

men, whose knowledge of Scripture lore, and whose eloquent proclamation of Scripture truth were phenomenal. That they were not imposters thriving on the ignorance of their fellow-country-men is abundantly shown by their relationship and association in Christian work with the ministers who first came to the country, such as Mr. Farquharson of Middle River, Mr. Fraser of Boulardarie, and Dr. McLeod of Sydney. These clergymen hailed with unspeakable delight a day or two in the company of the above men. They were very strict in having the Catechism taught to the young, and in having family worship conducted in the homes. Once or twice during the week, and at least twice on Sunday, they held public services, aided by the lesser luminaries who were equally fervent though not so talented. But the great event of the year, and the one that most prominently declared these men, was the Communion. Types of the manner in which the old-time Sacrament was celebrated have come down to the present day, and can be seen as such in some parts of the country, but they are little more than miniature types. For weeks before the occurrence, preparations were being made to accommodate the expected crowd. The people came from far and near, arriving at their destination on Wednesday, the day preceding the commencement of the services. From Thursday till Monday evening these services continued almost without intermission—the nights being given up to prayer, praise and exhortation. Thursday was called the day of Fasting, in Gaelic “La Thrashk,” and as such was literally observed by the faithful, who abstained entirely from food until the afternoon, and then indulged only in slight refreshment. Friday was known as the Question Day, “La Ceist.” After the preliminary singing and the invocation of the Divine blessing the minister called for the “Question.” Immediately some old noted Christian inquirer stood up, read or quoted a Bible verse, and asked