

The Last Publick
S E R M O N,

Being a Faithful and Free one,

P R E A C H E D B Y

Mr. HUGH MACKAILE

Preacher of the Gospel at *Edinburgh*,

In the Old Church there, upon the Sabbath immediately preceeding that 8th of *September* 1662, the Day affixed for the Removal of the Ministers of *Edinburgh* from their Kirks, and themselves and their Families from the City in ten Days thereafter.

To which is added,

A true Relation of his Sufferings and Death, for his Adherence to the Covenanted Work of Reformation.

Together with

His last SPEECH and TESTIMONY delivered by him on the Scaffold, at the Cross of *Edinburgh*, upon the 22d *Dec.* 1666, where he suffer'd, in the 26th Year of his Age.

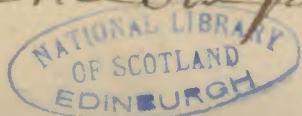
With some Excerpts taken from the History of the Sufferings of the Church of *Scotland*, with relation to the Sufferings of him and his Father Mr. *Matthew MacKaile*, then Minister at *Bothwell*.

Enter'd in Stationer's Hall.

E D I N B U R G H:

Printed by R. FLEMING for the Publisher, 1749.

Price Six pence



SONG of SOL. I. 7.

*Tell me, O thou whom my Soul loveth,
 where thou feedest, where thou makes thy
 Flocks to rest at Noon: for why should
 I be as one that turneth aside by the Flocks
 of thy Companions?*

AS there is a very straight Connection betwixt *Sin* and *Misery*, so likeways betwixt *Holiness* and *Happiness*. *Misery* is not only entailed to *Sin*, but even involved in it; *Sin* being a Separation of the Soul from God, the absolute Fountain of all *Happiness* and *Excellency*; likeways *Happiness* is not only entailed to *Holiness*, but even involved in it; *Holiness* being a near Conjunction of the Soul with God, the absolute Fountain of all *Happiness* and *Excellency*. By *Holiness* the Soul is like unto God, who is glorious in *Holiness*; by *Sin* the Soul is like unto the Devil, who is devilish by *Sin*. Therefore it may be said to all Sinners, You are of your Father the Devil, and the Lusts of your Father you do. But what the deplorable Consequences of *Sin* are, they already know, who now receive their Portion with Unbelievers; and they shall quickly know, who, tracing their Steps, are in an unhappy Motion toward their End! Ah, how little doth the secure World consider, that that Day is hastening toward them, which is spoken of, *Eccl. viii. 8. There is no Man that hath Power over the Spirit to retain the Spirit; neither hath he Power in the Day of Death; and there is no Discharge in that War; neither shall Wickedness deliver these that are given to it.* There is a War there spoken of, which God will manage against all the Workers of Iniquity;

quity ; a War wherein there is no Discharge, neither will Wickedness deliver them that are given to it. And what the glorious Consequences of Holiness are, they know, who not only in this Life have tasted how gracious the Lord is, but now, being at rest from their Labours, taste also how glorious he is. How little doth it sink in the Apprehensions of the most Part of Men, that even these who hang down their Heads, being in Heaviness through manifold Temptations, must one Day rejoice, and lift up their Heads, because their Redemption draweth nigh. And, truly, if you lift up your Eyes to the Consideration of the holy and spotless Nature of God, who is of purer Eyes than that he can behold Iniquity, you will easily be induced to believe, that they must be fully drained from the Dregs of all Impurity, who are installed in such glorious Privileges, spoken of, *Rev. vii. 15. and 16. They have washed their Robes, and made them white in the Blood of the Lamb, therefore are they before the Throne of God, and serve him Day and Night in his Temple ; and he that sitteth on the Throne shall dwell among them ; they shall hunger no more, nor thirst any more, nor shall the Sun light on them, nor any Heat.* They are above the Reach of all Misery, because they are above the Reach of all Sin : But, because the Children of the Kingdom, while they are in this strange Land, militant against innumerable Oppositions, are yet in a great Measure infected with some sinful Stain ; whether we look upon them *distributively*, there is not one just Man upon Earth, that so doth good as he sinneth not ; there is, even in *Paul*, Sin dwelling within, hindering him from the Good which he would, and prompting him to the Evil which he would not ; or whether we look upon them *collectively*, there are some in the whole Collection of Believers, who, by some palpable Back-sliding, offend the whole Generation of the Righteous ; and, therefore, they cannot say to their Enemy, O Enemy, Destructions are come to a perpetual
End.

End. There is some Sin at the Root, therefore there must be some Misery in the Blossom. The Church, in this Chapter, is conscious to herself of a Blackness marring her Comeliness, and likewise hath the Experience of a burning blemishing her Beauty. There is a twofold Deformity conceivable in the Church of God, one inward, another outward; that inward is real, consisting in the Remnant of Corruption, not yet perfectly purged out; that which is outward is rather apparent, having its Existence rather in the Apprehensions of the hood-winked World, which judgeth after the outward Appearance, accounting them the Filthiness of the Earth; and Off-scouring of all Things, who, in the Judgment of God, which is according to Truth, are the excellent ones of the Earth: the First ariseth from the Opposition of Satan, by an inward Enemy *Sin*; the Second ariseth from the Opposition of Satan, by the open Enmity of Men, who are so infatuate, as to condescend to be the Executioners of his Rage against Believers. And truly this Dispensation of God may give just Ground of wondering at him; that he, who loves his People with an everlasting and an unchangeable Love, should permit those, who have the Devil for their Master, so much to over-power them who have Angels for their Servants. Yet oftentimes it comes to pass, that the People of God are so put to it, that they, in a Manner, know not what to do; the Sun of Affliction and Persecution beats so sore upon them, that they are tempted to seek a Shelter, by turning aside to the Company of these who account the World and the Things thereof so alluring Rivals, that they are worthy for whom Christ should be forsaken, till their Love prompt them to seek a Shelter in his Company, whom their Soul loveth, and from him alone; therefore saith she, *Tell me, O thou, whom my Soul loveth.*

The Strain of this Book is entirely parabolical, and as it were an Enlargement of the Parable, *Matt. xxii.* of the

the Marriage of the King's Son, wherein *Solomon*, according to the singular Prerogative of Wisdom, wherewith he was privileged above all the rest of the Children of Men, diveth deeply into that mysterious and admirable Conjunction betwixt Christ and his Church, which is called, *Rev. xxi. 9. The Bride, the Lamb's Wife*; wherein, under borrowed Terms, he giveth a vive Representation of Believers in their various Exigencies and Dependance on Christ in this World, and of his Dispensations towards them, in condescending to a gracious Supply. And in this Placc the Church is held forth, under the Figure of a chaste Virgin, standing without, in a desolate and forlorn Estate; in the scorching Beams of the Sun shining in his Strength, anxious where to find a satisfying Shelter, accounting it a miserable Thing to join herself to these who presume to rival it with him whom her Soul loveth, whom she therefore scornfully calls his Companions; and in this Strait she crieth to him for a Shelter and Rest. So likeways it oftentimes comes to pass, that the Condition of the Church of God is darkened by Affliction, the Lord covering the Daughter of *Zion* with a Cloud in his Anger, and casting down from Heaven to Earth the Beauty of his *Israel*; and the Devil catcheth hold of this Occasion to set at Work all his Instruments to set forward their Destruction, if so by any Means he can engage his People to lay aside their Integrity, to hearken to the Instruction that causeth to err from the Words of Knowledge, or to break forth into a Murmuring; *Why should I wait for the Lord any longer?* But they who have their Hearts already disengaged from the World, and engaged to Christ, will account it unreasonable to hearken to any thing that may support a Divorce from him; and therefore, when they are surrounded with Difficulties, they turn in to that known Bosom where they have oft poured out the Complaints of their Soul; hence they seek Counsel and Strength to follow it.

You

You see this clearly exemplified in *Jehoshaphat*, 2. *Chron.* xx. 12. *O our God, saith he, wilt thou not judge them? for we have no Might against all this Company that cometh against us: neither know we what to do; but our Eyes are toward thee.*

That the Afflictions of the People of God are clearly imported by the Sun shining upon them, is easily demonstrate from many Places of Scripture; in particular, look to the Parable of the Sower, *Matt.* xiii. there is some Seed falleth among Stones, which, immediately springing up, is scorched by the Sun. In the opening up of the Parable, the Lord applieth it to Tribulations and Persecutions arising because of the Word: So likewise, *Isa.* iv. Christ is held forth under the Figure of a Tabernacle in the Day-time from Heat; as also, in that forecited Place, *Rev.* vii. the Immunity of the People of God in Heaven is expressed in these Terms; *The Sun shall not light on them.* Whence 'tis clear, that by the shining of the Sun upon God's People is imported any thing that annoyeth them, from which Christ here sheltereth them, and at the latter End fully delivereth them. Also, that by these Companions, here spoken of, are not understood the true Friends of Jesus Christ, is evident, if you will consider the great Aversation the Spouse hath to their Company, discovering that she could not follow these without a Turning aside; as also the Lord, in his Answer, directs her to the Footsteps of the Flocks, and Shepherds Tents, as somewhat distinct from these Companions here spoken of.

The Words then are a serious Supplication of the Church of God, under the Pressure of some heavy Affliction; Affliction come to its greatest Height as the Sun at Noon, and in this Strait she crieth for Help; her Prayer falls willingly in these three: *First*, the Compellation she gives to Christ to whom her Prayer is directed, *O thou whom my Soul loveth!* *2dly*, the Petition itself, managed with

with a great deal of Tendernefs and Familiarity; *Tell me* (saith she) *where thou feedest, and where thou makest thy Flocks to rest at Noon?* 3dly, an Argument, whereby she presseth the hearing of her Suit; and it is from the Disadvantage she might through Frailty sustain; *Why should I be as one that turneth aside by the Flocks of thy Companions?* I shall draw up these three things in one Proposition; and, in unfolding of it, touch them particularly.

Propos. Although the sincere Lovers of Jesus Christ may be so scorched by the Heat of Affliction and Tribulation, as not to know where to find Pasture or Rest, yet 'tis so unreasonable a thing in their Eyes to turn aside by the Flocks of his Companions, that they will seek Pasture and Rest in his Company, and from him alone. This may be, at first Reading, perceived to be the very Scope of the Words. There are these four Things in it :

1st, That there are some Companions of Jesus Christ, whom, even in the greatest Extremities, we cannot follow, without turning aside. By Companions of Christ here, understand not these who are really so, whom he honoureth with the Title of his Friends, *John xv. 14. You are my Friends, if you do whatsoever I command you,* or, at least, as they come under that Notion; but these whose Work and Design have a Tendency to set the Soul at Variance with Jesus Christ, or at a Distance from him, who, when the Lord Jesus, the eternal Wisdom of the Father, crieth, *Turn in hither;* they upon the other hand, by Word or evil Example, say, *Turn in hither.* I shall reckon out in general these four Companions whom we cannot follow, without turning aside.

First, These who carry it written upon the Face of their Conversation, in Capital Letters, that he that runs may read it, that they are Enemies to Jesus Christ; and these *are the openly profane.* Profanity abounding is a spiritual Pestilence; Souls are thereby tumbled over by Heaps into
eternal

eternal Perdition; and the Devil makes a prosperous Profan-
 anity a Temptation to the Children of God to turn aside;
 and make Choice of their Delusions: When a Believer seeth
 Profanicy rejoicing, enjoying as it were the Cool of the
 Day, while he endureth the Heat of it, he is tempted to
 say, with *Asaph, Psal. lxxiii. Surely I have cleansed myself
 in vain, and washen my Hands in Innocency.* As it is a love-
 ly thing, in the Eyes of God and his People, to see them
 going up in Tribes to give Thanks to the Lord, so it is a
 pleasant thing, in the Eyes of the Prince of Darknes, to
 see his Servants go forth by Bands, to see them join toge-
 ther, and break their Sleep, that they may give themselves
 to Drunkenness, Whoredoms and Blasphemy. How har-
 monious a Melody is it in the Ears of Hell, which you
 have, *Prov. i. 11. Come with us, let us lay wait for Blood;
 let us lurk privily for the Innocent, without Cause; let us swal-
 low them up alive, as the Grave, and whole as those that go
 down into the Pit.* There is not only many Devils in
 one Man many Times, but even one Devil in many Men,
 whereby they are so harmonious in Profanicy: He not on-
 ly would have one Man saying for himself, *Depart from
 me, O Lord,* but he would have such a Voice, issuing from
 Societies and Corporations, *Depart from us, Almighty, for
 we desire not the Knowledge of thy Ways;* that whole Cities
 should entertain Christ after the Custom of the *Gadarens,*
 praying him to depart out of their Coasts. O how strong-
 ly does the Pulse of Men beat toward Profanicy, and all
 Manner of Abomination! that not only Motives of Reason
 from Virtue and Honesty, but even Bonds of Religion are
 broken asunder. Heaven and Earth oftentimes mourn for
 Compassion over these who boast themselves of their Heart's
 Desire, and bless them whom the Lord abhorreth: I must
 appeal to Honour itself, and ask, whether it were much for
 Reputation, that this should be the Records of History con-
 cerning you, that you were given to Drunkenness, Un-
 cleanness

cleanness, blasphemous Swearing? If the Consideration of that Shame, and everlasting Contempt that will certainly be poured out on all such, do not move you, I believe, it would strike a Terror into the Hearts of many Men, if that Proclamation of *Nebuchadnezzar*, *Dan. iii. 29.* were issued out. And herein, I think, he puts to shame all the Christian Princes on Earth, upon one Demonstration of the Power of God; *I make a Decree*, saith he, *that every People, Nation, Tongue and Language, which speak any thing amiss of the God of Shadrach, Meshach, and Abednego, shall be cut in Pieces, and their House made a Dunghill; for there is no God can deliver as he doth.* O beware of turning aside by the Flocks of such Companions; rather mourn over them. If the Unrighteous will be unrighteous still, if the Filthy will be filthy still, shew ye at least as much Constancy in the Service of God, as they do in the Service of the Devil; let him that is righteous be righteous still, and he that is holy be holy still.

2dly, The true Companions of Jesus Christ are not to be followed in their *Unwatchfulness*. The Unwatchfulness of one Believer, especially if he be more strong, is a Temptation to another Believer, especially if he be more weak, to fall into the same Unwatchfulness; if he were as holy as *Paul*, follow him as he is a Follower of Christ, and no further. Would to God, there were not so much Cause as there is to complain, that there is too great Occasion of stumbling given to one Christian by another; and that Occasion too readily taken. That Unwatchfulness in our mutual Conversation is so infectious, that our Deportment, one with another, is not only without Advantage, but even to Prejudice. How little Obedience is there to that Command? *Heb. x. 24. Let us consider one another, to provoke to Love and to good Works.* Christians, through Corruption, are far more apt to kindle their Corruptions at the Corruptions of another, than their Grace at the Grace of another.

How

How sad a Matter is it, that, when Christians meet together, there should be a Meeting of Corruptions not of Graces, a Meeting of Reason not of Religion? *Should a wise Man utter vain Knowledge, and fill his Belly with the East Wind; should he reason with unprofitable Talk, or with Speeches wherewith he can do no good?* Beloved, the great Design of the Devil is to undo you eternally; if thou be among these impenitent Companions that turn aside from Christ, he strives to keep thee there; if thou hast engaged thy Soul to the Love of Christ, he labours either to abolish thy Grace, or else to weaken it, not only by the evil Example of the openly Profane, but also by the Unwatchfulness of true Believers: Therefore ought every one to set a Watch over his own Conversation, both when the Wicked are before him, that nothing escape thee which may occasion Reproach to Religion, and also before other Believers, that nothing escape thee that may tempt them to turn aside unto that same Unwatchfulness. The Consideration of the Unprofitableness of our ordinary Conversation might tempt a tender Heart to an utter Abhorrence of all Society, to chuse rather to be among the dumb Beasts of the Wilderness, than among Men, under whose Tongues are Vanity, to put to their *Selah* to that Wish of *David, Psal. lv. 6. O that I had Wings like a Dove, then would I fly away and be at Rest; lo, I would wander afar off, and remain in the Wilderness, Selah.*

3dly, *False Teachers* are Companions that cannot be followed, without turning aside: Wherefore such as say and do not, or such as, either for Fear or Hope, suppress a necessary Truth, or broach a damnable Error, a spurious Brood of such hath ever been the Bane of the Church of God in all Ages: Some build with one Hand and cast down with the other; some pull down with both Hands; many ramverse that Command, *Prov. xxiii. 23. Buy the Truth and sell it not*; they sell the Truth and buy it not: How
great

great Madneſs is it for a Man to ſell that, for a momentary Advantage, which is of more Excellency than his very Soul is worth; yet ſuch Madneſs is oftentimes incident to thoſe who ſit in the Chair of Wiſdom and Truth. 'Tis given as a Character whereby to diſcern a falſe Prophet from a true, *Matt. vii. 16. By their Fruits ye ſhall know them.* And certainly this is a Character which not only comes within the Compaſs of Reaſon, but even offers itſelf to the Judgment of the Eyes and Ears. How heavy a Complaint is that, *Iſa. iii. 12. O my People, they who lead thee cauſe thee to err, and deſtroy the Way of thy Paths.* Teachers in the myſtical Body of Chriſt may be ſaid to poſſeſs the Place of the Eye; they ought to deſcry Danger afar off, and forewarn of it; and how lamentable is it when theſe Eyes threaten Dangers, when theſe that look out at the Windows are darkened? They are ſuch Eyes as ought to diſcern even Mots in the Eyes of others: How ſad is it, when they themſelves are full of the Beams of Proſanity and Maliciouſneſs? They are as a City ſet upon a Hill; how lamentable is it, when that City is drowned with ſuch a Vomit as is ſpoken of in *Iſa. xxviii. 8. All Tables are filled with Vomit, there is no Place clean?* What is that Vomit? ſee Verſe 7. *The Prieſt and the Prophet have erred through ſtrong Drink, they are ſwallowed up of Wine.* It is not ſufficient for them to ſwallow it; they are ſwallowed up of it; they are as a Candle ſet upon a Hill. How deplorable a Condition ſhall we be in, if that Light that is in us be Darkneſs, if that Candle be covered under the Buſhel of Covetouſneſs, vain Glory and Pride? Is it poſſible you can follow the Flocks of ſuch Companions without turning aſide? Nay, let every Man deſerve a Commendation of Nobility, upon that Account that is given to the *Bereans*, that would not take the Word of a *Paul* upon Truſt, but ſearched the Scriptures whether theſe things were ſo.

4thly, These Companions cannot be followed without turning aside, especially in a Time of hot Persecution; *who enslave their Consciencies to the Commandments of Men, that never inquire any further into their Actions, than how they may serve to purchase them the Favour of Men.* SOULS OF SALE, I may call them, that by Hope or Fear, do with their Consciencies as Servants or Slaves do with their Liberty; that have their Consciencies at every Beck of Men for a little Hire. Certainly however complying with any sinful Course against the Light of Conscience may shrowd a Man from the Indignation of Men, it shall render him so much the more obnoxious to the Indignation of God. All lawful Commands of created Power bind the Conscience, upon this Account alone, that the Power commanding is an Ordinance of God, as it hath a Stamp and Impression of divine Authority; if therefore any created Power shall command any thing by God discharged, there cannot be any Obligation upon the Conscience upon that account, except we say, divine Authority in one thing should contradict itself in another; therefore, in every Action of a Man's Life, by whatever Authority it be commanded, he is ever to inquire at his own Conscience, whether it be right in the Sight of God or not, else he doth it not in Faith, and so sinneth. Let a Man be cast into the hottest Tribulation, this will be a Comfort to him, which is to Paul, *Acts xxiii. 1. I have lived in all good Conscience before God unto this Day.* Whereas it will be a heavy Challenge, which you have in *Job, xxxvi. 21. Take heed, regard not Iniquity, these hast thou chosen rather than Affliction.*

The *Second Thing*, imported in the first general Proposition, is this, That these Companions here spoken of may be so prevailing as to have many Followers; they go by Flocks, *the Flocks of thy Companions.* 'Tis natural to all Men to love Pleasures more than God, and to respect

Christ less than his Companions : The perishing Pleasures of a present Life are more alluring to many, than the Rivers of Pleasures that are at his Right Hand for evermore. The World's Terrors are generally more affrighting than the Terrors of the Almighty. In a Time of Peace and Tranquility many profess Friendship to Jesus Christ, who are overthrown by a Day of Temptation : To see these that never had so much as a Form of Godliness, whose Condemnation it hath been to be Workers of the Works of Darkness, under the clearest Shining of the Light, that these continue at a Distance from Christ in a Time of Persecution, is no marvel ; but even those that have seemed to be *Pillars*, that have shined like the Sun, in Comparison of others, in the Church, a Tempest arising hath darkened these Suns, and shaken these Pillars. Tribulation is like the Dragon's Tail, that draws Stars together, and casts them to the Earth ; so strong is the Force of it, that it dissolves all Ties whatsoever. Whence could a Man expect more Faithfulness than from his own Family ? yet even there is a Fire kindled, that burns up all Monuments of Kindness, *Mark xiii. 12. The Brother shall betray the Brother to Death, and the Father the Son.* It may be said of Persecution which is said of the strange Woman, *Prov. vii. 26. She hath cast down many wounded, and many strong Men have been slain by her.* Certainly every Man, upon Consideration of this, may read to himself a Lecture of Fear and Trembling.

3dly, The Temptation may be strong, that even the sincere Lovers of Christ may be tempted to turn aside. *Tell me, O thou whom my Soul loveth, where thou feedest and where thou makest thy Flocks to rest at Noon ; for why should I be as one that turns aside ? &c.* The great Design of the Devil, in all Tribulation, is against these. The Furnace must be seven times hotter for *Shadrach, Meshach and Abednego*, Servants of the Most High. You know what

what is *Daniel's* Observation, *Dan ix. 12. Under the whole Heaven it hath not been done, as hath been done in JERUSALEM.* Neither is it any Wonder it should be so; the Children of this World have many Refuges to fly to in a Time of Tribulation, but the Children of the Kingdom have only one; and though it be truly far the safest, yet it exposes them to the World's Evil so much the more. *Psal. xiv. 6. The Council of the Poor is,* even upon that Account, *put to shame, because the Lord is his Refuge.* If there be among Enemies so much as a Desire to be reputed religious, they will account it a Disgrace, that any should pretend to more Tenderness than they. Sometimes the Fountain whence Affliction flows, is great Power, which the Church of God either cannot or may not reach, *Eccl. iv. 1. I beheld the Tears of the Oppressed, and they had no Comforter; on the Side of their Oppressors there was Power, but they had no Comforter.* And the Scripture doth abundantly evidence, that the People of God have been persecute, sometime by *Pharaoh* upon the Throne, sometime by a *Haman* in the State, sometime by a *Judas* in the Church; their Yokes have been so heavy, that it were as easy to remove the Sun out of the Firmament, as to remove it from the Neck of God's People; and it may be the Lord uncovereth his People, and gives loose Reins to Adversaries to run upon them at a full Career, that they think it below them if they do not the Church great Injury. *Esther iii. 3. Haman* thought scorn to lay Hands upon *Mordecai* alone, but he thought to slay all the People of the *Jews*. There is no Cloud of Protection upon God's People, to keep off the Malignancy of their Influences; there is a Cloud of Calamities, which renders their Misery so much the more miserable, while they are made, in the Opinion of the World, to suffer as evil Doers. *Reproach hath broken my Heart,* saith *David.* No Wonder than the

People of God have a hard Part of it, having so many Enemies and so few Friends.

4thly, Yet, notwithstanding of this, 'tis very unreasonable, in the Account of the Lover of Christ, to turn aside from him by the Flocks of his Companions, therefore she hath her Recourse to him alone, with a *Why should I be as one? &c.* There is not one Tribulation that can seize upon a Believer, but there is abundant Consolation to overcome it in Christ; so that, though all the World should forsake him, the Lovers of Christ have no Reason to do so, but rather may say with *Peter, Lord, to whom shall we go but unto thee, for thou hast the Words of eternal Life?* The Truth of this will evidently appear to you, if you will follow the Words, in these six or seven Considerations.

1st, That any Rest that can be had by turning aside from Jesus Christ is not his Rest; it is not a Rest of his giving, nor in his Company: If his Rest can be had by turning aside, why should she, after so serious an Inquiry after his Rest, evidence so great an Aversion from turning aside by the Flocks of his Companions? It is the Happiness of a Believer, that the Rest which he hath, either in Possession or Right, is one of God's Provision; and it were the Wisdom of the People of God to reject all Motions of Rest, which the Lord setteth not his Seal unto: The World's Peace and the Lord's Indignation often-times run in one and the same Channel; you may escape the Fury of profane Men, if you will comply with them in their Profanity, but except you so follow Peace with Men, as also to follow Holiness, you cannot see the Face of God. O beware, Beloved, of chusing the World's Peace upon such Terms as will engage the Lord to trouble you. What a Madness shall it be for you to place the Foundation of your Quietness and Rest in the Favour of a poor Reed shaken with the Wind? Is not this to bring you within the

Compas

Compass of the Curse, *Jer. xvii. 5. Cursed be the Man who trusteth in Man, and maketh Flesh his Arm.* Ah ! these broken Cisterns can hold no Water; these are not Wells of Salvation but Confusion.

2dly, This may discover, how unreasonable it is to turn aside even in the Midst of Tribulation, that no Affliction cometh upon the People of God but by his special Providence ; therefore he can aggravate, limit or remove it at his Pleasure : Even as the Sun is fixed in the Firmament of Heaven, and the Influence thereof directed, by his Providence ; to warm or scorch, nourish or corrupt Things in this inferior World, according to his Pleasure, so, likewise, Enemies have no Power, nor can they actuate the Power that they have, to the Prejudice of his People, without his Permission. That which Christ said to *Pilate* may be accommodate to all Powers on Earth, *Thou can have no Power over me, except it be given thee from above. He commandeth the Sun and it riseth not, he sealeth up the Stars.* True it is, the Wicked are a raging Sea, casting forth Dirt and Mire, but he also sets Bounds to the Raging of the Sea, saying, *Hitherto shalt thou come, and no further.* As how hidden are the Goings of the Lord in his Dispensation towards his People, in nothing more than in this may it be said, that he dwelleth in thick Darknes ; though Enemies should wrap up their Designs in deepest Secrecy, doth not God discover deep things out of Darknes ; and bring to Light the Shadow of Death ? Why then should the People of God be amazed at the Apprehensions of Tribulation ? Were it handsome for a Child to weep to the Whip that strikes him, and not to the Father in whose Hand it is.

3dly, Consider that the Tribulations of the Children of God will certainly come to a Period, and the more violent they be they are nearer to an End ; therefore they be here emblemized by the Sun, who, as he hath his Times

of rising, so also of going down ; and by the Sun at Noon, when he is mounted up to his Meridian Point, he instantly posits downward. Not only is the Lord powerful and wise, and so able to extricate his People from all Difficulties, but also his Power and Wisdom is bound over to his People by a Promise, so that it stands him upon the Point of his Faithfulness to rescue them ; *He will not suffer the Rod of the Wicked for ever to ly upon the Lot of the Righteous, lest righteous Men put forth their Hand to Iniquity.* And let all those who have list up themselves to cast down his People, speak their Experience of his Faithfulness ; let *Pharaoh*, let *Haman*, let *Judas*, let *Hered*, let each of them speak their Experience of his Faithfulness ; let all that have Ears to hear, and, hearing, acknowledge, THAT NEVER WAS THERE ANY THAT MADE THEMSELVES REMARKABLE FOR PERSECUTION, BUT GOD MADE THEM REMARKABLE FOR HIS JUDGMENTS. Though they have been of such Elevation above the ordinary Level of Men, as none might say to them, What dost thou ? yet God hath said to them in the latter End, What hast thou done ? How terrible an Exaltation is that in *Exod. ix. 16. For this Cause have I raised thee up to shew in thee my Power, and that my Name may be declared throughout all the Earth.* How does he, in a Moment, turn the Heart of *Ahasuerus* against *Haman* ? The same Hand, that had lifted him up, doth likewise cast him down ; he was advanced to a high Estate, and the Favour of his Prince shrewded him from Envy, till once it be known that a Complaint may be acceptable, then one Complaint of him after another, first *Esther* then *Harbonah*, *Esther*, vii. 6. 9. but none came to a more dreadful Catastrophe than *Judas* : *He was intrusted by his Brethren with the Management of Matters of publick Concernment,* AND HE BETRAYED THEIR MASTER, AND THEM BOTH. But God makes him such a Terror to himself, that he proves his own Assassin ; and the more violent a Persecution be, is the

the nearer to an End, *Matt. xxiv. 21. 22. Then shall there be great Tribulation, such as was not since the Beginning of the World, no nor ever shall be*; and what follows, *except these Days should be shortned no Flesh should be saved, but, for the Elect's Sake, these Days shall be shortned.* So that Violence is an evident Demonstration of short Continuance. How great a Damp might this be to the Fury of Enemies, if thoroughly weighed? Certainly, as 'tis the Wisdom of God's People, when they embark in Religion, to consider seriously what it may cost them, so likewise ought Enemies to do, whether they be able to perfect what they have begun, whether they be able with their thousands to meet God with his twenty thousands, or else, while the Lord is yet afar off, to send Ambassadors and sue for Peace.

4thly, Consider that, in the Time of hottest Tribulation, God hath a Feast to give his People; the Spouse doubts not that it is, but inquires where it is, *Where feedest thou thy Flocks at Noon?* Let them be in a Wilderness, he rains down Manna upon them; let them be surrounded with Enemies, he covers to them a Table in the midst of their Enemies. When Enemies empty one Cup, he makes another to overflow and run over. There are two Things reserved to the People of God, which the hottest Persecution cannot deprive them of, which makes up their Feast; first *Sustentation*, secondly *Delight*. For the first, not to speak of that outward Provision he makes for his People, oftentimes preserving them from the bloody Designs of their Adversaries, he will raise up an *Obadiah* that will feed the Prophets of the Lord by fifties in Caves, there is a *spiritual Sustentation* which he affords unto them, keeping them from sinking under Discouragements; so that, with the Apostle *Paul*, they know how to want as well as how to abound; how to be hungry as how to be full; how to be straitened as how to be enlarged; having learned

in

in all Conditions to be content. As to the second, *Delight*, A Feast is not only for Sustentation, but also for Delight, and this leads me to a fifth Consideration.

5thly, Consider that, in the midst of hottest Persecution, there is a Rest to be had with Christ, and from him; *Where feedest thou, and makest thy Flocks to rest at Noon?* Not only is there Sustentation for their Necessity, but even a comfortable Rest for their Satisfaction. The Ground of a Believer's Satisfaction is somewhat above the Reach of worldly Tribulation; whatsoever Commotion arise, it cannot touch their Foundation. Believers are compared to a House built upon a Rock, and *Prov. x. 25. The Righteous is an everlasting Foundation.* He is compared to a Tree, *Psal. xii. 3. His Root shall never be moved.* Outward Advantages are but as goodly Pictures, or other Decorements of a House, which may be blurred or removed without Prejudice to the Building; or, like fair feathered Birds, chirping melodiously upon the Top of a Tree, which may suddenly fly away without any Disadvantage; but that solid Decorement, the Image of God, cannot, by any outward Accident, be defaced, but rather rendered so much the more illustrious and clear: A fiery Furnace cannot hinder the three Children to praise the Lord; nothing can hinder their Obedience to God's Command, and one great Command is, *Rejoice evermore.* There are four Things imported in this Rest that the Lovers of Christ enjoy in this Time of Tribulation.

First, Rest from Sin. All the Force and Fury of Temptations cannot lay a Constraint upon them to sin against the Lord: Though a Messenger of Satan should buffet them, yet there is a Grace sufficient for them. I believe the Malice and Fury, and Craftiness of the Devil, transcends the Malice, Fury and Craft of human Enemies: Yet though he used his utmost Endeavour to engage *Job* to curse God and die, yet Patience at length triumphs over

Temptation.

Temptation. Yea, Affliction is the Lord's Furnace, wherein the more they be tried, they come forth the more purified; *Job xxxvi. 8, 9, 10. If the Righteous be bound in Fetters, and held in Cords of Affliction, then he sheweth them their Work and Transgressions wherein they have exceeded; he openeth also their Ears to Discipline, and commandeth them to return from Iniquity.* The Conclusion of a believing Soul under Affliction is, If God punish me so sharply for those Sins that I have already committed against him, much more shall I not be stricken if I revolt any more? This is the Conclusion of *Ezra, ix. 6, 7, 13, and 14. I am ashamed and blush to lift up my Face to thee, O my God; for our Transgressions are gone up to the Heavens: And for this we, our Kings and our Priests, have been delivered over to a Spoil and Confusion. And after all this is come upon us for our evil Deeds, (seeing thou hast punished us less than our Iniquities deserve) should we again break thy Commandments, would thou not be angry with us till thou had consumed us, and had left no Remnant nor Escaping?* So that Afflictions are to a Believer Disengagements from Sin; and 'tis a dreadful thing, notwithstanding of Judgments, to be incorrigible. If we consider the sad Consequences of it upon *Pharaoh*, it may bring all such to this Conclusion; *My Flesh trembleth for Fear of thee, and is afraid of thy righteous Judgments.*

A second thing imported in this Rest is, Peace with God through Jesus Christ. This is a Shadow from the scorching Sun, under which a reconciled Believer may sit, and the Lord's Fruit be sweet to his Taste: No Worm can come at the Root of this Gourd, to make it wither. Enemies may do much to purchase the People of God Enemies among Men on Earth, but they can never purchase them Enemies in Heaven. The Lord will not be bribed by their Gifts; for *all the Beasts of the Field are his, and the Cattle on a thousand Hills: He will not be allured by their Pleasures;*

tures ; for *at his Right-hand there is Fulness of Joy, and Rivers of Pleasures for ever more* : He will not be deceived by their Craftiness, nor constrained by their Power, to side with them against his People ; for *he is wise in Heart, and mighty in Strength ; who ever hardened themselves against him, and prospered ?* How unreasonable then is it to turn aside from him *by the Flocks of his Companions ?* since all the World cannot make God your Enemy, when in turning aside from them you follow him. But, if you follow the World and forsake him, he can make all the World your Enemies, or destroy you and the World both.

3dly, There is a Peace of Conscience which passeth all Understanding, which is a continual Feast. Rather let all the Creatures set themselves in Array against a Man, than that his Sins set themselves in order before him. *Better one Handful with Quietness, than both the Hands full with Vexation of Spirit ;* better to be scorched in the hottest Furnace of Tribulation, than to have the Heart and Soul burnt up with the unquenchable Flames of a self-tormenting Conscience. Blessed therefore is that Man, even in the Midst of outward Misery, who retaineth a good Conscience ; this cannot be reached by any Armour of Devils or Men. Oh ! that those Fools, whose Hearts are perpetually in the House of Mirth, would consider their latter End ! The Beginning of a Sinner's Day may be sweet, but their End is bitter as Wormwood. Men may hoodwink their Conscience all the Days of their Life ; but, O how dreadful is it when Death begins to draw the Veil, and represent things as they are in themselves ? I think I hear the Shrieks and Howlings of a damned Spirit in Prison, when I read those dolorous Expressions of an evil Conscience, *Prov. v. 11, 12, 13 ;* he had been dehorting Men from Sin, and, upon this Consideration, lest *thou mourn at last* (saith he) *when thy Flesh and Body are consumed, and say, How have I hated Instruction, and my Heart despised*

despised Reproof, and have not obeyed the Voice of my Teachers, nor inclined mine Ear to them that instructed me? When a Man, through Heat of Persecution, is engaged to turn aside from God, he runs out of a Sparkle into a Flame; God becomes thy Enemy, and at length thou wilt become an Enemy to thyself.

4thly, There is the Hopes of eternal Rest; *Heb. iv. 9. There remaineth therefore a Rest to the People of God.* The sure Hopes of this Rest will not only render all Tribulation tolerable, but even desirable; they are but light and momentary, but *work for us a far more exceeding and eternal Weight of Glory.* The Good and Evil of the World vanish both out of the Sight of that Soul that hath its Eye fixed upon the Recompence of Reward. The Sound of that Salutation, *This Night shalt thou be with me in Paradise*, made the Cross of the penitent Thief preferable to all the Crowns of the World. And as the Hopes of this Rest is a Helmet of Salvation, keeping the Head from being wounded, the Enjoyment of it puts a Believer beyond the Reach of all Tribulation. Heaven is fitly resembled by the Court of *Ahasuerus*; none may come in there clothed with Sackcloth. The Church is here beneath the Sun, and so obnoxious to scorching; there she is above the Sun, the Sun lights not on her, nor any Heat: And this is the Motive from which the Lord himself presseth Stedfastness, *Rev. ii. 10. Be thou faithful unto Death, and I will give thee a Crown of Life.*

Sixthly, This may keep the People of God from turning aside in the hottest Tribulation, that the Door is still open for their Approach to God. This Liberty you see reserved to the Church, even at a Noon-tide of it; she may say, *Tell me, &c.* Enemies cannot obstruct these Lines of Communication that are betwixt God and his People. Yea, I may say, there is one Fold of the Door more opened in a Time of Adversity, than in a Time of Prosperity; there

is

is a particular Charge to approach to him at such a Time, and a particular Promise annexed to Obedience; *Pfal. l. 15. Call upon me in the Day of Trouble, and I will deliver thee, and thou shalt glorify me.* Tribulation is a Time when the Lord makes Proof of his People's Friendship to him, in that they will not be diverted from a Course of Obedience to him by any Hope or Fear whatsoever; that, how despicable soever they may be in the Eyes of Men, he adheres to them; despicable as they are, and evidences the Sincerity of his Friendship, in his gracious supplying of their Necessities, when they call upon him. Let this be recorded for a Cordial, though thou wert banished from all thy Friends and Acquaintances on Earth, yet God is within Cry, if thou be one that can give him this Compellation, *O thou whom my Soul loveth.* This you see exemplified in the Case of *David, Psal. xxxviii. 11. My Lovers and Kinsfolk stand aloof from my Sore, and my Friends stand afar off.* But is there no Bosom into which he can pour forth his Complaints? is there no Eye that can compassionately behold his Misery? is there no Ear within Reach of his Groaning? Look to the 9th Verse, and you will find one for all; *Lord, all my Desire is before thee, and my Groaning is not hid from thee.* How powerful a Mean hath fervent Prayer been to effectuate Deliveries to the People of God? How oft did the Church, in that Book of the *Judges*, cry to him, and how did he deliver them, to the Confusion of their Oppressors? Yea, when the Lord is provoked, by their going to and fro betwixt him and Idols in Adversity and Prosperity, so that he in a manner bolts the Door upon them for ever, that they should have no more Access to him, *Judges x. 11. The Zidonians, Amalekites and Moabites did oppress you, and ye cried to me, and I delivered you out of their Hands, yet ye have forsaken me, and served other Gods; wherefore I will deliver you no more. Go, cry to the Gods that you have chosen,*
and

and let them deliver you in the Day of your Tribulation. Yet, notwithstanding of all this Rigour, upon their Repentance, he suffers himself to be importuned, and *his Heart is grieved* (saith the Text) *for the Miseries of Israel.* Ah! how little do Enemies apprehend, that they have many Legions of Thunderbolts fighting against them. Let Enemies be, as the Sun at Noon, in the higher Elevation of their Power and Strength, Prayer can chase them many Degrees backward. I may say, Enemies of the People of God, at their greatest Power, are weaker than the Wind of a Believer's Mouth, if the Eyes of the Lord be open to behold their Miseries, and his Ears open to their Cry. How sad a Plight are they in whose great Design is to make them miserable, that though all Thrones on Earth should be to the People of God like that Throne, *Rev. iv. 5. Nothing but Thunderings, Lightnings and dreadful Voices?* Is there any Cause of Discouragement, so long as the Throne of Grace is accessible, especially in Time of Need?

7thly, There is this to keep the People of God from turning aside, a Power within, engaging them to a close Adherence to God, notwithstanding of all Miseries they can thereby sustain. And 'tis expressed in the Compellation, *O thou whom my Soul loveth.*

END of the SERMON.

C

A true

A true Relation of the SUFFERINGS and
DEATH of Mr. HEW MACKAILE,
Preacher of the Gospel.

MR. *Hew MacKaile* having passed, and improv'd the virtuous Means of his Education, (at the University of *Edinburgh*, and with his Uncle Mr. *Hew MacKaile*, Minister there, in whose Family he did reside) to the Satisfaction and good hope of all, in the Winter 1661, upon the very Turn of this sad Catastrophe, offers himself to trial, (being twenty Years old) before the Presbytery of *Edinburgh*, in order to the Work of the Ministry; and being by them amply approv'd and licenc'd, and having preached at several times with the great Benefit and Applause of all his Hearers, he did preach his last publick Sermon in *Edinburgh*, in the *Old Church* thereof, upon the *Sabbath* immediately preceeding that 8th of *September* 1662, the Day affix'd by the then Parliament, for the Removal of the Ministers of *Edinburgh*, from their Kirks, and themselves and Families from the City, in ten Days after.

His Text was in *Song* 1. vii. In this Sermon taking occasion to speak of the great and many Persecutions to which the Church of God hath been, and is obnoxious; and amplifying the Point from the Persons and Powers who have been Instrumental therein, he said, *That the Church and People of God had been persecuted, both by a Pharaoh upon the Throne, a Haman in the State, and a Judas in the Church*; and falling to enlarge the several Ways and Manner of the Persecutions of these Men, and the Issue thereof, the Cases of *Haman* and *Judas* appeared, in the Conviction of his Adversaries, to have such a near Resemblance

semblance to the State and Condition of the then Rulers of State and Church, that though he did make no Application, yet he was reputed to be guilty thereof.

Whereupon, within a few Days thereafter, there was a Party of Horsemen sent to the Place where he then lived, to wit *Kirkfield*, now called the *Goodtrees*, near to *Edinburgh*, for to seize his Person, and make him Prisoner : But, upon almost no more than a Moment's Advertisement, he escapes out of his Bed, and shifting only to another Chamber, was miraculously preserved from the Search then used, tho' most diligent and accurate. For this Cause, he, being necessitated to leave that Place, retired homeward to his Father's House in the Town of *Bothwell*, in which Parish Mr. *Matthew MacKaile* his Father was Minister, where having lurked a while, he went abroad, where he remained about three Years, and, after his Return home, he spent the Remainder of the Time in several Places, and with much Uncertainty. Yet, during all this Space, to the certain Knowledge and sweet Remembrance of all that conversed with him, he was most seriously exercised in the Study of Piety and true Knowledge, wherein, as he greatly advanced above all his Equals, so, at Length, he became most eminent and exemplary.

While he is thus living, and employed at his Father's House, the late Troubles, arising in the *West*, fall out ; and the News thereof having alarmed him, with the rest of that Country, upon the 18th of *November* 1666, being the *Sabbath*, for such Motives, and upon such Considerations as he himself doth fully afterward declare, he joined himself to those who rose in these Parts, for the assisting of that poor afflicted Party, as, in their Consciences, by their Covenant, they thought themselves indispensably obliged.

When and where he joined with them, or what was his Part or Endeavours amongst them, needs not to be remembered ; only this is certain, that being of a thin Body,

dy, and tender Constitution, he was so disabled and weakened with the Toil and Fatigue of continual Marching, and tempestuous Weather, particularly at *Air*, where he lay a considerable Time, as if he had been dead, by Reason of fainting, that he could no longer endure it : Whereupon, on *Tuesday, November 27th*, he was necessitated to part from them in the Morning near to the new Bridge upon *Gramond Water*, and in his Way towards *Liberton* Parish, about twelve of the Clock, passing through *Braid's Craigs*, he was taken, without Resistance, having only a small ordinary Sword, by such of the Countrymen as were then sent out to view the Fields ; in which Passage 'tis very observable, that his Escape formerly mentioned was not more miraculous, than his present Taking was fatal ; for it is without Question, had he but retained and observed the least of that Advertency and Caution, wherein at other times he was known to be both ready and very happy, he might, without either Hazard or Trouble, have escaped this Inconvenience ; but God, who gave him the full Experience of his turning all things unto the good of them that love him, did thus, by his Simplicity and Folly, prepare the Way for his own Glory, and his Servant's Joy and Victory.

Being brought to *Edinburgh*, and first to the Town's Council-house, in their Search for Letters, he was immediately stript, and, there being none found, committed Prisoner to the Tolbooth.

Upon the *Wednesday*, being the 28th of *November*, by Order from the secret Council, he was brought before the Earl of *Dumfriess*, Lord *Sinclair*, Sir *Robert Murray* of *Priestfield*, and others, in order to his Examination, and being interrogate concerning his joining and being with the *West-land Forces*, he, conceiving himself not obliged by Law to be his own Accuser, to the Destruction of his Life, did plainly deny the Question ; but being desired to sign with his Hand what he

had said, and they caused write, though at first he appeared willing, yet, partly being advised by the Lord *Sinclair* to beware that he subscribed nothing whereof the contrary would be found true, lest it might therefore fare the worse with him, and partly scrupling at the Terms of *Rebels* and *Rebellion*, wherein the Question and his Answer were conceived, and partly bethinking, that a simple Denial may import more than the Pleading of *not guilty*, he refused to subscribe his Name, which being reported to the Council, gave great Offence, and brought him under the Suspicion of a deep Dissembler.

On *Thursday, November 29th*, being again called before his Examinators, upon the Considerations mentioned, and for allaying the Council's Prejudice, and preventing the Inconvenience he might therethrough sustain, he gives in a Declaration, under his own Hand, testifying, that he had been with the *West-land* Forces, with whom he occasionally met, and that he had resolved to have withdrawn from them upon the first Opportunity, which he was also about to do when he was taken, without either offering to flee or resist, which he desired the Council the rather to believe, because he had told so much to *William Laurie* of *Blackwood*, a Person employed from the Lieutenant-General *Dalziel* to the *West-land* Forces. But notwithstanding that *William Laurie* did testify this to be a Truth, yet the Council retaining former Impressions, and apprehending, that the Presence and confronting of some other Prisoners of the *West-land* Forces, who plainly declared their Accession to that Rising, and their deposing concerning him, did only move Mr. *Hew* to this Acknowledgment, although it be certainly known, that he had formed and subscribed the same the Night before, they fortify and persist in their Jealousy, and suspecting him to have been a Contriver of the Insurrection, and privy to all Designs and Intelligence relating to it, they dealt with him, with great Importunity, to be ingenu-

ingenuous, and to declare who were the Ring-leaders of the late Rising, and what Correspondence, either at Home or Abroad, was kept anent it; and this was done especially upon the *Monday, December 3d*, at which Time also the *Boots*, a terrible Instrument of Torture, which the Humanity of our later Times hath so much abhorred, that not only the Fashion of them was forgot, but all Torture, for their Cause, disused; yet new ones, such as they are, were laid before him upon the Town Council House Table, and he certified, that if he would not confess he should be tortured by them To-morrow. And accordingly, upon *Tuesday, December 4th*, he was again called before the Council, where, after the Examination and Torture of *John Neilson of Corrack*, he was examined by the Earl of *Rothies* the King's Commissioner, the Marquis of *Montrose*, and several of the Privy Council, in the Town Council-House. The Bishop of *St. Andrews*, for the Honour of his Profession forsooth, and some others of the Counsellors, upon more real and Christian Motives, having at first withdrawn themselves; and being urged to confess, he declared, with a solemn Attestation, That he knew no more than he had already confessed; whereupon they ordered the *Executioner* to put his Leg into the *Boot*, and to proceed to the Torture: But as he had before confessed and declared ingenuously all he knew, so this Torture, though in itself very violent and painful, by the extraordinary Compression both of Flesh, Sinews and Bones, by the Force of Timber Wedges, and Hammer, and used upon him in a double Measure, even to Ten or Eleven Strokes, with considerable Intervals, as there remained no Truth concealed which it could not extort, did not in the least move him to express any Impatience or Bitterness, but having sustained it most constantly and Christianly; before he got the last three Strokes, he protested solemnly, in the Sight of God, that he could say no more, though all the Joints of his

his Body were in as great Torture as that poor Leg, and desires to know what could hinder them to believe one of his Profession, who had so solemnly declared, as in the Sight of God, that he knew no more than he had told, *viz.* That, to the best of his Knowledge, the Rising of the *West* was merely occasional, upon a Discontent betwixt the People in the *Stewartry of Galloway*, and Sir *James Turner*, to which every one did run, as their Hearts moved them, when they heard of it.

This Torture was the Cause why he was not indicted with the first Ten, who being arraigned and sentenced, on *Wednesday, December 5th*, were hanged on the *Friday* thereafter, at the Cross of *Edinburgh*. Many thought, that considering his small Accession unto that Rising, which neither was nor could be proven to be more than what he himself had freely confessed, and that he had suffered such hard Measure by Torture, and that not in order to the Discovery of his own Crime, but the declaring of the Contrivers and his Complices, that the same should have procured him Favour; but the Matter was otherways determined; neither was the Sermon before-mentioned so quite forgotten, tho' ill remembered, and often repeated in Council in these Words, *Ahab upon the Throne*, and no more; and therefore,

Upon *Monday* the 10th of *December*, he and other seven received their Indictments of Treason, and were accordingly summoned to appear before the *Justices*, on *Wednesday, December 12th*; but his Torture and close Imprisonment thereafter (for so it was ordered) having cast him in a Fever, whereby he was utterly disenabled to make his Appearance,

Upon *Tuesday, December 11th*, he gave in to the Lords of Council his Supplication, of the Tenor following, *viz.* *That whereas I have received an Indictment of Treason, which was Yesterday delivered to me, and I appointed to make*
Answer

Answer thereto To-morrow, and seeing in this Matter of the highest Importance, not only all the Time allowed is very short, but I am, and have been ever since my Torture, in a great Distemper and Fever, besides the great Pain and utter Inability of my Leg, which hath constantly kept me Bed-fast, and doth render me incapable, not only of minding my own Defence, but wholly unable to walk or stand, far less to go and compear before the Lord Justice, as I doubt not but Physicians will testify, if your Lordships will order them to visit me, which I humbly beg; and seeing my Accession to the Crimes libelled is so very slender, being only simple Presence, and that not only occasional, as I did declare before your Lordships, but also in some Sort retracted and purged, by my purposed and actual Offcoming and deserting. And, lastly, Seeing I was put to sore Torture in order to a further Discovery, with a Promise of Favour in Case of my Ingenuity, which I then singly used, as in the Sight of God to the utmost of my Knowledge; May it therefore please your Lordships graciously to consider the Premisses, especially my utter Inability to make my Appearance, and to surcease any legal Procedure against me, in this so weak and extreme Condition, and to discharge me of the foresaid Citation and Appearance, and your Lordships Answer.

This Petition, and the following are therefore set down *verbatim*, that both the utmost of his Condescendence may appear, and the Fainting that he so much regretes in his last Speech, be the better understood: And, with the same subscribed by him, there was given in an Attestation under the Hands of seven Chirurgeons, declaring his weak and sickly Condition.

Hereupon the Council did order two Physicians and two Chirurgeons, *viz.* Sir Robert Cuninghame, Dr. Hay, James Borthwick, and Thomas Kincaid to visit him, and to return their Attestation upon Soul and Conscience, betwixt and To-morrow at Ten of the Clock, to the Justices.

Upon

Upon *Wednesday, Decem. 12th*, the Justices being set, the Attestation of the two Doctors and Chirurgeons above-mentioned is produced for Mr. *Hew MacKaile*, and other three of the Prisoners indicted, and their Excuse proponed thereupon : But the Justices finding, that the Attestation, not bearing *Soul and Conscience*, did not agree to the Warrant and Order given by the Council, and that the Physicians, being called, did refuse, upon Point of Privilege, to rectify it in these Terms, although they declared, that the Truth thereof was such, as they might safely confirm it by Oath, they do only supersede their Procedure against Mr. *Hew*, and other two contained in the Attestation, until To-morrow ; and ordain *John Neilson of Corsack*, tho' also contained in the Attestation, in respect the same as to his Part was not relevant, and the other four, to be brought to the Bar, who, accordingly being brought, were that Day sentenced to be hanged on *Friday* thereafter.

Thursday, December 13th, the Justice Court, being set, adjourns until *Tuesday* thereafter, and ordains Mr. *Hew*, and the other two, to be peremptorily fisted that Day before the down-sitting of the Court. This Afternoon, having obtained his Reprival, in the Thoughts of his dubious Condition, he composed the Lines following :

Vita ergo innumeris curarum erroribus acta,

Clausula consimilis per breve finit iter.

Distractor, ambigui dubio discriminis fati :

Aeger enim jaceo ; sin revalesco, cado.

Saturday, Decem. 8th, his Brother Mr. *Matthew* goes from *Edinburgh* to *Glasgow*, with a Letter from the Lady Marquis of *Douglas*, and another from the Dutchess of *Hamilton*, to the Lord Commissioner, in his favours, but both proved ineffectual.

Likeas his Cousin Mr. *Matthew Mackaile* (afterwards Doctor of Medicine in *Aberdeen*) carried another Letter, from the Lady Marquis of *Douglas*, to the Archbishop of

St.

St. Andrews, for the same Purpose, but with no better Success*.

* The Archbishop's Answer to the Lady Marquis of Douglas her Letter to him.

" Madam, St. Andrews, Dec. 16. 1666.

" I was surpris'd with the Letter by which your
 " Ladyship has been pleas'd to honour me, and that
 " the more, that your Ladyship's interposing in Behalf
 " of Mr. Hew Mackaile is attended with an Impossi-
 " bility, on my Part, to gratify your Ladyship's De-
 " sire. Neither the Archbishop of Glasgow, nor I,
 " can meddle with the Execution of the King's Ju-
 " stice; it belongs to those intrusted with it. Before
 " that young Man was remitted by the Council to
 " the Justice, I told some, related to him, that I
 " would be ready to interpose for Mitigation, he giv-
 " ing Cause; now the Opportunity is lost, and, tho'
 " my Brother were in his Case, I am precluded, by
 " the Council's Order, to meddle. Your Ladyship, I
 " hope, will not look upon me as desirous of any
 " Man's Blood; or to disoblige a Person of your e-
 " minent Quality. I shall send your Letter to the
 " Archbishop of Glasgow: And shall desire your La-
 " dyship to believe, that, by any good Office; which
 " is fit for me, I will be ready to testify the Honour
 " I bear for your Ladyship's Worth, by the Endea-
 " vours of, Madam,

" Your most humble and obedient Servant,

" ST. ANDREWS."

N. B. It is observable, that the Bishop was in the Town Council House upon the 4th December, and he is dating his Letter at St. Andrews upon the 16th of same Month. Very possible, his Design of leaving Edinburgh was to prevent Sollicitation, as it was known he had much to say with the Council.

December

December 18th, sitting in Judgment, the Lord *Renton* Justice Clerk, and Mr. *William Murray* Advocate Justice Depute.

Mr. *Hew* being indifferently recovered, he was brought before the Justice, with other three that were arraigned with him. And first the general Indictment is read, founded both on old and late Acts of Parliament, made against rising and assembling in Arms, and entering into Leagues and Covenants, and renewing the Solemn League and Covenant, without or against the King's Authority, declaring the same to be Rebellion and Treason: And thereafter amply subsuming upon all the Acts, Deeds and Passages of the late Insurrection, with many Aggravations; particularly, upon their taking and renewing the Solemn League and Covenant at *Lanerk*: And therefore charging them with, and concluding, that they ought to be punished for the same as Traitors. After which Mr. *Hew* his special Indictment is read, bearing, That he had risen and joined with the Rebels, and was with them at *Air*, *Ochiltry* and *Lanerk*, and several other Places, on Horseback, and had kept and was at several of their Rendezvous with a Sword. Whereupon Mr. *Hew*, being permitted to answer, began his Discourse very constantly and composedly, declaring, that he looked upon himself, both from the Conclusion of his Indictment, and what had happened to others, as a Man appointed by Men, and determined in himself, to die, whereupon he thought himself obliged to use the greater Ingenuity, and then affirmed, that he was not ashamed to avow, that he was one of that afflicted and persecuted Party and Persuasion called *Presbyterian*. Thereafter he proceeded to speak of the Tyes and Engagements that were upon the Land to God; in order thereto, and having commended the Institution, Dignity and Blessing of *Presbyterial* Government, he said, that the last Words of the National Covenant had always great Weight upon
his

his Spirit. Whereupon the King's Advocate, interrupting him, desired him to forbear that Discourse, telling him, that he was not there called in question for his Persuasion, but for the Crime of Rebellion, in rising in Arms against his Majesty's Authority, to which he desired him to answer. Whercunto he answered, that the thing which moved him to declare himself as he had, and would have done, was that weighty and important Saying of our Lord Jesus, *Whosoever shall confess me before Men, him shall the Son of Man also confess before the Angels of God; but he that denieth me and my Words before Men, shall be denied before the Angels of God.* As for the Rebellion he was charged with, he said, his Accession was only simple Presence with a Sword, and that occasional, as his Confession before the Council did bear. The Advocate answers, that not only Presence, such as he was charged with, was treasonable, but all Intercommuning or keeping Company with Rebels, though for the Spacc only of half an Hour; and however, he said, he was guilty of a far deeper Accession, and of many other things besides these contained in his own Confession: Whereupon the Advocate caused read his Confession, and also the Depositions of several others that were examined, in so far as they concerned him. Mr. *Hew* answered, that all the Depositions read contained no more than was in his own Confession, nor could they make out any more against him; and so in Effect it was.

The Advocate, after the sustaining of the Indictment, having made use of and caused read the Confession of Mr. *Hew*, and the other Persons accused before the Assize, in Place of Probation, referred the Matter to their Cognition.

The Assize, being inclosed, gave their Verdict *una voce*, and, by the Mouth of Sir *William Murray* of *Newtown* their Chancellor, report him to be guilty of being with the Rebels at several Times and Places, and at their Rendezvous with a Sword, according to his subscribed Confession.

However,

However, 'it was thereafter understood, that four or five of the Assize did with Reluctancy pronounce this Verdict, thinking Death too great a Punishment for so slender a Guilt, and that the major Part of the Assize had cleansed him, if the Fear of an Assize of Error had not prevailed with them.

The Verdict being reported, Doom was pronounced, decerning and adjudging him, and the rest, to be taken, on *Saturday December 22d*, to the Market Cross of *Edinburgh*, and there to be hanged on a Gibbet till they be dead, and that their Goods and Lands be escheated and forfeited for his Highness's Use. At the Hearing of which Sentence, he chearfully said, "The Lord giveth Life, and the Lord taketh, blessed be the Name of the Lord." And as he was carried back through the Guards to the Tolbooth, when the People made Lamentation, he answered, "Though Men cut us off, God will receive us; trust in God, trust in God."

Being come to his Chamber, he immediately addressed himself to God by Prayer, with great Enlargement of Heart, for himself and his Fellow Prisoners condemned with him. Being afterwards asked how his Leg was, which was tortured, he answered merrily, "The Fear of my Neck now maketh me forget my Leg." Thereafter he said to another Friend, "O how good News, to be within four Days Journey to enjoy the Sight of Jesus Christ! and protested he was not so cumbered how to die, as he had been sometime to preach a Sermon." To some Women, lamenting for him, he said, "That his Condition, though he was young, and in the Budding of his Hopes and Labours in the Ministry, yet it was not to be mourned for; for, said he, one Drop of my Blood, through the Grace of God, may make more Hearts contrite, than many Years Sermons might have done."

This Afternoon he supplicate the Council for Liberty to his Father to come and visit him, which being granted, his Father the next Night came to him. The first Meeting was very sad ; and notwithstanding that, according both to the Testimony of his Parents, and Knowledge of all his Relations, he was a most obedient Son, yet these inevitable Infirmities which are incident to the best of Men, and cannot but furnish sad Convictions, when considered in the Power and pure Light of the spiritual Law of God, did greatly trouble him in the Remembrance of the Fifth Commandment. The Passage was thus. After Prayer his Father said unto him, "*Hugo*, I called thee a good Olive-tree, of fair Fruits, and now a Storm hath destroyed the Tree, and his Fruits and Branches." He answered, "That his Father's too good Thoughts of him had afflicted him." His Father said, "He was persuaded, God was visiting not his own Sin, but his Parents Sin, upon him : So that he might say, *Our Fathers have sinned, and we have borne their Iniquity.*" He said also, "I have sinned ; thou, poor Sheep, what hast thou done ?" Mr. Hew answered, with many Groans, "That, through coming short of keeping the Fifth Commandment, he had come short of the Promise, that his Days should be prolonged in the Land of the Living ; and that God's Controversy with him was for overvaluing his Children, especially himself."

On *Thursday* the 20th. of *December*, more from the Importunity of Friends than his own Inclination, he gave in to the Privy Council a Petition, as follows :

That whereas, upon Tuesday last I was indicted and condemned, for the treasonable Deeds contained in the general and special Indictment exhibited against me ; in the which special Indictment, containing my whole Accession to the said Crimes, there is only libelled Presence in several Places, with an ordinary Sword, likeas my own Confession, which is the
naked

naked Truth, doth declare, how the same was occasional; and seeing that it was also in some Sort purged and retracted, by my withdrawing and deserting with the first Convenience, whereby not only my Case appears to be different from that of others, but also as favourable as possibly can be, next to Innocency itself; likeas the same appeared no less to many of these Gentlemen who were upon my Assize: And seeing the Torture I sustained, and the Ingenuity I then used, as in the Sight of God, to the utmost of my Knowledge, deserve that Favour that was at that time insinuated, and that it is expected that his Majesty, (whose Mercy I beg) according to his great Clemency, and the most usual Practise in the like Cases, will interpose his Mercy for the Rescue of many, who are equally with me involved. May it therefore please your Lordships graciously to consider the Premises, and to pardon my great Rashness and Precipitancy, and therefore to indulge such a Reprival as your Lordships shall think convenient, untill his Majesty's gracious Pleasure anent the Premises shall be fully known, at least till the Commissioner his Grace do return, and your Lordship's Answer. The Words marked in this Petition by a different Character, were the Amendments of his Friends Affection; which they were advised to put in by some Members of the Privy Council, to whom the Copy of it had been presented immediately before the Downsitting of the Council, and thereupon the Petition, being transcribed, was in so great Haste presented unto him to subscribe it, that he got it not read: However the Petition was both disrelished and refused by the Council. The Truth is, some of his Friends, exceeding zealous of his Safety, had moved to several Members of the Council, That the Declaration might be tendered to him, and some Time permitted him to advise thereanent; which Motion, 'tis like, was attended with some Insinuations, that probably he might be induced to subscribe it; but as the Motion was ineffectual, wthout a Warrant under his

own Hand, so even the Authors thereof do bear him Witness of his positive, fixed, and often declared Resolution, not to subscribe it, at the highest Rate : Likeas, upon some Surmises to the contrary, he thought it necessary, for his own Vindication, to leave it under his Hand, that the above-mentioned Resolution was, from his own proper Knowledge and Motive, without the Assistance of the least Dissuasive from any other Person.

During his Abode in Prison, the Lord was very graciously present with him, both to sustain him against the Fear of Death, and to dispel all these Over-cloudings of Terror, unto which the Frailty of Flesh and Blood had sometime exposed the best of Men ; and also in assisting him in Prayer and Praises, to the Admiration of all his Hearers, especially on the *Thursday's* Night, *December 20th*, whereon, being set at Supper with his Fellow Prisoners and his Father, and one or two besides, he requested his Fellow Prisoners, saying merrily, " Eat to the full, and cherish your Bodies, that we may be a fat *Christmas* Pie to the Prelates." After Supper, in Thanksgiving, he burst forth in blessing God that had made him such a Fool as to come to that Prison ; and, after many gracious Words, continued saying : " Many Crosses have come in our Way, and wrought but weakly upon us, but here is a Cross that hath done more good than all the many that beset us before." Then, lamenting the Condition of the Church of God with much Earnestness, he used that Exclamation in the last of *Daniel*, *What, Lord, shall be the End of these Wonders ?*

The last Night of his Life, being *Friday December 21st*, he proponed and answered himself several Questions, to the strengthening of his Fellow Prisoners, and great Refreshing of all his Hearers. As 1st he inquired ; " How should he, going from the Tolbooth through a Multitude of gazing People, and Guards of Soldiers, to a Scaffold
" and

“ and Gibbet, overcome the Impression of all these ?” To which he answered ; “ By conceiving a deeper Impression of a Multitude of Angels, who are also Onlookers ; according to that, we are a gazing Stock to the World, Angels and Men. 1st, For the Angels, rejoicing at our good Confession, are present to convey and carry our Souls, as the Soul of *Lazarus*, unto *Abraham’s Bosom*, not to receive them, for that is *Jesus Christ’s Work* alone, who will welcome them to Heaven himself, with the Songs of Angels and blessed Spirits ; but the Angels are ministering Spirits, always ready to serve and strengthen all dying Believers. 2^{dly}, As *Stephen* saw the Heavens opened, and *Jesus* standing on the Right Hand of God, who then said, *Lord Jesus receive my Spirit*, so (said he) do I believe that *Jesus Christ* is also ready to receive the Souls of his dying Sufferers.”

2^{dly} He inquired, “ What is the Way for us to conceive of Heaven, who are hasting into it, seeing the Word saith, *Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man the Things which God hath prepared for them that love him* ?” Whereunto he answered, “ That the Scripture helps us two Ways to conceive of Heaven ; the first is by way of Similitudes, as in that, *Rev. xxi.* where Heaven is held forth by the Representation of a glorious City there described ; but in the same Place it is also termed the *Bride* ; but, O how unlike are these two, a Bride and a City ! which doth clearly evidence the Insufficiency and vast Disproportion of all such Similitudes ;” and therefore he added, “ The Scripture furnisheth yet a more excellent Way to conceive of Heaven, and that is first by conceiving the Love of Christ to us, even what is the Breadth, and Length, and Depth, and Height, and the Immensity of that Love of Christ, which passeth Knowledge, which is also the highest and sincerest Motive of Praise

“ to him that loved us, and washed us from our Sins in
 “ his own Blood, and hath made us Kings and Priests unto
 “ God and his Father, to him be Glory and Dominion for
 “ ever and ever, Amen. 2dly, By holding forth the Love
 “ of the Saints to Jesus Christ, and teaching us to love
 “ him in Sincerity, which is the very Joy and Exultation
 “ of Heaven, *Rev. v. 12. Worthy is the Lamb that was slain*
 “ *to receive Power, and Riches, and Wisdom, and Strength,*
 “ *and Honour, and Glory, and Blessing.* And no other
 “ thing than the Soul, breathing forth Love to Jesus Christ,
 “ can rightly apprehend the Joys of Heaven.”

The last Words which he spoke at Supper were in the
 Commendation of Love above Knowledge; saying, “ O
 “ but Notions of Knowledge, without Love, are of
 “ small Worth, evanishing in nothing, and very danger-
 “ ous.” After Supper, his Father having given Thanks,
 he read the 16th Psalm, and his first Words thereafter
 were, “ If there were any thing in the World sadly and
 “ unwillingly to be left, it were the reading of the Scrip-
 “ tures. *I said I shall not see the Lord, even the Lord in*
 “ *the Land of the Living*; but this needs not make us
 “ sad, for where we go the Lamb is the Book of Scrip-
 “ ture, and the Light of that City, and there is Life, e-
 “ ven the River of the Water of Life, and living Springs.”
 To this he added many excellent Observations, and mak-
 ing mention of the 23d Verse of the xxxi. Psalm, *O love*
the Lord all ye his Saints, he added, “ That where Love
 “ was, it was so operative, that it made Flesh Spirit, and
 “ where it was not, there Spirit was made Flesh:” There-
 after he sung a Part of the same Psalm.

Supper being ended, he calls smilingly for a Pen, say-
 ing, “ It was to write his Testament,” wherein he only
 ordered some few Books which he had to be re-delivered
 to several Persons.

He went to Bed a little after Eleven of the Clock, and having slept well till Five in the Morning, he arose and called to his Comerade *John Wodrow*, saying pleasantly, "Up *John*, for you are too long in Bed; you and I look not like Men going this Day to be hanged, seeing we ly so long. Thereafter he said to him, in the Words of *Isaiah*, xlii. Verse 24. "*Who gave Jacob for a Spoil, and Israel to the Robbers? Did not the Lord, he against whom we have sinned, for they would not walk in his Ways, neither were they obedient unto his Law, &c.* And I think, *John*, (said he) I have not known it, nor do I lay it to Heart, as it is said in the End of the 25th Verse. But *John*, (saith he) for all this be not afraid, but read the 43d Chapter, Verse 1. 2. for all will go well with us. *John* said to him, you and I will be chambered shortly in Heaven beside Mr. *Robertson*." He answered, "I fear, *John*, you bar me out, because you was more free before the Council than I was, but I shall be as free as any of you upon the Scaffold." Before Breakfast he said, "He had got a clear Ray of the Majesty of the Lord, after his awaking, but it was a little again overclouded." Thereafter he prayed and attested the Lord, That he had devoted himself to the Service of God in the Ministry of the Lord Jesus, and the Edification of Souls very early; adding, albeit I have not been so with my God, yet thou hast made with me an everlasting Covenant, ordered in all Things and sure; this is all my Desire, Joy and Salvation, albeit thou make me not a House to grow. Now, Lord, we come to thy Throne, a Place we have not been acquainted with; earthly Kings, Thrones, have Advocates against poor Men, but thy Throne hath Jesus, an Advocate for us. Our Supplication this Day is not to be free of Death, nor of Pain in Death, but that we may witness before many Witnesses a good Confession."

His Father coming to him that Morning to bid him farewell, his last Words to him were, after Prayer and little Discourse, "That his Suffering would do more hurt to the Prelates, and be more edifying to God's People than if he were to continue in the Ministry for twenty Years." And then he desired his Father to leave him else he would but trouble him; "And I desire it of you" said he, as the best and last Service you can do me, to go to your Chamber and pray earnestly to the Lord to be with me on that Scaffold; for how to carry there is my Care, even that I may be strengthened to endure to the End."

About two of the Clock in the Afternoon he was carried to the Scaffold with other five that suffered with him, where he appeared, to the Conviction of all that formerly knew him, with a fairer, better, and more staid Countenance, than ever they had before observed. Being come to the Foot of the Ladder, he directed his Speech Northward to the Multitude; and premising, "That as his Years in the World had been but few, so his Words at that Time should not be many." He spoke to the People the Speech and Testimony which he had before written and subscribed.

Having done speaking to the People, who heard him with great Attention, he sung a Part of the xxxi. Psalm; and then prayed with such Power and Fervency, as forced many to weep bitterly. Having ended, he gives his Cloak and Hat from him; and when he turned himself, and took hold of the Ladder to go up, he said with an audible Voice, "I care no more to go up this Ladder and over it, than if I were going home to my Father's House." And, as he went up, hearing a great Noise amongst the People, he called down to his Fellow Sufferers, saying, "Friends and Fellow Sufferers, be not afraid; every Step of this Ladder is a Degree nearer Heaven." Then, having seated himself

himself thereon, he said, " I do partly believe, that the Nobles, Counsellors, and Rulers of the Land, would have used some Mitigation of this Punishment, had they not been instigated by the Prelates ; so our Blood lyes principally at the Prelates Door. But this is my Comfort now, that *I know my Redeemer liveth, and that he shall stand at the latter Day upon the Earth ; and though, after my Skin, Worms destroy this Body, yet in my Flesh shall I see God ; whom I shall see for myself, and mine Eyes shall behold* (pointing to his Eyes) *and not another, tho' my Reins be consumed in me.* And now I do willingly lay down my Life for the Truth and Cause of God, the Covenants and Work of Reformation, which were once counted the Glory of this Nation. And it is for endeavouring to defend this, and to extirpate that bitter Root of Prelacy, that I embrace this Rope," (the Executioner putting the Rope about his Neck.) Then, hearing the People weep, he said, " Your work is not to weep, but to pray that we may be honourably borne through ; and blessed be the Lord, that supports me. Now as I have been beholden to the Prayers and Kindness of many ; since my Imprisonment and Sentence, so I hope you will not be wanting to me now, in this last Step of my Journey, that I may witness a good Confession. And that you may know the Ground of my Encouragement in this Work, and what my Hope is, I will read to you the last Chapter of the Bible." And, having read it, he said, " Here you see the Glory that is to be revealed upon me, *a pure River of Water of Life*, and so forth, (read the Place) where this Throne of God is, and the Lamb is in it, where his Servants serve him and see his Face ; and his Name is in their Foreheads, and the Lord God giveth them Light, and they shall reign for ever and ever ; and here you see my Access to my Glory and Reward. *Let him that is a-thirst come, and whosoever*

" will

" will let him take of the Water of Life freely. And here
 " you see also my Welcome, *The Spirit and the Bride say*
 " *Come.*" Then he said, " I have one Word more to
 " say to my Friends, (looking down to the Scaffold) Where
 " are you? You need neither lament me, nor be ashamed
 " of me in this Condition; for I may make use of the
 " Expression of Christ's, *I go to your Father and my Fa-*
 " *ther,* to your God and my God, to your King and my
 " King, to the blessed Apostles and Martyrs, and to the
 " City of the living God, the heavenly *Jerusalem*, to an
 " innumerable Company of Angels, to the general Assem-
 " bly and Church of the First-born, and to God the Judge
 " of all, and to the Spirits of just Men made perfect, and
 " to Jesus the Mediator of the new Covenant; and so I bid
 " you all farewell: For God will be more comfortable to
 " you than I could be, and he will also now be more re-
 " freshing to me than you can be. Farewell, farewell in the
 " Lord." Then the Napkin being put on his Face, he prayed
 a Space within himself; after which he put up the Cloth from
 his Face with his own Hands, and said, " He had one Word
 " more to say, and that was to shew them the Comfort he
 " had in his Death, saying, I hope you perceived no Al-
 " teration or Discouragement in my Countenance and
 " Carriage; and as it may be your Wonder, so I profess
 " it is a Wonder to myself, and I will tell you the Reason
 " of it: Consider the Justness of my Cause; this is my
 " Comfort, which was said of *Lazarus* when he died, that
 " the Angels did carry his Soul into *Abraham's Bosom*: So
 " that as there is a great Solemnity here, of a Confluence
 " of People, a Scaffold, a Gallows, and People looking out
 " at Windows; so is there a greater and more solemn Pre-
 " paration in Heaven, of Angels, to carry my Soul to
 " Christ's Bosom. Again, this is my Comfort, that it is
 " to come in Christ's Hands, and he will present it blame-
 " less and faultless to the Father, and then shall I be ever

" with

with the Lord. And now I leave off to speak any more to Creatures, and turn my Speech to thee, O Lord ! And now I begin my Intercourse with God which shall never be broken off. Farewell Father and Mother, Friends and Relations ; farewell the World and all Delights ; farewell Meat and Drink ; farewell Sun, Moon and Stars : Welcome God and Father, welcome sweet Lord Jesus the Mediator of the new Covenant, welcome blessed Spirit of Grace and God of all Consolation, welcome Glory, welcome eternal Life, welcome Death." Then he desired the Executioner not to turn him over, until he should put over his own Shoulders himself, which, after praying a little within himself, he did, saying, " O Lord ! into thy Hands I commit my Spirit ; for thou hast redeemed my Soul, Lord God of Truth." Thus, in the Twenty-sixth Year of his Age, he died, as he lived, in the Lord.

The last Speech and Testimony of Mr. HEW MACKAILE, Preacher of the Gospel and Probationer for the Ministry, at his Death, in *Edinburgh, December 22. 1666.*

BEING, by a great Surprisal of Providence, thus staged before the World, in a Matter of so universal Concernment to all that fear God and desire to be stedfast in his Covenant, I could not forbear to leave behind me this standing Testimony, concerning the Occasion and Uses thereof, for the Glory of God, in the Vindication of my Profession from the Aspersions cast thereon by Men, and the Edification of those, by my Death, to whom I had devoted my Life in the Work of the Ministry.

I have esteemed the Government of this Church by *Presbytery* to be among the chief of the Ordinances of Jesus

fus Christ, which by his Blood he hath purchased, and ascended up on high to bestow as a Gift upon it ; as being the very Gospel Ministry in its Simplicity and Purity from the Inventions of Men, and so the Mean by which other Ordinances are administered, and the most fundamental Truths made effectual in the Hearts of his People ; and therefore that it ought, with that same Carefulness, to be contended for ; Experience, both of the having and wanting of it, hath given it this Epistle of Commendation, for as it may be both known and read of all Men. Which is also true of the solemn Engagements of the Nation thereto, by the National Covenant, and solemn League and Covenant, which I have esteemed, in their Rise and Renewing, pregnant Performances of that Promise, *Iſa. xlv. 5.* where it is evident, that, where Church Reformations come to any Maturity, they arrive at this Degree of saying, *I am the Lord's, and subscribing with the Hand unto the Lord.* So was it in the Days of the Reforming Kings of *Judah*, and, after the Restoration from the Captivity, in the Days of *Nehemiah*. This same Promise did the Lord Jesus make Yea and Amen to us, when he redeemed us from spiritual *Babylon* ; which is so much the greater Evidence, that these were the very Motions of God's Spirit in our first Reformers, that they were expressly designed against the greatest Motions of the Spirit of Darkness in Antichrist and his Suppôts, and against the greatest Confirmations that ever these Abominations attained by the Decrees of the Council of *Trent*, and that bloody Bond called the *Holy League*. And therefore whatever Indignity is done unto these Covenants, I do esteem to be no less than doing Despite unto the Spirit of Grace, in his most eminent exerting of himself ; but especially *declaring* against the same, as flowing from a Spirit of Sedition and Rebellion, to be a Sin of the same Nature with theirs, who ascribed Christ his casting out of Devils to *Beelzebub* ; and that

that with this Aggravation, that these *Scribes* and *Pharisees* came never the Length of professing Christ, and submitting themselves to him and his Ways.

But we are condemned to Death upon the Account of this Covenant, for adhering to the Duties therein sworn to, by such as once did as much themselves as we have done, and some of them more than some of us. Which Considerations have moved me to great Fears of God's Wrath against the Land, according to the Curse that we are bound under, if we should break that Covenant, and, in the Fear of it, many times to pour out my Soul before the Lord. And as soon as I heard of a Party up in Arms in behalf of the Covenant, (all other Doors being shut, whereby the Redress of the manifest Violations of it might be obtained, and these, by manifest and unheard of Violence, obtruded upon others) to go along with them, being bound by that Covenant against detestable Indifferency and Neutrality in this Matter, and to esteem every Injury done to any engaged in this Covenant, upon account of it, as done to myself: Very Conscience of Duty urged me to this, against some Reluctancy of Fear of what might follow. Upon the same Reasons, at *Lanerk*, with the rest, I declared my Adherence to the Covenant, by my lifting up of my Hand, after the Articles thereof were read.

And here I cannot but, with Grief of Heart, acknowledge my fainting in a Day of Trial, that, being engaged with them upon such Accounts, I many times in Fear designed to withdraw, and at length did; which as it was the Occasion of my falling into the Hands of the Enemy, so I think, among other things, it was the Cause why God delivered me into their Hands. Upon the same Fear, in all my Examinations, I have denied my Engagement with them, and endeavoured to vindicate myself, by asserting the real Designs I had to part from them, and have utterly cast away the Glory of a Testimony, which my very being in their Company, as a Favourer of the Ends of the Co-

E

venant,

venant, and as one willing to contribute my best Endeavours for the promoting of them, but especially my declaring for the Covenant, did bear unto the Truth and Ordinances of Jesus Christ, against this untoward Generation: This I confess to be no less than a denying of Jesus Christ, and a being ashamed of his Words before Men; but I hope the Lord, who remembereth that we are but frail Dust, shall not lay it to my Charge, but, according to his Faithfulness and Grace, will forgive me, who, by this publick Confession, take to myself Shame and Confusion of Face, and flee to the Propitiation offered to all Sinners in Jesus Christ. And these things as they have procured this Death unto me, as an Act of God's Justice, so they mind me of other Evils in mine own Heart, that have been the Source of this my Unwillingness to take on Christ's Cross: My Heart hath not studied to maintain that Spirituality in walking with God, and edifying Exemplariness with others, that became one that had received the First-fruits of the Spirit, and aimed at the Ministry of the Gospel, living in Times of so much Calamity for the Church of God, and particular Afflictions as to myself. If I had spent my Days in groaning after my House from Heaven, would I have missed so fair an Occasion of being clothed with it? Alas, that I have loved my Lord and Master Jesus Christ so little! Alas, that I have done so little Service to him, that I have so little Labour to follow me to my everlasting Rest! This I speak to those especially with whom I have familiarly conversed in my Pilgrimage, that, seeing the Lord will not grant me Life to testify my real Reformation of these things, my Acknowledgment at Death may have Influence upon them, to study not only Godliness, but the Power of it.

As I acknowledge, that I have not been free and ingenuous in these Particulars forementioned, so in other things, wherein I interponed that holy Name of God, as to the not being upon the Contrivance of this rising in Arms, nor
 privy

privity to any Resolution thereunto, nor conscious of any Intelligence at home or abroad concerning it, I was most ingenuous : As they have wronged me much, who said, that I denied, upon Oath, that which they were able to make out against me, or knew to be Truth ; but none alledge Perjury against me, but such as are so manifestly guilty of it before the World, that their Tongues in such Alliances are no Slander.

Although I be judged and condemned as a Rebel amongst Men, yet I hope, even in order to this Action, to be accepted as loyal before God. Nay, there can be no greater Act of Loyalty to the King, as the Times now go, than for every Man to do his utmost for the Extirpation of that abominable Plant of Prelacy, which is the Bane of the Throne and of the Country : Which if it be not done, the Throne shall never be established in Righteousness, until these Wicked be removed from before it. Sure I am, these, who are now condemned as Rebels against him by them, are such as have spent much Time in Prayer for him, and do more sincerely wish his Standing, and have endeavoured it more by this late Action so much condemned, than the Prelates by condemning them to Death.

This Disaster hath heightened greatly the Afflictions of our Church, and ought to teach all of you to drink the Wine of Astonishment. Ye have not known Tribulation till now : Now we judge them happy that are fallen asleep and removed far away, and know that God hath been taking away his Servants from the Evils that were to come. Know that God's Design is to make many Hearts contrite, that have been formerly too whole, and have not lamented sufficiently the Removal of his Ordinances and Ministry, and the Reproach rubbed upon the Work of Reformation. Beware that your Sorrow be not a momentary Motion of common Compassion, that vanisheth when, it may be, there is some Intermision in this violent Course of shedding innocent Blood. Labour to have a constant Impression

E 2

that

that may sacrifice the Heart ; nay, ye would live much in Apprehension of approaching Judgment. Certainly, the withdrawing of many from us, and not contributing their Help to the great Work they were engaged to as well as we, the general Rising against us in many Places of the Country, but above all this open shedding of the Blood of the Saints, which involveth the Land in the Guiltiness of all the righteous Blood shed from the Foundation of the World, have made *Scotland* fit Fuel for the Fire of God's Wrath. I can say nothing concerning Times to come, but this, *All things shall work together for Good to them that love God*, and so this present Dispensation ; and they shall have most Comfort in this Promise, who are most willing that such Afflictions as we are brought to be the Way that God chuseth to work their Good.

Commit wholly the Management of all Matters to God, and make it your entire Study, Night and Day, to keep your very Garments clean. It is hard, in Times of so general Corruptions, not to be defiled one way or other ; be free of the Sin, as you would be of the Judgments, which will certainly be such as will make all the Churches know, that God is the *Searcher of the Hearts, and Trier of the Reins*, *Rev. ii. 23.* and so will not be mocked by these Pretences whereby Men colour their going along in an evil Course, from the real Love that they have to a present World. If naked Presence, amongst them who are esteemed Rebels by Men, be sufficient to engage them in the Crime and Punishment, (for that is all the Ground of my Condemnation) shall not God be much more zealous of his own Glory, against all who so much as seem to go along with this Course of Backsliding.

As a good Mean and Encouragement to all the Duties of our Time, labour to be rooted and grounded in the Love of Jesus Christ : This will be tender of any thing that may have the least Reflection upon him, his Words or Works, and will prompt the Soul to zealous appearing for
him

him at the greatest Hazard, and to as much Willingness to die for him, as to live that they may glorify him. And, for the Encouragement of you all in this Matter, I do declare, that, ever since the Day of my coming into Prison, God hath kept my Soul free from all Amazement or Fear of Death; that, since my Indictment and Sentence, God hath so manifested himself at several Times, that he hath lifted up my Soul above Prelates, Principalities and Powers, Death and Hell, to rejoice and be glad in his Salvation, and from my Soul to account him worthy, for whom, in this his Cause, I should undergo the greatest Shame or Pain, and to the assured Hopes of eternal Communion with him in Heaven; and that nothing hath more brangled my Peace, than shewing an open and free Testimony, before my Examinators, to the Work that I was engaged in.

I do freely pardon all that have Accession to my Blood, and wish that it be not laid to the Charge of this sinful Land, but that God would grant Repentance to our Rulers, that they may obtain the same Reconciliation with him whereof I myself do partake. Truly, I believe many of them, if not instigated by the cruel Prelates, (at whose Door our Blood doth principally ly) would have used more Mitigation: But that Reluctancy of Mind, to shed Blood, will be so far from vindicating of them, that, upon the contrary, it will be a Witness against them in the Day of the Lord.

I heartily submit myself to Death, as that which God hath appointed to all Men because of Sin, and to this particular Way of it, as deserved by my particular Sins. I praise God for this fatherly Chastisement, whereby he hath made me in Part, and will make me perfectly, Partaker of his Holiness. I glorify him that called me forth to suffer for his Name and Ordinances, and the solemn Engagements of the Land to him, and that he hath taken this Way to take me away from the Evil to come. The Lord bless all his poor afflicted groaning People that are behind.

Hereafter I will not talk with Flesh and Blood, nor think on the World's Consolations : Farewell all my Friends, whose Company hath been refreshful to me in my Pilgrimage ; I have done with the Light of the Sun and Moon. Welcome eternal Life, everlasting Love, everlasting Praise, everlasting Glory ; *Praise to him that sits upon the Throne, and to the Lamb for ever.* Though I have not been with thee as I ought to have been in the House of my Pilgrimage, yet *thou hast made with me an everlasting Covenant, ordered in all things and sure.* And this is all my Salvation, and all my Desire. Bless the Lord, O my Soul, that hath pardoned all my Iniquities in the Blood of his Son, and healed all my Diseases. Bless him, O all ye his Angels that excel in Strength, ye Ministers that do his Pleasure. Bless the Lord, O my Soul. *Hallelujah.*

Edinburgh Tolbooth,

HEW MACKAILE.

Decem. 22. 1666.

I have heard, that some of the Prisoners are willing to save their Lives, by taking the *Declaration*, that is, by abjuring the Work and Cause for which they adventured their Lives ; which if they do, our Blood shall bear Witness against them in the great Day of God ; and God shall so punish some of them in this Life, that they shall curse the Day that ever they shifted to die on a Scaffold.

HEW MACKAILE.

Follows the DECLARATION he refused to take.

I ----- do sincerely affirm and declare, that I judge it unlawful to Subjects, upon Pretence of Reformation, or other Pretence whatsoever, to enter into Leagues and Covenants, or to take up Arms against the King, or those commissioned by him ; and that all those Gatherings, Convocations, Petitions, Protestations, and erecting and keeping of Council-Tables, that were used in the Beginning, and for carrying on of the late Troubles, were unlawful and seditious ; and particularly that those Oaths, whereof the one was commonly called The National Covenant, (as it was sworn
and

and explained in the Year 1638, and thereafter) and the other entituled A Solemn League and Covenant, were and are in themselves unlawful Oaths, and were taken by and imposed upon the Subjects of this Kingdom, against the fundamental Laws and Liberties of the same: And that there lyeth no Obligation upon me, or any of the Subjects, from the said Oaths, or either of them, to endeavour any Change or Alteration of the Government, either in Church or State, as it is now established by the Laws of the Kingdom.

ABSTRACTS from the History of the Sufferings of the Author of the above Sermon; and of Mr. *Matthew MacKaile*, his Father, Minister at *Botbwel*, in the Presbytery of *Hamilton*.

Nov. 6th 1662, the Privy Council begin a Procefs against Sir *James Stewart*, late Provost of *Edinburgh*, and his Son, upon a most groundless and malicious Information, which, when dipped into, came to nothing: However, I shall insert what I find of it in the Registers, as a Specimen of the Trouble Gentlemen were now brought to, who were *Presbyterians*, and Favourers of them. Information being given, That Mr. *Hew MacKaile*, Chaplain to Sir *James Stuart* of *Kirkfield*, did of late, in a Sermon preached in one of the Kirks in *Edinburgh*, most maliciously inveigh against and abuse his Sacred Majesty, and the present Government in Church and State, to the great Offence of God, and Stumbling of the People; and that the said Sir *James Stewart*, and *Walter Stewart* his second Son, were present when the said Sermon was preached, at least were certainly informed thereof; yet, notwithstanding thereof, did entertain him in their Family: As also, that the said *Walter Stewart* has emitted some Speeches tending towards Sedition, especially that, within these few Weeks, he, at the Smithy of -----, upon the Occasion of

of a Discourse anent publick Differences, said, That, before Busineses went as they are going, a Hundred thousand in the Three Kingdoms would lose their Lives. Therefore Macers are ordered to cite them both before the Council, against the 1-11th instant.

November 11th, reported, That Sir *James Stewart* and his Son had been cited to answer this Day; and it being informed by some of the Members, that Sir *James* can clear himself, the Lords appoint the Earl of *Morton* and Lord *Tarbot* to examine Sir *James*, and report. *Walter Stewart* his Son appeared, and denied the foresaid Speeches charged against him. Witnesses being called and examined, the Council find he uttered some things tending to Sediti-
on, and imprison him in the Tolbooth till further Order.

Every thing which favoured of a Sense of Liberty, or expressed any Dislike at Bishops, was now reckoned seditious Speaking. This excellent and religious young Gentleman was soon dismissed, and died not very long after this, not without some very remarkable Fore-notices of his Dissolution, to himself and excellent Father; and, having run fast, came soon to his eternal Prize. We shall afterward hear of worthy Mr. *Hew MacKaile*, and find him sealing the Truth with his Blood after *Pentland*. It was, as I take it, after this faithful and free Sermon, wherein it was pretended he reflected on the King, because he preached the Scriptural Doctrine upon Church Government, that he went abroad, and accomplished himself in travelling for some Years. When he came home, he was the more qualified to be the Object of the Prelates Spite.

Upon the 18th of *December*, the Justice Clerk and Justice Depute have before them Mr. *Hew MacKaile*, and seven others; who pronounced Sentence of Death upon them, and ordered them to be hanged, at the Cross of *Edinbargh*, *December 22d*.

All of them, save three, were executed that Day; and most Part of their Speeches are already more than once published.

published. Upon the 21st of *December*, I find the Council supersede the Execution of the Sentence upon three of them, and one formerly reprieved, till further Orders. As far as I can guess, these four got off, after some Imprisonment and partial Compliances; probably the Reason of this was the King's Letter for sisting Execution. When the rest are dispatched, the Council order the Magistrates to take down the Gallows at the Cross To-morrow; and dispense with the cutting off the Heads and Hands of such, as are to be executed. Now all were satiate with Blood, except the Prelates, and they were forced to yield.

Before these Executions began which I have put altogether, upon the 4th of *December*, I find the Council order Mr. *Hew MacKaile* and *John Neilson* of *Corfack* to be tortured with the Boots, a Practice not used before in *Scotland* in the Memory of any now living. and I doubt if it was often practised since the Reformation. Now it was brought in, and violently urged by the Prelates, and afterward frequently used. This, with other inhumane and barbarous Tortures made use of in this Period, was justly complained of at the *Revolution*, and abrogated.

What moved the Council to pitch upon these two I do not know. Mr. *MacKaile* was a Youth of great Sense and Learning, and *Corfack* a Gentleman of excellent Parts, and probably from them they expected vast Discoveries. A Conspiracy was pretended, and they were to be examined by this Torture in Presence of the Council, and Interrogatories formed to be put to them, which I have not seen. But there was indeed no Plot to be found, and their Rising was merely for Self-defence and unconcerted. *Corfack* was fearfully tormented, so that his Shrieks would have melted any body but those present, who still called for the other Touch. Nothing was recorded; for all they said was what they had candidly signified before, That the Oppression of the Country had forced them to rise in Arms, and, being up, they were obliged, in Self-defence,

to

to stick together. The Sufferings of Mr. *Hew MacKaile* are so singular, that though they are printed in *Nephtali*, yet, being so proper for a History of this Nature, I would willingly have insert them here, were they not very prolix, and therefore must refer my Reader thither for a larger Account of this singular Person.

Never did Men in *Scotland* die more lamented by the Spectators, yea the religious Part of the Nation ; but most of all, when Mr. *Hew MacKaile* suffered, there was scarce ever seen so much Sorrow in Onlookers ; scarce was there a dry Cheek in the whole Street or Windows at the Cross of *Edinburgh*. He was a Youth of twenty-six Years of Age, universally beloved, singularly pious, of very considerable Learning. He had seen the World, and traveled some Years abroad, and was a very comely graceful Person. I am told, he used to fast one Day every Week, and had frequently before this signified to his Friends his Impressions of such a Death as he now underwent. His Share in the Rising was known to be but small, and, when he spoke of his Comfort and Joy in Death, heavy were the Groans of these present. When these good People were execute, such who were accustomed too much to Cursing, cursed the Prelates ; and such as used to pray, prayed the Guilt of this innocent Blood might not be laid to their Charge, nor visited upon the Land.

Mr. *Matthew MacKaile* Minister of the Gospel at *Bothwell*, Father to Mr. *Hew*, who was executed after *Pentland*, a true *Nathaniel*, and a very plain Dealer, preached in the Year 1669, within a few Miles of *Paisley*, to a considerable Meeting in the Fields, upwards of a Thousand ; his Text was, *Isaiah xxxii. 5*. From this he described the *Churl* so, as many of his Hearers applied it to one in that Country of some Rank. If the Picture was scriptural, and indeed the Preacher was very much Master of the Bible, and so natural as to represent the Guilty, he was not to be blamed for his Hearers Application.

Great

Great Noise was made of that Sermon; but I do not hear Mr. *MacKaile* was troubled for it.

Upon the 8th *January* 1674, Mr. *Matthew MacKaile*, of whom some Account hath been given already, was liberate from Prison where he had been for some time. Upon his refusing to engage not to preach, he was confined to the Parish of *Carlouk*, and Bond was given for him, that he should appear before the Council when called.

Elegy on the Death of Mr. HEW MACKAILE.

TH' Affairs of Mortals reel so, that they be
Nought but a Scene of Instability :

The Pleasures which our poor Enjoyment brings,
They are but feeble, sickly, palsy things.
Our Sun is clouded, is not void of Stains ;
Our Moon hath Changes, and doth suffer Wains.
A gloomy Night attends our fairest Day ;
Our sweetest Honey wanteth not Allay.
Griefs, brinish Streams, with our Delights do flow :
No Rose without its prickly Thorn doth grow.
Our *Aprils* do *September* Falls bewail ;
Our Harvest often fills our Barns with Hail.
The Proofs of these Things in this Youth we find,
Soon nipt down, as a Rose, by boisterous Wind.
His early Dawnings sparkled such a Light,
As promised a Noon that should be bright.
His greener Blossoms gave such ample Hope,
That none did question the succeeding Crop.
The *Graces* their own Birth would have him stil'd;
The *Muses* have adopt' him for their Child.
Amongst her Babes would *Eloquence* him plac'd,
And, as her Suckling, *Pallas* him embrac'd.
Fond *Venus* hugg'd him in *Adonis'* Stead :
In this *Hew* *Grotius* would have gloried.
For he had *Beauty* which might well endear :
No Blemish in his Body did appear.

Some

Some great Thing sparkled in that blushing Face,
 Integrity that lovely Brow did grace.
 His Looks, Words, Gesture, all did represent
 Something that was resign'd and excellent :
 The sacred Word he heard with pious Care ;
 And greedily suck'd in that heavenly Air.
 His humble Youth did to his Parents bow ;
 And all Obedience to his Teachers shew :
 Their Precepts and Instructions did him sway ;
 Their very Looks he would not disobey.
 His Grandfire's Image, and a Compend he
 Of his Ancestors, each Way seem'd to be :
 But whate'er were the Beauties of his Face,
 A fairer Mind dwelt in that lovely Case ;
 A sprightly Mind, and unacquaint with Guile ;
 Which with no Baseness did itself defile ;
 A divine Soul, not made to Vice a Drudge,
 A Palace where the *Graces* chus'd to lodge.
 Let every Sigh, and each ungrateful Groan
 Be silent, and all uselefs Tears be gone ;
 Because he's with the Lamb's white Robes array'd,
 Enjoys Rewards for which his Lord hath paid ;
 And wearing Palms, the heavenly Streets doth tread,
 And followeth, where by his Lord he's led.
 Shall we be therefore sad ? sad that he is
 Into that State we for ourselves would wish.
 Why do we grieve for his untimely Death ?
 Why blame we Fate that so soon stopt his Breath ?
 He lived much into so short a Day,
 Did so much Work, that justly we may say,
 Few live so long, who tarry on the Stage,
 Even till they reach to their decrepit Age.
 Trust me in this, that he's not in the Wrong,
 That says, *Who liveth well he liveth long.*
 He that can count more Years can count more Pains,
 But can make no great Reck'ning of his Gains.

F I N I S.