

SCOTLAND

through her

CHARACTER WINDOWS

A Catechetical Exposition of
Covenanter History



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HOUSTON, ILLINOIS
1923

Scotland through her Character Windows

IN THE CONTINENT FOR HISTORIC SETTING.

I—EARLY REFORMERS

1. Who were some of the early reformers outside of Scotland who prepared the way for the Reformation? Savonarola, of Italy, was hanged and burned as a heretic in 1498; Huss, of Bohemia, was burned as a heretic in 1415; Wycliffe, of England, called "The Morning Star of the Reformation," who made the first translation of the entire Bible into English, was persecuted as a heretic and died in 1384.

II—MARTIN LUTHER

2. Who was the first great Protestant Reformer?

Martin Luther, of Wittenburg, Germany.

3. Where and when did he make his great protest, and its result?

At the Diet of Worms (pronounced Vorms) in 1521, in which year he was excommunicated from the Church and outlawed from the State.

4. With what firmness did Luther meet his great test? When urged by his friends to turn back while there was opportunity, he replied, "Though there were

as many devils in Worms as there are tiles on its roofs, still would I enter." When urged before the Diet to recant, he answered, in Latin, "I am bound by the Scriptures I have quoted, and my conscience is held captive by the Word of God; and as it is neither safe nor right to act against conscience, I cannot and will not retract anything," adding in German, "Here I stand, I cannot otherwise; God help me. Amen."

III—JOHN CALVIN

5. Who was the second great Protestant Reformer?
John Calvin, of France, who lived and labored at Geneva.
6. What was Calvin's great work, and when issued? The Institutes of the Christian Religion, the Text Book of the Reformed Church, was issued in 1536.

NOW OVER TO SCOTLAND

IV—PATRICK HAMILTON

7. Who is called the First Scottish Martyr and what the date of his death?
Patrick Hamilton died at the stake in 1527.
8. What notable saying has come down from the death of Patrick Hamilton?
"The smoke of Patrick Hamilton doth infect as many as it blew upon."

V—GEORGE WISHART

9. What notable martyr did John Knox

follow and carry a sword to defend? Knox was a follower of George Wishart and carried a sword in his defence.

10. How did George Wishart show the spirit of his Master?
When asked forgiveness, he kissed his executioner and forgave him.
11. What was the date and manner of George Wishart's martyrdom?
He died at the stake in 1546.

VI—JOHN KNOX

12. Into what periods might Covenanter History in Scotland be divided? Into three: first, the period of formation and growth under Knox and Melville; second the period of struggle with the Stuart Kings and of persecution; third, the period of temporary obscurity, following the Revolution. (The principles of the Covenanters will yet be a light to the whole world.)
13. Who was the third great Protestant Reformer? John Knox, of Scotland, who studied under Calvin and led the First Reformation of Scotland.
14. To what great institution did all these Reformers stand opposed?
The Roman Catholic Church, which they believed to be Antichrist.
15. What two queens were opponents of John Knox? Mary Tudor, of England, called "Bloody Mary," and Mary Stuart,

of Scotland, called "Mary, Queen of Scots."

16. How did John Knox become a Reformer? Knox, like Luther, studied for the priesthood and, like Luther, became a reformer through study of the Scriptures.
17. When was the First Covenant of Scotland taken, and what was its import? It was taken in 1557 and called for complete consecration to Christ in opposition to Satan and Antichrist.
18. When was the Second Covenant of Scotland taken, and what was its import? It was taken in 1559 and provided for mutual defence in the cause of religion.
19. In what year was Roman Catholicism overthrown and the first Presbyterian General Assembly convened? In the year 1560.
20. In what year was the First Book of Discipline prepared? In the year 1561.
21. What was the date and nature of the school system planned for Scotland with the coming of Presbyterianism? In 1561 a school system was planned which provided for a school in every parish, with free instruction for the poor and enforced attendance; and a college in every notable town.
22. How did the Church prosper under the Reformation? The General Assembly of 1560 numbered 38 while the General

Assembly of 1567 numbered 873.

23. What saying about John Knox gives a true picture of his courage? Earl Morton said at his funeral, "There lies one who never feared the face of man."
24. What incident pictures the commanding personality of John Knox? Some Reformed ministers were being tried for preaching against Popery when into the hall rushed a messenger exclaiming: "John Knox! John Knox is come! he slept last night in Edinburg!" The court adjourned at once.
25. What may be said of the faith of John Knox? The queen said, "I am more afraid of the prayers of John Knox than of an army of ten thousand men."
26. When and how did John Knox die? He died in 1572, saying, "Come, Lord Jesus; sweet Jesus; receive my spirit."

VII—JOHN CRAIG

27. Who wrote the First National Covenant of Scotland? John Craig.
28. What was the date and import of the First National Covenant of Scotland? It was taken in 1581 and bound its signers to personal godliness, true patriotism and the support of the Reformed Religion.
29. What other name is sometimes given to The First National Covenant of Scotland and where does it afterward ap-

pear? It is sometimes called "Craig's Confession," and it forms a part of every subsequent Covenant.

VIII—JOHN DAVIDSON

30. Through whose effort was the Covenant of 1581 renewed, and when? Through the efforts of John Davidson the General Assembly held a special session in 1596 and renewed the Covenant of 1581.

IX—ANDREW MELVILLE

31. Who was called "The Greatest Scotchman of his Day?" Andrew Melville.
32. Against what institution did Andrew Melville stand opposed? The Prelacy.
33. What was Prelacy? Prelacy was the appointment and ordination of all ministers of the Gospel by Bishops, or Prelates, who would be appointed by the King, thus bringing the Church under control of the King.
34. When and by whom was Prelacy introduced into Scotland? In 1572 by Earl Morton, who was regent during the childhood of King James VI. of Scotland.
35. What King subscribed to the First National Covenant of Scotland and then renounced it to become a relentless persecutor? King James VI. of Scotland, who became James I. of England.

36. What was the motto of King James VI. and what was its meaning? His motto was "No Bishop, no King," and it meant that he could not be King with the absolute power that he desired unless he could control the Church through the Bishops.

37. What were known as "The Black Acts of 1584?" They were a series of Acts passed by Parliament in secret session, which were of the very essence of despotism and were passed for the purpose of suppressing Presbyterianism and bringing the land under the complete power of the King through Prelatic control.

38. What was the effect of The Black Acts? "The Black Acts were basely submitted to by the nobility, barons and gentry, being opposed alone by the ministers, the dauntless guardians of civil and religious liberty." "There was a spirit awakened in Scotland mightier far than Acts of Parliament or the influence of the court."

39. What notable remonstrance did Andrew Melville make to the King for his despotic attempt to become dictator to the Church? He took hold of the King's sleeve, saying, "I must tell you, Sir, there are two Kings and two kingdoms in Scotland. There is King James VI., head of the Commonwealth; and there is Jesus Christ the King of the

Church, whose subject King James is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member. Sir, when you were in your swaddling clothes, Christ Jesus reigned freely in this land, in spite of all his enemies."

40. Why did Andrew Melville decline the jurisdiction of the privy council when brought before it for trial? Because he claimed that the Church courts have jurisdiction in the first instance, in ecclesiastical affairs and, "unclasping his Hebrew Bible from his girdle and throwing it on the table, he said, 'These are my instructions: see if any of you can judge of them, or show that I have passed my injunctions.'"
41. What masterly work did Andrew Melville write and when? He wrote the Second Book of Discipline; engrossed in the acts of Assembly in 1581.
42. What was known as **The Great Charter of the Church of Scotland**? It was an act of Parliament passed in 1592, at the proposal of the General Assembly, which granted not all that the Church claimed as its right from the Word of God, but much more than had ever been granted the Church by any previous enactment.
43. What was the date of the last free General Assembly of Scotland? 1605.
44. At what date and for how long did this

Court of God's House disappear altogether? The last General Assembly for 20 years met in 1618.

45. Where and when did Andrew Melville die? He died in banishment in France in 1622.

X—JOHN WELSH

46. What famous Covenanter minister married a daughter of John Knox? John Welsh.
47. For what special act was John Welsh persecuted? He was persecuted for attending and approving of the forbidden meeting of the General Assembly in 1605.
48. How did the wife of John Welsh show the spirit of her father? When offered the life of her husband on condition that he should recede from his position, she answered, as she held up her apron before the King, "Please, your Majesty, I would rather keep his head here!" referring to the axman's block and his head rolling from it into her apron.

XI—ROBERT BRUCE

49. What great King of Scotland has a famous namesake among the ministers of Scotland? Robert Bruce.
50. What special honor did King James VI. bestow upon Robert Bruce? He chose Bruce to anoint his bride and to place the crown upon her head.

51. What was the day known as "Black Saturday?" It was a day in 1621 on which the Parliament ratified the Articles of Perth as a test for Covenanter ministers.
52. What were the five Articles of Perth which Covenanter ministers must approve or be deposed? Kneeling at Communion; Observance of Holidays; Episcopal Confirmation; Private Baptism; and Private Communion; meaning, worship of the elements, veneration of saints, etc.
53. How did the test of the Articles of Perth result? It resulted in the deposing of many Presbyterian ministers.
54. What were the dying words of Robert Bruce to his children? "I have breakfasted with you this morning, and I shall sup with the Lord Jesus Christ this night."

XII—JOHN LIVINGSTON

55. By whom and at what date was our Monday service at Communion originated? It was originated by John Livingston in 1630.
56. What fine Eulogy is written of John Livingston?
"There were two places where John Livingston was at his best. One was his home. It might be poor But the household was always rich in love. The

other place where he showed at his worthiest was the pulpit. He was an ambassador who seldom failed to transact vital business for his Master."

57. What great sermon did John Livingston preach? He preached from the text, "Then will I sprinkle clean water upon you, and ye shall be clean;" ending with an hour's exhortation at which "no fewer than five hundred men and women, some of them ladies of high estate, and others poor wastrels and beggars, traced the dawn of the undying life to John Livingston's words that day."
58. How did John Livingston end his years? He quitted his manse in 1662 and lived ten years in exile, dying in Rotterdam.

XIII—ALEXANDER HENDERSON

59. What great leader of the Second Reformation was converted under the preaching of Robert Bruce, and when? Alexander Henderson, about 1624.
60. In the preparation and signing of what great Covenant did Henderson have a leading part? The National Covenant of Scotland.
61. What was the date and import of The National Covenant of Scotland? It was sworn in 1638 and was both a renewal of the First National Covenant and an oath taken in defence of their present civil and religious attainments.

62. What was the occasion for the renewing of the National Covenant of Scotland? The effort to force the Book of Canons and Liturgy upon the Church of Scotland.
63. What was the form of the National Covenant of Scotland? It consisted of three parts: the Covenant of 1581, called Craig's Confession; the Acts of Parliament condemning Popery and ratifying the Acts of the Assembly; written by Johnston; and the special application of the whole in the present circumstance, written by Henderson.
64. At what date was the attempt made to introduce the Liturgy into the Church of Scotland? In the year 1637.
65. What did Jean Geddes say when the Dean of Edinburgh began the worship with the new Ritual? She threw her stool at him, saying, "Villain, dost thou say mass at my lug!"
66. What was the effect of Jean Geddes noted remonstrance in St. Giles Church? This saying was the spark which produced the explosion that shook the kingdom, so that the Archbishop of St. Andrews exclaimed in despair, "All that we have been doing these thirty years past is at once thrown down."
67. What were the place and circumstances of the renewing of the National Covenant of Scotland?

- It was "sworn and subscribed at Grayfriar's Church, Edinburgh, amid the most exalted religious enthusiasm and was afterward carried throughout the country and sworn by all classes." It gave the nation one spirit and one aim under Christ.
68. Of what General Assembly was Alexander Henderson the Moderator? He was moderator of the famous Assembly of 1638.
 69. Who was the author and what the date of the Solemn League and Covenant? Alexander Henderson prepared it in 1643.
 70. What was the occasion for the taking of the Solemn League and Covenant? It was called out by the conflict between Charles Stuart and the kingdoms of England and Scotland.
 71. What was the value of the Solemn League and Covenant? It was the foundation of civil and religious liberty in England and America.
 72. What was the nature of the Solemn League and Covenant? It has been called, "the noblest, in its essential nature and principles, of all that are recorded among the international transactions of the world." It bound the united kingdoms to the support of the Reformed Religion, the extirpation of Popery and Prelacy, the defence of the King, and true patriotism.

73. What nations were affected by the Solemn League and Covenant? The nations of Scotland, England and Ireland.
74. What testimony did Robert Bailie bear to Alexander Henderson before the General Assembly? "He spent his strength, wore out his days, and did breathe out his life in the service of God, and of this Church. This binds it on us and on posterity to account him the fairest ornament, after John Knox of Incomparable Memory, that ever the Church of Scotland did enjoy."
75. When and where did Alexander Henderson die? Worn out with his burdens and labors, Henderson "laid down his earthly tabernacle in exchange for a Heavenly Crown" at Edinburg in 1646.

XIV—ARCHIBALD JOHNSTON of Warriston.

76. Who was the noted clerk of the Assembly of 1638? Archibald Johnston.
77. What title was sometimes given to Archibald Johnston? He was sometimes called "The Lawyer of the Covenant."
78. What was the date and place of meeting of the Westminister Assembly? It met in Westminister Abbey, London, in 1643.
79. How did the Westminister Assembly come into being? It came into being by an ordinance of Parliament of Eng-

land for the purpose of "settling the government and liturgy of the Church of England."

80. What Commissioners from Scotland were appointed? Alexander Henderson, Samuel Rutherford, Robert Bailie and George Gillespie, ministers, with Archibald Johnston and John Maitland, elders.
81. Who was John Maitland? John Maitland, of Lauderdale was a talented and scholarly man, once leader among the Covenanters and appointed a Commissioner from Scotland to the Westminister Assembly, who later renounced the Covenants and became the chief supporter of the King in the persecution of the Covenanters and the re-establishment of the Prelacy.
82. What did the Westminister Assembly produce? It produced the Confession of Faith, the Larger and Shorter Catechisms, the Directory for Public Worship, and the Form of Church Government.
83. What version of the Psalms did the Westminister Assembly recommend? It recommended the Rouse Version of the Psalms.
84. What action did the Scottish Assembly take on the Rouse Version? It revised and adopted the Rouse Version in 1649.
85. What was the last will and testament of Archibald Johnston? "I do here now submit and commit my soul and body,

wife and children, and children's children, with all others, His friends and followers—all His doing and suffering, witnessing and sympathizing ones in the present and subsequent generation—unto the Lord's choice mercies, graces, favours, services, employments, empowerments, enjoyments, improvements and inheritments, on earth and in heaven, in time and eternity."

86. How and when did Archibald Johnston die? He died on the scaffold at the cross of Edinburg in 1663, saying before he suffered, "I beseech you all who are the people of God not to scar at suffering for the interests of Christ; for I assure you in the name of the Lord, He will bear your charges."

XV—GEORGE GILLESPIE

87. Who was the youngest member of the Westminster Assembly? George Gillespie.
88. What great battle in the Westminster Assembly did George Gillespie win? He won the battle for Presbyterianism against Seldon and Lightfoot, who were the champions of Erastianism.
89. What is Erastianism? It is the doctrine, attributed to Thomas Erastus, a Swiss Theologian, that the state has supreme authority in ecclesiastical matters.
90. What words did Gillespie write over and over again on slips of paper during

the debate, which his friends supposed at the time to be notes for his response? "Da Domine Lucem." ("Lord give light.")

XVI—SAMUEL RUTHERFORD

91. Who was said to be the spiritual father of James and William Guthrie? Samuel Rutherford stirred the souls of these two great men while they were students and he was professor of theology at St. Andrews.
92. For what was Samuel Rutherford notable? He was noted as a revivalist preacher, a learned professor, the author of the famous "Letters" and of "Lex, Rex," meaning, "The Law is King."
93. What quotation from Rutherford would serve to show his spirituality? "I urge upon you communion with Christ, a growing communion. There are curtains to be drawn aside in Christ that we never saw, and new foldings of love in Him. I despair that I shall ever win to the far end of that love, there are so many plies in it. Therefore, dig deep, and sweat and labor and take pains for Him, and set by as much time in the day for Him as you can. He will be won in the labor."
94. What counsel did the dying Rutherford give to four men who visited him? "Pray for Christ; preach for Christ; do all for Christ; beware of men-pleasing."

95. What answer did Samuel Rutherford, near his death, give to Robert Blair who asked him, "What think ye now of Christ?" "I shall live and adore Him. Glory! Glory to my Creator and my Redeemer for ever! Glory shines in Immanuel's land!"

96. What was Samuel Rutherford's answer from his death bed to his summons to stand trial for treason? "Tell them I have got a summons already before a Superior Judge and I behoove to answer my first summons; and ere your day come I shall be where few Kings and great folk come."

XVII.—ROBERT BLAIR

97. What incident throws light on the character of Robert Blair and two others of Scotland's great preachers? An English merchant visited Scotland in 1650. On his return he said, "I went to St. Andrews, where I saw a sweet, majestic looking man (Blair) and he showed me **The Majesty of God**. After him I heard a little, fair man (Rutherford) and he showed me **The Loveliness of Christ**. I then went to Irvine, where I heard a well-favored, proper old man, with a long beard (Dickson) and that man showed me all my heart." "The whole assembly, says Woodrow, "Could not have given a better character of the three men."

XVIII.—ROBERT BAILIE

98. Who received a present of silver plate from the English Parliament for his services in the Westminster Assembly? Robert Bailie.

99. Who was Robert Bailie? He was a prominent Scotch Divine, scholarly and of pleasing address, yet lacking somewhat in the steadfastness to principle that marked some of his fellow ministers so highly. He was one of the leaders of the Resolutioners in the division of 1650 and by the sharpness and unfairness of his writings against his brethren somewhat spoiled his own good name. He died in 1662.

100. What other great Scotchman bore the name of Robert Bailie? Robert Bailie of Jerviswood was falsely accused of having a part in the Ryehouse Plot; was condemned without proof and beheaded in Edinburg in 1684.

101. Of what sort was Robert Bailie of Jerviswood? John Owen, the great Puritan, says, "There is for a gentleman Mr. Bailie, a person of the greatest abilities I almost ever met with." He was a grandson of John Knox and married a daughter of Archibald Johnston and was said to have been, "wealthy, scholarly and saintly." Dying, this brave man exclaimed, "Within a few hours, I shall be beyond conception inexpressibly well," and to his wife and children as he bade them

good-by, "And within a little we shall have a cheerful and blithe meeting."

XIX.—DAVID DICKSON

102. Who was one of the leaders in the preparation of "The Sum of Saving Knowledge?" David Dickson. (McCheyne was converted by reading it.)
103. For what was David Dickson notable? He was noted for the great communion seasons under his ministry and for his preaching at which multitudes were converted; he was moderator of the Assembly of 1639 and professor of Divinity in the University of Glasgow.
104. Where did David Dickson stand in the division of 1650? He was one of the leaders among the Resolutioners, yet before his death, acknowledged that he was wrong and that the cause was partly lost through the giving up of principle at that time.
105. What was David Dickson's dying confession? "I have taken all my good deeds, and all my bad deeds, and have cast them together in a heap before the Lord, and have fled from both to Jesus Christ, and in Him I have sweet peace."

XX.—GENERAL LESLIE

and his opponent

OLIVER CROMWELL

106. What great Covenanter general defeated Charles I, and was in turn defeated by Oliver Cromwell? General

Leslie, who had served under Gustavus Adolphus on the Continent.

107. Who was known by the title "Lord Protector?" Oliver Cromwell
108. When and by whom was Charles I. beheaded? By the English Parliament in 1649 with the sanction of Oliver Cromwell.
109. What was the motto of Charles I.? "The Divine Right of Kings." The practical interpretation of this motto meant, Absolute or Unlimited Monarchy.
110. Why did Cromwell fight the Covenanters? Because the Covenanters supported Charles II.
111. How did Charles II, take the Covenantants when brought back to the throne of Scotland? He swore, "By the Eternal and Almighty God, who liveth and reigneth forever, I shall observe and keep all that is contained in this oath." In the face of this awful oath he directed the persecutions of the Killing Time for twenty-five years.
112. How long did Cromwell rule Scotland? He ruled Scotland with an iron hand for five years.
113. When and for how long was the General Assembly of the Church of Scotland barred from meeting by Cromwell? He dismissed the General Assembly in 1653 and it was not re-convened for 37 years.

XXI.—ARCHIBALD CAMPBELL

The Marquis of Argyle.

114. Who was the first Martyr of The Killing Time? Archibald Campbell.
115. What was the period known as The Killing Time? From 1660 to 1688, or more strictly, perhaps, from 1684 to 1688, during which period the complete annihilation of the Hill People seems to have been attempted.
116. What great political events occurred on these years? The year 1660 marked the restoration of Charles II. to the throne; and the year 1688 marked the Revolution, which brought William of Orange to the throne.
117. How many Covenanters suffered the extreme of persecution in the twenty-eight years of The Killing Time? About eighteen thousand.
118. Why was the condemnation of Archibald Campbell especially shameful? Because he had been one of the leaders in bringing the King back to the throne, had been on terms of special intimacy and friendship with the King, had placed the crown upon the King's head and had continued a faithful and true subject.
119. What was Argyle's response to his condemnation? "I had the honor to set the crown upon the King's head, and now he hastens me to a better crown than his own."

120. What brave Christian words did Argyle speak before his death? "I could die like a Roman, but I choose rather to die like a Christian."

XXII.—JAMES GUTHRIE

121. Whom did Cromwell call "That Short Man Who Could not Bow?" James Guthrie.
122. What difficult service was assigned to James Guthrie by the Commission of Assembly? He was directed to excommunicate Middleton, the King's representative, on the following Sabbath and, being undecided, his wife bravely counsels, "Dear Heart, what the Lord gives you clearness to do, that do," after which he went forward without embarrassment.
123. What did James Guthrie call, "his predominant sin?" He owned that his was a too "masterful desire to suffer public and violent death for Christ and his cause."
124. What was the extent of the Covenanter Church in her glory? Under the General Assembly there were 14 synods, 68 presbyteries, 900 congregations, 1,000 ministers and about 100,000 communicants.
125. How many Covenanter ministers violated their Covenant in 1650, and how? By a resolution to open offices of public trust to men without moral qualifica-

tions, more than half of the 1,000 Covenanter ministers violated their Covenant in 1650.

126. What two parties were formed in the Church at this time? The two parties formed thus were called Resolutioners and Protesters.

127. Where did James Guthrie stand in the division of 1650? He stood strongly with the Protesters, being one of their leaders and writing a number of pieces in defence of their cause.

128. What was the date of The Drunken Parliament before which James Guthrie made his defence? This Parliament, named from its drunken godlessness met in 1661.

129. What did the Drunken Parliament accomplish for the King? It annulled the proceedings of the Convention of Estates which had adopted the Solemn League and Covenant; revoked the Parliaments of Scotland since 1637, thus abolishing all the laws of that period made in favor of the Presbyterian Church; prepared an Oath of Allegiance to the King; and constructed a highway by which the Bishops might ride back triumphant.

130. What was the Oath of Allegiance prepared by the Drunken Parliament? It was an oath embodying an acknowledgement of the King's supremacy in all things civil and ecclesiastical.

131. How did James Guthrie close his defence? "My lords, my conscience I cannot submit; but this old crazy body and mortal flesh I do, to do with it whatsoever you will, whether by death or banishment or imprisonment or anything else."

132. What testimony did James Guthrie bear in his death? "Righteousness have I none of my own. But I do believe that Jesus Christ came into the world to save sinners, whereof I am chief." And again, "I take God to record, I would not exchange this scaffold for the palace or mitre of the greatest Prelate in Britain;"—for so he reached his "masterful desire."

133. What were the last words of James Guthrie? "The Covenants! The Covenants! will yet be Scotland's reviving!"

134. How and when did James Guthrie die? He died upon the scaffold in Edinburgh in 1661.

135. What incident helps us to understand what childhood meant in The Killing Time? Little William Guthrie, four year old boy of James Guthrie, would "run out to stand and study his father's face high on the city port, and then would return and tell his mother what he had been doing, and forthwith would lock himself into a room from which all her efforts could not draw him for many hours. It was a sore and heavy thing to

be a Covenanter's child; but, for Sickerfoot's (that is James Guthrie) Willie, there was no head in the wide world so wreathed with beauty as the head which the soldiers had fastened on the Netherbow." Alexander Smellie.

XXIII.—HUGH MCKAIL

136. What young minister gave his life up on the scaffold for a small part in The Pentland Uprising? Hugh McKail.
137. How was organized resistance to persecution begun? It began in the Pentland Uprising, where, after the rescue of an aged couple from the cruelty of the soldiers, the Covenanters marched upon Edinburgh and, joining battle with Dalziel, were defeated.
138. For what was Hugh McKail distinguished? He was learned, eloquent and eminently pious; he suffered the dreadful torture of the boot and died a most triumphant death.
139. What was the dying testimony of Hugh McKail? "I am not so cumbered about dying as I have often been about preaching a sermon." And, "Although I be judged as a rebel among men, yet I hope to be accepted as loyal before God. Nay, nay, there can be no greater act of loyalty to the King, as the times now go, than for every man to do his utmost for the extinction of that abominable

plant of Prelacy, which is the bane of the throne and of the country."

140. What were the last words of Hugh McKail? "Now I leave off to speak any more to creatures, and turn by speech to Thee, O Lord. Now I begin my intercourse with God, which shall never be broken off. Farewell, father and mother, friends and relations! Farewell the world and all delights! Farewell meat and drink! Farewell sun, moon and stars! Welcome, God and Father! Welcome, Sweet Lord Jesus, the Mediator of the New Covenant! Welcome, Blessed Spirit of Grace, God of all consolation! Welcome, glory! Welcome, eternal life. Welcome, death!"
141. How and when did Hugh McKail die? He was hanged at the Market Cross, Edinburgh, in 1666, at the age of 26 years.
142. What noted saying of Tertullian, a Latin Father, proved true through these years of persecution? "The blood of the martyrs is the seed of the Church."

XXIV.—COLONEL JAMES WALLACE

143. Who commanded the Covenanters at the Battle of Rullion Green? Colonel James Wallace, who had fought side by side with Dalziel in the Civil Wars for the Parliament.
144. What was the Battle of Rullion Green? It was a battle fought after the

Pentland Uprising, in which the Covenanters under Colonel Wallace met the King's soldiers under Dalziel. The Covenanters were greatly outnumbered but withstood charge after charge until overwhelmed. About 50 were slain and a larger number captured.

145. What incident shows the bitter plight of the Covenanters who dared to stand true for the Covenants? After the battle of Rullion Green one of the wandering soldiers, wounded, utterly exhausted and ready to die asked at a cottage for food and shelter for the night. The penalty on that family would have been expulsion, imprisonment or death had they complied; they refused his plea. Feeling the chill of death already creeping over him he said, as he turned away, "If you find me dead in the morning, bury me on the hillside looking toward my home beyond the valley." In the morning they found the soldier of the Cross dead under an oak and laid him to rest as he had asked—but the Savior had already taken his soul to its eternal home beyond the valley.

146. What became of Colonel Wallace? He was driven into exile and lived on the Continent, dying in Rotterdam in 1678.

XXV.—WILLIAM GUTHRIE

147. What noted Covenanter minister proved his devotion to Christ by re-

nouncing to his brother his right of succession to the earthly estates? William Guthrie.

148. With whom was William Guthrie intimately associated at St. Andrews? He enjoyed the intimate friendship of his cousin, James Guthrie, there, and also was under the instruction and influence of the great Samuel Rutherford.
149. What has been said of the influence of William Guthrie over his parishoners? "They turned the cornfield of his glebe into a little town, every one building a house for his family on it that they might live under the drop of his ministry."
150. What has been said of the accomplishments of William Guthrie? "He converted and confirmed many thousands of souls, and was esteemed the greatest preacher in Scotland."
151. How and when did William Guthrie die? He died in 1665 of an extremely painful disease; and, although the pain often drove him delirious, yet he continued to the end blessing God for his goodness, saying, "Though I should die mad, yet I know I shall die in the Lord."

XXVI.—JOHN WELSH

152. What great-grandson of John Knox became a famous field preacher? John Welsh. (Grandson of the older John Welsh.)

153. What was known as "The Act of Glasgow?" It was an Act gotten through by Middleton in 1662, which banished from their parishes all ministers, settled since 1649 who would not "procure presentations from their patrons, and present themselves to the Prelates to receive collation and admission to their charges."

154. What was the result of The Act of Glasgow? It resulted in what is known as "Quitting the Manse," or the going out into exile, homeless and persecuted, of 400 ministers who would not bow before the King's edict, in 1662.

155. What were the Indulgences? They were privileges with conditions, granted to banished ministers. They were six in number, the two chief ones being granted in 1669 and 1672. They were "the King's authorization to Covenanting ministers, to take up afresh, under certain stringent conditions, their dearly loved work of preaching the Gospel of Christ."

156. What sinful conditions were imposed in the Indulgences? The conditions of the first Indulgence were, in substance, as follows: "1. They must attend the meetings of the Prelatic ministers. 2. They must permit none of the people from other parishes to attend their services. 3. They must refrain from speaking or preaching against the King's su-

premacy. 4. They must not criticize the King or the government." "State regulation was the fatal blot on the scheme, in the judgment of the majority of the men for whom it was designed."

157. What two parties were formed in the Church through the Indulgences? Two parties called the Indulged and the Non-Indulged.

158. How many ministers were left after the Indulgences and death had done their work among those who had taken the Lord's side? Sixty were left, among whom was John Welsh, powerful and unafraid.

159. What were some notable events in the life of John Welsh? He quitted his manse under the Act of Glasgow with the 400 faithful ministers, his congregation loudly lamenting his going. He was among the first to begin holding Conventicles. In spite of the price of 500 pounds Sterling set on his head, Bishops and blood hounds, he preached many times to many thousands who flocked to him, for nearly twenty years. A landlord who had plotted to capture Welsh and turn him over for the reward, was converted under his preaching, at the Conventicle he had attended for the very purpose of arresting him. He was known to ride three days and two nights without sleep and to preach

upon a mountain at midnight on one of those nights.

160. What part did John Welsh have in the Battle of Bothwell Bridge? He brought 400 men to Hamilton's army, yet, "diligent, fervent, successful, unwearied preacher" that he was, "he it was who introduced the confusion of tongues that resulted in the . . . defeat of the Covenanters." He insisted, till he gained his point, on toning down the statement of principles that the majority had framed.

XXVII.—JOHN BLACKADER

161. Who were called "The Three First Worthies?" John Blackader, John Welsh and Gabriel Sempill, were sometimes given this title.
162. What notable things are said of John Blackader? He was a noted Conventicle preacher. He quitted his manse under the Act of Glasgow with the 400. He was minister in some famous Conventicles:—On the Hill of Beath, near Dunfermline, in 1670, a great company assembled, the men at that time carrying pistols and swords for defence. Another at East Nesbit in the Border Country, where three thousand two hundred partook of the Sacrament, the tables being filled 16 times. He preached in the sunshine and in the snow; in the

mountains and in the homes and died on Bass Rock in 1685.

XXVIII.—SIR ROBERT HAMILTON

163. What was the date, authorship and nature of the Rutherglen Declaration? It was a paper published by Sir Robert Hamilton in 1679 and concerned civil and religious liberty.
164. What battle followed the nailing of the Rutherglen Declaration to the the Market Cross at Rutherglen? The Battle of Drumclog followed the posting of this Declaration or Manifesto, in which the Covenanters were victorious and Claverhouse himself narrowly escaped death.
165. What was the Battle of Bothwell Bridge? It was a battle fought in 1679, under Hamilton, against the English soldiers under Monmouth, in which there was a massacre of the Covenanters.
166. What Banner did the Covenanters carry in their struggle for liberty? They carried a Blue Banner with the motto in gold upon it, "**For Christ's Crown and Covenant.**" This Banner is still **The Banner of the Covenanters** and it typifies Christ's sovereignty in both Church and State. For this great principle the martyrs died and the Covenanters today still witness.

XXIX.—DAVID HACKSTON

Of Rathillet.

167. What noted Covenanter soldier was present at the killing of Archbishop Sharp? David Hackston.
168. Who was Archbishop Sharp? He was a one-time Covenanter, surnamed "Judas" because, when he was sent to London to defend Presbyterianism, he betrayed it for a reward and became one of the most heartless persecutors of The Killing Time.
169. What noted part did David Hackston have in the Battle of Bothwell Bridge? He and his three hundred men held the bridge against the whole English army for hours, until ordered to retire.
170. How did David Hackston die? He died a most cruel death at Edinburgh, in 1680, having each hand cut off, drawn up three times by the neck, and then having his heart cut out while still alive.

XXX.—CAPTAIN JOHN PATON

171. What noted Covenanter soldier was famed for the use of his sword in battle? Captain John Paton.
172. How did Captain John Paton live and die? He was a true Christian and Covenanter, who attended the gospel faithfully and encouraged the practice of carrying arms in self defence to Conventicles. He himself fought heroically

in many battles for the Covenants and died on the scaffold in Edinburg in 1684, with these words upon his lips: "Farewell, sweet Scriptures, preaching, praying, reading, singing, and all duties. Welcome, Father, Son and Holy Spirit! I desire to commit my soul to Thee in well doing! Lord, receive my spirit!"

XXXI.—RICHARD CAMERON

173. Who is known as "**The Lion of the Covenant?**" Richard Cameron.
174. What was the nature of Cameron's early preaching? He was very vehement against the Indulgences and the Indulged Ministers.
175. Where did Cameron go to pass the time on account of the promise made as to his preaching? He went to Holland where other Covenanter ministers were living at the time, in exile.
176. What change came into the preaching of Cameron in Holland? He began preaching the love of God and for the conversion of lost souls, himself having found a new Savior in Christ.
177. What charge did Cameron receive while in Holland? Mr. M'Ward, a banished minister from Scotland, charged him: "Richard, the public standard is now fallen in Scotland; and, if I know anything of the mind of the Lord, you are called to undergo your trials before us, to go home, and lift the fallen stan-

dard, and display it publicly before the world. But before you put your hand to it, ye shall go to as many of the field ministers as ye can find, and give them your hearty invitation to go with you; and, if they will not go, go alone, and the Lord be with you."

178. What statement of principles does the Queensferry Paper contain? "The avowal of the Scriptures as the only rule of faith and action; "The promotion of the Kingdom of God by every possible and lawful method; "Adherence to the Covenanted Reformation of the Presbyterian Church; "The disowning of all authority which opposes the Word of God;" And following with these grand words: "We bind and oblige ourselves to defend ourselves and one another, in the worship of God and in our natural, civil and divine rights, till we shall overcome, or send them down under debate to posterity, that they may begin where we end." Also this clear statement as their stand for Democracy: "We do declare, that we shall set up over ourselves, and over what God shall give us power of, government and governors according to the Word of God;—that we shall no more commit the government of ourselves, and the making of laws for us, to any one single person, this kind of government being most lia-

ble to inconveniences, and aptest to degenerate into Tyranny."

179. What was the Sanquhar Declaration? It was a declaration of war against the King, which Cameron and twenty men nailed to the public post in Sanquhar, in 1680.
180. What place did the Queensferry Paper and the Sanquhar Declaration have in subsequent history? These papers were scattered broadcast over all England and Scotland by the persecutors of the Covenanters for the purpose of bringing them into ill repute, but with exactly the opposite result for the seed thus sown so broadly, yielded the harvest of the Revolution of 1688 and the American Revolution of 1776.
181. What was the Battle of Ayrsmoss? It was a battle fought by Cameron and his men a month after the publishing of the Sanquhar Declaration, in which they were outnumbered two to one and were overcome only after a heroic struggle in which Cameron and eight of his men were slain, and 26 of the enemy fell.
182. What was Cameron's prayer before the battle? "Lord, spare the green and take the ripe."
183. What did Richard say to his brother Michael Cameron, as they entered the battle? "Come, let us fight it out to the last for this is the day that I have

longed for, and the death that I have prayed for, to die fighting against our Lord's enemies; and this is the day that we shall get the crown."

184. What did the man who cut off the head and hands of Cameron, say to the Privy Council as he delivered them? "There's the head and hands of a man who lived preaching and praying and died fighting and praying."

185. What did Richard's father, old Allen Cameron, say when they showed him his son's head and hands as he lay in prison? He bent over them and kissed them saying, "I know them! I know them! They are my son's, my dear son's." And then, still weeping and praising, "It is the Lord! Good is the will of the Lord, who cannot wrong me nor mine, but has made goodness and mercy to follow us all our days."

186. How old was Cameron when he died? Cameron, like Hugh McKail and James Renwick, was but a youth, being thirty one or thirty two when he won his crown. His head was placed with David Hackston's on the Netherbow, on higher poles than any of the rest, and his soul was taken into heaven high above any of his tormentors.

187. Who were the Cameronions? The Cameronians, sometimes called The Society People, were the followers of Cam-

eron, who would not bow the knee to the Tyrant, nor give up the high position of the Covenants, which they had sworn, nor their allegiance to the Divine King.

188. Is it right to make heroes of such men as Cameron? Yes, it is right because they are the hinges upon which history turns; and, though they are no more true and faithful than hundreds of others, yet there is that in the character, personality and achievements of these men which, when idealized, makes an appeal to the heroic in us of other generations, holding us true and inspiring us to reach all that was best in them and to accomplish "the great task for which they gave the last full measure of devotion."

XXXII.—DONALD CARGILL

189. What two ministers stood with Richard Cameron, in time of great defection, as witnesses for the Covenant Attainments? Donald Cargill and Thomas Douglas.

190. How many of the 60 ministers who refused the Indulgences, suspended their public witness for Christ's Crown and Covenants under the severity of persecution? About 57 were driven to prayer and private instruction or else to avoiding, in their public ministry, Christ's Crown and Covenants, for which Scotland had suffered so much.

191. How long were the three remaining witnesses faithful? Thomas Douglas soon disappeared, but Cameron and Cargill witnessed boldly until a martyr's death closed their mouths.
192. What was Cargill's title after the death of Cameron? "The Lone Star."
193. What were the Conventicles? They were secret field meetings in the mountains of Scotland where the people gathered to hear their own ministers in banishment, preach to them the true gospel.
194. What notable event took place at Torwood? In a Conventicle at Torwood, in 1680, before a great congregation, Donald Cargill excommunicated the King and six of his accomplices from the Covenanter Church and foretold that they would everyone die a violent death.
195. What words did Donald Cargill write on the morning of his execution? "This is the most joyful day I ever saw; my joy is now begun never to be interrupted."
196. How and when did Donald Cargill die? He died upon the scaffold at Edinburgh, in 1681, at the age of 71 years.
197. What words did Donald Cargill speak as he ascended the scaffold? "The Lord knows I go up this ladder with less fear and perturbation than ever I entered the pulpit to preach."

- ✓ 198. What did the people think of Donald Cargill's ministry? They said once, "Oh Sir, it is long betwixt meals, and we are in a starving condition; all is good, sweet and wholesome that you deliver, but why do you so straighten us? (that is speak so briefly.) He answered, "Ever since I bowed a knee in good earnest to pray, I never durst preach and pray with my gifts; and when my heart is not affected and comes not up with my mouth, I always think it time to quit it. What comes not from the heart I have little hope will go to the heart of others."

199. What are the names of some Covenanter prisons? Edinburg Castle; Donnattar Castle; "The Whig's Vault;" Bass Rock; Blackness Castle.

XXXIII.—JOHN BROWN

Of Priesthill.

200. What Scottish elder became a notable martyr? John Brown of Priesthill was shot by Claverhouse in his own dooryard, in the presence of his wife and children, in 1685.
201. What did John Brown say to his wife when he faced death? "Now, Isabel, the day is come that I told you would come, when I spake first to you of marrying me."

202. What did John Brown's wife say when asked to part with him? With that true Christian consecration shown by all, even tender women and little children, she said, "Indeed, John, I can willingly part with you."
203. What did Isabel Brown answer Claverhouse when he pointed to the mangled corpse at her feet, saying, "What think-est thou of thy husband, now, woman?" She answered, "I thought ever much good of him, and as much now as ever." And, sitting down by his side, she gathered his head into her apron and prayed.

XXXIV.—ALEXANDER PEDEN

204. Who was called The Scottish Seer? Alexander Peden was called the Scottish Seer because he foretold many notable events.
205. How did Alexander Peden live and die? He never united with the Cameronians, yet continued faithful to Christ, spending the most of his time in prayer at last, and died after long persecution in 1685.

XXXV.—THE WOMEN OF SCOTLAND

206. What two women suffered martyrdom in 1681? Marian Harvey and Isabel Allison were hanged because they heard Cargill preach and refused to renounce the Sanquhar Declaration.

207. Who were the "Wigton Martyrs?" Margaret McLachlan and Margaret Wilson were drowned in the tide in 1685 because they attended Conventicles and refused to take the Abjuration Oath.

208. What did Margaret Wilson reply when asked what she thought of her fellow-martyr in her dying agony? "What do I see but Christ, in one of his members, wrestling there? Think you that we are the sufferers? No, it is Christ in us; for he sends none a warfare on their own charges."

XXXVI.—JAMES RENWICK.

209. Who was the last public martyr of Scotland? James Renwick.
210. How long was Renwick minister to the Society People? For four years.
211. How long had the Society People been without a minister when James Renwick began his work among them? For three years.
212. What incident is said to have determined the character of James Renwick's life work? As he witnessed the death of Donald Cargill at the Market Cross, the resolution was formed within him to take up the torch that the older man was laying down and bear it for Scotland and for the King of Heaven.

213. Where did James Renwick prepare for his ministry? He went among the Mountain Men and became a member of the Society People, who sent him to Holland to complete his studies and receive ordination, which he received in 1683 at the age of 21 years.

214. What does James Renwick say of his trials? "It is a part of my glory and joy to bear such infirmities contracted through my poor and small labor in my Master's vineyard."

215. What is the INFORMATORY VINDICATION?

It is a powerful apology, prepared by Renwick and Shields, in which they defended the stricter party among the Covenanters, the Cameronians, from the charges brought against them.

216. What was the Cess? It was a tax levied on the people of Scotland for the support of the soldiers who were persecuting the Covenanters; and the paying of it was made a test of loyalty.

217. What did James Renwick answer when asked if he wished his time extended? "It is all one to me; if it be prolonged, it is welcome: if it be shortened, it is welcome: my Master's time is the best."

218. What were the last words of James Renwick? "By and by," he exclaimed, turning his face upward toward the

bleak and wintry skies, "I shall be above those clouds; then I shall enjoy Thee and glorify Thee without intermission forever." And so James Renwick, as he had so often done with his pursuers in the mountains, fled from them now and escaped safe into the arms of God.

219. When did James Renwick die? He died on the scaffold at Edinburg in 1688, at the age of twenty six years.

220. How many Society People were there at the end of The Killing Time? There were about twelve thousand of them.

221. Was anything gained by the resistance of the Covenanters to the King's tyranny? Yes. At last the Kings they resisted were dethroned. The example of the Covenanters in resisting oppression was followed in other lands as in America. The struggles of the Covenanters forced them to study out the great principles of the relation of the nations to Jesus Christ; **And these Principles Shall Yet Bless the World, If We Are Faithful!**

222. What were the First and Second Reformations in Scotland? The First Reformation was that in which Scotland was freed from the darkness, superstitions and iron grasp of the Roman Catholic Church; the Second Reformation was that in which Scotland resisted successfully, after a long and bloody struggle, their attempted subjugation to Pre-

latic control, and in this struggle Presbyterianism reached its grandest mark in The National Covenant of Scotland in 1638.

223. How were the attainments of the Second Reformation preserved for us? "Richard Cameron, Donald Cargill, James Renwick and the Society People preserved and transmitted unimpaired, the principles and attainments of the Second Reformation, from the Presbyterian Church of Scotland to the Reformed Presbyterian Church in all lands." R. J. George.

XXXVII.—THE COVENANTERS AND THE REVOLUTION SETTLEMENT

224. What was the Revolution Settlement? It was a settlement that came about through the Revolution of 1688, in which William, Prince of Orange, drove King James from the throne of England and reigned in his stead.

225. Why did the Covenanters favor the Revolution of 1688? Because it stopped the horrible persecution and brought religious liberty.

226. Why did the Covenanters dissent from the Revolution Settlement? Because it accepted the King's supremacy over the Church, ignored the Covenants and included the curates, who had helped the persecution, in the establishment.

227. When did the General Assembly of the Church of Scotland re-convene? It was re-convened by William and Mary, King and Queen of England in the year 1690.

228. Why did the Covenanters not accept the basis of the re-organized Presbyterian Church? Because it refused to accept the basis of the Covenants.

229. What three Cameronians stood true in the Assembly and presented a petition for the restoration of the General Assembly, on Reformation grounds, according to the Covenanters of 1638? Thomas Linning, Alexander Shields and William Boyd.

230. Why were the Covenanters left without a ministry after the reorganization of the Presbyterian Church? Because their ministers, Thomas Linning, Alexander Shields and William Boyd, later accepted the wrong basis and went in with the re-organized Church.

231. How long were the Covenanters without a ministry? For sixteen years, until John McMillan joined them.

232. How and when was the Presbytery of the Covenanters Church organized? It was organized in 1743 by Ministers John McMillan and Thomas Nairn, with elders from the Societies.

233. How was the Church governed during the years when they were without a ministry? By the elders, who never allowed the organization to lapse or the discipline to fail.

234. When were the Covenants renewed after the re-organization of the Presbytery of Scotland? In the year 1745.

XXXVIII.—THE COVENANTERS IN AMERICA

235. When and where was the Reformed Presbytery in America Constituted? It was constituted at Paxtang, Dauphin County, Pennsylvania, in 1774.

236. When did the Convenanter Church in America make her Covenant with God? The Covenanters in America entered into Covenant in 1871.

237. Why are the Covenanters in America called **Reformed Presbyterians**? Because their doctrines and principles were found in the Reformations of Scotland and their Form of Church Government is Presbyterian.

238. What is the historic position of the Covenanters toward the civil governments under which they live? They refuse to accept a constitution of government which does not accept Jesus Christ. This is the position taken in the San-

quhar Declaration and in the Queensferry Paper.

THE CAMERONIAN'S DREAM THE AUTHOR

"James Hislop was born in the parish of Kirkconnel, Dumfrieshire, Scotland, in July, 1798. He grew up in the vicinity of one of the scenes of conflict between a party of Covenanters and the soldiers of Charles II., in which Richard Cameron, a famous Covenanter minister and leader, was slain. The scene inspired young Hislop at the age of sixteen to compose "The Cameronian's Dream." The author of this masterpiece, while cruising off Verde Islands, died of the fever, and was buried at sea, December 24th, 1827."

THE DREAM

In a dream of the night I was wafted away
To the muirlands of mists, where the martyrs lay;
Where Cameron's sword and his Bible are seen
Engraved on the stone where the heather grows green.
'Twas a dream of those ages of darkness and blood,
When the minister's home was the mountain and wood,
When in Wellwood's dark valley the standard of Zion,

All bloody and torn, 'mong the heather was
lying.
'Twas morning, and summer's young sun
from the east
Lay in loving repose on the green mountain's breast;
On Wardlaw and Cairntable the clear shining dew
Glisten'd sheen 'mong the heath-bells and
mountain-flowers blue.
And far up in heaven 'neath a white, sunny
cloud,
The song of the lark was melodious and
loud;
And in Glenmuir's wild solitude, lengthened
and deep,
Were the whistling of plovers and bleating
of sheep.
And Wellwood's sweet valley breathed
music and gladness,
The fresh meadow bloom hung in beauty
and redness;
Its daughters were happy to hail the re-
turning,
And drink the delights of July's bright
morning.
But ah! there were hearts cherished far
other feelings—
Illumined by the light of prophetic reveal-
ings—
That drank from the scenery of beauty but
sorrow,
For they knew that their blood would be-
dew it tomorrow.

'Twas the few faithful ones who with Cam-
eron were lying
Conceal'd 'mong the mist where the heath-
fowl were crying;
For the horsemen of Earlshall around them
were hovering,
And their bridle reins rung through the
thin misty covering.
Their faces grew pale and their swords
were unsheathed,
But the vengeance that darkened their
brows was unbreathed;
With eyes raised to heaven in calm resig-
nation,
They sang their last song to the God of
Salvation.
The hills with the sweet mournful music
were ringing,
The curlew and plover in concert were
singing;
But the melody died 'midst derision and
laughter
As the host of ungodly rush'd on to the
slaughter.
Through the mist and in darkness and fire
they were shrouded,
Yet the souls of the righteous were calm
and unclouded;
Their dark eyes flash'd lightening, as firm
and unbending
They stood like the rock which the thunder
was rending.
The muskets were flashing, the blue
swords were gleaming,

The helmets were cleft and the red blood
was streaming,
The heavens grew black and the thunder
was rolling,
As in Wellwood's dark muirland the mighty
were falling.
When the righteous had fallen and the com-
bat was ended,
A chariot of fire through the dark cloud
descended.
Its drivers were angels on horses of white-
ness,
And its burning wheels turned on axles of
brightness.
A seraph unfolded its doors bright and
shining,
All dazzling like gold of the seventh re-
fining;
And the souls that came forth out of great
tribulation,
Have mounted the chariot and steeds of
salvation.
On the arch of the rainbow the chariot is
gliding;
Through the path of the thunder the horse-
men are riding;
Glide swiftly, bright spirits! the prize is be-
fore ye—
A crown never fading, a kingdom of glory.