. It would therefore be worth all a traveller's trouble to visit Jerusalem just to see Siloam alone, if in standing by its side he sees