

THE  
LIFE & PROPHECIES

OF

Mr. Alexr. Peden,

*Late Minister of the Gospel,*

AT

NEW GLENLUCE IN GALLOWAY.

---

IN TWO PARTS.

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*TO WHICH IS ADDED,*

HIS REMARKABLE LETTER TO THE PRISONERS  
IN BONNOTAR CASTLE, JULY, 1685.

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STIRLING:  
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Mr. Alexander Peden,

IN TWO PARTS;

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PART. I

I. Mr ALEXANDER PEDEN was born in the parish of Sorn, in the sheriffdom of Ayr. After that he past his course at the College, he was employed for some time to be school-master, precenter and session clerk to Mr John Guthrie, minister of the gospel at Tarbolton. When he was about to enter on the ministry, a young woman fell with child, in adultery, to a servant in the house where he stayed; when she found herself to be so, she told the father herself, who said, I'll run for it and go to Ireland, father it upon Mr. Peden, he has more to help you to bring it up (he having a small heritage) than I have. The same day that he was to get his licence, she came in before the Presbytery and said, I hear you are to licence Mr. Peden to be a minister; but do it not, for I am with child to him. He being without at the time, was called in by the moderator; and being questioned about it, he said. I am surprised, I cannot speak; but let none entertain an ill thought of me, for I am utterly free of it, and God will vindicate me in his own time and way. He went home, and walked at a water-side upwards of 24 hours,

and would neither eat or drink, but said, I have got what I was seeking and I will be vindicated, and that poor unhappy lass will pay dear for it in her life, and will make a dismal end, and for this surfeit of grief that she hath given me, there shall never one of her sex come into my bosom : And, accordingly, he never married. There are various reports of the way that he was vindicated : Some say the time she was in child-birth. Mr Guthrie charged her to give account who was the father of that child, and discharged the women to be helpful to her, until she did it. Some say that she confessed, others that she remained obstinate. Some of the people, when I made enquiry about it in that countryside, affirmed, that after the Presbytery had been at all pains about it, and could get no satisfaction, they appointed Mr Guthrie to give a full relation of the whole before the congregation, which he did ; and the same day the father of that child being present, when he heard Mr Guthrie begin to read, he stood up, and desired him to halt, and said, " I am the father of that child, and I desired her to father it on Mr Peden which has been a great trouble of conscience to me, and I could get no rest till I came home to declare it." However it is certain, that after she was married, every thing went cross to them ; and they went from place to place, and were reduced to great poverty. At last she came to that same spot of ground where he stayed upwards of 24 hours and made away with herself.

2. After this he was three years settled minister at New Glenluce in Galloway ; and when he was obliged, by the violence and tyranny of that time, to leave the parish he lectured upon Acts xx 17 to the end, and preached upon the 31st. verse in the forenoon, " Therefore watch and remember that for the space of

three years, I ceased not to warn every one, night and day, with tears." Asserting that he had declared the whole council of God, and had kept nothing back; and persisted that he was free of the blood of all souls. And in the afternoon he preached on the 32 verse, "And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." Which was a weeping day in that kirk; the greatest part could not contain themselves, but they sorrowed most of all when he told them that they should never see his face in that pulpit again.—He continued until night: and when he closed the pulpit door he knocked hard upon it three times with his Bible, saying three times over, I arrest in my Master's name, that never one enter there, but such as come in by the door, as I did accordingly, neither curate nor indulged minister ever entered that pulpit. until after the revolution, that a Presbyterian minister opened it.

I had the account from old persons in that parish, who were witness to it, worthy of all credit.

3. After this he joined with that honest and zealous handful in the year 1666, that was broken at Pentland hills, and came the length of Clyde with them, where he had a melancholy view of their end, and parted with them there. James Cubison of Paluchbeaties, my informer, to whom he told this, he said to him, "Sir, you did well that parted with them seeing you was persuaded they would fall and flee before the enemy—Glory, glory to God, that he sent me not to hell immediately! for I should have stayed with them though I should have been cut all in pieces."

4. That night the Lord's people fell, and fled

before the enemy at Pentland-hills, he was in a friend's house in Carrick, sixty miles from Edinburgh, his landlord seeing him mighty troubled, enquired how it was with him; he said, "To-morrow I will speak with you;" and desired some candle. That night he went to bed, the next morning calling early to his landlord, said, "I have sad news to tell you, our friends that were together in arms appearing for Christ's interest, are now broken, killed taken and fled every man."——He said, "Why do you speak so; There is a great part of our friends prisoners in Edinburgh." About forty-eight hours thereafter, they were fully confirmed in the truth of it.

5 After this, in June 1673, he was taken by Major Cockburn, in the house of Hugh Ferguson, of Knockdow, in Carrick who constrained him to tarry all night. Mr. Peden told him, that it would be a dear nights quarters to them both. Accordingly they were both carried prisoners to Edinburgh. Hugh Ferguson was fined in a thousand merks, for resetting, harbouring and conversing with him. The council ordered fifty pounds sterling to be paid to the Major out of the fines, ordained him to divide twenty-five pounds sterling among the party that apprehended him. Some time after examination, he was sent prisoner to the Bass where and at Edinburgh, he remained untill December 1668, that he was banished.

6. While prisoner at the Bass, one Sabbath-morning, being about the public worship of God, a young lass about 13 or 14 years of age, came to the chamber door mocking with a loud laughter: He said, "Poor thing, thou mocks and laughs at the worship of God, but ere long God shall write such a sudden surprising Judgement on thee, that shall stay they laughing, and thou

shalt not escape it." Very shortly after, she was walking upon the rock, and there came a blast of wind and swept her into the sea, where she perished.

While prisoner there one day walking upon the rock, some soulders passing by him, one of them said, "Devil take him" He said, 'Fy. fy, poor man, thou knowest not what thou art saying; but thou wilt repent that.'" At which word the soldier stood astonished, and went to the guard distracted, crying aloud for Mr. Peden, saying, the devil would immediately take him away. He came to him again, and found him in his high mind under deep convictions of great guilt. The guard being changed, they desired him to go to his arms; he refused. and said, he would lift no arms against Jesus Christ his cause, and persecute his people; he had done that too long. The governor threatned him with death to-morrow about ten of the clock; he confidently said three times, though he should tear all his body in pieces, he should never lift arms that way. About three days after, the governor put him out of the garrison setting him ashore. He having a wife and children, took a house in East Lothian, where he became a singular Christian, Mr. Peden told these astonishing passages to the foresaid John Cubison and others, who informed me

7 When brought from the Bass to Edinburgh, and sentence of banishment passed upon him in Dec. 1678 and sixty more fellow-prisoners, for the same cause, to go to America never to be seen in Scotland again, under the pain of death; after this sentence was past, he several times said, that the ship was not yet built that should take him and these prisoners to Virginia, or any other of the English plantations in America.—One James Kay, a solid and grave Christian, being

one of them, who lives in or about the Water of Leith, told me, that Mr. Peden said to him, "James, when your wife comes in, let me see her;" which he did. After some discourse, he called for a drink, and when he sought a blessing, he said, "Good Lord, let not James Kay's wife miss her husband, till thou return him to her in peace and safety; which we are sure will be sooner than he or she is looking for." Accordingly, the same day-month that he parted with her at Leith, he came home to her at the Water of Leith.

8. When they were on shipboard at the Water of Leith, there was a report that the enemies were to send down thumkins to keep them from rebelling at the report of this they were discouraged: Mr. Peden came above the deck and said, "Why are ye discouraged? You need not fear, there will neither thumkins nor bootkins come here. lift up your hearts and heads, for the day of your redemption draweth near; if we were once at London, we will be all set at liberty."—And when sailing in the voyage, praying publicly he said, "Lord, such is the enemies hatred at thee, and malice at us, for thy sake, that they will not let us stay in thy land of Scotland, to serve thee, though some of us have nothing but the canopy of the heavens above us, and the earth to tread upon; but Lord, we bless thy name, that will cut short our voyage, and frustrate they enemies of their wicked design that they will not get us where they intended; and some of us shall go richer howe than we came from home." James Pride, who lived in Fife, an honest man being one of them he said many times, he could assert the truth of this, for he came safely home; and beside other things, he bought two cows, and before that, he never had one. I had these accounts both from the fore-

said James Kay and Robert Punton, a known public man worthy of all credit who was also under the same sentence, who lived in the parish of Dalmony near Queensferry.

9 When they arrived at London, the skipper, who received them at Leith, was to carry them no further; the skipper who was to receive them there and carry them to Virginia, came to see them, they being represented to him as thieves, robbers and evil-doers; but when he found they were all grave Christian men, banished for Presbyterian principles he said he would sail the sea with none such. In this confusion, that the one skipper would not receive them, and the other would keep them no longer, being expensive to maintain them, they were all set at liberty. Others reported that both skippers got compliments from friends at London; however, it is certain they were safely set free, without any imposition of bonds or oaths; and friends at London, and in their way homewards through England, shewed much kindness unto them.

10. That dismal day, June 22d 1679, at Bothwel-bridge, that the Lord's people fell, and fled before the enemy he was forty miles distant, near the border, and kept himself retired until the middle of the day, that some friends said to him, 'Sir, the people are waiting for sermon.' He said, "Let the people go to their prayers: for me I neither can nor will preach any this day: for our friends are fallen, before the enemy at Hamilton; and they are hanging and hashing them down and their blood is running like water."

11. After this, he was preaching in Galloway in the forenoon, he prayed earnestly for the prisoners taken at and about Bothwel; but in the afternoon, when he began to pray for them, he halted and said, 'Our friends at Edinburgh, the



prisoners, have done something to save their lives that shall not do with them. for the sea-billows shall be many of their winding-sheets; and the few of them that escape, shall not be useful to God in their generation." That was sadly verified thereafter. That which the greatest part of these prisoners did was taking of that bond commonly called the *Black Bond*, after Bothwel wherein they acknowledged their appearance in arms, for the defence of the gospel and their own lives, to be rebellion; and engaged themselves never to make any more opposition: upon doing of which, these perfidious enemies promised them life and liberty. This, with the cursed and subtil arguments and advices of ministers, who went into the New Yard, where they were prisoners particularly, Mr. Hugh Kenedy, Mr William Crighton, Mr. Edward Jamieson and Mr George Johnston: these took their turn in the year where the prisoners were, together with a letter that was sent from that Erastian meeting of ministers, met at Edinburgh in August 1679, for the acceptance of a third indulgence with a cautionary bond. Notwithstanding of the enemies' promise, and the unhappy advice of ministers not indulged, after they were ensnared in this foul compliance, they banished 255, whereof 205 perished in the Orkney-sea. This foul step, as some of them told, both in their life, and when dying, lay heavy upon them all their days; and, that these unhappy arguments and advices of ministers, prevailed more with them than the enemies' promise of life and liberty.

In August 1679, fifteen of Bothwel prisoners got indictments of death. Mr Edward Jamieson, a worthy Presbyterian minister, as Mr Woodrow calls him and sent from that Erastian meeting of ministers, into the tolbooth of these fifteen,

who urged the lawfulness of taking the bond to save their lives; and the refusal of it would be a reflection to religion, and the cause they appeared for; and throwing away their lives, for which their friends would not be able to vindicate them. He prevailed with thirteen of them, which soured in the stomachs of some of those thirteen, and lay heavy upon them both in their life and death. The prisoners taken at and about Bothwel, were reckoned about fifteen hundred.

The faithful Mr John Blackader did write to these prisoners, dissuading them from that foul compliance; and some worthy persons of these prisoners, whom he wrote to, said to me with tears, that they slighted his advice and swallowed the unhappy advices of these ministers who were making peace with the enemies of God, and follow their foul steps for which they would go mourning to their graves. I heard the same Mr Blackader preach his last public sermon, before his falling into the enemies hands, in the night time in the fields, in the parish of Livingston upon the side of the Muir at New-house, on the 23d of March, after Bothwel, where he lectured upon Micah iv. from the 9th verse where he asserted, that the nearer the delivery, our pains and showers would come the thicker and sorer upon us: and that we had been long in the fields, but ere we were delivered we would go down to Babylon. That either Popery would overspread this land, or be at the breaking in upon us, like an inundation of water. And preached upon that text, *Let no man be moved with these afflictions for ye yourselves know, that ye are appointed thereunto.* Where he insisted on what moving and shaking dispensations the Lord had exercised his people with in former ages, especially that man of God, that went to

Jeroboam at Bethel, and delivered his commission faithfully, and yet was turned out of the way by an old lying prophet; how moving and stumbling the manner of his death was to all Israel! And earnestly requested us to take good heed to what ministers we heard and what advice we followed. When he prayed he blessed the Lord that he was free of both band and rope; and that he was as clearly willing to hold up the public blest standard of the gospel as ever: And said, "The Lord rebuke give repentance and forgiveness to these ministers that persuaded these prisoners to take that bond." For their perishing by sea, was more moving and shocking to him than if some thousands of them had been slain in the field. He was thereafter taken by Major Johnston, in Edinburgh, and detained prisoner in the Bass, where he died. As the interest of Christ lay near his heart through his life, amongst his last words he said, "The Lord will defend his own cause."

12. After the public murdering of these two worthy women-martyrs, Isobel Allison and Marion Harvie in the Grass-market of Edinburgh, January 1681. he was in Galloway; a professor of some note, who had more carnal wit and policy than to suffer him to be honest and faithful. after reasoning upon the grounds of their sufferings affirmed that they would never be reckoned among the number of martyrs. Mr Peden said, after musing a little, "Let alone, you will never be honoured with such a death: And for what you have said against these two worthy lasses, your death will be both sudden and surprising." Which was very shortly thereafter; the man standing at the fire smocking his pipe, dropt down dead and that without speaking more.

13. In the month of June 1682 he was in the

house of James Brown, in Paddockholm above Douglas, John Wilson in Lanark was with him, who suffered martyrdom in the Grass-market of Edinburgh the next year, May 1613. He lectured at night upon Amos viii, and repeated these words in the 9th verse, three times *And I will rise against the house of Jeroboam with the sword.* He laid his hand on the said John and said, "Encourage yourself in the Lord, and hold him fast, John for you will win up yonder shortly, and get on your brows." That night he went to the fields; and to-morrow about six o'clock. John went to seek him, and found him coming to the house. He said, "John, let us go from this house, for the devil is about it, and will take his prey with him." John said "We will take breakfast ere we go, it is a question when we will get the offer again." He answered, "No, no I will not eat bread in this place, our landlord is an unhappy man, the devil will get him shortly, for he will hang himself" Which very shortly came to pass. His daughter, Jean Brown, was the first that got him in her arms, hanging in the stable. She was reckoned by all, to be a grave Christian lass, but from that day never had her health, and died of a decay at last, after she had been some time in prison for her principles. This passage the same John Wilson reported several times to many, and some alive can bear witness to the truth of it.

14. In the year 1680, after the murdering of Mr. Cameron, and these worthies with him at Airdsmoss, he was near Machline, in the shire of Ayr; one Robert Brown, of Cross-house, who lived near New-Mills, and one Hugh Pinaneve, factor to the Earl of Lothian, stabled their horses in that house where he was, and went to a fair in Machline; and, in the afternoon, when they came to take away their horses, they got a drink,

and in the time of it, the said Hugh, a wicked wretch both in principle and practice, broke out in a raising against sufferers, particularly against Mr. Cameron: Mr. Peden being in another room over-hearing all, was so grieved, that he came to the chamber-door, and said to the said Hugh. "Sir hold your peace, e'er twelve o'clock thou shalt know what-for a man Mr. Cameron was, God shall punish that blasphemous mouth, and cursed tongue of yours, in such a manner, as shall be astonishing to all that shall see you, and shall set up a beacon to all railing Rabshakehs" Robert Brown knowing Mr. Peden, hasted to his horse, being persuaded that Mr. Peden's words would not fall to the ground, and fearing that some mischief might befall him for being in the said Hugh's company he rode hard home. Robert went to his own house, and Hugh to the Earl's house, and casting off his boots, was struck with such a sickness and pain through his body, with his mouth so wide, and his tongue hanging so far out, in a fearful manner, that they sent for the said Robert. Being used to take blood, he got some blood of him, but all in vain, he died before midnight. The said Robert, an old man, told me this passage, when in prison together

15. In the year 1582 he was in Kyle, and preached upon the text. *The plowers plowed upon my back and drew long their furrows* Where he said, "Would ye know who first yoked their plow? It was cursed Cain, when he drew his furrows so long and deep, that he let out the heart-blood of his brother Abel; and his cursed seed has, and will gang summer and winter, frost and fresh weather till the worlds's end; and at the sound of the last trumpet when all are in a flame, their sheets will burn and their swingle-trees will fall to the ground; the plowmen will

lose their gripes of the plow, and the gadmen will throw away there gads and then, O the yelling and shrieking that will be among all this cursed seed, clapping their hands, and crying to the hills and mountains to cover them from the face of the Lamb, and of him that sits upon the throne, for their hatred of him and malice at his people."

After sermon, when marrying a pair of folks, when the man had the woman by the hand, he said, "Indeed man you have a bonny bride by the hand, I see a covetous devil in her; she is both a thief and a whore let her go, you will be ashamed of her." The man keeping fast her hand, he said, "You will not take my advice, but it will tend to thy disgrace." After marriage, when praying he said, "Good Lord, many a plow hath been yoked on the back of the church in Scotland; Pagans yoked theirs, Antichrist yoked his, and Prelacy hers; and now the plagued Erastain indulged they have yoked theirs, and it ill becomes them; good Lord cut their sheets that the swingle trees may fall to to the ground." Ensign John Kirkland was witness to this sermon and marriage, he was my dear acquaintance, who told me several times of this, and more of that sermon

16 About the same time, he was marrying two pair of folks, he said to the one, "Stand by, I will not marry you this day." The bridegroom was anxious to know the reason, after enquiring privately, he said "You will thank me for this afterwards, and think yourself well quat of her, for she is with child to another wife's husband: which was the matter of fact, as time afterwards discovered.

17. Shortly after that sad strock at Bothwel, he went to Ireland but did not stay long at that time; in his travels through Galloway, he came

to a house and looking in the goodman's face, he said, "They call you an honest man but if you be so, you look not like it, you will not long keep that name, but will discover yourself to be what you are" And shortly after, he was made to flee for sheep-stealing. In that short time he was in Ireland, the Governor required of all presbyterian ministers that were in Ireland that they should give it under their hand, that they had no accession to the late rebellion at Bothwell-bridge, in Scotland and that they did not approve of it: which the most part did, and sent Mr. Thomas Gowans a Scotsman and one Mr. Paton from the north of Ireland to Dublin to present it to the Lord lieutenant, the which, when Mr. Peden heard, he said, "Mr Gowans and his brother Mr. Paton are sent and gone the devil's errand, but God will arrest them by the gate." Accordingly Mr Gowans by the way was struck with a sore sickness, and Mr. Paton fell from his horse, and broke or crushed his leg, and both of them were detained beyond expectation. I had this account from some worthy Christians when I was in Ireland.

18 In the year 1682 he married John Brown in Kyle, at his own house in Pristhall, that singular Christian, upon Marion Weir; after marriage he said to the bride, "Marion, you have got a good man to be your husband, but you will not enjoy him long: prize his company, and keep linen by you for his winding sheet, for you will need it, when you are not looking for it, and it will be a bloody one."

This came sadly to pass in the beginning of May, 1685, as afterwards shall appear.

19 After this, in the year 1682 he went to Ireland again, and came to the house of William Steel in Glenwarry, in the county of Antrim, he enquired at Mrs Steel, if she wanted a

servants for threshing victual : She said; they did and enquired what his wages were a day, or a week. He said the common rate was a common rule ; to which she assented. At night he was put to the barn to bed with the servant lad, and that night he spent in prayer and groaning, up and down the barn. To-morrow he threshed victual with the lad, and the next night he spent the same way ; the second day in the morning, the lad said to his mistress, this man sleeps none, but groans and prays all night ; I get no sleep for him. He threshes very well, and is not sparing of himself, though I think he has not been used with it, for he can do nothing to the botteling and ordering of the barn and when I put the barn in order, he goes to such a place, and there he prays for the afflicted church of Scotland, and names so many people in the furnace. He wrought the second day and his mistress watched and overheard him praying, as the lad had said ; at night she desired her husband to enquire if he was a minister, which he did, and desired him to be free with him and he should not only be no enemy to him, but a friend to him. Mr Peden said, he was not ashamed of his office : and gave an account of his circumstances : he was no more set to work, nor to lie with the lad, and he staid a considerable time in that place and was a blessed instrument in the conversation of some and civilizing of others, though that place was noted for a wild, rude people, and the fruit of his labour appears unto this day. There was a servant-glass in that house, that he could not look upon but with frowns ; and sometimes when at family worship he said, pointing to her with a frowning countenance, " You come from the barn and from the byre, reeking in your rusts, and sit's down among us, we do not want you nor none such." At last he



said to William Steel and his wife, "Put that unhappy lass from your house, for she will be a stain to your family, for she is with child and will murder it, and will be punished for the same : " which accordingly came to pass, and she was burnt at Craig Fergus, which is the usual punishment of murderers of children there: I had this account from John Muirhead, who staid much in that house, and other Christian people when I was in Ireland.

20. On the second of August 1684, he was in a Christian Scots woman's house, called Margaret Lumbenor; that day there was an extraordinary shower of big hail, such as he had never seen the like. She said, what can be the meaning of this extraordinary hail? he said "Within a few years there will be an extraordinary storm and showers of judgement poured out upon Ireland; but Margaret thou shalt not live to see it." And accordingly she died before that rebellion; and the rest had a sad accomplishment at Derry and the water of Boyne.

21. On the second of February, 1685 he was in the house of one Mr Vernor; at night he and John Kilpatrick Mrs Vernor's father, a very old worthy Christian, he said to him, "John the world may weel want you and me," John said, "Sir, I have been very fruitless and useless all my days, and the world may well want me, but your death will be a great loss." "Well John, said he, you and I shall be both in heaven shortly; but though you be much older than I, my soul will get the forestart of yours, for I will be first in heaven; but your body will get the advantage of mine, for ye will get rest in your grave until the resurrection; but for me, I must go to the bloody land (this was his ordinary way of speaking, bloody or sinful land, when he spake of Scotland) and die there; and the enemies

out of their great wickedness, will lift my corpse unto another place; but I am very indifferent, John for I know my body will lie among the dust of the martyrs, and though they should take my old bones and make whistles of them, they will be all gathered together, in the morning of the resurrection; and then John, you and I, and all that will be found having on Christ's righteousness, will get day-about with them, and give our hearty assent to their eternal sentence of damnation." The same night after this discourse, while about family worship, about 10 or 11 o'clock, explaining the portion of scripture he read, he suddenly halted and hearkened, and said three times over, What's this I hear; and hearkened again a little, and clapt his hands and said, "I hear a dead shot at the throne of Britian, let him go yonder, he has been a black sight to these lands, especially to poor Scotland: we are all quite of him; there has been many a wasted prayer wasted on him." And it was concluded by all, that same night, that unhappy man Charles I died. I had this account from John Muirhead and others who were present, and confirmed in the truth of it, by some worthy Christians when I was in Ireland.

22. Upon the 4th of Feburry 1685, he preached at a wood side near the said Mr. Vernor's house; he read the whole of the xlix psalm; after reading he charged the hearers, that none of them open their mouths to sing, but those who could do it knowingly and believing; for some few lines few opened their mouths, but as John Muirhead and John Waddel, who were present, (two solid Christians & great sufferrers, who lived and died in the parishes of Cambusnethen and Shots) said to me, they and some others, could not contain and forbear singing, but broke out with their whole hearts and whole

strength, so that they where witness to such loud singing, through the whole psalm. After the singing, in prefacing, he cried out, "Pack and let us go to Scotland, let us flee from one devouring sword and go to another; the poor honest lads in Scotland, are running upon the hills, and have little of either meat or drink, but cold and hunger; and the bloody enemy are pursuing and murdering them wherever they find them, their blood is running like water, upon scaffolds and fields; rise, go and take part with them for we fear they bar us out of heaven. Oh! secure Ireland, a dreadful day is coming upon thee within a few years, that they shall ride many miles and shall not see a reeking house in thee; Oh, hunger, Derry, many a pale face shall be in thee; and fire fire upon a town, whose name I have forgot, which was all burnt to ashes. This had an exact accomplishment 4 years thereafter. And for the profanity of England the formality and security of Ireland, for the loathing and contempt of the gospel, covenant-breaking, and innocent blood shed in Scotland, none of these lands shall escape ere all be done. But notwithstanding of all this, I'll tell you good news, keep in mind this year, month, and day, and remember that I told you the enemies have got a shot beneath their right wing, and they may rise and fly like a shot bird but ere this day seven years, the strongest of them all shall fall." Then upon the sixth he was in that wood all day, and at night he came to the said Mr Vernor's house, where several of our Scots sufferers were; he said "Why are you so discouraged; I knew ye have got ill news of the dreadful murder of our friends in Scotland; but I will tell you good news, that unhappy treacherous, leacherous, man, who has made the Lord's people in Scotland, tremble these years bygone

has got his last glut in a lordly dish from his brother, and he is lying with his tongue cold in his mouth." The news of this came not to Ireland for 24 hours thereafter. The foresaid John Muirhead and others of our Scots sufferers, who had heard him preach the Sabbath day before, concluded this was the shot beneath the right wing, that he spoke of, Charles II, dying the Friday's night before.

23. After this he longed to be out of Ireland, what through the fearful apprehensions of the dismal day of rebellion in Ireland that came upon it in four years thereafter. and that he might take part with the sufferers of Scotland. He came near the coast one morning; John Muirhead came to him lying within a hedge he said, "Have ye any news John?" John said, "There is great fear of the Irish rising." He said, "No no, John; the time of their arising is not yet; but they will rise, and dreadful will it be at last. He was long detained waiting for a bark, not daring to go to public ports but to some remote creek of the sea.—Alexander Gordon of Kinstuir in Galloway had agreed with one, but Mr. Peden would not sail the sea with him, having some foresight of what he did prove afterwards. In the beginning of August, before this, Kinstuir was relieved at Enterkin path, going from Dumfries to Edinburgh prisoner, when the news of it came to Ireland, our Scots sufferers their acquaintance were glad of the news especially that Kinstuir had escaped. He said, "What means all this Kingstuiring? There is some of them relieved there, that one of them is worth many of him; for all will be ashamed of him ere all be done." Being in this strait, he said to Rober Wark, an old worthy Christian, worthy of credit. "Robert go and take such a man with you, and the first bark you can find, con-

pel them, for they will be like the dogs in Egypt, not one of them will move their tongue against you." Accordingly Robert and his comrade found it out so, and brought her to the secret place where he was, When Robert and his comrade came and told him, he was glad and very kind and free; but he seemed under a cloud at that time. He said, "Lads, I have lost my prospect, wherewith I was wont to look over to the bloody land, and tell you and others, what our enemies and friend were going: The devil and I puddles and rides time about upon one another. But if I were uppermost again, I shall ride hard and spurgaw well: I have been praying for a swift passage over to the sinful land, come of us what will. And now Alexander Gordon is away with my prayer wind: but it were good for the remnant in Scotland he never saw it; for as the Lord lives, he shall wound that interest ere he go off the stage."

This sadly came to pass in his life, and was a reproach to it at his death.—— a little before they came off, he baptised a child to John Maxwell a Glasgow man, who was fled over from the persecution: in his discourse before baptism, he broke out into a rapture, fortelling that black day that was to come upon Ireland, & sad days to Scotland, and after all this was to come good days. Mrs Maxwell or Mary Elphingston, the mother of the child, yet alive in Glasgow, told me this, that in the time he was asserting these things, she was thinking and wondering what ground of assurance, he had for them, he cried aloud shaking his hand at her, and said "Woman thou art thinking and wondering within thyself, whether I be speaking those things out of the visions of mine own head, or if I be taught by the spirit of God; I tell thee woman thou shalt live and see that I am not mistaken."

She told me, that she was very lately delivered, and out of her great desire to have her child baptized before he came off, that she took travail too soon; and being weak, and so surprised with telling her the thoughts of her hearts, that she was in danger of falling off the chair.—At this exercise also he told them, that he could not win off till he got this done, and this was all the drink money he had left in Ireland, and to the family, (pointing to the landlord) for all the kindness he had experienced from them. After baptism they got breakfast: there was plenty of bread upon the table, and seeking a blessing, he put his hand beneath the bread, holding it up with much affection and tears, said, “Lord there is a well covered table. & plenty of bread; but what comes of the poor young kindly honest lad Renwick. that shames us all, in staying and holding up his fainting mother’s head,, when of all the children she was brought forth, there is none will avowedly take her up by the hand; and the poor cauld hungry lads upon the hill? For the honour of thine own cause, let them not starve; thou caused a ravenous bird. greedy of flesh itself, to feed Elijah and thou fed thy people in the wilderness with angels food; and blessed a few loaves and small fishes, and made them sufficient for many, and had experience of want weariness cold and hunger, and enemies daily hunting for thy life, while in the world; look to them and provide for them. We will get the black stone for leaving him and them.”

—The waiters being advertised of the bark being in that place, they and other people came upon them, which obliged them that were to come off, to secure the waiters and people altogether, for fear of the garrison of Carrickfergus apprehending them, being near to it, which obliged them to come off immediately, however

it might be with them. After that he and twenty-six of our Scots sufferers came aboard, he stood upon the deck and prayed, there being not the least wind where he made a rehearsal of times and places when and where the Lord had heard and answered them in the day of their distress and now they were in a great strait. Waving his hand to the west, from whence he desired the wind, and said, "Lord give us a loof-full of wind: Fill the sails, Lord and give us a fresh gale, and give us a swift passage over to the bloody land, come of us what will."—— John Muirhead, Robert Wark and others who were present, told me, that when he began to pray, the sails were all hanging straight down; but ere he ended they were all like blown bladders; they put out the waiters and other people, and had a very swift and safe passage. The twenty-six Scots sufferers that were with him, having provided themselves with arms and being designed to return to Scotland, there being then such a noise of killing, and indeed the din was no more than the deed, it being then in the heat of killing time, in the end of February, 1685 When at exercise in the Bark, he said, "Lord thou knowest these lads are hot spirited, lay an arrest upon them that they may not appear; their time is not yet; though Monmouth and Argyle be coming they will work no deliverance" At that time there was no report of their coming, for they came not for ten weeks thereafter. In the morning after they landed, he lectured before they parted. sitting on a brae side where he had fearful threatnings against Scotland, saying, the time was coming, when they might travel many miles in Galloway and Nithsdale, Ayr and Clydesdale, and not see a reeking house, nor hear a cock crow. And further said, and his soul trembled to think, what

would become of the indulged, backslidden, and upsitten ministers of Scotland; as the Lord lives, none of them shall ever be honoured to put a right pin in the Lord's tabernacle, nor assert Christ's kingly prerogative as head and king of his church, To the same purpose, said the never-to-be-forgotten Mr Donald Cargill, within eight hours of his martyrdom, that he feared though there were not another ministry in all the earth, he would make no more use of them in a national reformation; but send dreadful judgments upon themselves, and a long curse upon their posterity. Mr Rutherford said, in his day, 1656, That sad and heavy were the judgements and indignation from the Lord, that was abiding the unfaithful watchmen of Scotland: meaning the unhappy Resolutioners — When he (Mr Peden) ended, he prayed earnestly for many things, particularly that all the sins they had committed in Ireland might be buried in that place, & might not spread with them over the sinfull and.

24. When the greater part took their farewell of him, he said to the rest. To what house or place shall we go? One Hugh Kennedy said, We will go to such a house. He said, Hewie, we will not get in our nose there; for the devil and his bairns are there. Notwithstanding, Hugh went, and found the house full of the enemies, and that night a woman in the house made away with herself. Hugh came quickly back and told him. He said we will go to such a house, I have an errand there. When they went, the goodwife was dying under great doubts and fears: where he was a blessed instrument of comfort to her and said to Hugh, Hewie, this is the errand I had here.

25. They went estward somewhat contrary to his inclination, they came to the top an hill, upwards of two miles distant from the place



they designed, he halted and said, "I will not go one foot farther this way; there is undoubtedly danger before us." An herd lad being there, he gave him a gross, and desired him to go to that house and fetch him meat and news. When the lad came to the house, the goodwife hastened and gave him meat to them, saying, "Lad run hard, and tell them, that the enemies are spread, and we are looking for them here every minute." As the lad was going from the house, eighteen of the enemies foot were near, crying stand dog, The lad ran, and six of them pursued half a mile, and fired hard upon him, the ball went close by his head. All that time Mr Peden continued in prayer for him alone, and with the rest, being twelve men; when praying with them he said, "Lord shall the poor lad that is gone our errand, seeking bread to support our lives loose his; Direct the bullets by his head, however near, let them not touch him; good Lord spread the lap of thy cloak and cover the poor lad." And in this he was heard and answered, in that there was a dark cloud of mist parted him and them.

26. About this time there was an honest poor wife brought him and them some bread and milk; when seeking a blessing he said, "Now in this bloody land, this poor woman has endangered her life in bringing bread to support ours; we cannot pay her for it, but Lord, it is for thy sake she has brought it; there is no need that she should be a loser at thy hand, thou givest plenty of bread to many that are not so worthy of it; giving does not impoverish thee, and withholding does not enrich thee: give the poor Wife twenty bannocks for these few." And the Wife said several times afterward, she got many bannocks; so that she was never so straitened for bread as before.

27. At this time, upon a Sabbath-night, he preached in a shield or sheep-house in a desert place: a man standing at the door as he came in he gripped him, and said, "Where are you going Sir, go home, you have neither art nor part with us, there will be a black account heard of you ere long" Accordingly very shortly thereafter he went to Edinburgh and took the black test. That night he lectur'd on the vii. of Amos. "I will set a plumb-line in the midst of my people Israel" He cried out, "Oh! how few of the ministers of Scotland will now answer the plumb-line; Lord send us a Welwood, a Cargill, and a Cameron, and such as they, and make us quit of the rest." And I will rise against the house of Jeroboam with the sword. He said, "I will tell you good news, our Lord will take a feather out of Antichrist's wing, which shall bring down the Duke of York and banish him out of these kingdoms, and will remove the bloody sword from above the heads of his people: And there will never a man of the name of Stewart sit upon the throne of Briton after the Duke of York, whose reign is now short for their treachery, lechery tyranny, & shedding the precious blood of the Lord's people: But, oh! black, black, black will be the day that will come upon Ireland, that they shall travel forty miles, and not see a reeking house, nor hear a cock crow."—

At this he started up to his feet, and clapt his hands, and with a ravishing voice cried aloud, "Glory, glory to the Lord, that he has accepted a bloody sacrifice of a sealed testimony off Scotland's hand: we have a bloody clout to hold up, and the lads that got the bullets thro' their heads the last day at Glentrol, their blood has made the clout redder. When our Lord looks upon the bloody clout, he will keep the sword

of his avenging justice in the sheath for a time, but if Scotland shall not consider the merciful day of their visitation nor his long-suffering, patience and forbearance, lead them them to repentance, as we fear it will not, but harden them in their sin, and the greater part turn gospel-proof and judgment-proof and wax worse and worse, then will the Lord accomplish all that he has threatened, well-deserved, fore-seen, day of vengeance, when he begins he will also make an end, especially against the house of Eli, for the iniquity which they cannot but know." When ended, he and those that were with him, lay down in the sheep house, & got some sleep; He rose early, and went up to the burn-side, & stayed long: When he came into them, he did sing the xxxii Psalm from the 7th verse, to the end; when ending, he repeated the 7th verse,

*Thou art my hiding-place thou shalt,  
From trouble keep me free:  
Thou with songs of deliverance,  
About shalt compass me*

Saying, "These and the following are sweet lines, which I got at the burn-side this morning, and we'll get more to-morrow, and so we'll get daily provision; He was never behind with any that put their trust in him; and he will not be in our common nor none who needily depends on him, and so we will go on 'in his strength,' making mention of his righteousness and of his only." The foresaid James Cubison went eight miles with him; when he took good night, he said, "Sir, I think I'll never see you again." He said, "James, you and I will never meet again in time." And two several times he went to Ireland before, when they prayed, he told them, that they would meet again. The said

James, John Muirhead, and others of our Scot sufferers, who were present. gave me these accounts

29. Shortly after they landed from Ireland in Galloway the enemy got notice, they being then in garrisons, foot and horse, and it being killing-time. the alarm came to them in a morning, that foot and horse, were coming upon them the foresaid John Muirhead being struck with a violent pain in his forehead, they started up to run for it: He said, "Pray, stay, lads let us pray for old John ere we go." He stood up and said "Lord we hear tell that thy enemies and ours are coming upon us, and thou hast laid thy affliction on old John: have pity on him Lord, for his enemies will have none of his blood will run where he lies! spare him at this time. we know not if he be ready to die. And, as John told me with tears in his eyes the pain in his head, and the indisposition of his body quite left him, and he started up and ran with the rest. The enemies seeing them pursued them hard, sometimes the horses, and sometimes the foot being near them; mossy, boggy ground did cast about the horses. After they had run some considerable way, they got some little height between the enemy and them; he stood still and said, "Let us pray here; for if the Lord hear not our prayers, and save us, we are dead men, and our blood will run like water: If we die, let the enemy kill us let our blood fill up their cup, that the day of vengeance that is coming on them may be hastened." Then he began and said, "Lord, it is thy enemies days, hour, and power; they may not be idle, but hast thou no other work for them but to send them after us? Send them after them. to whom thou wilt give strength to flee, for our strength is gone; twine them about

the hill Lord, and cast the lap of thy cloack over euld Sandy, and their poor things, and save us this one time and we will keep it in remembrance, and tell it to the commedation of thy goodness, pity, and compassion, what thou did for us at such a time," In the mean time, there was a dark cloud of mist came betwixt them. After prayer, he ordered two of them to give notice of the enemy's motion and the rest to go alone, and cry mightily to the Lord for deliverance. In the mean time that they were thus exercised, there came posts to the enemy, to go and pursue after Mr Renwick, and a great company with him. After the enemies were gone, he called them together, and said, "Let us not forget to return thanks to the Lord, for hearing and answering us in the day of our distress:" and charged the whole creation to praise the Lord; and also adjured the clouds to praise him when he sat down by the side of a well, and enquired if they had any crumbs of bread: some of them had some crumbs; and when seeking a blessing, he said. "Lord, thou who blessed the tw loaves and fishes. and made them sufficient for many, bless this water and these crumbs to us; for we thought we would never have need of any more of these creature-comforts"

29 A few days after this, the foresaid John Muirhead was in a house alone; at a distance from any other, and in the morning was a dark mist, and he knew not whether to go or where to find them; only he heard him speak of the name of the place, where he was to baptise some children; he gave a sixpence to a lad to conduct him to that place, which was six miles distant: when he came, he was praying. After baptism was come to John. & said, "Poor straying sheep, how came you to stray from the rest? I had a

troubled morning for you! Do not this again, otherwise it will fare worse with you."

31 A little after this, he being yet in Galloway, John Muirhead and some others being with him, John said to him. ' This is a very melancholy, weary, time " it being killing time. He replied, ' There are more dark weary days to come yet, when your pulpits will be full of Presbyterian ministers, and it will turn that dark upon you. that many shall not know what to do, whether to hear or forbear; and they shall then be reckoned happy 'that wan weel thro' at Pentland, Bothwell and Airdsmoss, and wan fairly off the stage and got Martyrdom for Christ: for the ministers will cut off many of the most zealous godly at the web's end; but I will be hid in a grave. They enquired what would become of the testimony of the church of Scotland; He plucked the bonnet off his head and threw it from him saying, " See ye how my bonnet lies; The sworn to and sealed testimony of the Church of Scotland will fall from among the hands of all parties and will lie as closs upon the ground as you see my bonnet lie. How lamentably is this accomplished, to the observation of all who see with half an eye.

32. At this time it was seldom Mr Peden could be prevailed on to preach, frequently answering and advising fouk to pray weikle, saying " It was praying fouk that would win through the storm: they would get preaching both muckle and good, but not muckie good of it, until judgements be poured out, to make the land desolate." And at other times. " We needed not to look for a great or good day of the gospel, until the sword of the Frenches were amongst us to make a dreadful slaughter; and after that, braw good days." He and Mr Donald Cargil, saw as it had been with one eye,

and spake with one breath ; and, frequently when they pressed him to preach, he had the same expressions in his answers.

33. There were three lads murdered at Wigton, and at the same time he was praying at Craigmync, many miles distant : He cried out, "There is a bloody sacrifice put up this day at Wigton." There were the lads of Kirkelly : And those who lived near, knew not of it, till it was past. I had this account from William M Dougal, an old man in Ferryton, near Wigton worthy of credit. who was present.

34. After this in Auchengrooch-muir, in Nithsdale, Captain John Matthison and others being with him, they were alarmed that the enemies were fast approaching upon them : They designed to put him in some hole, and cover him with heather, he not being able to run hard by reason of his age ; he desired them to forbear a little until he prayed, where he said, "Lord we are ever needing at thy hand ; and if we had not thy command to call upon thee in the day of trouble, nor thy promise of answering us in the day of our distress we wot not what would become of us : If thou hast any more work for us in the world, allow us the lap of thy cloak this day again : And if this be the day of our going off the stage, let us win honestly off, & comfortably through, and our souls will sing forth thy praises thro' eternity, for what thou hast done to us and for us" When ended, he ran alone a little, and came quickly back, saying, "Lads, the bitterness of this blast is over ; we will be no more troubled with them to-day." Foot and horse came the length of Andrew Clark's in Auchengroock, where they were covered with a dark mist : When they roared out like fleshly devils, and cried, "There is that confounded mist again ! we cannot get these damn'd whigs

pursued for it." I had this account from Capt. John Matthison.

35. About this time he was in a house in the shire of Ayr. (James Nisbet, yet living in the Castle of Edinburgh, Can bear witness to the truth of this) and one night he was standing before the fire, where he uttered some imprecations upon the cursed intelligencers who had told the enemy that he was come out of Ireland. When James took him to the place where he was to rest a little. James said. "The servants took notice of your imprecations upon the intelligencers" He said, "Ye will know to-morrow about nine o'clock, what ground I have for it: I wish thy head may be preserved, for it will be in danger; for me, I will take my own time, and be gone from this house." Same time and night, he went to a desert place, and darned himself in a moss hag. The next morning James was going to the harrows, and about eight o'clock there was a troop of the enemy surrounding the house; when James saw them, he ran for it, and they pursued hard after him till he wan to a moss, where they could pursue him no further with horses: Then they fired upon him and he having knots upon his hair, on each side of his head, one of their bullets took away one of the knots. He ran where Mr. Peden was who said. "Oh! Jamie, Jamie, I am glad your head is safe, for I knew it would be in danger." He took his knife and cut away the other knot.

36 About this time. he and James Wilson in Douglas, a singularly known man to many, was at Airdsmoss; and heing together some time without speaking, as Mr Peden's ordinary was, when there was any extraordinary thing in his head, they came to Mr. Cameron's grave, where he and other eight were buried After



sitting some time on the grave, he gave James a clap on the shoulder with his heavy hand and said, 'I am going to tell you a strange tale!' James said, 'I am willing to hear it' He said, 'This is a strange day, both of sinning and suffering; (as indeed it was, it being killing time. wherein many fainted, and could not endure the scorching heat of the persecution! but to some, the Lord in his love, gave guards of strength, support and comfort, to keep them from fainting;) But, said he tho' it be a dreadful day, it will not last long; this persecution will be stopt within these few years, but I will not see it; and ye are all lodging and praying for that day, but when it comes ye will not crack so much of it as ye trow. And ye are a vain man, James and many others, with your bits of paper and drops of blood, but when that day comes, there will be a bike of indulged, lukewarm ministers from Holland, England and Ireland, together with a bike of them at home, and some young things that know nothing; and they will all hive together in one *General Assembly*; and the red hands with blood and the black hands of defection, will be taken by the hand, and the hand given them by our ministers; and ye will not ken who has been the persecutor, complier, or sufferer; and your bits of paper and drops of blood will be shut to the door, and never a word more of them; and ye and the like of you will get their backside.' — He gave him another sore clap upon the shoulder, saying, 'Keep mind of this, James Wilson! for, as the Lord lives, it will surely come to pass.' James Wilson told me this shortly thereafter, and repeated in the first *General Assembly*, when he and I and many others, saw the ac-

complishment of this, in every particular, to our great grief.

37. In the beginning of May, 1685 he came to the house of John Brown and Marion Weir, whom he married before he went to Ireland, where he stayed all night; and in the morning when he took farewell, he came out at the door, saying to himself. 'Poor woman, a fearful morning!' twice over: "A dark misty morning." The next morning between five and six, the said John Brown, having gone about the worship of God in his family was going with a spade in his hand to make ready some peat-ground: the mist being very dark he knew not until cruel and bloody Claverhouse compassed him with three troops of horse, and brought him to his house and there examined him; who, though he was a man of stammering speech, yet answered him solidly and distinctly; which made Claverhouse to ask these whom he had taken to be his guides through the muirs, if ever they heard him preach? They answered. "No no he was never a preacher" He said, "If he has never preached, meikle, he has prayed in his time." He said to John, "Go to your prayers, for you shall immediately die" When he was praying, Claverhouse interrupted him three times: One time that he stopt him he was pleading that the Lord would spare a remnant, and not make a full end in the day of his anger; Claverhouse said, "I gave you time to pray and ye are begun to preach" He turned about upon his knees, and said, "Sir, you know neither the nature of praying nor preaching that calls this preaching!" Then continued without confusion. When ended, Claverhouse said, "Take good-night of your wife and children." His wife standing by with her child in her arms, that she had brought forth to him, and another child of

his first wife's he came to her and said, "Now Marion, the day is come that I told you would come, when I spoke first to you of marrying me." She said, "Inded John, I can willingly part with you" Then he said, "That is all I desire, I have no more to do but die." He kissed his wife and bairns, and wished purchased and promised blessings to be multiplied upon them, and his blessing. Claverhouse ordered six soldiers to shoot, and the most part of the bullets came upon his head, which scattered his brains upon the ground. Claverhouse said to his wife, "What thinkest thou of thy husband now, woman?" She said "I thought ever much of him and now as much as ever." He said, "It were justice to lay thee beside him" She said, "If ye were permitted, I doubt not but your cruelty would go that length. But how will ye answer for this morning's work?" He said, "To man I can be answerable, and for God, I will take him in my own hand!" Claverhouse mounted his horse and marched, and left her with the dead corpse of her husband lying there. She set the bairn on the ground and gathered his bairns, and tied up up his head, and straightened his body and covered him with her plaid, and sat down and wept over him. It being a very desart place, where never victual grew, and far from neighbours, it was some time before any friends came to her: The first that came was a very fit hand, that old singular woman in the Cumberhead, named Elizabeth Menzie, three miles distant, who had been tried with the violent death of her husband at Pentland, and afterwards of two worthy sons, Thomas Weir who was killed at Drumclog, and David Steel, who was suddenly shot afterwards when taken. The said Marion Weir sitting upon her husband's grave, told me, that before

that time. she could see no blood but she was in danger to faint, and yet she was helped to be a witness to all this without either fainting or confusion, except when the shots were let off, her eyes dazzled. His corpse was buried at the end of his house, with this inscription on his grave-stone.

*In earth's cold bed, the dusty part here lies,  
Of one who did the earth as dust despise !  
Here, in this place from earth he took depar-  
ture ;  
Now he has got the garland of a Martyr.*

This murder was committed betwixt six and seven in the morning : Mr Peden was about ten miles distant, having been in the fields all night, he came to the house about eight, and desired to call in the family, that he might pray amongst them. When praying, he said, " Lord when wilt thou avenge Brown's blood? Oh! let Brown's blood be precious in thy sight! and hasten the day when thou wilt avenge it, with Cameron's, Cargil's, and many others of our Martyr's names : When ended, John Muirhead enquired what he meant by Brown's blood? He said twice over. " What do I mean! Claverhouse has been at the Pres-hill this morning. and has cruelly murdered John Brown, his corpse is lying at the end of his house, and his poor wife sitting weeping by them, and not a soul to speak comfortably to her. This morning after the sun-rising. I saw a strange apparition in the firmament, the appearance of a bright, clear-shining star, fall from heaven to the earth, and indeed there is a clear-shining light fallen this day, the greatest Christian that ever I conversed with."

38. After this. two day before Argyle was

broken & taken, he was near Wigton in Galloway; a considerable number of men were gathered together in arms, to go to his assistance; they pressed him to preach, but he positively refused, saying he would only pray with them; where he continued long, and spent some part of that time in praying for Ireland, pleading that the Lord would spare a remnant, and not make a full end in the day of his anger; and would put it in the hearts of his own to flee over to this bloody land, where they would find safety for a time. After prayer they got some meat; and he gave every one of his old parishioners, who were there, a piece out of his own hand, calling them his bairns. Then he advised all to go no farther; "But (said he) for you that are my bairns, I discharge you to go our foot-length, for before you can travel that length, he will be broke: and though it were not so, God will honor neither him nor Monmouth to be instruments of a good turn to his church, they have dipt their hands so far in the persecution." And that same day that Argyle was taken Mr George Barclay was preaching and persuading men in that country to go to Argyle's assistance: After sermon, he said to Mr George "Now Argyle is in the enemy's hand, and gone!" though he was many miles distant. I had this account from some of these his bairns who were present, and the last from Mr Barclay's self

39 After this he was to preach at night, at Pengaroch in Carrick: the mistress of the house was too open-minded to a woman, who went and told the enemy & came back to the house, that she might not be suspected. Mr Peden being in the fields came in haste to the door, and called the mistress, and said 'Ye have played a bonny sport to yourself, by being so loose-tongued; the enemy is informed that I have to

drop a word this night in this house, and the person who had done it, is in the house just now, and you will repent it, for to-morrow the enemy will be here. Farewell. I will stay no longer in this place." To-morrow morning both foot and horse were about the house.

41. In the same year 1585. preaching in the night time in a barn at Carrick, upon that text Psal. lxxviii. 1. *Let God arise ! and let his enemies be scattered ! Let them that hate him flee before him ! As some is driven, so drive thou them !* So insisting how the enemies and haters of God & goodness were tossed and driven as smoke of chaff, by the wind of God's vengeance, while on earth, and that the wind would blow them all to hell in the end : stooping down, their being chaff among his feet, he took a handful of it and said, "The Duke of York and now King of Britain, a known enemy of God and goodness, it was by the vengeance of God that ever he got that name ; but as ye see me throw away that chaff, so the wind of that vengeance shall blow and drive him off that throne ; and he, nor any of that name shall ever come on it again."

42. About this time, preaching in Carrick, in the Parish of Girvan, in the day time, in the fields, David Mason, then a professor, came in haste, trampling upon the wind to be near him, Mr. Peden said, "There comes *the Devil's rattling-bag*, -we do not want him here." After this, the said David became officer in that bounds and an informer, running through rattling his bag, and summoning the people to their unhappy courts, for their non-conformity ; for that he and his got the name of **THE DEVIL'S RATTLE-BAG**, to this day. Since the Revolution he complained to his minister, that he and his got that name ; the minister said, "Ye will deserve it, and he was an honest man that gave it

you, you and yours must enjoy it, there is no help for it."

49. A little before his death, he was in Auchincloch, where he was born, in the house of John Richman, there being two beds in the room, one for him, and one for Andrew—— who dwelt in and about the New-Milns; when Andrew was going to his bed he heard him very importunate with the Lord, to have pity upon the West of Scotland, and spare a remnant, and not make a full end in the day of his anger; And when he was off his knees, he walked up and down the chamber, crying out, "Oh! the Monzies, the French Monzies! See how they run! How long will they run? Lord cut their houghs and stay their running." Thus he continued all night, sometimes on his knees, and sometimes walking.——In the morning they enquired what he meant by the Monzies? He said, "O sirs! ye will have a dreadful day by the French Monzies, and a set of wicked men in these lands, who will take part with them! the west of Scotland will pay dear for it! They will run thicker in the water of Ayr and Clyde, than ever the Highland-men did." I lay in that chamber about three years ago, and the said John Rickman and his wife told me that these were his words. At other times to the same purpose saying, "O! the Monzies, the Monzies, will be through the breadth and the length of the south and the west of Scotland! Oh! I think I see them at our fire sides, slaying man woman and child. The remnant will get a breathing, but they will be driven to the wilderness again, and their sharpest hours will be last.

The late worthy Mr Richard Cameron spoke to the same purpose, when preaching at the Grass-water-side, south from Cunnock, July

28th 1680, eighteen days before his death, viz.  
 “ There are three or four things that I have to tell you this day, which I must not omit, because I will be but at breakefast some hour or another, to the enemy and my work and time will be finished 1st As for King Charles, who is now upon the throne, after his death there shall not another King of the name of Stuart be a crowned king in Scotland. 2dly There shall not be an old Covenanter’s head above the ground in Scotland. (that swore these covenants with uplifted hands) ere ye get the Reformation set up 3dly. A man shall ride a summer’s day’s journey within the shire of Ayr & shall not see a house reek, nor hear a cock crow ere ye get reformation : and several other shires in Scotland shall be as ill. 4thly. The rod that the Lord will make instrument of, shall be the French, and the French king, together with a party in this land joining with them : But ye that stand to the testimony in that day, be not discouraged at the fewness of your number, when Christ comes to set up his work in Scotland, he will not want men anew to work for him ; yea he will chap upon the greatest man in all Scotland, and he will be the greatest malignant in it, and he will say. Sir, let alone this Babel-building, for I have another piece of work to put into your hand ; & he will give him work, whether he will or not, It may be he will convert the man, and give him his soul for a pray And there are many of you that are my hearers this day, that shall live to see these things accomplished : And after these desolations are over ye shall see the noblemen and gentlemen’s houses so ruined, that the nettles shall be growing out of their bed-chambers, or ye die ; and their memory and posterity shall perish from the earth.”

44. The following are some notes of Mr.



Peden's last Sermon in the Colm-wood, at the Water of Ayr, a little before his death. "My Master is the rider, and I am the horse—I never love to ride but when I find the spurs: I know not what I have to do amongst you this night; I wish it may be for your good, for it will be the last—It is long since it was our desire to God, to have you taken of our hand; and now he is granted us our desire. There are four or five things I have to tell you this night, First A bloody sword, a bloody sword for thee O Scotland, that shall tear the hearts of many. Secondly, Many miles shall you travel, and shall see nothing but desolations and ruinous wastes in thee Scotland. Thirdly, The fertilest places in Scotland shall be as waste and desolate as the mountains. Forthly, The women with child shall be ript up and dashed to pieces. Fifthly Many a conventicle has God had in thee O Scotland! but ere long, God will have a conventicle that will make Scotland to tremble—Many a preaching has God wared on thee, but ere long, God's judgements shall be as frequent as these precious meetings were, wherein he set forth his faithful servants to give warning of the hazard of thy apostacy from God in breaking, burning, and burying his covenant; persecuting, slighting, and contemning the gospel; shedding the precious blood of his saints and servants.—God sent forth a Welwood a King, a Cameron and a Cargil, and others to preach to thee; but ere long God will preach to thee by fire, and a bloody word! God will let none of these men's words fail to the ground that he sent forth with a commission to preach these things in his name: He will not let one sentence fall to the ground, but they shall have a sad accomplishment, to the sad experience of many." In his prayer after sermon, he said, "Lord thou hast been both

good and kind to auld Sandy, through a long tract of time, and gave him many years in thy service, which has been but so many months: but now he is tired of the world, and hath done all the good in it that he will do; let him win away with the honesty he has, for he will gather no more.

45. When the day of his death drew near, & not being able to travel, he came to his brother's house in the parish of Scorn, where he was born: he caused dig a cave with a sauchen bush covering the mouth of it, and the enemies came & searched the house narrowly many times. In the time that he was in the cave he said to some friends, 1 That God shall make Scotland a desolation 2 There shall be a renmant in the land, whom God shall spare and hide. 3 They shall lie in holes and caves of the earth, and be supplied with meat and drink: and when they come out of their holes, they shall not be able to walk, for stumbling on the dead corpse 4 A stone cut out of the mountain, should come down, and God shall be avenged on the great ones of the earth and the inhabitants of the land, for their wickedness: and then the church should come forth with a bonny bairn time of young ones at her back. He wished that the Lord's people might be hid in their caves, as if they were not in the world for nothing would do it, until God appeared with his judgements, and they that wan through the bitter and sharp snort storm, by the sword of the Frenches, and a set of unhappy men taking part with them, then there would be a spring-tide day of the gospel: given them for a sign, If he were but once buried, they might be in doubts; but if he were oftner buried than ocne, they might be persuaded that all he said would come to pass: And earnestly desired them to take his corps to

Airdsmoss, and bury them beside Richy (meaning Mr Cameron) that he might get rest in his grave, for he had gotten little through his life; but he said he knew they would not do it. He told them, that bury him where they would, he would be lifted again, but the man that put first too his hand to lift his corpse, four things should befall him: 1 He should get a great fall from a horse 2 He should fall in adultery. 3 Into theft; and for this he should leave the land. 4. Make a melancholy end abroad for murder. Which accordingly did come to pass. There was one Mudooh, a mason to his trade, but then in the military service, who first put hand to his corpse.

A little before his death he said, "Ye shall be angry where I shall be buried at last, but I discharge you all to lift my corpse again." At last one morning early, he came to the door, & left his cave; his brother's wife said. Where are you going? the enemy will be here. He said, I know that. Alas, Sir, said she, what will become of you? You must go back to the cave again. He said, 'I have done with that, for it is discovered: but there is no matter, for within forty-eight hours I will be beyond the reach of all the devil's temptations and his instruments in hell or on the earth; and they shall trouble me no more.' About three hours after he entered the house, the enemy came, & found him not in the cave; then they searched the barn narrowly, casting the unthreshen corn, and searched the house, stabbing the beds, but entered not into the place where he lay.

Within forty-eight hours he died, Jan. 28th 1686, being past sixty years; and was buried in the laird of Affleck's aisle. The enemies got notice of his death and burial, and sent a troop of dragoons, and lifted his corpse, and carried

him to Cumnock-gallows-foot, and buried him there (after being forty days in the grave) beside others. His friends thereafter laid a gravestone above him, with this inscription :

HERE LIES

*Mr. ALEXANDER PEDEN,*

*A faithful Minister of the Gospel at GLENLUCE,*

*Who departed this Life, January 28th. 1686.*

*And was raised, after six weeks, out of his*

**GRAVE,**

*And buried here out of contempt.*

After this, that troop of dragoons came to quarter in the parish of Cambusnethen : Two of them were quartered in the house of James Gray, my acquaintance : they being frightened in their sleep started up, and clapped their hands, crying Peden Peden. These two dragoons affirmed, that out of their curiosity they opened his coffin, to see his corpse, and yet he had no smell, though he had been forty days dead.

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All the foregoing articles I was assured of, except the 20th which is said he spoke to Margaret Lumbornor within the bounds of Carrick in 1684, and has been passing from hand to hand in writing, I sent a friend twenty miles to her for the certainty of it : and although she was my old acquaintance, she delayed giving it. But I am informed, that some other friends enquired at the said Margaret, who owned that 20th. passage was all one, for substance, with what Mr. Peden said to her.

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There are other two passages I have oft heard, and doubt nothing of the truth of them, tho' the time and places be not mentioned, viz. One day preaching in the fields in his prayer he prayed earnestly for the preservatiou of the people: 2nd again and again he prayed for that man that was to lose his life. The enemies came upon them the same day, and fired upon the people, and there were none hurt save one man, and he was shot dead.—Another time he was preaching, and giving a very large offer of Christ in gospel-terms, an old woman sitting before him, he laid his hands on each side of her head, and rocked her from side to side, and said, “Thou witch-wife, thou witch-wife, thou witch-wife, I offer Christ to thee! Quit the devil's service. thou hast a bad master; thou wilt never make thy plack a babee of him; but if thou wilt break off and renounce the devil's service, I promise thee, in my Masters name, that he will give thee salvation.” After this, there was a considerable change in her practice and when she was a-dying, she confessed that she was either engaged in the devil's service; or was engaging; and expresed her thankfulness, that she had the happiness to hear Mr Peden at that time.

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## PART II.

*Containing Thirty new Aditonal Passages.*

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1 **I**N the year 1666 when the Lord's persecuted and oppressed people were gathered to-

gether for their own defence. who were broken at Pentland-hills, he with Mr Welch and the laird of Glovever, in the parish of Balentrea, were riding together in the same parish, and met upon the way a small party of the enemy's horse, and no eviting of them; the Laird fainted, fearing they would all be taken. Mr Peden seeing this, said, "Keep up your courage and confidence for God hath laid an arrest upon these men, that they shall not harm us." When they met, they were courteous, and asked the way: Mr Peden went off the way, and shewed the ford of the water of Tit. When he returned, the laird said, "Why did you go with them; You might have sent the lad" He said, "No, no, it was more safe for me; for they might have asked questions at the lad, and he might have fainted and discovered us. For myself, I know they would be like the Egyptian dogs, they would not move a tongue against me; for my hour of falling into their hands, and the day of trial, is not come, that is abiding me." There is an old Christian gentlewoman in Edinburgh, a daughter of the said lairds, who told me of late, that she had several times heard her father give an account of this. She also told me, that since Bothwel-bridge fight, she heard him preach in the fields in the foresaid parish; and a woman sitting before the tent, looking up to him, he said, "How have you the confidence to look up? look down to hell where you are going; the devil has a fast grip of you, & will not lose it." That woman lived and died under the *mala jame* of a witch, and presumptions of the same.

2 About the year 1670 he was in Armagh, in Ireland, one John Goodale with his wife two zealous serious Christians, living in Armagh. who had gone from Scotland, who was a wheel

wright to his employment ; his zeal was such a gainst the superstitious worship, and keeping so many holidays, that when the people were going and coming by the shop door, he wrought most hard ; for which he was excommunicate : when he told Mr. Peden, he said, “ Rejoice John, that you are cast out of the devil’s count-book.” After this he was preaching privately in John’s house ; in his preface he said. ‘ Our Lord has been taking great pains on you in Ireland, to get you to learn your lesson per quire ; and few of you have been brought to say your lesson off the book ; He was gotten a goodly company in Scotland, that he is learning to say their lesson off the book ; and they are brave scholars : But ere long he will try some of you with it also : He will say Come out, thou man in Armagh, and thou man in Benburb, and say your lesson off the book.” The Bishop of Armagh (whereof the great Mr Usher was formerly Bishop) and his underling, were so enraged against the said John, that he rode twenty miles to Dublin, to get an order of caption from the Lord-lieutenant for apprehending the said John, and also George Fleeming in Benburb, which he easily obtained ; and came quickly back, and was in such haste to deliver his order, that upon horseback he called for the chief magistrate : When delivering his commission his horse cast up his head, and gave him such a stroke on the breast, that he died the 4th or 5th day thereafter. George Fleeming went out of the way ; he was father to the late Mrs Fleeming, that Christian, motherly woman, who kept a school in the Castle-hill & died there.— The foresaid John was immediately put in prison : His wife and other friends came to visit him, his wife said, ‘ Now, my dear, learn to say your lesson off the book.” He answered, “ I am much obliged to you for your

kindness, that minds me of that note.' The jailor at night, said, "John, you are called an honest man if you will promise to return to-morrow, I will let you home to your own bed." John said "That I will not do." The keeper said, "Will you run for it?" He said, "No, no; I have done no ill thing that needs make me either afraid or shamed. "Well, said the jailor, go home to your bed, and I will send a servant for you to-morrow's morning." When he went home, it was his ordinary in his family-worship, to sing these lines in the 109th Psalm.

*Few be his days; and in his room*

*His charge another take &c.*

When ended, he said to his wife, "I never found such a gale upon my spirit as in the singing to these lines." She said it was so with her also. "Well said he, let us commit our case & cause to the Lord, and wait on him; and we shall know the meaning of this afterwards" — The unhappy man fell immediately ill and said, that all the mischief had come upon him for what he had done against John Gooale; and caused write and signed a discharge, and sent it to the said John, that he might not be troubled for the expence he had been at, in the getting of that captain. He died under great horror of conscience. Notwithstanding he was detained three years prisoner working at his employment in the Talbooth, in the day time and went home to his bed at night. The said John went home, and died since the Revolution. His wife, when dying at Leith gave this relation.

3 When Mr Peden was prisoner in Edinburgh, under sentence of banishment, James Millar, merchant in Kirkcaldy, was under the same sentence and his wife came to visit him. Mr Peden said to her, "It is no wonder you be troubled with your husband's going to the plantations;



but if any of us go there at this time, the Lord never spoke by me."

4 In their voyage to London, they had the opportunity to command the ship, and make their escape, but would not adventure upon it, without his advice. He said; "Let alone, for the Lord will set us all at liberty in a way more for his own glory and our safety."

5 About this time, in their voyage on the Sabbath, the prisoners pressed him to preach, the wind blowing very hard: In that sermon he said. "Up your hearts lads and be not discouraged, for this man thought he had gotten a prize, when he got the gift of us from the wicked, bloody council; but in a few days he shall be as glad to be quit of us as ever he was to get us." --- A little time ago, I had a long scroll of many accounts about Mr Peden, from an old Christian English gentleman, who was much in his company; and gave me many notes of his sermons, and asserts the truth of many things I have said about him that he was witness to, and some other person of great integrity. He assured me the only instrument the Lord raised up for the relief of Mr Peden and these six prisoner with him, was my Lord Shrewsbury, who was always friendly to Presbyterians: He went to King Charles I, and upon his knees begged the releise of these prisoners. but could not prevail. There he went to the master of the ship and told him that if he did not set these prisoners at liberty, he should never sail in English seas. At length he came down to Gravesend, and set them at liberty. After that, the Scots and English shewed more than ordinary kindness to them: which should be kent in remembrance with thanksgiving to the Lord, for favoring our outcasts.

6 After they were set at liberty, he stayed a London and through England until June 1679 Upon the 21st of June, he was come to the south of Scotland, being Saturday, the day before the Lord's people fell and fled before the enemy at Bothwelbridge: In his exercise in a family, he said, "I will tell you, sirs, our deliverance will never come by the sword. Many thought, when the bishops were first set up, that they would not continue seven years: but I was never of that mind: it is now near three sevens, but they will not see the fourth seven but I fear they will come near to it." Which sadly came to pass.

7 He went that night to the fields, and came in on Sabbath morning about sun-rising weeping and wringing his hands: one John Simpson a godly man, enquired what the matter was that made him weep: He said, "I have been wrestling all night with God, for our friends that are in the west, but cannot prevail" I gave an account in the former passages, about the middle of that day many people were waiting for sermon when some told him, he said "Let the people go to their prayers, for I can preach none; our friends are all fallen and fled before the enemy, and they are haggling and hasing them down, and their blood is running like water. At night he was called to supper, having tasted nothing that day, several friends being present: In seeking a blessing, he broke out into a rapture of weeping and lamentations for the sad stroke upon the bodies of the Lord's people; but much more for the dead-stroke the most part of them had got upon their spirits, that few of the ministers and professors of Scotland, should ever recover; which sadly held true, as I formerly mentioned in the scrapes of writings of that blast of east withering wind. He also insisted in

prayer for the wounded, who were wallowing to death in their blood; and for the many prisoners: When ended, he went off and all others without tasting of their supper though it was upon the table. At this time he was forty or fifty miles distant from Bothwell-bridge.

8 About this time he was preaching in the south, on that text, *But they are not grieved for the afflictions of Joseph.* He had many edifying remarks upon the foregoing verses especially upon the first line, *Woe unto them that are at ease in Zion.* He insisted upon the true nature of grieving; and lamented that there was so little grieving for the present great afflictions of the Church of Scotland. One woman standing amongst the people, pointing to her, he said, "Some of you will grieve and greet more for the drowning of a bit of a calf or stirk, than ever ye did for all the tyranny and defections of Scotland." That woman had a calf drowned a few days before, for which she made a great noise. She challenged his landlady for telling the minister that she grate for her calf: She replied, I could not tell him that which I knew not, and as little did he. At the same time, he saw some of his people turning weary; he said, "Ye are not taking notice; some of you are thinking on one thing and some on another." The Lady Hundelsop sitting near him but knew her not, he turned to her and said "And you are thinking on greeting Jock at the fire-side" This was a son of hers called John, that she had left very weak of a decay at the fire-side upon a cruch. She told several afterwards that a drow of anxiety overwhelmed her about him, at that very time he spoke to her.

9 In the year 1682 he went to Ireland: Peter Aird, who lived in the parish of Galstoun, who was taken with me, and imprisoned together,

told me, that he followed him some good piece of the way to detain him until he got his child baptised: He said, "I resolve to come back shortly, and I hope the Lord will preserve your child." Which accordingly he did. After baptism he said to Peter, "If the man of the parish (Mr James Vetch one of the them actually indulged) had baptised your child, you would have got your horned beasts keepeed and now you will lose them." Which came to pass in a few days. The enemy came and took away his cattle every hoof, but he fled with his horses.

10 In the same year 1682, he married John Kirkland and Janet Lindsay, my acquaintance, who told me, that when they were before him he sighed deeply, and said, "First one busband, killed and then another, and must have a third, if it must be so, let her say, *Good is the will of the Lord.* Which came to pass: Her husband, Thomas Weir in Cumberhead, was deadly wounded at Drumclog, by Claverhouse, on the 1st of June 1679, being the Sabbath, and died on tne 5th day thereafter: And Ensign John Kirkland was killed in Flanders. Kersland, Fullerton, and he, were all buried in on grave. Since then, William Spence, Baillie in Coulter, who was also my intimate acquaintance, married her. They are both now in their graves.

11 In the year 1684, he was in Ireland, in the house of John Slowan, in the parish of Conert, in the county of Antrim; about ten o'clock at uight, sitting at the fire-side discoursing with some peope, started to his feet, and said, "Flee auld Sandy and hide yourself, for Colonel. — is coming to this house to apprehend you; and I advise you all to do the like, for they will be here within an hour." Which came to pass And when they had made a very narrow seach within and without the house, and went round

the thorn bush under which he was lying praying, they went off without their prey. He came in and said, "And has this gentleman (designing him by his name) given auld Sandy and their poor things such a fright? For this night's work Good shall give him such a blow, with a few days that all the physicians on earth shall not be able to cure it." Which came to pass; for he died in great misery, vermin flowing from all parts of his body, with such anoisome stink, that few could enter the room.

12 About the same time, he was in the same parish and county: one Mr. David Cunningham, minister there, in the meeting house, on a Sabbath day, broke out in very great reflections on Mr Peden, and them who hard him; one Mr. Vernor, one of Mr Cunningham's elders, was very much offended thereat, and told Mr Peden on Monday, what Mr Cunningham had said; Mr Peden walking in his garden, took a turn about and came back and charged him to go and tell Mr Cunningham from him, that before Saturday's night he should be as free of a meeting-house as he was; which came to pass. He was charged that same week, not enter his meeting house on pain of death. This account one John M'George, in the parish of Orr in Galloway gives, who was there present.

13 About this time, he was in the house of the foresaid John Slowan, who was a great friend to our Scots sufferers, who fled from the persecution here, as I have hard John Muirhead & others give account: His son John Slowan, gave me this, and several other accounts. The foresaid Mr Cunningham carried over many of the reviews of the history of the indulgence, to spread in Ireland, in defence of the indulgence here: When Mr Peden heard of them, he said to some friends, "Be not discouraged

for these books will do no hurt in this country : for I saw the sale of them spilt this last night." And so it came to pass, for the most of them was returned to Scotland.

14 He was preaching one Sabbath night in the said John Slowan's house a great number both within and without hearing him; where he insisted on the great need and usefulness of seeking & obtaining spiritual riches. he brought in an example that if any man was going to Belfast or Bellimony, he would be looking his pockets for what he had to bear his charges : A man standing without, said quietly, " Lord help me, for I have nothing to bear mine." Mr Peden said immediately, pointing to the door. " Poor man do not fear, for I have it out of heaven, as with a audible voice thy charges shall be borne, & that in a remarkable manner." That man has been mercifully and remarkably supported ever since, and that in the way of his duty.

15 In the same place, in a Sabbath morning's family-worship, he sung the cxlth Psalm, verse 11th He said, " Sirs, I charge you to sing this Psalm in faith ; for we will have a toom throne belyve : some one hath given him a deadly blow, though poor Monmouth hath no hand in it. A fowler when he shoots a bird it may rise and flee, but not far, for there is some of the shot in it " Within ten day after the news of Charles II'd's death was confirmed.

16 About the same time he said to James Slowan " We must go to another house this night, for I am mistaken if there be not a very narrow search made this night " They went to William Craig's, and James went with them to the house, and returned to his own bed. When he awaked the house was full of people, consta-

bles and others making search for prisoners who had broke pri-on but found none

17 Mrs Maxwell, or Mary Elphinstone, yet alive, whom I mentioned in the former passages, whose hearts thoughts Mr Peden told, when her child was baptised; that child is own, a married woman, and has children of her now, whom I spoke with about about three months ago, She came from Kilmarnock to public occasions which was about fifty miles distance. Mrs Maxwell told me since, when last in Glasgow, that when the child was in her father's arms, Mr Peden said, "That child's coming here at this time, is a testimony against the unfaithfulness of the ministers of Ireland Ireland thinks that Carolina in America will be a refuge for them: but as the Lord lives. it shall be no shelter to them. And these of them, designing to go there at this time, many of them shall lose their lives. & the rest of them shall come home in great distress." And at that time. there were two ships setting out from Ireland to Carolina; one of them was cast away near Carolina, and 140 people in her, whereof 70 perished Mr James Brown, one of the ministers of Glasgow, since the Revolution, was one of the 70 who were preserved The other ship was driven back to Ireland shattered and disabled, and the people greatly distressed.

18 One time traveling himself alone in Ireland. the night came on, and a dark mist which obliged him to go into a house belonging to a Quaker: Mr Peden said, "I must beg the favor of the roof of your house all night." The Quaker said, "Thou art a stranger, thou art welcome, and shalt be kindly entertained: but I cannot wait upon thee, for I am going to the meeting." Mr Peden said, "I will go along with you." The Quaker said, "Thou may, if thou please; but thou must not trouble us."

He said, "I will be civil." When they came to the meeting, as their ordinary is, they sat for some time silent, some with their faces to the wall, and others covered. There being a void in the loft above them, there came down the appearance of a raven, and sat upon one man's head, who started up immediately, and spoke with such vehemence that the froth came from his mouth : It went to a second, and he did the same : and to a third, and he did as the former two. Mr Peden sitting near to his landlord said: 'Do ye see that? You will not deny it afterwards?' When they dismissed, going home, Mr Peden said to his landlord, "I always thought there was devilry among you, but never thought that he did appear visibly, till now that I have seen it. O! for the Lord's sake quit this way! and flee to the Lord Jesus, in whom there is redemption through his blood, even to the forgiveness of all your iniquities." The poor man fell a-weeping, and said, "I perceive that God hath sent you to my house, and put it in your heart to go along with me, and permitted the devil to appear visibly among us this night; I never saw the like before. Let me have the help of your prayers, for I resolve thro' the Lord's grace, to follow this way no longer." After this, he became a singular Christian, and when he was dying, blessed the Lord that in mercy sent the man of God to his house.

19 There is an old Christian woman living at the Water of Leith, that in the beginning of 1685 went to Ireland, to the foresaid parish of Conert, to an aunt's house, who lived there: Being big with child, she was shortly thereafter safely delivered, and Mr Peden baptised her child. After she recovered, she went on a Sabbath morning to the foresaid John Slowar's house (where Mr Peden was) expecting sermon;



being snow, she and others sat down in the kitchen, at the fire-side; then Mr Peden came into the kitchen, and called for water to wash his hands: and seeing them he said, "For what do you come here without ye had been advertised? For I have nothing prepared for you. They said, "O Sir, you must not send us away empty, for we are in a starving condition" He said, "I cannot promise you: but if I can get any thing, ye shall not want it." A little while thereafter, he called, and said, "Let not these people away for I will come to them shortly." Which he did and preached upon that text, *The day being far spent they constrained him to tarry all night* Where he broke out in strange raptures expressing his fears of the Lord's departure from these lands. He said, "England for superstition and profanity, Ireland for security and formality, great shall thy stroke be! For in a few years, ye may travel forty miles in Ireland, and not get a light to your pipe!" Which came to pass four years thereafter, in the last rebellion. He also said, "O Scotland! may, long, and great shall thy judgements be of all kind's, especially, on the west and south, for loathing & contempt of the Gospel, covenant-breaking, burning and burying, and shedding of innocent, precious, dear, blood! O! all ye that can pray, try if ye can teagle him, O! see if ye can teagle him, teagle him especially in Scotlaud, for we fear he will depart from it." When ended, he said, "Take ye that among you, and make a good use of it; for I have gotten it new and fresh out of heaven, having nothing of it this morning" The foresaid John Muirhead, and the said old woman, and others told me, they were never witness to such a day, for so many tears, both from preachers and hearers.

20 After this, this old woman longed to be

home to Scotland, her husband (whose name was Paton) being in danger and hearing of such a killing in Scotland, being 1685 one of the bloody years, upon Scaffolds and in the fields: (and indeed the din was no greater than the deed) A bark being to go off with passangers, and she resolving to go along with it, went to take her leave of Mr Peden, and found him in a wood with John Muirhead, and others of our Scots sufferers. She told him her design, and he mused at little, and then said, "Go not away till I speak with you." He took a turn through the wood, and when he came back, he said, "Janet, go back to your aunt's, for you will not see Scotland these five months. there will strange things happen in Scotland ere you go to it, you will see a remarkable providence in your being stopt." The bark went off, and was cast away, and 17 passangers' corpse were cast ashore, at the place where they took shipping: John Muirhead gave me this account.

21 After he came to Scotland, in the beginning of March 1685. flying from the enemy on horseback, and they pursuing, he was forced to ride a water, where he was in great danger of being drowned: At last he got out, and cried, "Lads follow not me for I assure you, ye want my boat, and will so certainly drown. Consider where your landing will be! ye are fighting for hell, and running post to it." Which affrighted them to enter the water,

22 At another time, being hard persued he was forced to take a dangerous bog and moss before him; One of the dragoons more foreward than the rest. run himself into the bog, and he nor his horse were ever seen more.

23 Lying sick in a village near Cumnock, he told his landlord who was afraid to keep him in his house, the soldiers being to travel through

that town the next day, "Ye need not fear to let me stay in your house, for some of these soldiers shall keep sentry at this door but shall not come in." Which came to pass : His landlord being digging stones at the end of the village, told the officers that he was afraid the soldiers would plunder his cottage. They said, "Poor man, you deserve encouragement for your virtue, be not afraid for your house, we will order two soldiers to stand at your door, that nobody enter to wrong you," Which they did.

24 He lying sick about the same time, his landlord was afraid to keep him in his house. The enemy being in search of hiding people, he was obliged to make a bed for him among the standing corn ; at which time there was a great rising of the water, but not one foot to be observed within ten feet of his bed.

25 About this time he came to Garfield, in the parish of Mauchlin, to the house of Matthew Hog, a smith. He went to his barn, but thought himself not safe, foot and horse of the enemy being searching for wanderers as they were then called. He desired the favor of his loft, which Matthew refused : He said, " Well, well, poor man, you will not let me have the shelter of your roof, but that house shall be your judgment and ruin." Some time after, the gravel of that house fell and killed both him and his son. Their boddies were severely crushed.

26 About the same time he came to Andrew Normand's house, in the parish of Allaway, shire of Avr, being to preach at night in his barn. After he came in, he halted a little leaning on the back of a chair, with his face covered. When he lifted up his head, he said, " They are in this house that I have not one word of salvation unto!" He halted a little again, saying, " This is strange, that the devil

will not go out, that we may begin our work!" — Then there was a woman went out, ill-looked upon for a witch. John Muirhead (formerly mentioned) told me, that when he came from Ireland to Galloway, he was at family-worship, and giving some notes upon the scripture read, there was a very ill-looking man came in, and sat down within the door. He haltad and said, "There is some unhappy body just now came into this house. I charge him to go out and not stop my mouth. The man went off, and he insisted; but Mr Peden saw him neither come in, nor go out.

27 In that bloody year 1685, he came to a house in the shire of Ayr Captain John Matthison and other 12 of our wanderers being in the house, he said, "Lads, ye must go to the fields and seek your beds, for the enemy will be here this night, and I'll go my cave." They said, "Some of us will stay with you, for you will weary alone — No said he, I will not weary. For a sign that the enemy will be here this night, a godly eminent Christian man, whom I often have heard of, but never saw, will come and be with me this night." All which came to pass: for the men fled, and he entered the cave, and fell asleep; and a little thereafter, the said man coming to the family asked for Mr Peden, and desired access to the cave, to ly with him. When in bed he found Mr Peden slumbering, but in a little he awoke, and naming the man, asked him how he did? The soldiers came that night, but missed their prey. The next morning when these said men returned, he said, "Lads it was well you came to this house yesternight, otherwise ye had been among their bloody hands this day

28. In the said year 1685, he came to Welwood, to Captain John Cambell's he having,

escaped out of Canongate-Tolbooth in the month of August 1684. Being in danger every day he resolved to go to America and took farewell of his friends and went aboard of a ship. Mr. Peden said to his mother, "Mistress, what is become of John?" She said, "He is gone to America." He said, "No no! he is not gone; send for him, for he will never see America" Accordingly it was so a storm arose where he was in great danger, but was preserved, and is yet alive.

29. Since the publishing of the former passages of Mr Peden's life and death, I received two letters from Sir Alexander Gordon of Earlstoun, in the year 1725 and 1726, since gone to his grave; shewing that he was not only fully satisfied, but much refreshed, with the passages, requesting me on no account to delay the publishing of all that I proposed; and that he longed to see them before he went off the stage: Knowing that my day is far spent, being long since I was his fellow-prisoner, and taught him from my own experience, how to manage the great weight of irons that was upon his legs; and wishing that all the Lord's people, who have any zeal for the sworn to and sealed testimony, and savoury remembrance of the names of Christ, slain witnesses for the same and of the Lord's signal manifestations of his faithfulness and all sufficiency to them, in their life and death-would give me all encouragement in such a piece of good and great generation-work, which may be useful and edifying, when he and I were both mouldering in the grave. For himself he willingly would, and sometime a day could; but now, being 74 years of age, and 7 years in imprisonment and oftentimes in irons, and many other troubles through his life, his memory and judgement were much broken, and therefore he

could make me little help. Only he remembered, he was once sent from the societies in Galloway to Carrick, to call Mr Peden to preach: When he told him for what end he was come, Mr Peden went for some time alone; and when he came back, he said, "I am sorry, Earlstoun, you are come so far in vain for I cannot answer your desire: I can get nothing to say to your people: Nothing will convince this generation but judgements, and a surprizing lump of them upon the West of Scotland." Earlstoun said, "Sir, you was once legally authorised and ordained to preach the gospel, and the Lord's people's call is sufficient: I think you are under a temptation of enthusiasm." Mr Peden said, he sometimes feared that; but since he was driven from his people at Glenluce, his Master, in mercy and goodness gave him more encouragement and gave one instance. That one time he was called, and resolved, and prepared to go, as he thought: but when his horse was drawn, he went into the barn once more, where he was stript bare of all his thoughts, and a darkening dampening cloud overwhelmed him, which stopt him: And he afterwards saw a remarkable providence in it, and need be for it. And further, he said The last time he saw Mr Peden, it was with Mr Donald Cargil where they continued a long time comparing notes together; seeing with one eye, thinking with one mind & speaking with one breath of all things, past present, and what was to befall this church and nation.

*Copy of a Letter from MR. ALEXANDER PEDER,  
to the Prisoners in Dunnotar Castle.*

July, 1685.

DEAR FRIENDS,

I long to hear from you, how you spend your time; and how the grace of God grows in your hearts. I know ye, and others of the Lord's people, by reason of the present trial, have got up a fashion of complaining upon Christ; but I defy you to speak an ill word of him, unless ye wrong him. Speak as you can, and spare not; only I request that your expressions of Christ be suitable to your experience of him. If ye think Christ's house be bare and ill-provided, and harder than ye looked for, assure yourselves Christ means only to diet you, and not to starve you: Our Steward kens when to spend and when to spare. Christ knows well whether heaping or straking agrees best with our narrow vessels, for both are alike to him: Sparing will not enrich him, nor will spending improve him. He thinks it ill won that is holden off his people. Grace and glory comes out of Christ's lucky hand. Our vessels are but feckless and contain little: His fulness is most straitened when it wants a vent. It is easy for Christ to be holden busy in dividing the fulness of his father's house to his poor friends: He delights not to keep mercy over night. Every day brings new mercies to the people of God: He is the easiest merchant ever the people of God yoked with: If ye be pleased with the wares, what of his graces makes best for you, he and you will soon sort on the price, he will

sell goods cheap, that ye may spier for his shop again; and he draws all the sale to himself. I council you to go no farther than Christ. And now when it come to your door, either to sin or suffer, I council you to lay your account for suffering; for an out-gate coming from another airth, may be prejudicial to your soul's interest. And for your encouragement remember, he sends none a warfare on their own charges. And blest is the man that gives Christ all his money. It will be best with you to block with him, when you want hand money. And the less ye have, he has the more heart to trust to you. And so it is best with you to keep in with your old acquaintance Christ. New acquaintance with strange lords in the ready way to make a wound in grace's side, which will not heal in haste; the sore may close before the wound dry up for grace is a tender place, and is very easily distempered with the backslidings of our present time. And if the wheels of it be once broken with sin, all the money in the world will not make it go about, until it be put in Christ's hand. I hope I have said more on this matter than is needful; for I have seen the marks of tenderness deeply drawn on your carriage. The safest way to shift the showers, is to hold out of God's gate, and keep within his doors, until the violance of the storm begin to ebb, which is not yet full tide. Christ deals tenderly with his young plants and waters them oft, lest they go back. Be painful and lose not life for the seeking. Grace, mercy, and peace, be with you.

