

the recommendation of a relative in power. The second was a mean-spirited wolf in sheep's clothing, who, like his compatriot Archbishop Sharp, had sold his kirk and country as well as his soul for what he deemed some personal advantage. As may well be supposed, neither of those curates was a shining light in the ministry.

"Missed again! I find it as hard to beat you, Lawless, as I do to get my parishioners to come to church," exclaimed the Rev. Frank with a good-humoured laugh, having been quitted struck the ground and, having been badly thrown, rolled away.

"That's because you treat your quotts carelessly, as you treat your parishioners," returned the Rev. George, as he made a magnificent throw and ringed the tee.

"Bravo! that's splendid!" exclaimed Selby.

"Not bad," returned Lawless. "You see, you want more decision with the throw—as with the congregation. If you will persist in refusing to report delinquents and have them heavily fined or intercommunicated, you must expect an empty church. Mine is fairly full just now, and I have weeded out most of the incorrigibles."

"I will never increase my congregation by such means, and I have no wish to weed out the incorrigibles," rejoined Selby, becoming grave as he made another and a better throw.

At that moment our fugitive shepherds, dashing round the corner of the manse, almost plunged into the arms of the Rev. Frank Selby. They pulled up, panting and uncertain how to act.

"You seem in haste, friends," said the curate, with an urbane smile.

"Out o' the fryin'-pan into the fire!" growled Quentin, grasping his staff and setting his teeth.

"If you will condescend to explain the fryin'-pan I may perhaps relieve you from the fire," said Selby with emphasis.

Wallace observed the tone and grasped at the forlorn hope.

"The dragons are after us, sir," he said eagerly; "unless you can hide us we are lost!"

"If you are honest men," interrupted the Rev. George Lawless, with extreme severity of tone and look, "you have no occasion to hide—"

"But we're not honest men," interrupted Quentin in a spirit of almost hilarious desperation, "we're fannyteeks,—rebels, Covenanters,—born eediot!"

"Then," observed Lawless, with increasing austerity, "you richly deserve—"

"George!" said the Rev. Frank sharply, "you are in my parish just now, and I expect you to respect my wishes. Throw your plaids, sticks, and bonnets behind that bush, my lads—well out of sight—so. Now, cast your coats, and join us in our game."

The fugitives understood and swiftly obeyed him. While they were hastily stripping off their coats Selby took his brother curate aside, and, looking him sternly in the face, said—

"Now, George Lawless, if you by word or look interfere with my plans, I will give you cause to repent it to the latest day of your life."

If any one had seen the countenance of the Rev. George at that moment he would have observed that it became suddenly clothed with an air of meekness that was by no means attractive.

At the time we write of, any curate might, with the assistance of the soldiers, fine whom he pleased, and as much as he pleased, or he might, by reporting a parishioner an absentee from public worship, consign him or her to prison, or even to the gallows. But though all the curates were in an utterly false position they were not all equally depraved. Selby was one who felt more or less of shame at the contemptible part he was expected to play.

When the troopers came thundering round the corner of the manse a few minutes later, Quentin Dick, in his shirt sleeves, was in the act of making a beautiful throw, and Will Wallace was watching him with interest. Even the Rev. George seemed absorbed in the game, for he felt that the eyes of the Rev. Frank were upon him.

"Excuse me, gentlemen," said the officer in command of the soldiers, "did you see two shepherds run past here?"

"No," answered the Rev. Frank with a candid smile, "I saw no shepherds run past here."

"Strange!" returned the officer, "they seemed to enter your shrubbery and to disappear near the house."

"Did you see the path that diverges to the left and takes down to the thicket in the hollow?" asked Selby.

"Yes, I did, but they seemed to have passed that when we lost sight of them."

"Let me advise you to try it now," said Selby.

"I will," replied the officer, wheeling his

horse round and galloping off, followed by his men.

"Now, friends, I have relieved you from the fire, as I promised," said the Rev. Frank, turning to the shepherds; "see that you don't get into the fryin'-pan again. Whether you deserve hanging or not is best known to yourselves. To say truth, you don't look like it, but, judging from appearance, I should think that in these times you're not unlikely to get it. On with your coats and plaids and be off as fast as you can—the ridge yonder. In less than half an hour the regiment of cavalry would fail to catch you."

"We shall never forget you—"

"There, there," interrupted the Rev. Frank, "be off. The troopers will soon return. I've seen more than enough of hanging, quartering, and shooting to convince me that Presbytery is not to be rooted out, nor that Prelacy established by such means. Be off, I say!"

Thus urged, the fugitives were not slow to avail themselves of the opportunity, and soon were safe in Denman's Dean.

"Now, Lawless," said the Rev. Frank in a cheerful tone, "my conscience, which has been depressed of late, feels easier this evening. Let us go in to supper; and remember that no one knows about this incident except you and I. So, there's no chance of its going further."

"The two rebels know it," suggested Lawless.

"No, they don't!" replied the other airily. "They have quite forgotten it by this time, and even if it should recur to their own interest and gratitude memory their lips—so we're quite safe, you and I; quite safe—come along."

Our travellers met with no further interruption until they reached Edinburgh. It was afternoon when they arrived, and entering by the road that skirts the western base of the Castle rock, proceeded towards the Grassmarket.

Pushing through the crowd gathered in that celebrated locality, Quentin and Wallace ascended the steep street named Candlemaker Row, which led and still leads to the high ground that has since been connected with the High Street by George IV. Bridge. About half-way up the ascent they came to a semi-circular projection which encroached somewhat on the footway. It contained a stair which led to the interior of one of the houses, which led to the residence of Mrs. Black, the mother of our friend Andrew. The good woman was at home, busily engaged with her knitting needles, when her visitors entered.

A glance sufficed to show Wallace whence Andrew Black derived his grave, quiet, self-possessed character, as well as his powerful frame and courteous demeanour.

She received Quentin Dick, to whom she was well known, with a mixture of good-will and quiet dignity.

"I've brought a friend o' Mr. Black's to bide wi' ye for a wee while, if ye can take him in," said Quentin, introducing his young companion as "Wull Wallace."

"I'm proud to receive an' welcome any friend o' my boy Andry," returned the good woman, with a slight gesture that would have become a duchess.

"Ay, an' yer son wants ye to receive Wallace's nither as weel. She'll likely be here in a day or twa. She's been sair perse-

cutted of late, puir body, for she's a staunch upholder o' the Covenants."

There have been several Covenants in Scotland, the most important historically being the National Covenant of 1638, and the Solemn League and Covenant of 1643. It was to these that Quentin referred, and to these that he and a great majority of the Scottish people clung with intense, almost superstitious, veneration; and well they might, for these Covenants—which some enthusiasts had signed with their blood—contained nearly all the principles which lend stability and dignity to a people—such as a determination to loyally stand by and "defend the King," and "the liberties and laws of the kingdom," to have before the eyes "the glory of God, the advancement of the kingdom of our Lord and Saviour Jesus Christ, the honour and happiness of the king and his posterity, as well as the safety and peace of the people; to preserve the rights and privileges of parliament, so that a arbitrary and unlimited power should never be suffered to fall into the hands of rulers, and to vindicate and maintain the liberties of the subjects in all these things which concern their conscience, persons and estates." In short, it was a testimony for constitutional government in opposition to absolutism.

Such were the principles for which Mrs. Black contended with a resolution equal, if not superior, to that of her stalwart son; so that it was in a tone of earnest decision that she assured her visitors that nothing would gratify her more than to receive a woman who had suffered persecution for the sake o' the Master an' the Covenants. She then ushered Wallace and Quentin Dick into her little parlour, the back window of which—a

- descended upon Jesus at the baptism. "To be tempted"—There could be no overwhelming of evil except by personal contest.
- "Forty days and forty nights"—This is to be understood literally.
 - "The tempter"—The same evil spirit who had tried and overthrown the first Adam now appears to overwhelm "the second Adam." "Stones to be made bread"—Satan knew the power of hunger.
 - "It is written"—That is, it is written in the Holy Scriptures, which are my law of action. "Not live by bread alone"—Man lives two lives, a physical and a spiritual. Obedience is better than sustenance for the body.
 - "The holy city"—This became the favourite name of Jerusalem, and its Arabic name to-day—El Khuds. "Pinnacle of the temple"—Some lofty point about the temple.
 - "Cast thyself down"—A temptation to presumption, or abuse of God's care, calling down divine wrath.
 - "It is written"—A quotation from Psalm 91. "Thou shalt not tempt"—To tempt God here means to offend him by presumption, or running needlessly into danger.
 - "High mountain"—Perhaps Mount Quarantania, near Jericho. "Showeth him"—By a vision, a picture, or a glowing account. "Kingdoms of the world"—The different nations on the earth.
 - "Will I give"—A temptation to ambition, or desire for worldly objects.
 - "Get thee hence"—As soon as Satan shows himself openly he is rejected.
 - "Leaveth him"—For a season.

HOME READINGS.

- M. Temptation of Jesus.—Matt. 4. 1-11.
- N. Not bread alone.—Deut. 8. 1-6.
- W. Angel guardians.—Psalm 91. 9-16.
- T. Tempting God.—Deut. 6. 12-19.
- F. Enduring temptation.—James 1. 12-21.
- S. Able to succour.—Heb. 2. 9-18.
- Su. Tempted like ourselves.—Heb. 4. 11-16.

PRACTICAL TEACHINGS.

- Where in this lesson are we taught—
1. The source of temptation?
 2. How to resist temptation?
 3. Where we may get help in temptation?

THE LESSON CATECHISM.

1. Where was Jesus led by the Spirit after his baptism? "Into the wilderness." 2. How long was he without food? "Forty days." 3. What took place at this time? "He was tempted by Satan." 4. How did he answer each of Satan's temptations? "With the words of Scripture." 5. What is the Golden Text? "In all points tempted," etc.

DOCTRINAL SUGGESTION.—The evil spirit.

CATECHISM QUESTIONS.

What benefits do Christ's people receive from him at death?

Their souls immediately pass into the presence of the Lord, while their bodies rest in their graves till the resurrection.

What benefits will Christ's people receive from him at the resurrection?

Being raised up in glory, they shall be openly accepted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

You Can Help.

If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
Where the multitudes go by.
You can chant in happy measure
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

If you have not gold and silver,
Ever ready to command;
If you cannot toward the needy
Reach an ever-open hand;
You can visit the afflicted,
O'er the erring you can weep,
With the Saviour's true disciples
You a patient watch may keep.

"I felt so nervous, mamma," said little Tommy Peterby, referring to an accident of the previous day. "What do you mean by nervous, my dear?" "Why, mamma, it's just being in a hurry all over."

—An Unfounded Rumor.—Passerby: "I heard there was a schism in your church recently, Uncle Joab." Uncle Joab: "No, sah; no, sah; dey ain't no trufe in dat story. We foun' a hornet's nes' in de pulpit las' summer, but I ain't seen no sch animal as dat one you speak of sence I be'n de sexton."



THE TEMPTATION OF JESUS.—Matt. 4. 1-11.

hole not much more than two feet square—commanded a view of the tombstones and monuments of Greyfriars' Churchyard.

(To be continued.)

LESSON NOTES.

THIRD QUARTER.

LESSONS FROM THE LIFE OF OUR LORD.

- A. D. 26.] LESSON VII. [Aug. 12.
 TEMPTATION OF JESUS.
 Matt. 4. 1-11. Memory verses, 1-4.
 GOLDEN TEXT.

In all points tempted like as we are, yet without sin.—Heb. 4. 15.

OUTLINE.

1. The Tempter, v. 1-4.
2. The Temptation, v. 5-9.
3. The Triumph, v. 10, 11.

TIME.—A. D. 26.
 PLACE.—Not mentioned in Scripture, but, by tradition, said to have been Mount Quarantania, near Jericho.

CONNECTING LINKS.—This event followed closely the baptism of Jesus.

EXPLANATIONS.

1. "Led up of the Spirit."—The Spirit had