

## BEST ANSWERS FOR FEBRUARY.

Names of Places.	Names of Persons.
Alma . . . . .	M. C. Douglas.
Foxbrook . . . . .	J. Smith.
Fisher's Grant . . . . .	S. McDonald.
Glengarry . . . . .	E. H. Morrill.
Lorne . . . . .	W. A. Ross.
Mount Thom . . . . .	G. R. McLeod.
Mountville . . . . .	J. Urquhart.
Pictou . . . . .	J. C. R. Muhlly.
River Dennis . . . . .	D. Cameron.
Salt Springs . . . . .	M. F. McLeod.
Westville . . . . .	J. Moore.
" . . . . .	A. C. Moore.
" . . . . .	E. McGregor.

## THE LADIES OF THE COVENANT.

## LADY ANNE CUNNINGHAM, MARCHIONESS OF HAMILTON.

THIS remarkable and eminently pious lady was the fourth daughter of the Earl of Glencairn. Her ancestors on the paternal side were among the first of the Scottish Peers who embraced the reformed faith. Her great-grandfather, then Lord Kilmaurs, in 1540, afterwards the fifth Earl of Glencairn, (whose piety and benevolence procured him the honorable appellation of "The good Earl,") was an ardent and steady promoter of the Reformation, and regularly attended the sermons of John Knox. At one time he invited that great Preacher to administer the Sacrament of the Lord's Supper after the manner of the Reformed Church, in his baronial mansion at Finlayson in the parish of Kilmalcolm, when he, his family, and a number of their friends, partook of that solemn ordinance. The silver cups which were used by Knox on that occasion, are still carefully preserved as heir-looms in the family.

The father of Lady Anne was also a friend to the liberties and religion of Scotland, and was one of the noblemen who, being determined to free James the Sixth from French influence, resolved to take possession of his person, and assume the direction of public affairs. With this view, on meeting with the King returning from hunting in Athol, he was invited to Ruthven Castle, where they soon effected their purpose with the weak and unstable monarch, who complied with their request. Hence the enterprise was called "The Raid of Ruthven." Being thus free from improper and unhallowed agencies, Scotland for a short time enjoyed peace, and was exempt from persecution.

Of the early life of the subject of this sketch, we possess no information. In January 1603,

she was married to Lord James, the son and heir-presumptive of the first Marquis of Hamilton, with a very handsome marriage portion in her own right. But, what was far better and more enduring than earthly wealth, she inherited from her father's family a love for the service of Christ, and an holy zeal for the Church of her childhood.

One fundamental principle of the Presbyterian Church was that spiritual power was vested in her Courts, uncontrolled by the civil magistrate or Sovereign. But the heart of James was still set on absolute monarchy; and, knowing that Presbytery was the enemy of such a power, he made every effort to overthrow it, and in its place to introduce Prelacy, which would be a more effectual instrument in advancing his designs. He was opposed in this by the ministers and people, as they maintained that he was attempting to invade the prerogative of Christ, the sole King and Head of the Church.

To the party that opposed the King, the Marchioness of Hamilton adhered with untiring zeal, actuated by sympathy with the Church of her choice, and with the character of the men that suffered, who were the most pious, active and faithful ministers of the Kirk of Scotland in their day.

Her husband the Marquis was not equally steadfast in maintaining the liberties of the Church. Being facile and ambitious, he trimmed to the powers that be. He was, however, cut off in the prime of life, having died in London, in 1625, in the thirty-sixth year of his age. "Small regret," says Calderwood, in his history of the Times, "was made for his death, for the service he made at the last Parliament," — referring to his antagonism against the Church in the Scottish Parliament of 1621, when he acted as the King's High Commissioner.

The Marchioness survived the Marquis many years, during which time she was eminently useful as an encourager of the faithful ministers of the gospel, whom she was ever ready to shield from persecution, and to countenance and comfort in every way. Her name stands favorably connected with that memorable revival of religion which took place at the Kirk of Shotts, in June, 1630, the Monday after the celebration of the Lord's Supper; and it may be said to be directly traceable, first, to the piety of this lady, and secondly to the incidental circumstance of her carriage breaking down on the road at Shotts, as she was going from her residence to Edinburgh. Trivial events sometimes produce great results. A spider's web saved King Robert Bruce's life,