

ancestor who fought at Pinkie. It does not require centuries to effect the change in opinion and character which Evangelism, when once introduced into a country, is sure always to induce. One peculiarity, however, of the Highlander's position, in reference to the comparatively late introduction of Evangelism among his hills, seems not unworthy of mention. Unlike the Southern Scot, who recognises the old Covenanter as his ancestor, and is, in some instances, a Free Churchman in virtue of the fact, the Highlander of at least the Western and Midland Highlands has no hereditary associations on the side of his beliefs. His hereditary associations, on the contrary, are ranged on the side of Jacobitism. But he is not the less, but the more, earnest in his Free Churchism in consequence. His feelings are more fresh, direct, and simple. He is no mere admirer of the Covenanters: he is what the Covenanters themselves were.

Alas, how the short-lived children of men press on to the tomb! A century has now passed since the clans mustered in Glenfinnon; and there are few Scotchmen in middle life to whom that event does not stand as a sort of beacon in the tide of time, to indicate how wave after wave of the generations of the past has broken on the silent shores of eternity, and disappeared from the world for ever. The writer of these remarks was born within the present century, and yet even he can look back on some three or four several generations of men, peculiarly marked in their neighbourhood by the epoch of the Rebellion, who have passed in succession from this visible scene of things, lighted up by the sun, to the dark land of forgetfulness. First, we remember a few broken vestiges of a generation that had been engaged in the active business of life when the field of Culloden was stricken. We attended, when a mere boy, the funeral of an old Highlander, a Stuart, who had fought in it on the side of the Prince. We knew another old man, who had been