

the Kings of Israel, Juda and Edom fought against the Moabites, the same Prophet, in their extremity, procured for them Water without rain, 'and the country was filled with water,' which came by the way of Edom. And . . . the Moabites rose early in the morning . . . saw the Waters over against them red like blood. And they said: it is the blood of the sword' (Ib. iii., 20., 22.) It is not unworthy of remark that the Precious Blood by which we were all redeemed, and the true children of Israel rescued from the proud arrogance of the infernal Moab, 'came' also 'by the way of Edom,' according to that magnificent prophecy of Christ's Passion in the sixty-third chapter of Isaiah: 'Who is this that cometh from Edom, with dyed garments from Bosra; this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice, and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the wine-press? I have trodden the wine-press alone, and of the gentiles there is not a man with me . . . and their blood is sprinkled upon my garments, and I have stained all my apparel.'

When Naaman the General of the Syrian army came into Israel to be cured of his leprosy, the same man of God 'Eliseus sent a messenger to him saying: go and wash seven times in the Jordan . . . and thou shalt be clean;' and after he had done so, 'according to the word of the man of God, his flesh was restored like the flesh of a little child, and he was made clean.' (Ib. v. 10. 14.) On the waters of the same Jordan did this Prophet likewise make iron swim when 'he cut off a piece of wood, and cast it in.' (vi. 6.) Thus, say the Holy Fathers, was obdurate human nature sunk to the lowest depths, but when wood is applied to the Jordan, that is, the efficacy of Christ's Cross to the waters of Baptism, man is raised up from his misery. In a some what similar sense do many of them beautifully explain the casting of salt into the bitter and unfruitful waters of Jericho—unfruitful as some of them suppose with St. Ambrose, not only in rendering the neighbouring soil barren, but also in producing sterility amongst the women of the City; and hence that the Prophet not only restored sweetness and purity to the water, and fruitful ess to the earth, but also saved the city