stump of which, sawed off straight, accommodated the big Bible and sufficed for a pulpit. On the trunk, drawn by oxen to one side, sat mother and her ten children. Other trees, stripped of their branches and hauled in front of the stump, seated the congregation. At the appointed hour father arose, spoke a few words of greeting and gave out a familiar psalm. John Crain, a talented musician, led the singing which was devotional and inspiring. Two of my sisters were superior vocalists, whose sweet voices swelled the melodious strains, and the whole assemblage helped. Only the good old tunes, like Old Hundred, Martins, Bangor, St. David and Dundee, were used at father's services. Can we doubt that the praises of Beckwith's first congregation ascended high above the trees, even to the throne of the Omnipotent?

"Traise God from whom all blessings flow, Praise Him all creatures here below, Praise Him above ye heavenly host, Praise Father, Son and Holy Ghost."

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Standing with bowed heads, the attitude of deepest reverence, the people heard a fervent prayer. Another psalm and an exposition of the chapter of scripture fol-The sermon, unfolding the plan of salvation so clearly "that he may run who readeth it," entreated those out of Christ to "make their calling and election sure." The entire service was in English, with which a few of the oldest folk were not on very intimate terms. After a short intermission, to eat their simple repast and drink at the nearest well, the worshippers gathered again for Gaelic services. Aged men and women shed tears of joy to hear the gospel once more in the language of their native glen—the language some Highlanders firmly believe "the devils don't understand and the angels praise God in." It proved a notable Sabbath in the history of Beckwith. Late in the afternoon all returned home, much refreshed in spirit, to spend the evening in godly conversation, studying the Bible and catechizing the young. Worldly topics and worldly cares were laid aside on Sundays, which was truly