

The Ladies of the Covenant

Lady Boyd

Lady Boyd, whose maiden name was Christian Hamilton, was the only child of Sir Thomas Hamilton of Prestfield, afterwards first Earl of Haddington, by his first wife Margaret, daughter of James Borthwick of Newbyres. Her father, who studied law in France, was, on his returning to Scotland, admitted advocate, on the 1st of November, 1587; and, soon distinguishing himself at the bar by his talents and learning, he was, on the 2nd of November, 1592, appointed a Lord of Session, by the title of Lord Drumcairn. In February, 1596, he became King's Advocate; and in May, 1612, Lord Clerk Register of Scotland. He was next invested with the offices of Secretary of State and President of the Court of Session, which he retained till the 5th of February, 1626, when he was constituted Keeper of the Privy Seal; and on the 27th of August, 1627, he was created Earl of Haddington. He died on the 29th of May, 1637, in the 74th year of his age, By means of the lucrative offices he held, he acquired one of the largest fortunes of his time. [*Douglas's Peerage, vol. i., pp. 678, 679.*]

The subject of this notice was first married to Robert, ninth Lord Lindsay of Byres, who died at Bath, on 9th of July, 1616. To him she had a son, John, tenth Lord Lindsay of Byres, afterwards Earl of Crawford-Lindsay; and a daughter, Helen, married to Sir William Scot of Ardrross. [*Douglas's Peerage, vol. i., pp. 386, 679.*] She did not long remain a widow, having married, for her second husband, in the year 1617, Robert, sixth Lord Boyd, an excellent man, who studies at Saumur, under his cousin, the famous Mr. Robert Boyd of Trochrig, from whom he seems to have derived, in addition to secular learning, much religious advantage. [*The marriage contract between her and that nobleman bears the date of that year. Chalmers's MS. account of the Noble Families of Scotland, in Advocates' Library, volume i., p. 22. Lord Boyd was a widower, having been previously married to Lady Margaret Montgomery, daughter of Robert Montgomery of Giffen, and relict of Hugh, fifth Earl of Eglinton. (Douglas's Peerage, vol. ii., p. 35.) The marriage contract between him and this lady is dated October, 1614; and in reference to this marriage, writing, June 22, 1614, from London to his cousin, Mr. Robert Boyd of Trochrig, then on the Continent, he says, "Sir George (Elphinstone) and Sir Thomas have told me their commission, which is marriage with the Earl of Eglinton his wife (widow) and has shown me many good reasons." - Wodrow's Life of Robert Boyd of Trochrig, printed by the Maitland Club, p. 114.*]

Like the Marchioness of Hamilton, Lady Boyd joined the ranks of the Presbyterians who resisted the attempts of James VI and Charles I to impose prelacy upon the Church of Scotland. With many of the most eminent ministers of those times, as Mr. Robert Bruce, Mr. Robert Boyd, Mr. Robert Blair, Mr. Samuel Rutherford, and Mr. John Livingstone, she was on terms of intimate friendship; and her many Christian virtues procured her a high place in their esteem, and, indeed, in the esteem of all ranks and classes of her countrymen. Experiencing in her own heart the saving influence of divine truth, she was desirous that others, in the like manner, might experience its saving power; and with this view she encouraged the preaching of the gospel, exercising a generous hospitality and liberality towards its ministers, receiving them into her house, and supplying them with money. In his Life, written by himself, Mr. John Livingstone speaks of residing for some time, during the course of his ministry, in the house of Kilmarnock, with "worthy Lady Boyd;" and mentions her as one of four ladies of rank "of whom he got at several times supply of money." [*The other ladies were the Countess of Wigton, Lady Innerteel, and the Countess of Eglinton. - Select Biographies printed for the Wodrow Society, vol. i., p. 148*]

During the struggle of the Presbyterians in behalf of the liberties of the church, for many years previous to the second Reformation, it was the practice of the more zealous among them, both with the view of promoting their own personal piety and of commending to God the desolate condition of the church, to hold meetings in various parts of the country, for humiliation and prayer, on such stated days as were agreed upon by general correspondence. And such as could not conveniently attend at the particular place fixed upon in the part of the country where they resided, not unfrequently kept the diet either at their own house or at the house of a friend, where a few assembled; and in these cases they endeavoured, if possible, to obtain the presence of a minister. Of these pri-

vate social meetings Lady Boyd was an encourager; and when it was inconvenient or impossible for her to be present at the appointed place of meeting in her locality, she spent the day in humiliation and prayer in her own house. A letter which she wrote to Mr. Robert Boyd of Trochrig, then principal of the college of Glasgow, requesting him to favour her with his presence at her house on one of these occasions, has been preserved, and may be given as illustrating the pious spirit by which she was distinguished. It is without date, but from the subject matter, it was probably written about 1620 or 1621, and is as follows:-

“RIGHT HONOURABLE SIR, - Seeing it hath pleased God, my husband, - my lord is content that I bring the bairns to the landwart, [*Scottice for “country.”*] I thought good to advertise you of it, that you may do me that great pleasure as to come and bring your wife with you, on Thursday, for I would fain have good company that day, since I have great need of help, being of myself very unable to spend that day as I ought. Now seeing that it hath pleased God to move your heart to take care of my soul, and to be very comfortable to me, being he to whom only I have opened my secret griefs, and of whom I must crave counsel in those things which my other friends cannot, and shall not, know. It is common to God’s children and the wicked to be under crosses, but crosses chase God’s children to him. O that any thing would chase me to my God. But, alas! that which chases others to God, by the strength of sin it holds me further from God; for I am seeking for comfort in outward things, and the Lord will not let me find it there. When I should pray or hear God’s word, or hear it preached or read, then my mind is possessed with thoughts how to eschew temporal grief, or how to get temporal contentment. But, alas! this doing is a building up of mountains betwixt my soul and the sense of God’s presence, which only ministers contentment to a soul; and by thus doing, I deserve to be plunged in infinite and endless grief. Now, Sir, I will not trouble you longer with this discourse. Hoping to see you shortly,

“I rest your loving sister in Christ,

“Christian Hamilton.

“Badenheath.”

[*Wodrow’s Life of Robert Boyd*, pp. 271, 272. *Wodrow says that “she writes in a very fair hand for that time.”*]

These religious meetings, which contributed greatly to foster a spirit of opposition to the innovations then attempted to be imposed upon the Church of Scotland, the bishops regarded with great jealousy, and they endeavoured, if possible, to put them down by forcible means. Mr. Robert Bruce having held two of them in his own house at Monkland, after his return to the south from Inverness, whither he had been banished for several years on account of his principles, he was delated to the king; and though the meetings were private, the number present at them not exceeding twenty, he was, in consequence, forced to retire from Monkland, and was ultimately again banished to Inverness. Mr. Robert Boyd, the correspondent of Lady Boyd, was also, for patronising such meetings, greatly harassed. After the passing of the Perth Articles in the General Assembly of 1618, Boyd, though opposed to these articles, had not, owing to the mildness and peaceableness of his disposition, interfered publicly with the controversies thereby occasioned; from which the bishops concluded that, if not friendly to the innovations, he was at least neutral; but his attendance at these meetings in Mr. Bruce’s house, [*Boyd regarded Bruce with peculiar respect and veneration. Speaking of him, he says, “whom one may call justly the Basile or Bernard of our age,” - Wodrow’s Life of Boyd, p. 10.*] and at similar meetings in other places, excited against him the hostility of the bishops and of the king, who, inferring from this his nonconforming propensities, immediately began to contemplate the adoption of harsh measures against him. [*Wodrow’s Life of Boyd, p. 151.*] In these circumstances, Lady Boyd addressed to him an encouraging letter. It is well written, and bears testimony to the high opinion she entertained of Boyd, as a man and a Christian minister, as well as finely illustrates the heroic spirit by which she was animated, and shows how well qualified she was to cheer up the hearts of such as were subjected to persecution for righteousness’ sake. It is dated December 17, but the year is omitted. Its contents, however, indicate that it was written in the year 1621; and is as follows:-

“RIGHT HONOURABLE SIR, - I hear there is some appearance of your trouble, by reason the King’s Majesty is displeased with you for your being with Mr. Robert Bruce. Since I heard of these unpleasant news, I have had a great desire to see you, for whatsoever is a grief to you is also grievous to me, for, since it pleased God to bring

me to acquaintance with you, your good advice and pious instructions have oftentimes refreshed my very soul; and now, if I be separated from you, so as not to have occasion to pour out my griefs unto you, and receive counsel and comfort from you, truly I wot not what to do. And as I regret my own particular loss, much more may I regret the great loss our kirk sustains, and is threatened with. But as for you, if the Lord should honour you, and set you to suffer for his name, I trust in his mercy he shall strengthen you, and make his power perfect in your weakness. The apostles rejoiced when they were accounted worthy to suffer for the name of Christ, and the apostle says, 'Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.' Now if ye be called to this honour, I pray God give you his grace, that ye may account it your honour, for if ye suffer with Christ, you shall also reign with him. I trust in the mercy of God that all things shall work together for the best to you. If it might please our God, who is merciful, to continue you in your ministry, I humbly crave it; but if he will glorify himself in your suffering, his good will be done. Ye will lose nothing here, and what ye lose it will be recompensed a hundred-fold. The loss will be ours, who are left as sheep without a shepherd, ready to wander and be devoured of wolves. Now if I have a wandering soul, the Lord in mercy pity me! for I am afraid of making defection, if the bread of life be not continued with me. In sincerity, it will not be philosophy or eloquence will draw me from the broad way of perdition, unless a voice be lifted up like a trumpet to tell me my sin. The Lord give us the spirit of wisdom, even that wisdom that will prove wise in the end, when the wise men of this world will be calling upon the hills and the mountains! O Lord, give us grace to provide our oil here, that we may enter in with the bridegroom, and be made partakers of his riches and joy, when they that have embraced the world and denied Christ shall have their portion with the devil! Sir, I will not trouble you further at this time. If you have leisure I would be glad to see you, or at any other time, and to hear from you. So, remembering my duty to your wife, and commending you and her and the children to God,

"I rest your most affectionate sister at power,

"Christian Hamilton. [*Wodrow's Life of Robert Boyd*, pp. 272, 273.]

"Badenheath, Dec. 17."

From this letter it appears that Lady Boyd sat under the ministry of Mr Boyd, [*At the time this letter was written, Boyd, besides being Principal of the College of Glasgow was minister of Govan.*] which she greatly valued, as she had good reason to do, if we may judge of his pastoral instructions from the specimens of his theological writings which have been published; and Boyd, having become obnoxious to the bishops and the king, she was apprehensive of being deprived of his public ministrations, as well as of his society in private, by his being removed from his charge, and perhaps obliged to leave the country. The result was, that demitting his situation as principal of the college of Glasgow, he retired to his estate of Trochrig, and afterwards, to the day of his death, suffered in various ways, on account of his nonconformity. "It is not easy," says Wodrow, "upon such a subject not to mix a little gall with my ink; but I shall only say, it's a remaining stain, and must be, in the eyes of all that fear God, and know what prayer is, upon the bishops of this period, and the government who were brought, by their importunity, to persecute such eminent persons as Mr. Bruce and Mr. Boyd, for joining in such meetings for prayer, in such a time as this. Mr. Bruce was confined; Mr. Boyd was informed against to the king; and this, as the writer of his life notices, was one main spring of the violent opposition made against him. Such procedure, no doubt, is a reproach upon a Protestant, yea upon a country that bears the name of Christian." [*Wodrow's Life of Robert Boyd*, p. 151.]

As another specimen of the pious spirit which breathed in Lady Boyd's epistolary correspondence, we may quote another of her letters to Mr. Boyd, which is without date, but which Wodrow supposes was written about harvest 1622. She thus writes:

"My husband has written for me to come to your feast, but in truth it were better for me to be called to a fast. I trow [*i.e. believe*] the Lord of Hosts is calling to weeping, and fasting, and sackcloth. I pray you, Sir, remember me in your prayers to God, that he may supply to me the want of your counsels and comforts, and all other wants to me; and at this time, and at all other times, he would give me grace to set his majesty before me, that I may walk as in his sight, and study to approve myself to him. Now Sir, I entreat you when you have leisure write to me, and advertise me how ye and yours are, and likewise stir me up to seek the Lord. Show me how I shall direct

to you, for I must crave leave to trouble you at some times. Now I pray God to recompense ten thousand fold your kindness to me, with the daily increase of all saving grace here, and endless glory hereafter. Remember me to Mr. Zachary; desire him to come and bear my lord company awhile after ye are settled. I entreat, when you come back again to Glasgow, that you may come here, for I think I have not taken my leave of you yet. Till then and ever,

“I rest your loving sister in Christ to my power,

“Christian Hamilton,” [*Wodrow's Life of Robert Boyd*, pp. 273, 274.]

In 1628 Lady Boyd was left a widow a second time, Lord Boyd having died in August that year, at the early age of 33. To this nobleman she had a son, Robert, seventh Lord Boyd, and six daughters: 1. Helen, who died unmarried; 2. Agnes, married to Sir George Morison of Dairsie, in Fife; 3. Jean, married to Sir Alexander Morison of Prestongrange, in the county of Haddington; 4. Marion, married to Sir James Dundas of Arnistoun; 5. Isabel, married first to John Sinclair of Stevenston, secondly to John Grierson of Lagg; and 6. Christian, married to Sir William Scot of Harden. [*Douglas's Peerage of Scotland*, vol. ii., p. 35.]

At the period of the attempted imposition of the book of canons and the service book or liturgy upon the Scottish Church, by royal authority, many, both ministers and laity, were subjected to persecution for resisting these invasions on the liberties of the church; and to such persons, as might be anticipated from the benevolence of her character and her ecclesiastical principles, Lady Boyd was at all times heartily disposed to extend her encouragement and aid by letter, word, or deed. When Rutherford was confined to Aberdeen, she maintained epistolary correspondence with him; and that worthy minister repeatedly expresses how much his soul was refreshed by her letters, as well as gratefully acknowledges that she “ministered to him in his bonds.” [*Rutherford's Letters*, pp. 205, 617, *Whyte and Kennedy's edition*, 1848] She also took a friendly interest in his brother, Mr. George, who was a teacher in Kirkcudbright, but who, for nonconformity, had been summoned in Nov. 1636, before the high commission, and condemned to resign his charge and to remove from Kirkcudbright before the ensuing term of Whitsunday. [*Murray's Life of Rutherford*, pp. 49, 93.] Rutherford frequently expresses his gratitude to her for her kindness to his brother, who after his ejection, had taken refuge in Ayrshire. He thus writes to her from Aberdeen, March 7, 1637: “I think myself many ways obliged to your ladyship for your love to my afflicted brother, now embarked with me on truth's side. I hope that your ladyship will befriend him with your counsel and countenance in that country where he is a stranger; and your ladyship needeth not fear but your kindness to his own will be put up into Christ's accounts.” [*Rutherford's Letters*, p. 205.] In another letter to her from the same place, in September, that year, he says, “All that your ladyship can expect for your good will to me and my brother, (a wronged servant for Christ) is the prayers of a prisoner for Jesus, to whom I recommend your Ladyship, and your house, and children.” [*Rutherford's Letters*, p. 494.] And in a communication to her from St. Andrews, in 1640, a considerable time after he had returned from his confinement in Aberdeen, he thus expresses himself: “I put all the favours you have bestowed on my brother, upon Christ's score, in whose books are many such counts, and who will requite them.” [*Rutherford's Letters*, p. 606.]

Meanwhile she was not neglectful of the cultivation of personal piety. As she advanced in life she continued with increasing ardour to practise the christian duties, to cultivate holiness of character, to confide in the Saviour, and to make sure of eternal life. That such were her christian aspirations, endeavours, and attainments is evident from her correspondence with the same excellent man; from which we learn, that as the Father of lights had opened her eyes to discover that whoever would be a Christian in deed and in truth must exercise self-denial, she was resolved to practise that duty, - to pluck out the right eye, and to cut off the right hand, and keep fast hold of the Son of God; that she had not changed in the thoughts she had entertained of Christ; and that her purpose still was by all means to take the kingdom of heaven by violence. [*Rutherford's Letters*, p. 205, 492.] It was indeed her personal piety which excited and enlivened her zeal in the public cause of God; and her valued correspondent, satisfied that the more she improved in the former, she would be the more distinguished for the latter, expresses his desire in a letter to her, in 1640, that she might be builded more and more upon the stone laid in Zion, and then she would be the more fit to have a hand in rebuilding our Lord's fallen tabernacle in this land, “in which,” he

adds, "ye shall find great peace when ye come to grip with death, the king of terrors." [*Rutherford's Letters*, p. 606.] As a means of promoting her spiritual improvement she was in the practice of keeping a diary, in which she recorded her religious exercises and experiences, her defects and attainments, her sins and mercies; an expedient which Christians have sometimes found to be of great utility in promoting their vigilance, humility, gratitude and dependence upon God. "She used every night," says Mr. John Livingstone, "to write what had been the state of her soul all the day, and what she had observed of the Lord's dealings." [*Livingstone's Memorable Characteristics*.] Such memorandums she, however, appears to have intended solely for her own eye; and no remains of them have been transmitted to posterity.

In the autumn of the year 1640, Lady Boyd met with a painful trial in the death of three of her brothers, and others of her relatives, in very distressing circumstances. Thomas, second earl of Haddington, and Robert Hamilton of West Binning, in the county of Linlithgow, her brothers by her father's second wife, [*Her father's second wife was Margaret, daughter of James Foulis of Colinton, in the county of Edinburgh.*] Patrick Hamilton, her natural brother, Sir John Hamilton of Redhouse, her cousin-german, and Sir Alexander Erskine, fourth son of the seventh earl of Mar, brother-in-law to her brother Thomas, all perished at Dunglass castle (in the county of Haddington) when it was blown up on the 30th of August that year. They had attached themselves to the Covenanters; and when General Leslie marched into England that same year against Charles I, they were left behind by the Scottish Parliament, in order to resist English incursions, and Thomas, second Earl of Haddington, who had the command of the party thus left, fixed his quarters at Dunglass castle. While his lordship, about mid-day, on the the 30th of August, was standing in a court of the castle surrounded by his friends now named, and several other gentlemen, to whom he was reading a letter he had just received from General Leslie, a magazine of gunpowder contained in a vault in the castle blew up; and one of the side walls instantly overwhelmed him and all his company, with the exception of four, who were thrown by the force of the explosion to a considerable distance. The earl's body was found among the rubbish and buried at Tynninghame. Besides this nobleman three or four score of gentlemen lost their lives. It was reported that the magazine was designedly blown up by the earl's page, Edward Paris, an English boy, who was so enraged, on account of his master having jestingly told him that his countrymen were a pack of cowards, to suffer themselves to be beaten and to run away at Newburn, that he took a red hot iron and thrust it into one of the powder barrels, perishing himself with the rest. [*Douglas's Peerage of Scotland*, vol. i., p. 680. *Scot's Staggering State of Scots Statesmen*.] One of the most beautiful of Rutherford's letters was addressed to Lady Boyd on this melancholy occasion. "I wish," says he, "that I could speak or write what might do good to your ladyship, especially now when I think we cannot but have deep thoughts of the deep and bottomless ways of our Lord, in taking away with a sudden and wonderful stroke your brothers and friends. You may know that all who die for sin, die not in sin: and that 'none can teach the Almighty knowledge.' He answereth none of our courts, and no man can say, 'What doest thou?' It is true that your brothers saw not many summers, but adore and fear the sovereignty of the great Potter who maketh and marreth his clay-vessels when and how it pleaseth him. . . . Oh what wisdom is it to believe, and not to dispute; to subject the thoughts to his court, and not to repine at any act of his justice? He hath done it; all flesh be silent! It is impossible to be submissive and religiously patient, if you stay your thoughts down among the confused rollings and wheels of second causes; as, 'Oh, the place!' 'Oh, the time!' 'Oh, if this had been, this had not followed!' 'Oh, the linking of this accident with this time and place!' Look up to the master motion and the first wheel. . . . I believe, christian lady, your faith leaveth that much charity to our Lord's judgments as to believe, howbeit you be in blood sib to that cross, that yet you are exempted and freed from the gall and wrath that is in it. I dare not deny but 'the king of terrors dwelleth in the wicked man's tabernacle: brimstone shall be scattered on his habitation,' (Job xviii. 15;) yet, Madam, it is safe for you to live upon the faith of his love, whose arms are over-watered and pointed with love and mercy to his own, and who knoweth how to take you and yours out of the roll and book of the dead." [*Rutherford's Letters*, p. 617, 618.]

In less than three months after this visitation, Lady Boyd lost her son Lord Boyd, who died of a fever on the 17th of November, 1640, at the early age of twenty-four. [*Douglas's Peerage*, vol. ii. p. 635, 686.] But her sorrow under this bereavement was alleviated from the hope which, on good grounds, she was enabled to entertain that her son, who was deservedly dear to her, had exchanged the present for a better world. Trained up in the fear of God, he

gave pleasing indications of early piety, and embracing the sentiments of the Covenanters, entered with all the interest and ardour of youthful zeal into their contendings, against the encroachments of the court on the rights of the church. To this ample testimony is borne in Rutherford's Letters. Writing to him from Aberdeen in 1637, Rutherford, hearing of his zeal for the "borne-down and oppressed gospel," affectionately stimulates him to continued exertion in the same cause; and in a subsequent letter to him he says, "I am glad to hear that you, in the morning of your short day, mind Christ, and that you love the honour of his crown and kingdom. . . . Ye are one of Zion's born sons; your honourable and christian parents would venture you upon Christ's errands." [Rutherford's Letters, pp. 189, 469.] Addressing Lady Boyd from Aberdeen, May 1, 1637, Rutherford thus writes: "I have reasoned with your son, at large; I rejoice to see him set his face in the right airth, now when the nobles love the sunny side of the gospel best, and are afraid that Christ want soldiers, and shall not be able to do for himself." [Rutherford's Letters, p. 308] And in another letter to her he expresses his gratitude to this generous and benevolent youth, "who," says he, "was kind to me in my bonds, and was not ashamed to own me." [Rutherford's Letters, p. 548.] Lord Boyd was one of those noblemen who, on the 22d of February, 1638, ascended the cross of Edinburgh, to protest against the proclamation which was that day made, containing his Majesty's approbation of the service-book, granting a dispensation to the noblemen and gentlemen who opposed it for their past meetings, and discharging all their meetings for the future under pain of treason. [Rothes's Relations. &c., p. 67.] He subscribed the national covenant when renewed on the 1st of March that year, in the Greyfriars' church; and zealously co-operated with the Covenanters in their proceedings in opposition to the measures of the court.



Signing the Covenant, in the Greyfriars Churchyard, Edinburgh

In her other son, John, tenth Lord Lindsay, afterwards Earl of Crawford-Lindsay, Lady Boyd had also much comfort. His religious sentiments coincided with her own, and his active zeal in defending the liberties of the church, was associated with sincere piety and a high character for moral worth, which he maintained unimpaired to the close of a long life. In a letter to him from Aberdeen in September 1637, Rutherford writes, "Your noble ances-

tors have, been enrolled amongst the worthies of this nation, as the sure friends of the Bridegroom, and valiant for Christ: I hope that you will follow on to come to the streets for the same Lord.” [Rutherford's Letters, p. 466.] Nor was the hope thus expressed disappointed. He was also one of the noblemen who, on the 22d of February, 1638, appeared at the cross of Edinburgh, to protest against his Majesty's proclamation already referred to. He likewise subscribed the national covenant when renewed at Edinburgh a few days after, and cordially supported the Covenanters, attending their meetings, and giving them the benefit of his counsel and aid. [Rothes's Relation, &c., passim.] He thus secured a high place in the confidence of his party. Writing of this nobleman and of Lord Boyd, to their mother, Rutherford says, “Your ladyship is blessed with children who are honoured to build up Christ's waste places. I believe that your ladyship will think them well bestowed in that work, and that Zion's beauty is your joy.” [Rutherford's Letters, p. 605. The letter is dated St. Andrews, 1640. For a farther account of Lord Lindsay, see Notice of Duchess of Rothes.]

Some of Lady Boyd's daughters were also distinguished for personal piety, and for a resolute adherence to duty in the face of persecution. The sufferings endured by her daughter Christian, the wife of Sir William Scot of Harden, in the reign of Charles II, for attending conventicles, have been already briefly stated in the Introduction. We also know that another of her daughters, Helen, wife of Sir William Scot of Ardross, was an excellent woman.

Rutherford, when in London, in 1640 and in 1644, corresponded with Lady Boyd, giving her accounts of the state of religious parties there, and informing her of the proceedings of the Westminster Assembly; of which he was a member. [Rutherford's Letters, pp. 625, 632.]

During the latter part of the year 1644, when the Marquis of Montrose came into Scotland, and during the greater part of the following year, our country suffered much from that ruthless renegade, who with an army composed of Highlanders and Irish papists, perpetrated the most atrocious deeds of cruelty, lust and rapine. But in September, 1645, he was completely defeated at Philiphaugh by Lieutenant-General David Leslie, who had come home with some regiments from England, where the regular troops of Scotland had been engaged. The joy which this victory diffused among our countrymen was great. As an evidence of this, we may mention the following incident, which took place on a Sabbath day at the parish church of Elie, where Lady Boyd was present hearing sermon. About the close of the afternoon's discourse by Mr. Robert Traill, the minister of the parish, David Lindsay, brother to Lord Balcarres, came into the church with a letter to her from her son, Earl of Crawford-Lindsay, containing the tidings of Montrose's defeat. Public worship being concluded, he delivered it to her in the church, and the people all staying to hear the news, the letter was read. On hearing its contents, they were so overjoyed, that they all returned into the church and solemnly gave thanks to God for the deliverance vouchsafed to the country, by this signal victory gained over an enemy, whose successes had made him formidable, and his barbarities very generally detested. [Extracts from Mr. Robert Traill's Diary, in MS. Letters to Wodrow, vol. xix. no. 68., in Advocates' Library.]

Lady Boyd died in the house of her daughter Lady Ardross, in the parish of Elie, about the beginning of the year 1646. On her death bed she was frequently visited by Mr. Robert Traill, minister of that parish, who informs us in his Diary, that she died very comfortably. [Extracts from Mr. Robert Traill's Diary, in MS. Letters to Wodrow, vol. xix. no. 68.] Her funeral took place on the 6th of February, and was attended by a large concourse of people of all ranks. All the members of Parliament, which had been sitting in St. Andrews, were invited to it; and though the Parliament closed on the 4th of that month, all its members staid in town, partly because the next day was appointed to be kept as a day of solemn humiliation through the whole kingdom, and partly to testify their respect for this lady, by following her mortal remains to their last resting-place. Mr. Robert Blair, then minister of St. Andrews, who was well acquainted with her, and who highly appreciated the excellence of her christian character, also paid to her this last tribute of friendship, and wrote two epitaphs in honour of her memory, the one in Latin and the other in English; [Row's Life of Robert Blair, p. 180.] neither of which, however, we have seen. Rutherford, who was at that time in London, attending the Westminster Assembly, on hearing of the death of a friend and correspondent he so highly esteemed, addressed to her daughter, Lady Ardross, a consolatory letter.

“It hath seemed good, as I hear,” says he, “to Him that hath appointed the bounds for the number of our months, to gather in a sheaf of ripe corn, in the death of your christian mother, into his garner. It is the more evident that winter is near, when apples, without the violence of wind, fall of their own accord off the tree. She is now above the winter, with a little change of place, not of a Saviour; only she enjoyeth him now without messages, and in his own immediate presence, from whom she heard by letters and messengers before.” He farther says, “Ye may easily judge, madam, what a large recompense is made to all her service, her walking with God, and her sorrows, with the first cast of the soul’s eye upon the shining and admirably beautiful face of the Lamb that is in the midst of that fair and white army which is there, and with the first draught and taste of the fountain of life, fresh and new at the well-head; to say nothing of the enjoying of that face, without date, far more than this term of life which we now enjoy. And it cost her no more to go thither than to suffer death to do her this piece of service: for by Him who was dead and is alive, she was delivered from the second death. What then is the first death to the second? Not a scratch of the skin of a finger to the endless second death. And now she sitteth for eternity mail-free in a very considerable land, which hath more than four summers in the year. Oh, what spring-time is there! Even the smelling of the odours of that great and eternally blooming Rose of Sharon for ever and ever! What a singing life is there! There is not a dumb bird in all that large field; but all sing and breathe out heaven, joy, glory, dominion to the High Prince of that new-found land. And verily, the land is the sweeter, that Jesus Christ paid so dear a rent for it, and he is the glory of the land: all which,” he adds, for Lady Ardross, as has been said before, was a woman of like spirit with her mother, “I hope, doth not so much mitigate and allay your grief for her part, (though truly this should seem sufficient) as the unerring expectation of the dawning of that day upon yourself, and the hope you have of the fruition of that same king and kingdom to your own soul.”

[Rutherford’s letters, p. 655. See a letter of Mr. Robert M’Ward’s to Lady Ardross in Appendix no. 1.]