

cesters; but we refer to the agitation which it occasioned in order to introduce some anecdotes respecting the part which the fathers of our Church, so honourably to themselves, took in this important and perilous crisis.

"When General Hawley was at Edinburgh, making preparations for opposing the rebel army, three hundred Seceders, connected with the congregation of Edinburgh, and neighbourhood, applied to the Lord Provost to be allowed to take part in the defence of the city. They were accordingly furnished with arms and ammunition from the castle. They hired a sergeant to teach them the military exercise, and marched under colours bearing the following inscription: 'For religion, the covenants, king, and kingdoms.' On the night when the rebels were admitted into the city, this band stood to their post in the Infirmary-yard, and did not carry back their arms to the castle, till they were informed that all others in the city had already done so.

"During the period that the rebels kept possession of Edinburgh, Mr. Gib assembled his congregation for public worship at Dreghorn, near Colinton, about three miles west of the city. On the first Sabbath of their assembling at this place, he addressed his people in the following terms: 'The place where we are met should be putting us in mind of what occasions our removal from our ordinary place of meeting, that we may bring a concern of these things before God. And here I would notice unto you, that our not assembling in our ordinary place, appears warranted in point of necessity, and in point of duty. 1. In point of necessity: that this congregation may, as far as possible, attain composure in worship, as therein we have God and not man to deal with. 2. In point of duty: that thus we may give an open testimony, proof and document, that we are resolved, through the Lord's grace, to come to no terms with the enemy that has power in the city; but to look on them as enemies, showing ourselves to be none of their confederacy. In our public capacity, it is felt that we even make a voluntary removal from the place where they are, as from the seat of robbers, showing ourselves resolved that their seat shall not be ours.'

"After the rebel army marched south to England, Mr. Gib, and his congregation, returned to their usual place of worship, when he made the following address to his people: 'We have reason to acknowledge providential kindness, in that, when removed from this place, we have yet been allowed to meet within our own bounds, where we had access to something of that composure, without which, worshipping assemblies are in vain; and our very meetings elsewhere, during the time that the Antichristian and malignant party now in arms had their seat here, have been an open and necessary testimony against them, and of our purposing no confederacy with them, nor putting any confidence in them.'

"One of the stations where the rebels kept a principal guard was Colinton, in the immediate vicinity of which, Mr. Gib preached for five successive Sabbaths in the open air. On these occasions, some of the rebel guards were ordinarily seen standing in the out-skirts of the congregation, listening to his prayers and discourses. He had the courage to express, in their hearing, his abhorrence of the rebellion, and a hope that it would be brought to a speedy termination. He presented, also, public prayers in their hearing, each Sabbath, for the safety of the reigning sovereign, King George, for the support of his government, for a blessing on his family, and for the preservation of the Protestant succession in that family. He prayed also, at the same time, for the suppression of the rebellion, characterizing it as 'an unnatural and antichristian rebellion, headed by a Popish Pretender.' On one of these Sabbaths, while some of the rebels were standing before him, he read an Act of the Associate Synod for a solemn fast, to be observed on the following Tuesday, which Act was mainly levelled against the rebellion, with a call to pray for the King, and against the rebellion, in such express terms as those already mentioned. During the reading of the Act, the rebels showed great displeasure, and threatened, in the hearing of some of the people, to prevent the observance of the fast, but though they then attended, they were restrained from using any violence.

"When intelligence was received that the rebel army were on their return from England, and when apprehensions were entertained of their paying another visit to the Scottish Metropolis, the Edinburgh Seceders were called upon by the Sheriff, to take part in defence of the city. This call they cheerfully obeyed. The post assigned them was the College

Yard, which post, (says Mr. Gib) they kept 'learning their exercise all at their own expense, till a sufficient body of military arrived.'

"The Glasgow Seceders were not behind their brethren in Edinburgh in manifesting their attachment to their Sovereign, at the present crisis. They asked and obtained arms from the government. They readily obeyed a call that was given them to attend the army at Falkirk, and some of them lost their lives in the disastrous battle that was fought in that neighbourhood. In several districts of the country the congregations met for the purpose of drilling, that they might be the better prepared for co-operation with the regular troops, whenever their services might be required." (Dr. McKerrow's History.)

The loyal spirit which the Seceders, throughout the country, displayed, was encouraged and regulated by the instructions of their ministers. Even the first fathers showed their prowess and loyalty. The venerable Mr. Ebenezer Erskine, when an attack on Stirling was expected, made exertions in raising soldiers to defend the town, and is said to have acted as captain to one of the companies. One night, when danger was apprehended, he appeared in the guard-room in military costume. Some of those who saw him expressed their surprise, and urged him to go home to his prayers, as being more suitable to his profession. But he replied, "I am determined to take the hazard of the night along with you, for the present crisis requires the arms as well as the prayers of all good subjects."

To these notices may be added, in conclusion, an anecdote, hitherto unpublished, but which has been carefully transmitted and preserved in the family of the writer, from its incidental connexion with his maternal grandfather. When the city of Perth and its neighborhood were in the hands of the rebels, Mr. Moncrieff, of Abernethy, gave proof of his bold and decided loyalty, in opposition to the interests of the Pretender, by praying publicly, and in the hearing of many of the rebels, for King George the Second. In consequence of the activity and zeal of this distinguished father of our Church, in the cause of British liberty, both he and his family suffered considerable annoyance. In his neighborhood the Pretender's friends were numerous and powerful, and indeed had such command over the district, that they exacted Cess from the inhabitants in support of their cause. Mr. Moncrieff, who was proprietor of the estate of Culfargie, peremptorily refused to pay the Cess. The consequence was, that the rebel army seized his son, Matthew, afterwards his successor in the ministry, and Mr. John Muckersie, afterwards minister at Kinkell, then living in the family, both being students of divinity under Mr. Moncrieff, and carried them as hostages to Perth jail. When the news of the seizure of these young gentlemen, who were great favorites with the people, spread through the neighborhood, the large congregation of Mr. Moncrieff seemed to turn out in a body, and, indignant at the insult done to the family of their beloved pastor, they proceeded to Perth, and, crowding around the jail, demanded the surrender of the two prisoners. They were told, however, by the leaders of the rebellion, that their request could not be granted—that if they continued to barricade the jail, and to create disturbance, orders would be given that the two prisoners should be suspended from the windows—a threatening which they would have unscrupulously executed; but that if they returned home quietly, no harm would befall the young men. This calmed the multitude, and induced them to return, to which they were exhorted by the two students themselves, who addressed the people from the window, assuring them that they need be under no apprehension, as they were quite safe and comfortable. They were kept for several days in the prison, where they regularly engaged in the worship of God with all who joined them. They were at length set at liberty, and permitted to return to Culfargie.

*To be continued.*

#### ERRATA IN AUGUST NUMBER.

- Page 24, col. 2, line 11th from foot, for "expressed" read "exercised."  
 — 25, col. 2, line 13th from top, for "did suffer" read "did they suffer."  
 — 25, col. 2, line 18th from foot, for "1745" read "1741," as the year of Mr. Wilson's death.  
 — 26, col. 1, line 23rd from foot, for "previous" read "precious."  
 — 26, col. 1, line 21st from foot, for "reasonable" read "seasonable."  
 — 26, col. 1, line 4th from foot, for "serenity" read "necessity."