

A N  
ANTIDOTE  
AGAINST THE  
*Infectious Contagion*  
O F  
POPERY and TYRANNY.

Humbly offer'd in

An Admonitory LETTER from a  
PRESBYTERIAN SOCIETY in *Edin-*  
*burgh*, to their Friends in Town and  
Country, touching the present IN-  
TESTINE WAR.

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Isaiah viii. 9, 10.

*Associate yourselves, O ye People, and ye shall be broken in Pieces.--- Take Counsel together, and it shall come to nought; speak the Word, and it shall not stand: For God is with us.*

EDINBURGH,  
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# AN ANTIDOTE

AGAINST THE  
*Infectious Contagion of Popery and  
Tyranny.*

Humbly offer'd in

An Admonitory LETTER from a Pres-  
byterian Society in *Edinburgh*, to their  
Friends in Town and Country, touching  
the present **INTESTINE WAR.**

*Gentlemen and Fellow-Christians,*

**T**HE imminent Danger which the Prote-  
stant Religion, our Sovereign *K. George*,  
and the Realms of *Britain* and *Ireland*,  
are in, thro' the Pretensions of the *Che-  
valier de St. George* to our Crown; The  
sad Condition of the City of *Edinburgh* and the  
*Lothians* in particular, and all *Scotland* in general,  
unjustly invaded by, and groaning under the grie-  
vous Oppression of, the Son of the said *Chevalier*,  
supported especially by our *Esau-like* Brethren the  
*Highlanders*, who, according to their wonted Awa-  
rice, are devouring our Substance, and enslaving  
many of our Persons; The great Silence of many

(who should cry aloud) thro' fear of the Violence of the Enemies, constant Contemners of God's Ordinances, and Haters of serious Godliness; The inevitable Hazard that many are in, of being compelled or seduced into a Compliance with their pernicious Courses; The innocent Blood of our Brethren, murdered at *Gladsmuir* by these merciless *Highlanders*; The Misery of the Multitude of Prisoners, inhumanely and barbarously used by them; And the bound Duty incumbent upon us to use our utmost Endeavours for preserving ourselves and our Posterity from being sunk in the dark Dungeon of *Popery*, and bound down with the heavy Chains of *Tyranny* and *Slavery*; DO call aloud to all who are not intoxicate with the *Wine of Babylon's Fornication*, and benumbed with an *Ass-like Stupidity*, to awake to a Consideration thereof: *For who is wise, and he shall understand these Things? prudent, and he shall know them? for the Ways of the Lord are right, and the Just shall walk in them; but the Transgressors shall fall therein; And the Wicked shall do wickedly, and none of them shall understand.*

That which we would with a Brevity suiting the Bounds of a Missive, and Meekness becoming Brethren, appeal to your Knowledge and Experience for the Truth of, is,

1<sup>st</sup>, To present you with some of these Reasons that induce us to look upon the present Attempt to set the *Chevalier* upon the Throne of *Britain* as the Lord's terrible Judgment upon us, and upon his Helpers as the Rod of God's Wrath. And,

2<sup>dly</sup>, To guess at some of the Causes wherefore the Lord seems to be thus smiting us, and what Use we ought to make of this awful Dispensation.

That the said Attempt hath the Appearance of a terrible Judgment, and the Promoters thereof of a Rod of Wrath, seems evident from the *Person* pretending, the *Principle* whereupon he founds his Claim, the *Instruments* employed in making it effectual, their *Practices*, and the fatal *Consequences* that

that the whole must inevitably be productive of to *Religion*, to the *King*, and to the *Realm* in general,  
*1mo*, The Person pretending to be our King is a *professed* and bigotted *Papist*, being one of the *Pope's Cardinals*, and the pretended lineal (tho' most reckon him but the spurious) Successor of K. *James VII.* who to the Treachery, Dissimulation, Covenant-breaking, Reformation-burying, Bloodshed and Tyranny of his Grandfather, his Father and Brother (Sins for which we have Reason to expect God will, according to the second Command of the Moral Law, reckon with that *Race* unto the third and fourth Generation) added his utmost Endeavours, not only by intolerable Force and Cruelty upon the Lord's People, but by Fraud and Deceit with the more simple, to bring back these Lands to *Popery*, and subject them to *Slavery*; for which *he* and his *Posterity* were in the righteous Judgment of God excluded from swaying the Sceptre over us.

*2do*, The *Principle* whereupon this *Pretender* and his Friends, in all their *Manifesto's* and *Declarations*, found his Title and Claim to these Kingdoms, being a *hereditary indefeasible Right*, is evidently productive of sundry Plagues and Inconveniencies. For,  
 (1) The present Exercise thereof were inconsistent with all Laws Divine and Human: For this Pretender being a *Papist*, and as such an *Idolater*, the Law of God (*Deut. xiii.*) which makes no Distinction betwixt King and Subject, commands that the Idolater shall die the Death; consequently all such are incapable of, and unfit for, Dominion in a Christian Land. And by the Laws of the Land (*viz. Act 8. Parl. 1. K. James VI. and Parag. 1. of the Claim of Right*, ratified by sundry Acts of Parliament) no *Papist*, or one of a different Religion from the People, can be our King: And sure the Pretender has not yet signified the least Attachment to Protestantism.  
 (2.) This *hereditary Right* robs the People of their natural Liberty of choosing their Kings, which also the Scripture in many Places, particularly in *1 Sam.*

2. 17. 2 Kings xiv. 21. 1 Chron. xiii. 38. & 2 Chr  
 xxiii. 11. exprefly attributeth unto them, tho',  
 Order's fake, that Power is exercifed by their Rep-  
 fentatives. And to imagine that fo many Thoufa-  
 People as K. George's Dominions confift of, we  
 born Slaves to him, and were his natural and her-  
 ditary Property, and that Kings are born juft to ru-  
 over others, and inaugurate to receive Honour and  
 Advantage to themfelves, were (as one wittily ex-  
 preffes it) a making Men to be born with Saddles on  
 their Backs, and Bitts in their Mouths, that Kings  
 might have no more to do but leap off, and ride them  
 at their Pleafure; and withal, it were an impeachment  
 of the Wifdom and Equity of the Great Rector of  
 Providence, who, as he hath given the Earth to the  
 Sons of Men in common, hath alfo given them  
 Dominion over the lower Parts of the Creation, and  
 left them at Freedom to ufe this their Liberty in fuch  
 a Way as, in their different Circumftances and Situa-  
 tions, fhould be moft for his Glory and their Good.  
 Confequently *Vox populi eft vox Dei*, and the fubor-  
 dinate chief End of his Conftitution *Salus et bonus  
 populi*. And, when this End is frufterate either wholly  
 or in its chiefeft Conditions, the Aggreffors are juftly  
 reckoned to forfeit the Regal Power. Our famous  
 Hiftorian *Buchanan*, *Reverend Scot. lib. 6. p. 195. in vita  
 Kennethi*, fheweth, that for about 1025 Years the  
 People of *Scotland* had in their Choice whom to own  
 or admit to fucceed in the Government, even tho' the  
 Kingdom was hereditary; and ufed to elect, not  
 fuch always who were neareft in Blood-line, but fre-  
 quently fuch as were judged moft fit for Government  
 being of the Progeny of *Fergus*: And that tho' *Kenneth  
 III.* to cover the Murder of his elder Brother's  
 Son, and prevent his, and fecure his own Son's Suc-  
 ceflion, procured this Charter for Tyranny, the Settle-  
 ment of the Crown upon him and his Pofterity  
 by the Parliament; yet it was under fuch Limitations  
 as precluded the Succeffion of Fools or Monfters,  
 and preferved the People's Liberty to fhake off the  
 Yoke

oke when Tyranny should be thereby introduced.  
 and accordingly we find, that as they formerly re-  
 sected severals of their Kings, and executed some of  
 them; so they afterwards disowned K. *Baliol* and his  
 whole Race for his attempting to enslave the King-  
 dom's Liberties to the King of *England* (which fur-  
 nished a notable Precedent for our Revolutioners their  
 not only casting off the Authority of K. *James VII.*  
 when he abdicated the Throne, but also their exclu-  
 ding his *Posterity* from the Succession.) Moreover,  
 that our Ancestors not only refused Subjection to  
 K. *James I.* while Prisoner with the *English*; but  
 when charged, upon their Allegiance, not to fight  
 against the Party who had his Person Prisoner, they  
 answered, "That they owned no Prisoner for their  
 King, nor owed any Allegiance to a Prisoner."  
 Which reproves the Madness of our *Scots Episcopals*  
 and *Papists* their praying for a King in Exile. And,  
 when Q. *Mary* would not refrain from *Papish Idolatry*  
 and Tyranny, her Subjects withdrew their Alle-  
 giance to her, and deposed her from the Government:  
 Which plainly shews, that the Revolution was not the  
 first Time our Rulers have been cast off for *Papery*, as  
 well as Tyranny. And as the Race of *Stuarts* brought  
 not their Charter to our Crown immediately from  
 Heaven, but must betake themselves in the long-run  
 to the Choice of the *Estates* of the Kingdom, and  
 that not absolutely, but upon Conditions; so, upon  
 comparing these Conditions to be found in the stand-  
 ing-laws (too long to be here so much as abridged)  
 with the Declaration of the *Estates* of *Scotland* and  
*England* at the Revolution, there comes out the fullest  
 Evidence that K. *James VII.* had broken these con-  
 ditions in the most material and important Articles  
 thereof, and that therefore they were free from the  
 Surrender of the Crown made to his Ancestors. But,  
 supposing our Prognitors had actually transferred the  
 Crown to the Family of the *Stuarts* absolutely and  
 unconditionally, it is yet questionable whether they  
 could do so; or, if they could divest themselves of  
 the

the Dowry natural to them, whether could the also bind their Posterity down thereto, without their actual Consent? And if not, certainly it was not only an irrational Surrender of all their own Rights and enslaving their Posterity, but an irreligious Contempt of Providence, refusing and anticipating its Determination in such a Case, whereto their Posterity could therefore pay no Regard. And admitting moreover, with the Author of a late *Calm Address*, that the Pretender hath really an indefeasible Right to these Kingdoms; let us take a View of the Superstructure that by all *Papish Monarchs* hath been built upon this Foundation: Have they not looked upon the Crown right as their Property so absolutely, as to be possessed and enjoyed by them, not for the Peoples Good as the chief End, but for their own; and upon Parliaments and Laws, in so far as they restrained their Power, as so many Incroachments upon their Property, and consequently void and null? And, if this Hypothesis is granted, doth it not hence follow also, that the most valuable Interests of the Subject depend on the Pleasure of the Prince; and that Subjects have no Right to insist upon Terms with him, but must yield passive Obedience unto his Pleasure be what it will; and if he confers Honours, Profits and Advantages upon any, that they must look upon them, not as what they have any Right to, but merely as Acts of Grace and Favour, resumable at Pleasure? Now, let the most bigotted *Jacobites* amongst us suppose themselves Subjects in such Circumstances, and tell honestly whether they could then rationally reckon upon their Liberty and Property with the same Freedom that they may now do, and if they would not then merit rather the Name of Slaves than Subjects. If after all it shall be said, That by our Constitution the Law is above the King; Yet, by the Principles of our hereditary-right Men, the Law cannot be execute without the King, and so our Kings may tyrannize at Pleasure. And if they grant that the Law may be execute without the King, yea against him, which it both hath been,



been; may be, and ought to be when there is real Cause for it; then this is in so far a giving up with hereditary indefeasible Right, and making the Will and Pleasure of the *Estates of Parliament* a *sine qua non* Condition of the Exercise of the Regal Power; which however our Pretenders to *hereditary indefeasible* Right have complied with for their own Ease and Conveniency when they could not do better, they have yet paid no Regard to the Liberty and Property of the *Subject*, nor even to the Liberty of *Parliament*, when anywise compatible with the *Prerogative*; as in K. *Charles I.* and K. *James VII.* was exemplified. Nor (considering the Dependence that this *Pretender* must necessarily have upon the *French* and other foreign Powers, which may afterwards be made somewhat more plain) is it presumable that he durst act according to the Pleasure of his *Parliament*, suppose he inclined it.

3<sup>tio</sup>, The Instruments employed in this Attempt, viz. the *French, Spaniards* and *Highlanders*, seem eminently the People of God's Wrath. Are not the *French* and *Spaniards*, the conjunct Contrivers and Promoters of this Attempt, the two main Pillars of *Antichrist's Kingdom*, with whom God will therefore have War till his *Anger* cease in their Destruction? And are not the Actors for the most part *Highlanders*, the Posterity of these who, under the excommunicated and forfeited *Montrose*, waged War against the *Presbyterians*, and in four or five several Battles, or rather Massacres, about a hundred Years ago, cruelly murdered near Fifteen thousand of our renowned Ancestors, and plundered the whole Country? the same also who towards the End of the Reign of K. *Charles II.* offered their Service for suppressing the *Presbyterian Assemblies* and *Nonconformists* to *Popery* and *Episcopacy*, and whose Service having been accepted, were, to the Number of near Ten thousand, quartered in the West and South of *Scotland*, where under the Conduct of that Monster of Barbarity, *John Graham of Claverhouse*, afterwards for his

Cruelty created *Viscount of Dundee*, they murdered many in cold Blood, made Prisoners of a great many others, forced some Thousands into Banishment, and wasted the Country in a Manner almost incredible to be believed; as the *Acts of the Revolution-parliament*, and *Histories of these Times*, do proposit; the same also who vigorously opposed our Deliverance from *Popery* and *Tyranny* at the *Revolution*, and who, as they maintain an irreconcilable Enmity against the Reformation-interest, have sundry Times since, and particularly in the 1715, renewed their War for *Antichrist* and his Members. And are not the present Gang for the most part *Roman Catholicks*? as by comparing their own Accounts of the Places whence they are said to have come, with the Account of *Papists* given by the Society in *Scotland* for propagating Christian Knowledge, is apparent to the World. And are not the most part of them such Wretches as by their Practice evidence they have no other Regard for Honour, Obedience or Government, than as by a Revolution and Alteration of Affairs, and stopping the Course of Justice for a Time, they may improve to themselves an Opportunity of robbing and plundering their Neighbours?

4to, That the *Preteniler* and his *Abettors* are the *Rod of God's Indignation* upon us, seems further evident from their *irreligious* and *immoral Practices* in the Course of the present War. We incline not to rake into Dughills, nor to expose our Brethrens Shame; but, if they themselves have declared their Sin as *Sodom*, who can be angry at our mentioning the same as Matter of Humiliation both before God and the World? Now, if, instead of worshipping the only true God, they be found either chargeable with *Idolatry* as all *Papists* are, or glorying in their *Atheism* and *Infidelity*, as in their Confutation of the Story about *Father Graham* they have avow'd; if, instead of receiving and observing all *God's Ordinances*, there be amongst them Worshipers of Images, and such as have made the *Houses for God's Worship* and the *Seats of the supreme Civil*

*Civil and Ecclesiastick Courts of the Nation, either Houses of Office, or the Repositories for their Armoury and stolen Baggage; if instead of reverencing the Names, Titles and Attributes of God, they shall be found dreadful Cursers and Swearers; and if, instead of sanctifying the Lord's Day, they shall be found to have been the Mean of stopping the outward Sanctification thereof in the Place, and open Profaners thereof, by Marching, Shooting, Playing on Bag-pipes, &c. Shall not God be avenged on them for these Things? And for the second Table of God's Law, unless Rebellion against and speaking Evil of Dignities, Murder, Whoredom, Stealing, Lying, and Covetousness, in the literal Meaning of the Law, be a paying Regard thereto, this Host have shown little or none of it. Can it then be reasonably expected that any Good will come to us by such Instruments? And,*

*5th, That the present Attempt for setting the Pretender upon our Throne, is a clear Proof of the Lord's Displeasure with us, is further evident from the native Fruits and Effects which it would inevitably produce to Religion, to the King, and to the Country in general.*

*Imo, That the true Religion were thereby greatly endangered, we need only advert to these Things: (1.) That this Pretender is a professed Papist, and all his Family brought up in the same Faith, from which never one of them have swerved, so far as to pretend the least Affection to Protestantism, and who must therefore (in a Consistency therewith) look upon all Protestants as vile Hereticks; this having been made a fundamental Article of the Doctrine of the Mother of Harlots by the Council of Constance, and which was practised upon John Huss and Jerome of Prague, in bloody Characters, even after the Council had pledged their Faith for their Safety. Moreover, they must keep no Faith with such Hereticks further than to serve their own and the Interests of Holy Mother; as witness the Conduct of Queen Mary of Scotland to her Subjects, Queen Mary of Eng-*

land to the Men of *Suffolk*, and the Promises of the *French King* to the *Protestants* in his Dominions, which ended in the infamous Massacre at *Paris*. Furthermore, they must extirpate *Protestants* with Fire and Sword, so soon as they are in a Capacity of doing it; as obtained in most of the *Popish* Dominions where *Protestantism* had once a Footing, particularly in *Italy, Austria, Tuscany, Savoy, Piedmont* and *France*. This was the profess'd Design of the *Spanish Armado*, and the very Motive of the memorable *Irish Massacre*. And sicklike, they must propagate and establish the *Romish Religion* to the utmost of their Power: This was eminently the Case under that tyrannical Usurper, K. *James VII*. And whenever *Popish* Princes have had Power on their Side, they needed no Spurring from the ghostly Fathers to exert themselves this way, *Popery* and *Cruelty* being as inseparable as *Sin* and *Satan*. (2.) The boundless Toleration that this Pretender and his Son promise in their several Manifestos and Declarations to give to all Sects, to profess what Religion they please, gives the strongest Reason to suspect, that, if they succeed, these Beasts of Prey, the *Romish Priests*, will be accounted the very Salt of this Place of the Earth, and swarm amongst us like *Locusts*. This was the obvious Design of K. *James* the Seventh's Toleration; and how effectually it answered the End proposed by it, is no Secret. (3.) Supposing this Pretender not to be of a sanguine Disposition (which yet were as great a Miracle in a *Papist*, as the Wonder of a Woman clothed with the Sun was to *John the Divine*) yet, would not his and his Family's Example, and the Dependence which many behoved to have upon him for Preferment, Posts, Honours and Pensions, gradually lead them in to a Liking to *Popery*, and Compliance therewith? And, (4.) It seems also rational to presume, that his Abettors the *French* and *Spaniards* being of this infernal Faith, and the *Highlanders* and others his Helpers in *Scotland* mostly attached thereto, these would have no small Influence upon

upon him towards the Re-introduction and Establishment of *Popery*, or at least of *Episcopacy* the Daughter of *Popery*.

2do, That our Sovereign K. George's Person and Government are thereby exposed to the utmost Jeopardy, is the professedly chief Design of the present War. It remains only to be noticed, that if the Liberty of Election be originally in the People, and that their Consent either by themselves or their Representatives is what constitutes a Person's Title to be their King; if K. George had the free, voluntary, unconstrained Choice and Consent of these Nations to be their King; and if an explicate formal owning thereof, by solemn Oaths, Addresses and otherwise, were lawful; Then surely he is our only rightful and lawful Sovereign; and they must be wicked Sons of *Belial*, that dare, by taking Part with the *Pretender* against him, involve themselves in Treachery, Perfidy and Villainy. And,

3tio, That our Country in general is hereby in danger of Suffering in their worldly Interests, consider these Things; (1.) That the War hath been hitherto carried on solely upon the Charges and Expences of the Country, and that levied in the most arbitrary and unequal Manner, to the almost utter Ruin of many true and loyal *Protestants*, while these that stand well affected to the *Pretender's* Interest have been past by; which first-ripe Fruits of his Government give us a genuine Swatch of what we may (in case of his Success) lay our Account with hereafter. (2.) Supposing this *Pretender* to succeed in his Enterprize, then, besides the Restoration of the Estate of Bishops among ourselves, and conferring at the least all their antient Rents upon them, to the diminishing of most of the Estates in the Nation; the Creditors and Benefactors of his Family fall next to be satisfied: The Debts contracted by them for Fifty seven Years Time, and in their several Expeditions and Invasions at and since the *Revolution*, have been computed to Fifty Millions *Sterling*; and where this

is to come from, sure no-body knows. And what would satisfy the insatiable Avarice of the *French* and *Spaniards* is still as inconceivable. But surely, as the Author of the foresaid *Address* says, it would be no unreasonable Demand in the King of *Spain* to seek back the important Fortresses of *Gibraltar* and *Mahon*, seeing they were both taken from those who have all alongst been assisting the Pretender, and are presently aiding him in the Recovery of his supposed just Right: It were therefore very ungrateful, if when he comes to the Throne he shall detain these, seeing he can pretend no Right to them, either by Gift, Treaty or Conquest. And if he should give them up, which he can scarce refuse in a Consistency with his reckoning the Government who took them Usurpers, then our Trade to the *Mediterranean* were either at a Period, or dependent upon the Pleasure of *Spain*. The same Reason holds with respect to the delivering up of *Cape Briton* to the *French*, tho' the taking thereof also promises great Advantages to us. Nor is it to be expected that *France*, upon whom especially the Pretender has all alongst depended, and upon whom he must still have a Dependence, would be content with our giving up of *Cape Briton*: But considering that the Duties on *French* Wines, Brandy, Cambrick and other Commodities, are (on account of the *French* being mostly furnished with them by their own Colonies, capable of underselling us, and that they take little else but Cash in lieu thereof) much higher than the Duties on the like Commodities of other Nations, as *Portugal*, &c. with whom we are in use to trade by exchanging of Goods for Goods; therefore the Pretender behoved to make the *French* Commodities brought in to his Dominions liable only to the like Duties as the same Commodities from other Nations are liable to; wherethro' our Trade with *Portugal* and our own Manufactures were almost ruined, our Species carried to *France*, and the Consumpt of our home-brewed Spirits as good as given up, which were an immense Loss to us. And tho'

tho' it were to be expected a wise King would not thus prejudice his Subjects for the sake of others, yet considering the prior Obligation that the *Pretender* lies under to the *French* both in point of Debt and Gratitude, and the solemn Assurances he hath doubtless many Times given unto them, and more especially the Dependence that he behoved necessarily to have upon them for guarrantying him hereafter, the Presumption of Favour seems to ly on the Side of the *French*. (3.) The Debts presently affecting the Crown behoved either to be paid, or the Faith of the present Government pledged for them broke, and some Thousands thereby reduced to Misery; which were an effectual Way of exposing the Nation to the Imputation of Bankruptcy through the whole World. (4.) Our trusty Friends the *Dutch*, whose Fleets are equal to ours, and conjoined with us in point of Interest, whose Liberality has maintained many of our zealous Ancestors when they could not for the Cruelty of the *Stuarts* get leave to draw their Breath in their own native Land, whose Navy and Army were under God the principal Means of our Deliverance at the Revolution, and whose Treasuries have been our Resort on sundry Occasions, would then be exposed to two Fires, and have a plausible Pretext for turning their Arms against us, and operating their Payment by the Sword. (5.) Besides the Disaffected among ourselves, who would for the foresaid Reasons be in all Probability very numerous, *K. George's* Family would in that supposed Event be the *Pretenders* to our Crown, and have as good a Right to invade us as the other, seeing he hath also obtained the Consent of the whole Nation, and the Constitution of Parliament, which is as much as the *Pretender's* Ancestors had: And withal, his Strength to support his Pretensions would be much greater than that of the present *Pretender*, he having not only hereditary Dominions of his own, and the Kings of *Prussia*, *Denmark*, and the Princes of *Orange*, *Hesse-Cassel*, &c. for his Friends, and the Emperor and  
most

most of the Princes of *Germany*, and *Austrians* and *Dutch* for his Allies abroad, but also the numerous disaffected *Protestants* galled with the Yoke of *Po-pery* and *Tyranny* at home: Therefore there behoved to be kept up, upon the Nation's Expence, a numerous standing Army, to overawe the Disaffected at home and abroad, and oppose the Pretensions of his Rival of *Hanover*. And how all this is to be supported by a People sunk in Trade and Credit, wasted and brought low by Invasions and intestine Commotions, and who must be continually at the Beck of the *French* and *Spaniards* to support their tottering Throne, is beyond all human Conception.

Nor do we know of any Advantage that can be supposed to accrue to us from the Government of the *Pretender* which we enjoy not at present, if it be not, (1.) That it would be the Mean of freeing us from the Burden of maintaining *foreign Interests* and *expensive Wars*, wherein we seem to have no immediate Concern. And, (2.) That it would put a Period to the *incorporating Union* with *England*; and consequently that *Edinburgh*, which hath suffered most thereby, would be restored to its former *flourishing* Condition. But as two Blacks would not make one White, and that these Suppositions, when taken in their utmost Latitude, are nowise proportionable to the fatal Consequences that must inevitably accrue to Religion and the Country in general by restoring the *Pretender*; So, however great a Grievance the former may be, yet not the King alone, but the Parliament also, are to blame for it: And, if this be a good Reason for setting him aside, it must strike equally against the Parliament, and then we shall have a toom House.

But, *separatim*, Have our *Jacobites* first taken amicable Measures for obtaining Redress of these Grievances with the King and Parliament, who only have it in their Power to satisfy them, before they made the present Insurrection? and have such Means been abortive? If they have not, then surely it must be



accounted the greatest Madness and Treachery in them to have all of a sudden turned from seemingly contented Subjection to open Rebellion, and from professed Friendship to a drawing the devouring Sword against their Brethren, to effectuate what they knew not but calm Measures might have done; whereby, besides all that is to be feared, what of this Cure is already felt is more grievous than the Disease. And for the latter, albeit the *Pretender* hath shown his Inclination to dissolve the *Union*, yet what Assurance have we that the *English*, or even the *Scots*, will consent thereto? Or, tho' they should, whether, considering the real Advantages that other Parts of the Nation reap thereby, the Dissolution thereof were not in our present Circumstances a real Injury even to *Scotland*? And, if so, are they worthy being Members of any Society, who would, for their own particular Interest, sacrifice the general Good of the Nation? Or do such Men imagine, that, when others about them are in a sinking Condition, they will flourish long?

These are the Motives which convince us, and will we doubt not also induce you, to look upon the said Attempt as the Lord's terrible Judgment, and upon the Executors thereof as the Rod in his Hand, which hath smitten us in his Indignation. Let us therefore comply with the Exhortation of our *Seers* of old \*, in taking notice of the *Hand that smiteth us*: For *Affliction cometh not forth of the Dust, neither doth Trouble spring out of the Ground; there is no Evil in the City, nor Country, which the Lord hath not done.* He it is that *formeth the Light, and createth Darknes*; who *maketh Peace, and createth Evil.* He it is that hath given a Charge to the Sword that it cannot be still, and who hath his other Arrows, the Pestilence and Famine, ready upon the String to shoot at us.

And as we conceive it incumbent upon us to look upon this Dispensation as our Punishment, so also to

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apply

\* Warning from the General Assembly in the 1645.

apply our Hearts to search out the Reason of Things, so as to understand the Language of the present Judgment: For tho' the Almighty giveth not an Account of any of his Matters, yet he hath promised, that, when his Judgments are in the Earth, the Inhabitants thereof *shall* learn Righteousness; and that, when his Voice crieth unto the City, the Man of Wisdom *shall* see his Name, and hear the Rod and him that hath appointed it. And by the Light of his Word, by the Voice of our own Consciences, and by the Language of his Providences, he hath, as with a Pen of Iron and the Point of a Diamond, made known our Sin and our Transgression, infomuch that he that runs may read them upon our Punishment.

It is not our Province to be publick Remembrancers unto others, nor are even our Seers sufficient for making a full Discovery of the Causes of the Lord's Controversy with us; we pray the Holy Spirit may be at Work with us this way. Yet we dare not conceal, that we conceive the *Rod* doth in a special manner point at our Disobedience to and Rebellion against the Son of God, by the Contempt and Misimprovement of the glorious Gospel, our not believing in God, nor trusting in his Salvation; the Apostasy of most even from the Profession of serious Religion, and the Estrangedness of most Professors from the Life and Power of true Godliness; at our not being duly sensible of, nor evangelically humbled for, the Heaven-daring Abominations of the Race by whose Posterity God is now smiting us, and putting us in Remembrance: Particularly for K. Charles the Second's overturning of, and burying, by the infamous Act Rescissory and other Acts made in his Reign, the glorious Reformation in Church and State, attained to betwixt the 1638 and 1650; the Non-such Apostasy and Perjury of him, his Parliament and Privy Council; and of the Magistrates of *Edinburgh* and *Linlithgow*, in not only breaking their solemn Covenants made with God and his People, but also abjuring and burning the same in the Face of the Sun, to the open

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Effrontry of the Great God, and in Defiance of his Authority; the horrid, impious and sacrilegious *Usurpation* of the incommunicable Prerogatives of the Lord Jesus Christ, as King and Head of his Church, by both the *Royal* Brothers; their Conscience-insinuating and Soul-ruining *Oaths, Bonds, Indulgences, Test and Toleration*; their strong Attempts to head back these Lands to Idolatry and Superstition; their cunning and cruel Endeavours to banish the true Religion out of their Dominions; and their shedding the Blood of many of God's dear Saints in this and the other Cities of *Scotland*, cutting them off in Battle, whereto they were sundry times compelled for their own Defence, and imprisoning, torturing, scourging and banishing many others. As also, at our Ungratitude for, and Misimprovement of, our glorious Deliverance at the *Revolution*, from that cursed Race and the Miseries they brought upon us, and from the Attempts since made by them, particularly in the 1708, 1715 and 1744, for bringing us again under the Dominion of Popery and Tyranny: And at the little Zeal either of Church or State for advancing and furthering the Welfare of the House and Heritage of God; but, on the contrary, the Church hath winked at and *tolerated* Hereticks and their Errors, whilst Endeavours to make us sensible of our Abominations have been (as far as they could) *suppressed*; and the Attempters thereof behaved towards as *Troublers* of Mankind; the State hath given a *Toleration* unto Episcopal and all Sects of Hereticks amongst us, and the Church hath connived thereat, not warning People of the Sin and Danger thereof; and this seems in an eminent Manner the Source and Spring of the present Rebellion: The Lord's People have been *deprived* of the Privilege of electing their spiritual Guides and Overseers by the *Patronage-act*, and arbitrary Church-measures taken in consequence thereof, wherethro' a Set of dead, lazy, time-serving Ministers are intruded upon them: An *Abjuration-oath* hath been imposed, and almost universally submitted to, which, however just

as it respects the Pretender, is yet reckoned ambiguous in other Points, and inconsistent with our former solemn Engagements: And the *Sabbath* has been profaned, and the Ministerial Office and Power *invaded* and *incroached* upon, in the Matter of *Porteous*. All which, together with the abounding Idolatry, Blasphemy, Infidelity Superstition, profane Swearing, Idleness, Luxury and Extravagance of many kinds, Dishonesty, Fraud and Oppression, open Disregard of the Lord's Day and Worship, Treachery, Murder, Adultery and Fornication, with many other Abominations that might be named, rampant amongst us, better known to many of you than to us, and which we leave to every one's own Heart to examine, are, we doubt not, special Causes of the Lord's thus contending with us.

And tho' we neither incline, nor is it our Sphere, to be Exhorters of others, knowing of none that stand in more need of it than we; yet we cannot refrain expressing our Hopes, that many of you are judging it full Time, under the Feeling of so great a Burden both of Sin and Wrath, to humble ourselves under the mighty Hand of God, to justify his righteous Judgments, to acknowledge our Iniquities, to make our Supplication to our Judge, and to seek his Face and Favour, that he may pardon our Sin, and heal our Land. The Lord roareth, and shall not his Children tremble? The God of Glory thundreth, and the Higheft uttereth his Voice; who will not fall down and fear before him? The Fire waxeth hot, and burneth round about us; and shall any sit still and be secure? The Storm bloweth hard, and shall any Sluggard be still asleep? This is a Day of Trouble, and of Rebuke, and of Blasphemy; who will not take up a Lamentation, lift up a Cry for the Remnant that are left, and say, *Spare thy People, O Lord, and give not thine Heritage to Reproach*; wherefore should Papists, Atheists, Deists and Malignants say among themselves, *Where is our God?*

But

But tho' this be the principal; yet not the only Duty of the Day: If Opportunity is afforded us, we declare our Willingness to apply ourselves to such other Resolutions and Actions as seem most suitable and necessary at this Time, for the Defence of Religion, King and Country: And whereas some of the Presbyterian Denomination have assisted in the making of *Targets, Scull-caps, Tents, Shoes, Pans,* and other Pieces of Armoury to the Enemy; others of them have *paid* their Proportion of the Subsidy *expressly* imposed for defraying the Expence thereof; others have, without Constraint, *paid* in to them their Proportion of Cess and Excise, whilst others have sworn Oaths to them touching the having or knowing of Arms, *accepted* of Protections from them, and the most have been some how accessory in aiding them, or owning of their Authority: We declare, that albeit we be ourselves as liable to yield to Temptations as others, and desire to exercise Charity towards our Brethren who have thus complied; yet we are not at Freedom ourselves to do so, for the following among other Reasons.

1. Because this *Pretender* claims a hereditary Right to these as his Due; but, this being what the Nation's Representatives have refused, we must not do any Thing that may be interpreted an owning of his Title: For as the Effect can never be more noble than the Cause, so no more can our Obedience than his Command; and if it be his Sin to require, so does it seem our Sin and Shame to give.

2. Because the End of the Demand is wicked: For tho' it is not expressly declared to be so, yet is it declared virtually and indisputably, and is universally known, that these Payments and Services are for assisting the *Pretender* in the Recovery of his supposed just Rights.

3. Because we are commanded (*Jer. xxiii. 14.*) not to strengthen the Hands of Evil-doers; and we find *Jehoshaphat* reprov'd for helping the Ungodly,  
2 Chron.

2 Chron. xix. and that it was *Abaz's* Sin in giving Money to the King of *Assyria*, 2 Kings xvi. And we find the General Assembly 1648 in like manner dehorting all the Members of the Church from contributing any Assistance to Duke *Hamilton's* Engagement (tho' not more wicked than this) but that they should rather suffer the utmost that wicked Men's Malice could afflict them with. And, in the 1646, we find they pass an Act for censuring even such as had taken Protections from those that were engaged in *Montrose's* Rebellion, or executing their Orders.

But because the Evil of the Action is said to ly wholly in the Act of the Will, and that it is asserted the foresaid Acts were compelled *vi & metu*; We shall, for casting Light on what may be called an involuntary Action, transcribe Part of a Paragraph of the zealous and learned Mr. *Shields*, from whose Reasonings on this Head we have gleaned. " This will be cleared, if we consider the Law of God " (*Deut. xxii. 25.*) concerning Rapes, where, to " make out the Involuntariness of the betrothed Vir- " gin, she must not only be supposed to struggle and " resist the Attempt made upon her Chastity and Ho- " nesty by the Villain, but she must cry for Assistance; " without which she is held in Law willingly to " consent to the committing of that Wickedness."

Other Arguments might be adduced on this Point; but it being more our Design to apologize for ourselves (for which Purpose we conceive what is said is sufficient) than to convince others, we forbear.

Upon the Whole, Tho' our Difficulties be many, yet our Case is not altogether desperate, and tho' it be deplorable, yet when we reflect that God has yet left us a Nail in his holy Place, and what great Deliverances he hath wrought to us even from the same Party, Experience begetteth Hope. *Our Fathers trusted in God, they trusted in him, and he did deliver them; they cried unto him, and were delivered. Who knoweth but he hath lifted up our Enemies,* that their

Fall may be the greater, and *that he may cast them down into Desolation for ever? Arise and let us be doing; the Lord of Hosts is with us, the God of Jacob is our Refuge.*

Thus far we have presumed (as no Attempt of this kind hath at this Time been published unto you) to give you a small Token of our Love, partly in the Words of the Holy Ghost, partly in the Style of our zealous Reformers on somewhat parallel Occasions, and partly in our own flat (tho' we hope plain) Dialect. We are,

Gentlemen,

Edinb. 28<sup>th</sup> October

1745.

Your Brethren in Tribulation  
and Hope,

