

temples of Baalim, and the palaces of the kings of Israel. The principal building now in the place is what is called the church of St. John. It was built by the Crusaders as a Christian church, but has been converted into a Mohammedan Mosque. After entering it we went down a dark stair of twenty-one steps, and were shown what is said to be the tombs of John the Baptist, and Obadiah and three other tombs. Emerging again into the sunlight I observed in every direction heaps of rubbish—the wreck and ruin of what was once unmistakably a most imposing city. Around the highest terrace of the hill we saw the remains of what was a magnificent colonnade. I counted the remains of about a hundred of these stately columns, and saw broken pieces of many more of them on lower terraces. And this is all that can now be seen to attest the vanished greatness of the celebrated city which took Shalmanezzer and Sargon with their numerous powerful Assyrian armies three long years to capture.

The lesson which this downfall of Samaria is designed to teach the nations of the world is a very solemn one. It re-echoes the inspired declaration which has been frequently verified in past history: "the nation and kingdom that will not serve Thee shall perish; yea those nations shall be utterly wasted."

Missionary Cabinet.

ALEXANDER PEDEN.

ONE of the most notable men who "kept the truth so pure of old," amid the deadly prelatie persecutions, was Alexander Peden. He was a native of Ayrshire, and was in early life devoted to the ministry. After the usual training he was settled in Glenluce, Galloway, three years before the persecution began. With many other faithful men he was ejected because he would not give up his convictions and conform to the new religion of Charles II. For twenty-six years Peden devoted himself to the work of preaching wherever opportunity offered. Moors, lonely glens, storm-swept and misty hills, and dark recesses among the

mountains were the homes and trysting places of the faithful:

"O! dreary, dreary was the lot of Scotland's true ones
 then—
 A famine-stricken remnant wearing scarce the guise
 of men,
 They burrowed few and lonely mid the chill, dark
 mountain caves,
 For those who once had sheltered them were in their
 martyr-graves!"

Peden was at home wherever he could relieve distress, befriend the friendless, bind up broken hearts, dispel doubt, or strengthen faith. Mountain solitudes, wintry storms, the fury of pursuing hosts had no terror for him. Brave to recklessness, none of Scotland's worthies had more marvellous escapes than he. For holding "conventicles," for preaching in the open air, he was declared a rebel and forfeited in life and fortune. He visited the north of Ireland from time to time, and there found refuge from the storm of persecution that raged at home. In 1673 he was captured and sentenced to imprisonment on the Bass Rock where the curious explorer may still see vestiges of the prison in which the poor Covenanters suffered so sorely. After a long imprisonment Peden was sentenced with six others to exile in Virginia. The vessel in which they were transported called at London, and there all the covenanting band were set at liberty. Peden made his way back to Scotland, where he arrived shortly after the disastrous battle of Bothwell Bridge. He revisited Ireland, but soon returned, and spent the greater part of his time in the wild solitudes of the west country, preaching at "conventicles" held in places inaccessible to the troopers that hunted for their prey. So keen was the "hunt" that even boys and girls were put to death because they would not attend the services of the "curates," and would persist in attending the outlawed gatherings of Peden and his associates. Ayrsmoss, on the edge of which Richard Cameron fought and fell, was a favorite hiding place of Peden's. After the death of Cameron he spent many a sorrowful hour at his grave, often exclaiming "Oh, to be wi' Ritchie!"

Peden was a man of prayer from his youth up. In his lonely wanderings he held communion with the Lord he loved and served. "It is praying folk that get through the storm," was a frequent saying of his. Many regarded him as a "prophet,"