

THE

L I F E

AND

P R O P H E C I E S

Of the REVEREND.

Mr Alexander Peden,

Late MINISTER of the Gospel,

AT NEW GLENLUCE, IN GALLOWAY.

which he foretells what is to happen to Ireland and Scotland in these latter days, particularly, to the South and west of Scotland, for their manifold and heinous sins, and what good days will be when these storms are past.

EDINBURGH:

Printed and Sold in East Campbell's Close, Cowgate.

MDCXCIX.

## Prophecies of Mr Alexander Peden,

SOMETIME before Argyle was broken and taken, he was near Wigtown in Galloway; a considerable number of men were gathered together in arms to go for 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 into the hearts of his own, to flee over to the 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 further; but, said he, for you that are my bairns, I discharge you to go your foot length, for before you can travel that length he will be broke: and though it were not for God will honour 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 George Barclay self.

After this he was to preach at night, at Bengaroe in Carrick; the mistress of the house was too open minded to a Woman, who went and told the enemy, and 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 you was to drop a word this night in this house, and the person who has done it, is in the house just now; you will repeat it; to-morrow morning 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.

40. In the same year, within the bounds of Carrick, John Clark in Muirbrock, being with him, said, Sir, what think ye of this present time? Is it not a dark melancholy day? And can there be a more discouraging time than this? He said, yes John, this is, indeed, a dark discouraging time; but there will be a darker time than this; these silly, graceless, wretched creatures the Curates, shall go down, and after them shall arise a party called Presbyterians, but having little more than the name; and these shall, as really as Christ was crucified without the gates of Jerusalem on mount Calvary, bodily. I say, they shall as really crucify Christ in his cause and interest in Scotland, and shall lay him in his grave, and his friends shall give him his Winding sheet; and he shall lye as one buried for a considerable time. O! then, John, there will be darkness, and dark days, such as the poor church of Scotland never saw the like of them, nor shall see, if once they were over; yea, John, they shall be so dark, that if a poor thing would go between the east sea-bank and the west sea-bank, seeking a minister to whom they would communicate their case, or tell them the mind of the Lord concerning the times, he should not find one. John asked, Where the testimony should be then? He answered, in the hands of a few who shall be despised and undervalued by all, but especially by these ministers who buried Christ; but after that, he shall get up upon them: And at the crack of his Winding-sheet, as many of them as are alive, who were at his burial, shall be distracted and mad for fear, not knowing what to do; then John, there shall be brave days, such as the church of Scotland never saw the like; but I shall not see them, but you may.

In the same year 1685, preaching in the night-time in a barn at Carrick, upon that text, Psal. lxxviii. 1. 2. "Let God arise, and let his enemies be scattered; let them that hate him flee before him. As smoke is driven, so drive thou them." So insisting, how the enemies and haters of God and godliness, were tossed and driven as smoke or chaff by the wind of God's vengeance, while on earth; and that wind would blow them all to hell in the end. Stooping down, there 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 godliness, it was by the vengeance of God that he ever 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 no other of that name, shall ever come on it again.\*

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 people to be near him; he 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 that name of the devil's rattle bag, and to this day so. Since the revolution, he complained to his minister, that he and his got that name: the minister said, ye well deserved it, and he was an honest man that gave it you; you and yours must enjoy it, there is no help for it.

A little before his death, he was in Auchincloish; where he was born, in the house of John Richman, there being two beds in one room, one for him and one Andrew —, who dwelt in and about the New-milns; when Andrew offered to go 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, walking 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, some times on his knees, and some times 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 Highlandmen did. I lay in that chamber about three years ago, and the said John Richman 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 length of the South and West of Scotland! O! I think I see them at our sides, slaying man, Wife, and children; The remnant will get a breathing; but they will be driven to the Wilderness again, and their sharpest showers will be last.

To the same purpose spoke the two following ministers, viz. Mr Thomas Lundie, a godly minister in the North of Rattray: his sister a lady in that country, who died in the year 1683, gave the following account, that the said Mr Lundie, after some sickness and seeming recovery again, which comforted them: but one morning, he lying longer than ordinary in his chamber, the foresaid lady knocking at his chamber door, who opening it, found him more than ordinary weighed; she asked him the reason, seeing he was now better; whereupon, smiling, he said, within a few hours I will be taken from you; but, alas! for the day that I see coming upon Scotland: The Lord has letten me see the Frenches marching with their armies through the breadth and length of the land, marching to their bridle reins in the blood of all ranks, and that for a broken, burnt, and buried covenant? but neither ye nor I will live to see it. As also one Mr Douglas, a godly minister in Galloway, a little before his death, seeming as fluxing in his bed, his Wife and other friends standing by, when he awakened, he seemed more than ordinary weighed, and groaned heavily, saying, sad days for Scotland. His Wife asked him, what will be the instruments? He said, the swords of foreign enemies; they will be heavy and sharp, but not long; but they will not be yet, but not long to them; but, O glorious days on the back of them to poor wadded Scotland!

Some notes of his last preface in the Coloun Wood, at the Water of Ayr, a little before his death.

My master is the rider, and I am the horse, I never loose 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 off our hand; and now he is granting us our desire. There are four or five things I have to tell you this night, and the first is this, a bloody sword, a bloody sword, a bloody sword, for thee, O Scotland, that shall tear the hearts of many. 2dly, Many miles shall you travel, and shall see nothing but desolations and ruinous wastes in thee, O Scotland. 3dly, The fertilest places in Scotland, shall be as waste and desolate as the mountains. 4thly, The Women with child shall be ript up and dashed to pieces. 5thly, 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 upon thee ; but ere long God's judgments shall be as frequent as these precious meetings were, wherein he sent forth his faithful servants to give faithful 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 Kid, and a King, a Cameron, and a Cargil, and others to preach to thee ; but ere long God shall preach to thee by fire and a bloody sword ; God will let none of these men's words fall 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 sure accomplishment, to the sad experience of many. In his prayer after sermon, he said, Lord, thou hast been both good and kind to old Sandy, through a long tract of time, and given him many years in thy service, which has been but so many months ; but now he is tired of thy world, and hath done the good in it that he will do ; let him win away with the honesty he has, for he will gather no more.

In his last sermon, which, as I said before, was in the Colm Wood, where he said, that in a few years after his death, there would be a wonderful alteration of affairs in Britain and Ireland, and the persecution in Scotland should cease, upon which every body should believe the deliverance was come, and consequently would fall fatally secure ; but I tell you, said he, you will be all very far mistaken ; for both England and Scotland will be scourged by foreigners and a set of unhappy men in these lands taking part with them, before any of you can pretend to be happy, or get a thorough deliverance, which will be a more severe chastisement than any other they have met with, or can come under, if that were once over.

When the day of his death drew near, and not being able to travel, he came to his brother's house in the parish of Sorn, where he was born, he caused dig a Cave, with a Saughen Bush covering the mouth of it, near to his brother's house : the enemies got notice and searched the house narrowly many times. In the time that he was in this Cave, he said to some friends. 1st, That God shall make Scotland desolation. 2dly, There should be a remnant in the lan

whom God should spare and hide. 3dly, They should 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 have freedom to walk for stumbling on dead corpses. 4thly, 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 at her back of young ones. He wished that the Lord's people might lie hid in their Caves, as if they were not in the world, for nothing would do it, then God appeared with his judgments, and they that wan through the bitter and sharp short storm, by the storm of the Frenches, and a set of unhappy men, taking part with them, then there would be a spring-tide day of the plenty, purity and power of the gospel: giving them that for a sign, if he were but once buried, they might be in doubts; but if he were oftener buried than once, they might be persuaded that all he had said would come to pass; and earnestly desired them to take his corpse out 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 I know ye will not do this, He told them, that bury him where they would, he would be lifted again; but the man that put first to 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. In theft, and for these he should leave the land. 4. Make a melancholy end abroad for murder, which accordingly came to pass. There was one Murdoch, a mason to his trade, out then in the military service, who first put his 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, and 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 back to the cave again: he said I have done with that for it is discovered; but there is no matter, for within 48 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 and found him not in the Cave, searched the barn narrowly, casting the unthreshen corn, and searched the house, stabbing the beds, but entered not into the place where he lay. He told them, that bury him where they would, he should be lifted again, and within 48 hours he died. He died in January 28; 1686, being past 60 years, and was buried in the laird of Afflict's isle. 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 40 days being in the grave) beside other Martyrs. His friends thereafter laid a grave-stone above him, with this inscription :

Here lies

Mr ALEXANDER PEDEN.

A faithful Minister of the Gospel, at GLENLUCE,  
 who departed this Life, January 28, 1686,  
 and was raised, after six Weeks, out of his Grave,  
 and buried here out of contempt.

All the tyranny and cruelty of these times, by these enemies of God and godliness, that were exercised upon the bodies and consciences of the Lord's people, was said, that it was all for rebellion : there was no ground to think or fear that the corpse of that servant of Christ, after six weeks lying in the grave, would rise in rebellion against them. This is somewhat like that which historians gave an account of, that the Popish party made search for the bones of John Wickliff, their opposer in his life, by his writings, forty two years after his death they found his bones, but were uncertain whether they were his or not, and took them up to the head of an hill, and burnt them, and gathered up the ashes in a pock, and threw them down a river. Mr Samuel Clark lives another instance of a Christian Jew, in Italy, who after the Popish party had murdered him, laid his corpse in the open street of the city, prohibiting to bury him, where he lay nine days, and instead of stink, they had a sweet charming smell, which induced many people to stand and wonder : which, when the enemies found the sweet smell themselves, they caused take them up and bury them,

F I N I S.