

ity." It is said, faith worketh by love; and never does it work more powerfully in this way, than at the Lord's Supper. Who that really believes can indulge malice there? In what truly regenerated heart can wrath dwell there?

If this grace be in exercise at the Supper, it will produce joy, for it is a feast, and joy becomes a feast; penitential humility, for there we are reminded that though reconciled, we were once enemies to God by wicked works: love, for everything says to us, "See how he loved you;" holiness, for there it is declared, "He gave himself for us to redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;" devotedness, for how forcibly and pathetically are the apostle's words addressed to us there, "Ye are not your own, for ye are bought with a price; therefore glorify God with your body and your spirit which are his;" hope, for there we are reminded that when he who is our life shall appear, we also shall appear with him in glory: brotherly kindness, for these are the members of the same body, redeemed by the same blood, the objects of the same love, and those who are to be our friends through eternity: charity, for there is represented to us the propitiation not only for our sins, but the sins of the whole world. Yea, what grace is not cherished, or what corruption is not mortified, by a believing observance of the Lord's Supper?

Such are the exercises of faith in the Supper of our Lord.—*James's Course of Faith.*

THE COVENANTERS AND THEIR PERSECUTORS.

The solemn league and covenant, late the pride and glory of the presbyterians, was burnt by the common hangman, and those ministers who had refused to submit to the conditions by which alone their benefices could be retained, were replaced by others. These successors were men who had little sympathy with vital religion; they were, by their very position, parasites, and they were frequently ignorant, and often grossly immoral. Under such a ministry, the churches, which now echoed weekly to the notes of passive obedience and non-resistance, became almost deserted. At the same time, the civil offices were filled by libertines, or by avaricious men, who availed themselves of advantage for their own aggrandisement. The general assembly was dissolved; presbyteries were forbidden; field-preachings was prohibited, as an act of sedition and contempt of the royal authority, exposing the offender to death and confiscation of property; whilst absentees from their parish churches were liable to the severest penalties. The deprived ministers were banished to a distance of six miles from any city or cathedral church, and three from any borough. At this period, also, was established a high commission court, where, without "accusation, evidence, or defence," fines and imprisonment were extensively inflicted. Gentlemen and ladies of rank attended who field-preachings were proscribed, prohibited from conversing with their nearest friends, or from receiving the necessaries of life. These persecuting laws were put into execution in a manner which renders it difficult to determine whether ferocity or cupidity were the most conspicuous. When Lauderdale received fines for attending the conventicle, he said "Now, gentlemen, you know the price of a conventicle, and shame fall them that tires first." And when a soldier, pursuing his severe exactions, was asked by his victim why he was so treated, he replied, "Because ye have gear, and I maun ha' a share o't." A deputation waited on Lauderdale, to petition for liberty. "This put," says Burnet, "Duke Lauderdale in such a frenzy, that at the council table he made bare his arms above his elbows, and swore by Jehovah that he would make them enter into these bonds."

The military apostle of the persecution was Sir J. Turner, who, savage by nature, and usually half drunk, swept like a whirlwind over Nithdale and Galloway, at the head of his "lambs" (as in bitter irony they were termed), dragging people to church, devouring the substance of families, binding prisoners with iron chains, applying thumb-screws and instruments of torture, and carrying ruin and desolation in its train. "Sabbath was the day on which these extravagances were often committed. The soldiers sat drinking and revelling in the nearest alehouse until public worship drew to a close. The last psalm was the signal of attack: they sallied from their cups, surrounded the church-yard, and placed sentinels at the doors. The people were made to pass out one by one, and interrogated whether they belonged to that congregation? If they answered in the negative, they were fined on the spot: generally, all the money they had was taken from them. Those who had none, or too little, were plundered of their coats, hoods, plaids, and Bibles; and the soldiers, laden with their sacrilegious spoils, returned from the house of God as from the field of battle, or the pillage of a stormed city. In churches where a Presbyterian officiated, they were not to be obstructed by doors of decency, but would rudely interrupt the divine service, entering in armed parties, wounding, and hauling multitudes from devotion to imprisonment. After all this insolence and barbarity, to secure themselves from danger, they compelled the people to declare, by certificate, that they had been kindly dealt with, and bind themselves to make no complaints." "They suffered extremities that tongue cannot describe, and which heart can scarcely conceive of, from the dismal circumstances of hunger, nakedness, and the severity of the climate; lying in damp caves, and in hollow clefts of the naked rocks; without shelter, covering, fire, or food; none durst harbour, entertain, relieve, or speak to them, on pain of death. Many, for venturing to receive them, were forced to fly, and several put to death for no other offence; fathers were persecuted for supplying their children, and children for nourishing their parents; husbands for har-

bouring their wives, and wives for cherishing their own husbands. The ties and obligations of the laws of nature were no defence, but it was made death to perform natural duties; and many suffered death for acts of piety and charity, in cases where human nature could not bear the thoughts of suffering it." "Such of them as escaped execution were transported, or rather sold as slaves, to people desolate and barbarous colonies, the price of a whig was fixed at £5, and sometimes they were given away in presents by their judges." Many were "indicted, tried, and executed on the same day, and intercessions on their behalf met with the reply, that 'they should have no time to prepare for heaven, for hell was too good for them.' Drums were ordered to beat at the execution, to drown the dying words of the martyrs, and the least expression of sympathy in the crowd, exposed the individual to be dragged to the scaffold."

A general convulsion followed. Maddened by the repetition of such outrages, many of the people rose against Turner, and over-estimating, as excited popular assemblies are apt to do, their real power, marched in a body to Edinburgh. They were met at the Pentland Hills by General Dalzell, and were routed in great confusion. But they were not yet subdued.

The ablest of hands has drawn the portrait—far too favourable—of one of the men most distinguished as a royalist in suppressing these insurrections, whose name first appears at the battle of the Pentland Hills—Grahame of Claverhouse. Brave, imperious, unswerving, he was cruel, implacable, and fearfully revengeful. His commanding and handsome person might have been justly admired, had there not been a Medea-like ferocity discernible in that bold forehead—on those widely-separated eyes, and that curled lip, which he had in common with others of his class—as, for instance, with the modern Murat. "The most terrible superstitions attached themselves to his name. It was the age in which men believe much—often too much; and Claverhouse, as he was called, was supposed to be closely in league with the author of all evil. There are some who still believe that, at the battle of Killiecrankie, in which he fell, fighting for the lost cause of James II., no bullet of lead would take effect on him, and that he was killed by a silver button, shot at him by his own servant.

Dalzell, associated with him in these cruel campaigns, was not less notorious. His portrait is characterised by a head of unusual size, which he had sworn never to shave after the death of Charles I. He had first learned war in Moscow, where he was charged with roasting men alive. His cruelties were enormous. He struck one prisoner before the privy-council with the pommel of his sword "on the face, till the blood sprang." He imprisoned another poor victim, who suffered a man, pursued by his soldiers, to run through her house, in the thieves' Hole at Kilmarnock, "among toads and other venomous creatures," as the relator tells us, "where her shrieks were heard at a distance, but none durst help her." When one of his victims pleaded his age as a reason why he should not suffer banishment, he savagely told him that he was not too old to hang—"he would hang well enough." He was a ferocious ruffian, worse, in some respects, if that were possible, than Claverhouse himself.

But the man who was suspected of being the real instigator of these unmanly outrages was James Sharpe. We have said that he received the archiepiscopal see of St. Andrews as the price of his treachery. He was a fellow-student at St. Andrews with Guthrie, of whom we have spoken, and who wrote upon him the following distich, which marks the early character of the man:—

"If thou, Sharpe, die the common death of men,
I'll burn my bill and throw away my pen."

He was charged, when young, with murdering his own infant, and burying its dead body beneath the hearth-stone. As, however, he avowed his repentance for the act, it did not prevent his becoming, afterwards, minister of Crail. He had been, on more than one occasion, chosen by the Assembly of the Church of Scotland as its confidential agent. But when the restoration took place, the part he took was characterised by the most treacherous duplicity. It was he who persuaded the Presbyterians that there was no need to make terms with the king, and who asserted that the rumoured intention of Charles to set up prelacy, was a "malicious lie." It was, however, most probable that the restoration of prelacy took place at his suggestion. When he had received the archbishopric of St. Andrews and primacy of Scotland, he became an unrelenting persecutor of his former friends, continually stimulating the privy-council to fresh acts of severity, and even exceeding those remorseless inquisitors in his love of cruelty and thirst for blood. He encouraged the clergy to supply him with informations, and proceeded against the accused with the most incredible rigour. The consequences were such as might have been almost foreseen, in a day when religion often took a form of passionate enthusiasm, and loved to array itself in the habiliments of an ancient and semi-civilised antiquity. Stung to madness by the inquisitorial injuries inflicted by the archbishop, and justifying their savage proceedings by Jewish precedent, nine conspired to way-lay and murder the spy of Sharpe—one Carmichael. Among these associates was Hackston of Rathillet, his brother-in-law, Borley of Kinloch, or Balfour, and Robert Hamilton. As they searched for the informer on Magnus Moor, near St. Andrews, they were informed of the vicinity of the archbishop himself. The primate was in his carriage, with his daughter by his side. Perceiving their approach, he urged his attendants to put the horses to their utmost speed. It was in vain. One of the pursuers, better mounted than the rest, cut the traces of the horses and wounded the postilion, and the whole party was soon upon the spot. Then Burley, exclaiming, "Judas, be taken!" fired a pistol in the car-