

Ladies of the Covenant

LILIAS DUNBAR,
Mrs. Campbell.

DURING the persecution, the adherents of Presbytery, though most numerous in the south and west of Scotland, were scattered more or less numerously over the northern counties. Even so far north as Morayshire, and in some of the neighbouring shires, not a few of them were to be found. The gospel had been preached in these remote parts, with considerable success, by Mr. Robert Bruce, Mr. David Dickson, and other ministers who had been banished thither by James VI or by the high commission court, for their opposition to the introduction of prelacy, and the fruits of the instructions of these eminent men remained even to the persecuting times. The labours of several very worthy ministers, who were settled in these localities previous to the Restoration, but who, shortly after that era, were ejected from their charges, had been also accompanied, during their incumbency, with no small measure of success; and some of them, as Mr. Thomas Hog, Mr. John M'Gilligen, and Mr. Thomas Ross, continued to preach publicly after their ejection, with evident tokens of the Divine blessing. Many who had profited under their pastoral care, and who sympathized with them and the cause in which they suffered, no doubt went to the parish churches to hear the curates; but while they did so, they were secretly hostile to prelacy, and a considerable number desisted altogether from waiting on the ministry of the conforming clergy. Nor was it the poor and more illiterate, but the more wealthy and the best educated of the population, several of them proprietors of the soil, who favoured the Presbyterian cause. So strong a conviction had the government been led to form of the Presbyterian leanings of the people in Morayshire, as to suspect that a considerable portion of them had actually joined with the Covenanters at Bothwell Bridge, or supported them with money, horses, arms, or provisions, although, after the strictest inquiry made by the commissioners of the privy council, who met at Elgin in the beginning of the year 1685, no evidence of this was brought out. The government had also been led to believe that some of the leading men among them had, from favour to the Covenanters, employed a stratagem to prevent the heritors and militia from going out to assist the king's forces in putting down the insurrection at Bothwell Bridge, at the very time when they were convening for that purpose. A fiery cross had been carried through the shire of Moray, avowedly to raise the inhabitants to defend themselves against the M'Donalds, who, it was given out, were about to invade them; but the friends of the government alleged that this was a mere pretext, maintaining that the M'Donalds were at a distance, and had no such hostile intention, and that the real object of the mission of the fiery cross was to keep the heritors and militia from going out to join the king's host, by creating an apprehension that their presence was necessary at home for the protection of their own bounds. [*See Appendix, no. viii.*] So favourably inclined were some of the most respectable and wealthy in that part of the country to the Presbyterian interest, and so desirous were they of enjoying the pastoral instruction and superintendence of ministers of that persuasion, that they came to the resolution of using means for obtaining from the government the extension of the indulgence which had been granted in the south to Morayshire, and appointed two of their number, Sir Hugh Campbell of Calder, and Thomas Dunbar of Grange, to go to Edinburgh upon this matter, authorizing them to act therein according to their own discretion. Finding, on their arrival at Edinburgh, that there was no prospect of their proposal being favourably listened to by the government, there being then every appearance that the indulgence granted in the South would be withdrawn, these two commissioners did not move in the business at all. [*See Appendix, no. ix.*]

Among the secret or avowed friends of the persecuted cause of nonconformity in Morayshire and the neighbouring shires, were several ladies of respectable rank and of distinguished piety; among whom may be enumerated the Lady of Sir Hugh Campbell of Calder, Lady Duffus, Lady Kilravock, Lady Muirtown, Lady Innes, and others. The lady of whom we now propose to give some account, though respectably connected, was of humbler rank than the ladies now mentioned. But she was in some respects superior to any of them,

not, it may be, on the score of piety, yet in regard to her enlightened and resolute adherence to Presbyterian principles. She has left behind her a diary,* which, though consisting chiefly of a record of her religious exercise and experience, is very interesting and instructive. It breathes throughout a spirit of ardent piety. It displays an extensive acquaintance with the Scriptures, and is remarkable for the judiciousness of the sentiment, untinged by extravagance or enthusiasm, as well as for the elegant simplicity of the style, the age in which it was written being considered; from which it is evident that she was a woman of a superior mind, and that her piety was as enlightened as it was ardent.

LILIAS DUNBAR was the only daughter of Mr. ---- Dunbar of Boggs, by his wife, Christian Campbell, daughter to Sir John Campbell, fifth knight of Calder. She was born about the year 1657. When very young, she had the misfortune to be deprived of both her parents by death; after which she was for some time brought up by her cousin, Sir Hugh Campbell, who succeeded her grandfather, as the nearest male heir of the family of Calder. She was next taken into the family of her cousin-german, the pious Lady Duffus, who acted towards her the part not merely of a kind friend, but of an indulgent mother, for twelve years; and for whom she felt all the tenderness of an affectionate daughter.

Though favoured with a religious education, she did not feel even common serious impressions till she had nearly reached the seventeenth year of her age, when she became dangerously ill of the small-pox, [*This was in the year 1674.*] in the family of Lord Duffus, at Elgin. She acknowledges that before this she had no religion, though education and good company had sufficient influence on her conscience to keep her from hating and reproaching the godly, and though she was kept from gross outward sins. Under this sickness, her conscience being awakened, she vowed that should God in his providence recover her, she would strive to be his servant; and having, notwithstanding her previous thoughtlessness about religion, been convinced, that the nonconforming ministers far surpassed the conforming in spirituality of character, as well as in their success in turning sinners to God and in building up saints, she also resolved to embrace such opportunities as offered of hearing them preach. This, and not that intelligent acquaintance with the important principles for which they were suffering, which she afterwards attained, was the reason why she purposed to attend their ministry. "At that time," says she, "I did not truly perceive how much it was my duty to take heed whom I heard, and to consider them who were my ministers, and to follow their faith, looking to the end of their conversation, and to mark them that make divisions, and turn aside for reward. Neither did I understand that there was so much of popery and will-worship in episcopacy as truly there is. Neither did I know that the Presbyterians' laying down of life and liberty was for such a weighty matter as owning Jesus Christ in his kingly office. The end for which I intended to hear Presbyterian ministers preach was, because I heard and saw that the Lord had blessed their labours to many, and souls were getting good by them."

On her recovery from this sickness, she went again to Calder, whence she had come to Elgin; and there being at that time in Calder several godly ministers, Mr. Thomas Ross, Mr. Thomas Hog, and Mr. James Urquhart,

* This diary was printed for the first time in "The Religious Monitor and Evangelical Repository" for 1832, an American periodical publication. It is preceded by a short biographical notice of the authoress, written by the Rev. James Calder, minister of Crow, her grandson. Of this diary, ample use is made in the present memoir; and my best acknowledgments are due to the Rev. Thomas Goodwillie, Barnet, State of Vermont, United States of America, who kindly transmitted to me a copy of the several numbers of the periodical in which it is contained. I am also under obligations to the Rev. John Russell, Stamford, Canada West, to whom the MS. from which the diary was printed belongs, for some interesting notices of the descendants of one of Mrs. Campbell's daughters, which the reader will find in the close of this sketch. Mr. Russell inherited this MS. from his mother-in-law, the wife of the Rev. Henry Clark of Boghole, and great-granddaughter of Mrs. Campbell, and though not the original, it is a transcript either from it or from a correct copy. "The Rev. James Calder," says he, "informs us in his preface that he had the diary transcribed, under his own eye, from the original. My mother-in-law, Mrs. Clark of Boghole, honored either the original, or, more probably, that copy, from her uncle, and transcribed the whole of it in a very plain, good hand. This copy is now in our possession. Some years ago, through urgent importunity, we permitted it to be taken to the Rev. Alexander Gordon, late of ---, New York, that it might be published in "The Religious Monitor," and, when in type, a few extra copies were struck off for gratuitous distribution among acquaintances in America friendly to the Reformation in Scotland."

she had an opportunity of attending their ministry, which she highly prized. Still she confesses, that “the getting of Christ and a new heart was not her first desire, but to get something in herself to answer God’s goodness with, and to get and embrace the means of salvation;” that she “wanted Christ and a new heart days and years after this, even until she saw herself miserable without Christ, and glad to sell all in her and without her to get that enriching pearl;” and that though she aimed at serving the Lord and seeking a righteousness, she sought it long in herself before she attained to that which cometh by faith in Jesus Christ.

The first two Sabbaths after her coming to Calder, she went to the Old Town of Kilaick, where Mr. Thomas Ross then dwelt, and heard him preach. Under the sermons of this holy man, she felt her affections grow warm with zeal for God, and love to Mr. Ross’s hearers, and her heart inspired with a greater fear of committing sin than she had formerly experienced. But though more delighted with sitting under his ministry than ever she had been with hearing any of the prelatie persuasion, yet from the fear of giving offence to several persons whom she loved, she went next Sabbath to hear Mr. Donald M’Pherson, the incumbent of the parish of Calder. “I got no good,” says she, “there, but rather evil. What I heard had no impression on my affections or memory. It was a dead sound to me. Neither did I discern so much as reverence to God among the people I saw there. I was even ensnared by the carnal carriage and discourse of that congregation.” From this she found that the Word of God proved profitable to the hearers only when preached by those who walk uprightly; and that when it is otherwise, God’s holy name is profaned by the speaker, and the Word preached tends to harden the hearts of the hearers. Having derived no benefit from hearing Mr. M’Pherson preach on the Sabbath referred to, nor during the three years in which, previous to this, she had attended his ministry, while the hearing of Mr. Thomas Ross begat in her a desire after God, she resolved to wait on the pure preaching of the Word, so long as such an opportunity was within her reach; and from that time she continued to hear Mr. Ross, under whose pulpit instructions she profited “in head-knowledge, in formality of duties, and in outward zeal.” Half a year after this, she went to Elgin, to visit Lady Duffus, and, contrary to her intention, was kept there over Sabbath. On Saturday, it was distressing to her to think of going on the morrow to hear the bishop, [*Mr. Murdoch M’Kenzie.*] for having been his hearer half a year before, she knew the unedifying and fruitless character of his sermons. But there being no motive inducing her to go except the fear of man, and persuaded that it is better to offend man than God, she stayed at home on the Sabbath, for which she met with censure and reproach. “From this,” says she, “I observed, 1st, That a natural conscience will move men to their duty, although they should suffer for doing the same, and yet be void of true love to God; and, 2d, That it is good to walk according to one’s light, both in his judgment and outward performance, although he have not yet attained to be right in the more weighty matter in the heart. It was love I had to my own soul that made me stay from that polluted ordinance, rather than to witness for God, in my station, against the evil of the times.”

After staying one Sabbath at Elgin, she returned to Calder, intending next spring to remove to Elgin, and stay with Lady Duffus. There being at that time no Presbyterian ministers at Elgin, she was not a little perplexed as to whether she should attend the ministry of the bishop. The temptation suggested itself to her mind, that many better than herself went to hear the prelatie ministers, and that her noncompliance might be adverse to her worldly interest, by giving offence to Lady Duffus and the other members of the family. Influenced, by such motives, she resolved, though without expressing her intention to any one, to go with the crowd to hear the prelates and their curates on the Sabbath, when deprived of an opportunity of hearing the Presbyterian ministers. Becoming, however, soon after, convinced that it was sinful for her, from the fear of reproach or of injuring her temporal interests, to take the example of a few persons for her rule, and acting upon this conviction, she entirely left off hearing the prelatie incumbents.

In 1677, she suffered a heavy affliction in the loss of Lady Duffus, who died on the 16th of April that year. About a fortnight after the death of this kind benefactor, she gave up the charge she had in the family, and came out in the evening without a creature to comfort her, and without knowing where her next residence would be. Under this bereavement, she sought consolation in religion, and it was her own belief that the date of her first becoming a genuine believer in Christ was about a fortnight after that event. This appears from the

following entry in her diary: - "Elgin, May 1, 1677. - The Lord, who is the Almighty, by his power, made my soul to close with the Lord Jesus, wholly on the terms that the gospel holdeth forth; and the Lord himself gave me faith to believe in Jesus Christ, that he was my Saviour, which I could never attain before that time on good grounds. On that blessed morning to me, I got the Rock of ages to be my support, and I got Christ Jesus to be to me the end of the law for righteousness, to comfort me inwardly, under my disconsolate condition outwardly; for it was but fifteen days after the death of my Lady Duffus, who was in place of my parents and all my relations to me. Now I cannot pass by without observing the wisdom and goodness of God to me, in choosing that day and time for my deliverance out of the hands of all mine enemies, that I might serve him without fear. It was the time wherein I was most desolate. I was deprived of my parents by death, and had not the expectation of other means to supply my wants. It was then I was deprived of the only person in the world who took care of me, when it pleased the wise Lord by death to put a separation betwixt my Lady Duffus and me, who died April 16, 1677. Then it was that the gracious God, who delights in showing mercy, did enlarge my heart, and made me to take hold of him who is the pearl of great price, in whom all fullness dwells." In another place, after speaking of her great affection to Lady Duffus, and the loss she sustained by her death, she says, "Truly, I think nothing less than deliverance out of soul troubles, and the love of Christ, could make me overcome the loss of her, who was my all in the world; my pleasure, honour, and riches were all in her; but how soon was all this laid in the dust to me. Yet praises for ever be to him who did it, so that we both were gainers. She hath passed from the valley of misery, and, as she herself said at her death, hath gotten the palm-tree in her hand, and now she walks with the Lamb in white. As for my part, for brass I have gotten gold, for a fading flower I have gotten the Noble Plant of Renown, who is the brightness of the Father's glory, and the express image of his person - him who was dead and is alive, and lives for evermore - him from whom death shall not be able to separate me, for he shall be with me when I go through the dark valley; so that I shall fear no evil, He shall present me spotless to the Father, in that place where there is no sin, no sorrow, no sickness, no death; where I shall behold his face with joy, and where there are durable riches, and everlasting pleasures."

In those days of primitive simplicity, and great religious fervour, it was more customary than in our day, for Christians, in order to have their religious experiences tested, to communicate them to godly ministers, who were supposed to be skilled in distinguishing the genuine work of God's Spirit from counterfeit or spurious marks of grace. Of this, besides other instances which occur in the diary of the subject of this sketch, we meet with an example in the account which she gives of a visit she made, in 1677, to Mr. Thomas Ross, who was then a prisoner in Tain. "One part of my errand," says she, "was to inform him of my condition, and to be tried by him, that, if I was right, I might be the more confirmed, and that my good Lord might get praise for his goodness, and for his wonderful works to me." She was accompanied by an intimate friend, a young woman named Jean Taylor, who also had a desire to see Mr. Ross, who had previously been the instrument of good to her soul. On coming to Tain, they found the good man sickly, yet he spent the time with them in very edifying discourse, and in explaining to them several passages of Scripture, about which they desired to be informed. "We found much of the presence of God in his company," says she, "and our hearts opened to one another to tell of the goodness of God to our souls. Being with him alone next morning, I told him all the particular steps I could remember of my soul exercises, since I was taken from being his hearer in the Old Town of Kilraick, which was two years before that time. When I told him of my soul trouble, and began to tell him of my deliverance, and the loving-kindness of the Lord to me; how my will was broken, and faith wrought, and Christ Jesus manifested to me, our souls were filled with the joy of the Lord. Mr. Thomas wept for joy, and I was so filled with a sense and feeling of the wonderful power of God, and his love to my soul in Jesus Christ, that I was put to silence for a while, and could not get expressions to vent the ocean of his love."

She returned from Tain to Moiness, where she stayed some weeks with Mrs. Donald Campbell, whose kindness to her she gratefully records, and to whom she had freedom in communicating her Christian experience, that lady "being one," as he observes, "that had tasted that the Lord was gracious." Shortly after, she went to service to Lady Innes Younger, who was residing at Dipple. All these changes strongly affected

her mind. Writing in July 1677, she says, "Lady Innes Younger sent for me to Moiness, to go home to her service to Dipple. Upon which I had deep impressions on my spirit of being desolate - an orphan, having neither father nor mother, and those who supplied their room to me were taken from me. First, my aunt, Lady to the Master of Forbes, and soon after, my Lady Duffus, her daughter, who was indeed a mother to me for twelve years, My love to her did exceed its due bounds; my expectations from her, and my fears of being deprived of her, were both great." In the family of Lady Innes she was, however, very comfortable. Of that lady she speaks in the highest terms. "She whom I was serving was a real seeker of God, and zealous for the truth; a wise reserved woman, easy to be served, of a pleasant natural temper. I never got an angry word from her. Her regret would be that I was not so well with her as she would desire; and my complaint was, that my service done her was so small."

During the time of her residence in that family, she enjoyed much spiritual comfort. "I stayed a year with her, which was a blessed time to my soul, such as I have not had the like." - "That was the year wherein I was taken up to mount Pisgah, and made to view the promised land, and did eat of the grapes of Eshcol, even the first-fruits of that land that is the glory of all lands." - "The first month I was at Dipple . . . I was made to read my own name in the book of Election, by finding the Spirit of God in his Word bearing witness with my spirit that I was his. I was made to consider what my case was the year before; how the threatenings of the Word of God were a terror to me, because I found myself guilty - the avenger of blood pursuing, and I without the city of refuge. I found my conscience condemning me, so that I bore the sentence of death in my breast. I was encompassed about with fears in my greatest prosperity. Then I was made to wonder and rejoice at the blessed change I felt wrought in my soul - faith where there was unbelief - light where there was darkness - hope where there was fear: I was made to find the enmity that was in me taken away, and God in Christ become my friend."

In the summer of the year 1679, in the 22d year of her age, she was married to Mr. Alexander Campbell of Torrich, a young gentleman descended, like herself, from the family of Calder, and a cousin of her own. In the prospect of entering into this new relation, her unwillingness to have the service performed by any of the prelatic clergy, occasioned her no small perplexity, it being a crime, as the law then stood, to employ for that purpose the nonconforming ministers. "This matter," says she, "which gave me much trouble before, and was likely to give more, was then so presented to my view that it was a sharp trial to my faith." The union was, however, formed by Mr. John Stewart, who, at the Restoration, was minister of a parish in the Presbytery of Deer, in the Synod of Aberdeen, but who was ejected for nonconformity. This we learn from the examination of Mr. Stewart, before the committee of the privy council, which met at Elgin on the 2d of February 1685; when he "deponed that he married Alexander Campbell, in Calder's land, with Lilius Dunbar, who had been the Lady Innes's servant long before the Indemnity." This new relation proved to her the source of much domestic happiness. In Mr. Campbell, who was a man of genuine piety, as well as an intelligent and warm friend of the Presbyterian interest, she found a husband whose character, tastes, and habits, were congenial to her own; and, she records, twelve years after this, that his "tender affection and, care of her, in all her bodily distresses, was one of the greatest mercies bestowed on her."

The persecution which raged in the south of Scotland also embraced Morayshire. The nonconforming ministers there, like those in the South, were ejected from their charges; and some of them, as Mr. Thomas Hog, Mr. John M'Gilligen, and Mr. Thomas Ross, were imprisoned both in the North and in the Bass. Several of the laity, too, were fined and imprisoned by the sheriff of the shire. It was not, however, till the year 1685, that Mrs. Campbell was subjected to trouble on account of her Presbyterian principles. To put the laws against nonconformity into execution, the government had adopted the method of sending commissioners invested with ample powers, to different parts of the country, to hold courts for trying such as were guilty of church disorders; and about the close of the year 1684, it was resolved to adopt vigorous measures against the Presbyterians in the North. On the 30th of December that year, the privy council, in obedience to a letter received from his majesty, appointed and commissioned the Earl of Errol, the Earl of Kintore, and Sir George

Monro, to proceed. to Morayshire, “to meet and hold courts, and in these courts to call and convene all parties guilty of conventicles, withdrawing from the public ordinances, disorderly baptisms or marriages, and such like disorders and irregularities; and to take their oath or examine witnesses against them, as they shall see cause, pronounce sentences and cause the same be put to due execution, by imprisonment or other legal diligence, either as to witnesses not compearing, or compearing refusing to depone, or as to parties also refusing to depone when the verity of the libel is remitted to their oath, conform to the laws of this realm.” The bounds included in their commission were “betwixt Spey and Ness, including Strathspey and Abernethy,” and their first meeting was to be at Elgin the 22d of January 1685.” [*Warrants of Privy Council. On the 9th of January 1685, their commission was extended to the shires of Inverness, Ross, Cromarty, and Sutherland, the council having heard that there were several persons guilty of the like Delinquencies in these shires.*]

To facilitate the proceedings of these commissioners, the council, on the 8th of January 1685, wrote a letter to the bishop of Moray, “recommending” him to advertise all his ministers within the bounds specified, to attend the commissioners on the above day, bringing with them their elders, and lists of persons guilty of church disorders, or suspected of disaffection to the present established government in church or state. And to afford all encouragement and protection to the commissioners, the council, at the same meeting, wrote a letter to Lord Down, sheriff of Moray, requiring and commanding him to convene all the heritors and freeholders in his shire and bounds foresaid, and his militia regiment, to attend the commissioners until the end of their commission, and to receive and obey such orders as should be given them by the commissioners from time to time.

As a further means of facilitating the proceedings of the commissioners, the council obtained a list of between two and three hundred nonconformists in Morayshire and the adjacent districts, made up, it is probable, by the assistance of the established clergy, who throughout the whole of Scotland were particularly zealous in furnishing the government with lists of persons who did not attend the parish churches. And on the 10th of January 1685, the council ordered letters to be addressed to his majesty’s messengers-at-arms, and also to the sheriff in that part of the country, commanding them to summon, according to the legal forms, the persons named and criminated in the letters, to appear personally before the lords commissioners of the privy council and justiciary to meet at Elgin, “to answer to the foresaid complaint, and to give their oaths of verity thereupon, or such articles thereof as shall be by the said lords referred thereto, with certification to them, if they refuse to depone as aforesaid, the said lords are to hold them as confessed, and proceed to pronounce sentence against them for an arbitrary punishment as offers under the pain of rebellion and putting of them thereto simpliciter.” [*Warrants of Privy Council.*] In the list of those against whom these letters were raised were Mrs. Campbell, Mr. Campbell, and his mother; and they were duly summoned.

On the 30th of January, two messengers-at-arms proceeded to the market cross of Nairn, the head of the shire in which Mrs. Campbell, and many of the others whose names appear in the letters, resided, and thereat, “after three several oyses,” open proclamation, and public reading of the letters in time of public market, commanded and charged them, in the name and by the authority of his majesty, to compear before the lords commissioners of his majesty’s council and justiciary at Elgin, upon the 4th day of February next, to answer to the said complaint.

The charges brought against Mrs. Campbell and the other individuals against whom these letters were directed, will be best learned from the letters themselves. [*Mr. Roderick M’Kenzie of Dalvenan, Advocate-substitute for his Majesty’s Advocate, is the prosecutor.*] They begin with affirming, that “by the laws and customs of all well governed nations, laws and practices of this kingdom, and many clear and express acts of parliament, the crimes of sedition, the enticing, persuading, instigating, or encouraging any persons to rebellion; the supplying and furnishing them with money or provisions for carrying on thereof; the giving them any help or counsel thereanent; the keeping of intelligence or correspondence with them; the concealing, resetting, harbouring, supplying, conversing, intercommuning, or corresponding with or doing favours to any traitors, rebels,

fugitives, vagrant preachers, or intercommuned persons; the giving meat, drink, house, harbour or relief, comfort or counsel to them; the maintaining of the treasonable positions and principles of resisting, suspending, depriving or deposing us from the exercise of our royal government, putting limitations on their due allegiance and obedience to us; the malicious speaking, advising and writing, preaching or expressing such treasonable intentions; the attempting or endeavouring any manner of way the diversion or suspension of the right of succession to the imperial crown of this realm, or debarring the next lawful successor from the immediate actual and free administration of the government; the plotting and contriving against us and our government; the uttering of any slanderous or seditious speeches against us, our council, or proceedings; the stirring up of our people to sedition, rebellion, or a dislike of our government; the leasing-making to, of, or betwixt us and our people; the concealing and not revealing of treason, and the hearing of seditious and treasonable speeches and proposals of contributing and collecting money for forfaulted traitors, rebels, or fugitives, and not discovering and giving notice of the same, are in themselves crimes of a very high and dangerous nature and consequence, punishable with the pains of death, forfeiture of life, lands, and goods; and by three several warrants, under our royal hand, our advocate is allowed and authorized to pursue the foresaid treasonable crimes, or any one or other of them, in order to an arbitrary punishment, before the lords of our privy council; and to pursue the same to the defenders' oaths of verity: And the refusing allegiance to us, the native sovereign; the owning, or refusing to disown, disclaim, and renounce the treasonable combination against us and our authority, called the Solemn League and Covenant, so oft condemned by our laws and proclamations of our council, by which they put most undutiful and treasonable limitations upon the due allegiance which they owe to us, are crimes of a high nature, and severely punishable; and by the laws and acts of parliament of this kingdom, the withdrawing from their own parish kirks, being present at house or field conventicles, the baptizing and marrying irregularly, are declared to be seditious, and of dangerous consequence; and the not communicating once in the year, and not taking the oath of allegiance, the suffering of conventicles in their house or lands, are, by several acts of parliament and proclamations, severely punishable, with the pains and penalties therein expressed; and the refusing to depone anent conventicles, persons present there, and circumstances done therein, or resetting or intercommuning with rebels or fugitives, are punishable with fining, close imprisonment, or banishment to the plantations."

The letters next proceed to bring home the charges. "Nevertheless, it is of verity that Mr. James Park, Mr. John Stewart, Mr. George Meldrum of Crombie, Mr. Alexander Dunbar, Mr. James Urquhart, vagrant preachers; Janet Watson, spouse to John Barber; Elizabeth Weemes, Lady Brea; Jean Campbell, goodwife of Torrich; Ewin Campbell, lately in Calder parish; Jean Thomson, his spouse; Alexander Campbell, lately there; Lilia Dunbar, his spouse; Jean Taylor, sometime servant to the goodwife of Torrich; [There are between two and three hundred other names.] being persons of seditious and pernicious principles, highly disaffected to us and our government, have most treasonably incited, persuaded, instigated, and encouraged several persons to go out to the late rebellion at Bothwell-bridge, in June 1679 years; did supply, or promised to supply, and furnish them with money, horse, arms, provisions, for carrying on thereof; kept intelligence and correspondence with them; gave them help or counsel thereanent; did most treasonably conceal, harbour, supply; converse, intercommune, and correspond with, give meat, drink, house, harbour, relief, comfort, and counsel, and do favours to notour, open, and manifest traitors, rebels, fugitives, forfaulted, and intercommuned persons, seditious and vagrant preachers, or such who were actually in the late rebellion, and had been indicted, challenged, or pursued therefor, or holden repute, and known to them to have been therein; particularly to Archibald, late Earl of Argyll, James Nimmo, Mr. Robert Martin, sometime clerk to the justice court, John Hay of Park, Mr. Alexander Fraser, Mr. Thomas Hog, Mr. John M'Gilligen, [Mr. James] Fraser of Brea, Mr. John Hepburn, Mr. William M'Kay, Mr. Alexander Dunbar, Mr. James Urquhart, Mr. James Park, Mr. Thomas Ross, Mr. John Stewart, Mr. Duncan Forbes, Mr. William Ramsay, William Cranston, servant in Gutters, or one or other of the forfaulted or printed rebels and fugitives; treated and consulted by word, writ, or message with them, and the persons above named, and others, both in England, Holland, and this kingdom, for carrying on the late horrid and execrable plot against our sacred person, the person of our royal brother, and our government and authority; contributed, or promised to contribute, money and provisions for carrying on thereof; did hear,

conceal, and not reveal treasonable proposals, discourses, contributions offered and sought thereanent, or for them, and against us and our government; have, and do maintain these treasonable positions, that it is lawful for subjects to enter into leagues and covenants, and to take up arms against us and our authority, to suspend, deprive, and depose us from the style, honour, and kingly name of the imperial crown of this realm, and from the exercise of our royal government; have, and do put limitations upon, their due obedience and allegiance to us; have maliciously spoken, written, or otherwise expressed these their treasonable intentions; have attempted and endeavoured the suspension and the diversion of the right of succession, and debarring our lawful successor; have plotted and contrived against us and our government; have uttered slanderous and seditious speeches against us, our council and proceedings; have and do decline the judgment of us and our council; have endeavoured the innovation of our government; have impugned or sought the diminution thereof; have made and told leasings to, of, and betwixt us and our people; have concealed and not revealed treason, seditious and treasonable speeches and proposals; have withdrawn from, and not kept and joined in, the public ordinances and ordinary meetings of divine worship in these our parish churches; have been present at house or field conventicles, where several seditious preachers did take upon them to preach, pray, and expose Scripture; have married and baptized disorderly; have not communicated once a year; have or do refuse and delay to depone anent conventicles, persons present thereat, things done therein, and anent receipting and intercommuning with fugitives and rebels; have and do refuse to take the oath of allegiance required, and offered to swear and renew the Covenant, or refuse to disclaim, disown, or renounce the same; have expressed words and sentences to stir up the people to a dislike of us, our prerogative, and supremacy, and the government of church and state; and the said ministers did pray, preach, and the persons above named did hear treasonable and seditious doctrine, and have suffered and heard conventicles in their houses and on their lands, whereby the said and the other persons above complained upon have directly contravened the foresaid laws and acts of parliament; have committed and are guilty of one or other of the crimes particularly above mentioned, and are art and part thereof, or accessory thereto.”

These are heavy accusations, but the most of them are wholly unfounded. The only points in which Mrs. Campbell, or indeed any of the nonconformists in the north, had violated the laws then existing, were their not attending the parish kirk, their being present at house conventicles, and their hospitably entertaining the nonconforming ministers. But, like the persecutors of the primitive church, who covered the Christians with the skins of wild beasts, and then exposed them to be torn in pieces by the fury of dogs, the persecuting government of the Stuarts was in the practice of charging the Presbyterians with crimes of which they were altogether innocent, with the view of making them odious, and of giving the colour of justice to the cruelty with which they were treated. Such has been the policy of the persecutor in every age. He has never avowedly persecuted the disciples of Jesus, on the simple ground of their being the disciples of Jesus. He has first calumniously accused them of sedition, rebellion, or other flagitious acts which the magistrate is bound to punish, and, then, under this pretext, has proceeded to wreak his vengeance upon them.

After charging Mrs. Campbell and her associates with the crimes just now specified, the letters proceed as follows: - “Which being verified, and proven by their own oath, or otherwise, they ought to be punished with the pains above mentioned, and with such arbitrary punishments as the lords of our privy council shall think fit to decern and determine; and if they shall refuse to depone upon the haill or any part of this libel, they ought to be holden as confessed thereupon, conform to the letters and warrants direct under our royal hand for that effect; and punished therefor with such arbitrary pains as the privy council, or their committee or commissioners, shall think fit, and the crimes deserve, to the terror of others to commit the like hereafter.”

On hearing of the intended meeting of the commissioners of the privy council, a considerable number of the persons summoned to appear before them fled, among whom was Mrs. Campbell’s husband. Having been intercommuned for hearing and countenancing the persecuted Presbyterian ministers, he deemed it prudent to flee for his safety. He fled, first to Strathnaver, and afterwards to Ireland. Mrs. Campbell remaining at home to wait upon her mother-in-law, Mrs. Jean Campbell, who was dangerously ill, was apprehended, and carried

prisoner to Elgin. At the meeting of the commissioners of the privy council on the 3d of February, the roll of delinquents was called and their libel read, the tenor of which has already been laid before our readers. On the 5th, Mrs. Campbell was brought before them. The only part of the libel proved against her was, that she “had withdrawn from, and not kept and joined in, the public ordinances and ordinary meetings of divine worship in her own parish church.” Mr. Donald M'Pherson, minister of the parish of Calder, in which she resided, gave in a list of disorderly persons in his parish, which consisted only of seven individuals, among whom are “Alexander Campbell, who,” says he, “has removed, and Lilius Dunbar his wife, who for the most part remains in the said parish, but always stays from ordinances; Jean Campbell, goodwife of Torrich, who has been this long time bygone valetudinary; and Jean Taylor, servant to the foresaid Jean Campbell, who has now removed from the foresaid parish, but during her abode always abstracted from ordinances.” Mr. M'Pherson being solemnly sworn, deponed that the above was a correct list of all who were disorderly in his parish; and that all of them, “except Jean Campbell, goodwife of Torrich, who is at the point of death,” and Lilius Dunbar, who waited upon her, had fled, he knew not whither, on hearing that the committee of the privy council was to sit at Elgin. The elders of the parish of Calder, being solemnly sworn and interrogated, also “deponed that Jean Campbell, the goodwife of Torrich, and Lilius Dunbar, her good-daughter, spouse to Alexander Campbell, of Torrich, who has fled, did and does withdraw.” *[Warrants of Privy Council.]*

Being brought before the commissioners, Mrs. Campbell was examined upon oath. To the question whether she attended her parish church, she answered in the negative; and being further interrogated how long she had withdrawn from it, she replied, For the last six years. To the question whether she had been present at conventicles, she answered in the affirmative. It being then demanded whether she would engage to attend the parish church in future, she replied that she could not come under such an obligation. Are you then willing, said the commissioners, to find security to leave the kingdom, or engage to keep the church? To this she answered by expressing her readiness to leave her native land, rather than come under an engagement which appeared to her to be inconsistent with her duty to God, and to find such security as might be required. Her depositions, subscribed by her own hand, which are preserved in the minutes of the proceedings of the commissioners, are as follows: -

“February 5, 1685.

“Lilius Dunbar, spouse to Alexander Campbell, sometime at Calder, [being] solemnly sworn, depones she has not kept the kirk these six years past, and has been at conventicles, and is not free to engage to keep the kirk in time coming; and therefore is content to find caution to depart this kingdom betwixt and the first of August next, she being now with child, or otherwise to keep the kirk, and not to return to the kingdom, unless she live regularly therein.

“LILIAS DUNBAR.”

Under this examination, Mrs. Campbell displayed a dignity of bearing and a superior intelligence, which struck the adversaries with conviction, and the judges with admiration, one of whom spoke in her favour in the face of the court. Her uncompromising fortitude also stands favourably contrasted with the timidity of the most of those brought before the commissioners on that day, and on the other days, who, with a few honourable exceptions, solemnly swore that they would keep the kirk in time coming. She was formally banished from the kingdom of Scotland by the following act of the commissioners of council: - “Elgin, 11th February 1685. - The lords having considered the depositions of Lilius Dunbar, spouse to Alexander Campbell, sometime in Calder, with the libel against her, they, in respect she has been irregular and disorderly, and will not engage to keep the kirk, banish her forth of this kingdom, and ordain her to enact herself to go out thereof, under the pain of one thousand merks.” *[Warrants of Privy Council. Mrs. Campbell's friend, Jean Taylor, who was servant to Lady Muirtown at that time, was similarly treated. On being examined by the commissioners, she declared that she had not kept the parish kirk, refused to engage to keep it in future, confessed that she had been at several conventicles, and had heard Mr. Alexander Dunbar preach at Lethin, and Mr. James Urquhart at his own house, but refused to depone upon oath. Accordingly, on the same 11th*

of February, sentence of banishment from the kingdom was pronounced upon her, and it was also ordained that she should be detained prisoner till she should be transported. But on petitioning the commissioners, she was set at liberty, upon her finding caution to depart the kingdom, betwixt that time and the first of May following, under the pain of 500 merks.] She immediately found the security required. Mr. John Campbell, of Langniddery, her brother-in-law, who attended her during the proceedings against her at Elgin, readily became surety that she should depart out of Scotland within the time specified.

It may be observed, that the commissioners of council excused the absence of her mother-in-law, Mrs. Jean Campbell, upon a testimonial signed by Mr. M'Pherson, minister of Calder, and three of the elders of that parish, bearing that she was then confined to her bed, and in so low and weak a condition of body as to be unable to travel any distance from her own house, without eminent hazard of her life. They also excused the absence of Mr. Campbell, who is said, in the minute of the court, to be "now in Ireland;" but the ground upon which he was excused is not stated.

Similar sentences were passed upon several others who refused to engage to attend their parish churches in future; and on the same 11th of February, the lords publicly required and commanded the sheriffs, bailies of regalities and their deputies, magistrates of burghs, and other inferior judges, to put the laws vigorously in execution against church dissenters, and all irregular and disorderly persons, from time to time; and to imprison their persons till they sign and take the bond of peace and regularity, and oblige themselves to keep the kirk in time coming, or till the privy council give order concerning them, and especially against the delinquents now cited before them, in case they keep not the kirk hereafter, agreeably to their own engagements.

The vigour with which these lord commissioners proceeded against the nonconformists in the north, gave great satisfaction to the established clergy in that quarter. On the same day on which sentence of banishment was pronounced upon Mrs. Campbell and several others, "the bishop and clergy of the diocese of Moray attended the lords in a body, and gave them their hearty thanks for the great pains and diligence they had used for the good and encouragement of the church and clergy in this place, and for reducing the people to order and regularity; and begged the lords would allow them to represent their sense and gratitude thereof to the lords of his majesty's most honourable privy council." [*Warrants of Privy Council.*]

It is to be regretted, that that part of Mrs. Campbell's diary which relates to the story of her persecution, is lost. [*The Rev. John Russell, Stamford, Canada West, in the letter to the author formerly referred to, says, "Mrs. Campbell's diary, before a transcript of it was taken, fell into the hands of persons not friendly to the cause for which she suffered, who mutilated it by cutting out some leaves."*] We, however, meet with subsequent occasional allusions to it. She felt it to be matter of thankfulness to God, in afterwards looking back upon that period of her life, that she had been enabled to witness a good confession at a time when many had yielded through fear; and acknowledged that the afflictions which had befallen the church had, by the Divine blessing, been the means of promoting her spiritual improvement. On this subject she thus writes: - "May 24, 1691, being the Lord's Day. - I cried unto the Lord that, if he would lengthen my days, he would make me [live] more for himself; that he would smell a savour of rest in my dwelling, and that there might be a savour of God where I should be. I mourned when I remembered how little of this had been. Then the Lord gave me ease, in making me look back on what special care he had of me (although some things had been denied me), in giving food and raiment to me and mine; in helping me to keep the word of his patience; and in keeping me in the hour of temptation. In the evening, I was made to remember the Lord's great condescension to me, in gaining my froward will to submit to his holy will, as to my greatest troubles, and the sad dispensations with which the church of God in this land had been trusted, in my time; in letting me see a spiritual good and advantage in them, so that I have been ashamed of my own miscarriages. I was made to see that there was no God like to him, who does all things well, and works out of contraries, giving meat out of the eater, and sweet out of the strong."

Contrary to their expectations, Mrs. Campbell and her fellow-confessors, who had received sentence of

banishment, were relieved from the necessity of leaving Scotland. Charles II dying during the sitting of the commissioners, and his brother, James, Duke of York, succeeding to the throne, the court quickly rose; and though James was a bloody persecutor, exceeding in cruelty his deceased brother, yet he and his government were so actively employed in imprisoning, banishing, and executing the nonconformists in the south, and in crushing the insurrection of the Earl of Argyll, which took place soon after, that Mrs. Campbell and the Presbyterians in the north were overlooked. Afterwards, when James, with the view of paving the way for establishing in Britain the popish religion, of which he was a bigoted adherent, began to court the favour of dissenters, and to emit proclamations indemnifying them for all pains and penalties incurred for nonconformity, this, which afforded relief to many who were suffering in Scotland for conscience' sake, furnished another cause of her remaining unmolested. And lastly, the Revolution of 1688, which, by the expulsion of James from the throne, and the accession of the illustrious William, Prince of Orange, put an end to the persecution, and established the liberties of the subjects upon a permanent basis, brought her troubles and the troubles of Scotland, in this respect, to a termination.

Mrs. Campbell's own experience of the tyranny of the Stuarts, and especially her sympathy with others who suffered more severely than herself for their constancy in the cause of Christ, made her hail the Revolution as a wonderful deliverance vouchsafed by God to the church. On this subject, she has the following entry in her diary: - "June 14, 1691. - I set myself to be comforted in the favourable and wonderful steps of providence, which had come to pass in this land in behalf of the church of God within these three years past. The providence of God has been wonderful in these lands, since that time [King James VII's toleration], in the Lords bringing a ravenous bird from the East; [*William, Prince of Orange*] such he was to the enemies of his church, but a glorious deliverer to her friends; a man to execute his counsel, from a foreign country, by breaking the sceptre of the ruler and the staff of the oppressor." But still she rejoiced in that event with trembling. The prevalence of sin around her, the small success of the gospel, and the little disposition which existed to make a suitable improvement of this great deliverance, excited apprehensions in her mind that providence might again frown upon Scotland. In the same part of her diary, she observes that, when thinking of that great deliverance, she "could not get comfort, but was in fear of a common calamity in the land, and a strait which Zion had to pass through. This," she adds, "was an old fear with me, and often renewed, that proceeded not from the dictates of my own mind, which is but weak, erring, and sinful, but from a deep impression which some places of Scripture made on my spirit, when I was exercised in prayer - from abounding of sin, and the many evidences of God's displeasure; so that I had much ground to fear, though not to prophesy. And never more ground to fear than since the yoke of persecution began to break four years ago, by King James's liberty of conscience, which was like an untimely birth, which tended to death rather than to life. Zion has been languishing in this land, and her King in a great measure absent as to his spiritual and powerful presence in his public ordinances, since that time."

While highly esteeming all the nonconforming ministers in the north of the most of whom she makes honourable mention in her diary, Mrs. Campbell regarded with peculiar veneration one of them - the celebrated Mr. Thomas Hog, of Kiltarn, both on account of his eminence as a minister of the gospel and because he, of all other ministers, had been most instrumental in promoting both her own and her husband's spiritual interests. His being forced by persecution to leave Morayshire occasioned his deep sorrow, and it was her earnest prayer that he might be restored to that part of the church. Her prayer was answered, and his restoration to his old parish afforded her unfeigned joy. Writing, July 3, 1691 she says, "In the afternoon a friend came to me who told me that Mr. Thomas Hog was come to Moray, and was present at Muirtown. This was desirable news to me, which I had longed and prayed for; he being one in whom there was much of the Lord to be seen, and who of all others, had done most good (by the blessing of God) to my husband's soul and to mine, and was, I may say, an interpreter one of a thousand. When I got an opportunity to retire, I looked up to the Lord to bless this man's coming, and entreated of the Lord to put a song of praise in my mouth. These words were brought to me, 'He strengthens the spoiled against the strong; He turneth the shadow of death into the morning.' Then I saw the first part of this Scripture largely made out in him; so that it might afford matter

of great praise and thankfulness, that the God of power had strengthened him even when spoiled of his lovely flock, and had now given him victory over the strong - even king and council - who imprisoned him thrice, and then banished him from his native kingdom for the gospel's sake; and that now he was returned with honour (having kept the faith and a good conscience) to exercise his ministry in that parish where the Lord at first placed him, and where he blessed his labours. The dangers and troubles under which the Lord supported and relieved him, enlarged my heart in love and praise to God, who exercises wonderful, infinite wisdom, love and power towards his servants and people."

On the 7th of July, Mrs. Campbell and her husband went to Muirtown to visit Mr. Hog, where she met with several pious intimate friends whose society was very refreshing to her. The next day she had an opportunity of conversing with Mr. Hog, to whom she had not spoken for eight years before. As he was very infirm, and as several other persons were waiting to speak with him, there were only two particulars about which she was desirous of unburdening her mind to him at that time. In the first place, she wished to know his thoughts concerning her state; and in the second place, she wished to tell him some of her secret spiritual troubles, with respect to which she could not attain to submission. As to the first, he seemed to be displeased with her for putting to him such a question, and refused to let her know what were his thoughts respecting her state. As to the other points, the little he said in answer was by way of reproof, telling her that the want of submission proceeded from the pride and stubbornness of her spirit. Mr. Campbell having returned home in the afternoon, she stayed a few days in the family of Muirtown, in which there was much of the savour of God; and during that time she obtained relief from the spiritual troubles which pressed upon her spirit. On the morning of the day on which she left Muirtown for Torrich, which was the 11th of July, having had a private interview with Mr. Hog, she told him of the submissive state of mind to which, through the goodness of God towards her the two preceding days, she had attained in reference to what troubled her, and expressed her fears that some sharp trial was awaiting her, for which this submissive temper was preparing her, and which would test its reality. But he disapproved of her giving place to such thoughts, charging her with authority, as well as in much love, to beware of anxious thoughts about to-morrow, and earnestly urged her to a confident and consistent trusting in God, quoting the words of Job, "Though he slay me, yet will I trust in him." "Thus," says she, "did the blessed man press me to live the life of faith, and," she adds, "took leave of me, embracing me as a father does his child."

Over the death of this eminently holy man she was soon called to mourn. In her diary, that event is recorded, and the character of Hog drawn with much feeling. The passage is deserving of being quoted, both from the pleasing simplicity with which it is written, and because it contains the estimate, formed by an intelligent contemporary, of a minister highly venerated in his day, and whom Wodrow calls "that great, and, I had almost said, apostolical servant of Christ, Mr. Thomas Bog." [*Wodrow's Correspondence, vol. i., p. 166.*] "I heard," says she, "of Mr. Thomas Hog's being removed from time to eternity. [*Mr. Hog died on the 4th of January 1692.*] It was [not] a surprise to me, though great matter of lamentation. My husband and I had been seeing him in August. We then saw that he was near the end of his journey, by his spirit being transported with the hopes of glory, and his bodily health and strength failed. He endured much trouble in his body two months before his death, which was dark and afflicting to me. As I was enabled, my prayer was to God for him, in the day of his calamity, whose reproof had been a kindness to me, and his smiting an excellent oil that did not break my head. The tongue of the learned was given him, indeed, to speak a word in season to the weary. He had the heart of the wise, which taught his mouth, and added learning to his lips. He gave reproofs of instruction, which, by his Master's blessing, were the way of life. He walked so with God that his conversation shone to the glory of his heavenly Father. He had a large measure of the Spirit of God, by which he knew the deep things of God. And it was given him to know the mysteries of the kingdom of God. He had a divine experimental understanding of the Scriptures, of the work of conversion, and cases of conscience; so that they whose ears heard him blessed him. He was a Caleb indeed, who followed the Lord fully in his ministry - in prison, in banishment, in strange lands, and unto death. Even the haters of godliness were forced to own that God was in him of a truth, and that he kept his integrity. It is not my design to praise men, and, therefore, I will drop this subject, though

it be a large field; [and shall] only further observe, that I never knew one that came his length, and I wish I had ground to believe that I shall yet know them. I cannot forget him who was the bridegroom's friend; who, when I was lying in my blood, told me of my hazard, and where there was help for me; and, with the authority of his Master, charged me not to delay, showing me that delays, in a matter of so great importance, came from the devil. He preached Christ and conversion to me in private conference, which had blessed effects on me. When under the greatest trouble I ever felt with respect to the case of my soul, in March 1677, he being then a prisoner at Forres, I went to speak to him. I was like one dumb, and could not utter one word of my case to him; yet he spake to me as if I had told him of it, and said, when I parted with him, 'Fear not, ye seek Jesus.' Which word begot some hopes in me, which did not altogether leave me, until I got the manifestation of Christ to my soul, which was within six weeks afterwards. Yea, I do not remember any time I saw him but I got good by him, and in the end more than in the beginning. I cannot show at large what was the exercise of my spirit upon hearing of his death. When it was told me, I spoke not a word, till I went to the Lord in secret and mourned before him. I was four days much troubled, but strove against excessive grief; and I have reason to bless my Rock, who gave me a composed frame of spirit, and made my soul to profit by the death of this blessed man. His removal made the earth desolate in my esteem, and raised my affections from things below to things above, where Christ and the spirits of just men made perfect are. In my mourning I was made to bless the Lord, who had put an end to the sufferings of his faithful servant, and to submit to his will who had said, 'He that will be my servant, let him follow me; and where I am, there shall my servant be.' I remembered, to my comfort, how this blessed man, the last day I saw him, kindly embraced me, and rejoicing in spirit, said to me, 'You and I shall be together with the Lord for ever.' That night, being the last night I was in his house, my sleep departed from me; upon which I rose at three o'clock in the morning, and had two hours of sweet communion with God in prayer. . . . After that time I did not see this blessed man's face any more. He being very sick that morning, and not fit for speaking, my husband and I left him. I then looked on what was given me that morning as given to prepare me for his death. The day before he died, my thoughts were taken up with him; and these words in Job were brought to my mind in relation to him, 'that he should go to his grave in a full age, as a shock of corn cometh in, in his season;' which was quickly fulfilled. Having served God in his generation, he went to his grave in peace, and pleasantly gave up the ghost. Though he endured much pain in his body before, yet at the hour of his death he had ease, and went out of the world praising and rejoicing."

From the whole of Mrs. Campbell's diary, it is evident that she greatly delighted in secret prayer; and to find time for that duty, she was in the habit of rising very early, that the exercises of devotion might be no obstruction to her performing such household duties as devolved upon her. "Some of her acquaintance expressed surprise that she who had time at her command, and was not obliged to labour, should so abridge her hours of sleep; to which she replied, that she did not wish to give the enemies of religion occasion to say that she neglected her worldly matters through attention to religious duties." [*Traditional information communicated by the Rev. John Russell, Stamford, Canada West.*]

The concluding part of her diary contains few facts respecting her subsequent history. It is chiefly occupied in describing her religious experience. Writing towards the latter part of her life, she complains that she had been "for several years seeking the Lord, and still tossed with fears that the foundation was not right;" and that "after several years, when the church was filled with Presbyterian ministers, her darkness and deadness became more dreadful to her, so that ordinances were to her for the most part no small burden. When I spoke to ministers," she adds, "they all said my help was not to be found in them. Yet this was observable, that such as were most zealous for the purity and the interests of Christ, were most comforting to my soul in public and private duties, but they could not cure my wound. Therefore I continued solitary for many days." During this period she was in a very weak state of health, and her bodily indisposition, combined with a melancholy temperament - for she informs us that her "natural temper inclined to melancholy" - no doubt contributed greatly to produce those unhappy apprehensions with respect to her interest in Christ, which so greatly afflicted her.

At last, however, she was relieved, by being enabled to take a more just and encouraging view of the gospel. "After continuing," says she, "a considerable time in this way, thus tossed with tempests, and not comforted, some words of Scripture were brought to my mind, which were made use of for keeping me from utterly despairing and giving over, viz.: 'I came not to call the righteous, but sinners to repentance.' - 'Look unto me, all ye ends of the earth, and be ye saved.' - 'The whole need not a physician, but they that are sick.' Thus, in my extremity, my spirit was in some measure supported. But afterwards, when new darkness and fears filled my soul, I was no ways able to draw comfort from these words, unless they were conveyed with new power. On a certain night, after sad and affecting fears, which men or angels could not allay, these words came with power to my soul, 'Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, make your requests known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds by Jesus Christ.' O! how was my weary soul made to behold, in prayer, a wonderful beauty and glory in the deep contrivance of infinite free love, displayed to guilty sinners in a Mediator, whose voice my soul was made to hear in these words." In this way she was at length delivered from these distressing fears. "I was particularly informed," says her grandson, Mr. James Calder, of Croy, "by the above-named Mrs. Jean Taylor, who resided with her from the end of the persecution till her decease, that she attained to very great stability with respect to the state of her soul, and a glorious sunshine of spiritual comfort and joy in the Lord for some years before her death." And when the last enemy approached, she was not only calm and resigned, but expressed a holy exultation and triumph of soul. The dark valley of the shadow of death had lost all its terrors to her, and she descried beyond it the land of everlasting light, purity, and happiness. A little before she expired, being in the full possession of her reason, and enjoying a celestial tranquillity of mind, "she called on her pious attending friends," to use again the words of Mr. Calder, "to sing with her once more on earth the praises of her best Beloved; in which exercise she joined with particular ardour, insomuch that the sweetness, the melody, and elevation of her voice were distinguished by all who were present. Then having spoken a sentence or two, in the language of a triumphant faith, with eyes lifted up to heaven, and arms stretched out, this heaven-born soul quitted its cottage of clay with a smile, and sprang forward to meet her celestial Bridegroom, who was now come to receive her into the beatific embracements of his everlasting love." [*The Religious Monitor*, vol. ix., p. 131.]

Mrs. Campbell had twelve children. In her diary, she makes an allusion to her son John, who was born about September 1692. [*Ibid.*, vol. ix., pp. 342, 343.] Another of her sons, Hugh, became a minister of the gospel. [*Ibid.*, vol. ix., p. 131.] As to her other children, we are ignorant even of their names, except of one of her daughters, Jean, respecting whose descendants, as has been said before, we have been favoured with some interesting facts, communicated by Mr. Russell, of Stamford, Canada West; who, after stating that Mrs. Campbell had twelve children, and that he can furnish no information respecting any of her other children, or their descendants, save her daughter Jean, named after her intimate and godly companion Jean Taylor, adds, "Jean was married to a Mr. Calder, a minister somewhere in the north. She and her husband died leaving five young children. One of them, named James, was for many years minister of Croy, Nairnshire. Another of them, named Grisell, was married to Robert Falconer, merchant, Nairn; and a third, named Liliass, and placed under the care of Jean Taylor after the death of her parents, died in her fifth year, old and mature in Christian attainments. The other two, whose names I cannot give, died unmarried; but though they have left no name on earth, they are said to have been such as to leave no doubt that their names are written in heaven. The Rev. James Calder, of Croy, Mrs. Campbell's grandson, was so esteemed in his day, that he was called the Hervey of the north. He had three sons ministers of the Church of Scotland. Hugh was his successor in Croy; Charles [*For some interesting notices of Mr. Charles Calder, see Memoirs of the Rev. Alexander Stewart, D.D., one of the ministers of Canongate, Edinburgh, pp. 207-211, 290-295.*] was minister in Urquhart, the immediate predecessor of Dr. M'Donald; and John was settled in a parish in the south. The Rev. Hugh Calder had a son, named Alexander, ordained his colleague and successor before he had completed the age of 21. This youth was a burning and shining light, but died when men were only beginning to rejoice in his light, and to magnify the grace of God that was in him. The Rev. Charles Calder had a daughter married to the late Rev. Dr. Stewart, formerly of Dingwall, and

afterwards of the Canongate church, Edinburgh. Grisell Calder, granddaughter of Mrs. Campbell, left a son of the same name with his father, Robert Falconer, and a daughter, named Mary. Robert was for many years sheriff of the county of Nairn, and died nearly thirty years ago, leaving two sons and two daughters. His sister, Mary Falconer, was married to the Rev. Henry Clark, minister of the Antiburgher seceder congregation of Boghole, in the county of Nairn. She died about the same time with her brother; and her only surviving descendant is she who, for twenty-three years, has been the companion of my cares and labours in Canada. Imperfect as this account is, you will not fail to observe, how God has been graciously pleased to render the descendants of that eminently pious woman, and their immediate relatives, eminently instrumental in publishing that gospel for which she suffered, when it was rare, and therefore precious, in that part of our native country.”

