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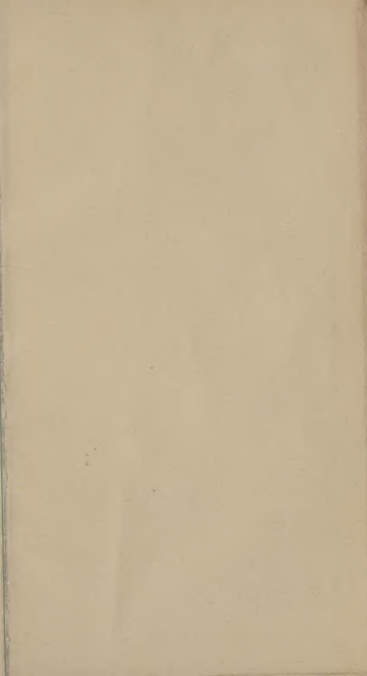
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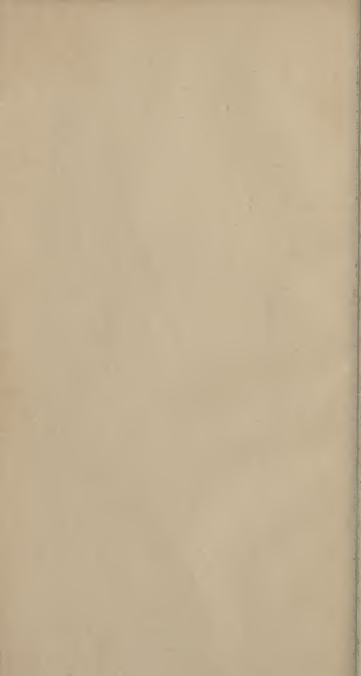
Wm Mackinnon

Glasgow.









The LIFE and PROPHECIES,

Of that faithful Minister of GOD's Word,

MR DANIEL CARGILL.

Sometime Minister of the Barony Parish of Glasgow, who suffered Martyrdom for the LORD's Cause, with four others, at the Cross of Edinburgh, the 27th of July, 1681, and their Heads put upon the Ports.

Being singular for Piety, Zeal, and Faithfulness; but especially for his foretelling future events that was to befall Scotland in general, and private Families in particular: Such as his foretelling the untimely and fearful Deaths of those cruel Prosecutors, whom he had excommunicated at the Torwood.

LIKEWISE,

An Account of his Indictment, Trial, Sentence, and Behaviour at the Place of Execution; with his last Words upon the Scaffold before he suffered.

To which is added,

A Part of the Life and untimely Death of Argyle, who gave his casting Vote against Mr Cargill. Also, the Life and Behaviour of David Hackston of Rathillet, Esq; who commanded the persecuted Party at Airdsmoss, who were both executed at the Cross of Edinburgh.

By PETER WALKER, who was himself a Sufferer in those Days.

GLASGOW:

PRINTED IN THE YEAR
MDCGLXXXIII.

The Life and Prophecies of Mr DANIEL CARGILL, &c.

MR DANIEL CARGILL was the eldest son of a singular godly gentleman, and an heritor in the parish of Rattery, some miles from Dunkeld. After he had passed his courses of learning at Aberdeen, he was established minister in the Barony parish of Glasgow, before, and at the unhappy restoration of K. Charles 2d. May, 29. 1660; and was publickly murdered at the cross of Edinburgh, July 27, 1681, before many witnesses, in that never to be forgotten, unheard of 28 years of reigning tyrants, and raging tyranny of prelatical protestants upon Presbyterian Protestants.

It is a loss that I cannot give an account how long he was fixed minister in the foresaid parish; only it is certain, it was before and at the unhappy restoration, when Hell, Rome, and all their profelytes and favourites had their invention upon the rack, in their wicked crafty counsels, how to stop and overturn our great covenanted work of reformation, wherein 'the right hand of the Lord,' that does ever valiantly, was and is remarkable to be seen, in the beginning and carrying on through all the periods of this church; not only from paganism and popery, but also abjuring of prelacy, both in the last article of the national covenant, but more expressly in the second article of the Solemn League and Covenant betwixt the three nations, wherein all ranks were and are solemnly and perpetually

tually bound in their places and stations, to extirpate that old strumpet mother, and eldest beautiful daughter of Antichrist with which the blindest nations have been, and are sadly bewitched; but vile, vile, loathsome and hateful in the eyes of all the zealous serious godly in Scotland, ever since the Lord made light to arise to see her abominations. And it hath been, is, and may be confirming and comforting to all the Lord's people, that our reformation in all the steps thereof, hath been of and for the Lord, in that he raised up and continued such a succession of earnest contenders and faithful witnesses through so many ages that none have exceeded them since the Apostles days. Accordingly the popish, prelatie and malignant faction, enemies of God and godliness, began their undermining work (in the year 1650) of our covenanted reformation, that had flourished in a wonderful manner from 1638, eleven years, in their public resolutions, as they were then called, in getting all places of power and trust filled with men of wicked and corrupt principles and practices, to make way for their getting their chief head K. Charles upon the throne of Britain, which proved effectual, and got their hellish designs accomplished; which was foreseen, foretold, and contended against by a handful of worthy ministers and Christians, in these days called 'Protestors or Remonstrators.' Then, in the 60th year, Cromwell the English general, with his 10,000 men, were called home, who came to Scotland in the end of July, 1650, to arraign the duke of Hamilton, and many debauchees with him, which were faithfully witnessed against, invading their kingdom in the year 1648, and hindering their king from com-

plying.

plying with the parliament's demands. In that ten years that they invaded our land, they defiled it with blood, tolerations, and other abominations, which was faithfully witnessed against by not a few in this land. Next, there were so many in state and church chosen to go to Breda, to transact with, and bring home their king, whom many of all ranks were, and continue to this day, lusting after that unhappy race. Notwithstanding he had got a dispensation from the Pope to come under the oath of our Covenants, who pretended both he and his father had signed many articles to popish princes, to carry on Rome's interest: which, as I said before, a gentleman that writes upon court affairs at that time makes plain to the world. Of the commissioners sent from Scotland, famous Mr John Livingstone was one, contrary to his inclination: which, as he says in his memoirs, he saw, and was fully persuaded, that there was nothing in all their transactions but the height of treachery and perfidy, that a little time would discover, and was unwilling to have sailed the seas with them; but after their king was gone a ship-board, some out of policy pressed him on board to take his leave of him; and as soon as he went a-board, they set off the boat, and so came home fully persuaded the plague of God was coming to Scotland; nevertheless of his dissembling, deceitful, hypocritical, feigned-lipped prayers in his closet, (a partition wall only being betwixt him and the commissioners treating with him), he praying aloud for the advancement of the covenanted reformation in Scotland, and for the perfecting the work of uniformity betwixt the three nations, according to the solemn vows in the Solemn League and Covenant.

2dly. Many also of the godly at home saw clouds gathering, and a terrible black storm coming on. About this time, blest Mr M'Ward, Cargill, and others through the land, who were of one heart and soul, seeing with one eye, thinking with one mind, and speaking with one breath, met at Glasgow to compare notes, and set a day apart for prayer together to be more and more confirmed of their duty, of giving warning of the sin and danger of the malignant courses carried on by fraud and force, especially in calling home their head, K. Charles; Mr M'Ward was the first that prayed with more than ordinary enlargement and gale upon his spirit, earnestly begging of the Lord, That in mercy, love and pity, he would seal, spirit, and sit a remnant to stand stedfast, whatever, and from whatsoever airth the winds might blow; and that there might be a succession of faithful witnesses raised up to follow the Lord fully in life and death. But K. Charles and his interest came not in his way. When ended, they challenged him for it, he said, 'Let alone, if it be with you as it hath been with me, they would all go the same road;' and so it was with all of them: from whence they concluded, that it would be wasted time and prayers that were spent about him. Mr Cargill after that, was never heard pray for him in public. His unhappy birth and restoration-day, May 29. 1660. which was enacted and made an aniversary thanksgiving day, became a trial to some, and a land-sin and snare to many, and observed to this day, by castle-guns roaring, though even upon the Sabbath at twelve o'clock, which day being Mr Cargill's ordinary weekly sermon day. His kirk being very throng, with tears he said, 'Do you expect more or better preaching this day than other days?

days? or is it upon the account of your king? It is like that that is many of your errands; for me, I desire to be found in the way of my duty, being our ordinary day, otherwise I would not have preached a word upon that account. Rejoice not, O Israel, as other people rejoice; for thou art gone a whoring from thy God. And this is the first step of your going a whoring which will make way to lead and draw on to many long and great; and whoever of the Lord's people that are this day rejoicing, their joy will be like the crackling of thorns under a pot, it will soon be turned to mourning; he will be the wofulest sight that ever the poor kirk of Scotland saw. Wo, wo, wo to him; his name shall stink while the world stands, for treachery, tyranny, and leachery.—I had this account from several old Christians, who were his hearers that day; especially that serious zealous Christian, Robert Goodwin, one of Durham's elders, when in prison with him.

3dly. From his youth he was much given to secret prayer, yea, whole nights; and it was observed by some, both in families, and when in secret, he always sat straight upon his knees, without resting upon any thing, with his hands lifted up (and some took notice he died the same way with the bloody rope about his neck), especially after the bloody murder of Cameron, and these worthies with him at Airds-moss, July 22 1680, until the following September, that he excommunicated these wicked men at the Torwood. He was much alone both night and day, and spake little, even in company, only to some few he said, He had a tout to give with his trumpet that the lord had put in his hand, that would found in the ears of many through Britain and other places in Europe. None knew what he was

to do that morning, except Mr Walter Smith, to whom he imparted the thoughts of his heart: when he began, his best friends feared that some wicked person would shoot him. His landlord, in whose house he had been that night, cast his coat and ran for it. Some serious solid Christians, who were witnesses to it, assured me, that when he ended the sentences of excommunication, he said, That if these unhappy men die the ordinary death of men, God never spake by him.— That afternoon he preached upon that text, 'For the Lord will not cast off for ever; but though he cause grief, yet will he have compassion according to the multitude of his mercies. In which sermon he touched neither the tyranny nor defections in the land. This confirmed what he said in his dying words, However it be with me at the last, though I should be straitned by God or interrupted by men; yet all is true, and shall be well; I have followed holiness, I have taught truth, I have been most in the main things; not that I thought the things concerning our times little, &c.

4thly. The next Sabbath day he preached at the Fallow-hill, in the west end of Livingston parish, upon the borders of Clydsdale. In the preface he said, I know I am, and will be condemned by many for what I have done, in excommunicating those wicked men; but, condemn who will, I know I am approven of by God, and am persuaded, that what I have done on earth, is ratified in heaven: for, if ever I knew the mind of God, and clear in my call to any piece of my generation-work, it was in that; and I shall give you two signs whereby you may know that I am in no delusion.

1. If some of these men do not find that sentence binding upon them ere they go off the stage,
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and be oblig'd to confess it from their terror, and to the affrightment of others.

2. If these men die the ordinary death of men, then God never sent me, nor spoke by me.

The first of these was clearly verified in the case of my Lord Rothes; and the second was verified also in the remembrance of many yet alive. 1. All knew that K. Charles was poisoned. 2. His brother, the Duke of York, died in St. Germain's in France: we can give no account of his death. 3. The Duke of Monmouth was executed at London. 4. The Duke of Lauderdale turned a belly god, and died upon the chamber-box. 5. The Duke of Rothes died raving, under the dreadful terrors and sense of that sentence being binding upon him, making his bed to shake to the affrightment of all that heard and saw him. 6. Bloody Sir George Mackenzie, died at London with all the passages of his body running blood. 7. General Sir Thomas Dalziel of Binns, died with a glass of wine at his mouth in perfect health; but a more particular account of these afterwards.

5thly. I gave an account in the life and death of Mr Cameron, That upon the 18th day of July 1680, they preach'd together at the Kyrig in Clydsdale, which was Mr Cameron's last Sabbath, and were to meet and preach at Craigmad in Stirling shire the first Sabbath of August, but Mr Cameron's blood and others, ran like water on the 22 July: Mr Cameron preach'd upon the 25. in the parish of Shots upon that text, 'Know you not that there is a great man and prince fallen in our Israel?' He preach'd upon the first day of August at Craigmad, and lectured upon the 22. chap. of Jeremiah, and I ran the parallel in so many particulars betwixt Coniah and K. Charles II. and in the end said, That that unhappy man upon
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the throne of Britain, die the ordinary death of men, and get the honour of the burial of kings, and if he shall have any to succeed him lawfully begotten by him, then God never sent me, nor spoke by me. The old pious Mr Reid, late minister in Louchrutton in Galloway, Mr Shiels and George Lapsley, who lived and died at the Bowhead, heard him utter these expressions; They were all in London the time that he was poisoned, who made all search to know when, where, or how he was buried, but could never find it out, being buried clandestinely; and, all know that he had none to succeed him, although many said and some write, That if all the women he lay with in adultery and fornication had brought forth, his offspring would have been exceeding numerous, he spending his time only with wine and women, unconcerned about heaven or hell, and easy about any religion. Not driving on Rome's interest, as they expected, and he engaged when abroad with the popish princes; his brother, the Duke of York, being a sworn vassel of Antichrist, and longing to be at the throne, that he might be more active in mischief, made all conspire to give him a dose to haste him off. The aforesaid friends at London, said to me, That it was commonly reported, that when he found the poison working upon him, he sat up in his bed, having one of his many whores in bed with him, being his ordinary, and took a snuff, it being poisoned also, he fell a roaring, and said, 'Oh mad man that I have been, that have murdered my best subjects, and banished my son the Duke of Monmouth, and committed myself to the hands of murderers.'

6thly. After that excommunication in the Torwood, the full account thereof is to be found in
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the Hind let loose. After this, there was a price of six thousand merks set upon his head for any to catch him dead or alive. The violent avowed enemies were still in search for him before this, but more after, who, to gain the prize, had curst Doeg like intelligence every where lying in wait to betray him into their hands: notwithstanding, he was remarkably preserved, and many times narrowly escaped their hands, until his work was done, and his hour come; and then suddenly and surprizingly was taken, as afterwards shall be made plain.

Besides the narrow escapes mentioned in the relation given of him in the Cloud of Witnesses, there were other three as follows: 1. His horse was shot beneath him at Linlithgow-bridge, and he very narrowly escaped their bloody hands. 2. At the Queensferry, June 3d, 1680. when he, with Mr Hall of Haugh-head, that worthy christian gentleman, were upon their way from Borrowstonness to the Queensferry, these two sons of Belial, the curates of Borrowstonness and Carriden, walking upon the sea-side, knew Mr Cargill, and went in haste to Middleton, governor of Blackness, and informed him: he ordered his followers to come after him, and followed hard to the Berry and got notice where they alighted, and came in, pretending great kindness, pressing them to take a glass of wine until his men came up; then drew his sword saying they were his prisoners. Haugh-head drew his sword to defend themselves. The women in the town gathered; one of them gript Haugh-head to save him. One Thomas George a waiter there, behind his back struck him on the head with the doghead of a carabine and broke his skull; the women carried him off, and some

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them supported him to Echlen, near half a mile, to the house of Robert Panton, my brother-in-law, who was banished with Mr Peden. The house of Binns being near, Thomas Dalziel's dwelling place, (that bloody tyrant, who was general to the forces twenty years), and he having got notice, came in great haste and fury, threatening ruin to that family for taking in the rebel, and carried him back to the ferry, and kept him all night. There was an old christian woman who waited upon him all that night, which was a weary night, he not being able to speak to her, passing his brains at his nostrils, and died next day by the way going to Edinburgh. None gave any account how they disposed of his corpse.

Mr Cargill in that confusion, escaped sorely wounded, and crept into some secret place in the south side of the town, where a woman found him lying bleeding, and took her head-clothes, tied up the wounds in his head, and conducted him to James Panton's in Carlowrie; he being a stranger, and knew not who was friends or foes; for which, he said, he was many times obliged to pray for that woman. Some say after that, there was a change upon her to the better. He lay in a barn till night, and then was conducted to some friend's house. Mrs Panton gave him some warm milk, and a surgeon came providentially to the house, who dressed his wounds.

General Dalziel came and called for James Panton, and took him away to Kirkliston: when set down, the curate there, (another of the sergent's brood, who informed him), came and accused him before the general for shewing kindness to such a notorious rebel, for which he was carried to Edinburgh, and cast into prison, where he

he lay three months, and paid a thousand merks of fine.

Mr Cargill, the next Sabbath, preached at Cairnhill, betwixt Lowdon and Tweedale, in his wounds and blood; for no danger nor distress could stop him in going about doing good, and distributing food to so many starving souls up and down the land, his time being short, that so he might finish his course with joy, preached that day upon that text, 'And what shall I more say, for the time would fail me to speak of Gideon,' &c. At night some said to him, we think sir, praying and preaching go best with you when your danger and distress is greatest. He said, it hath been so, and he hoped that it would be so; that, the more the enemies did thrust that he might fall, the more sensibly and discernably the Lord had helped and then, (as his ordinary was) as it had been to himself repeated the following words; 'The Lord is my strength and song, and has become my salvation.' That cviii. Psalm, was the last Psalm he sung upon earth, which he sang on the scaffold

7thly. In the beginning of November, 1680 governor Middleton being frustrated of his design at the Queensferry, and affronted by a few women delivering the prey out of his and his soldiers hands, consulted with James Henderson in Ferry, and laid down a hell-deep plot to catch him, by forging and signing by different hands, in the name of bailie Adam in Culross, and Robert Stark in Milns of Forth, the solid christian, who had his great share of the tyranny of that time, and other honest leading men in the shire of Fife, for Henderson to come to Edinburgh, and make all search for Mr Cargill to call him over to Fife to preach at the

hill of Baith; accordingly he found him in the West-bow, in a chamber that the foresaid Robert Stark had taken for his children at schools; two of them are yet alive in Edinburgh, worthy of credit, who will assert the truth of this. Mr Cargill was very willing to answer the call: some present, observed that Henderson was either drunk or confused, which made them jealous of treachery. Henderson proposed, that he would go before, and have a boat ready at the Ferry against they came: and that he might know them, desired to see Mr Cargill's Cloaths, for Mr Skeen and Mr Boig being in the room with him. In the mean time, he had Middleton's soldiers lying in disguise at Mutton-hole, three miles from Edinburgh, the high-way to the Ferry. There was an ale-house upon the south-side, and a park dyke upon the north-side, and no evning them. Mr Skeen, Mr Archibald Stewart, and Mrs Moor, and Marion Harvie took the way upon foot, Mr Cargill and Mr Boig being to follow upon horses. When they came to the place, the soldiers gripped them; in the confusion, Mrs Moor escaped and went quickly back, and stopped Mr Cargill and Mr Boig, who fled back to Edinburgh again, the prisoners were brought also to Edinburgh; Mr Skeen and Archibald Stewart were executed at the cross of Edinburgh, December the first, 1680; and Marion Harvie, with Isabel Allison, were executed in the Grass-market, January 26, 1681. However, Henderson got the price of blood, and bought or built a passage boat, which he called Katharine; but many feared to cross the water in her. Henderson soon after this turned miserable and contemptible in the eyes of all well thinking men; and, some affirm, he died cursing, after he got that reward for treachery and price of blood.

8. After this remarkable escape, Mr Cargill seeing nothing but the violent flames of treachery and tyranny against him above all others, he alone keeping up the publick standard of the gospel at that time, went to England for about three months, where the Lord blest

his labours in the ministry, to the conviction and edification of many souls. In this none such melancholy Egyptian darkness, Mess. King, Kid, and Cameron, being publickly murdered: and Mess. Blackadder and Dickson in the enemies hands: Mess. Cargill, Douglas, and Hepburn gone out of the kingdom: the rest of the thirty ministers who preached in the fields before Bothwel-brige, being fallen in deep silence and compliance with the enemies: in this time, while men slept, the enemy sowed his tares. In the beginning of the year 1681, the devil began a new project at Borrowstonness upon a few of these whom he could not drive to left-hand defections, by injecting into them demerited enthusiastical delusions, driving them upon wild unheard of right-hand extremes, with a spirit of division and unwarantable separation from all that would not, or durst not go up with them in every jot, which began in Holland a year before, which I have already given a true account of: and, which remains rampant in Scotland to this day, and I sadly fear will outlive me.

John Gibb, a sailor in Borrowstonness, a great professor, (but still some serious souls doubted him), drew about twenty six women and three men with him, the greater part of them serious, exercised, tender, zealous, and gracious souls, who stumbled upon that stumbling-block laid in their way, of ministers compliance, silence, and unfaithfulness, who before the break of Bothwel-bridge, for about eleven years, had publickly preached the indispenfible duty of all the Lord's people to follow the gospel, and defend the same: but a little thereafter, the enemies gave an indemnity, or, third indulgence to all ministers who formerly preached in the fields, to preach in houses, with the cautioner band witnessed against in the bander's disbanded. They so far complied with the enemies design and desire, to have their rendezvous of rebellion, the field conventicles, (as they then called them) the devil's grand eye-sore, and great vexation of all his friends, the foes of reformation, that they would
preach

preach none without houses; even these who formerly were most zealous and forward in that way, whose names might be mentioned, and who would not set their faces to doors, when there was any people without. These very lamentable things, together with the cruel tyranny, shedding so much innocent, precious, dear blood, made them split with zeal, not only to cast off all that do not agree with them in every thing, but also, to utter strange anti-gospel imprecations, disdaining and reproaching all others as backsliders, stating their testimony against all crown-dues, excise, and customs: and, for that end, would make no use of ale nor tobacco, and other such foul things. These people at first were commonly called Sweet-singers, from their frequently meeting together, and singing these tearful Psalms over the mournful case of the church, such as Psalm 74, 69, 80, 83, 137, &c. Thus they continued from the beginning of the year until April; then they all with one consent, that they might be free of all these foresaid things, left their houses, their warm soft beds, and covered tables: some of them their husbands and children weeping upon them to stay with them; some women taking the sucking children in their arms to desert places to be free of all snares and sins, and communion with all others and mourn for their own sins, the land's tyranny and detentions, and there to be safe from the land's utter ruin and desolation by sudden judgments; some of them going to Pentland-hills with a resolution to sit there to see the smoke and utter ruin of the sinful and bloody city of Edinburgh; but if they had fulfilled their resolution, they would have been sadly weather-beaten these 48 years, some of them being but lately gone to their graves, laying more weight and stress upon these duties of prayer, fasting, and mourning, than upon Christ's satisfaction, obedience, and intercession, which was! that legal formal spirit is the ruin and plague of the greater part of preachers and prayers abounding this day, and ruining all the churches. These were part of the confession of some of these gracious wo-

men, who came under the power of such delusions voluntary before a great multitude of people, upon the third day of March, 1681, at the black-hill of Lesmahago, being a matter of mourning to this day. Immediately after they came to these desert places, they kept a day of fasting, and confessing of their sins one to another: yea, some of them confessed first that the world had heard nothing of, and so not called to confess them to men.

In the mean time of their lying in this sad pickle in desert places, the man of God, blest Cargill, came down from England, a happy tryft to many godly, zealous souls, who had a gale of zeal upon their spirits, and who feared no danger upon the right hand, if they held off the left. Immediately he was called to preach in Darmad muirs, by some who had retained their former zeal and faithfulness. That Sabbath morning, John Gibb, David Jamie, Walter Ker, and John Young, with twenty six women, were all lying in the Dear Shunk, in midst of a great Flow Mus, between Clydsdale and Lothian, being about a mile distant, Mr Cargill sent two men, whose names I could mention, to desire them to come and hear sermon, and that he might converse with them, (several of them being his acquaintance.) John Gibb answered, He had left the land, and deserted the testimony; they did not want him, nor no other minister; it was never better with them than since they had parted with all of them. Mr Cargill came and stood upon a chair, he had nothing to rest upon, with his bible between his hands as his ordinary was at all times, when I heard him I well remember, he sang the first verse of the xxxviii Psal. 'For evil doers fret thou not,' &c. and lectured upon the xxi chapter of 1 Kings: from the 17 verse, of what passed betwixt Ahab and Elijah, and Ahab's outward humiliation, where he had many sententious notes; and preached upon that text, Amos iv. 12 'Therefore this will I do unto thee, O Israel; and because I will do this unto thee, prepare to meet thy God O Israel.'—He insisted upon the foregoing judgment

that had proven ineffectual, and few had returned unto him; but this was a nameless judgment, or a none-such stroke. — He went to Daragavel in Cambusnethen parish, upon the side of the muir, where he sent for them to-morrow; when they came, they had a long reasoning in the barn; the sum and substance of it is to be found in that letter which he sent to the women in the Correction-house, which is published in the Cloud of Witnesses. Two things they required of him before they could join, and own him for their minister: First, That he would confess publicly his sin in leaving the land. Secondly, That he would engage to preach to none but to them, and those that joined with them. He answered, That he did not see that to be sin in leaving the land in such a time, and so short a time, in his circumstances: and, he hoped, that he had been useful to not a few where he had been; and to preach to none but them, was a dreadful restriction upon his ministry: for his commission was far more extensive, being to go and preach, and baptize all nations, and to preach the gospel to every creature; and, if his trumpet could reach to the ends of the earth, he would preach Christ to all. — Gibb and Jamie carried pistols upon them, and threatened all who came to seek their wives or others from them; which frightened some. There was a bed made for Mr Cargill and John Gibb: he lay down a little, but rose in haste, and went to the muir all night. I very well remember that it was a cold easterly wet fogg, Many waiting on to have his thoughts about them; he refused upon the Sabbath evening to give his thoughts until he had spoke with them. They found him in the morning wet and cold, and very melancholy, wanting rest all the night, and great grief upon his spirits. They said to him, now Sir, you have spoke with them, and have had your thoughts about them; be free with us. Upon which he said, My thoughts are both bad and sad: This man, John Gibb, is an incarnate devil, and there are many devils in him; Wo, wo, to him, his name will stink while the world stands. I bless God

who has preserved me; he might have cut my throat this night, but I got warning of my danger. As for David Jamie, there is a good scholar lost, and a minister spit; I have little hope of him. I am afraid that Walter Ker and John Young and others will go a greater length, but I hope the Lord will reclaim many of them. And now, go ye all home, and pray that this snare may be broke; for this is one of the most dreadful and dangerous snares that hath been in my time; but they run so fast, they will soon discover themselves: and, I greatly fear, these wild tares of delusions and divisions will spring and grow, and never be rooted out in this land: which has sadly come to pass.

And this, in preaching and in conference, he was most sententious and plain both in discovering and giving warning of the snare, sin and danger of these wild extremes: nevertheless, the indulgent, silent, and unfaithful, luke-warm, complying ministers and professors, made no distinction betwixt him and Gibb, but made it their work by tongue and pen, to bury him and his faithfulness in the ashes of these wild extremes: and, as for any of us that travelled 40 or 50 miles far or near to hear him preach, (and no danger or enemies could stop or discourage us), they spread that we were away with the Gibbites; altho' I never saw John Gibb, nor was acquaint with any of his followers at that time: for which, I bless the Lord that so mercifully and remarkably prevented it, by hearing and following of blest Cargill.

After this, about the beginning of May, the Gibbites were all taken by a troop of dragoons at the Woolhill craigs, betwixt Lothian and Tweeddale, a very desert place. The enemy carried them to Edinburgh, the four men were put in the Canongate tolbooth, and the twenty-six women in the Correction-house, and some of them scotged: and, as their friends and husbands loved and had moyen, they were set free. The greater part of them came to their right mind, after that they had tasted of the bitter fruits of these
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demented delusions, with whom, I have had edifying conversation since.

The duke of York being in Edinburgh, he, and all other enemies rejoiced at all these strange things, and gave large sums of money to these four men, for which they wrote a most blasphemous paper to the duke, copies of which, are yet in the hands of some. In a little time they were all liberate. These four men, with Isabel Bon, and another woman, whose name I have forgot, went west to the Frost Moss, betwixt Airth and Stirling, where they burnt the holy Bible, as they had exclaimed against the Psalms in metre and contents of the Bible as human inventions: every one of them had something to say when they threw in their Bibles into the fire. John Gibb said, He did that out of despite against God. The night before that horrid action of burning the Bible, Walter Ker and John Young prayed all night in that moss, and a light shining about them. Shortly after this Walter Ker turned mad, and was for some time bound in Torphichen, where he was born. He came to his right mind again and went to Clyde, a mile beneath Lanark, to the house of Robert and Elizabeth Bruce, two old solid serious Christians, both my acquaintances, where he got a hearty smack of the sweetness of the gospel in that good day at the kirk of Scots, where he served two years, and deeply mourned both night and day for what he had done, and wrote twenty-eight steps thereof. He sometimes said, If there were a Christian magistrate in the land, he would go to them, and confess all, and seek of them to execute justice upon him for burning of the Bible: He told his master and mistress, that he would be taken and banished, which accordingly came to pass in 1685. And some of our banished worthies, (who were with him in America, and came home), said to me, that he exceeded all our banished that they knew, in prevailing with some to set up the worship of God in their families, and young ones to pray, and join in societies for

for prayer and conference: what became of him since, I know not.

John Young went into Lothian after that, and kept a school, lived retired and spoke little. Gibb and David Jamie, Isabel Bun, and that other woman, were again taken, and put in the Canongate prison, where they took such fits of seven days fastings, that their voices were changed in their groanings and gollerings with pain of hunger; and then such excessive eating, that those with them admired how their bellies could contain so much. Gibb was so possessed with a raging roving devil, that they could not get public worship performed three times a day, as their ordinary was in each room. Two of these prisoners took their turn about, lying upon him with a napkin in his mouth. George Jackson, who thereafter suffered at the Gallow Lee in December 9th 1684, at first when he came there prisoner, asked, Is that his ordinary? They answered, It was. He said, I shall stay his roaring, and threatened Gibb. He fell a trembling, and put his own napkin in his mouth, but could not refrain his roaring: George desired them to halt in time of worship, and with feet and hands dashed his head against the wall, and beat him so, that the rest were afraid that he had killed him outright. Gibb was a big strong man, for which he was called Meikle John Gibb. After this, whenever they began, he ran in behind the door with his napkin in his mouth, and there sat howling like a dog. I had these accounts from these prisoners who were with him when I was carried into that iron house. Immediately after, John Gibb, David Jamie, and the foresaid two women were sent to America, where Gibb was much admired by the heathen for his familiar converse with the devil bodily, and offering sacrifices to him: he died there about the year 1720. David Jamie wrote a letter to his father in Linlithgow where he was born, desiring him not to trouble himself about heaven or hell, for all these things were fancies. John Smith, that serious and solid Christian who was fourteen years banished

banished there, (who died of late in the parish of Carstairs), carried that letter, and delivered it to his father: when the good old man read it, he fainted: but David Jamie, being a piece of a scholar, got himself into public clerking, and a few years ago, was clerk in the town of New York in America: I saw his name at Dr Nicol's commission here for a publick collection for building of a church there.

Thus, I have given a full and true account of the rise, steps, monstrous lengths, and frightful end of these Gibbites: which may be a warning to the present and following ages, to tremble and be afraid of coming under the power of such demented delirious delusions: and whereby all may see, that the man of God, (blest Cargill); was not mistaken in all that he did foresee and foretel about them.

9. After that conference with the Gibbites at Darngravel, the next Sabbath day he preached two miles beneath Lanark, in the Under-bank-wood upon Clydeside, upon that text, 'I have set watchmen upon thy walls:' where he lamented that it had been the great sin of the Church of Scotland, in setting up of watchmen that had little or no experience of regeneration, and had been overly in their trials, contenting themselves with a clatter of gifts and learning: and lamented also that so many watchmen were tied off the walls, and deserted their posts, frightened, as if they were blasted or thunder slain. He stayed for some time in that wood.

In the beginning of May 1681, Gavin Wotherpoon and John Stewart, both my acquaintances, two serious, zealous Christians, and great sufferers, came unto him: the braes being steep and the woods close, he inquired if there was any appearance of rain; they said they saw none. He said, These braes look very brunt like, (being a cold east drought.) Gavin said, We fear, if the Lord send not rain, there will be scarcity of bread. He said, I have been thinking upon that since I came into this wood; but if I be not under a delusion, (this was his ordinary way of speaking when
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he gave his thoughts of what was to come), you need not fear that, as long as this persecution lasts: for the Lord hath a greater respect to his own suffering people, than to suffer such a rough wind to blow in such an east wind; for, if that were, the heavy end of that stroke would come upon his own people. For me, I am to die shortly by the hand of the bloody enemy; but you that outlive this persecution, as I am of the mind you will both do. (which they both did, and saw the sad accomplishment), you will see cleanness of teeth, and mony a black pale face, which shall put many a thousand to their graves in Scotland, with unheard of natures of fluxes and fevers, and otherwise; and there shall be great distress in the land, and wrath upon this people. Mr Peden, did foresee and foretel the same things, but in his own particular way of expressing himself, saying, As lang as the lads are upon the hills, and in glens and caves, you'll have bannocks o'er night; but, if once they were beneath the bield of this brae, you'll have clean teeth, and mony a black and pale face in Scotland. The accomplishment of these sayings, will lamentably appear in the following instances.

In the year 1694, in the month of August that crop got such a stroke in one night by east mist or fog standing like mountains, (and where it remained longest and thickest, the worse were the effects,) which all our old men, that had seen frost, blasting and mildewing, had never seen the like, that it got little more good of the ground.

In November that winter, many were smitten with wasting, sore fluxes, and strange fevers, (which carried many off the stage), of such a nature and manner, that our old phylicians had never seen the like, and could make no help; for all things that used to be proper remedies, proved destructive: and this was not to be imputed to bad unwholsome victual; for severals, who had plenty of old victual, did send to Glasgow for Irish meal, yet they were smitten with fluxes and fevers in a more violent and infectious nature

ture and manner than the poorest in the land, whose names and places where they dwelt I could instance.

These unheard of manifold judgments continued several years, not always alike, but the seasons, summer and winter, so cold and barren, and the wonted heat of the sun so much with-holden, that it was discernible upon the cattle, flying fowls and insects decaying, that seldom a fly or gleg was to be seen: or harvest not in the ordinary months, many shearing in November and December; yea, some in January and February, the names of the places I could instruct: many contracting their deaths, and losing the use of their hands and feet shearing and working amongst it in frost and snow: and after all, some of it standing still and rotting on the ground, and much of it for little use either to man or beast, and which had neither taste nor colour of meal.

Meal became so scarce, that it was at two shillings the peck, and many could not get it. It was not then with many, Where will we get silver? But, Where will we get meal for silver? I have seen when meal was all sold in markets, women clapping their hands, and tearing their clothes off their heads, crying, How shall we go home and see our children die in hunger? they have got no meat these two days, and we have nothing to give them.

Through the long continuance of these manifold judgments, deaths and burials were so many and common, that the living were wearied in burying of the dead. I have seen corpses drawn in sleds, many neither got coffin nor winding-sheet. I was one of four who carried the corpse of a young woman a mile of way; and, when we came to the grave, an honest poor man came and said, You must come and help me to bury my son, he has lain dead these two days; otherwise I will be obliged to bury him in my own yard. We went, and there were eight of us who had two miles to carry the corpse of that young man, many neighbours looking on us, but none to help us. I was credibly informed, that in the north, two sisters

on a Monday's morning were found carrying the corpse of their brother on a barrow with bearing ropes, resting themselves many times, and none offering to help them.

I have seen some walking about at sun setting, and next day about six o'clock in the summer morning, found dead in their houses without making any stir at their death, their head lying upon their hand, with as great a smell as they had been four days dead, the mice or rats, having eaten a great part of their hands and arms.

Many had cleannels of teeth in our cities and want of bread in our borders; and to some the staff of bread was so utterly broken, (which makes complete famine), that they did eat, and were neither satisfied nor nourished; severals of them have told me, That they could mind nothing but meat, and were nothing bettered by it; and that they were utterly unconcerned about their souls, whether they went to heaven or hell.

The nearer and forer these plagues seized, the sadder were their effects, that took away all natural and relative affections, so that husbands had no sympathy with their wives, nor wives with their husbands; parents with their children, nor children with their parents. These, and other things, have made me to doubt, if ever any of Adam's race were in a more deplorable condition, their bodies and spirits more low than many were in these years.

But the crowning plague of all these very great and complicated plagues, was, that very many were cast down, but few humbled; and great murmuring, but little mourning; many groaning under the effects of wrath, but few had sight or sense of the causes of wrath in turning to the Lord. And, as soon as these judgments were removed, many were lifted up, but few thankful; even these who were as low as any that outlived these scarce times, did as lightly esteem bread, as if they had never known the worth of it, but the want of it. The greater part turned more and more gospel-proof, and judgment-proof; and

and the success of the gospel took a stand at that time in many places of the land.

King William, his kindness is not to be forgotten, who not only relieved us from tyranny, but had such a sympathy with Scotland, when in distress of famine, that he offered all who would transport victual to Scotland, that they might do it custom free, and have 20 pence of each boll.

I cannot pass this occasion of giving remarks upon some observable providences that followed these strange judgments upon persons who dwelt in low-lying fertile places, who laid themselves out to raise markets when at such a height, and had little sympathy with the poor, or these who lived in cold muirish places, who thought these who lived in these fertile places, had a little heaven: but soon thereafter their little heavens were turned into little hells by unexpected providences. Some wrote sixteen remarks upon that terrible fire which fell out on the 2d or 3d of February 1700, in the Parliament Closs in Edinburgh; one was, that most of these people who dwelt there, were rich, and lived sumptuously, and had little sympathy with the distressed case of the land; that their fine houses which were eleven years in building, were in a few hours turned to a burnt ruinous heap: But more especially, there was a farmer in the parish of West Calder, (in which parish, 300 of 900 examinable persons died), who at that time was reckoned worth 6000 merks of money and goods that had very little to spare to the poor; the victual lay spoiling in his house and yard, waiting for a greater price; and two honest servant-lasses whose names were Nisbets, being cast out of ser-

vice (for every one could not have it; many said they got too much wages that got meat for work) these two lasses would not steal, and they were ashamed to beg; they crept in into an empty house, and sat there wanting meat until their sight was almost gone; and then they went about a mile of way to that farmer's yard and cut four stocks of kail to save their lives. He found them, and drave them before him to the Laird of Bawd, who was a justice of peace, that he might get them punished. The Laird enquired what moved them to go by so many yards, and go to his? They said, these in their way were in straits themselves, and he might best spare them. The Laird said, 'Poor conscionable things, go your way, I have nothing to say to you.' One of them got service, and the other died in want; it was her burial I mentioned before, who was carried by us four. But, lo, in a very few years, he and his were begging from door to door, whom I have served at my door, and to whom I said, 'Who should have pity and sympathy with you, who kept your victual spoiling, waiting for a greater price, and would spare nothing of your fulness to the poor; and was so cruel to the two starving lasses, that you took prisoners for four stocks of kail to save their lives. Ye may read your sin in your judgment, if ye be not blind in the eyes of your soul, as ye are of one in your body, and may be a warning to all that come after you.' Many yet alive in that country-side can witness the truth of all these strange things.

By these foregoing relations all may see, that these two servants of Christ, Mr Cargill and Mr Peden were clear sighted in what they did foresee
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and tell, which sadly and exactly came to pass about 12 years after blest Cargill's bloody death: and in seeing and fortelling such strange things they were not there alone in these days. The godly, and zealous, and faithful unto death, Mr John Blackadder, was at the Cowhill in the parish of Livingston, in the year 1675 in the month of August. He went into the fields in the evening, being a retired place; when he came in, he was very melancholy: some friends enquired, what moved him to be so sad? He said, he was afraid of a very dangerous infectious mist to go through the land that night, that might have sad effects, of many deaths and great dearth to follow; and desired the family to close door and window, and keep them as long close as they might, and take notice where the mist stood thickest and longest, for there they would see the effects saddest, which they did; and it remained longest upon that town called the Craigs being within their sight, and only a few families; and within four months thereafter 30 corpses went out of that place, and bad crops followed for three years, the meal was at half a crown the peck. But, lo, in the year 1678, there was such a crop, that the Lothian barley was sold at four pound the boll, and the pease at forty pence; and for that we got ten thousand Highlanders, five hundred English dragoons, the whole militia of the kingdom, and all the standing forces cast in upon the West of Scotland at Bothwell-bridge: and, as they said, they came to destroy, and destroy they would; and yet there was abundance for them all, and the inhabitants also.

After Mr Cargill left the Under bank-wood, he preached at Loudoun-hill upon a week-day,

the 5th of May. He designed only to preach once, and baptize some children: His text was, 'No man that hath followed me in the regeneration, shall be a loser, but great gainers.' In his conference lately with the Gibbites, finding so much of Peter's religion among them, that they had 'left all and followed him,' made him to insist in shewing, that it was not every pretended way of following Christ he would either regard or reward; holding forth the great danger and ruin to place so much, if not all, of religion in these external parts of Christianity, as prayers, fastings, and mournings, and contendings for the testimony: for sufferings of the same, tho' they were duties in themselves, yet whoever rested upon them would have a cold coal to blow at in the end. Nothing is ours but sin, nor due to us, but the wages of it, death. In the application of that sermon, he gave warning of the snares and sins of the Gibbites and their actings, and how dangerous it was to cast off all ministers: and exhorted us to pray for faithful ministers to ourselves, and never content ourselves without them; for we would not continue long sound in the faith, and straight in the way, if we wanted faithful guides. And for all the respect that these divided parties of dissenters, or rather schismatics and separatists, pretend to Messrs, Cargill, Cameron, Shiels and Renwick, and every one of them to be their successors, and maintaining the testimony which they sealed with their blood; how little do they notice the sententious writings and sayings of these worthies? and I am persuaded, if they were upon the stage this day, that none would speak, preach, and write more against all the divided parties of them, and their anti-scriptural, wild, unpre-

unprecedented principles and practices: and these that cast off all ministers this day in Scotland, if they had been living through all the periods of this church, would never have embraced any as their ministers, nor none in other churches this day through the world. It was one of the sententious sayings of the reverend Mr James Kirkcoun, in his pulpit in Edinburgh, insisting upon Scotland's singular priviledges above all other churches for a long time, 'That there had
 ' been ministers in Scotland that had the gift of
 ' working miracles, and prophesying, which he
 ' could instruct; and that he had heard French,
 ' Dutch, English, Irish, and other ministers
 ' preach; and yet there have been and are mi-
 ' nisters in Scotland that preach mōre from the
 ' heart, and to the heart, than any that ever he
 ' had heard.' And I have sometimes heard the worthy Mr Shiels say, when he spoke of his travels through the world, 'That the ill of Scotland
 ' he found every where, but the good of Scot-
 ' land he found no where.'

When the sermon was ended and children baptized, there came up more children. Friends prest him to preach in the afternoon, contrary to his inclination; which he did, upon that text, 'Weep not for me:' when praying there came a herd-lad, crying, 'The enemies are coming upon you.' They had out no centinels that day, which was not their ordinary; they were so surprized, that some that had been at Pentland, Bothwell and Airdsmoss, and in other great dangers were seized with fear. Some of the women threw their children from them, and Mr Cargill in the confusion was running straight upon the enemy. Gavin Wotherspoon and other friends

gripped him, and hailed him into the mosses to which the people fled; also the dragoons fired hard upon them, but there were none either killed or taken that day.

When he went from Loudoun-hill, he passed through the shire of Air, Carrick, and into Galloway, preaching, baptizing and marrying, but stayed a short time there. When he left Galloway, he said, 'Farewel Galloway, for I will never come back to thee again: thou art now Galloway, but thou wilt become a Walloway, and I fear other shires in the south and west of Scotland be little better.' Mr Peden had the same expressions.

He came to Clydsdale, where he took most delight, and had greatest liberty in preaching and praying, and several other ministers at that time had the same. He designed to have preached at Tinto-Hill, but the lady of St. John's Kirk got notice, and wrote to some publick men, that he was to preach at Home's common, in the back of Coulter heights. He was that night in John Liddle's in Heldmire, near Tinto-Hill; he went early in the Sabbath-morning to it, thinking to spend the morning alone; but when he saw the people passing on, he called to some of them, and enquired where they were going, they told him. He said, that's the lady's policy to get us at some distance from her house; but she will be discovered.

When Mr Cargill saw none of the people staying with him, he rose and followed them five miles. The morning being very warm, in the beginning of June, and the heights very steep, a full mile; he was very much stressed ere he was to the place. I saw a man give him a drink of water in his bonnet, and another betwixt fer-

mons, which was the best entertainment he got that day, and had tasted nothing that morning.

He lectured that day upon the 6th of Isaiah, upon which he had many sententious sayings. I remember from these words, 'Whom shall I send? And who will go for us?' He said, To speak with holy reverence, we see that the Trinity of heaven may be at a stand where to get a fit messenger to carry the message: the prophet said, 'Here am I, send me;' It is like if he had known what he was to do, he would not have been so forward; for, if an honest hearted minister might refuse an errand that God sent him, it would be to denounce judgments upon a people, especially spiritual. But the hand of God was here: and when he got his commission to preach to that people, and they grew more and more deaf and blind, he cried out, 'How long?' And the answer was returned, 'Until the city be without inhabitants, and the land utterly desolate.' After he insisted a little in explaining that thing of the mind of God, this is the commission that we are getting, and the commission that ministers will get to preach to the greater part of the generation, more and more deaf and blind. And preach who will, and pray who will, this deafness and this blindness shall remain until many habitable places of Scotland be as waste and desolate as these mountains, (looking to them with a very weary countenance.) But remember I am setting no time to this, we know not what manner of spirit we are of; a thousand years appear in his sight as one day, and a delayed thing was neither forgot nor forgiven; and the longer delayed, the sorer when it comes. It will be the midnight cry, the foolish sound asleep, and the
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wife slumbering; and will come upon you as a thunder-clap. He went on to the following verse, ' Yet in it shall be a tenth, Who shall be as the oak, which hath the substance at the root.' And from that he asserted, that, as the Lord had preserved a remnant through all the periods of the church; so he would preserve a remnant that would ride out all these winter storms.

He preached upon that word in the forenoon, ' Be not high minded, but fear.' His first note was, ' That these who know themselves best, would fear themselves most;' and that, as it was hard to determine what length a hypocrite may go in the profession of religion, it was as hard to determine what a length a child of God may go in defection, having grace, but wanting the exercise thereof: and that a Christian might go thro' nineteen trials, and carry honestly in them, and fall in the twentieth. ' While in the body, be not high minded, but fear.' I am not speaking this of these wretched creatures. Wo to them! some of them are nothing but devils, and many of them are misled: for the Lord's sake, look not to these, I mean John Gibb and his company.

The next Sabbath day he preached at the Bendorry bridge, betwixt Clydsdale and Lothian. He lectured in Zechariah, on Joshua standing before the angel; and preached in the forenoon upon that word, ' Gird thy sword upon thy thigh, and ride prosperously.' His first note was, ' That no sooner Christ became all in all to a soul, but the next wish of that soul is, O that he were thus to all the world!' And let never none think that they are in a right exercise of true religion, that want zeal for God's public glory: and in the afternoon upon that word, ' What will ye do in
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the day of visitation! where will you flee for help and where will you leave your glory?' From that he said, what would all that knew not God and obey not the gospel do? for he was coming with flaming fire to take vengeance upon all such. And what would all wicked laws, inventors, enactors, and executors do, and all iniquitous law obeyers and keepers do? where would they flee for help? and where will they leave their ill gotten glory?

From the Bendry bridge he went to Fife, and baptized many children, and preached only one Sabbath at the Lomond-hills, and hasted back to Clydsdale, and came to the Bentyrig in Cambusnethen parish, where were two friends, sent from the societies in Galloway, to call him back there to preach and baptize; where, after he enquired for their welfare and friends in Galloway, he said, Have your friends now in Galloway any thoughts or fears of the French or other foreigners coming upon you? They said, No. He rose and went out, being a desert place, to a moss-hag, being the best chamber oft-times that he, Cameron, Renwick and Shiels had in these days, who displayed the public banner of the gospel, after Bothwell-bridge. It was but a short time that he stayed in company and converse. These two Galloway men said to other friends in that bounds, who were my dear acquaintance, who told me, Why does the minister spear such a question at us? These friends said, Enquire at himself, for we find this is his ordinar with friends who have been any time out of his company. When he came in, they said, We have been thinking upon what you said to us, and we cannot understand what you mean by it. After musing a little, for that was his ordinary, especially when they enquired

quired any thing concerning the times, He said, If I be not under a delusion, (for that was his ordinar also, when he spake of things to come) the French and other foreigners, with wicked unhappy men in this land, will be your stroke; and it will come in such a nick of time, when one of these nations will not be in a capacity to help another; for me, I am to die shortly by the hands of these murderers, and will not see it. I know not how the Lord's people will endure it, that have it to meet with; but the foresight and forethought of it makes me to tremble. And then, as his ordinar was, as it had been to himself, said, Short but very sharp.

There were two very young lads, who were my very dear billies, whose converse and prayers together have been very edifying to me, and the remembrance of it to this day is savoury, who lived in the Starry-shaw was very near that Bentyrig where he was, Thomas and John Marshals, to whom he said at that same time, Lads, ye had meikle need to pray in earnest, you have a sharp storm to meet with, and many strange faces to see, and your bones shall ly in a strange land: This came to pass 3 years thereafter in December 1684, about the same time that I fell into the enemies hands. Meldrum, that wicked persecutor, whom the world had heard of, apprehended them and carried them to Glasgow. Walter Gibson merchant there got a gift of them and other twenty-eight, who starved and poisoned them with little and bad victuals, above all that ever I heard that carried our banished to foreign lands. Few of them in that ship lived any time in Carolina: Thomas died in a little time after their landing there, John lived for some time after, and died

died there also. That which was the occasion of our banished being carried to so many different places in the world, was, in those days, there were Scots regiments in France, Flanders, and Holland; and, when their men decayed, officers came home seeking recruits; hearing of prisoners that were under banishment, got gifts of them from the wicked bloody counsellors, and carried them to these places. Then merchants, such as Gibson in Glasgow, and Malloch in Edinburgh. Pitlochrie a laird in Fife, and many others got gifts of them (and, as the old saying is, Cocks are free of other folks corn) who transported them to Carolina, New Jersey, Jamaica, and Barbadoes, to be their slaves; but none of them made their plack-a-babee with trading in such wares, which confirms what that singular Christian, James Clarkson merchant in Linlithgow, whom the foresaid Malloch got a gift of with other thirteen, when banished on ship board in the road at Leith, to which I was a witness, We are the baddest wares that ever Malloch had in his pack sheet; and if Malloch or any other that trade in such wares, be not great losers, I am far mistaken.

In that short time that blest Cargill had to run, he ran fast on foot, having lost several horses in his remarkable escapes. Wherever he was called in several times and different places of the land, when he sat down for rest, being old and weary, he took a look of the many gentlemen's buildings, and said, Your lords, lairds, and gentlemen are making brave houses and large parks; they may build at leisure, it will not be long many of them will possess their houses, which have been nests of wickedness and uncleanness; they have dipt their hands in the persecution and deep compli-

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ance, but few of them have had a fur of land to spare for the interest of Christ, and it will go a worse gate, and their inheritance will vomit out their names. The accomplishment of this saying cannot pass the observation of any who see with half an eye, being so universal: and their own sad experience can testify, that since that time, being now forty-nine years since his death, more estates of hundreds of years standing, have changed masters, than did for a hundred years before, almost in all corners of the land. Besides these lamentable holding reasons that he gave, several other reasons and occurrences have fallen out since, to bring it to pass, such as we always bear the name of the poor proud Scots thro' the world; and, as our poverty increaseth, our pride, vanity prodigality and ambition grow of airy fool stiles and titles. We were all once fairly ranked in our solemn national covenants, all noblemen, gentlemen, barons, burgessees, ministers and commons of all ranks: but since these covenants were broken, burnt, and cast by as almanacks out of date, we are all gone out of rank and file; the honour due to the superior is given to the inferior; our goodman and good wife is turned Sir and Mistress, and our Sir and Mistress to your Honour and Madam. Since the rebellion 1715, and since the stock-jobbing, a foolish haste to be rich hath made many poor; and many other ways and things, living above their stations and incomes, spending their money on gaming, wine and women, have brought it to pass. There are some sentences in the end of our national covenant, that may strike terror to the hearts of all ranks; such as, 'We call the living God, the searcher of our hearts to witnesses, who knoweth this to be our sincere desire and
 unfeigned

unfeigned resolution; as we shall answer to Jesus Christ, at the great day; and, under the pains of God's everlasting wrath, and of infamy and loss of all honour and respect in this world, &c.

The next Sabbath after he went from the foresaid Benty-rig, he preached at Auchingiloch, in the south side of Clydsdale, and then came back to Clyde. The week before he was taken, he was in the Lee-wood, where he married Robert Marshall of Starry shaw, brother to the foresaid Thomas and John Marshalls. After they were gone from him, Marion Cowpar, wife to John Weir, who dwelt in the Mains of Lee, two solid Christians and sufferers in that time, brought his dinner to him in the wood. In the time thereof he said, What hath induced Robert to marry this woman: this woman's ill will soon overcome his good, he will not keep the way long, his thriving days are done: which sadly came to pass in every jot. A little time thereafter he was taken and cast into prison, and fell in compliance with the enemies, went home and heard the curates and other steps of defection, and became very lightly esteemed. This was the last marriage that he ever performed, in which both he, Peden, Cameron, and Renwick, took as little delight as in any piece of their ministerial work, although they would neither dissuade nor refuse, having such a very deep concern upon their spirits, and looking upon it as an evidence of unconcernedness with the many grievous things in that day, and of such a tendency to increase their afflictions. Some of them shortly thereafter, were taken, hanged, shot, and banished; their wives and children put from their houses, having no

certain dwelling place: all of which I can instruct, as some of all these being my acquaintances.

When Marion was pressing him to eat, he said, 'Let alone, I cannot be pressed; for I took not that meal of meat this thirty years, but what I could have taken as much when I rose as when I sat down.'

I had the happiness to hear blest Mr Cargill preach his last public sermons, (as I had several times before, for which, while I live, I desire to bless the Lord) in Dunsyre Common, betwixt Clydsdale and Lothian, where he lectured on the first chapter of Jer. and preached on that soul refreshing text, Isaiah 26. two last verses, 'Come my people enter into your chambers,' &c. Wherein he was short, marrowy, and sententious, as his ordinary was in all his public sermons and prayers, with the greatest evidences of concernedness, exceeding all that ever I heard open a mouth, or saw open a Bible to preach the gospel, with the greatest indignation at the unconcernedness of hearers. He preached from experience, and went to the experience of all that had any of the Lord's gracious dealings with their souls. It came from his heart, and went to the heart; as I have heard some of our common hearers say, that he spake as never man spake, for his words went through them.

He insisted what kind of chambers these were of protection and safety, and exhorted us all earnestly to dwell in the clefts of the rock, to hide ourselves in the wounds of Christ, and to wrap ourselves in the believing application of the promises flowing therefrom; and, to take our refuge under the shadow of his wings, till these

These sad calamities pass over, and the dove come back with the olive leaf in his mouth. These were the last words of his last sermon.

Sometimes that night, having several miles to travel, not daring to leave that desert place till it was dark, for fear of the enemies: it was contrary to his inclination to go that way, but the Lady of St. John's kirk, being present, who had influence on Mr Smith and Mr Boig, who prevailed with him: and, notwithstanding of her great profession, he was jealous of her, and would not go to her house, and several times said, 'Whatever end she might make, there would be foul wide steps in her life.'

That lady, not only followed the persecuted gospel, put also frequented private society-meetings; particularly with these two old singular Christians, Thomas Johnston in Grangehall in Pittinain, and Francis Liverance in Conventoun, who were both my acquaintances. She several times said to them and others, That, if ever she turned from the way of the Lord, she knew not what she would make of these three scriptures, viz. Heb. vi. 4. 'Who were once enlightened,' &c. Heb. x. 26. 'Sinning wilfully,' &c. and that in 2 Pet. ii. 21. 'It had been better for them not to have known,' &c. Yet after that, when hard came to hard in the two slaughter years of 1684 and 1685, she turned so far out of the way, that she became a persecuter, and would suffer none to dwell in her land that would not hear the plagued curates, nor take the oath of abjuration. The two foresaid worthy christians went together to know what she had made of the foresaid scriptures; but she would give them no access, by causing shut the gates upon them, this being about the middle of January, 1687.—Mr

Cargill went along with her the length of Covington-mill, to the house of Andrew Fisher, and his spouse Elizabeth Lindsay, my acquaintance, about a mile from her house, near Tinto-hill, but would go no further.

James Irvine of Bonshaw, who formerly made a trade of fine horses, of outfang and infang betwixt the kingdoms, that being discovered, he came to the Council and general Dalziel, and got a general commission, although he was no officer. All then knew that the wickedest and vilest of men were then employed, that whenever he was informed by the cursed intelligencers, that any of the Lord's suffering and oppressed people were a-hiding, that the forces, both foot and horse, were to ride and march at his command. Accordingly, that Sabbath night at the sun-setting, he mounted, with a party of the dragoons from Kilbride, and the next morning at the sun-rising, he came to St. John's kirk, being about twenty miles, and searched that house narrowly; then came to James Thomson's in the Muirhouse, and searched it. Many reflected on the foresaid lady, that she, leaving these worthies but a few hours before, that, in the time they were searching her own house and James Thomson's, which took a considerable time, she did not send and advertise them, being only about a mile distant. Next he came to Covington-mill, and surrounded that house and chamber, there being two beds in it, (where I have rested some times since,) where they were lying, not fallen fast asleep: when he had found them, he cried out, Oh, blessed Bonshaw! and blessed the day that ever he was born, that has found such a prize this morning! This he did and said out of his great wickedness, and prospect of the great reward that was set on the
head

head of Mr Cargill, to any that would apprehend him, either quick or dead, which was six thousand merks.

They then marched hard to Lanark, and put the prisoners in the tolbooth, until the soldiers got meat and drink; they got horses and brought them out in haste, and set them on their bare backs. Bonshaw with his own hands tied Mr. Cargill's feet below the horse's belly very hard: He looked down to him, and said, Why do you tie me so hard? Your wickedness is great, you will not long escape the just judgment of God; and, if I be not mistaken, it will seize upon you in this place.

They hasted to Glasgow, 16 miles, fearing the prisoners had been taken from them, which many of the Lord's zealous people would willingly have ventured their all, to have delivered their brethren drawn unto death, and those that are ready to be slain, Proverbs 24. 11. &c. But their taking so surprising, and their march so very hasty, that they could not be convened: When they came near the city, they turned him upon the horse, and led him into it backward; which made many to shed tears, to see their old minister in that disgraceful posture; he, being for some years settled minister in the Barony Kirk; and some wicked to rejoice.—When they came to the tolbooth, they halted until the magistrates came to receive them. John Nisbet, bishop Paterfon of Glasgow's factor, looking over the stair, out of his great wickedness merrily said, Mr. Cargill, (three times over in sport). In effect, will you not give us one word more? This he said, because Mr. Cargill in public sometimes said, In effect, we will say one word, or, I have one word more to say.—Mr. Cargill looked to him, and with

much concernedness said, 'Wicked poor man, why did you mock? ere you die, you will desire one word, and will not get it.' Shortly thereafter he was struck dumb, and his tongue swelling in his mouth. Robert Goodwin and John Hodge, two Glasgow men, who were witnesses to this, and went to visit him lying in that case, told me this when in prison, in the years 1684 and 85, in the Canongate of Edinburgh, Robert Goodwin desired him to write what stopt him from speaking, and if he had a great desire to speak. He wrote, 'That it was a just judgment from the Lord, and the sayings of the minister verified upon him, for his mocking of him; and if he had the whole world, he would give it for the use of his tongue again; but that he never got.'

Bonshaw hasted to Edinburgh with his prisoners. When Mr Cargill came before that council, Chancellor Rothes raged against him, being one of the seven whom he had excommunicated at the Torwood the preceding year, and gave them over to their father the devil, whose works they did, and to whose service they had dedicated themselves. Rothes threatened him with extraordinary torture, and a violent death. He said, My lord Rothes, forbear to threaten me, for die what death I will, your eyes shall never see it: and it is well known to some yet alive, that he died that morning that Mr Cargill, and these worthies with him, suffered in the afternoon. Shortly after this compearance of Mr Cargill before the Council, Rothes was seized with sickness and pains: and, when he found the pangs of death turning sharp upon him, he cried out for some of his wife's ministers, (she being a favourer of the Presbyterian ministers), for his ministers was good to live with, but not to die with. He sent for old Mr John Carstairs, who, with Mr George Johnston came to him. Mr Carstairs dealt very faithfully and freely with him, rehearsing many wicked acts of his life: to whom he said, We all thought little of what that man did in excommunicating us, but I find that sentence binding upon me now, and will bind to eternity. When Mr Johnston

Johnston was praying, several noblemen and bishops being in the next room, some of them said to the bishops, He is a Presbyterian minister that is praying; the devil and one of you can pray as they do, tho' your prayers would keep a soul out of hell.—Roth's roaring so loud under the horror of conscience, for his active wicked life in persecuting, made these noblemen leave him weeping. William duke of Hamilton said, We banish these men from us, and yet when dying, we call for them: this is melancholy work.

Mr Cargill, and these martyrs murdered with him, got their indictment with sound of trumpet: when they ended their sound, he said, That's a weary sound, but the sound of the last trumpet will be a joyful sound to me, and all that will be found having on Christ's righteousness.

While in prison, a gentlewoman visiting him, told him weeping, That the heaven-daring enemies were contriving and proposing an extraordinary violent death for him: some, a barrel with many pikes to roll him in, others an iron chair, to heat it red hot for his body to roast and burn there: he said, Let you, nor none of the Lord's people be troubled for these things, for all that they will get liberty to do to me, will be to knit me up, cut me down, and chop off my old head; and then fare them well, they have done with me, and I with them for ever.

When he, and these with him, came to get their sentence of death, their indictments were read, wherein they had their sentences, as their common form then was, viz. Having cast off all fear of God, and acted so and so, and therefore deserved to be punished so and so. He said to the clerk, Halt, and pointing to apostate Sir George Mackenzie, King's Advocate, said, The man that hath caused that paper to be drawn in that form, hath done it contrary to the light of his own conscience; for he knows I have been a fearer of God from my youth; but I say, the man that took the holy Bible in his hand, and said, that it would never be well with the land until that book was destroyed, with many other wicked expressions and actions in his life;

life; I say, he is the man that has cast off all fear of God. The Advocate storned at this, but did not deny the truth of it, knowing that he had thus expressed himself in some of his wicked mad fits. There is yet alive an old reverend minister in the south of Scotland, was witness to this, and can assert the truth of it who several times since had said, That he admired the composedness and confidence of Mr Cargill. While in prison, he had written more at large, tho' he was short, marrowy and sententious in preaching, praying, and writing, as may be seen in his few public letters, his last short speech, and what he spoke upon the scaffold, published in the Cloud of Witnesses, which I wish from my heart, that all the Lord's people would narrowly and seriously peruse; they have been very useful and edifying to me and many others. His larger paper was taken from him, by the wicked cursed keepers of that time; his short speech left behind him, he wrote that morning before he died before eight of the clock that the doors were opened and was to suffer that day.

He and those worthies murdered with him got their sentences of death the day before, wherein these admirable and very rare sentences are to be found, viz. That that day was the most joyful day in all his life, and that he had not been without an assurance of his interest in Christ these thirty years, nor long out of his presence; and, that he never durst to undertake to preach Christ, and salvation to others, until he was sure of his own.—Oh! if all our ministers had taken this course, there had been less defection among us; and, that it was long since he durst have ventured upon death and eternity, though death remained somewhat terrible, but now the terror of that was taken away, and by virtue of the mercies of God, and merits of Christ, he had a conscience as quiet and calm as if he had never sinned.

When he came to the scaffold and foot of the ladder, he blessed the Lord with uplifted hands that he was thus near the crown; and, when setting his foot upon the ladder to go up to embrace the bloody rope, he

he said, The Lord knows, I go up this ladder with less fear, confusion, or perturbation of mind, than ever I entered a pulpit to preach. He was first turned over, Mr Smith did cleave to him in love and unity in life, so he died with his face upon his breast. Next Mr Boig, then William Cuthill, and William Thomson. These five worthies, hung all on one gibbet at the cross of Edinburgh, on that never to be forgotten bloody day, the 27th of July, 1681. The enemies got this great glut of blood, the day before the down-sitting of the Parliament, when the duke of York did preside as Commissioner. The hangman hashed and hagg'd off all their heads with an ax, Mess. Cargill's, Smith's, and Boig's heads were fixed on the Nether-bow-port, William Cuthill's, and William Thomson's upon the West-port.

The wicked, cursed of God, and hated of all right thinking men, Bonshaw, got not his reward of 6000 merks, till the next year in May, the price of innocent blood, precious blood, dear blood, that cries both loud and long, how shall or can the tyranny of shedding innocent blood, and defections of all ranks in those days be forgotten? Shortly thereafter he came to Lanark, where he and one of his cursed comrades fell a fighting, who thrust him through the belly with a sword, where blood and dirt ran out. This account I had from several worthy persons, who were witnesses to both the threatnings of the man of God, when he tied him hard; and to the accomplishment thereof. Bonshaw's last words were, God damn his soul eternally, for he was gone. Mischief shall hunt the violent man till he be ruined: which makes good the old Scots saying, 'Such life, such end with the most part.'

Whoever desires to be further informed of the life and death of blest Cargill, let them peruse the relations that are given of him by Mr Shiels in the Hind let loose, and also in the Cloud of Witnesses. His last testimony, and what he spake upon the scaffold, with his marrowy and sententious letter to several prisoners when under sentence of death, and his letter to the Gibbites

Gibbites in the correction-house, and his letter to his parish, yet in the hands of some, are to be found in the Cloud of Witnesses.

When that blessed singular Christian, zealous and faithful minister and martyr, Mr Cargill, was first apprehended and brought before the Council, they were very fierce and furious against him, especially Chancellor Rothes, but these that were in council, and heard what Mr Cargill had said to him, and saw and heard what Rothes said when he was dying, roaring under horror of conscience, and his bed shaking, put a fright upon their spirits, and drew tears from their eyes, which verified what he said at the Pala-hill on the Sabbath after the excommunication, as before related, made them to propose in council, That he was old, and had done all the ill he would do, to let him go to the Bass, and be prisoner there during life. It was put to the vote, when Argyle said, Let him go to the gallows, and die like a traitor; which cast the vote upon him to die, as was said before.

The Parliament sat down the day following, July 28, 1681, which framed the cursed test, with seven contradictory oaths in it, which Argyle took with explication. This did not at all satisfy the duke of York and others, looking upon him with an evil eye, because of his father being active in our reformation; he was immediately clapt up a prisoner in the castle, out of which he escaped the 30th day of December following. He fled south to the border, where he met with Mr Veitch, late minister in Dumfries, who conducted him through the country to the house of Mr Bitleston, near Newcastle. After they were set down with his acquaintance, (Argyle being a stranger disguised in coarse cloaths), Mr Bitleston said, I have received a letter just now from Scotland, that Argyle was escaped out of the castle; of which, I am very glad, if it be certain. Mr Veitch said that he doubted not the certainty of it: They insisted both in expressing their joy at the news. Mrs Bitleston, being present, said, I cannot be so much taken up with these news as you are; I know that the house of Argyle

was a good house for our reformation, and his father suffered for it: but, for himself, he hath been a member of that wicked and bloody council these eighteen years, where many a wicked thing hath been acted and done: but, above all, it was his wicked vote that took away the life of our worthy dear friend, singular Mr Cargill: and, I am sure his blood may lie heavy on him now, and make him have a melancholy flight and hiding. Argyle made no reply. After they had got a drink, she conducted them to different rooms; after some short time she went to Argyle's room, being the greatest stranger. He had laid down a fine watch and a night-cap upon the table, which did not answer his clothes; he had opened up himself, which perfumed the room. She came quickly back to her husband, and said, I am persuaded this is Argyle. He said, I am of the same mind; but you are oftentimes rather over plain in your discourse. She said, No, no; it is good speaking to him now in the day of his distress; to-morrow when we are set down to dinner, I shall still use more freedom. In the time thereof they came to speak of his escape again, she took the occasion, and told all the ill things she heard about him. He said, Argyle will not free himself of many of these things, but he is not so guilty of them all as the world reports him to be. After this, Mr Veitch told them, that it was Argyle, and that he was resolved to go for London. He then put himself in another dress, but not having a fine horse, Mr Bitleston gisted him his gelding, and sent his son John to convoy them, who gave me this account when he returned. Argyle gave him a little purse and thirty guineas in it: when he came to his father, he gave the purse to him. His father said, Johnnie, if I had known this, you should not have gone your foot length with them; there is more here than my horse is worth. Mr Veitch conveyed him to London; and, when Mr Veitch parted with him, he said to him, Give my love and service to all our friends where we have been, but especially to my free-communing landlady Mrs Bitleston. From that he soon went to Holland.

land, and was abroad to the middle of May 1685, and then came to Inverary with some men, and many notable arms, the duke of Monmouth came to England that same summer.

After Argyle landed, one morning walking at the water-side, being very sad, Mr Thomas Urquart, who suffered in the Grass-market that same summer, came to him and said, I am sorry to see your Lordship so melancholy. He said, How can it be otherwise? I see so few coming to our assistance; I am persuaded I will be called infatuate Argyle; but all that does not trouble me so much, as that unhappy wicked vote I gave against that good man and minister, Mr Cargill; and now I am persuaded I'll die a violent death, in that same spot where he died.

However, Argyle got together above 1500 men, and expected a great many more would have joined him, in order to oppose the King and Council in their bloody cruelties carried on in these days; but he was disappointed, and after several unsuccessful attempts, without ever coming to any real action, and his officers not agreeing among themselves, the most of his men deserted; and finding it impracticable to do any thing to purpose, he dismissed the whole, and put himself in disguise, but was soon taken by a few militia at the water of Inchinnan. He was carried to Edinburgh with a strong guard, and by order of the Council, brought up the street with his hands tied behind his back, and bare-headed, the hangman going before him, and lodged in the castle; and in order to make quick work, the sentence that was passed against him in 1681, three years before, for his explication of the test was put in execution, without bringing him to any further trial. While he was in the castle, he had these very remarkable expressions in conversation with a dear friend; 'My gross compliances are now sad and grievous to me; for these, the Lord would not honour me to be instrumental in his work; but I desire to die in the faith of a deliverance of his church and people; and tho' I will not take upon me to be a prophet, yet, having strong impressions thereof upon my
spirit,

spirit, I doubt not but her deliverance will come very suddenly. It is true, my family is low, and I have nothing to leave them; but if they seek God, they will be wonderfully seen to and provided for: and if they do not, I care not what become of them. I fear some have eyed me too much as an instrument. "Lean not to the arm of flesh." The day of his execution, (30th June 1681.) his Lordship dined with a grave and becoming cheerfulness; and being used to sleep a little after meat, he retired to his closet, and laid himself down on a bed, and for about a quarter of an hour, slept as sweetly and pleasant as ever. Mean while an officer of state came in and enquired for him. His friends told him, that his Lordship, as usual, was taking a nap after dinner, and desired that he might not be disturbed. When he saw the Earl in that posture, he was so impressed, that he hastened from the castle to a relation's house in the castle-hill, and throwing himself on a bed, discovered great distress of mind: and when asked the cause of his trouble, said, I have been in at Argyle, and saw him sleeping as pleasantly as ever a man did, and he is now within an hour of eternity; but as for me, &c.

His Lordship, when he came to the scaffold, delivered a very judicious and pious discourse to the spectators; after which, having taken leave of his friends, he at last kneeled down, and embracing the maiden, said, This is the sweetest maiden I ever kissed, it being the mean to finish my sin and misery, and my inlet to glory, for which I long. Then he prayed a little within himself, thrice uttering these words, Lord Jesus receive me into thy glory; and lifting up his hand which was the signal, the executioner did his office.

Thus died the noble Earl of Argyle, a martyr not only to the Protestant religion, but also bearing his last testimony against Prelacy as well as Popery. His too great compliances with the managers, previous to the affairs of the test, lay heavy upon him to the last; but nothing grieved him so much as the unhappy vote he gave against Mr Cargill.

The Skirmish at Airsmoss, and the Execution of
Mr Hackstoun of Rathillet.

WHILE the soldiers were ranging up and down the country, in quest of the wanderers, a remarkable skirmish happened at Airsmoss, in the parish of Auchinleck in Kyle, on the 20th of July 1680. Bruce of Earshall, commanding Lord Airly's troop, and Strachan's dragoons, having information from Sir John Cochran of Ochiltree, where Mr Cameron and several of his followers were, came upon them with great expedition and fury, about four o'clock. Perceiving the enemies approach, and that there was no possibility of escape, Mr Cameron, after a short prayer, encouraged them to fight in their own defence. The dragoons that came upon them were about 120, whereas the persecuted people were only about 40 foot, indifferently armed, and 26 horse. Mr Hackstoun and Mr Cameron commanded the horse, who all behaved with great bravery; but were overpowered and broken by a vast superiority of numbers: the former was wounded and taken prisoner, and the latter killed. There were in all nine killed on the spot, and several wounded.

On the 24th July, the council being informed of the taking of Rathillet and the other prisoners, they ordered the magistrates of Edinburgh to receive him at the Water-gate, to set him on a bare horse, with his face to the tail, to tie his feet under the horse's belly, and his hands with ropes; that the executioner go before him covered, carrying Mr Cameron's head on a halbert, and leading the horse up the high-street to the common prison; that the other three prisoners be conducted on foot bare-headed after him, with their hands tied to a goad of iron; that no meat be given to Rathillet, but what should be prepared by the master of the jail, nor any permitted to speak with him, or any letters conveyed to him.

In a letter to a friend, Rathillet says, That he was carried up to the Parliament close, and brought before the council, where the chancellor read an indictment against him, first concerning bishop Sharp's murder,

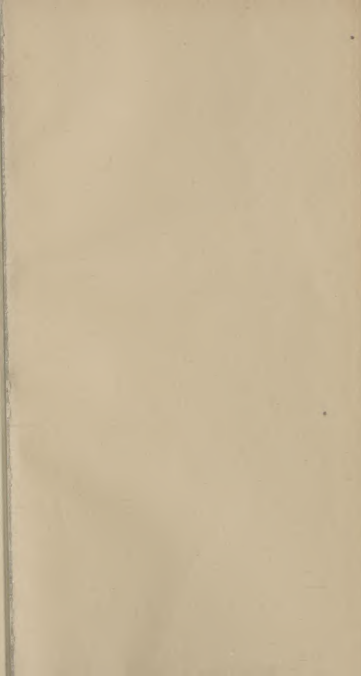
murder, to which he answered, That he was obliged by no law, either of God or man, to answer to it, either by accusing himself, or impeaching others. Being asked, If he thought it murder; he told them, That he was not obliged to answer such questions; yet he would not call it so, but rather say it was no murder. Being further asked, If he owned the King's authority? He replied, That tho' he was not obliged to answer, yet, being permitted to speak, he would say something to that; and first, That there could be no lawful authority but what was of God; and that no authority stated in a direct opposition to God, could be of God; and that he knew no authority nor judicatory this day in these nations, but what were in a direct opposition to God, and so could neither be of God, nor lawful; and that their fruits were kything it, in that they were setting buggerers, murderers, forceners, and such others at liberty from justice, and employing them in their service, and made it their whole work to oppress, kill, and destroy the Lord's people. This enraged the Chancellor and the rest so much, that they required him to give an instance. He answered, Tho' it were enough to instance any such when he saw a judicature to execute justice; yet he would instance one; and accordingly mentioned a buggerer released at the sheriff-court of Fife, and employed in their service; and offered to prove it, notwithstanding all their rage. Bishop Pateron asked, If ever Pilate and that judicature who were direct enemies to Christ, were disowned by him as judges? He said, he would answer no perjured prelate in the nation. Pateron replied, He could not be called perjured, since he never took that sacrilegious covenant. Mr Hackstoun told him, that God would own that covenant when none of them were to oppose it. Notwithstanding his bold and open answers, he was threatned with torture, which he no way regarded.

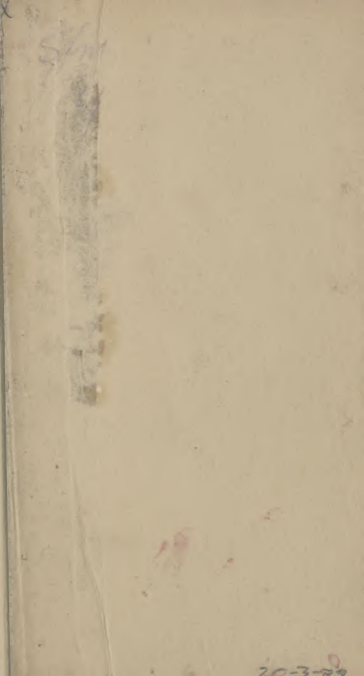
On the 20th, the day before he was brought to his trial, the council, in a most unprecedented manner, appointed the manner of his execution. On Friday

the 30th, being again brought before the justiciary; and being asked if he had any thing more to say? He answered, That which I have said, I will seal it. Then they told him that they had something to say to him, and commanded him to sit down and receive his sentence, which he did; but told them, They were all murderers, for all the power they had was derived from tyranny; and that these years bygone, they had not only tyrannized over the church of God, but had also grinded the faces of the poor; and that oppression, bloodshed, perjury, and many murders were to be found in their skirts.

Upon this, he was condemned, and carried from the bar to the place of execution. None were suffered to go with him but two of the bailies, the executioner, and his servants. He was permitted to pray, but not to speak to the people. His right hand was first cut off, and a little after his left, which he endured with great firmness and constancy. The executioner being long in cutting off his right-hand, Mr Hackstoun desired him to strike in the joint of the left. He was next drawn up to the top of the gallows with a pulley, and was suffered to fall down a very considerable way upon the lower scaffold three times with his whole weight; then he was fastened at the top of the gallows, and the executioner with a large knife, cutting open his breast, and pulling out his heart before he was dead, for it moved when it fell on the scaffold. He then stuck his knife in it, shewing it on all sides to the people, crying, Here is the heart of a traitor. At last threw it in a fire prepared on purpose, with his other inwards; and, having quartered his body, his head was fixed on the Nether-bow, one of his quarters, with his hands, at St. Andrews; another at Glasgow; a third at Leith; and a fourth at Bruntisland.— Thus fell David Hackstoun of Rathillet, Esq; a gentleman related to some of the principal families in Scotland, a person of eminent piety and courage.







20-3-20

