

tario were formed. Some, but not the majority, of the new settlers were Presbyterians, and in 1798 there came among them as a missionary the Rev. Robert McDowall, who for years had as his parish all that stretch from Toronto to the eastern limits of the province. In 1800 he became the permanent pastor of three congregations on the Bay of Quinte.

What Mr. McDowall was in the East, the Rev. Daniel W. Eastman became in the part about Niagara and the West. This was the next effort, a few years after the other, to meet the religious needs of those who were Presbyterians. Traveling over a wide area, services were given by him and several others who came from the United States, a fact that was afterwards used to discredit the loyalty of such as did not conform to the Church of England. One hundred years ago there were less than a dozen Presbyterian ministers in the whole of Upper Canada, ministering in the face of tremendous difficulties to the lonely settlements scattered along the lakes and through the dense forests.

Following the U. E. Loyalists came the immigrant from England, Scotland or Ireland, frequently a Presbyterian. Unassisted by the government, he faced a two months' journey over stormy seas and then plunged into the depths of the interior, often with little more than the clothes on his back, a musket over his shoulder and an axe in his hand. The ground had to be cleared to make room for the modest shanty. The trees were felled and burnt and the little clearing appeared. That was the heroic age, which has left its monument in the most productive of all Canada's provinces. If the new settler was married, he and his wife struggled on, far from neighbors, far from help when sickness came, and more keenly felt than all, far from church. But they had their Bibles, and their religion made their hard lot endurable. So, when the minister, whose life was as full of hardship as theirs, visited them, he found the warmest welcome and the heartiest co-operation in laying in this land of their adoption the foundations of the church of their fathers.

Knox College, Toronto

A Syphon Well

In our fair western continent, well watered by innumerable springs, rivers and lakes, it is hard for us to realize exactly what it is to be compelled to use water with sparing hand. Much as we appreciate the gift of water, it is only to the inhabitant of a land where water is well nigh a luxury that the full significance of the blessing of water becomes apparent.

The problem for over two-thirds of Palestine is a proper water supply. At Jerusalem there is but one natural water supply, that wonderful syphon spring which is identified with Gihon of the Bible. A long flight of stairs, cut in the solid rock, leads down to the surface of the spring itself. Twice a day the spring rises and falls as though there were a tide in it. This results from the peculiar rock formation, which is practically a syphon. Each time the water rises in the one pocket and reaches a certain level, it is discharged into the outer one; and so it goes on intermittently through the year. In olden times people thought that a dragon lived down in the cave, and alternately swallowed and spouted out the water. This spring was also sometimes called Siloam in Bible times.

Leading from the spring is a wonderful tunnel, built, it is supposed, by the ancient Jewish king, Hezekiah. He cut this tunnel through the solid rock of the hill and directed the waters of the spring into a pool, which was well within the city walls, so that in time of siege the city would be well supplied. This tunnel was built by workmen beginning at either side of the hill and working towards the centre. The great pool may still be seen, and, though it is no longer used for the purposes designed, it is an interesting remain of early Jewish activity. In it an inscription, the oldest known Hebrew inscription, was found by some boys who were paddling around in the spring. The inscription is written in ancient Hebrew script, which varies greatly from that which you see in your Bible. It tells us about the coming together of the two bands of workmen who started their digging in the manner I have described.—Young Israel.