

saw very clearly three things we never before understood so well, in regard to the pool and its connection with Him.

1. *Whence does this pool receive its supply of water?* At the head of the pool, the reader sees—in the views of Siloam, with which every one is familiar,—an arch. Enter that little chamber, descend these broken steps, and you will see a stream of water passing through into the pool. But where does this stream come from? Enter that channel cut in the rock, as Dr. Robinson once did, and it will bring you out, after a tortuous journey of 1750 feet, at the fountain of the Virgin. Here again you see water silently oozing in; but again the question is asked whence comes the water into this fountain? It comes, no doubt, from the tanks or springs under the temple-area. The surplus water of the city and temple, sometimes more and sometimes less, finds its way under ground eastward to the Fountain of the Virgin, and thence southward to the Pool of Siloam. We see, therefore, how well this pool is named Siloam, "*The Sent Water*," water sent out from the temple; we see also how well it typifies Him, the "*Sent One*," the water "*Sent*" to heal the broken-hearted (Luke iv. 18), and further we see how well the water of this pool, coming from the temple, was suited to the glorious imagery of Ezekiel (xlvi.) beginning thus:—"Afterwards he brought me again unto the door of the house, and behold waters issued from under the threshold of the house eastward . . . and the waters came down from under the right side of the house, at the south side of the altar." There is no water in or near Jerusalem to which this description is applicable but the water of Siloam.

2. *Is there any thing peculiar about its manner of running?* Viewed in contrast with the other pools of Jerusalem there is nothing peculiar about the current of Siloam, save that it is intermittent, (rising and falling in quantity, during the day, at irregular intervals) in

its flow. But viewed in connection with the brook Kidron, that runs close by, there is a striking and an instructive contrast. Kidron is a mountain torrent, dry in the heat of summer, but in the rainy season fast, furious, foaming, overflowing its banks, and on some occasions carrying ruin in its course; while Siloam is, summer and winter, the same, always sweet, always cool, always clear, always gentle, carrying life and beauty always, and never hurting a living thing. This, no doubt, was the contrast present to the mind of Isaiah when, by reference to Siloam, he showed how much better it would be for Israel to be under the government of the House of David than in the power of the King of Assyria.

"Forasmuch as this people refuseth the waters of Shiloah, that go softly, and rejoice in Rezin and Remaliah's son, now therefore, behold the Lord bringeth upon them the waters of the river strong and many, even the King of Assyria and all his glory; and he shall come up over all his channels and go over all his banks; and he shall pass through Judah, he shall overflow and go over, he shall reach even to the neck, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." Isa. viii. 6, 7, 8.

But the House of David reaches its highest glory in the Lord Jesus Christ, the son of David, whose rule, a calm stream of grace, is in contrast to the raging, roaring ambition, and tyranny of ungodly kings, as the softly flowing Siloam to the furious mountain torrent or devastating inundations of such rivers as the Nile and Euphrates.

3. *Of what use are its waters?* The other pools in and around Jerusalem were built to water the city, Siloam, one can see at a glance, to water the country. Its waters descend to refresh the gardens which are planted below in terraces. There is every reason to believe that the gardens of the king, whose palace was just overhead, lay in this valley, and that Siloam was built to collect water for irrigating these