

(Gen. xxi. 19.) 'Nigh the spring of water' Rebecca is chosen for the patriarch Isaac, and Jacob likewise meets Jacob at the well. In the water of the Nile is Moses saved, the future legislator and deliverer of God's people. If the Egyptians would not believe the first two signs which the Lord gave to Moses, he was desired 'to take of the river, water, and pour it out upon the dry land, and whatsoever thou drawest out of the river shall be turned into blood.' (Exod. ix. 9.) When he led the people of God from Egypt into the promised land, they were all saved by the miraculous agency of water, and the same extraordinary element, melting from the rigidity of a wall into the restless whirlpool, destroys their pursuing enemies; thus furnishing a baptism of life for some, and of death for others. In their journey through the desert, a watery cloud accompanies their path by day, as well as a pillar of fire by night. When this wandering people murmured for want of drink, Moses, by God's command, struck the rock Horeb with the rod which smote the river of Egypt, and Water gushed forth; and amongst the other directions for the tabernacle and altar, 'the Lord spoke to Moses, saying: Thou shalt make also a brazen laver with its foot to wash in: and thou shalt set it between the tabernacle of the testimony and the altar. And water being put into it, Aaron and his sons shall wash their hands and feet in it, when they are going in to the tabernacle of the testimony, and when they are come to the altar to offer incense on it to the Lord; lest perhaps they die. It shall be an everlasting law to him and to his seed by successions.' (Exod. xxx. 17, 21.) Again, in the Book of Numbers, (v. 17,) in the direction to the priest on the law of jealousy, it is said: 'And he shall take holy water in an earthen vessel,' and also 'shall hold the most bitter waters' which he has cursed. It is almost unnecessary to remind the reader, that in the various purifications required by the Mosaic law for legal uncleanness, water was constantly used. In the nineteenth chapter of Numbers we find a particular description of the ashes of the red cow burned for sin, and the 'water of aspersion' and expiation connected therewith. St. Paul, in his Epistle to the Hebrews, (ix. 19,) testifies that water was mingled with the blood with which the people of God were sprinkled. (Exod.