

(he writes,) "in asserting that the water of the Pool of Siloam proceeds from a living spring beneath the temple vaults. It was the treasure of Jerusalem: its support through its numerous sieges."

May we now regard this as a fact, that the water of the Pool of Siloam proceeds from a living spring beneath the temple which was the "treasure of Jerusalem, its support through its numerous sieges?"

Once settled as a fact, a flood of beautiful light issues therefrom on various passages of Scripture. Was not Ezekiel cognizant of this fact in penning his vision of the holy waters?

"Afterward he brought me again unto the door of the house, and behold waters issued out from under the threshold of the house eastward; for the forefront of the house stood toward the east, and the waters came down from under the right side of the house, at the south side of the altar."—Ez. xlvi.

Does not this fact shed new light on the Pool of Siloam as a type of our blessed Lord?

Siloam is the fountain's name,  
It means one sent from God,  
And thus the Holy Saviour's name  
It gently spreads abroad.

This Pool, the "*sent waters*," spread;

abroad the name of the Saviour, the *sent one*, in at least three striking particulars. The "*sent waters*" are typical of the sent one, (1) as to *origin*. "Hard by the oracle of God" run these waters. The Saviour came forth from the Father, the fountain of life, and the kingdom of grace in that passage quoted from Ezekiel, "came down from the right side of the house, at the right side of the altar," and the kingdom of glory as pictured in Revelation, "proceeded out of the throne of God and of the Lamb." The waters are typical of the person (2) as to *course*; "the waters of Shiloah that go softly," Isa. viii. 6, typical of him, who charged men that they should not make him known, who does not strive nor cry, neither does any man hear his voice in the street. The waters typical of the person (3) as to its effects. "The Pool of Siloam" Nehemiah tells us, "was by the king's gardens." "What these gardens were, how rich, how beautiful, because of the sweet, copious waters of Siloam, the Song of Solomon tells us. These gardens are, in their glory, but a faint image of the beauty of the soul, of the church, of the world, when in copious abundance is poured on them the water of life.

## Living Preachers.

### RAIN UPON THE MOWN GRASS.

By THE REV. S. HADDEN.

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"He shall come down like rain upon the mown grass, as showers that water the earth."  
—Psa. lxxii. 6.

This is "a psalm of Solomon;" but the thoughtful reader will pause at every verse, and say, "A greater than Solomon is here." Solomon was wise; but his wisdom was not equal to the originating and maintaining of such a kingdom as is portrayed here. Solo-

mon was strong; but all kings did not fall down before him. Solomon reigned long, and his reign was beneficent; but the blessed influences which are ascribed to the dominion here spoken of must have had a richer source than the grace in Solomon's hand. A greater than Solomon is here;—Christ is here, Jesus is here—that dear name of which we sing; and the brilliance, the splendour, the sweetness and light which pervade the kingdom as depicted here, will never be witnessed in the world until Christ reigns—until all nations bow to