

current pressing them aside. Nothing could be more expressive of the flow of these waters than the words of Isaiah (viii. 6), "the waters of Shiloah that go softly."

It has been suggested, with much probability, that the fountain may have an artificial connexion with another fountain, said to be under the Mosque of Omar, in the heart of Moriah, for the flow of water seems too large and too calm to be the commencement of a spring in a limestone rock.

Soon after visiting these pools, Mr. M'Cheyne sat down in his tent and wrote the following lines, which I am sure you will like to have, and I hope learn without delay:—

Beneath Moriah's rocky side  
A gentle fountain springs;  
Silent and soft its waters glide.  
Like the power the Spirit brings.

The thirsty Arab stoops to drink  
Of the cool and quiet wave;  
And the thirsty spirit stoops to think  
Of Him who came to save.

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

O grant that I, like this sweet well,  
May Jesus' image bear,  
And spend my life—my all—to tell  
How vast His mercies are!

### Our Christian Ancestors.—No. II.

From what I told you last month, you would see that Christianity was very early introduced into Britain, and that it made great and delightful progress amongst the people during the continuance of the Roman power here. The religious prosperity I spoke of, did not, however, continue long undisturbed. Some corruptions crept in amongst the people from their connection with Rome, and, by-and-by, the wars with the Scots, and then the Saxons, for a time completely overthrew the order of the churches. You must know so much of the history of England, as to understand that when the Romans retired from this country, which they did in the fifth century, the Picts and Scots

from the north came down in large numbers, and attacked the British, so as to reduce them to the greatest straits. In this state, they applied to the Saxons to come and help them, which they did, and drove back the Scots. But, finding the country very fine and suitable for themselves, they turned their arms against the British, drove some into Wales, and made the others submit to their power. They then divided the country into seven kingdoms, governing it by seven kings—a government called the heptarchy; introduced their idolatries and superstitious rites, and overthrew the Christian religion completely. The few who fled to Wales still held the faith, and true religion still flourished there; but the rest again sunk into idolatry, about which I have already told you.

While these things were happening in the south of the island, a good man from Ireland, called St. Columba, came over to Scotland, and began to preach the gospel to the Picts and Scots. He was accompanied by a number of others, all holy and devoted men. They established themselves on the island on the western coast, then Iona, or I, and now generally known by the name of I-Columkill, *i. e.*, the isle of Colum of the Cells, and so named from St. Columba. This island was given to him by the people out of gratitude for his labours for their good, and became in time a very celebrated spot. The people looked at it very foolishly, with a sort of religious awe, and it was considered such holy ground that many sought to be buried in it. About sixty kings, Scots, Irish, and Norwegian, lie buried there. St. Columba laboured with great success; converted many to the faith, and establish a number of colleges for the education of missionaries to the people. His followers and successors were called Culdees, and they spread themselves all over the southern and northern parts of Scotland. At St. Andrews there remain to this day certain buildings which