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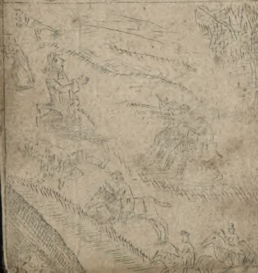
1512

1681

1716



For they had cut off the hanging from the gallows



A
CLOUD
OF
WITNESSES,
FOR THE
ROYAL PREROGATIVES
OF
JESUS CHRIST;
OR THE

Last **SPEECHES** and **TESTIMONIES**
of those who suffered for the **TRUTH**
in **SCOTLAND**, since the Year 1688.

Together with

An **APPENDIX** containing the *Queen's-Ferry*
Paper, *Torward Excommunication*, a Relation con-
cerning *Mr. Richard Cameron*, *Mr. Donald Cargill*,
and *H. Hall*; and an Account of those who were
killed without Process of Law, and Sanctified so for
reign Lands: With a short View of some of the
oppressive Exactions.

Rev. vii. 14. *These are they which came out of great*
Tribulation, and have washed their Robes, &c.

Cypr. Epist. 9. *Errante in Opertis, fratrum candidi*
Ecclesia; &c.

The Third Edition amended and enlarged, with the
Testimony of *John Richmond*, and the Inscription up-
pon the Grave-stone of those who suffered at *Magu-*
Muir, with the Inscriptions of several others, ad-
mitted in the former Editions.





THE P R E F A C E T O T H E R E A D E R.

Christian Reader.



THE Glorious Frame and contrivance of Religion, Revealed by the Ever-blessed JEHOVAH, in the Face or Person of JESUS CHRIST, for the Recovery of lost Mankind into a State of Favour and Reconcilement with himself, is so excellently, ordered in the Counsels of Infinite Wisdom, and exactly adjusted to the Real Delight, Contentment and Happiness of the Rational World; that it might justly

be wondered, why so many Men in all Ages, otherways of good Intellectuals, have not only had a secret Disgust thereat themselves, but laboured to rob others of the Comfort and benefite of it, and make the World a *Chaos* of Confusion by Persecutions raised against it: Had not the Holy Spirit in the Scriptures laid open the hidden Springs of this Malice and Enmity, which exerts it self in so many of the Children of Men. We are told in these Divinely inspired Writings, that the first Source of this Opposition that the true Religion meets within the World, flows originally from Satan, that

inveterate Enemy of GOD's Glory and Man's Happiness; who having himself *left his Original State* of Obedience to, and Enjoyment of God his Creator; hath no other *Levamen* of his inevitable Miseries, but to draw the Race of Mankind into the like Ruin, which is the only Satisfaction, that malicious Spirit is capable of. This restless Adversary perceiving, That through the Grace and love of God manifested in Christ, a great Number of these, whom he thought he had secured to his Slavery, are redeemed, and called by the Gospel out of that intolerable Servitude, into a *Glorious Liberty*, and secured by Faith to Salvation; Labours by two great Engines of *Open Force* and *Secret Fraud*, to keep them in, or regain them to his Obedience: Hence the Sacred Scriptures describe him; both as a *Dragon* for *Cruelty*, and a *Serpent* for *Subtility*: But because he either cannot, or thinks not fit to do this visibly in Person; therefore he does it more invisibly, and so more successfully by his Agents, in whom he works, who, because of their unreasonable Unbelief, are called *Children of Imperfwasion*: These he Acts and Animates, as it were so many *Machins*, to endeavour by *Crafty Seduction*, or *Violent Persecution*, to draw or drive the Followers of the Lamb from their Subjection, Obedience and Loyalty to the Captain of their Salvation, that he may drown them in Perdition, and Destruction. This is the latent Origin of all Persecution, the Mint where all the other more visible Causes of the Bloody Violence, the People of God meet withal, are struck and framed. This is the Grand Design to which they tend, to root out the *Obedience of Faith* out of the World, and deprive the Son of God of his rightful Dominion over his Subjects, whom he has chosen, redeemed and sanctified for himself.

As this holds true of all the Persecutions, raised against the Church, and Truths of God, whether in the Persons of the *Jews* or *Christians*, by whatever Hands. *Pagan* or *Antichristian*, so 'tis eminently verified of the Persecution of the Church of Scotland, prosecuted by a profane wicked Generation of *Malignant Prelatists*, during the Reigns of the late King *Charles 2d*, *James 7th*. For as the other Persecutions were all levelled against some Point of Truth or other, wherein the *Obedience of Faith* was concerned, Respecting either the existence and Worship of the true God, or the Person, Natures or Offices of Jesus Christ &c. So this Persecution was directly bended against that Office and Authority of *Jesus Christ*, whereupon the Formal Claim to the Obedience of His Church is Founded, viz. *His Headship* over the Church. This was the Peculiar *Depositum* concredited to the Church of *Christ* in Scotland, and her distinguishing Dignity, to have the

the *Royal Supremacy* of the King of *Zion* to defend against the Kings of the Earth, who not content with the Princely Authority of Ruling the Persons of their Subjects, according to the Laws of GOD and the Realm, would needs Usurp a blasphemous sacrilegious Prerogative of Ruling the Church and Consciences of Men in room of the Mediator, by what Laws and Statutes they pleased and found most subservient to their Lusts, for Advancement of Popery and Arbitrary Government.

Jesus Christ the only begotten of the Father, having received the Church of *Scotland*, as one of the *most* Isles of the Earth for his Possession by solemn Grant from *Jehovah*, was pleased, as to call her from the deplorable State of Pagan, and Reform her from the ruinous Condition of *Anti-christian* Darknels; so to dignify her in a peculiar Manner, to contend and suffer for that Truth, *That he is a King and Lawgiver to his Church*, having Power to institute her Form of Government, to give her Laws, Officers, and Censurers, whereby she should be governed, and hath not left it ambulatory and uncertain what Government he will have in Force for the ordering of his House, but hath expressly determined in his Word every necessary Part thereof, and hath not put any Power into the Hands of any Mortal, whether Pope, Prelate, Prince or Potentate, as a vicarious Head in his personal Absence, whereby they may alter the Form of Government at their Pleasure, and make what kind of Officers, Canons and Censures they please; but all the Power that this King hath left in his Church, concerning her Government, is purely and properly Ministerial under the Direction and Regulation of His Sovereign Pleasure, revealed in his written Word.

This, this is the most radiant *PEARL* in the Church of *Scotland's* Garland, that she hath been honoured valiantly to stand up for the *Headship* and *Royal Prerogatives* of Her King and Husband, *Jesus Christ*, in all the Periods of her Reformation. For no sooner had she thrown off the Yoke of the *Popes* pretended Jurisdiction and Authority, but presently, while she was labouring by means of these Censures, which *Christ* had Institute, to Root out the Damnable Heresies which that Enemy had sown, all on a sudden King *James VI.* naturally Ambitious, and instigate by interested and projecting Counsellors, attempts a Rape upon Her Chastity and Loyalty to her Husband and Lord, and by his Royal Order stops her freedom of Sitting, Voting and Acting in her supreme Courts, Imprisons some of her most Zealous and Faithful Ministers, calls them before his Council, indicts them of treason *Lesse Majesty* for their making use of the freedom

Christ had given them, and after their declining, His and his Councils usurped Authority in Spiritual matters, and so Witnessing a good Confession for the Royal Dignity of their Master, Banish them their Native Country. (See *Calderwood's History*, from Page 491 to Page 596. and downward.) Upon the same bottom of a pretended Royal Jurisdiction over the Church, he attempted, and in a great measure effected, the Establishment of *Papish Hierarchy*, and *Romish Ceremonies*, by setting up Prelats, and bringing in the *Perth Articles*, flatering some, and overawing others of the Ministry into a compliance therewith, Persecuting the Zealous and Faithful Contenders for Christ's Headship, and the Government of his Divine Institution, with Vexatious Prosecutions before *High Commission Courts*, Suspensions from their Office, Wardings, Confinements, &c. And in like manner *Charles I.* following his Father's Example and Instructions, endeavoured upon pretence of the same Prerogative to improve upon what his Father had begun and compleat the Church's Slavery by obtruding upon her a Liturgy and Canons framed *a la mode d' Angleterre*, collected out of the *Romish Mass Book* and *Canon-Law*; which put the faithful Sons of the Church of *Scotland*, to much wrestling and contending, partly by humble and submissive, yet zealous and faithfull Addresses, Supplications, Remonstrances and Representations; partly by more bold and daring Protestations and Associations for mutual defence, even till they were forced to take Arms for Defence of Religion and the Liberties of their Country. Which Contendings for Christ's Royal Authority, and his Church's Liberties at length, by the blessing of GOD, issued in a glorious *Work of Reformation* through *Britain* and *Ireland*, wherein the Church's of Christ in these Lands, not only received their former beautiful Order, shining Purity and precious Liberty, but also had several Degrees of new Attainments in Purity and Uniformity of Religion added thereto.

But the Church's Sun of Prosperity is soon at the Tropic. Scarce was that Spring-Time well-begun to Blossom a Bud, when beheld a World of malignant Vapours, arising out of the Earth, clouded all her Sky again, and turned her Spring to a deplorable Winter. Various *Heresies* in *England*, growing *Papery* in *Ireland*, publick Resolutions for advancing Malignants to Places of Power and Trust in *Scotland*, like so many inundations breaking in upon the Church, Christ laid all her pleasant Things waste. And no soon as *Charles II.* advanced to the exercise of the Royal Authority, but drowning the Sense of all sacred Obligations

with a Glut of sensual Pleasures, he Authorized a malignant Crew of States-Men to persecute and destroy the People of GOD for their Adherence to the Covenants, which himself had entered into as the *Fundamental stipulation of Government*, and to that Reformation which he had sworn to Maintain and Practise, and for their bearing Witness against the *Grand Principle and Foundation* upon which he built his Power of overthrowing Religion, and setting up a new Frame thereof in Britain, namely the Blasphemous *Headship or Ecclesiastical Supremacy*.

Hence it is evident to a Demonstration, that the grand State of the Quarrel upon which the Martyrs laid down their Lives during the late Tyrannical Reigns, was really one and the same with that for which the zealous and faithful Ministers suffered such Hardships in the Time of King James VI. and afterwards, This being the *præcise Foundation* upon which all the other Acts and Oaths were built, which the Enemies made a Handle of to involve honest People into the Crime of *Treason and Rebellion* against the State, as it was then determined by their iniquitous Laws. For as this was still the principal Question put to them (*own ye the Kings Authority?*) and the chief Article of their Indictment if they either answered in the Negative or kept Silence; so 'tis evident that by this Question they really meant not to his civil Authority only, but also his pretended Claims to supreme Headship over the Church.

For no sooner had he Authorized a Parliament to meet at Edinburgh, under the Inspection of that malignant Wretch, John Earl of Middleton, Anno 1661, but that Generation of Enemies to the Work of GOD, intending the utter Ruin thereof, set up this Dagon of the *Royal Prerogative*, not only with respect to Things Civil, as in the Choice of his Officers of State, Councillors and Judges, Act 2d, in the calling and dissolving of Parliaments, and making Laws, Act 3d, in the Militia and making Peace and War, Act 5. Which were great Invasions upon the national Liberties of the Subjects; but also in Things sacred, in the making of Leagues, and the Conventions of the Subjects, Act 4, wherein all the former Work of Reformation is condemned, and the Covenants made for its Defence are declared Treasonable and rebellious Actions against the Royal Prerogative; and in Consequence hereof 'tis declared Act 7. That the *League and Covenant* is not obligatory upon this Kingdom, nor doth infer any Obligation on the Subjects thereof, to meddle or interpose in any thing concerning the Religion and Government of the Churches of England and Ireland; and all the Subjects are discharged,

renew the same, as they will answer at their highest Peril. And in the Oath of Allegiance and Acknowledgement of His Majesty's Royal Prerogative, statute by the Eleventh Act of the said Parliament, all Persons of whatsoever Trust, Post, Office or Employment are obliged to swear, " That they acknowledge the King only Supream Governour of this Kingdom, over all Persons and in all Causes. And that they do with all Humble Duty acknowledge His Majesty's Royal Prerogative, in all the Particulars, and in the Manner after-mentioned.

And to make the Matter clearer, what they meant by the King's Authority, in the Preamble of the first Act of the second Session of the same first Parliament, they assert, " That the ordering and disposal of the external Government, and Policy of this Church, doth properly belong unto His Majesty, as an inherent Right of the Crown, by vertue of His Royal Prerogative and Supremacy in Causes Ecclesiastical, and upon this Bottom, he with Advice and Consent of the Estates of Parliament, sets up the *Episcopal* Form of Church-Government, the Jurisdiction of Bishops and Arch-Bishops over the inferiour Clergy, with their Concomitant of Patronages, and " rescinds, causes and annuls, all Acts of Parliament, by which the sole and only Power, and Jurisdiction within this Church, doth stand in the Church, and in the General, Provincial and Presbyterial Assemblies, and Kirk-Sessions; and all Acts of Parliament or Council, which may be interpreted to have given any Church Power, Jurisdiction or Government to the Office-Bearers of the Church, their respective Meetings, other than that which acknowledgeth a Dependance upon, and Subordination to, the Sovereign Power of the King as Supream, " And in Pursuance hereof, in the second Act of the foresaid second Session, Intituled; *Act for Preservation of His Majesty's Person, Authority and Government*, He doth with the Advice of his Estates of Parliament declare, " That the Assembly kept at *Glasgow* in the Year 1698, was in it self (after the same was by his Majesty discharged, under the pain of Treason) an unlawful and seditious Meeting; And that all these Gatherings, Convocations, Petitions, Protestations, and erecting and keeping Council-Tables, that were used in the Beginning, and for carrying on the late Troubles (thus they call the *Work of Reformation*) were unlawful and seditious: And that these Oaths, whereof the one was commonly called the *national Covenant*, and the other *A solemn League and Covenant*, were and are in themselves unlawful Oaths, and therefore declares their Obligation void

“ void and null, and rescinds all Acts or Constitutions, Ecclesiastical or Civil, approving them.” Nor does it suffice them to rescind these Covenants and other Proceedings for carrying on the Work of Reformation, as contrary to this Royal Prerogative of *Ecclesiastick Supremacy*, and to inhibit all Persons to speak, Write or Act any Thing in Defence of the same, and against the said Prerogative; but likewise in the fifth Act of the foresaid Session, all Persons in any Place Office or Trust, are obliged to swear all the Particulars contained in the foresaid Acts, in that most impious Oath, commonly called *the Declaration*. And again in the fourth Act of the third Session of the foresaid Parliament. “ Intituled, “ Act for Establishment and Constitution of a National Synod. “ *It is declared*, That the ordering and disposal of the external Government of the Church, and the Nomination of the Persons, by whose Advice Matters relating to the same are to be settled, doth belong to His Majesty, as an inherent Right of the Crown, by virtue of his Prerogative Royal, and supreme Authority, in Causes Ecclesiastical. And in the first Act of the second Parliament holden by that Apostate, *John Earl of Lauderdale*. Intituled, Act asserting His Majesty’s Supremacy over all Persons, and in all Causes Ecclesiastical, commonly called the *Act Explenatory*. Likewise expressly declared, That his Majesty hath the supreme Authority and Supremacy over all Persons, and in all Causes Ecclesiastical within this Kingdom; and that by virtue thereof, the ordering and disposal of the external Government and Policy of the Church, doth properly belong to His Majesty and his Successors, as an *Inherent Right to the CROWN*: And that His Majesty and his Successors may settle, Enact and emit such Constitutions, Acts and Orders concerning the Administration of the external Government of the Church, and the Persons employed in the same, and concerning all Ecclesiastical Meetings and Matters, to be proposed and determined therein, as they in their Royal Wisdom shall think fit.

From all which Acts, it plainly appears, That the true Sense of that *Authority*, which they would have their private Thoughts about was really, as the Martyrs understood it, His Ecclesiastick Supremacy, and that no less than a Recognition hereof would serve the Turn, and tho’ some of the Martyrs offered a Distinction between the Two, professing to own his Civil Authority abstract from the Ecclesiastical (as for Instance Mr. *John Dick*) yet they were not absolved; because they would not own his Authority in Gross. And besides their including the Supremacy, over Church Matters in-

to the formal Notion of the King's Authority, they could be pleased with no less from any that they called before them, than an owning the whole Acts and Laws, and intire Exercise and Administration of Things in Church and State; which was an implicate condemning of all the preceeding Reformation, and consenting to the Persecution and Murther of the Saints who stood up for it's Defence.

'Tis true indeed, these Things were so impious and abominable, that had they been proposed without Mask, they would presently have begot an horror in the Mind of any who was not intirely lost to all Conscience and Goodness, and therefore the Children of the old Serpent had so much of their Father, that they made it their Work to hide these horrid Hooks with some specious Bairs, that they might the more easily intice simple People into that Snare they had laid for them; And hence, knowing how much 'tis the Effect of true Religion to make Men loyal, and that the Presbyterians were of all others the readiest, to yield all lawful Subjection to their rightful Princes, they still made use of the specious Title of *Authority* as a blind to hide the *Ecclesiastical Supremacy*, and bloody Exercise of their Government from these they laboured to insnare. They saw the Supremacy they intended to fix in the King, was such a *Monstrum horrendum, informe, ingent, Heccate atque Ereborium*, that without some Vail of this Nature, no Man would be so mad as to embrace it: But when this would not do, but that still it's ill-favoured Face appears thro' the Vizar, and all good Men saw, that that Authority which sought no other way to maintain it self, but by Blood and Rapine, was really degenerated into Tyranny; then they pretended to come some Steps lower, and said, That they required no more at the Hands of People in Order to dismiss them, but that they would at their Desire pray for the King, in their prescribed Form of Words, *viz. God save the King*; or that they would *Drink the King's good Health*. These were by them represented to be so very minute and easy Things, and by a great many Professors look't upon as so trivial and indifferent, that they were in the fair Way either to ensnare, or with more Opportunity to expose such as refused to the contempt of indifferent Spectators, as being such scrupulous Fools and brainsick Persons, as were transported with an extravagant wild Zeal without Knowledge, who had rather have a Hand in their own Death; then do so small and indifferent a Thing in Order to prevent it. And hence not the Persecutors only, but even a great many who professed Presbyterian Principles, stood not to call them Murtherers in stead of Martyrs.

But all this notwithstanding, 'tis certain they had nothing else before them, but to bring People to a tame Submission and slavish Compliance with the whole Course of their Christ-dethroning, and Land enslaving Constitutions and Administrations; for they intended the same Thing by urging People to say, *God save the King*, as by the Oath of *Allegiance*, Declaration, or Test, namely an acknowledgement of their Authority, wherewith they had vested him in the fore-mentioned Articles and others of like Nature: Less than this could never serve their Design, which was still the same, whatever Alteration might appear to be in their Way of prosecuting it: For either these Things were so insignificant and indifferent as they gave them out to be, and as others conceived of them, or they were not; if we say the former, then what Monsters of Mankind were these Persecutors, who pursued poor innocent People to Death, and inflicted such cruel Tortures upon them, for Trifles and Things of Indifferency; this is what themselves (I suppose) would never admit, to be a Degree further lost to Humanity than a *Nero* or *Caligula*, so as to torment and destroy Men for Sport: Nay, they still pretended that all these Prosecutions were made upon weighty and just Causes; if then we say the latter, namely that they were not so very inconsiderable Things as some conceived; where-in could the Moment and Weight of them consist, but in this, that they were an owning of the Authority as it was contained in the Laws? And what else was the scope of the most openly impious Oaths, Tests, and Bonds, but this? And besides, when any yielded this much, they were still urged further till they had debauched them out of all Conscience and Integrity, as much as themselves.

The rest of the Questions put to them, and made Causes of their Indictment, were all but so many Branches from this Root, and Rivulets from this Spring. The chief was that about *Defensive Arms*, which their Laws had declared Rebellion: which all the Martyrs without the least Jar or Discord did stedfastly maintain, as being a Thing so very Consonant, not only to the positive Commands of GOD in his Word, but also to the very Law of Nature stamp'd on the Heart, and to the Laws and Practices of all Kingdoms; and undertake upon so necessary Grounds as the Defence of the Gospel, and the Lives of the Innocent, in Consequence of their Covenant Engagements, which, however these wicked Persecutors had declared Void and Null, and the adhering to them Capital, yet all such as had any love for GOD, and Zeal for his Cause, believed to be perpetually Obligatory upon them and the Nation, and therefore adhered to them with stedfastness, and

courage invincible against the most bloody Opposition. And 'tis observable, That whatever any of the Martyrs had not so much Light in, as others, or differed from others in, or was silent when interrogate upon it, yet they all agreed perfectly, and were clear abundantly in owning, and bold, harmonious and courageous in asserting the Lawfulness, and avouching the obligatory Force of the Covenants. National Covenants were the Means that GOD had constantly from the beginning of the Reformation, made use of and blessed, to cement and strengthen his People in *Scotland* in their Adherence to the Truth; by means of these His Church was as a strong City and Incorporation, prosecuting all the same common Cause of Religion and Liberty, so that by that common Bond, the Injury offered to any one of her Members was taken as done to all; and beside the express Commands of the Word, this was a blessed Tie and Engagement, to every one in their Place and Station, to stand up for the Purity of the Doctrine, simplicity of the Worship, beauty and order of the Government and Discipline of Christ's House, and his Royal Supremacy over the same. And hence malignant and disaffected Persons perceiving that there was nothing so conducive to the advancement and Preservation of national Reformation, as these mutual Bonds and sacred Covenants, set themselves chiefly to destroy these, and in an ignominious Manner burnt them, declared them Treasonable and Seditious, made the owning of them Criminal, and persecuted such as adhered to them: And on the other Hand, GOD was pleased mightily to animate His suffering Saints, both with Light and Zeal, in the Defence of them, against all the Efforts of Hellish Violence.

Wherefore, when this alone was not like to effectuate their Designs, these Persecutors betook themselves to another Stratagem, and fell upon more mild, but more successful Measures, of giving out Indemnities and Indulgencies, so restricted and limited, as the Accepters should be gained to a peaceable Compliance with, and Submission to their impious Laws and taken off from their Zeal, in maintaining the Work of Reformation, and divided from their Covenanted Brethren: by this means they weakened the Remnant that had not complied with *Prelacy*, set them at Variance one against another, allured the one to sit quietly still, till they had made an End of their Brethren; and in short, rent and almost quite ruined the poor *Presbyterian* Church of *Scotland*; And hence as the suffering Remnant, which was by far the smaller Part, were much opposed, and reproached by these Ministers and Professors, who accepted or made use of these pretended Favours

ours, so it became a necessary Head of Testimony to Witnesses against the Indulgence and Acceptance thereof or sinful Con-
 vivance therat. The particular Disposition of this Affair is
 not consistent with the narrow Limits of a Preface. Where-
 fore the Reader may see for his Satisfaction therein, the *His-
 tory of Indulgence, Informatory Vindication, Hind let Loose,*
&c.

Afterwards, When the Persecution became sore and vio-
 lent against the Remnant that refused these deceitful Baits,
 and stood to their Covenanted Religion and Liberty, and that
 both by the open Violence of the Enemies, and false Slanders
 and Calumnies of pretended Friends, they were obliged to
 emit several Declarations of their Principles, and to defend
 themselves from these unjust Slanders and Calumnies: Which
 Declarations so soon as Persecutors got into their Hands,
 thinking they had got a good Handle therein for taking
 away the Lives of all such as should adhere to them, in Re-
 gard, that therein they had more explicitly and fully cast off
 the Authority of the Tyrant *Charles II.* and specified the
 Reasons, why they could not own his Authority, they never
 failed on all Occasions, to make that a Part of their Exami-
 nations, *Own ye the Sanguhair Declaration, the Papers found
 at Queensferry, &c.* And many were indicted, upon their Ad-
 herence to these Declarations and other Papers. I conceive
 it is not necessary, to swell this Preface with a particular De-
 fence of these Declarations, that being so well done by them-
 selves in the *Informatory Vindication*, which the Reader may
 have Recourse to; and as for the Paper found upon *Mr. Hall
 of Houghhead*, when he was Murdered at *Queensferry*, the
 Reader shall see it with a short Relation, concerning that
 worthy Gentleman's Death, in the Appendix to this Book.

Another Question commonly put to Sufferers was, whether
 they owned the Excommunication at the *Torwood*? Which
 they did with much Freedom, as a necessary Duty and lawfully
 performed, so far as that broken State of the Church would
 permit, and upon most weighty and sufficient Grounds. The
 Form and Order of which Excommunication is also added by
 way of Appendix to this Book.

But their finest Topick wherein they insulted and gloried
 most, was the Death of *James Sharp* Arch-Bishop of *St. And-
 rews*, which they reckoned a cruel Murder, and therefore
 hoped, that if the Sufferers should approve of the same, they
 would have a Colour to destroy them as being Men of assassi-
 nating and bloody Principles, deserving to be exterminate out
 of any well governed common-Wealth. And therefore it
 was still one of their Questions, *Was the Bishop's Death Mur-
 der?*

ther? To which Question some answered directly that it was a just and lawful Execution of GOD's Law upon him, for his perjurious Treachery, and bloody Cruelty, others were silent or refused to answer any Thing directly to the Point, as conceiving that it being no Deed of theirs, they were not obliged by any Law, Divine or Humane, to give their Judgement thereupon, especially when they could not exactly know the Circumstances of the Matter of Fact, and saw that the Question was proposed with a Design to ensnare them, or take away their Life. Yet was their very silence or refusal to give their Opinion, made a Cause of their *Indictment* and ground of their Sentence, and some were put to the Torture to make them give their Sentiments against it. If any would be further satisfied on this Head, let him see *Hind let loose, Head VI. Page 699.*

But however these Murderers of the Servants and People of GOD, made use of such Questions as these to entangle them, yet still the grand State of the Quarrel was, *Whether Christ alone, or King Charles should be owned as Head and Lawgiver to the Church,* and whether the divine Form of Government and Discipline, which Christ had instituted, should continue in her; or if an Usurper should have leave to Mould it as he pleased, and conform it to the pompous Dress of the *Romish Whore*? And hence its also Evident that the State of the Sufferings before the Engagement at *Borthwell*, was really one and the same with that which was after it, as to the main; tho' Things came to be clearer after it, concerning the Civil Authority, when by that and many other Instances it was made evident, that the pretended Rulers were setting themselves directly to ruin the whole Interest of the Subjects as well Civil as Sacred, and that it was in vain to be any longer in Suspence, waiting for a satisfactory Redress of Grievances, or opportunity to Represent the same.

So that the Charge of Rebellion, laid against them not only by our *Episcopal Passive Obedience-Men*, but also by the *Indulged* and such as tread their Steps, is a most groundless Imputation; for King Charles had violate all the Conditions of Government, and manifestly degenerated into a Tyrant, long before they rejected his Authority, and had refused all Claim to the Subjects Allegiance, upon the Account of the *Contract* which he entered into at his *Coronation*, and had no other pretence to Authority but *Hereditary Right*, and bloody Force, with the Consent of such profligate Noblemen and Gentlemen as sat in these packed and pretended Parliaments, which could never, in Law or Reason, oblige the honest and faithful Subjects of the Kingdom, to comply with these

tyrannical Courses; and submit to him, who had as really Forefaulted his Right to be King of Britain, as did his Brother afterwards by his Abdication.

But it is no new Thing, for the Followers of CHRIST to meet with this Charge of Rebellion, if a Jezebel wants a Naboth's Vineyard, and he stands up for his Property, she will not want Sons of Belial to bear Witness, *That he blasphemed God and the King.* Do the Adversaries of Judah and Benjamin intend to stop the building of Jerusalem, they'll not want a Rehzen the Chancellor, and Shimsoai the Scribe to write, *That this City is a rebellious City, and buriful unto Kings and Provinces, and that they have moved Sedition within the same of old Time.* Would Haman have all the Jews destroyed, because Mordicai will not honour him, this is the Charge he lays against them, as most likely to effectuate his Purpose, *That their Laws are diverse from all People, neither keep they the King's Laws.* Have the Presidents a purpose to be rid of Daniel, this is the Engine, *That Daniel, which is of the Children of the Captivity of Judah, regardeth not thee, O King!* nor the Decree that thou hast signed. Is a Tertullus to employ his Eloquence against Paul, here's the Artifice, *We have found this Man a pestilent Fellow, and a mover of Sedition among the Jews.* Were the Romans desirous to have the Christians exterminate out of the Empire, what Shift took they? Why, truly this was it, *The Christians are Rebellious and Seditious; they won't swear by the Life of Cesar, nor adore his Image; and therefore Christians ad Leones.* If we look through the whole Ecclesiastick History, we shall scarce find a Persecution raised, but this is an Article of the Charge. But 'tis no Paradox; *The Servant is not greater than his Lord;* even CHRIST himself was accused and condemned as an Enemy to Cesar, and a mover of Sedition. But I shall not enter into this Argument; the Sufferers for CHRIST in Scotland have been frequently vindicated from the Charge of Rebellion, by more learned Pens, and yet still we have a Generation of absurd Men, who will not fail to renew it; nor can the Strength of Argument silence 'em, while they have Brow enough to return Railing in the Room of Reason.

The Reader having thus briefly seen the Causes, upon which they laid down their Lives; it were necessary to proceed to a short Delineation, both of the Cruelty of the Persecutors inflicting, and of the Courage, Patience and cheerfulness of the Martyrs, suffering these Severities: But as for the former, what Tongue can express, what Pen can describe the barbarous Cruelty, and hellish Rage of these Sons of Wickedness!

One might write a Volume upon their Cruelties, and after all fall far short of drawing them to the Life, or giving any just *Idea* of them, they were so extremely Inhumane and Brutish. At first, they begun with Noblemen, Gentlemen and Ministers, who had been eminent for the Cause of GOD; beheading some, and placing their Heads upon the Ports of *Edinburgb*, in Token of the highest Contempt, banishing others, ejecting all from their Charges, but such as would subject to *Prelacy*, and the blasphemous Supremacy; and vitiating all the Springs and Seminaries of Learning: Next, they fell to compel the common People to hear *Curates*, by vast and exorbitant Fines, extorted by Troops of Soldiers, plundering, quartering, beating, wounding, binding Men like Beasts, chasing them away from their Houses, compelling them tho' sick, to go to Church, consuming and wasting their Provision with Dogs, and promiscuously abusing, as well those that conformed, as them that refused; and if any testified their Resentment, at these Vermin of ignorant and scandalous *Curates*, or refused to give them their Titles; they were imprisoned, scourged, stigmatized and banished to *Barbadoes*, or other foreign Parts. Any that were hearing their own Ministers in private Houses, were seized, dragged to Prisons, and close kept there in great Hardship, and that of every Age and Sex.

These were their tender Mercies, and but the Beginnings of Sorrow: For after the Defeat at *Pentland-hills*, beside what were killed upon the Spote, such as surrendered upon Quarter and solemn Parole to have their Life, were contrary to the Law of Nature and Nations, treacherously and bloodily murdered, to the Number of 40. One of them, a much revered young Minister, had his Leg squeezed to pieces in the *Boots*, and was afterwards hanged, tho' he was not in the Fight, but had only a Sword about him.

Soldiers were ordered to take free Quarters in the Country, to examine Men by Tortures, to compel Women and Children to discover their Husbands and Fathers, by threatening Death, wounding, stripping, torturing by *Fire Matches*, &c. crowding into Prisons, so thick, that they could scarce stand together, in Cold, Hunger, and Nakedness; and all this, because they would not, or could not discover who were at that Expedition. Likewise many enslaving Bonds, Oaths and Tests were framed, and imposed with Rigour and horrid Severity; People obliged to have Passes declaring they had taken them, or to swear before common Soldiers, under pain of being presently shot dead. Severe Laws were made against Ministers, that came to *Edinburgb* for Shelter, they and their Wives were searched for, by publick Search, crowded into

Prisons,

Prisons, sent to forreign Plantations to be sold as Slaves. Dragoons were sent to pursue People that Attended Field-Preachings, to search them out in Mosses, Moors, Mountains, and Dens of the Earth. Savage Hosts of *Highlanders* were sent down to depopulate the Western Shires to the Number of ten or eleven Thousand, who acted most outrageous Barbarities, even almost to the laying some Countries desolate.

After the overthrow of the Lords People at *Boiswel*, they doubled these Severities, issued out more Soldiers, imposed *Cess*, *Localities* and other new Exactions, forced People to swear *super Inquirendis*, and delate upon Oath all that went to Field Preachings, set up extraordinary *circuit courts*, enlarged their *Porteous Rolls*, pressed Bonds of *Compearance* to keep the Peace, to attend the Church, refrain from *Field Meetings*, &c. Examining country People upon several Questions which they had no Occasion to understand, as concerning the Death of King *Charles* the First and the *Archbishop* of *St. Andrews*. And condemning them to Death for not answering, quartering some alive, cropping their Ears, cutting off the Hands of some, and then hanging them, cutting their Bodies in pieces after they were dead, and fixing them upon Poles in Chains, and upon Steeples and Ports of Citys, beating Drums at their Executions, that they might not be heard speak, detaining others long in Prison, loaden with Chains and Fetters of Iron, and exposed to greater Tortures than Death it self, and after all sent to be sold as Slaves, to empty the Prisons, exercising all these bloody deaths and Cruelties upon poor Country People, which had no influence to do hurt to their Government, tho they had been willing; yea, upon Women of tender Age, whom they hanged and drowned, for refusing their Oaths, and Bonds, and resetting the Lords suffering People.

It would be endless to enumerate all their Barbarities, exercised upon particular Persons, only for a Swatch, take these inflicted on that excellent Gentleman *David Hackston* of *Rathillet*. He was taken out from the Place of Judgment to his Execution, and his Body, which was already wounded, was tortured, while he was alive, by the cutting off, both his Hands, which was done upon a high Scaffold prepared for the Purpose, thereafter being drawd up by a *Pulley* to the Top of the high Gallows, by the Rope which was about his Neck and suffered to fall down a very considerable Way upon the lower Scaffold three Times, with his whole Weight, then he was fixed at the Top of the Gallows, and the Executioner with a big Knife cutting open his Breast pulled out his Heart while he was yet alive, as appeared both by the Body's contracting

tracting it self, when it was pulled out, and by the violent Motion of the Heart when in dropt upon the Scaffold, which the Executioner taking upon the Knife shewed it to the People upon the several Corners of the Stage, crying, *Here is the Heart of a Traitor*, and then threw it in a Fire prepared for the Purpose upon the Stage, together also with his other Inwards and noble Parts, and having quartered his Body, fixed his Head and Hands on a Post at *Edinburgh*, and the other Quarters at *Leith*, *Couper of Fife* and other Places: Such was the Size and Proportion of their Persecutions, while yet they pretended to bring them to the Knowledge of *Assizes* and Colour of Law.

But being now weary with these Prosecutions, according to the Tenor of their own Laws; The Councillors, to rid themselves of this Trouble, gave out an *Edict* for killing them wherever they may be found, immediately upon the Spot, unless they would take the Oaths, and show their Pails, which they behoved to swear, that it was not forged; and if they found any Arms or Ammunition on them of any Sort: By Means of which *Edict*, many were suddenly surpris'd and shot dead, by the brutish and merciless Soldiers, who were either peaceably living at Home, following their lawful Employments, or wandering in Mountains to hide themselves from their bloody Enemies, not being allowed Time to recommend their Souls to God; and the Country was engaged by Oath to raise the *Hue and Cry* again them, in Order to deliver them up to the Hands of these *Burriers*. The chief Contrivers and Framers of this horrid murdering *Edict*, were the Earl of *Perth* Chancellour, Duke of *Queensberry*, Marquis of *Atbol*, and particularly the Viscount of *Tarbat*, now Earl of *Gromerly*, who invented this murdering Device, wherein yet he carried so cunningly, that he procured the Dispatch of the *Act* to the King with such suddenness, that he found a Way to shift his own subscribing it; and tho' he wants Power now to practise such bloody Mischief; yet its evident he has not repented thereof: but is, as yet a Contriver of the present Encroachments made upon the established Church, by the late mischievous Acts of Parliament.

But I must not launch any further into the Relation of these Cruelties, the true History of which would commence into a Volum. I own indeed, that a fuller Narration of these Things, with pertinent Observations thereupon, would have been proper enough for the intended Work; but hoping that the Lord may yet raise up some of better Ability for such an Undertaking, to set these Sufferings in a true Light, and give an impartial Recital thereof, this Short Hint together with

with some Accounts of these cold blood Murtherers, in the *Appendix*, must suffice at present.

Let us next view a little, with some Attention and Concern, with what undantoned Courage, holy Resolution, and greatness of Mind, with what unshaken Sedatiness and Constancy these worthy Sufferers underwent all these bloody Severities. Those Disciples of Jesus had been so trained up in his School, and learned the great Christian Doctrines of bearing the Cross, mortifying the Flesh, and condemning the World, they had been so thoroughly instructed by this great *Master of Assemblies who teaches to Profit, and leads the blind in a Way they know not*, to discern the Preciousness of Truth, and Excellency of the Knowledge of Christ, that they were made willing, yea cheerfully willing to forgo Riches; Honours, pleasures, Liberty and Life itself, when they came in Competition, with a steady Adherence to the Truth, and Honour of their lovely Lord. Love to Jesus Christ, was the great Spring which set all the Wheels of their Affections in Motion to do and suffer, for him whatever he called them to. Every one of them could say to their Persecutors what *Cyril* said to the Empress *Eudoxa*, who sent him a threatening Message, *Nil nisi Peccatum timeo*, I fear Nothing but Sin. They saw so much of the Evil of Sin, and Beauty of Holiness, that they would rather undergo the severest of suffering, than stain their Consciences with the least Sin, or lose the smallest fling of this fine Gold of Truth. Many of the Things for which they suffered were reckoned small by the indifferent World, but to them they appeared in their just Magnitude. *Tertullian* in his Book *de Corona Militis*, tells us, that when a certain Christian Soldier, in the *Emperors* Army, refused to wear a Crown of *Bays* upon his Head, as all the rest of the Soldiers did, upon a Day sacred to one of the *Heathen Idols*, he was not only mocked at by the Infidels for his Nicety, but even by many of the Christians, conceiving it a Folly that this one Man, for such a small indifferent Thing, should endanger both himself and other Christians; But *Tertullian* defends him and says, ‘ This Soldier was more God’s Soldier, and more constant than the rest of his Brethren, who presumed might serve two Lords, and for avoiding Persecution, comply with the Heathen in their superstitious Rites. And when some Christians, who like our indulged People, would rather comply than endure the Hazard, Objected ‘ Where is it written in all the Word of God, that we should not wear *Bays* on our Heads? *Tertullian* answers, Where is it written that we may do it? ‘ We must look into the Scriptures to see what we may do: ‘ and

‘ and not think it enough, that the Scripture doth not forbid directly this or that very particular. They knew, with the same *Tertullian* in the forecited Book, ‘ That the state of Christianity doth not admit the Excuse of Necessity: There is no Necessity of sinning to them, to whom it’s only necessary not to sin. And hence they would not so much as seem to call in Question any of the Truths of Christ, when the Enemy would have given them Time to deliberate and advise against them, they were so confirmed in the present Truth, that they answered their Adversaries, as *Cyprian* once did his, *In Materia tam justa non est deliberandum*, in so just a Cause there needs no Deliberation. When they were urged with the Example of other Presbyterians, Ministers and Professors, who had complied and were far wiser and better than they, this did not shake them, but rather highten their Zeal. *Agobrisostom* tells us, these two holy Martyrs, *Juvenius* and *Maximus*, when they were urged by their Persecutors with this Argument, *Do you not see others of your Rank do thus* Answered *For this very Reason we will manfully stand and offer our selves as a Sacrifice for the Breach they have made* so the sad Defections of their Brethren made them emulous to witness for Christ, when so many Demas-like had forsaken him, having loved this present World.

These Martyrs had such large Discoveries of Christ’s Love especially under the Cross, that the hardest Trials were accounted light. As *Stephen* the proto-martyr got the fullest Views of Christ, while before the Council, so these had most lively Sights of him under their sharpest Sufferings; and hence they could not find in their Heart to deny so kind a Master. As *Polyearp* that holy Minister of Christ at *Smyrna* answered, the *Proconsul* bidding him desist Christ, and he would be discharged, *Four score and six Years* (said he) *have I been his Servant, yet all this Time He hath not so much as once hurt me, How then may I speak Evil of my King and Sovereign, who hath thus preserved me?* They were under lively Sense of their Vows and Obligations to Christ, Personal and National, and therefore durst not, could not deny his Name, nor break his Bonds and cast away his Cords, as the wicked had done; They were of the resolute Disposition of *Victorinus*, who being solicited by the Emperour to turn *Arian*, told him, *You may try all Extremities, torture me, expose me to wild Beasts, burn me to Asps, I had rather suffer any Thing, than falsifie my Promise made to Christ my Saviour in Baptism.* And as Christ had been very kind to them, so they trusted much to him, and depended on him for strengthening Influence, being very sensible of their own Weak

Weakness; and they durst promise much on Christ's Head, they could say as *Vincentius* to the Tyrant *Dacius*, *Rage, and do the outmost, that the Spirit of Malignity can set you on Work to do; You shall see God's Spirit strengthen the tormented more than the Devil can do the Tormenters.* And as *Zuinglius* to the Bishop of *Constance*, *Truth is a Thing invincible and cannot be resisted.*

As they were well instructed in the *Necessity*, so in the *Usefulness* and *Benefit* of the Cross; they knew that as the Church and Nation had deserved to be chastened and punished of God by sore Adversities, inflicted by a loving Father, than by severe Impunities of an incensed and just Judge. They knew that the Grief they suffered was *Medicinal*, not *Penal*, the *Correction* of a Father, not the *Imagination* of an Enemy; and that they needed such *merciful Fires* and *Furnaces* of Adversity, to scour off the rust they had contracted in Prosperity. Nay they were not only content to undergo these fatherly Corrections, but accounted it a singular Kindness and Condescension, that what they deserved should be their *Punishment*, was made their *Glory*, *Crown* and *Honour*; That they who had merited to be scattered into *Corners*, and have their *Remembrance* made to cease from among Men, for their lightly prizing the precious and glorious Gospel, should be gathered into such a *Cloud of Witnesses*; and have their *Remembrance* everlasting as honoured Martyrs for Christ and the Defence of his Gospel; That when they had provoked God, by their sinful lusting after a malignant to be their King, they should be dignified to contend for the Kingly Prerogatives of such a glorious and good Sovereign as the *King of Kings*. And as they had a good understanding in the *Doctrine* of the Cross, so likewise in the *Promise* of the Crown, that it is upon the Back of the Cross; They had their Eyes at the *Recompence* of Reward, and therefore endured, because by Faith they saw him who is invisible. It was their *Looking unto Jesus*, who endured such *Contradiction* of Sinners against himself, that made them bear all these Reproaches, Slanders, Scoffs and Jeers from Enemies and professed Friends with such invincible Patience.

Thou hast here, *Christian Reader*, the dying Speeches of some of these noble Heroes, and as the Speeches of dying Men are remarkable, the Speeches of dying Christians more remarkable. How remarkable must the Speeches of dying Witnesses for Christ be? It is reasonably expected, that dying Men, much more dying Christians, and most of all dying Martyrs should speak best at last. They are immediate-

ly to give in their last Account, they are disinterested from all the worldly Views that use to darken our Understandings and byass our Affections while living in Health and Prosperity: They are upon the borders of Eternity, and as the Motions of Nature are the stronger, the nearer they are to the Center, so Saints are most lively and heavenly when nearest Heaven, Martyrs have a special Promise, *That it shall be given them in that very Hour, what they shall speak.* The last Speeches of Christ's dying Witnesses have extorted even from Heathens Acknowledgments to the Honour of God; *Vere magnus est Deus Christianorum*, true great is the Christians God: they have been made the Means of Conversion to many Thousands of Sinners; as *Justin Martyr* testifies of himself, that the dying Words of the Christians, made him fall in Love with the Life of Christianity.

I own, they are not bedecked with the Embellishments of Oratory and fine Languages: Who can expect that from People of so mean Education? But they are full of the Language of Heaven, which is many degrees more forcible than all our artificial Rhetorick. One will find several Mistakes in Grammar, no doubt, in them; but they were never intended for the Reflections of Criticks; but for the Instruction of Christians, and their plain rude Discourse may, through God's Blessing, do more good to the latter than the most elaborate Compositions can do to the former. They may serve, both as a Comfort and Encouragement to Sufferers, and is an Instruction and Example to Saints. Herein as in a Glass, we may both see our Blemishes, where in we come short of them, and learn to dress our selves with the like Christian Ornaments of Zeal, Holiness, Steadfastness, Meekness, Patience, Humility, and other Graces.

But alas! Now can the best of us read these Testimonies, without blushing, for our low Attainments and small Proficiency in the School of Christ? How unlike are we to them? How zealous were they for the Honour of Christ? How lukewarm are we, of whatever Profession or Denomination? How burning was their Love to him, his Truth, Ordinances and People? How cold is ours? How self-denial and crucified to the World were they? How selfish and worldly are we? How willing were they to part with all for Christ, and what an Honour did they esteem it to suffer for him, to be chained, whipt, haltered, staked, imprisoned, banished, wounded, killed for him? How unwilling are we to part with a very little for him; much less to endure such Hardships, and account them our Glory? Alas! are we ne-

ashamed of what they accounted their Ornament, and accounted that our Glory, which they lookt upon as a Disgrace? How easie was it for them to chuse the greatest Sufferings rather than the least Sin? How hard is it for us not to chuse the greatest Sin, before the least Suffering? Oh! that their Christian Vertues could upbraid us out of our Lethargy of Supine Security! That their Humility, Meekness and Patience could shame us out of our Pride, Haughtiness and Impatience! They were sympathizing Christians, active for the Glory of God and Good of Souls, diligent to have their Evidences for Heaven clear, and having obtained Assurance of God's Love to their Persons, and Approbation of their Cause, they went cheerfully on in their way, fearless of Man, *who can only kill the Body*, and ready to die the most violent Death at God's Call, but Oh! how little fellow-feeling is there now among Christians? But instead thereof Bitterness, Emulation, Wrath, Envy, Contentions and Divisions. How little Concern for the Work and Cause of CHRIST? How dark are the most Part, both as to their spiritual State, and their proper and pertinent Duty? And how much is the Fear of Man prevailing above Zeal for the Glory of GOD?

I know 'tis objected by some, that they much wanted that Vertue which is the greatest Ornament of Christians, and truest Character of Martyrs, namely, a *forgiving Disposition*: because they lay their Blood at the Door of the principal Contrivers and Executors of their Death, which the Objectors suppose not to have been done by any of the former Sufferers for Christ, But to this I oppose 1. Granting for Arguments Sake, that they had express themselves with some more Fervency on that Head, than others formerly have done, and that this was a Piece of their Infirmary; it will not follow that we should presently admit the invidious Inference, that therefore they were no Martyrs for Christ: For as neither the many gross Failings of the Old Testament Saints, nor the Mistakes of the primitive Christians, about the Truths for which they suffered, could deprive either, of the Honour of Saintship or Martyrdom, so neither ought any infirmity of theirs to be improved against them for that End. Solomon tells us, that Oppression makes a wise Man mad; and they met with it in the highest Degree, and that not from the Hands of Pagans, Turks or Papists, but of those who had been their covenanted Brethren by Profession, and when a holy self-resigned David had much ado to bear Reproaches from the Hand of one that had been his equal, Guide and Acquaintance, with whom he had formerly sweet Fellowship;

ship; it was not to be wondred, if they were upon some Vehemency of Expression by their severe sufferings from such Hands; and should rather be constructed of,

----- *Si quid*

Intumuit Pietas, si quid flagrantius Actum est.

But 2dly, More directly, I am bold to deny the Charge; for they every where distinguish betwixt the Injuries done to them, considered simply in themselves, and the Injuries done to Christ, and to his Image in them: The former they declare they forgive, as they desire forgiveness of God themselves, the latter they leave to God's sovereign Disposal, with all wishing, that God might give them Repentance, nor is the Thing unprecedented; For beside the Example of *Jeremiab*, who laid his innocent Blood at the Door of the Princes if they should take his Life, there might be several recent Paralels adduced. It shall suffice to instance one of our own Nation, imprisoned for bearing Witness to the same Truth, namely, worthy *Mr. John Welsb*, who in his Letter to the *Lady Fleming*, hath these express Words, *The Guilt of our Blood shall ly upon Bishops, Councillors and Commissioners, who have stirred up our Prince against us. And so upon the rest of our Brethren, who either by Silence approve, or by crying Peace, Peace, strenghten the Arm of the Wicked, that they cannot return, and in the mean time make the Heart of the Righteous sad. Next upon all them that sat in Council, and did not bear plain Testimony of Jesus Christ and his Truth, for which we suffer; And next upon these that should come and make open Testimony of Christ faithfully, altho' it had been to the Hazard of their Lives. Finally, all those that counsel, command, consent and allow, are guilty in the Sight of God.* Sure I am, this is as full as any Thing they have on this Head, and proves, that which they did was consistent with a Christian and forgiving Temper of Spirit.

And as they went off the Stage, both with Magnanimity and Meekness, so it has been observed concerning many of their Persecutors, that they departed this World with visible Symptoms of God's Wrath and Judgments, especially with Hell in their Souls, I mean, the Horrour of an awakened Conscience, under the Sense of God's Indignation, than which there can be no greater Torment in this Life.

----- *Siculi non invenerunt Tyranni,*

Tormentum majus, -----

Well, these Martyrs are now in Heaven, in *Abraham's* warm Bosom, enjoying the Crown laid up for them, confirmed

fixed in an unchangeable State of Rest and Blessedness, we are yet in the Stage of Action, and Place of Probation, we have our Trials before us, let us imitate the *Cloud of Witnesses*, and contend for the Faith once delivered to the Saints. We know not what Storms are abiding us. The Canaanite and the Perrizite are yet in the Land. A restless Popish and Jacobite Party projecting a new Revolution of Affairs; as sanguinary yet as cruel as ever, and returning as much of the old Malignity, and Enmity against the Covenanted Work of Reformation, as ever, only waiting an Opportunity to exert it, and many Things in the present Aspect of Affairs portending, that they may be our Scourge in the Hand of our displeased Lord, for our misimproving Mercies and Deliverances, satisfying our selves with our own Things, not minding the Things of Christ; chiefly for our undervaluing the Offers of the blessed Son of GOD in the Gospel, and visible breach of National Obligations to be for him and his Cause. Seeing then such Clouds are gathering, and threatening a dismal Tempest, let us arm our selves with the same Mind, to stand up for the Truth upon all Hazards whether we be called of God to do, or suffer, for the joint Interest of true Religion, and National Liberty, for these like Hippocrates Twins weep or laugh, live or die together. *Righteousness exalteth a Nation*, said the wise Solomon, and Theodosius the Emperour owned, that the Establishment of a Christian State depends chiefly upon Piety towards GOD. On the other Hand Civil Liberty is an excellent Bulwark to Religion, without which it's Purity cannot long be preserved; for as the said Emperour said, *Multa inter Ecclesiam et Rempublicam cognatio intercedere solet; ex se invicem dependent, et utraq; prosperis alterius successibus incrementa recipit*. There is a great Similitude betwixt the Church and common Wealth; they depend the one upon the other, and either is advanced by the Prosperity and Success of the other.

'Tis to be feared this Time of Ease and outward Peace is so effeminate and softened our Spirits, that we'll find it hard to face a Storm; we may complain with Eusebius, *res nostra nimina libertate nimia libertate in molliorem et ignitiam degenerarunt*, too much Liberty hath made us soft and sluggish: The vigorous Exercise of Christian Discipline has been much intermitted, and therefore we have reason to expect severe Correction from the Hand of God. Eusebius observes that this was the procuring Cause of GOD's correcting the Church in his Time; *Quia traditam non divinam Disciplinam pax longa corruperat, jacentem fidem*

o pene dixerim dormientem, censura cœlestis erexit. Because long Peace had corrupted the divinely instituted Discipline, therefore they needed heavenly Chastisement to waken the Faith of the Church which was lying low and most fast asleep. All these dying Witnesses assure us Judgments abiding this Church and Nation, and our present Condition seems to say, that we are the People that are meet with them, how much Need then had we of the Christian Armour, the divine *Panoplia*, which made these Christians proof against all the fiery Darts of Satan and the Wicked: And of the holy Submission which made them bear the Indignation of the Lord patiently, because they had sinned against him.

Having thus briefly ushered thee into the following Sheets, Christian and Candid Reader, I shall detain thee longer from perusing them, save only by the way to take notice of these few Advertisements.

1. It is not pretended, That here are all the Speeches and Testimonies of those that suffered in *Scotland* since the Year 1680 For many of them, which no doubt are extant, have not come into the Hands of the Publishers of this Collection, and some of them that were in their Hands, did far conclude with other, in Matter and Phrase, that they left them unpublished, with some Remarks upon them to keep up the Memory of these honourable Sufferers; but desirous that the Book should not swell to such a Bulk, might make it less useful to Country People, who have not much Money to buy, or leisure to read Bulky Volumes. And if Encouragement be found in this Attempt, there may more of them come to be published afterwards. Only, the Collectors of these Testimonies can say, that they have left out none, which were in their Hands, that they conceived might be for the benefit of the Publick, upon any just and serious View or Account: And if any shall find any Alteration in any of them from their own *Manuscripts*, (except it be in the Grammar, wherein they took some little freedom where necessity required it) they are to impute it to Variety of Copies, whereof they had several, and chose that which they conceived most Genuine.

2. As for the Testimonies of the Banished, they being more the same, as to all material Points, with these of the dying Witnesses, they are omitted, and a List of their Names is added in the *Appendix*.

3. The last Speeches of those, who suffered on Account of the Earl of Argyll's Attempt, in the Year 1685, are ad-
 vancedly pretermitted, both because some of them were already
 published in a Book Intituled, *The Western Martyrology*,
 and likewise because 'tis the Opinion of the Encouragers of
 this Work, that their Testimony was not so directly con-
 sistent, according to the true State of the Quarrel, for the
 avowed Interest of the Church of Christ in Scotland, as
 ought to have been; tho' they intend not hereby to rob
 them of the Glory of Martyrdom for the Protestant Religi-
 on. Nor can this be any prejudice to others, who may
 incline more fully to publish the Transactions of these
 times.

May the GOD and Father of our Lord Jesus Christ, who
 enabled his People to witness so good a Confession for his
 truth and Cause, make these dying Speeches useful to ani-
 mate all the Lovers of the *Reformed Religion*, with the like
 Christian Magnanimity and Resolution, to stand up for its
 defence, against a *Popish, Prelatick and Jacobitish Faction*,
 deavoursing its Overthrow. May he unite us in the Way
 of Truth and Duty to strive together for the valuable In-
 crease of our Religion and Liberty.

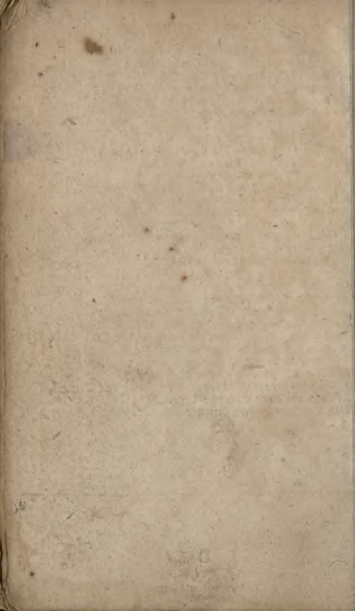


AN
ENCOMIUM
ON THE
Following MARTYRS.

LO ! here of faithfulness Witnesses a CLOUD,
For CHR I S T their King resisting unto Blood.
Lo ! here upon our Pisgab-top they stand ;
Just on the confines of Immanuel's Land :
Leaving the ungrateful World, longing to be
Possess'd of blessed Immortality.
Lo ! here they stand, affronting cruel Death
With Christian Braveness, to their latest Breath ;
The Views they have of Heaven's eternal Joys,
So far Eclipse all sublunary Toys,
Their Souls are only charm'd with Things above
Exulting in their sweet R E D E E M E R's Love ;
Lo ! here they stand, and will not quit the Field
They'll die upon the spot before they'll yield.
Lo ! with what Courage and brave Resolution
They bear the Shock of bloody Persecution.

Hell's Rage, Rome's Fury, nor the Scorn of those
Pretending Friendship, tho' the worst of Foes.
Could never shake their steady Loyalty
To Zion's King, for whose Supremacy
Over his Church, this boldly they contend,
And by his Grace endure unto the End ;
Refusing e'er to make a base Surrender
Of Christ's Regalia to a vile Pretender ;
Who, swoll'n with more than Luciferian Pride
Could not in his own Princely Place abide :
But would usurp the Spiritual Pow'r and Throne
By God J E H O V A H giv'n to Christ alone.
And having thus 'gainst Heav'n display'd a Banner
The Covenant he swore in solemn Manner.
He broke and burnt : Divine and humane Laws,
Trode under Foot ; and to advance his Cause

Made bloody Violence the only *Claim*,
 Whereby he wore the Royal *Diadem*:
 Being serv'd with Beasts devoid of humane Sense,
 Much more of Honour and of Conscience:
 Who slew G O D's dearest Saints in Fields and City
 'Gainst Law and Reason, without Sense of Pity;
 Whose sharpest Sufferings could not assuage,
 Nor Death it self allay their hellish Rage.
 As if their Bodies dead-felt Sense of Pains,
 Cut all in Parts, they hang them up in Chains:
 Heads, Legs and Arms they plac'd on every Post
 Of Burghs, and other Places of Resort,
 As standing Trophies of their Victory,
 O'er Divine Truth and humane Liberty.
 Well have they kill'd and taken Possession too!
 Is this the utmost that their Rage could do?
 Only to send *Christ's* loving Subjects Home,
 To their dear Country, where they long to come,
 What matter where their dusty Parts do ly?
 Interr'd in Earth, or lifted up on high?
 While as their Souls Eternal Anthems raise,
 In sweet Accents to their Redeemer's Praise.
 And will not *Zion's* King regain his Crown?
 Throwing such vain, aspiring Mortals down
 Into that direful Pit, from whence did flow
 These Mists of Pride, which did inchant 'em so.
 Come then, behold these noble Witnesses
 Adorn'd with holy Zeal and Faithfulness;
 Who like a Cloud, do us environ round,
 Viewing (as 'twere) what way we'll stand our Ground,
 Let's run our Race with equal Patience;
 With Eyes intent upon our Recompense.





THE
Last Speeches
AND
TESTIMONIES
OF THE
Sufferers for the Truth, in SCOTLAND,
since the Year 1680.

The last Speech and Testimony of the Reverend Mr. Donald Cargyl, sometime Minister of the Gospel in the Satony Parish of Glaigow, deliver'd by him in Writing, before his Execution at the Cross of Edinburgh, July 27, 1631.



THIS is the most joyful Day that ever I saw in my Pilgrimage on Earth: My Joy is now begun, which I see shall never be interrupted. I see both my Interest, and his Truth, and the sureness of the one, and the preciousness of the other. It is near thirty Years since he made it sure; and since that time (tho' there has fallen out much Sin, yet) I was never out of an Assurance of mine

Interest, nor long out of sight of his presence: He has directed me, and kept me lively, and never left me behind: tho'

tho' I was oftentimes turned back. O he has shewed the wonderful preciousness of his Grace, not only in the first receiving thereof, but in renewed and multiplied Pardons ! I have been a Man of great Sins, but he has been a God of great Mercies. And now through his Mercies, I have a Conscience as sound and quiet, as if I had never sinned. It is long since I could have adventured on Eternity, through God's Mercy and Christ's Merit ; but Death remained somewhat terrible, and that now is taken away ; and now Death is no more to me, but to cast my self into my Husband's Arms, and to ly down with him. And however it be with me at the last ; tho' I should be straitned by GOD, or interrupted by Men, yet all is sure, and shall be well. I have followed Holiness, I have taught Truth, and I have been most in the main Things ; not that I thought the things concerning our Times little ; but that I thought none could do any Thing to purpose in God's great and publick Matters, till they were right in their Conditions. And O that all had taken this Method ; for, then there had been fewer Apostasies. The Religion of the Land, and Zeal for the Land's Engagements, are come to nothing, but a supine, loathsome and hateful Formality ; and there cannot be Zeal, Liveliness and Rightness, where People meet with Persecution, and want Heart Renovation. My Soul trembles to think, how little of Regeneration there is amongst the Ministers and Professors of *Scotland*. O the Ministers of *Scotland*, how have they betrayed Christ's Interest, and beguiled Souls ! *They have not entered in themselves, and them that were entering in they hindered.* They have sold the Things of Christ, and Liberties of his Church, for a short and cursed Quiet to themselves, which is now near an End : And they are more one, and at Peace with God's Enemies, after they have done all their Mischiefs, nor they were at first, when they had but put Hand to them. And I much fear that, tho' there were not one Minister on all the Earth, he will make no more use of them ; but there will be a dreadful Judgment upon themselves, and a long Curse upon their Posterity.

As to our Professors, my Counsel to them is, That they would see well to their own Regeneration, for the most part of them has that yet to do ; and yet let never one think that he is in the right Exercise of true Religion, that has not a Zeal to God's publick Glory. There is a small Remnant in *Scotland*, that my Soul has had its greatest Comfort on Earth from. I wish you increase in Holiness, Number, Love, Religion, and Righteousness ; and wait you, and

cease to contend with these Men that are gone from us, for there is nothing that shall convince them, but Judgment. Satisfy your Consciences, and go forward; for the nearer you are to God, and the further from all others, whether stated Enemies, or lukewarm Ministers and Professors, it shall be the better. My Preaching has occasioned Persecution, but the want of it will (I fear) occasion worse. However I have preached the Truths of God to others; as it is written I believed, and so I preached, and I have not an ill Conscience in preaching Truth, whatever has followed; and this Day I am to Seal with my Blood all the Truths that ever I preached: And what is controverted of that which I have been professing, shall (e'er long) be manifested by God's Judgments in the Consciences of Men, I had a sweet Calmness of Spirit, and great Submission as to my taking, the Providence of God was so eminent in it, and I could not but think that God judged it necessary for his Glory to bring me to such an End, seeing he looked me from such a Work. My Soul would be exceedingly troubled anent the Remnant, were it not that I think the Time will be short. Wherefore hold fast, for this is the Way that is now persecuted.

As to the Cause of my Suffering; the Main is, *not acknowledging the present Authority*, as is established in the *Supremacy and Explanatory Act*, This is the Magistracy that I have rejected, that was invested with Christ's Power. And seeing that Power taken from Christ, which is his Glory, made the Essential of the Crown, I thought this was, as if I had seen one wearing my Husband's Garments, after he had killed him. And seeing it is made the Essential of the Crown, there is no distinction we can make that can free the Conscience of the Acknowledger, from being a partaker of this sacrilegious robbing of God. And it is but to cheat our Consciences to acknowledge the Civil Power, for it is not Civil Power only that is made of the Essence of his Crown: And seeing they are so express we ought to be plain, for otherwise it is to deny our Testimony, and consent to his Robbery.

After he was come to the Scaffold, standing with his Back towards the Ladder, he fixed his Eyes upon the Multitude, and desired their Attention, and after singing a part of the 113 Psalm from the 16th Verse to the close, he looked up to the Windows on both sides of the Scaffold with a smiling Countenance, requesting the People to compose themselves and hear a few Words that he had to say, which (said he) I shall direct to three sorts of Folk, and

shall endeavour to be brief. *First*, All you that are going on in persecuting the Work and People of GOD, O beware for the Lord's sake, and refrain from such Courses as you would cleape Wrath eternally; which will be a Torment far beyond what we are to endure by the Hands of cruel and bloody Murtherers. Upon this the Drums were beaten, at which he smilingly said, Now you see we have no liberty to speak, or at least to speak what we would: But God knoweth our Hearts. But O ye that are called Ministers, and Professors of the Church of *Scotland* who are wearied in waiting upon the Lord, and are turned out of his Way, and run into a Course of gross Defection and Backsliding, truly for my part I tremble to think what will become of you, for either you shall be punished with sore Afflictions, I mean in your Consciences because of Sin, or else you shall be tormented Eternally without Remedy, which shall be shortly if Mercy prevent it not, which I pray God may be the Mercy of all these to whom he has Thoughts of Peace. All ye that are the poor Remnant who fear Sinning more than Suffering, and are begging for his returning to *Scotland* to wear his own Crown, and Reign as King of *Zion* in spite of all that will oppose him, whether Devils or Men: I say to you that are thus waiting wait on and ye shall not be disappointed; for either your Eyes shall see it, or else ye shall die in the Faith of it, that he shall return, and if you suffer with him you shall also reign with him, which Reign, will be glorious and eternal. I come now to tell you for what I am brought here to die, and to give you an Account of my Faith, which shall do as in the Sight of the living God, before whom am shortly to stand. *First*, I declare I am a Christian, a Protestant, a Presbyterian in my Judgment, and whatever hath been said of me I die testifying against Popery, Prelacy, Eranianism, and all manner of Defection from the Truth of God, and against all who make not the Scriptures, which are the Word of God, their Rule, that so they may commend Christ and his Way to Strangers by a holy and Gospel-Conversation. The Cause for which I am Sentenced to die here this Day, is my disowning of Authority in the unlawful Exercise thereof, when they instead of Ruling for God, are fighting against him, and encroaching upon his Prerogatives by that woful Supremacy which my Soul abhors, and which I have testified against since I was Apprehended; and now again I disown all Supremacy over the Consciences of Men, and Liberties of Christ's Church. Where

Whereupon the Drums were again beaten, and he kept silence a little, and then said, of this subject I shall say no more. Only I think *Mr. Ward's* Quarrel against the Land is, because there has not been so much Heart Religion and Soul Exercise among either Ministers or Professors as their seemed to be, when the Land owned Christ and his Cause; I wish there were more true Conversion, and then there would not be so much backsliding, and for fear of suffering, living at Ease when there are so few to contend for Christ and his Cause.

Now, for my own Case, I bless the Lord, that for all that hath been said of me, my Conscience doth not condemn me; I do not say I am free of Sin, but I am at Peace with G O D through a slain Mediator: : And I believe, that there is no Salvation, but only in Christ: : And I abhor that superstitious Way of Worshipping Angels and Saints, contrary unto the Word of God: : As also, I abhor the leaning to Self-righteousness, and Popish Penances. I bless the L O R D, that these thirty Years, and more, I have been at Peace with G O D, and was never shaken loose of it: : And now I am as sure of my Interest in Christ, and Peace with God, as all within this Bible, and the Spirit of God can make me; and I am no more terrified at Death, nor afraid of Hell, because of Sin, than if I had never had Sin; for all my Sins are freely pardoned, and washed thoroughly away, through the precious Blood and Intercession of Jesus Christ: : And I am fully perswaded, that this is his Way for which I suffer, and that he will return gloriously to *Gentland*, but it will be terrifying to many; therefore I entreat you be not discouraged at the Way of Christ and the Cause; for which I am to lay down my Life, and step into Eternity, where my Soul shall be as full of him, as it can desire to be. And now, this is the sweetest and most glorious Day that ever my Eyes did see. Now, I entreat you, study to know and believe the Scriptures, which are the Truth of God, these I have preached, and do firmly believe them. O! prepare for Judgments, for they shall be sure and sudden. Enemies are now enraged against the Way and People of G O D, but e'er long they shall be enraged one against another, to their own Confusion. At this the Drums were beaten a third Time. And then being taken to the North-side of the Scaffold, he stood a little, during the space that one of the rest was singing. And then being carried to the South-side of the Scaffold, he prayed. Thence he was brought to the East-side of the Scaffold, and then he said, I entreat you prepare you presently for a Streak, for God

will not fit with all Wrongs done to him, but will suddenly come and make Inquisition for the Blood that has been shed in Scotland. Then he was commanded to go up the Ladder, and as he set his Foot on the Ladder, he said, the Lord knows I go up this Ladder, with less Fear and Perturbation of Mind, than ever I entered the Pulpit to Preach. And when he was up, he sat himself down, and said, Now I am near to the getting of my Crown, which shall be true, for I bless the Lord, and desire all of you to bless him, that he hath brought me here, and makes me triumph over Devils, and Men, and Sin; they shall wound me no more. I forgive all Men the Wrongs they have done to me, and pray the Lord may forgive all the Wrongs that all of the Elect has done against him, I pray, that Sufferers may be kept from Sin, and helped to know their Duty. Then having prayed a little within himself, he lifted up the Napkin, and said, Farewel all Relations and Friends in Christ, farewel Acquaintances and all earthly Enjoyments; farewel Reading and Preaching, Praying and Believing, Wearings, Reproaches, and Sufferings. Welcome Joy unspeakable, and full of Glory. Welcome Father, Son, and Holy Ghost, into thy Hands I commit my Spirit. Then he prayed a little, and the Executioner turned him over praying.

Because this dying Testimony and last Speech are but short, which was occasioned through want of Time, and the Prisoners severity; who took his larger Testimony from him the Day before he died, Paper and Ink being conveyed to him secretly by a Cord through the Window the Night before his Death, it is thought proper to subjoin these following Letters of his (they being all of publick Concern) to give a more full Discovery of the Testimony which he held. And particularly of his Witnessing against the Errors about that Treachery of the infamous John Gib, as the Letter written to the Prisoners in the Correction-house manifests.

A Letter from Mr. Donald Cargil, to Mr. James Skeen, who suffered Martyrdom in Edinburgh.

Dearest Friend,

There is now nothing upon Earth that I am so concerned in (except the Lord's Work) as in you and your Fellows. That you may either be cleanly brought off, or honourably and rightly carried through. He has begun in part to answer me, tho' not in that which I most affected, yet in that which is best. My Soul was refreshed to see any that had so far overcome the Fear and Torture of Death, and were so far denied to the Affections of the Flesh, as to give full Liberty to the Exoneration of Conscience in the Face of these bloody Tyrants and vile Apostates: And yet these by our Divines must be acknowledged as Magistrates; which very Heathens, indued with the Light of Nature, would abominate and would think it as inconsistent with Reason, to admit to, or continue in Magistracy, such perjured, bloody, dissolute, and flagitious Men, as to make a Wolf the keeper and feeder of the Flock. But every step of their dealing with God, with the Land, and with your self and Brethren, in a Confirmation of your Judgment against them; and sufficient Ground of your Detestation, and rejection of them; and it is the Sin of the Land, and of every Person in it, that they have not gone along with you, and these few in that Action, but since they have not done that, they shall not now meet with the *Life Honour*, if ever they meet with it till Vengeance be poured out upon them. And they and their King shall either be kept together in Wrath, or divided in Wrath, that they may be one another's Destruction. But go on valiant Champion, you are not as a Fool, though the Apostate unfaithful and luke-warm Ministers and Professors of this Generation think and say so; they shall live Traitors, and most part of them die Traitors, I say Traitors, as some Men live upon the Keward of Treachery, for their Quiet and Liberty; and if it may be called a Liberty, as it is Redeemed with the betraying of the Interest of Christ, and the Blood of his People. But he himself has sealed your Sufferings, and their thus faring condemns GOD, and his sealing condemns them: they neither regard their Voices nor Fear for God will set his Seal to Folly nor Iniquity, he then not only having sealed your Sufferings, but your Remission, go on to finish and perfect your Testimony, not only against them, but against all that subject to them, side with them, or are silent

at them. And as for these Men that will be our Rulers, tho' they have nothing of Worth or Vertue in them: I am perswaded of this, that none can appear before them, and acknowledge them as they have now invested themselves (standing on a Foundation of Perjury, which is an Act-Reflexory of their Admission to the Government) with Christ's Crown on their Head, and a Scepter of Iniquity, and a Sword of Persecution in their Hand, but must deny Christ. And in effect the whole Land generally hath denied Christ, and desired a Murderer: And as for that unsavory Salt that lately appeared, acknowledged them and was ashamed of this Testimony, and in so doing, gave the first Vote to your Condemnation. And proclaimed a Lawfulness to the rest of Assassins and Murderers, to follow in their Condemnations, God shall require this with his other Doings at his Hands, and I am somewhat afraid if he be not suddenly made the Subject of serious Repentance, he shall be made the Subject of great Vengeance. But forgive and forget all these private Injuries, and labour to go to Eternity and Death, with a Heart destitute of private Revenges, and fill'd with Zeal to God's Glory, and assign to him the quarrel against his Enemies to be followed out by himself, in his own way against the Indignities done to God, and against the mocking Perfidiousness, Impieties and Lukewarmness of this Generation. And for your self, whatever there has been either of Sin or Duty, remember the one and forget the other; and betake your self wholly to the Mercy of God and the Merit of Christ, ye know in whom ye have believed; and the Acceptableness of your Believing, and the more fully you henceforth believe, the greater shall be his Glory, and the greater your Peace and Safety. Farewel dearest Friend, never to see one another any more, till at the Right Hand of Christ. Fear not, and the God of Mercies grant a full Gale and a fair Entry into his Kingdom, that may carry sweetly and swiftly over the Bar, that you find not the Rub of Death. Grace, Mercy and Peace be with you.

Yours in Christ,

D. C.

A Letter to some Friends before he went Abroad.

DEAR Friends, I cannot but be grieved to go from my native Land, and especially from that part of it, for whom, and with whom I desired only to live: Yet the dreadful Apprehensions, I have, of what is coming upon this Land, may help to make me submissive to this Providence, the more bitter. You will have Snares for a little, and then a deluge of Judgments. I do not speak this, to affright any, much less to rejoyce over them; as if I were taken, and they left; or were studying by these Thoughts to alleviate my own Lot of Banishment; tho' I am afraid, that none shall bless themselves long upon the account that they are left behind: But my Design is, to have you making for Snares and Judgments; that ye may have both the greatest readineſs and the greatest Shelters; for both shall be in one. Clear Accompts, and put off the Old, for it is like, that what is to come will be both sudden and surprizing, that it will not give you Time for this. Beware of taking on new Debt. I am afraid, that these Things, that many are looking on as Favours, are but come to bind Men together in Bundles for a Fire. I am sure if these Things be embraced, there shall not be long Time given for using of them; and this last of their Favours and Snares is sent to Men, to shew that they are that, which otherwise they will not confess themselves to be. Tell all, that the Shelter and Benefit of this shall neither be great nor long: But the Snare of it shall be great and prejudicial. And for my self, I think, for the present, he is calling me to another Land: But how long shall be my Abode, or what Imployment he has for me there, I know not: For I cannot think he is taking me there to live and lurk only.

I rest,

DONALD CARGIL.

A Letter to John Malcolm and Archhald Alifon Prisoners.

DEAR Friends, Death in CHRIST and for CHRIST is never much to be bemoaned; and less at this Time than any other, when these that survive have nothing to live among but Miseries, Persecutions, Snarcs, Sorrows and Sinning. And where the only desirable Sight, viz. CHRIST Reigning in a Free and Flourishing Church, is wanting, and the greatly grieving and Offensive Object to devout Souls; viz. Devils and the worst of the Wicked Reigning and Raging, is still before our Eyes, tho' we had greater Things to leave, and better Times to live in, yet Eternity does so far exceed and exceed these Things in their greatest Perfection, that they who see and are sure (and we see indeed being made sure) will never let a Tear fall, or a Sign go at the Farewell, but would rather make a Slip to get Death, nor to shun it, if both were not equally detestable to them upon the account of God's Commandments, whom they neither dare nor are willing to offend, even to obtain Heaven it self. And there are none who are his, but they must see themselves infinitely advantaged in the Exchange. And accordingly hasten, if Sin, the Flesh and want of Assurance, did not withstand; and there is no doubt but these must be weak and poor Spirits that are bewitched or enchanted, either with the Fruitions or Hopes of the World. And as Earth has nothing to hold a Resolute and Reconciled Soul, so Heaven wants nothing to draw it, and to some to live here has been always wearisome since their Peace was made, CHRIST's Sweetness known, and their own Weakness and Unusefulness experienced; but now it is become hatefully loathsome, since Devils and the worst of Men are become the Head, and dreadful by their stupendous Permissions, loadings and lengthenings in their Reigning, and Friends are become uncomfortable, because they will neither Christianly bear and bide, nor rightly go forward to effectuate their own Delivery. But for you there is nothing at this Time (if you yourselves be sure with God, which I hope either you are or will be) which can make me bewail your Death; tho' the Cause of it doth both increase my Affection to you, and Indignation against these Enemies. Yet for you, notwithstanding of the unjustness of the Sentence, go not to Eternity with Indignation against them upon your own account. Neither let the goodness of the

the Cause you suffer for, found your Confidence in GOD, and your Hope of well-being, for were the Action never so good, and performed without the least failing, which is not incident to Humane Infirmary, it could never be a Cause of obtaining Mercy, nor yet commend us to that Grace from which we are to obtain it. There is nothing now which is yours, when you are pleading and petitioning for Mercy that must be remembered but your Sins, for in Effect there is nothing else ours. Let your Sins then be on your Heart as your Sorrow, which we must bewail before we be parted with them, as the Captive her Father, not because she was to leave him, but because she had been so long with him. And let the Mercies of GOD and Merits of CHRIST be before your Eyes as your Hope, and your winning to these as the only Rock upon which we can be Saved; if there be any Thing seen or looked to in our selves but Sin, we cannot expect Remission and Salvation altogetherly through free Grace, in which Expectation only it can be obtained. Neither can we earnestly beg till we see our selves destitute of all that procures Favour, and full of all that Merits and hastens vengeance and Wrath.

And besides, it brightens the Price of that Precious Blood, by which only we can have Redemption from Sin and Wrath; it being the only sufficient in it self, and only acceptable to the Father, and so it must be, being the blessed and gracious Device and Result of Infinite Wisdom, which makes the Eternal God to be admired in his Graciousness and Holiness, having found out the Way of his own Payment without our Hurt, and which makes all return to their own Desires, and there to rest in an eternal Complacency. for this Way returns God to his Glory, Justice to its Satisfaction, disquieted Consciences of Men, frightened and awakened with the sight of Sin and Wrath, to Rest, Peace and Assurance, and the Souls of Men to Fellowship with GOD, and Hope of eternal Salvation. Now the Righteousness of Christ being made sure to us, secures all this for us, and this both is believed and apprehended by Faith, it being the Hand by which we grip this Rock, and if it be true it cannot but be strong and we Saved. Look well then to your Faith, that it be a Faith growing out of Regeneration and the New Creature, and have CHRIST for its Righteousness, Hope and Rejoicing, and be sealed by the Spirit of GOD. And what this sealing is, when it comes it will abundantly show it self, and there can be no other full Satisfaction to a Soul than this; but seek till ye find, and whatever ye find for the present, let your last act be to lay

and leave your selves on the Righteousness of his Son, expecting Life thro' his Name according to the Promise of the Father. Dear Friends, your Work is great, and Time short; but this is a Comfort, and the only Comfort in your present Condition, that you have a God Infinite in Mercy to deal with, who is ready at all Times to forgive, but especially Persons in your Case, who have been jeoparding your lives upon the account of the Gospel, whatever Failings or Infirmities in you, that Action hath been accompanied with, for it is the Action it self, which is the Duty of this whole covenanted Kingdom, and not the failing, for which you are brought to Suffering. Seek not then Favours of Men, by making your Duty your Sin; but confess your Failings to GOD, and look for his Mercy through JESUS CHRIST, who has said, *whoever loseth his Life for my sake shall keep it unto eternal Life.* And tho' it will profit a Reprobate nothing to die after this Manner; for nothing can be profitable without Love, which only is or can be in a Believer, yet it should be no disadvantage, but in a manner the best way of dying, for it would take some from his Days that he might have lived, and so prevent many Sins that he would have committed, and so the Sin is lessened, that is the Cause of eternal Sufferings.

And let not this discourage you or lay you by, that the Work is great, and the Time short, tho' this indeed should mind you of your sinful neglect that were not better provided for such a short and peremptory Summons, which you should always have expected. It also shews the greatness of the Sin of these Enemies, that not only take away unjustly your bodily Life, but also shorten your Time of Preparation, and so do their utmost to deprive you of Eternal Life. Yet I say, let not this either discourage or lay you by, for God can perfect great Works in a short Time, and one of the greatest Things that befall Men shall be effectuate in the twinkling of an Eye, which is one of the shortest. I assure you he put the Thief on the Cross through all his Desires, Conviction, Conversion, Justification, Sanctification, &c. in short Time, and left nothing to be moan'd, but that there did not remain Time enough to glorifie him upon Earth, that had done all these Things for him. Go on then, and let your Intent be Seriousness; the greatness of your Sorrow, and the height of Love in a manner make a Compensation for the shortness of Time, and go on, tho' ye your selves have gone short way, for where these Things are, one Hour will perform more than Thousands where there were not, either such Enforcements or Power, and be perswaded in this,

this, that you have as much and more hastening than your selves, for you may know his Motion by your own, they being both set forward by him. And dear Friends, be not terrified at the Manner of your Death, which to me seems to be the easiest of all, where you come to it without Pain, and in perfect Judgment, and go through so speedily, before the Pain be felt the Glory is come; but Pray for a greater Measure of his Presence, which only can make a Pass thro' the hardest Things Cheerful and Pleasant. I bid you farewell, expecting, tho' our parting be sad, our gathering shall be joyful again. Only your great advantage in the Case you are in, is to credit him much, for that is his Glory, and engages him to perform whatever ye have credited him with. No more but avow boldly to give a full Testimony for his Truths as you desire to be avouched of him. Grace Mercy and Peace be with you.

DONALD CARGIL.

To the Prisoners in the Correction-house of Edinburgh.

DEAR Friends, I think ye cannot but know that I am both concerned and afflicted with your Condition, and I would have written sooner, and more if I had not feared, that you might have been jealous (under your Distempers) that I had been seducing you to follow me and not God and Truth. It has been my earnest and frequent Prayer to God (as himself knows) to be led in all Truths, and I judge I have been in this graciously answered; but I desire none, if they themselves judge it not to be Truth, to adhere to any thing that I have either preached, written or done, to any hazard, much more to the Loss of Life: But I have been afflicted with your Condition, and could not but be more if God's great Graciousness in this begun Discovery and your Sincerity and Singleness gave me not, that God's Purpose is to turn this to the great Mercy of his poor Church. and yours, if ye marr it not; and yet the great Sin, and Pillar of Satan that is in this Snare makes me tremble. It was God's Mercy to you that gave you such Convictions, that made you, at least some of you, once to part with these Men: And it was undoubtedly your Sin that you continued not so, but after Convictions did cast your selves in new Temptations, for Convictions ought to be

be tenderly guided lest the Spirit be grieved from whence they came; but this second Discovery tho' it be with a sharper Rebuke, as it makes God's Mercy wonderful, so it shall render your Perseverance in that Course sinful and utterly inexcusable, for God has broken the Snare, and it will be your great Sin if you go not out with great Haste, Joy, and Thankfulness, when God's wonderful Discovery having made such a Way for your Delivery; For GOD having now shown you the Ring-leaders and Authors of these Opinions, to be Persons of such Abominations, call you not only to deny Credit to them, but also to make a serious Search of their Tenets, which will, I know, by his Grace, bring you undoubtedly to see that these Things are contrary both to God's Glory and Truth, that they so much pretend to.

And now, Dear Friends, as I cannot be tender enough to you, who in your Zeal and Singleness have been misled; for tho' this did bewray a great Simplicity and Unwatchfulness, yet it did also betoken some Zeal and Tenderness, that being beguiled, it was in Things that were veiled and masked with some Pretences to God's Glory, and public Reformation: And on the other Hand, I cannot have great enough Abhorrence of the Persons, who knowing themselves to be of such Abominations, did give out themselves to be of such Familiarity with God, and of so clear Illumination, to make their Delusions more passing with devout Souls, Let nothing make you think this is Malignity or natural Enmity against the Power of Godliness, or Progress in Reformation, that is venting it self in me: For tho' I cannot win forward as I ought, yet I have rejoiced to see others go forward. And I am sure there lyes in this Beast within you a Viper and a Child, Satan transforming himself into an Angel of Light, has put these two together, to make it passing with some, and to be spared of others who are of Tenderness. But my Soul's Desire is to kill the Serpent, and keep the Child alive: And God is calling you loudly, to sever the Good from the Bad, that the Wit of Satan's Subtilty has mixed together, and to deliver your selves speedily, as a Roe from the Hand of the Hunter; and not only return, but bitterly mourn for your high provoking of God, in offering such foul-sacrifices to his Glory, and lowering your old Cloths upon that new Garment; in your making the Enemy more to despise that Cause and Company who are enough despised already, and discouraging them who were following and going forward with you in the which is Right, so that now neither have they Heart ne

land for the Work, nor can they look out till GOD recover them again. There is much in the whole of those that may and does weigh and overwhelm some Spirits; but there is nothing in all their Cogitations about it, that they found comfortable, unless it be that He is declared in afflicting us, and continuing to afflict us, because there were such Persons among us. I speak this but of some of you, and beloved by us, tho' ignorantly; and we wish that this be the last and great Stop that was to be removed, before his coming to revenge himself and Reign. I would not say, but by this also he shewed his Tenderneſs, of preserving Integrity of Doctrine and sound Reformation, and His Purpose not to suffer Errors and Heresies to prosper. This I told you when I meet with you, that there were some Things ye were owning, which were highly approved of GOD; such as, an Inward Heart Love and Zeal to GOD's Glory, which I perceived to be in some of you, so far as it can be perceived, and setting up of that before you, as your End, in pursuing it always as your Work, and a forgetting of all other Things in regard of it, excepting only these Things, without which we cannot glorifie him, (as a Workman that intends his Work, must mind his Tools) even our own Salvation, and the Salvation of all others, as if there were not Things wherein he is greatly Glorified, for his Glory is in Righteousness and Mercy, and in, and by these, is the Salvation of Man infallibly advanced, and to these it is inseparably connected.

Next, I would advise you, to set apart more, yea much more of your Time, for Humiliation, Fasting and Prayer, in such an Exigence, when the Judgments of GOD appeared to be so near, and so great, so that it be done without sin, for GOD cannot be glorified by Sin; for if my lye bath more abounded to His Glory, why am I judged as a Sinner? I was against such as deny Nature, and others their right Dues, for he that allows Dues to others, allows them to be payed also: And we must be like Prisoners, who are of great Debt, and honest Hearts, who know they cannot pay every one their full Sums, yet are resolved to give every one some, and to the greatest most, and to the rest accordingly: And as there cannot be a Total Abstinence from meat, without Self-murther, so there cannot be a Total paying others their Dues, such as the Benevolence of Husband to Wife, and a Total abstaining from Work, without Transgression of GOD's Commandments and Laws, which can never be a Glorifying of him, which the more impartially

ally they are kept, the more he is glorified. Next Ways are allowed of him, that ye may make your selves free, so much as in you lyes of all these publick Defection. Whatever may involve you in these, or contribute to the Upholding without either an overpowering Force, or an indispensable Necessity. For I may buy Meat and Drink in Necessity, whatever Use the Seller make of that Money, give for my Meat and Drink. Next, He allows these Particulars of Reformation, such as Change of Names of Days of Weeks, of Terms of the Year, and such like, warranted by the Word, and Example of the Christians in Scripture that have been neglected before in our Reformation; that there be not too much Religion placed in these Things and others Things more weighty (which undoubtedly have more Moral Righteousness in them) made little in regard to them; but in these good Things, Satan will quickly (if he be not already) over-drive you in your Progress, and leave you only to hug a spurious Birth. But there are other Things that ye maintained when I spoke with you (and the Viper has more since appeared) as Truths and parts of God's Glory, that are utterly contrary to, and inconsistent with the Glory of GOD, As first; *laying aside of publick Preaching*, some of them saying no less, nor they had a mistaking of it; so that ye thought, *ye reigned as Kings without us, and would to God ye had reigned*. Your Flourishing should have delighted, tho' we had not been the Instruments and Means thereof: But alas! this your Liberty that you so much bragged of, would have lasted but a little while, and was among your other Beguiles; and was nothing else, but Satan stirring you about to Giddiness, a raising of Fantastick Fumes to the Tickling of the Imagination; but leaving you altogether without Renovation of Heart, or Progress of Sanctification; so that I cannot compare this your Liberty to any Thing else, but to an inhabited Fabrick, where the poor Guests, only placed in Imagination, imagine themselves to be in a pleasant Place, and Royal Entertainment; but when God comes, and the Illusion vanisheth, they will find themselves cast in some remote Wilderness, and they left full of Astonishment and Fears.

I told you while I was with you, that the Devil was sowing Tares amongst your thin Wheat, but I was not long from you, exercised in Thoughts about you; but I saw clearly, there was Sorcery in the Business, and now I tell you I fear Sorcerers also; I know I have spoken this against my own Life, if they get the Power they desire, but I

a Defiance of them, and I know also in a Defence by him who hath preserved, and I know will preserve me till my Work be finished. But if your Liberty that you have talked of had been true, it would at least have stayed till it had brought you to other Thoughts, other Works, and other Comforts, and it might have been easily discerned not a true Liberty, but a Temptation that led you from the publick preaching, the great Ordinance of GOD's Glory and Men's Good. As the Apostle has that Word, *Forbidding us to preach to the Gentiles*; but especially to leave publick Ordinances at this Time, when they are the only Standards standing, which shows Satan's Victory against Christ's Kingdom in Scotland not to be Compleat.

Yet dear Friends, when you hear this let not Satan cast you as far to the other Side, for it is rare to see the most Devout Souls altogether out from under his Delusions and Temptations, as to make you believe that it is impossible to attain to any thing of Certitude of Truth, Liberty, Manifestations and Communion with GOD, if that which seemed to be so firm, be Delusions; but shall Satan have such Power to make Men believe Lies, and shall not GOD go infinitely beyond him in making Men to see and believe Truth? There were many that thought themselves at the height of Assurance when under the greatest Temptations, as *Psalm 79. Verily I have cleansed my Hands in Vain.* And yet they have a greater certainty when they come to see, that there is no such unquietness of Spirit under this, as they found in the former. And seeing it is so, rest not till ye attain that Assurance of your own Interest and his main Truths, which is both above Doubt and Defect, that ye may be able to say, *Now we believe and are sure.*

But in the next Place, ye will join with none in publick Worship, *but these who have infallible Signs of Regeneration.* This seems fair, but it is both false and foul, false because of its false Foundation, viz. That the certainty of one's Interest in CHRIST may be known by another. Whereas the Scripture says, *that none knows it but he that has it*: Foul also, for this Disdain has Pride in it, and Pride is always Foul, and tho' there be a difference amongst Men, and that we should have regard of Repentance, and brokenness of Heart, yet these who have well sought and seen their own filthiness will Judge themselves the Persons, of any, that should be thrust out of the Assemblies of God's People, and that not only in regard of what they have been, but also in regard of what they daily are. Next, *we would have all to be prayed to eternal Wrath, who have departed and made Desertion in this Time*; alas we need not blow

them away, the great Part is going fast enough that Way, but this I am sure is not to give God his Glory, but to take from him and limit him in his Freedom and Choice in the great acts of his Pardon. It is remarkable that the Angels in their Glory to GOD, joined also with it good Will to Men. Next, *you have rejected the Psalms with many other Things*, by a Paper come from some of you, and I can see upon what account, except it be because it is Man's Work in turning the Psalms out of Prose into Metter. Then ye must reject all the other Scriptures, because the Translation of them is of Men's Work, ye have not yet learnt the Original Languages, ye must betake your selves altogether to the Spirit, and what a Spirit will that be, that is to be tryed by the Scripture! I told some of you when I last saw you, that ye were too little led by the Scripture, and too much by your own Thoughts and Suggestions, which indeed opens a wide Door to Delusion, and alas lay your selves open to Satan's Temptations.

As for the rest of your *denying all your former Covenants and Declarations*: This cannot be from GOD, they containing nothing, but lawful and necessary Duties; and I suppose they did not contain and include a compleat Reformation; yet they did not exclude it: So that still hold them, we might have passed on to more Perfection, and they might be inviolable Obligations with us: And now *Your cutting off all that were not of your Mind, and delivering them up to Devils*, was not Justice and Religion, it being done neither in Judgment nor Righteousness, upon Conviction of their Crimes; but imbridled Rage and Fury. But these Things I cannot fully speak to now. Yet there is somewhat that I cannot pass; but must tell you, That I find there shall remain some of the Leaven within, that shall only spoil an Orthodox Protestant; but also a true, tender and humble Christian, and gives us nothing instead of but a blown Bladder; for I am perswaded, if Satan should have the Tutorship but a while, he should bring it to this; it has been his Way with some, first, to make them Salvation-like, and afterwards to settle them at Atheism; like a cunning Fisher, running a Fish upon an Angle, who at last casts it on dry Ground, GOD is my Witness my Soul let me see Holiness, Tenderness and Zeal in such a Generation where there is nothing but Untenderness, Uncontentedness and Lukewarmness; and by his Grace I shall ever cheer it. I desire you then in the Bowels of CHRIST, to retain your Zeal; but see well to this, that it be for his Glory.

Heed the more that you are Zealous, and the further ye go forward, so that the Word of GOD direct your Course, ye are the more pleasing to GOD, and shall be the dearer to us. And perswade your selves, that tho' I cannot equal, I go before; yet it is the sincere Desire of my Heart to follow such. And my Soul wishes you well, tho' it may be I cannot here point, nor lead you the Way to Well-Being: yet this I must say, That if I could lead you the Way that he has led me, I should let you see eternal Life, without these Things, that I am desiring you to relinquish. Hold fast the Truth, Glorify GOD, be Zealous to have him glorified; but think not to desire the Condemnation of any Man, simply on that Account, that they dare not come, and continue where you are; or to put a Bar by Prayer between them, and a Return, is a Glorifying of GOD: Ye glorify him in this Kind, when, as he himself desires, if we acquiesce in his sentence, when it is just! tho' we wrestle against it before it be known to us.

I cannot bid you go forward in all, but I desire you to go forward in that which is surer and better. And dear friends, let not the World have that to say, that when ye are become Right ye are become the less Zealous, on-ly take the right Object and let your Zeal grow. O let your sufferings be stained with such Wildness, and think it not strange that ye have not such Liberty in your Return, as ye seemed to have before, if you take the right Way, and hold on, ye shall find it in his Time greater, and better, and surer. I shall only add that there must be an express disowning of your Errors and Evils, and an express owning of his Truths, whereof ye have been perswaded before now, which now are either denied or doubted, otherwise you will come to nothing of Religion or worse; this will either state your sufferings right, or be a means to obtain a cleanly Liberty from God in his due Time. Grace, Mercy and Peace be with you. AMEN.

DO N. CARGIL

The

The Dying Testimony and last Words of
Walter Smith Student in Theology, who Suffered at the Cross of Edinburgh, July 27, 1683

DEAR Friends and Acquaintances, as I desire wth in the Body to sympathize somewhat with you in lamenting your various Cases, and the Case of this Church, whereof we are the Sons and Daughters; so I lay this Request upon you, and leave it with you, that you take some of your Time, and set it apart particularly to praise your Souls in Blessing and Magnifying your GOD and my GOD, for the Lot he hath Decreed and chosen out for poor unworthy me, from Eternity, in Time and to Eternity, in immediate Enjoyment of Father, Son, and Holy Ghost, one GOD incomprehensible and unchangeable in Being, Wisdom, Power, Holiness, Justice, Goodness and Truth; and that because he hath made me a Man and a Christian: And now I set to my Seal to all his Truths Revealed in his Word, and particularly these. First, *That he is one GOD, Father, Son and Holy Ghost*; but alas who can think of him? Who can hear of him or write of him aright? O! He is GOD! He is GOD! Secondly, *That he made Man Perfect*; and tho' we have destroyed and incapacitate ourselves to do any Thing that is Right, while out of CHRIST yet we are under the Obligation of the whole Law, which is the perfect Rule of Righteousness. Thirdly, *That our Lord* (yea through free Grace, I can say my Lord Jesus Christ) *came to the World to save Sinners*. And though I cannot say that I have been the greatest of Sinners, yet I can say that He hath covered, pardoned, prevented and hid from the World, Sins in me that have been Hainous by many Aggravations. Fourthly, *That except a Man be Born again he cannot enter the Kingdom of Heaven*; my Friends this is the New Birth, this is the Regeneration that I am speaking of to which the great Part, even of Professors (I fear) will be found Strangers. Fifthly, I set to my Seal to the Truth of that precious Promise, *Joshua 1: 5*. &c. repeated, *He 13: 5*. For he hath said, *I will never leave thee nor forsake thee*; together with all the other Promises to that purpose, and I am sure he hath carried me through diverse Conditions of Life, many various and singular Difficulties and damping Discouragements: But omitting these Things whereof the prophane Persecutors may as much boast as thou the outward as any, he hath led me through the severe

Steps of Soul-exercise, and the Pangs of the new Birth into himself. This, this, my Friends, is the *Cognizance* and distinguishing Character of a Saint indeed, and by this, and this only, *We pass from Death to Life.*

And as I adhere to the Confession of Faith and Work of Reformation, as I shall afterwards speak to, so particularly I set to my Seal to these Truths in the 18th Chapter thereof, ancient the Assurance of Grace and Salvation. Alas the Ignorance of this Generation is great! My dear Friends, I leave this as my last Advice to you, make use of that Book which contains the *Confession of Faith, Catechisms, Sum of Saving Knowledge, practical use of saving Knowledge directory for Worship, the Causes of God's Wrath, &c.* And let none think this Work below them for the spiritual enlightning of the Mind, which requires the Literal with it, is the first Work of the Spirit, after we first begin to come to our selves, or rather to what we were in *Innocency*, and ought to be by Grace. But as to this I do confidently refer you to *Stepberds found Believer*, which in my poor Apprehension is the soundest and surest you can meet with. And *Sixtibly*, I set to my Seal to the *Covenant of Grace*, particularly that Clause of it; *Isa. 59. 21. As for me, this is my Covenant with them, saith the Lord, my Spirit that is upon thee, &c.* And here I leave my Testimony against all *Atheists speculative* (if there be any such) and *practical* and all *Mockers at Godliness*, all *Formalists* and *Hypocrites*, *Quakers* and *Enthusiasts* who either pretend to the Spirit neglecting the Word, or lean upon the Word neglecting the Teaching of the Spirit, and what shall I more say? but by what of Truth I have in Experience seen, I am bold to believe what I have not seen, His Testimony is a Ground sufficient, and there can be no Deceit under it.

And now I am to die a *MARTYR*; and I am as fully perswaded of my Interest in *CHRIST*, and that he hath countenanced me in that, for which I am to lay down my Life, as I am of my Being. And let the World and byassed Professors say their Pleasures, I am here in no Delusion; I have the free and full Exercise of Reason and Judgment; I am free of Passion and Prejudice, and (excepting that I am yet in the Body) I am free of Satan's Fire and Fury; I have no Bitterness nor Malice at any living, so that what I am owning and dying for I am solidly and firmly perswaded to be Truth and Duty, according to my mean Capacity. And this is the main Point this Day in Controversy, upon which I was peremptorily questioned, and desired positively to answer, yea or nay, under the threatening of the *BOOTS*,

viz. Whether I owned the King's Authority as presently Established and Exercised? which I did positively disown, and denied Allegiance to him. As he is invested with that Supremacy proper to Christ Jesus only. And who knoweth not that at first he was constituted and crowned a Covenanted King, and the Subjects sworn in Allegiance to him, as such by the Solemn League and Covenant. This was the Authority wherewith he was clothed; and the Exercise of it was to be for God, Religion, and the good of the Subjects; and is not all this, as to God and his People, overturned, and perverted. But Secondly, The whole of this pleaded for Authority at present Established on the Ruins of the Lands Engagements to God and to one another; But I say no more as to this. Consider things seriously and ponder them deeply; Zeal for God is much gone: Look to it, and labour to recover it; your Peace shall be in it, as to Duty; though Christ's Righteousness (I say) is the only sure Foundation.

I leave my Testimony against Malignancy, Ungodliness, and Profanity; and whatsoever is contrary to sound Doctrine, professed and owned by the Reformed Anti-Erastian Presbyterian Party in Scotland, whereof I die a Member and Professor, being fully satisfied and content with my Lot. And as to my Apprehending, we were singularly delivered by Providence into the Adversaries Hand, and (for what I could learn) were betrayed by none, nor were any accessory to our taking more than we were our selves, and particularly let none blame the Lady St. Johnskirk in this. I have no Time to give you an Account of the Lord's Kindness and Tenderness to us, in restraining the Adversaries Fury: For they began very brisk, by making us by all Night bound, and expressly refused to suffer us to worship God, or pray with one another, until we came to *Linkingow*. But the Lord hasteneth to come, beware of going back, wait him, be not anxious about what shall become of you, or the Remnant. He is concerned, his Intercession is sufficient, get him set up and kept up in his own Room in your Souls, and other Things will be more easily kept in theirs. Be tender of all who have the Root of the Matter, but beware of Compliance with any, whether Ministers or Professors, or Adversaries. As to my Judgment (insignificant as it is) I am necessitate to refer you to the Draught of a Paper, which I drew at the desire of some Societies in *Glydsale* intitled *Some Steps of Defection*, &c. beware of a Spirit of Bitchiness. Presumption and ignorant Zeal, which hath been the Ruin of some, and will be the Ruin of more, if

Mercy prevent not. I was withdrawn from by some, as having given Offence to them by my protesting against their Way in a Particular, wherein I am sure as to the Matter they were wrong; and tho' they had been right, it was not a Ground to have made such a Separation from me. much less from these who joined with me? And if any Division be longer kept up upon that Account, they will find it a great Iniquity, if rightly considered, I can get no more written, nor see I great need for it, for the Testimonies of MARTYRS are not your Rule Farewell.

From the Talbooth of Edinburgh.

July 27. 1687.

Sic Subscriptur,

WALTER SMITH.

BEing come to the Scaffold, he accosted the Multitude to this Purpose. All ye Beholders, who are come here upon various Designs, I entreat you be not mistaken against the Cause of our suffering this Day; for however ye may be misinformed, yet it is of verity, that we are brought here upon the Matters of our God; because we testified against the Supremacy, and would not consent to the setting of Christ's Crown upon the Head of him, who had by Unjust passion aspired thereto, contrary to his former Engagements. Upon this they caused the Drums to beat, which obliged him a little to Silence; but beckoning with his Hand, he said, I shall only say something to three Particulars: And First, against that which some are apt to believe, That we are against Authority; but we detect that, and say, That we own all the lawful Exercise of Authority; and we hope, there are none, that are Christians, will allow us to own the unlawful Exercise, or rather Tyranny of Authority. At this the Drums were again beat; and so he sung a part of the 103 Psalm, from the beginning, and prayed; which done, he turned his Face to the Cross, and said, I bless the Lord, I am not surprised, nor terrified with this Death, or the Manner of it. I confess the Thought of Death have been sometimes very terrible to me, when I have been reflecting upon my mispending of precious Time: yes, sometimes the Strength of Temptation and my own Weakness, have made me herein to raze the very Foundation of my Interest, but my God builds faster, than he permits the Devil and my false Heart to cast down. I have had some Clouds, even since I came to Prison; but blessed be God, they are all removed: For my God hath said to my Soul, Be of good

Cheer, thy Sins are forgiven thee: And the Faith of this makes me not to fear grim Death: Though it be called the *King of Terrors*; yet it is not so to me: For this that you think a cruel and sudden Death, is but an *Inlet to Life*, which shall be Eternal. Let none be offended at Christ and his Way, because of suffering; for I can perswade you, there is more of Christ's Help, and supporting Grace, and Strength in a suffering Lot, than all that ever I heard of by the hearing of the Ear: But now I am made to find it in my own Experience; and I can say, *He is altogether lovely*.

But a second Thing that I promised to speak to, is, *That I detest and abhor all Popery, Prelacy, Erastianism, and all other Steps of Defection from the Truths of God, and turning aside to the right and left Hand. Also I testify against all Errors, as Quakerism, Arminianism, &c. and all that is contrary to sound Doctrine, who walk not according to the Scriptures, and make not the Word and Spirit of God their Rule to walk by.* I have lived, and now am ready to die, a *Christian, a Protestant, and a Presbyterian* in my Judgement: Therefore let none hereafter say, That we walk not by the Scriptures; for once *Britain and Ireland, and especially Scotland*, were deeply sworn to maintain what now they disown; therefore beware of standing in the Way of others, seeing ye will not go in your selves. *Thirdly*, I exhort all you that are the poor Remnant, to be serious in getting your Interest cleared, you that are in the Dark with your Case, take not Flashes for Conversion: Study a holy Conversation: Be at more Pains to know the Scriptures, and believe them: Be serious in Prayer; slight not Time. Take Christ in his own Terms, and resolve to meet with Trials, and that shortly. Slight not known Duties: Commit not known Sins, whatever suffering ye may meet with for your cleaving to Duty. Lippen to God, and you will not be disappointed. Contrast well of him under all Dispensations; weary not of suffering: Let not at Ease in the Day of *Jacob's Trouble*. I have one Word more to speak, to all that are going on in Persecuting the Way and Friends of Christ, and that is the very Words of our Lord, Remember, *Whatever ye do to one of these little ones, ye do it unto me.* I pray the Lord, that he may open the Eyes of all the Elect, who are yet Strangers to Regeneration, and also convince such of them, as are fallen from their first Love. Now, my Friends, I have this to say in my own Vindication, That (however I have been branded by

by sense, and misconstrued by others, yet) I can say in the sight of the Lord, before whom I am now to appear, that I am free of any publick Scandal; I say, I am free of Drunkenness, I am free of Whoredom, Theists, or Murther; therefore let none say, that we are Murtherers, or would kill any, but in Self-Defence, and in Defence of the Gospel. I truly forgive all Men the Wrongs they have done to me, as I desire to be forgiven of the Lord; but as for the Wrongs done to a holy God, I leave these to him, who is the Avenger of Blood, Let him do to them as he may be glorified. Now I say no more, but pray that all who are in his Way may be kept from sinning under suffering, and that every one may prepare for a Storm, which I do verily believe is not far off.

Then stooping down he saluted some Friends, and said, Farewel all Relations and Acquaintances, Farewel all ye that are Lovers of Christ and his righteous Cause. And beckoning to the Multitude, he said, Farewel also. And so he went up the Ladder with the greatest Discoveries of Alacrity, and Magnanimity, and seating himself upon it, he said, Now this Death of mine I fear not; for my Sins are freely pardoned: Yea, and I shall sin no more, for I am made through my God, to look Hell, Wrath, Devils, and Sin eternally out of Countenance. Therefore farewell all created Enjoyments, Pleasures and Delights: Farewel Singing and Suffering: Farewel Believing and Praying, and welcome Heaven and Singing [Welcome Joy in the Holy Ghost, Welcome Father, Son and Holy Ghost. into thy Hands I commit my Spirit. When the Executioner was about to untie his Gravate, he thrust him away, and untied it himself, and calling for his Brother, threw it down, saying, This is the last Token you will get from me: After the Napkin was drawn over his Face, he uncovered it again, and said, I have one Word more to say, and that is, to all that have any love to God, and his Righteous Cause, That they will set Time apart, and sing a Song of Praise to the Lord, for what he has done to my Soul. and my Soul says, *To him be praise.* Then letting down the Napkin, he prayed a little within himself, and the Executioner doing his Office, threw him over.

The last Testimony of Mr. James Boig. Student of Theology, who suffered at the Cross of Edinburgh. July 17th, 1681. Written in a Letter to his Brother.

DEAR Brother, I have not now Time to write that which I would, but to satisfy your Desire, and the Desire of others, who are concerned in the Cause and Work of God, that is now at this Time trampled upon; I have given out my *Indictment* to a Friend of yours, and now I shall give you an Account of the Enemies Prosecution thereof against us. My *Indictment* did run upon three Heads. First, *That I had disowned the King's Authority.* Secondly, *That I said the rising in Arms at Bothwell-Bridge, was lawful, and upon the Defence of Truth.* Thirdly, *That I owned the Sanguinar Declaration, in the whole Heads and Articles thereof.* And having again owned this before the *Judiciary and Officers*, I held my Peace, and spoke no more, because I saw what was spoken by others, was not regarded, either by our own unjust Judges, or mocking Auditors; all that our speaking did, was the exposing us to the Mockery of all present. But the Reasons that were given in thus, for the Defence in the first Head, were, *That we could not own the Authority, as now presently established, unless we should also own the Supremacy, which the King hath usurped over the Church.* By our doing of this we should rob Christ of that which is his Right, and give that unto a Man, which is due to no Mortal; The Reason is, because the Supremacy is declared in their Acts of Parliament, to be essential to the Crown, and that which is essential to any Thing, is the same with the Thing itself; so that in owning the Authority, we are of necessity obliged to justify them in their Usurpation also. But there is another Argument which to me is valid, tho' I spoke it not before them; and it does not a little trouble me, that I should have passed in The Advocate in his Discourse to the Officers, among other Things, said, *That we were overturning these Acts and Laws, which they (the Officers) had consented to, and were owning.* Now I suppose their Consent to the present Acts and Laws, was never formally required of them, but that which is taken for their Consent, is their simple Silence, when these Acts were made and published, and owning these Parliaments as their Representatives, so that I may clearly argue from

from this, that even in their own Sense, my owning of the present Authority now established, as lawful, and the present Magistrates as my Magistrates, is a giving my Consent to the Acts and Laws, and so consequently to the Robbing Christ of that which is his Right. *As to the second, it being but one particular Fact, deduced from that Principle of the Lawfulness of Self Defence, and this Principle being as positively asserted by all of us, I look upon the Principle to be as expressly sealed with our Blood, as that particular Fact of rising in Arms at Roubwel-Bridge is.* As to the third, it being a Deed consequential from the first, I look upon them both to stand and fall together, and he that owneth the first, must of Necessity own the last also. And as to that of the declaring of War, I did always look upon it to be one and the same, tho' differently expressed, with that contained in the Paper, found at the Ferry, and that the main Design of it was to vindicate us before the World, in our repelling unjust Violence, and clearing us of these Aspersions, that were cast upon us, viz. The holding as a Principle the lawfulness of private Assassinations (which we disown) and murdering all those, who are not of the same Judgment with us. These are the Truths, which we are to seal with our Blood, to morrow in the Afternoon, at the Cross of Edinburgh. As to other particular Actions, we declined to answer positively to them, as that of the Bishop's Death, we told them, we could not be Judges of other Mens Actions: As to the Excommunication, because we declined them, as not competent Judges, to cognosce upon an Ecclesiastick Matter, they did not proceed upon it.

And now, Dear Brother, You may see our Quarrel clearly stated, to be the same that Mr. James Guthrie laid down his Head for; beside whose, mine and my other two Friends Heads are to be set. There were many other Things, pass in private betwixt me & Mr. William Paterson, some Time my Regent now Council-Clerk, with some others who strongly Assaulted me with their Saares, but now I hope I may say that *my Soul hath escaped like a Bird out of the snare of the fowler.* And as to your second Desire, of knowing how it went with my Soul; many & strong have been the Assaults of Satan since I came to Prison, but glory to God who hath not been wanting to me in giving me Assistance, yea many times unsought, and he is yet continuing, and I hope shall do to the End, to carry me above the Fear of Death, so that I am in as sweet a Calm as if I were going to be married to one dearly Beloved. Alas my cold Heart is not able to answer his burning Love! But what is wanting in me, is and shall be made up in a Saviour compleat and well furnished in all Things.

pointed of the Father for this End, to bring his straying Children to their own Home whereof (I think I may adventure to say it) I am one tho' feckless. Now I have no Time to enlarge, else I would give you a more particular Account of God's Goodness and dealing with me; but let this suffice that I am once fairly on the Way and within View of *Emanuel's Land*, and in hopes to be received an Inhabitant there within the space of 26 Hours at most. Farewel all earthly Comforts, Farewel all worldly Vanities, Farewel all carnal Desires, welcome Cross, welcome Gallows, welcome Christ, welcome Heaven and everlasting Happiness, &c. I have no more ipate Time, Grace Mercy and Peace be with you. *Amen.*

From Edinburgh To booth
July 27th, 1681.

St. subscribitur,
J. A. BOIG.

*The Testimony of that Valiant, and Worthy Gentleman,
David Hackstoun of Rathillet, who suffered at the
Cross of Edinburgh, 1680.*

*His Interrogations and Answers before the Privy-Council,
Saturday July 26th, 1680.*

[I] *Whether or not had you any hand in the Murthering of the late Bishop of St. Andrews?* Answered, He was not obliged to Answer that Question, nor be his own Accuser. [II.] *What he would declare as to the King's Authority?* That Authority that disowns the Interest of God, and states it self in Opposition to Jesus Christ is no more to be owned; but so it is, the King's Authority is now such; therefore, it ought not to be owned. [III.] *Whether the killing of the Arch-Bishop of St. Andrews was Murther, yea or not?* Answered, That he thought it no Sin to dispatch a bloody Monster. [IV.] *If he owned the new Covenant taken at the Queensferry, from Mr. Cargil one of their Preachers?* Answered that he did own it in every Particular thereof, and would fain see the Man that in Conscience or Reason would debate the contrary. [V.] *If he were at Liberty, and had the Power to kill any of the King's Council, and Murther them as he did the Bishop of St. Andrews, whether he would do it, yea, or no?* Answered,

That

That he had no spare Time to Answer such frivolous and Childish Questions.

The *Chancellor* told him, That if he were not more iagenuous in his Answers, he would presently be Tortured. He answered, That is but a little Addition to your former Cruelties, and I have that Comfort that though ye Torture my wounded Body, yet ye cannot reach my Soul. The *Chancellor* urged him with several other Questions which he refused to answer. But (said he) I would gladly speak a little if I could have Liberty, which was allowed him. Then he said ye know, that Youth is a Folly, and I acknowledge that in my younger Years I was too much carried down with the Speit of it; but that inexhaustable Fountain of the Goodness and Grace of God, which is free and great hath Reclaimed me, and as a Fire-brand hath plucked me out of the Claws of *Sathan*; and now I stand here before you as a Prisoner of *Iesus Christ*, for adhering to his Cause and Interest, which hath been sealed with the Blood of many Worthier, who have suffered in these Lands, and have witnessed to the Truths of *Christ* these few Years bygone, and I do own all the Testimonies given by them and desire to put in my Mite among theirs. and am not only willing to seal it with my Blood, but also to seal it with the sharpest Tortures that you can imagine. Then being Interrogate by the Bishop of *Edinburgh*, what he would answer to that Article of the *Confession of Faith*, That *Difference of Religion doth not make void the Magistrates Right and Authority*? He answered, he would not answer any perjured Prelate: The Bishop replied he was in the wrong to him. because he never took the Covenant, therefore he was not perjured, and therefore deserved not that Name: But some of them asked him how he would answer that Question. He answered, That Question was answered long ago by the *Solemn League and Covenant*, which binds us only to maintain and defend the King in the Defence of the true Religion; but now the King having stated himself an Enemy to Religion, and all that will live Religiously, therefore it is high Time to shake off all Obligation of Allegiance to his Authority. These *Interrogations* were all read to him in the Face of the Council, and he owned all. The next Day that he was arraigned before the Council they asked if he had any more to say? He answered, That which he had to say was said already in every Particular thereof, and (said he) I will not only seal it with my Blood, but with all the Tortures you can imagine.

Follows the Extract of the proceedings of the Privy Council Edinburgh, July 29, 1680.

IN presence of the Lords Justiciary, Clerk and Commissioners of Justiciary, compeared *David Hackston of Rathillet*, and declines the King's Majesty's Authority, the Authority of the Commissioners of Justiciary as his Judges, and absolutely refuses to sign this Declaration, as being before Persons who are not his Judges, He refuses to answer concerning the Murder of the Late Bishop of St. Andrews, and says, the Causes of his Declinment are, *because they have Usurped the Supremacy over the Church belonging alone to Jesus Chr st, and have established Idolatry, Perjury, and other Eniquities, and in prosecuting their Design, in confirming themselves in this usurped Right, have shed much innocent Blood.* Therefore the said David adhering to Christ his Rights, and Kingly Office over the Church, declines them that are his open Enemies and Competitors for his Crown and Power as competent Judges; refuses as formerly to sign this his Declaration, Dated from his own Mouth; Whereupon his Majesty's Advocate takes Instruments, and requires the Commissioners of Justiciary to sign the same in his Presence, as for him: And his Majesty's Advocate takes Instruments, that the said David has Declined his Majesty's Authority and the Authority of his Commissioners, and refused to deny the Murder of the late Bishop of St. Andrews, and requires Mr. John Vals, James Balfour, and the Men of the Court Witnessers to the foresaid Declaration. Sic Subscriptur, Sir Robert Maitland, James Foulis, David Balfour, David Falconer, Rodger Hedge.

Upon Friday July 30, being brought before the Council, it was asked of him if he had any other Thing 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 willingly he did; but told them they were all Murderers for all that Power they had was derived from Tyranny, and that these Years bygone, they have not only tyrannized over the Church of GOD, but have also griended the Faces of the Poor, so that Oppression, Bloodshed, Perjury, and many Murders were to be found in their Skirts, upon which he was incontinent carried away to the Scaffold at the Mercat-Cross of Edinburgh, where he died with great Torture inflicted upon his Body, not being permitted to leave

any Testimony to the World, except what is comprehended in these Missives directed to some of his Christian Acquaintance from his Prison in the Tolbooth of *Edinburgh*, which are as follows.

The Copy of a Letter written by DAVID HACKSTOUN of Rathillet, to his Christian Friend N. Dated from the Tolbooth of Edinburgh, July 25th, 1680.

Dear Acquaintance,

I know this late Dispensation of Providence will Occasion much sadness to you, and other lovers of the Lord's Truth now in this Day, when so few by their Practice prove themselves to be Zealous for our GOD, or Lovers of his Truth, but instead of that growth in the Graces of GOD's Spirit, and steadfastness which should be in Christians, have made Defection from the Truth, and are fallen from their first Love to the strengthening the Hands of Usurpers of the Crown of CHRIST in their unlawful Encroachments on the Privileges of the Son of GOD. Wherefore I intreat you, and all others, as you would not offend God, and provoke him to more Anger, do not murmur, but Bless and Praise him, and submit to Him in all Humility, for if this be one of the Steps to Zion's Deliverance and God's Glory, why should not we Praise Him for every Thing? If we had the manner of our Deliverance at our carving we would spill it. He is the Wisdom of the Father, who sits at the Right, and orders all Affairs. The Faith of this should silence all Suggestions from Satan, our own Hearts, and misbelief. I desire you will discharge all that has Love or Affection to me not to be sad on my account, but rather rejoice on my behalf, that God has so honoured me in all I have been tryed with. For as he took me, when I was Slave to Satan and Sin, and cast his Love upon me, and plucked me as a brand out of the Fire, and brought me into Covenant with Him, to promote and carry forward his Work without fear of what Men could do unto me, and as he helped me to make the Bargain with him upon good Terms, which was a renouncing of my own Strength, and a Resolution to do all in his Strength, so now he hath been faithful in all Things to me, and hath furnished me sufficiently for what he hath called me to, and hath passed by my many gross Failings and Breaches of my Conditions to him, and hath done to me above what

I could ask of him. O that I could commend him to all, and stir up all to Fear, Admire and Praise him, and believe on him: But the lukewarmness and want of Love to God, and indifferency in Christ's Matters (which in his Condescendency to his Church he hath reserved as his Declarative Glory) and Neutrality in these Things are come to so great a height among Professors, That I think God is laying stumbling Blocks before them, one after another, that when they are fallen (whom he will have to fall) he may be glorified in his Justice, by bringing that Stroke of Vengeance that seems to be hanging over these Lands, because of their fearful Idolatry, Perjury, Bloodshed, Blasphemy, and other Abominations, the whole Land is this Day guilty of. Think not strange that I say all are guilty, there is none free, nor shall be reputed free in the sight of God, but *Mourners in Zion*. Lord grant Repentance and a Spirit of Mourning; brokenness and Contrition of Spirit is the only Sacrifice well pleasing unto God: And I prove all guilty. (1st) Our *Representatives* (and so was in them) established these Sins in our *National Decrees* which we have homologate in owning them ever after, and much more have we homologate their Sins in contributing, one way or other, to the strengthening of their Hands against God, as alas ! But few be free of this, this Day ! O that Preachers would Preach Repentance, and Professors would exhort one another to Mourn in secret and together because of Sin, and with their Mourning would believe, for these are very consistent together. I find Flesh and Blood great Enemies to Faith, and Friends yea Fosters of sinful Fears. Its above Nature to believe, especially when Dispensations seem to contradict our Faith: But if any had Faith towards God concerning me, let not this trouble their Faith, but rather strengthen it: There is nothing can contradict what God hath determined; but over the Belly of all Opposition he will perfect his Work in and by me, either to a remarkable Delivery, or throughbearing, as he sees most for his own Glory.

Wherefore let us submit to his Will, and ly before the Throne in behalf of Zion, and her Children; And O ! that ye your self would, and desire others, that are Faithful to hold up my Case to Zion's GOD, that he would glorify himself in me; and let your Prayers be in Faith; *To him that believeth all Things are Possible*. There are many seeking, mist-believing Prayers, that prevail not with God, because of Unbelief. I know, these Sufferings will be a great Stumbling to many, otherwise Gracious, but let it not be to you. I bless God it is not (as yet) so to me; but rather the Pow-

er; yea, the Love of GOD to me; for it was not altogether unexpected unto me; for (not to reflect upon any that has sealed that Truth and Cause, as we stated it, with their Blood) I cannot deny, but it was over the Belly of Conscience, that I joined with some of our Party; for some of them had not their Garments clean of the late Defections, and there was too much Pride amongst us: Neither dare I allow, that taking of Satisfaction for Practices, which are the homologating of the publick Sin, which we did about half an Hour before our Break; which checked me exceedingly in the Time: I think real Sorrow would make Men like the *Prodigal*, to think themselves not worthy to be employed in that Work: Real Evidences of Reconciliation w^h God should be seen before Admission to such an employment. O that all would take warning, by my Reproof, not to venture to follow any Man over Conscience! There were choice godly Men among us, but one *Achan* will make *Israel* to fall. I fear the Want of Faith among us first and last, and all amongst our late Business: I know many Mouths will be opened against me, because of what I did before this Business; but I dare not but speak it, this is a Stumbling-block laid to drive them to more Sin; and alas that I did not more, to purge us of every Sin; especially known Sin among us. These that abode within, and came not out with us, let them remember *Meroz Curse*: I am afraid God think them not free of our Blood; for not joining to our Help.

And now knowing ye will be anxious, to know how it was then, and how it hath been since with me. *First*, we getting Notice of a Party our seeking us, sent two on *Wednesday* Night late, to know their Motion, and lay on a *Muir* side all Night, and *Thursday* about Ten Hours, we went to take some Meat, and sent out other Two, and desired them to consult with the first Two, who had not come to us, but were lying down to sleep, who all Four returned, and told us, it was unnecessary to send any for Intelligence, they having secured it. Whereupon, after we had gotten some Meat we came to a Piece of Grass and lay down, and presently we were all alarmed, that they were upon us, and so making ready, we saw them coming fast on, and that about three or four Hours in the Afternoon, and each one resolving to fight. I rode off to seek a Strength, for our Advantage, and being desired by a Country-Man, to go into such a Place, for the best Strength; I went, and they followed; but coming to it, I found we could go no further. & so turning, and drawing up quickly Eight Horse, on the right Hand, with R. D.

and fifteen on the left with me, being so muc; the Foot not being Forty, and many of them ill-armed, in the midst: I asked all if they were willing to fight? Who all said, Yes; especially *J. G.* The Enemy advanced fast, whom I took to be above an Hundred and Twelve, well Armed and Horfed, who sending first about Twenty Dragoons on Foot to take the Wind of us, which we seeing, sent a Party on Foot to meet them, and the rest of us advanced fast on the Enemy, being a strong Body of Horse coming hard on us, whereupon when we were joined; our Horse fired first, and wounded and killed some of them, both Horse and Foot; our Horse advanced to their Faces, and we fired on each other, I being foremost, after receiving their Fire, and finding the Horse behind me broken, I then rode in amongst them, and went out at a side, without any Wroug or Wound: I was pursued by severals, with whom I fought a good space; sometimes they following me, and sometimes I following them; at length my Horse bogged, and the foremost of theirs, which was *David Ramsay*, one of my Acquaintance: We both being on Foot, fought it with small Swords, without Advantage of one another; but at length, closing, I was stricken down with Three on Horse-back behind me; and received three sore Wounds on the Head, and so falling, he saved my Life, which I submitted to: They searched me, and carried me to the Rear, and laid me down, where I bled much; where were brought severals of their Men sore Wounded. They gave us all Testimony of brave resolute Men. What muc of our Men were killed, I did not see, nor know; but as they told me after the Field was theirs. I was brought toward *Douglas*. They used me civilly, and brought me Drink out of a House by the Way. At *Douglas*, *Janet Cleveland* was kind to me, and brought a Chirurgeon to me who did but little to my Wounds only stanch'd the Blood.

Next Morning I was brought to *Lanerk*, and brought before *Dalziel*, Lord *Ross* and some others, who asked many Questions at me; but I not satisfying them with Answers; *Dalziel* did threaten to Roast me, and carrying me to the Tolbooth, caused bind me most barbarously and cast me down, where I lay till *Saturday* Morning, without any, except Soldiers, admitted to speak to me, or look my Wounds, or give me any Ease whatsoever. And next Morning they brought me and *John Pollock*, and other two of us near two Miles on Foot, I being without Shoes, where that Party which had broken us at first, received us. They were commanded by *Karlsball*. We were horfed, civilly used by them on the Way, and brought to *Edinburgh*, about Four in the After-

Afternoon, and carried about the North-side of the Town, to the Foot of the *Cannongate*, where the Town Magistrates were, who received us, and setting me on a Horse with my Face backward, and the other Three bound on a Goad of Iron, and Mr. Cameron's Head carried on a Halbert before me, and another Head in a Sack, which I knew not, on a Lad's Back; and so we were carried up the Street to the *Parliament Glass*, where I was taken down and the rest loosed. All was done by the Hangman, I was carried up to the Council, and first put up into a Room alone, where the *Chancellor* came, and asked if I knew him; I answered, yes. He (after some Protestations of Love, to which I answered nothing) went his way; and then I was brought in before the Council, where the *Chancellor* read a Ditty against me. First, *Anent the Bishops Murther*, to which I answered, I was obliged by no Law, either of God or Man to answer to it, and neither to accuse my self, nor reveal others by vindicating my self, or any other way. The *Advocate* asked where I was the Third Day of May was a Year? To whom I answered, I am not bound to keep a Memorial where I am, or what I do every Day. The *Chancellor* asked if I thought it Murther? To which I answered, tho' I was not bound to answer such Questions, yet I would not call it so, but rather say, it was no Murther. The *Advocate* said Sir, you must be a great Liar, to say you remember not where you was that Day, it being so remarkable a Day. I replied, Sir, you must be a far greater Liar to say, I answered such a Thing. Whereupon the *Chancellor* replied, my Lord *Advocate*, he said only he was not bound to keep in Memory every Days Work.

The *Chancellor* asked if I adhered to Mr. Cargil's Papers, which they called the New Covenant taken at the Ferry? I answered, I would know what any would say against them. He asked, *If I owned the King's Authority?* I told, tho' I was not bound to answer such Questions, yet being permitted to speak I would say somewhat 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 I knew of 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 *Bougerers, Murtherers, Sorcerers* and such others at Liberty, from Justice, and imploying them in their Service, and made it their whole work to oppress, kill and destroy the Lord's People. The *Chancellor* and all rag

and desired me to instance one of such so set at Liberty and Employed. I answered to that, tho' it were enough to instance any such when I saw a Judicatory to execute Justice, yet I would instance one; and I instanced a Bougerer, liberated at the Sheriff Court of Fife, and afterwards employed in their Service, at which the *Chancellour* raged, and said, I behoved to be a Liar; but I offered to prove it. Bishop *Parrerson* asked, if ever *Priests* and that *Judicatory* who were direct *Enemies* to *Christ* were disowned by him as *Judges*? I answered, That I would answer no perjured *Priest* in the Nation; he answered that he could not be called Perjured, because he never took that Covenant; I answered, God would own that Covenant when none of them were to oppose it; they cried all I was Prophecying: I answered, I was not Prophecying, but that I durst not doubt but God who had such singular Love to these Lands, as to bring them into Covenant in so peculiar a Manner with him would let it be seen that his Faithfulness was engaged to carry it through in Opposition to his Enemies. Some asked, what I answered to that Article of the *Confession of Faith* concerning the King? I answered it was cleared in these two Covenants. The *Advocate* asked what I said of that Article of the Covenant wherein we were bound to maintain and defend the King? I desired him to tell out the rest of it; which was in Defence of Religion, but not in the Destruction of Religion. The *Chancellour* threatened me with Boots and other terrible Things, and said I should not have the benefit of a sudden Death. To which I answered it would be but an Addition to their Cruelties used against God's People before, and that I was there a Prisoner of Christ, owning his Truths against his open Enemies, and referred it to their own Acts of Parliament and Council, to let their Cruelty and Opposition to God and his People be seen.

After this they called for a Chirurgion, and removed me to another Room: where he dressed my Wounds, in which Time the *Chancellor* came, and kindly asked if ever I said to a Shepherd on the *Mountbill*, that if I thought they would not put me to an ignominious Death, I would refer my self to the *Chancellor*. I said, No, He said a Shepherd came to him and said so. I said that he or any other that said so to him were Liars. I was asked by some concerning our Strength; to which I told how few we were, and how surprized by such a strong Party, and that knowing with what cruel Orders they came against us we were forced to fight. After dressing of my Wounds, I was brought back to them, and these Things being Written were read over to me, to

which I adhered; and being asked if I would sign them, I did not. The *Chancellor* said he would do it for me. Some of them asked at the first Time concerning my being at some other Business; to whom I answered, that though I was not obliged to answer such Questions, yet I adhered to all that had been done in behalf of that Cause against its Enemies. After which I was sent to the *Tolbooth*, and have met since with all manner of Kindness and want for nothing. My Wounds are duly dressed, which I fear may prove deadly, they being all in the Head, the rest of my Body is safe.

In all these Trials (I bless the Lord) I was staid unmoved, no Alteration of Countenance in the least, nor Impatience appeared. Some of them have come to me and regretted that such a Man as I should have been led away with *Cameron*. I answered, he was a faithful Minister of Jesus Christ, and as for me, I desired to be one of these despicable ones whom Christ choosed. They said it was a Quaker-like Answer, I told it was the Words of Christ and his Apostles. Bishop *Paterfons* Brother, unknown to me, had a long Reasoning with me, but, I think, not to the Truths disadvantage. He told me that the whole Council observed that I gave them not their due **TITLES**, at which I smiled and made no Reply. He said I was ill to the Bishop. I told that I asserted the Truth. He said that he never took the *Covenant* and so could not be perjured. I answered, Prelacy itself was Abjured by the whole Nation. He told me that the whole Council found, I was a Man of great Parts, and also of good Birth. I replied for my Birth I was related to the best of the Kingdom, which I thought little of, and for my Parts they were small; yet I trusted so much to the Goodness of that Cause, for which I was a Prisoner, that if they would give God that Justice, as to let his Cause be disputed, I doubted not to plead it against all that could speak against it. It was cast up to me both at the Council, and here, that there were not two Hundred in the Nation to own our Cause; I answered at both Times, that the Cause of Christ had been often owned by fewer. I was pressed to take Advice. I answered I would advise with God and my own Conscience, and would not depend on Men, and refused to debate any more, since it was to no Purpose, being troublesome to me, and not advantageous to the Cause. At the Council some said I was possessed with a Devil; some one thing, some another; the *Chancellor* said I was a vitious Man; I answered, while I was so, I had been acceptable to him; but now, when otherwise, it was not so. He asked me if I would yet own that

that Cause with my Blood, if at Liberty? I answered both our Fathers had owned it with the Hazard of their Blood before me: Then I was called by all, a Murderer. I answered, God shall decide it betwixt us, to whom I refer it who were most Murderers in his Sight, they or I.

Ye have an Account, as near as I can give, of what pass among us. Be ye, and desire all others to be earnest with God in my Behalf: For I am weak, and cannot stand without constant Supplies of the Graces of his Spirit. O! I am afraid lest I deny him. I have rich Promises; but I want Faith. Pray and wrestle in my Behalf, and in Behalf of the rest. And shew this to my Friends in that Cause with me, especially D. K. Let all ly before the Lord, that he would shew us the Cause of his Anger against us; and let me know with the first Occasion, who of us were slain. Commend me to all Friends: And let none stumble at the Cause, because of this. It was often in my Mouth, to almost all, *That if we purged not our selves of the publick and particuler Sins among us, God would break us, and bring a Delivery out of our Aspes.* Let none murmur at what we should think our Glory. And let Ministers, and others be afraid to be more tender of Men than God's Glory. And however it be a stumbling to some; let it be a Token of the Love of God to his Church to you and all that love his Truth. Pray for the outlettings of all the Graces of God's Spirit to me, and all the rest. I have need of Patience, Submission, Humility, Love to and Zeal for God; Hope and Faith above all, without which I am but a frail Worm. And will fall before these Enemies of mine inward and outward, and thus recommending you to his Grace, who hath bought us with his precious Blood, and remembering my Love to all Friends. I am,

*Yours in our sweet Lord and Sympathizer in our Afflictions,
Sic Subscribitur.*

DAVID HACKSTOUN.

P. S. You may let others see this, but have a care of keeping it; because I have no Double, and it may be all my Testimony. Send nothing to me for I am fully seen to, and have met with Kindness from all Sorts, only Friends have not Liberty to see me. My Love to you and all Friends. I said to Clerk Paterson, *That I should have seen Mr. Catgil's Papers, before I had answered anent them.*

The Copy of another Letter, written by David Hackstoun of Rathillet, to a Gentlewoman of his Acquaintance, dated from the Tolbooth of Edinburgh, July 28, 1680.

M A D A M,

THE Bearer shows me, your Ladyship desires to know what I mean by the *Achan*, I mentioned in my other; which I shall explain, and alas! that I have such a wide field to walk in, when I name such a Thing; for I know not how to find out the Man, that is free of the accursed Thing among us, for which God is contending against the Land; especially against such as would be most free of the publick Sins, and most downright for God. Only I desire both to reverence, and admire the Holy Wisdom and Loving-kindness of God, that is by these dark-like Dispensations purging his People, that he may bring forth a Chast Spouse to himself in *Scotland*. These are Tokens of his Fatherly Love; and I fear a Delivery (while we stand guilty of such Things as are open Whoredoms against our married Husband) might rather be looked upon as a *Bill of Divorfe*, than joining again in the married Relation. And first, I must explain the *National Sin*, according to the Light God hath bestowed upon me out of his free Grace, who is not tied to any, but sheweth, and revealeth himself to whom he will, and often glorifies his free Grace in making use even of the greatest Sinners, as I confess, I have been one, which *National Sins* are contained in our *National Decrees*.

And first. The whole Land is become guilty of *Idolatry*, as it is established by the *Acts of Supremacy*, especially the *Act Explanatory*, wherein all the *Declarative Glory* and *Prerogatives* of Jesus Christ are given to the King, which is *Fearful Idolatry*, in ascribing that which he hath purchased with His precious Blood, and reserved from the Father as his Gift, and hath reserved as his peculiar Glory, giving this I say unto a Creature, whom by this blasphemous Decree we have set up in the Room of Jesus Christ, as Governor, and absolute Head and Judge in all Ecclesiastick Affairs: And by the same Decree, all Acts and Laws contrary to it are rescinded, and the whole Word of GOD, contained in the Scriptures of both the Old and New Testament, are a Law contrary to it, and so by this are rescinded. Now besides this Sin of *Idolatry*; by the *Act Rescissory*, all other *Acts, Oaths, Covenants*

Covenants and Engagements, that the Lands are lying under sworn to God, and in his Name are rescinded and declared Null; and in contempt of God, to whom, and in whose Name they were so solemnly sworn, and so often renewed are Burnt by the Hands of the Hang-man, thro' several Places of these Covenanted Kingdoms. This is a *legal Perjury*, and *breach of Covenant*, unparalleled in sacred or profane History. Besides, in Contempt of the Presence of God, seen at the Meetings of his People convened in his Name, they have declared them *Rendezvous of Rebellion*: and by another Act, have accounted it *Presumption for any Minister to preach without Doors*. Thus contemning the Call of Christ; whereby they set themselves above God. I could instance many horrid Things, acted and done by them, in their prosecuting their Design of having that *Idol* of theirs fixed in his Usurpation of the Prerogatives of Jesus Christ; yet not doubting but your Ladyship knows many of them, I shall for brevities sake omit: Only the Land is filled from the one End to the other, with innocent Blood, shed on that Account, and with other terrible Abominations detestable among *Turks and Heathens*: I think in God's righteous Judgment, these Men are given up thereto, for the up-filling of the Measure of their Iniquity, that he may be glorified in the Stroke of his Justice upon all Racks, which is fast hastning, and that inevitably.

But next to mention who are guilty hercof; I know not how to do it, only I may say I know none can be called free, and a freeing of any, or our selves thereof, is but a hardening our selves against God, and a defending sin against him, who is a *swift Witness*, and will not be mocked, but will bring forth the *bidden Things of dishonesty to light*: And therefore, not to mention the *Idol* of the Lord's Jealousie, or these that are prosecuting his wicked Commands under him, nor *Prelates* and their adherents, I judge, and I fear God will esteem all guilty of these forementioned sins, that have any way owned any of these, after their Wickedness was discovered, and much more such as have by their *personal Deeds* homologate these *wicked Decrees*, and that either by *paying Cesses* for strengthening them, in their down bearing of the Meetings of God's People for his Worship, met in Opposition to these wicked Decrees, which is their *Consent to, and Contribution for the strengthening them*, in all their wickedness against God: Or yet by *subscribing any manner of Bonds to them*, which is, an *acknowledging them in that Relation wherein they stand*, and are *designing to fix themselves*; when they are pursuing, taking, imprisoning and letting them out on

in these Bonds again: For their End, in all their prosecutions of this Nature, is to confirm themselves in this Usurpation of the Crown of Christ, as head of the Church; and a subscribing any manner of Bond prescribed by them, is and will be, in the sight of God, an acknowledging them as head of the Church, in the several Stations wherein they have stated themselves, *the King as Head, and they as Factors* under him, prosecuting his Will, and putting in Execution his Commands; and an acknowledging any other head, any manner of Way, over the Church, is directly a denying of Christ before Men, in his Kingly Office, which is a plain denying of him, and hath sore Threatnings annexed thereunto.

I could Mention many other Circumstances, wherein this Generation has *touch'd the accursed Thing*, and has bowed the Knee to that *Exal like Idols of the Lord's Indignation and Anger*: But I shall only Mention beside these Two, a Third, of some who have appeared in Arms against God, for and in company with His Enemies: Now that way of giving and taking Satisfaction for these Sins, which some are for, I cannot consent to; for first, These sinful Practises being Practises against GOD and the first Table of the Law, no Satisfaction to Man can be sufficient: I close not that Door that God hath opened in Mercy to the really Penitent, but I say real Evidences that God has forgiven should be, before a joining with such in Society. I know the Gospel should be Preached to all that they may repent, that being the means God hath appointed for Conversion, when Men have sinned: But O! when Men after Light fall into these Things, and others counsel and advise them to such Things, fearful shall their Doom be, if God prevent them not in his Mercy! Now, *Madam*, there were some such among us; and (as I have observed) God has still punished that Party, that has been appearing for him, when they have taken in and joined with the Men of these Abominations, and as as it were laid by such, as have complied with the Times *Apostacy* (I doubt not) reserving them to the general Stroke he is threatening the whole Lands with. O that one and all were making their Souls Interest sure with GOD! *Madam*. I shall not Mention the several Steps of *Apostacy and Defection* from God in these Lands, in complying, one way, or other, with the stated Enemies of the living God, to the strengthening them in their Usurpations of Christ's Crown and Priviledges, and hardning them in their Sin in shedding so many Ways, so much innocent Blood, and their other wicked Courses: Neither shall I Mention that *Idolizing*

ing of Men, that is amongst us, as the provoking of God to let, yea, cause them fall. Neither that selfishness that is amongst us, in our appearances for God, which cannot away with a Holy, Spotless and Jealous GOD, who will not give his Glory to another, Oh ! that one and all were mourning for, and acknowledging our own, and the Lands guiltiness in these Things, and were seeking brokenness of Spirit, which is *a Sacrifice well pleasing to God*, that God might yet be reconciled to us, and set up by his Spirit his Standard, and gather in his own People thereto, and might let out his Spirit to one and all, that are called by his Name. I doubt not but God will save *a Remnant*, but it will be of such in whom his free Grace will be Glorified, and not of the great Ones that have not rendered to the Lord, according to the Talents he bestowed on them. Remember me to my *Fellow Prisoners*, especially such as are *keeping their Garments clean of these Pollution*s; and be earnest with God in my behalf, that he would keep me standing by his free Grace, in this Trial, in Patience, Humility and Godly fear, and I am,

M A D A M,

Your Ladyship's in all Humility in Jesus Christ,
David Hackstoun.

A Copy of a third Letter written by DAVID HACKSTOUN during his Imprisonment, To his Christian Friend N. dated July 28, 1680.

Dear and Christian Acquaintance,

MY Love being remembered to you, and all Friends in Jesus Christ; these are to show you and all others that I know Love the Truth, as it is this Day owned by the smallest handful that pretend thereto, that I was Yesterday before the Lords of Justiciary; they charged me with several Things. I declined the *King's Authority as an Usurper of the Privileges of the Son of GOD*, whereby he hath involved the Lands in *Idolatry*. *Perjury* and other wickednesses, and I declined them, as *Exercising, under him, the Supreme Power over the Church, Usurped from Jesus Christ*, who in carrying on their Designs of Confirming themselves in their Usurpations of the Crown of Christ had shed so much innocent Blood throughout the Land; and that therefore I, as an owner of *CHRIST's Right* and his *Kingly Office*, which

which they by their wicked Decrees has taken from him, list not, with my own consent, sustain them as competent Judges; but declined them as open and stated Enemies to the Living GOD, and Competitors for his Throne and Power belonging alone to him, whereupon I was dismissed, and at Night my *Indictment to compare before an Assize* was estimated. Therefore I intreat ye will, for I know ye have Moring with GOD, and cause other faithful Friends at Time apart and enquire the Lord's Mind concerning me, and be earnest with him in my behalf, that he will Glorify himself in me. Ye may send your Letter to ----- with a sure hand who will give it to me. Wherever M. D. C. is, acquaint him with my Case, or send him his Line, for I know the Mind of God is with him, and desire him to write to me. I think I dare not misbelieve, but when Fear assaults me, I think there is a Voice saying to me, *fear not: Let none stumble at our Cause, because of the late Dispensation; it is God's Cause which was and is in our hands, tho' he has punished us with His Fatherly Chastisements, because of Sin amongst us. Every Tree that bringeth forth Fruit, he purgeth it that it may bring forth more Fruit: But that which decayeth and goeth backward is laid by as Useless.* John Pollock has been in the *Bosch*, but I am informed he is not discouraged, but is likely to be well again. My Wounds are very sore, but (blessed be GOD) he keeps me in a good Temper, both of Body and Mind. I am kindly enough used, wanting nothing. I recommend you, and all the Faithful to the Protection of Him who is the Almighty GOD, and Everlasting Father. No more but rests, Yours
 Your sweet LORD JESUS CHRIST.

DA. HACKSTOUN.

A LETTER to his SISTER.

Loving Sister,

Received yours and the other with it, both to my Contentment and Satisfaction, It makes me afraid that the Eyes of many should be on me, let all look to God, I am Frail, but Christ is Strong; I have his Promise of through-bearing, and Assurance that he should Honour me in His Cause before this. Lye low before the Lord, and let others that are yet Faithful be earnest on my behalf; and do it in Faith, *The Prayers of the Faithful availeth much.* Have you nothing, and tell all Friends to have nothing to do with such

such as have ado with these that are sitting in that *Seat*, are Exercising that *Power* which belongs alone to *CHRIST*. The Stroke of the Lord's Anger is ready to be poured forth, and these that have received greatest Talents from God and have made that use of them, *To strengthen Enemies Hands by Bonds*, or otherwise owning them, shall be more remarkable in the Stroke, and shall not be honoured to testify for *CHRIST*, *Despised CHRIST*, *Ribbed CHRIST*, *Contemned CHRIST* by this Generation. Remember me to all Relations and Friends; and give warning to all to cleave to Christ's *Truth* and *Interest*. If the free Grace of GOD be glorified in me, ought not all to praise him? *CHRIST* came not to Call the *Righteous*, but *Sinners*. Many of this Generation think they have so much Grace that they cannot Sin; but I must tell them, Grace doth not warrant from Sin; and they may so think of it.

Sic Subscribitur.

DAVID HACKSTOUN.

The Dying Testimony of Archibald Alison, who lived in the Parish of Eyandale in Clydsdale, and suffered at the Grass-Mercat of Edinburgh August 13, 1680.

THERE have been many such sights seen in this Place of Execution since the Year 1660 for this Interest and Cause, for which I have received the Sentence of Death; and here I am in your Presence to lay down my Life this Day, for which I charge thee, O my Soul, and all that is within me to bless and magnify the Name of the LORD who can perfect his Praise, and bring a Testimony out of the Mouths of Babes, or Sucklings; yea, before he want from to seal his Testimony, even if it were from the Beasts of the Field, he will not want, as in *Balaams Days* the *Dum Ass* speaking with Man's Voice, gave a Testimony against the *Madness* of the Prophet. Wherefore unworthy as I am I come here, and begs your Ear and Attention; ye who are Spectators and Auditors, if the LORD shall permit me to speak a few Words, and I shall be but brief.

There are many come here this Day to hear and see me lay down this Tabernacle of Mine, that have various Ends but our Lord knows you all, and your Ends both; it is true

Go-

God is my Witness, that I Judge my self the unworthiest
 Person of any that have lost their Blood for this Honourable
 Cause. He has been pleased to take a Testimony from Nobles-
 men, Gentlemen, Ministers and poor Plowmen-Lads, and
 Tradesmen of several sorts, which is a Token for good, that
 he has a kindness for these Covenanted Lands. And I bless
 the Lord with all my Heart, that ever he called me with
 his Heavenly calling: I bless the Lord that I have a Life to
 lay down for his sake: Glory to the Lord that I shall have
 blood and Wounds in his Cause.

But to come more particularly to the Purpose in Hand, the
 Articles of my Indictment were these. First, *They charged*
me with Rebellion, for joining with these they call Rebels,
and declared Enemies to all good Government; for my own
part I never called them so. I declare here where I stand
before him who will be my Judge within a little, my Design
in coming forth with Arms, was to hear the Gospel presch-
ed truly and faithfully; and I know it was the Design of that
poor Handful to defend the Gospel, and to keep up a Witness
and Testimony against the abounding Corruptions that this
Land is filled with from East to End, and to plead with the
Lord that he would not make a total Removal therefrom;
 yea I heard Mr. Richard Cameron say, " My Friends, we are
 not to compare our selves with a Gideon's 300 Men, no
 not at all: Our Design is to have you examined how ye
 are, and what ye are; to choose two or three of the
 Foot, and two or three of the Horse, that are found fittest
 qualified for Elders to try your Principles, to try your
 Life and Conversation, and to have you being Christians.
 Our Number was more the last Day, and we gave them
 free leave to go Home, and only but a few Handful to
 stay; for we design not to fall upon any Party of the For-
 ces, except they be few in Number, and oppose us in
 keeping up the Gospel in the Fields, for I am perswaded
 that one Meeting in the Fields has been more owned and
 countenanced by his Presence with his People, than Twen-
 ty House Meetings, as they are now bought? and therefore
 make no Rise among your selves about Officers, because
 they are but Men; yea, I think there is not a Man amongst
 you all meet for it; we are not meet to be a Minister a-
 mong you: Only we are to wait till the Lord provide
 better, and ye that are not satisfied to stay in Defence of
 the Gospel, Good-Morrow to you, whatever ye be. " And
 I thought it was rational and warrantable both from the
 Word of God, and our solemn Vows and Covenants, which
 you and the whole Land are engaged unto. Now ye see

what was my Motive to join with that Handful, and in this have Peace, and on this Ground I lay down my Life. This is a second Motive I had, for which I thought my self bound to own that persecuted Cause and Interest of my blessed Lord and Master Jesus Christ: I being about two Years ago at Carrick, and hearing the precious Gospel of Jesus Christ on these glorious Days, the shining of the Countenance of our Lord was discernably seen there, both upon his Ministers and Peoples: I thought it my Duty to mark it; the Lord did soften and animate my Heart at that Time, that I made it my Work, how I might win to Clearness, how to state my self being among the deceitful indulged Ministers, and finding several Places of Scripture calling me out from them, as the known Scripture, *If the Lord be God, follow him, but if Baal then follow him. Come out from among them my People and touch not the unclean Thing, &c. Touch not, taste nor handle not, which all are to perish with the using* I thought it was dreadful to be battling between two Opinions. On the other Hand, I had some Scriptures concerning the Cross, that attends pure Religion and undefiled. The Lord, who he called me here to Day, to seal these Truths, brought with irresistible Power on my Heart, that good Word of his the xviii. Psalm 46, 47, 48. *The Lord liveth, and blessed be my Rock, &c. This makes me rejoice. The Lord of Hosts is upon my side. The God of Jacob is my Defence, &c.* O so strongly as this binds and obliges me to suffer, and to leave all Joy, now to go up this Ladder! And I had Occasion, he at several other Meetings, I bless the Lord for it, I bless the Lord that ever he made choice of me, who was a miserable Sinner, to lay down my Life for his Cause: And so I do not by Constraint or Force; but willingly at his Command.

There is another Cause in my Indictment, and Sentence of Death. They say, That I walked up and down the Countrey Murdering, destroying and oppressing the Subjects: But I do I did never mind the like. And so they have (as they have done to many an one) Affixed and Sentenced me wrongfully for I did never mind to murder or Rob any Man: Therefore I am clear to charge them guilty of my Blood, and to give my Testimony against them as Murderers of the Servants and People of God, in their being about the Service and Worship of God, as I was.

In the next place, I believe that all the Scriptures of the Old and New Testament are the Word of the Eternal and ever living God, given by Divine inspiration; and that every Duty commanded therein ought to be obeyed, and performed upon the greatest Peril and Hazard, and that every crock

It was Duty to Dethrone the pretended King, which Mr. H. and Mr. R. M. opposing, byassed you from that Principal Duty; by which we are singularly known to be true Covenanters, and leave these that are Blind, and follow your dear Master, in the Duties he calls his People to; and he will own them, and I am Perswaded he has owned them who have owned him in this Duty: You did quarrel at *Field-Meetings*, Enemies ordering against them, and Consenting that *House-Meetings* be joyued; but here is your Testimony when you keep the Fields, you declare that our Lord's Church has Liberty to keep her Meetings and Ordinances, where she Pleases, and ought not to be at the Arbitriment of Men.

To Mr. *Mitchel* I say, I have had a great Esteem of you for a great lover of *Prty*; And I doubt not the, Lord has bleas'd your Ministry sometimes, and some Witnesses of it I have known; but O Sir, what a fearfull Snare are you in, by Complying with Curates in hearing them, and taking both Sacraments off their Hands: Oh if you quite not allernal Love to the World, to Credite, and Friends, that will oppose your coming off, the Hazard is great, the Lord may Rank you with them, that have opposed the rising of his Kingdom: However I am sure he will make you mourn for it; and I doubt (if ye shortly come not off from that Cursed Crew) that the Lord will send you a sorer tryal, than Sufferers for him meet with.

To Mr. *Watson* I write this as my last Testimony, O how unfaithful is his Ministry! He dare not, for fear of losing his Ministry declare against the hainous Breach of Covenant by all the Pretended Magistrates in the Land. I want your Clearness as to other Things was much one with my own. O Sir, quite Men as they quite Christ's way and Interest; else you will never be clear in Truths; - as the Lord lets out Light and increaseth it. And this is most dreadful to be so ensnared to walk in darkness, and so be in Opposition to our blessed Lord. O let Love to the Lord JESUS CHRIST surely overcome you, and then admiring of Men and leaving to them who are out of Christ's Way, will be no small Matter, but a hainous Sin. Oh! will you Adventure your Salvation on it, to cleave to them who are reproaching the Lord his People and Interest, by mixing in with the cursed Curates, that Person ye cleave to draws on him, the guilt of all the Saints Blood that is shed in maintaining his Interest and Covenant, whose Judgement you cannot decline,
he

he being Judge of all the World. Ye may say much more every one of you that know me: I was many Times negligent of a tender Walking by seeking of Settlements and if that had been my Lot ye had not heard of this Testimony; ye know every one of you this Testimony I gave you formerly, even when with you, I many times wished from my Heart the Lord would not order a Settlement to me among you. My heart was broken with your lukewarmness and indifferency. And this I Testified to several of you, and I rather chused, I said often, to be Sheep keeper in the South, where I might be encouraged in Godliness, than to live in Pomp and Ease at Home with a ill Conscience, and when I came away last, I was sorry at my Purpose of leaving *Scotland*, when I heard all were agreeing to a postacy, in my Judgment then, from our blest Covenanted God, and I was determined for *Ireland* then, being informed of every one of the Kingdoms, there not being People tenderly owning the Covenant in *Ireland*, but a some way owning the Usurper *Charles Stewart*; but in poor *Scotland* here in the South, I found a poor handful, and but one faithful Minister, whom the Lord called out, viz. Mr. Donald Cargill, to be his Messenger to his People, and give Witnes against the Apostacy of Ministers and Professors. Even those who were great Lights in the Land are now in Obscurity, and avowedly reproaching our Lord's Interest and People; whom yet the Lord will cloath with shame and make their Peace they boast of, and quiet sleep to the great confounding. As for the Call I have to suffer, I found it my only Peace to quite Thoughts of *Ireland*, that I might not be involved in their Guilt of denying to have our Lord Jesus Christ to be King over them. O that poor Party I find only for maintaining his Prerogative Royal, to which I am joyned. Mr. Donald Cargill being the only faithful Ambassador our Lord has in *Scotland*. I following the Ordinance on *Friday* last; being as well armed for defending the Gospel and my self as I could, beyond Expectation a Party *Linlithgow's* Soldiers is sent out to my Lodgings, and no dreading Danger in the Day-time I thought our Persecutors had never heard of my Name: I was apprehended, and now at last brought hither to close Prison, the Lord having honoured me to give an ample Testimony before the Council and the Lords of Justiciary for my wronged Lord Jesus; and supposing I must Seal it with my Blood, I leave

his Testimony to you my Friends and Acquaintances in A-
rdeen Shire, and Subscribe it.

November 27,
1580.

J A. SKEEN.

*From my delectable Prison in which my Lord has
allotted me his Peace and Presence, and comfort-
ed me with that, I shall reign with him Eter-
nally, for I am His and bought with his precious
BLOOD.*

To his Friend, and Fellow-Prisoner N.

My much honoured Friend, in Christ,

Give it under my Hand, I have no Cause to rue my sweet
Bargain. His Cross is easie and light yet; and that which
is most terrifying, I hope he will make comfortable. O
lovely Lord! what could make him to chuse me, to suffer for
him? What is all the World to me if his Honour be at the
stake? If his Honour be advanced by my Death, O happy
he! I have often times wished a suffering Lot, I heard
and saw so much of God's Goodness, that I thought the Cross
and Comforts in Christ could not be separated: And I have
no Reason to complain, the Lord is oft the Joy of my Heart,
that I am forced to wonder at it; leaving further troubling
you, hoping you will be as good as your Word Be much
in Prayer, for these Two or Three Days. It's likely on
Thursday next, I will need no help of Prayers, being come
to the immediate Vision of my Lord, to see him as he is; I
will be stupified, as it were, and amazed at it, if his Me-
rits were not of infinite Value, I might Question, what
could I do? But he has promised, That I shall Reign
with him.

J A. SKEEN.

To his Friend, and Fellow Prisoner N.

My dear Friend, in Christ,

Received yours, encouraging me to hold on in my blessed
Lord's Way, which he hath pathed to me I am not
unmindful of you, as I can, and I desire you to pray, that
I may offend at the Lord's Interest for me, there being
allingues on my Part to suffer, tho' justly they cannot

condemn me; for they offer me a Delivery, if I would submit to the Duke's and Council's Mercy; but it is evidently often seen, That the tender Mercies of the Wicked are Cruelty. I find no Liberty to deny my Lord, for fear of Death. I hope he will make up my Loss in himself: All I can desire of you, is to pray much for me, that the Lord will own me, for his own Cause, before the Adversaries, and in my Dissolution. I wish the Lord to comfort his People, and tenderly own his despised Interest. Mr. Garfairs said, He was ashamed of that Principle we maintained; and that we were not sound Presbyterians; and wished the Lord to preserve him from the like. I am no whit troubled at this, I bless my Lord. They would have me conferring with him, I said I would not notice him if he came near me, Tell my Friend, I would have written, but had no Time. I wrote Yesterday to him. I need both your helps by Supplications, and strong Cries to the Lord, to carry me cleanly through the Valley and Shadow of Death. I must leave here; wishing the Lord to bear you up under all Trials; I thought you should have been in Eternity before me; but now I think I shall leave you on the Vallies, when I shall arrive at the blessed Harbour. I am, dear Friend, your well wisher and Christ's Prisoner.

J. A. SKEEN.

P. S. A Double of my Confession you may have from a Friend, whom I shall desire to send it to you. I got my Summons for Eternity, with Sound of Trumpet Yesterday, and my Indictment with Five Shouts of the Trumpet, and pursuants in their Coats, at Seven of the Clock, was a grave sight; but my Lord helped me, not to be afraid at it, since all was from him.

The last Speech and Testimony of Mr. James Skeen, Brother to the Laird of Skeen; which he intended to have delivered on the Scaffold, December 1st 1680.

Dear People,

I Am come here this Day, to lay down my Life, for owning Jesus Christ's despised Interest, and for asserting that He is a King, and for avetring that he is Head of his own Church, and has not delegated or deputed any, either Pope, King or Council, to be his Vice-gerents on Earth. Since my blessed

Lord

ed Jesus Christ has in his Love engaged me by a particular
 covenant, in his^{own} Terms to renounce and resign my self
 him in Soul and Body, assuring me by his Word, and testi-
 fying His Acceptance of my Resignation by his holy and
 Red Spirit, promising to Redeem me from all Sins, giv-
 ing Assurance of a saving Interest in himself; and now
 calling me in his Providence, contriving this my Suffer-
 ing by permitting his ungodly Enemies to apprehend and
 take me Prisoner, having wickedly plotted my taking, it
 going on the Way to attend what the Lord had to work
 my Soul, by his Preached Gospel, to give a Testimony
 his Covenant, Interest and People that are Reprobated,
 born down by a perjur'd, God-contemning Generation :
 to Seal my Sufferings and Testimony with my Blood, I
 willingly lay down my Life for his Interest. I leave
 Testimony to the *National Covenant*, and the *Solemn
 League and Covenant*, which are founded on the Scriptures,
 Word of God, which are written by the Prophets and Ap-
 oles in the Old and New Testament, which has Jesus
 Christ the blessed Object of our Faith, for the *Chief Corner
 Stone* of the Building. I also leave my Testimony to Mr.
David Gargill's Papers taken at the *Queens-Ferry*, called a
 NEW COVENANT, according as they agree to the
 Original Copy.

adhere to *Presbyterian Government* and the whole Work
 Reformation of the Church of Scotland, the *Confession of
 Faith*, the *Larger and shorter Catechism*, consulted well, and
 given by the Assembly of Divines, * except that Article a-
 gainst Magistracy, when ill Expounded, in the 2^d Chap. be-
 cause our Magistracy is but pure Tyranny exercised by the
 cruel Rage of Men, yea, rather Devils in the shape of Men,
 in God has permitted in his Holy and spotless Wisdom,
 a Trial to his People, and a Snare to some others, to op-
 press, tyrannize, and Blasphemously tread under Foot his
 Church, interest and People, yea, that Article is expounded
 to the *National Covenant*, where we have vowed to the Al-

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mighty

Let none mistake this Sentence, as if this worthy Gentle-
 man thereby disowned that unshaken Principle of the Pro-
 testant Religion, that Infidelity or Difference in Religion
 cannot make void the Magistrates just and legal Authority,
 as plain he rejects only the false Sense that was then put
 on it, to make it an Argument for Defence of Tyranny
 Arbitrary Power.

mighty God, not to maintain the King's Interest, when he disowns the Covenant and well settled Church Government by Presbyteries, Synods and General Assemblies of the Church of Scotland. I adhere to the Testimony for the interest of Christ at *Rutberglen*; at which Time the wicked Acts of Parliament, and the blasphemous Declarations, by which they have sworn, to be Enemies to the interest of Christ, were solemnly burnt. I adhere to the *Sanguibair Declaration*, whereby we, That were true Presbyterians, did depose the Tyrant *Charles Stewart*; who is the Head of Malignants and Malignancy, from his Exercise of Government as to us: as we do no otherwise than the People of *Libnah*, 2 Chron. 2: 30. At the same time also did the People of *Libnah* revolt from under the King of Judah, because he had forsaken the Lord God of his Fathers; and this Practice is not so gross that I own, in declaring against that monstrous Tyrant on the Throne of *Britain*, as many conjecture; if seriously Folks would consider the Unjustice practised in Civil Matters, by himself and all his Adherent inferiour Magistrates (yea, inferiour Tyrants; for he is the Head and supreme Tyrant that no poor Man that has a just Cause, if he be not as profligate and wicked as themselves, can have Justice; and his Usurpation in Ecclesiastick Matters: Which is too great Task for any on Earth, since they must take upon them to dethrone our blessed Lord Jesus Christ, who is given in all Things to be Head to his Church, Ephes. 1. 22. Psal. 2. 8 You would canvas the Justice of disowning his Authority which to do you are engaged by Oath to God, he overtureing the whole Work of Reformation: Which was the great ground of his Inthronment in *Scotland*, to maintain the Covenant and work of Reformation. His wicked burning of the Covenant and Causes of God's Wrath, is cause enough to me to disown his Authority, which is so maintained by Perjury. Ezek xvii: 17, 18, 19. Shall he break the Covenant and prosper? Consider likewise his Oppression, ordering Military Forces to oppress God's People to obstruct impede and hinder the Worship of God, the Ordinances in Houses or Fields, and compel them to join with the cursed Crew of Prelates, Curates, and some indulged Ministers.

Yea his Tyranny is so great, That he ordered an Host of Armed Men in the Year 1572, to invade a peaceable County in the West; who Robbed, stole from, and oppressed poor People, for no other Reason, but because they would not pollute their Consciences, and be subject to Prelacy, which *Papistical Government* he has contended for these sever

Yea:

ears, and kept up in this Land. If there were no other
 use of his Rejection, than these Proceedings, they might
 suffice to justify any, who were engaged by God, having
 Time and Place, to cut him off: For by the Law of God,
 further, Adultery and Oppression, are punishable by Death;
 and Kings are not exempted, far less Tyrants, that are law-
 fully Excommunicate. But to those horrid Impieties is ad-
 ded the shedding the Blood of poor Innocents, which aggra-
 vate his Guilt, so that tho' the Lord should make him
 penitent, he deserves Death by the Law, according
 to which, *Blood cannot be expiated, but by the Blood of him
 who shed it.* For Confirmation of what I have said, see
 Ezek. xxi. 21, 25, 26, 27. Read also Ezek. xliii. and 9. *Put
 away the Carcasses of your Kings, far from me; and I will
 dwell in the midst of you for ever.* Consider how our Fathers
 contended for Truth, and must we lose what they have gain-
 ed? Ah! this Atheistical Generation of perjured, Adulter-
 ers and bloody Powers are ripe for God's Vengeance. I
 give my Testimony against the cursed persecuting Soldiers;
 The Blood of God's Saints is on their Heads, and mine is
 shed on them, especially Serjeant Warreck who apprehended
 me; My Blood is on the Judiciary who subscribed to my
 sentence, and on the Fifteen Assizes. James Glen Station-
 being Clerk, and on the Chancellor, and on Mr. George
 Mackenzie, who pleaded for my Condemnation, and Thomas
 Mizel, who ordered my taking, and upon Andrew Can-
 tingham who condemned me, and upon all the rest who are
 necessary in the least thereto: Yea the Privy-Council are to
 be accountable for my Blood, and my Blood is on the Head
 of Mr. F----- C----- who condemned my Testimony against
 these bloody Tyrants, asserting me to be a *Jesuite*. I leave
 my Testimony against the receiving, that accursed Traitor
 James Duke of York, and all Papists, Quakers, Prelates, Cu-
 rachs, Latitudinarians, indulged Ministers, and their Favour-

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ers,

* These and the like Sentences, which may possibly be mis-
 taken for some other Testimonies, ought not to be mistaken, as
 the Effects of a Revengful, ungospel Spirit, but rather as
 a plain Declaration of their being guilty of Blood in condemn-
 ing them, to serve as a warning to the Persecutors, not to
 proceed further in these wicked Courses, and to waken them
 to Repentance (if possible) for what they had already done,
 and is much parallel in it's Nature with that of Jeremiah,
 his Apology before the Princes, Chap. v. 35.

ers, the *Hamilton* Declaration, and other Papers and AS-
ings, directly or indirectly against the Truth. I leave my
Testimony against the lukewarm Professors, who write and
speak grievous Things to reproach the truly Godly, and
who keep silence when God calls them, to give a free and
full Testimony for his despised Covenant, and whole Work
of Reformation, against a traiterous Backsliding and Adu-
terous Generation. And as in this Place, or any other of my
Papers, I could not have designed God's Enemies any other-
wise, than by their pretended Office: Thus far, Dear Peo-
ple, I crave your Liberty, and let none think that thereby
own them in the least Point.

Likewise, whereas my sufferings were delayed, the Lord
in whose Presence I must appear ere long, knows, what
Soul-grief it is to me to remember it. When the Day I was
sentenced to die, for my dear Lord's Interest came; I ex-
pecting vainly that my Relations, that were greatly in Court
who had seen me, should have procured a Reprival for me,
but being disappointed, a Fear of Death surprized me, hea-
ring that all were presently making ready for my Execution,
and then my carnal Relations (almost) weeping on me en-
gaged me by their Insinuations to supplicate that bleed-
ing Crew for it my self. A carnal well-wisher drew it up in these
Terms. *James Beken Prisoner, earnestly desires your Lord-
ships to grant a Reprival for some Days, till he can visit the
Things he was sentenced for, with learned and godly Men,
and your Lordships Answer.* After I subscribed it, a great
Confusion and Horror of Spirit fell on me: I went to Pray-
er, wishing in my Heart it were not granted: but such was
my Trouble, I could not say any Thing but Nonsease. My
Heart was afflicted sore with this Straitning, and the more
when the Reprival was granted. I thought I having shifted
the Cross, my Lord might deny me that Credit again, and put
a worse on me in Requital of my slighting him. I judge the
Lord left me thus to slip, to humble me, and that he hid his
Face to make me exemplarily punished for untender carrying
under the Cross, which he had chosen for me to warn others
under the Cross, that they would be circumspect and zealous
for keeping from being polluted with any Compliance
with the Defections of the Times, that they may have
cleanly Suffering. From this Backsliding, I recovered
not for two Days after, but found it sad for my Soul, the
Lord hid his Face from me: But now my God has his
Compassion on me, and this time of the eight Days Repriva-
l, he has preserved me from such a Backsliding, when the
Devil by his Emmissaries has had much Artifice to turn me

side from the way of the Lord. Yet I will say this far, all I have done was not in order to own that wicked Council as lawful Rulers; but my Life being in their tyrannous Hands, I thought then I might desire as much Favour of them as of a *Robber*, that had the *Dagger* at my Breast; and I truly look on all their Actings in Courts, either higher or lower Judicatories in Matters Civil or Ecclesiastick, that they act as Murderers, Oppressors and Tyrants only. And now these bloody Oppressors say, because I will not sinfully Repounce my Lord and his Interest, and look on them as Magistrates, and say I spake rashly what I did, on which Terms, craving them pardon, I would soon get Remission, and be at Liberty, that they look on me as guilty of my own Blood: But I hope my God will not account me guilty, who knows I dare not so sinfully disown him, for all the hazard of my poor Life; there being a *Dilemma* in my Case, either I must sin or suffer; I have found it my only Peace with my Lord, to chuse suffering and hate the Way of sinning. And this I thought good to insert in my dying Testimony, that others may beware of an untender Walk with God, who is a *consuming Fire to all impatient Sinners*. Now my Lord has sealed my Remission for this Extravagance, and has entered into a New Covenant with me, and I have resigned my self wholly to him, to be at his Disposal, and it is my rejoicing, that he is calling me out to honour me so much as to suffer for his sake. A poor Country Man with us, would think it his Credit to be called to signify his Loyalty to a Nobleman, who were his Master, whose Courage obliges himself to fight for his safety to the loss of his Life: But O! what a disparity is in my Case! I am but a base, wretched, sinful Worm, and I am called to signify my Love and Loyalty to the King of Glory, before these treacherous and pernicious Powers that sit at Ease, and disown. Yea, declare against my Lord, that he is not our Covenanted King and Lord. And the two despised Covenants are not despicable, but our Glory. I will first declare they are Traitors, and ought to be disowned as Magistrates or lawful Rulers, and so many of them embrued their Hands in the Blood of the Saints, either by Commissions or Votes in Councils or other Courts, or have lived, oppressing God's People, in Adultery, Uncleanness, Wickedness and Witchcraft, they are guilty of Death. And when there are no other Magistrates, who will truly punish these Impieties, it is my Duty, out of Zeal to the Lord, (I say it again) if the Lord would imploy me, to cut them off: As that Zeal of *Phineas*, tho' mocked at by them in their Proclamation is a good Example.

Thus I end, wishing what I have penned for a Testimony to the Lord's despised Interest, may have Weight with any, who consider, that what I have written, I must e're long reckon for, and so I have laboured to be single Hearted, before the Lord in it. Now having touched every Thing I can remember, concerning my Judgment of Things controverted, as also some Reasons of my Principles, asserted in Face of a great Council, and twice before the Justiciaries, which I gladly sign with my Subscription, glorifying in the Lord, who owned me, so that I was not ashamed, but judged it my Glory to give my full and free Testimony, for my blessed Lord's despised Interest, against that wicked and treacherous Pack of my God's declared Enemies. Now Farewel all Dear Friends; I hope the Lord will have a glorious Church in Scotland, and he will raise his Glory out of the Ashes of a burnt Covenant. Now Farewel Sun, Moon and Stars; Farewel holy Scriptures; O! I am going to a Life, where I shal no more be troubled with a Body of Sin or Death. O! I am going to a Mansion of Glory, that my Lord has prepared for me. I shall have a Crown of Life; because I have been, by my blessed Lord's Assistance (tho' I slipped aside) made faithful to the Death. Now welcome Father, Son and Holy Spirit, thou has redeemed me by thy Price and by thy Power: O Lord God of Hosts, into thy Hands I commit my Spirit.

Sic subscribitur,

J. A. SKEEN.

In the close Prison of Edinburgh November 30 1680, being the Day before my Execution, according to the unjust Sentence of a perjured Court.

The Testimony of Archibald Stewart, who lived at Borrowstounness, and suffered at the Cross of Edinburgh, December 1st, 1680.

Men and Brethren,

IT is like, the most Part of you are come here to gaze, and wonder upon me, rather than to be edified; but I hope there are some here, that are witnessing and sympathizing with me; But while ye are Strangers to God, and ignorant of his Word, and what our Lord has suffered for us, and that he has told us, That through many

Tribulations

Tribulations and Afflictions, we must enter into the Kingdom of God, it is no wonder ye count us Fools: For while I was in black Nature my self, I was as mad, as any of you all; but Blessings to His glorious and holy Name, that where as once I was Blind, now I See: And therefore, I abhorre my self in Dust and Ashes: And I desire the more to magnifie his free Grace, for all that he hath done to me: It is nothing in my self, Therefore why should I not be content to follow the Footsteps of my blessed Master, that has gone before me from Time to Eternity, tho' in this manner it is unpleasant to natural Sense; and he is, calling for my Mite of a Testimony, for his despised Truth. For it was by the hearing of the Gospel, by his suffering Servants both here, and in *Holland*, that I was brought to the Love of God, and his only Son Jesus Christ; since which Time he has engaged my Heart to seek him in the same Way; I found him where he was most eminently holden forth, and witnessed for, and my Sins, and the Sins of the Land holden forth to me: And it is for this, that I am accused and condemned of Men; for my following the Gospel, preached in the Fields; because I was following that poor Handful, that fell at *Airsmys*, where Mr. *Richard Cameron* had been preaching and was to preach, and because when the bloody Soldiers came upon us, we offered to defend our selves; whatever other Causes they have to lay to my Charge.

And that ye be not mistaken with me, and the Lord's People and his Way; tho' they alledge that we are of bloody Principles, as the Indulged Ministers give it out, that we are of Jesuitical and Bloody Principles; yet the Lord knows, and I declare, that I have desired to know his Will, and walk in it: And I have been studying that which all the Land are obliged to, which is to hear and keep up the Gospel, and defend my own Life, and the lives of my Brethren, who have been so long hunted, and to defend the Gospel, which has been so long born down. So then, however I and that suffering Remnant be mistaken, in that they give out in their Declaration, that I said I would kill the King, or any of the Council: it is an untruth and forged Calumny, to reproach the Way of God, more like themselves and their own Principles, who have killed so many of the People of God, both in the Fields and upon Scaffolds, and us among the rest, to please that bloody Tyrant *CHARLES STEWART's* Brother, who has been thirsting for the Blood of these Three Nations; and to make Men believe, that we have been contriving a Plot to murder them; tho' indeed, if they were

brought to any Tryal of a just Law, according to the Word of God, or the Laws of the Land, most of them have done, or consented to more, than might take their Lives, both against the People of the Lord, and his born down Truths, and against the Common-Wealth and Laws of the Land. But I never said that I would do it, and when I was before them, especially in the *Judiciary Court*, upon Tryal of my Life, they would hardly give me leave to speak for, or explain my self; more like Men designed to catch Advantage, and to cheat me out of my Life, than just Judges. I know they must answer to their great JUDGE for what they do. And this being the Testimony of a dying Man, they that fear the Lord, will believe my Declaration before their Proclamation, which may be easily seen to be a Plot in them, and not in us, to blind the Eyes of a secure Generation, and make Strangers approve of their Persecution, and believe that they do it justly, and laugh at our Calamity, untill they can win to bring about that *Bloody Popish Design* against all that will not follow them in the Three Nations; altho' they now spare some Men, and Flatter them to take Favours from them whereby they engage them to ly by, till they destroy his Remnant, that dare not but witness against them, and the common Sins of the Land, for which I desire to mourn, and pray the Lord's People to mourn over them, and witness against them, as they desire to be marked with the *Mourners Mark*, when a holy GOD shall come to take Vengeance on all Ranks, that have so forsaken and betrayed his Christ, and set up a Man in his Place, which will be found to be the great *Idol of Jealousie*, beside the many other *Idols*, that have drawn away the true and kind Love and Fear that the Generation owes to GOD. And because we desire to love and fear GOD, and to follow his Christ, we are reproached and stoned with Tongues of many, as these that are out of the Way, and are of *Jesuitical Principles*. I declare I have in some measure been desiring and intending to know Love and follow the Truth, both in Obedience to his Commands, and for the hope of Glory, tho' I confess through much Weakness and Infirmary.

I am a Presbyterian in my Judgment, tho' I be looked upon as otherwise, because of my declaring my Thoughts freely before Men: And I own, and adhere to that *Work of Reformation, the Larger and Shorter Catechisms, the National and Solemn League and Covenant, the Acknowledgement of Sins and Engagement to Duties, the Causes of God's Wrath*. Also I own all the Testimonies of our worthy Sufferers, that have gone before us: As also I own the

Sanguhair Declaration, and that Excommunication at the Torwood. At the writing hereof I prayed that the Lord would open their Eyes, and let them see their Sins, and grant them Repentance, all of them that are of the *Election of free Grace*, and they that are not, I pray that the Lord would ratify in Heaven what was done on Earth by his faithful Servant, as it is according to his Will; which has been all our Desires. Now I leave my Testimony against the cursed Prelates, and all their Hirelings, who have been the Instigators, and drivers on of the Council and Bloody Soldiers, to all the Tyranny, Oppression and Blood which they have shed. And I leave my Testimony against the woful *Indulgences*, and all that have been either Embracers of them, or any that have been Strengtheners of their Hands, or their Favourers: They have broken and divided the People of the Lord more than all the former Persecutions could ever do. I leave my Testimony against all lukewarm and unfaithful Ministers and Professors that have turned their Back upon Christ and his Cause, and have fallen away from their *first Love*, and the doing of their *first Works*; for they are pulling down what they first builded. I leave my Testimony against the Oppression Tyranny and Robbery done against the People of GOD, either by one or other, and especially by these Wretches, *Glencairn and Halyards*, whose Names shall be recorded for Generations to come, as Robbers of the Widow and Fatherless, who have *lyen in wait against the Dwellings of the Righteous, and have spoiled his resting Place.* And have turned many a Widow and Orphan out of their Dwellings.

I leave my Testimony against those Tyrants that have Forefaulted all the Rights that they now lay claim to, and Usurp over the People of the Lord and the whole Land, and all their unjust Laws; but especially that accursed Supremacy, by which they set up a Miserable, Adulterous Wretched Man in Christ's room, who thinks to wrong our Lord and carry his Crown; but it will be too heavy for him; though all the wicked Lords, Prelates, Malignants, and Indulged be joining hand in hand to hold it on, down it shall come, and whosoever wears that Crown. And it is because of his wearing my lovely Lord and King's Crown, and wronging him, that I am contending; and as he and they proclaimed me a *Rebel and Traitor to Man*, so I disown him and them, and declare him and them *Traitors and Rebels to God and his Christ my Desirable and Holy Lord and King.* But let me entreat you, that desire Mercy, to forsake your wicked Ways;

The last Speech and Testimony

and fall in love with Christ, and seek Peace with God through him, who is the only Peace-maker; for there are sad Judgements coming on the Land; and all your Peace with these Wicked Men will not keep you from the dreadful Wrath of GOD coming on the Land, because of slighting of the Gospel, when it was to be had in God's own Way, and the Perjury, Covenant breaking, Idolatry, and Prophaneness, Treacherous Backsliding, Apostacy and other Abominations, that all Ranks of the Land are guilty of; and because of their receiving and intertaining of this Bloody *Papish* Duke, who must be welcomed with a Draught of our Blood now, as he was the last Time with the Blood of our Brethren.

I bless the Lord, I have great Satisfaction in my owning this despised Way of God, for which I lay down my Life; and also that the Lord has drawn my Heart after him, and made me heartily willing to be at his disposing; and I have sweet Peace in what I have done; and would intreat all to more Tenderness, and to watch over all their Ways: For there are many looking on us, and waiting for our halting in the way of God. O that the Lord would help you to wait on him, untill the Day break and the Shadows, and all these Clouds flee away? For this is a heavy Day upon the Church of God; O! to be labouring to ly in the Dust, and to bid our Eaves and shut our Mouths, and be silent; for the Lord hath rubbed Shame on all Faces, because of many Backslidings and upsitting in Duty, and that both Publick and Private, which I think the Lord is contending for this Day. O! dear Friends, all ye that desire to keep the Way of God, and be carried faithfully through amidst all these Tribulations and astonishing Dispensations, forsake not your Christian Fellowships, wherein so much of the Power and Presence of God hath been found, among those that meet together out of Love and Zeal for God, to pour out their Hearts before him, and converse one with another. I think the forsaking and up-sitting of Christian Meetings, is as sad a Token of God's leaving the Land as any that I see; and therefore I not only exhort you to this Duty; but as a dying Man, I charge you as you will Answer at the Great Day, to set about that Duty with Fear, Love and Zeal to God, having his Glory before your Eyes; and let Love to Christ be the Principle and Motive to draw you to this and all other Duties. Let none be stumbled at the Way of Christ, for what we are suffering (if I durst call it suffering) for all the Steps of the Way are easy to me, through Faith in a slain Mediator: For it is those that keep the Word of his Patience, that he *will keep in the Hour of Temptation*. O

Labour

Labour to keep up their lovely Field-Meetings, wherewith my Soul has been refreshed, and let it be your Work to keep Patience, whatever Sufferings ye meet with from Enemies, or Reproaches from pretended Friends, who I fear will be found secret and heart Enemies to GOD. This I leave to you as my last Advice. And now I bless God for all that he hath done for my Soul, and for this Way that he hath taken with me, in carrying me to the Land of Praise; where I shall sing that sweet Song, throughout the Ages of Eternity, which shall never have an End: O' long to be with him; for if ye knew what I have got of his Love and Presence, ye would whiles be giving a look to Time, and bidding it be gone. Now even let it be gone, that I may enjoy my best Beloved. Now I take my Farewel of all Friends and Relations, and all Earthly Comforts, and all created Glory; and welcome sweet Lord Jesus, into thy Hands I commit my Spirit.

Sic subscribitur,

ARCH. STUART.

P. 3. Upon the Scaffold be sung the second Psalm, and read the 3d of Malachy; but they would not suffer him to pray publicly, for when he began to speak saying, O LORD what wilt thou do with this Generation! What wilt thou do with bloody Charles Stewart! incontinent the Drums were beaten, and his Mouth stopped, that he got no more said.

The Testimony of John Potter a Farmer, who lived in the Parish of Uphall in West Lothian, and suffered at the Cross of Edinburgh December 1st, 1680.

AL L you Spectators and Auditors, I desire your Attention to a few Words, and I shall be brief: And before I begin, I must tell you, You must not expect such a Testimony from me, as ye have had from some of them that went before me, I not being a learned Man, as some of them have been; however I desire to look to God, who not only can give me what to speak, but can also bless what I speak; so as it may be for his Glory, and the good of them that love him, and wait for his coming, which is the Desire of my Soul. Now I being to step out of Time into

Eternity, I hope you will not think, that I shall say any thing now, but what my Conscience binds me to say. In the first Place I must tell you, for what I am come here this Day, to lay down my Life: It is for owning and adhering to my sworn Principles. I am a *Presbyterian*; and herein I do rejoice, that I am to suffer for his Cause only, for adhering to the Word of God; and our *Confession of Faith, Larger and Shorter Catechisms, our Covenants National and Solemn League*, together with our *Solemn Acknowledgment of Sins, and Engagements to Duties*, wherein all Scotland were once engaged, and thought it their Duty and Honour to be so. And this is the Reason, for which I am sentenced to Death by Men; but God, to whom Vengeance doth belong, will avenge himself for all the Wrongs done to his Glory, Cause Interest and People. I was born under the pure Light of the Gospel, and was taught to own Christ, as King in Zion only, and Head of his own Church; and this I own to be my Duty; but I am here charged with *Rebellion*, which I deny; because I was never of that Opinion, That it was *Rebellion* to here the Gospel: For the Word of God binds us to it as our Duty, otherwise why should GOD have told us, *That we should go from Sea to Sea, to seek the Word of the Lord, and should not find it*. And the Practice of our Lord and his Apostles in preaching of the Gospel, to the People that heard them, is a sufficient Ground to prove it to be a Duty, to hear the Gospel, whether in Fields, or Houses when it cannot be had elsewhere; and if it be Duty to hear the Gospel, as it is, then certainly it is Duty, to defend the Gospel, when preached in Purity; according to the Word of God, and according to the Sixth Article of the *Solemn League and Covenant*, wherein we are bound, *to assist and defend all that enter into Covenant with us*, and to the utmost of our Power, with our Lives in our Hands, much more to defend the Gospel, which teaches us the Fundamental Principles of our Holy Religion.

And to take away that vile and malicious Aspersions, which they cast upon us, charging us with an Intention to have murdered the Duke of York, and others with him; I declare, I had never such a Principle, as to murder any Man; neither did I hear ever of it, till the Council told me; which I knew to be a vile and Hell-hatched Aspersions, cast upon the Way and People of God: But they judge others by themselves; for that is their Principle, to murder the People of God, as they also do: Next I was charged whether or not, I adhered to *Sanguinair Declaration*? I answered, I not only adhered

ed to it; but also will lay down my Life chearfully and willingly, as I do this Day, for adhering thereto; yea, if every Hair of my Head were a Life, and every Drop of my Blood were a Man, I would willingly lay them all down for Him and his Cause. I come here to tell you, That I adhere to all the written Will and Word of God; and I adhere to the Confession of Faith, and our Catechisms Larger and Shorter, and to our Covenants National and Solemn League, and to the Solemn Acknowledgment of Sins and engagdment to Duties, and to all the Covenants made betwixt God and Us, wherein I stand engaged. 2dly, I adhere to all the Testimonies, that have gone before me. 3dly, I adhere to all that has been done for maintaining and defending the Gospel against a Tyrannizing and Bloody Enemy, when the Actors thereof had the Glory of God before their Eyes, as the chief Motive, that drove them thereto, whether at Pentland, Drumclog, Glasgow, Bothwell, Airsmoss, or any other Place in Scotland, where there has been any Rencounter of that kind. 4thly, I adhere to that Action of Excommunication at the Torwood, it being according to the Word of God, and done by a faithful Minister of the Gospel, and in as legal a Way, as the present Dispensation and Circumstances of Time could permit: And also the Persons Excommunicate being guilty of such Crimes, as justly do deserve that Act to be passed against them. 5thly, I adhere to the Testimonies of all that have born Testimony, against silent and unfaithful Ministers, by their withdrawing from them, which is a declaring, that they do not own them, as faithful Ambassadors of Jesus Christ; because of their Unfaithfulness, and I hope none will condemn me for saying, That I have not had Clearness to join with them, while they remain so unconcerned with the Cause of Christ, and the Oppression of his People. 6thly, I adhere to the Way of Salvation, agreed upon betwixt the Father and the Son, before the Creation of the World, That through the Son we should be made perfect, which I hope to obtain, before this body of mine be cold, and in his Perfection I shall be made perfect, and through his Suffering I shall be conformed to him, who suffered without the Gate bearing his Reproach. And I am well pleased with my Lot this Day. O my Soul and all that is within me bless his holy Name, for all that be hath done for my Soul, and for his Way of bringing me here this Day, to lay down my Life for him. I am not afraid of grim Death; I know that GOD has taken away the Sting of Death, through the Suffering of his Son.

In the next Place being here as a *dying Witness* for Christ and his Cause, I do therefore leave my Testimony against all Abominations done in the Land, against a Holy God and in contempt of his Image. Particularly I testify against all that woful and Hell-hatched *Act of Supremacy*, wherein they acknowledge *the King to be Head of the Church*, and thereby have invested a Mortal Creature with Christ's Crown, Sword and Scepter. *Secondly*, I bear witness and Testify against the *breaking of the National and Solemn League and Covenant* and making them to be burnt by the *Hand of the Hangman*, at the Mercat-Cross of *Edinburgh*, and else where through *Scotland*, so contrar to their solemn Engagements. *Thirdly*, I witness and bear my Testimony against the Reception of *Prelacy*, so contrary to the Word of God, and our Covenants; for then it was that the Covenanters in *Scotland*, should have withstood both King and Council, and all that joined with them in that Head, and should have testified against them with their Swords in their Hands, until they had resisted unto Blood, according to the *Sixth Article* of the Solemn League and Covenant. O! that all that are alive this Day, that were Men when the Covenant was burnt were taking with their sin, and were lying in the Dust; every one for his Share in that Sin, and every one for the Lands, guiltiness. *Fourthly*, I leave my Testimony against all the *Horrid Blood shed* that has been in this Land, whether of Noblemen, Gentlemen, Ministers, or any others, that have suffered in *Edinburgh* or any other Place (whether on Scaffolds, on Gibbets, in open Fields, or on the Sea; particularly that horrid Act of Murthering so many Men after they had taken them Prisoners, and promised them their Lives, which was done by *Thomas Dalziel* called General, who took them Prisoners and after promising to set them at Liberty, delivered them to the bloody Council, who most cruelly Murthered them against and without all Law and Reason, never speaking of Conscience; for they had lost all of that that ever they had, when they burnt the Covenant, and Murthered the *Marquis of Argyly* and my Lord *Wariston*, and that eminent Minister *Mr. James Guthrie*, who were Murthered against the very Acts of their own Laws. *Fifthly*, I bear witness and testify against the cutting of Heads and Hands, and setting them up upon the Ports of *Edinburgh* and else where through the Kingdom of *Scotland* as if they had been Thieves or Malefactors. *Sixthly*, I testify and bear witness against all the *Imprisonments, Rinings and Confinings*, of the People of God, for adhering to his Word and our Covenants. *Seventhly*, I testify and bear witness against the

the pressing of the Declaration against our Covenants, upon the Consciences of the Lord's People. *Eightly*, I testifie and bear witness against the *imposing and paying of Cess and Militia Money*, both for oppressing the Consciences, and grinding the Faces of the Poor. *Ninibly*, I testifie and bear witness against that cruel and Hell-hatched Act of sending the *Highland Host*, and the rest of that Cabal, to oppress and plunder the People of God. *Tenthly and lastly*, I bear witness against all the Oppression, Spoiling, Robbing and Hunting the People of GOD; and that against all Manner of Law or Reason. I shall be a standing Witness against them, ay and while they Repent. O! that the Lord would pour out of his Spirit upon all that have so grievously turned aside, and make them to ly in the Dust, and to take with their Sins; but I fear a holy God has given them up to themselves, and sealed their Hearts with Obduration, and so they are become proof against all Dispensations; but sure such as will not bow to God shall be broken by the mighty Rod of Iron, that is in his Hand to bruise the Nations. I have here left my Testimony against the Perjury, Blood-shed and Oppression of the People of God, which has been done by him who is called King of *Britain and Ireland*, and the Perjury and the Blood-shed acted by Noblemen and Gentlemen, that have been assisting and Strengthening his Hand in bloody and cruel Courses; and therefore I leave my Testimony against them, and my Blood upon their Heads, and especially against such as were present in the Council when I was examined, and these perjured Lords of the Criminal Court, where I was sentenced to die here in this Place of Execution; and also I leave my Blood upon the Head of the Affizers and all others who said Amen to my Sentence; whatever they have been, and yet are, except they repent, my Blood shall be charged upon them. Likewise I leave my Testimony against all who carried Arms to guard me to this Scaffold they shall be found guilty of my Blood, if Mercy and Grace prevent it not.

Likewise I bear witness, and leave my Testimony against the Reception of the Duke of York, first and last, that professed Papist, who has been laying out himself to carry us back to *Rome*, and that not only by the bloody Council, and other perjured Noblemen and Gentlemen, but also by the City of *Edinburgh*, that went out of the Port to receive him, as tho' he had been a King, with shooting of Guns, sounding of Trumpets, beating of Drums and kindling of Bonfires; which is contrar to the Word of God and our Covenant, after he had been cast off justly by the other Kingdom of *England*; I shall be a Witness against that Action in the great Day; and particularly

particularlly I leave my Blood upon that Wretch and bloody Tyrant the Duke of York; for it is to satisfy him and to quench his implacable Thirst after Blood that I am brought hither this Day: The last Time he came to Scotland, he got a Sacrifice of the Blood of these Five that suffered at Magus Moor, who were indeed highly honoured and nothing short of these that went before them; and now he must have this our Blood to quench his Thirst upon; but that Heart of his that is so rejoicing at the hearing and seeing of our Death, ere long my Heart shall sing *Hallelujah* to the Lamb of God, and join in my Note, and pass my Sentence with the great Judge against him; and all the Enemies of God, if great Repentance and free-Grace prevent it not. And with respect to that for which I am sentenced to Death because of many Mistakes, even among the Godly, through wrong Information: I here as a dying Man declare, I had before me no Design, but only the Glory of God, and the coming of Christ's Kingdom, and his Reigning as King in Zion. And for this I am sentenced and for this I lay down my Life this Day, and I do it willingly and shearfully, and not by Constraint; for if I had been left of a holy God, so far as to quite one Hoof of his Truth, I might have redeemed my Life as some have done, that were as deeply engaged to stand by the Truth even to the refusing unto Blood, as I was: and seemed to be as deeply concerned as I was. How they have come out of Prison I know not, but God knows, and to him they will and must give Account thereof, and to him I leave it; but I think there are few that came out of Prison, now that can say, they have neither touched, tasted, nor handled the Abominations of these Times wherein they live: Therefore I leave my Testimony and witness against all that have come out of Prison by taking of the Bond, if it were but to compare before these bloody Enemies of God, in as far as they were convinced that it was Sin; as some of them were, otherwise their Tongue and Pen have lied; which I leave to God and their own Consciences to determine, whether or not they sinned in so doing. Next I hear as a dying Man do declare, that if the blotting of Paper to them would save my Life, I would not do it at that Rate: For I see they are setting themselves to ensnare poor Things; and I see neither Ministers nor Professors to give their Advice in this Matter, if it be not to make them take the Bond, as they did to these poor Things in the Church-yard. Also I leave my Testimony, and bear witness against all the unfaithfulness of Ministers and Professors. First, I bear witness against the unfaithfulness of these Ministers that were with the Publick Resolutions to bring in

as keep in any of these Men that were open and avowed Ministers and Enemies to God so contrar to our Covenant daily, I bear Testimony against that Aft at *Glasgow*, wherein six Hundred Ministers and upwards did quite their Charge and turn their Back upon their Flock; and since, many of them are turning ravening Wolves and greedy Dogs that cannot bark, according to that Word, *Ezek. xiii, 4. 5. O Israel thy Prophets are like the Foxes in the Desert, who have not gone up to the Gap, neither made up the Hedge for the House of Israel to stand in the Battel, in the Day of the Lord.* Had it not been their Duty to have stood by their Charge, until they had been driven out of their Pulpits? daily, I leave my Testimony against both *Indulgencies*, first and last, and against all that comply and go on with them in that sinful course, ay and while they repent, I shal be a standing witness against them. Surely if they be found with clean Fingers when God comes to enquire after Blood, I am mistaken: But O! what will they answer, when Christ will say, 'Come here, Sir, give me an account of your Talent; what did ye do with your Ministry? laid ye it aside at the Command of *Charles Stuart* and the bloody Council? And had ye more delight to be a Doctor or Chamberlain then ye had to be a Minister? Oh! let the unfaithful Minister remember that Word in the 33 of *Ezek. 6. But if the Watchman see the Sword come, and blow not the Trumpet and the People be not warned, and if the Sword come and take any Person from among them, he is taken away in his Iniquity; but his Blood will I require at the Watchman's Hand.* I fear that the Blood of many Souls will be required at the Hands of the most part of the Ministers of *Scotland*.

I bear witness and leave my Testimony against the unfaithfulness of many Ministers, who have left their wonted Love and burning Zeal which they had when they ventured upon the high Places of the Earth in Preaching the Gospel. And now in the last place, I bear Testimony against all that have preached, written against, or reproached that poor Party, that were occasionally met at *Airs-meet*, only for the hearing of the Gospel, And now when I am stepping out of Time into Eternity, I declare that I adhere to all the Doctrines that ever I heard Mr. *Richard Cameron* or Mr. *Donald Cargill* Preach: And my Soul blesteth God that ever I heard either of them; for my Soul has been refreshed to hear the Voice and shooting of a King among these Field Meetings, wherein the Fountain of living Waters has been made to run down among the People of God, in such a Manner that Armies could not have terrified us. O! I am sure the Blood that

that has been shed in the Fields, and on Scaffolds in *Scotland* for the Cause and Interest of Jesus Christ will have a glorious Crop; in spite of Devils and Men; and I am sure, the seed sown at *Air's Mass* will have as glorious a Vintage, as ever any seed in *Scotland* had.

And now O! ye that are the poor Remnant that are to stay behind, who are the Butt of the Fury, not only of the open and bloody Enemies, but also of many Ministers and Professors, who have gone out of the Way themselves, and will not suffer others to walk in it; I have this to say to you, be earnest and constant in kything of Love to Christ: Walk with more Fear, lest ye offend a Holy and Jealous God, O! beware that ye quite not your Integrity: There are many waiting for your halting, yea, and longing for it. Cast not off the Way of Christ, because of Suffering. If ye knew what of his Love and comforting Presence I had, since I was called to witness for him against these bloody Traitors, that are thriving after the Blood of the Lord's People, ye would long for such Proofs of his Love, seek him Early and ye shall find him. Be not troubled because of our Death, it is not a Death unto the Soul, but an Inlet of Life to it; for 'To be dead to the World, is to be Alive to Christ. Blessed are the dead, that die in the Lord, from henceforth they rest from their Labours, and their Works do follow them. And rejoice O ye Poor of the Flock, that wait with Fear and Trembling, and with Faith, and Love in Exercise; it is to you that he will come: He meeteth him that rejoiceth in, and worketh Righteousness. Blessed are ye that weep now, for ye shall be comforted, Blessed are the Meek, for they shall inherit the Earth: Blessed are the Merciful: Blessed are they that hunger and thirst after Righteousness; for they shall be filled: Blessed are the pure in Heart, for they shall see God: Blessed are the Peace-makers, for they shall be called the Children of God. Blessed are they that are reproached for Righteousness sake, for theirs is the Kingdom of Heaven.' Blessed are ye when Men shall revile you and persecute you, and say all Manner of Evil against you for my sake. O Friends! It's only you that have ground to rejoice; if ye by him be helped to keep the Word of his Patience, he will keep you in the Hour of Temptation which shall come upon all the World, to try them that dwell upon the Face of the Earth.

O dear Friends and Followers of Christ, hold on your Way. Weary not, faint not, and you shall receive the Crown of Life. It is those that overcome by the Blood of the Lamb, and the Word of their Testimony, that shall stand, being clothed in white Robes, before the Throne, for these are they that come out

of great Tribulation. Remember, that there is a Book of Remembrance written, and the Names of these are written in it, that speak often one to another. O my Friends, let it be your study to keep up private Fellowship Meetings, wherein so much of the Power and Life of Religion is to be found. Remember, that here I, as a dying Sufferer for Christ, leave this Charge to every one of you, that have any love to Christ: Set about this and other Duties, with more fervent Love and Zeal, than heretofore hath been done; and be much in private Prayer; wrestle with God upon the Account of Jacob's Trouble. I will say this, That the more ye seek for Zion, the more ye will get for your selves. Let not the Reproaches cast upon the Way of God stumble you. And see that when ye are reviled, ye revile not again: But rather with Meekness and Love in the Fear of the Lord, study ye to gain others; but if they will not hearken, when this is done, then be free and faithful in testifying against them, for so doing; but especially let your Conversation testify your dislike of these sinful Courses. And now, my dear Friends in Christ, I leave you to him, who has promised to be with you in the Fire and Water, and bear the Weight of all your Reproaches, and is afflicted in all your Afflictions.

As for you that are lying in black Nature, I exhort you to repent of your Sins, and come out of that woful Estate, wherein ye are now lying, and close with a slain Mediator upon his own Terms. O! fall in Love with the Way of Salvation. O can ye think of the Way of Redemption, and not stand and wonder at the Condescendency of free Grace! I tell you except ye repent, ye shall all perish.

I have a Word to speak to you, that are cruel and open Enemies to Christ and his Cause, Remember, the Saints shall judge the World, and then we shall not get leave to stand on equal Terms with you; but we shall be set on Thrones, with Crowns on our Heads and Harps in our Hands, to sing praise to the Lamb: And then we shall pass our Sentence with the great Judge, upon all the Enemies of God, and you shall be turned into Hell, with all the Nations that forget God, if ye repent not. I pray, That the Lord would open your Eyes, that you may see your Sins, and turn from them, and live. I forgive all Men the Wrongs they have done, or can do to me: But for the Wrongs done to Christ, in robbing him of his Right over his Church and People, I know Vengeance belongs to God, and he will repay them. Therefore I leave them under Process, ay and while they Repent. And now I begin to enjoy Him who is invisible; for it is but little we can see of him now: But this I am sure of, that

I shall be made conform to him through his Sufferings. Therefore I take my leave of all the World, and the Elements thereof. I leave my Wife and Child to my Covenant GOD, who gave them to me, and willingly quite I give them up to him, hoping, That *He will be a Husband to the Widow, and a Father to the Fatherless*, according to his Promise. I hope, that the Friends of the Lord will remember the Living for the Dead's sake Farewel Wife and Child, Parents and Relations, and all Friends and Acquaintances. Welcome Heaven, Angels and Saints, welcome God and Father: welcome lovely Jesus Christ; welcome Holy Spirit of Grace, into thy Hands I commend my Soul and Spirit.

Sic Subscribitur.

JO. POTTER.

The last Speech and Testimony of Isabel Alison, who lived at PERTH, and suffered at Edinburgh, January 26th, 1581.

The Interrogations of Isabel Alison before the Privy Council.

WHEN I was brought before the Council, they asked me where did you live? at St. Johnston? *Ans.* Yes, What was your Occupation? To which I did not answer. The Bishop asked, if I conversed with Mr. Donald Gargill? I answered, Sir, you seem to be a Man, whom I have no cleareness to speak to, He desired another to ask the same Question: I answered I have seen him, and wish I had seen him oftner. They asked, if I owned what he had done against the Civil Magistrate? I answered I did own it. They asked if I could read the Bible? I answered, Yes, They asked, if I knew the Duty we owe to the Civil Magistrate? I answered when the Magistrate carrieth the Sword for God, according to what the Scripture calls for, we owe him all due Reverence, but when they overturn the Work of God, and set themselves in Opposition to him, it is the Duty of his Servants to execute his Laws and Ordinances on them. They asked if I owned the *Sanguinair Declaration*? I answered I do own it. They asked if I owned the Paper taken at the *Queen's Ferry on Henry Hall*? I answered you need

I did not question that. They asked if I knew Mr. *Skeam*? I
 answered, I never saw him. They asked if I conversed with
 him? I answered I never conversed with Rebels. They
 asked, if I did converse with D. *Hackstun*? I answered I
 did not converse with him, and I bless the Lord that ever I saw
 him; for I never saw ought in him, but a godly pious Youth.
 They asked, if the killing of the Bishop of St. *Andrews* was
 a wicked Act? I answered I never heard him say that he kill'd
 him; but if God moved any, and put it upon them to execute
 his righteous Judgments upon him, I have nothing to
 say to that. They asked me, when saw ye John *Balfour*,
 that pious Youth? I answered I have seen him. They ask-
 ed, when? I answered those are frivolous Questions, I am not
 bound to answer them. They said, I thought not that a Testi-
 mony. They asked, What think ye of that in the Confessi-
 on of Faith, that Magistrates should be owned tho' they were
 wicked? I answered, it was another Matter, than when
 they, who seemed to own the Truth, have now overturned
 it, and made themselves avowed Enemies to it. They asked,
 should we Judge of these Things? I answered the Scrip-
 tures of Truth, and the Spirit of God, and not Men, that
 have overturned the Work themselves. They asked, if I
 knew the Two *Henderfons* that murdered the Lord St. *Andrews*?
 I answered I never knew any Lord St. *Andrews*.
 They said Mr. *James Sharp*, if ye call him so. I said, I never
 thought it Murder; but if God moved and stirred them up
 to execute his righteous Judgment upon him, I have nothing
 to say to that. They asked, whether or not I would own all
 I had said? for (said they) you will be put to own in the
 Court-Mercat: And they bemoaned me, in putting my Life
 in such a Quarrel. I answered, I think my Life lit-
 tle enough in the Quarrel of owning my Lord and Master's
 Truths; for he hath freed me from everlasting wrath,
 redeemed me; and as for my Body it is at his Disposal.
 They said, I did not follow the Lord's Practice, in that anent
 me. I answered Christ owned his kingly Office, when he
 was questioned on it and he told them, *He was a King and so
 was born*. And it is for that, that we are called
 to own this Day, the owning of his Kingly Government.
 They said, we own it. I answered, we have found the
 consequence of the contrair. The Bishop said, he pitied
 me for the loss of my Life. I told him he had done me much
 more hurt, than the Loss of my Life, or all the Lives they
 have taken: For it had much more affected me, that many
 were killed by their Doctrine. The Bishop said, where-
 by was their Doctrine Erroneous? I said that was better debated
 already

already, than a poor Lais could debate it. They said, Your Ministers do not approve of these Things; and ye have said more than some of your Ministers; for your Ministers have brought you on to these Opinions, and left you there. I said, they had cast in Baits among the Ministers, and harled them aside; and altho' Ministers say one Thing to-Day, and another to Morrow, we are not obliged to follow them in that. Then they said, they pitied me; for (said they) we find Reason, and quick Wit in you: And they desired me, to take it to Advise ment. I told them I had been advising on it these Seven Years, and I hoped not to change now. They enquired mockingly, if I Lectured any? I answered Quakers use to do so. They asked, if I did own Presbyterian Principles? I answered, That I did. They asked, if I was dissatisfied? I told them I was always solid in the Wit that God had given me. Lastly, they asked my Name. I told them, if they had staged me, they might remember my Name; for I had told them already, and would not ay be telling them. One of them said, May ye not tell us your Name? Then another of themselves told it.

The Interrogations of Isabel Alison before the Criminal Lords.

Being called before the Criminal Lords, they asked me if I would abide by what I said last Day? I answered, I am not about to deny any Thing of it. They said ye confessed, that ye harboured the Killer of the Bishop, tho' ye would not call it Murther. I said, I confessed no such Thing. The Advocate said I did. I answered, I did not, and I told them, I would take with no Untruths. He said, did ye not Converse with them? I said I did Converse with David Halketoun, and I bless the Lord for it. They said, when saw ye him last? I answered, never since ye murdered him. They desired me to say over what I say the last Day. I said would ye have me to be my own Accuser? they said the Advocate was my Accuser. I said, let him say on then. Then they went over the Things that past betwixt the Council and me the other Day, and put me to yea or nay. I said, ye have troubled me too much with answering Questions, seeing ye are a Judicature which I have no clearness to answer. They said, do ye disown us and the King's Authority in us? I said, I disown you all, because ye carry the Sword against God, and not for him, and have the Nineteen or Twenty Years made it your Work to Dethrone

by swearing Year after Year against him, and his Work, assuming that Power to a humane Creature which is due to him alone, and have rent the Members from their Head, and one another. Then they asked, who taught you these Principles? I said, I was beholden to God that taught these Principles. They said are ye a *Quaker*? I said did ye hear me say, I was led by a Spirit within me; I bleis the Lord I profited much by the persecuted Gospel; and your *Acts of Indemnity* after *Ratbwell* cleared me more, than any thing I met with since. They said how could that be? I said your meddling with Christ's Interests, and putting them as pleased. They said, they did not Usurp Christ's prerogatives and what then mean your Indulgences, and your setting up *Prelacy*? For there has none Preached publicly these Years without Persecution, but these that have their Orders from you. Then they caused bring *Sanguibair Declaration*, and the * Paper found on Mr. *Richard Cameron*, and the papers taken at the *Queens-Ferry*, and asked if I would adhere to them? I said, I would as they were according to the Scriptures, and I saw not wherein they did contradict them. They asked if ever Mr. *Wells* or Mr. *Riddel*, taught me these Principles? I answered, I would be far in the wrong to speak any thing that might wrong them. Then they bade me take heed what I was saying, for it was upon Life and Death that was questioned. I asked them if they would have me to do. I would not quite on Truth tho' it would purchase my life a 1000 Years, which you cannot purchase, but promise an Hour. They said, when saw ye the two *Hendersons* and *John Balfour*? Seeing ye love ingenuity will ye be ingenuous, and tell us if ye saw them since the Death of the *hop*? I said, they appeared publicly within the Land. They asked, if I conversed with them within these months? At which I kepted silence. They urged me to say either Yea, or Nay. I answered Yes, then they said your God be on your own Head, we shall be free of it. I answered, so said *Pilate*; But it was a question if it was so; and ye have nothing to say against me but, for owning of Christ's truths and his persecuted Members. To which they answered nothing. Then they desired me to subscribe what I own. I refused, and they did it for me.

DAS

F

Account

This Paper being taken from him at his Death, by the Enemies who slew him; no Copy thereof (for what I know) has ever been procured, and hence it cannot be certainly known what was the Nature of it.

*Account of what Isabel Alison said before the
Assizes.*

Dear Friends;

THese are to show you what pass betwixt the black Crew and me. They read my Indictment, and asked if I had ought to say against it? I said nothing. They read the Papers as they did formerly, and asked if I owned them, I said I did own them; then they called the Assizes and swore them. Then I told them, *all Authority is of God* Rom. xiii. 1. And when they appeared against him, I was clear to disown them; and if they were not against him, would not have been there: I take every one of you Witness against another, at your Appearance before God, that your Proceeding against me is only for owning of Christ, his Gospel, and Members which I could not disown, lest I should come under the Hazard of denying Christ, and so be denieed of him. And when the Assize came they asked if I had ought to say against them, I said they were all alike, for there would no honest Man take the Trade in Hand. They said to the Assize, it was against their Will to take our Lives: I said, if that had been true, they would not have brought me so far off, pursuing me for my Life. This was the substance of what pass as I remember.

*Account of Mr. Archibald Riddel's Examination
of Isabel Alison and Marion Harvie.*

ABOUT Seven of the Clock at Night the Good-man of the Tolbooth caused call us down against our Will to be examined by Mr. Riddel, at the Councils Order. So we came down, and were brought to the West-side of the House, to an empty Room, where they brought him in to us: The Good-Man of the Tolbooth being present, and the Keepers, and some Gentlemen with them, and they caused us sit down. The Good-Man of the Tolbooth said, Mr. Riddel, the Council caused me to bring you to confer with these Women; to see if ye can bring them to Repentance. Then we protested and said, as for Repentance, we know not what Fault we have done, then said they ye cannot be the worse to have one of your Ministers to confer with. We told them, these Ministers being their Servants, we looked no more upon them as Ministers of Jesus Christ; and therefore he is no Minister

us. Mr. Riddel asked, if the Council would send Mr. Cargil to us, would we confer with him? We said he was not at their Command; but if Mr. Cargil would do as ye and the rest of you have done, we would do the like with him. He offered to Pray. We said we were not clear to join with him in Prayer. He said wherefore? We said, we know the train of your Prayer, will be like your Discourse. He said I shall not mention any of your Principles in my Prayer, but only desire the Lord to let you see the Evil of your Doings. We told him we desired none of his Prayers at all. They said could we not be content to hear him. We said, forced Prayers had no virtue. Then we said, what means he to pray with us more than he did with our Brethren that hath gone before us? Mr. Riddel said, Mr. Skeen conversed with Mr. Robert Ross. We said, he did not send for him, but as he intruded himself upon him. The Good-Man of the Tolbooth said, he conversed with Mr. Meldrum, and we smiled at that, and said, he might talk to him of his Perjury, but for no other thing. So they urged Prayer again. We said it would be a curse of God. They said why so? We said because we cannot join with it. So Mr. Riddel began to debate with us, and said we would not find it in all the Scripture, nor any History to ditown the Civil Magistrate. We answered, there were never such Magistrates seen as we have. He instanced Manasseh, who made the Streets of Jerusalem run with the Blood of the Prophets. We said it was a question, if he came the length in Perjury; he instanced Ahab, We answered, he was but a Child when that Covenant was Sworn, and it was not so with these that he now readed for. Then he instanced Nero, how he set the City on Fire, and robbed the Churches, and yet notwithstanding the Apostle exhorteth Submission to the Magistrates then being. We answered, it was in the Lord, and as they were a terror to evil Doers. He said, altho' they were wicked, yet they should not be altogether cast off. We said before their excommunication we would not have been so clear to cast them off. He said there were but only seven in the Excommunication, then why do ye cast at all the rest? We answered, these seven carried the great sway, and the rest came under them. He said, how can one Man take upon him to draw out the Sword of Excommunication, for the like was never heard tell of in no Generation. We answered, why not one Man, since there were no more faithful, and the Church hath Power to cast out scandalous Persons, be they high, be they low. He said, who is the Church? We said, if there were a true Church in the World, that little

Handful was one, tho' never so insignificant. Of which handful we own our selves a part; and tho' our Blood go in the quarrel, yet we hope it will be the Foundation of a New Building and of a lively Church.

He said, thought we all the Ministers wrong? We answered we desire to forbear, and not to add; for we desire not to speak of Ministers Faults. And we desired him to forbear, and let us be gone; but he urged his Discourse, and fell on upon the Papers that were taken at the *Queensferry*, chiefly on that part of them: *When God gives them Power, it is a just Law, to execute Justice upon all Persons that are guilty.* And he came to us and laid by his Coat, and said would ye stab me with a Knife in my Breast, even now? And we smiled and said, we never murdered any; But said he, they sware to do so. We said why did he not Debate these Things with Men and not with Ladies? For we told him we never studied Debates. He said again thought we all the Ministers wrong. We answered they were wrong, and forbade him to put us to it to speak of Ministers Faults, for if he knew what we had to say of them, he would not urge us. So we desired to be gone. And he said if ye come to calm Blood, desire me or any other of the Ministers to speak to you, ye may tell the Keepers, and ye may have them: And there was a Chirurgurgeon among them, and the Good-Man of the *Tolbooth* said, he might draw Blood of us, for we were mad. We said, saw ye any mad Action in us. This is all we can mind at present.

*The dying Testimony and last Words of
Isabel Alister.*

I Being sentenced to die in the *Graet-Market* of *Edinburgh* *January 1681*, thought fit to set down under my Hand, the Causes wherefore I suffer. I being apprehended at *Perth*, in my own Chamber, by an Order from the Council, and brought to *Edinburgh* with a strong Guard, and there put in Prison, and then being examined, first by a Committee, and then by the Criminal Court, the Manner of my Examination was. *First*, If I conversed with *David Hesketh* and others of our Friends? which I owned upon good Grounds. *Adly*, If I owned the Excommunication at the *Torwood*, and the Papers found at the *Queens-Ferry* and *Sanguibair Declaration*, and a Paper found on *Mrs. Cameron* at *Airsmoss*? all which I owned. Likewise I declined their Authority, and told

ild them, that they had declared War against Christ, and had usurped and taken his Prerogatives, and so carried the word against him, and not for him: So I think none can own them, unless they disown Christ Jesus. Therefore let Enemies and pretended Friends say what they please; I could give my Life on no easier Terms, than the denying of Christ's singly Office. So I lay down my Life for owning and adhering to Jesus Christ, his being a free King in his own House, for which I bless the Lord that ever he called me to that.

Now in the first place, I adhere to the holy Scriptures of the Old and New Testament. And likewise I adhere to the Confession of Faith, because according to the Scriptures, the larger and shorter Catechisms; and our Solemn Covenants, both National and Solemn League, as they were lawfully sworn in this Land, and I adhere to the Acknowledgement of Sins and Engagements to Duties; I adhere likewise to these forementioned Papers, and to the Excommunication at *Torwood*, they all being according to the Scriptures of Truth, and so both lawful and necessary. Likewise I adhere to the *Rutberglex* Testimony, and to all the Testimonies of our Worthies who have suffered in *Edinburgh* and elsewhere.

In the next place, I enter my Protestation against all the Violation done to the work of God these 20 Years bygone. *First*, The burning of the Covenant made with God, and the Causes of God's Wrath, and the thrusting in of Prelates into the Lord's House contrair to the Word of God, and our sworn Covenants. I leave my Testimony against Popery, which is so much countenanced at this Day, against the receiving that Limb of Antichrist the Duke of *Tork*. Likewise I leave my Testimony against all the Blood-shed, both on Scaffolds, and in the Fields, and Seas; and against all the Cruelty used against all the People of the Lord. And I leave my Testimony against the paying of that wicked Cess, for maintaining of these profane Wretches, to bear down the Work of God. I leave my Testimony against all unlawful Bonds. And likewise against the shifting of a Testimony, when clearly called by the Lord to give it. I leave my Testimony against all Profaneness of all Sorts, and likewise against Lukewarmness and Indifferency in the Lord's Matters. I leave my Testimonie against the Unfaithfulness of Ministers, first and last, their silence at the first, when their Masters Work was broken down, or the most part they slipped from their Masters Back, without so much as giving one Word of a Testimonie against the Wrongs done to him; and now are become a Snare to the

poor People is going to hear the Caraxes; and poor Things following their Example are insnared; my finding the sad Experience of it, brings it the more into my Memory. Yet notwithstanding of their being convinced of their Error in this, many of them carry now as if they rued that ever they came forth to the Field to proclaim their Master a free King in his own House; and now they are fallen in under the Shadow of the sworn Enemies, and alas they are become profound to lay Snates; yea, *They are a Trap upon Mispah and a Net spread upon Tabor!* Oh, for the sad Defection both of Ministers and Professors in *Scotland!* It's like our Carriage may make many of our Carcasses ly in the Wilderness. I leave my Testimonie against the Indulgences first and last, and against all that comply therewith, or connive thereat. I leave my Testimony against the censuring of worthy Mr. *Cameron*, or any other whom God raised up to declare the whole Council of God, and to witness against the Evils of this Generation. I fear when God makes Inquisition for Blood, Ministers hands will not be found free thereof. As for charging my Blood on any particular Person, I cannot, for I have never gotten the certainty of what hath brought me to the Stage; but if any have done it willingly, I leave it to God and their own Conscience. But I may warrantably charge it upon all the declared Enemies of God within the Land. And *First*, I leave it on the bloody Council that sent an Order to take me, for they are guilty of it. *Secondly*, The Sheriff Clerk of *Perth*, and these that were with him, when he took me, are guilty of it; the Sheriff Clerk of *Kierose*, and the Men that guarded me are all likewise guilty of my Blood, and I leave my Blood on Sir *George Mackenzie* and the rest of that bloody Court, and I take the Lord to witness against them, whether or not it was on easy Terms, that they offered me my Life, they said only they would not trouble me with their Bishops, but I said, that *Supremacy* was as Evil as *Prelacy*. And they said, that I behoved to say that the King was not an Usurper, and pass from all my former Confession, and that it was my Duty to obey Authority. I told them, that they were sworn Enemies to God, so it was impossible to obey God and them both; so I told them I would not retract an Hair breadth, they said, thought I ever that he was a lawful King? I said, yes; for he entred into Covenant with God, and with the Land: but he hath broken and cast off that Tye, and hath exercised so much, both Tyranny and Cruelty, that I had just Ground to decline him and them both; then they had my Blood be on my Head, but I told them they would find it would be on their Heads, for it was for owning of *Charitt's* Kingly Office, that:

that they put me to suffer, say the contrair who will. Now I bless the Lord, I am free from *Tesuitical* Principles. The scripture is my Rule, and when obedience to Men is contrair to obedience to God, I am clear to disown them. I leave my Testimonie against Mr. *Riddel*, for his obeying these wicked Men to insinuate us, and to hold out to us, before these accursed Enemies of Christ, that were seeking our Lives for our adhering to the Truth, that it was all Delusion that we held. Many Times rued, that I bare so well with him, and now hear that he denies that which we wrote. But if ye will believe me, who am within a little to appear before God, there was nothing added but rather wanting, I wish the Lord may forgive him. I bless the Lord, what strickes against my self only, I can very heartily forgive, but what strickes against God and his Truths, I leave that to God, who is the Judge of all.

Now I would only say this to you, who are seeking to keep your Garments clean, *Be sober, be vigilant, for your Adversary the Devil goes about like a roaring Lion, seeking whom he may devour.* And as I would have you to be zealous for the Truth, and not to quite one Hoof; so I would have you labour against a Spirit of Bitterness; beware of self, and be more ready to mourn for the slips of others, than to make them the Subject of your Discourse; and labour to make earnest of Religion, for I find there is need of more, than a good Cause, when it comes to the pass. O! the everlasting Covenant is sweet to me now! And I would also say, they that would follow Christ need not fear at the Cross, for I can set my Seal to it, *His Yoke is easy, and his Burden is light.* Yes, many Times hath he made me go very easy through things that I have thought I would never win through: He is the only desirable Master; but he must be followed fully. Rejoice in him all ye that love him. Wherefore lift up your Heads and be exceeding glad, for the Day of your Redemption draweth nigh: Let not your Heart faint, nor your Hands grow feeble. Go on in the strength of the Lord, my dear Friends, for I hope he will yet have a Remnant both of Sons and Daughters, that will cleave to him, tho' there will be very few; *Even as the Barries on the Top of the olivest Branches.* As for such as are grown weary of the Gifts of Christ, and have drawn to a Leo-Shout that God never allowed, it may be ere all be done it will turn like a towering Pencee, and a bowing Wall to them, and they shall have little Profit of it, and as little Credite: But what shall I say to the Commendation of Christ and his Cross. I bless the Lord.

praise to his holy Name, that hath made my Prison a Palace to me; and what am I that he should have dealt thus with me! I have looked greedy-like, to such a Lot as this, but still thought it was too high for me, when I saw how vile I was; but now the Lord hath made that Scripture sweet to me in the vi. of *Isaiab*, *Then flew one of the Seraphims to me, having a live Coal in his Hand, and he laid it on my Mouth and said, lo this hath touched thy Lips, and thy Iniquities are taken away, and thy Sins purged* O! how great is his love to me! that hath brought me forth to testify against the Abominations of the Times, and kepted me from fainting hitherto, and hath made me to rejoice in him. Now I bless the Lord, that ever he gave me my Life to lay down for him. Now Farewel all Creature Comforts; Farewel sweet Bible; Farewel ye real Friends in Christ. Farewel Faith and Hope. Farewel Prayers and all Duties. Farewel Sun and Moon, within a little I shall be free from Sin, and all the Sorrows that follow thereon. Welcome everlasting Enjoyments of the Father, Son, and Holy Ghost, everlasting Love, everlasting Joy, everlasting Light.

Sic Subscribitur.

Edinburgh Tolbooth, Jan.

26, 1681.

ISABEL ALISON.

Being come to the Scaffold, after singing the 84 Psalm, and Reading the 16th of *Mark*, she cryed over the Scaffold, and said, *Rejoice in the Lord ye Righteous, and again I say Rejoice*. Then she desired to Pray at that Place, and the Major came and would not let her, but took her way to the Ladder-foot, and there she Prayed. When she went up the Ladder she cryed out. *O be Zealous, Sirs, be Zealous, be Zealous*. *O love the Lord all ye his Servants, O love him Sirs, for in his Favour their is Life*. And she said, *O ye his Enemies what will ye do, whither will ye fly in that Day? For now there is a dreadful day coming on all the Enemies of Jesus Christ* Come out from among them, all ye that are the Lord's own People. Then she said, Farewel all created Comforts. Farewell sweet Bible, in which I delighted most, and which has been sweet to me since I came to Prison. Farewel Christian Acquaintances. Now into thy Hands I commit my Spirit, Father, Son, and Holy Ghost. Whereupon the Hangman threw her over.

*The last Speech and Testimony of Marion Harvie,
who lived at Borrowstounness, and suffered at
Edinburgh, the 26th of January, 1621.*

*An Account of her Answers before the Privy
Council.*

THEY asked first, How long is it since ye saw Mr. D. Gargill? I said, I cannot tell particularly when I saw him. They said, Did ye see him within these Three Months? I said, it may be I have. They said, do ye own his Covenant? I said, what Covenant? Then they read it to me; and I said, I own it. They said, do ye own the *Tanquerair* Declaration? I answered, Yes. They said do you own these to be lawful: I said, Yes, because they are according to the Scriptures, and our Covenants, which ye swore your selves, and my Father swore them. They said, Yes, but the Covenant does not bind you to deny the King's Authority. I said, So long as the King hold by the Truths of God, which he swore we were obliged to own him; but when he brake his Oath, and robbed Christ of his Kingly Rights, which do not belong to him, we were bound to disown him, and you also. They said, Do ye know what you say: I said, Yes. They said were ye ever Mad; I answered, I have all the Wit, that ever God gave me: Do ye see any mad Act in me; they said where was ye born? I answered in *Borrowstounness*. They asked what was my Occupation there? I told them, I served. They said; did ye serve the Woman that gave Mr. D. Gargill Quarters? I said that is a Question, which I will not answer. They said, who did ground you in these Principles? I answered Christ, by his Word. They said, did not Ministers ground you in these? I answered, when the Minister Preached the Word, the Spirit of God backed and confirmed it to me. They said, Did ye ever see Mr. John Weleß; I said, Yes, my Soul hath been refreshed by hearing him. They asked if ever I heard Mr. Archibald Riddet. I answered Yes, and I bless the Lord, that ever I heard him. They said, Did ever they Presch, to take up Arms against the King? I said I have heard them Preach to defend the Gospel, which we are all sworn to. They asked, if e. . . swore to Mr. D. Gargill's Cove-
nant?

nant? I said, No, but we are bound to own it. They said, Did ye ever hear Mr. George J. Bryson, I said, I am not concerned with him. I would not hear him; for he is joyaed in a Confederacy with yous selves. They said, Did ye hear the Excommunication at the Torwood, I said No, I could not win to it. They asked if I did approve of it; I answered Yes. They asked if I approved of the killing the Lord St. Andrew I said in so far as the Lord raised up instruments, to execute his just Judgment upon him, I have nothing to say against it; for he was a perjured Wretch, and a betrayer of the Kirk of Scotland. Then they asked, What Age I was of; I answered I cannot tell. They said among themselves, that I would be about Twenty Years of Age, and began to regret my Case, and said, Would I cast away my self so? I answered I love my Life, as well as any of you do; but would not redeem it upon sinful Terms: for Christ says, *He that seeks to save his Life shall lose it*. They said a Rake, or the God and Babbens were as fit for me to meddle with as these things: Then one of them asked, when the Assize should sit; and some other of them answered, On *Munday*. Then they asked, if I could write? I answered Yes. Will you subscribe, said they, what you have said? I answered, No. They had the Clerk set down, that I could write, but refused to subscribe. Then they asked, if I desired to converse with any of our Ministers? I said, what Ministers? They said, Mr. Riddel. I said, what would ye have me to do with him? they said, he might convince you of that Sin. I said, what Sin? they said, the Sin of Rebellion. I smiled and said, if I were as free of all Sin, as the Sin of Rebellion, I should be an innocent Creature. They asked, if they should bring Mr. Riddel to me? I said it was an Evidence he was not right, since they had him so much at their Will. And I told them, I would have none of their Ministers. This is all I can remember, at this present.

His Discourse before the Justiciary Court.

FIRST, I was brought and set in the Pannel, with the Murderers, and they read over my Indictment, and asked me, if I did confess with these Things? I answered Yes. Then they read *Sasquibair Declaration*, and asked, if I owned it? I answered Yes. They read that Paper which they called the NEW COVENANT, and asked, if I owned it? I answered Yes. Then I protested, they had nothing to say against me, as to Matters of Fact; but only because I owned Christ and his Truth, and persecuted

d Gospel and Members, of which ye have hanged some, others you have beheaded, and quartered quick. To that they replied nothing, but called the *Affizers*, who had no will to appear, till they were about to fine them, and then they came forward. One of them said, He did not desire to be one of the *Affize*, but they would have him. He had them read our Confession: For he knew not what they had to say against us. They had him hold up his Hand, and swear he would be true, and he could not, but fell on trembling. The Advocate had the *Affizers* look if I had any thing to say against them. I said, I knew none of them, but what were all bloody Butchers together. And when the *Affize* were set in a Place by themselves, I said to them, Now beware what ye are doing, for ye have nothing to say against me; but only for owning Jesus Christ and his persecuted Truths: For ye will get my blood upon your heads. So that Man that fell on trembling before desired them to read my Confession to him, and they read it. And after that the Advocate had a Discourse to them, and said, *Ye know these Women are guilty of Treason.* The *Affize* said they are not guilty of Matters of Fact, he said, but Treason is Fact, and taking himself again, he said, it's true 'tis but Treason in their Judgment; but go on according to our Law, and if ye will not do it, I will proceed: And when they had read my Confession they had set down, that I had said the Ministers had taught me these Principles. I said, that is a Lie, and it is like the rest of your Lies; so I said, that it was Christ by his Word, that taught me. They answered nothing to that; but said, would I own the rest of my Confession? I answered Yes. The Advocate said, We do not desire to take their Lives; for we have dealt with them many Ways, and sent Ministers to deal with them, and we cannot prevail with them. I said, We are not concerned with you and your Ministers. The Advocate said, it is not for Religion, that we are pursuing you; but for Treason. I answered it is for Religion, that ye are pursuing me; for I am of the same Religion, that ye are all sworn to be of; but ye are all gone blind. I am a true Presbyterian in my Judgment. So they put the *Affize* into a Room by themselves, and removed me without the Guard, into another Room, then they read the Delay till Friday at 12 of the Clock. And I charged them before the Tribunal of God, as they should answer there. For, said I, ye have nothing to say to me, but for my owning the persecuted Gospel.

The Dying Testimony and last Words of
Marion Harvie.

Christian Friends and Acquaintances,

I Being to lay down my Life, on *Wednesday* next, *January 25 1681*. I thought fit to let it be known to the World, wherefore I lay down my Life; and to let it be seen that I Die not as a Fool or as an evil doer, or as a busy Body in other Mens Matters, no, it is for adhering to the Truths of Jesus Christ, and avowing him to be King in Zion and Head of his Church, and the Testimony against the ungodly Laws of Men, and their robbing Christ of his Rights, and usurping his Prerogative Royal, which I durst not but testify against: And I bleis his Holy Name, that ever he called me to bear witness against the Sins of the Times, and the Defection of uplitten Ministers and Professors. (1st) I adhere to the holy and sweet Scriptures of God, which have been my Rule in all I have done, in which my Soul has been refreshed. (2^{dly}) I adhere to the Confession of Faith, because agreeable to the Scriptures. (3^{dly}) I adhere to the Larger and Shorter Catechisms: (4^{thly}) I adhere to the Covenants, National, and Solemn League and the Work of Reformation: (5^{thly}) I adhere to all the faithful Testimonies, which have been left by our faithful Ministers of Jesus Christ either on Scaffold or Fields. (6^{thly}) I adhere to the Papers found at the Queens-Ferry on Henry-Hall. (7^{thly}) I adhere to the Declaration at Sanguhair, and the Testimony at Kilsberglen, and the Papers found on worthy Mr. Richard Cameron. (8^{thly}) I adhere to the Excommunication at the Torwood. (9^{thly}) I adhere to the Excommunication of the Bishops and their underlings; and I die in the Faith of it, that the Lord hath ratified that in Heaven, which his Faithful Servants have done on Earth, as to the casting out these Traitors to God out of the Church, And now I desire to bleis the Lord for my Lot: My Lot is fallen in pleasant Places, and I have a goodly Heritage.

† I leave my Blood upon the Traitor that sits upon the Throne, then our James Duke of York, who was sitting in the Council, when I was examined the first Day And I leave my Blood on the bloody Crew, that call themselves Rulers.

And

† Understand this Paragraph with the Question given before.

And I leave it on *James Henderson* in the *North-Ferry*, who was the *Judas* that sold *Archibald Stewart* and *Mr. Skeen*, and me to the Bloody Soldiers, for so much Money; I leave my Blood on *Sergeant Warrack*, who took me, and brought me to Prison. I leave my Blood on the Criminal Lords, as they call themselves, and especially that Excommunicate Tyrant *George Mackenzie* the Advocate, and the 25 Assessors; and on *Andrew Cunningham*, that gave me my Doom, and on that Excommunicate Traitor *Thomas Dalziel* which was Porter that Day that I was first before them, and threatened me with the Boots.

I give my Testimony against the burning of the Covenants, which were solemnly sworn by the three Nations, with uplifted Hands to the great God of Heaven and Earth. I leave my Testimony against all the Bloodshed, and Massacres of the Lord's People, either on Scaffolds or in the Fields. I protest against Banishings and Fines and cruel Murtherings, especially the inhumane Murther of worthy *David Hays*. I leave my Testimony against the paying of the Cess, employed for the bearing down the Preaching of the Gospel, and the taking and killing the poor Followers of Jesus Christ. I leave my Testimony against the Professors, that say, this is not the Truth of God for which I suffer, and call the Way of God delusion. I leave my Testimony against *Mr. Archibald Riddel*, who became Servant to the bloody Lords, and made it his Work to make me deny Christ, and betake my self to the ungodly Laws of Men, and call the Truths of God Delusions, which I am to Seal with my Blood; And I rejoice that ever he counted me worthy so to do. O! I may say, *What am I, or what is my Father's House; that he should have called me out to seal his Truths with my Blood*, which Truths both Ministers and Professors, have counted Prudence to disown and deny, for which the Land will be to mourn and sorely to smart, ere all be done. I leave my Testimony against *Mr. John Blair*, that said I had no more Grace than his Staff had, and was witness to my Sentence, that Day I got it; and his Wife that said, I had no more Grace nor her old Shoes; as if Grace were not free, and as tho' Christ had not enough to give me. I leave my Testimony against both Ministers and Professors, that have joined themselves in any of these Courses of Defection with the Enemy, and are fast in their Camps.

I leave my Testimony against Popery, Prelacy, Quakerism, and Indulgency, and desires to mourn for it, that ever I joined with them in hearing them, or any of those that con-

nive at them. I leave my Testimonie against all Jesuitical Principles, although our Professors say, that I adhere to them; I deny it, and I take God to be my Witness, that I hate all Opinions, that are contrarie to the sound Truths of God. And since ever God called me to follow his persecuted Gospel, it was still my Desire to stick close by him, and the Rule he has set down for poor Sinners to walk by. And it was always my Rejoicing to serve him, and to act and do for his Truth, and to vindicate it. And many a sore Hear I have had with them in vindicating his Truths, when they have been denying them, and casting Dirt in the Faces of faithful Witnesses of Jesus Christ, and I desire all these that are endeavouring to contend for Christ and his Truths, that they would be faithful in their witnessing for him, and eschew the least Appearance of Sin. For I a dying Witness of Christ, obtest you, as you will answer, when ye stand before him, in the Day of your Appearance, that ye be faithful in owning him in all his Truths, and not yield a Hoof to these ungodly, perjured, bloodie and excommunicate Traitors, and Tyrants; for there is much Advantage to be had in Faithfulness for Christ; and that I may set to my Seal to the Truth of. And I think, Christ is taking a narrow View of his Followers at this Time; for there are few that yield a Hair Breadth of the Truths of God, that readily win to their Feet again; but go from one Degree of Defection to another.

And again I desire to bleis and magnify the Lord, for my Lot, and may say, *He hath brought me to the Wilderness to allure me there and speak comfortably to my Soul.* It was but little of him I knew when I came to Prison; but now he has said to me, *Because he lives, I shall live also:* And he has told me, *I am his, that hath blotted out mine Iniquity, for mine own Name's sake.* Kind has he been to me, since he brought me out to witness for him. I have never sought any Thing from him, that was for his Glory, since I came to Prison, but he granted me my Desire. For the most part I have found him in every Thing, that hath come in my Way, ordering it himself for his own Glory. And now I bleis him, that thoughts of Death are not terrible to me. He hath made me as willing to lay down my Life for him, as ever I was willing to live in the World. And now ye that are his Witnesses, be not afraid to Adventure upon the Cross of Christ, *For his Yoke is easy, and his Burden is light.* For many Times I have been made to think it strange, what makes Folk cast at the Cross of Christ, that hath been so light to me, that I have found no Burden of it at all, he bore me and it both. Now let not the Frowns of Men, and their Flatteries put you from yours

our Duty. Keep up your Societies, and the assembling of
 our selves together; for there is much Profit to be found in it.
 Many times hath it been found comfortable to me, to hear of
 a few in *Scotland*, in which Christ was delighting; and
 that there was much Love to God's Glory, and Zeal for his
 honour amongst them. Now be humble, and ly in the Dust,
 and never give over crying, in Behalf of the Church, which
 is so small that it can scarcely be discerned; and never give
 over till he appear, for I think he is near at Hand. O watch
 and double your Diligence, and hold fast till he come, and
 let none take your Crown, for he is good to the soul that
 seeks him. If I were to live again, I would let that perju-
 red Crew see, that I should be more guilty of that which
 they call Rebellion, in serving my lovely King, and in acting
 and doing for him and his Glory, if he called me to it: And
 it is my Grief that I have not been more faithful for my Ma-
 ster Christ. All his Dealings with me have been in Love and
 Mercy. His Corrections have been all in Love and free
 Grace. O free Love! O! I am oft made to wonder, what it
 was that made him take a Blasphemer to witness for him and
 his Truths, I may say I am *a Brand plucked out of the Fire*;
 I am a Limb of the Devil, pluck't out from his Fire-side. O I
 am made to wonder and admire at his condescending Love!
 Now I leave my Testimonie against *Jean Forrest*, for saying
 I am going to the Grave with a Lie in my right Hand, and
 charging my Blood on my own Head. O my Friends: come
 out from among them, and touch not the unclean Thing. It
 will never be well, till there be a Separation from Sin. I
 bless the Lord, that ever I heard Mr. *Gargil*, that faithful
 servant of Jesus Christ: I bless the Lord, that ever I heard
 Mr. *Richard Cameron*, my Soul has been refreshed with the
 hearing of him, particularly at a Communion in *Garrick*, on
 these Words in the lxxxiv. Psalm v. 2. *The Lord will speak
 Peace to his Saints and People, but let them not return back
 to Ills*. Now I leave my Testimony against all the backslid-
 ing Ministers, who, when I began to hear the Gospel preach-
 ed the same Truths, which I am to lay down my Life for at
 this Time; but now they are joined in a Combination against
 God. And for the most part, are all at the Enemy's will, for
 when I got my Sentence, the bloody Traitors promised to
 bring any of our own Ministers to us, when before them;
 and so this gives me ground to say, they are become their
 Servants.

Now the Lord knows, I have a sore Heart to mention these
 Things; but when I saw some of them there, and they offer-
 ing

ing us any of the rest, it gives me Ground to let it down with a sore Heart. Now what shall I say? I have sinned against him, and I am guilty of the Defections, for which my Carcase must ly in the Wildernels, and not see the King come Home to his Habitation. But O I am content, and heartily content that he gives me my Soul for a Prey; and well is me for it, I think my self not behind. O my Love! O my Love! O my Love! My altogether lovely Christ. The common Report through the Country is, That I might have had my Life on very easy Terms; but I could have it on no easier Terms, than the deaying of my Lord and Master Christ. First, They asked if I would retract my former Confession, and particularized all the Papers, I had owned before, and if I would not call *Charles Stewart* an Usurper, and the Devils Vicegerant: I told them I would not go back in any Thing, for ye have nothing (said I) to lay to me, but for the avowing Christ to be King in Zion, and Head of his own Church. And they said, they did not usurp Christ's Crown. But I said, they were blinded and did not see. They said, there were but a few of us for these Principles; I said they had all the wyte of it, and it was most bitter to us, that our Ministers had spoken against these Truths. And indeed I think they had not been so cruel to me, were it not these Ministers. And so I think, our Ministers are not free of our Blood; for when they spoke against us and the Way, it hardened these bloody Traitors, and emboldned them to take our Lives.

I leave my Testimony against them, for they have caused many poor Things to err from the Way of God, and many have made Ministers their Rule, and so the Blind have led the Blind, and both have fallen into the Ditch together. And some think and say, O can we quite so many godly Ministers. We do not quite them; but I assure you ye shall get a share of the Wrath and Stroke, which God hath prepared for these Backsliders and Betrayers of their Trust. O I wonder what is the Reason that Men count it their Wisdom to deny God, who has been so kind to them, and who have many a Day delighted to commend his Love to me, with the Hazard of their Lives; for which I shall be a witness against them. Now I have no more to say, be faithful unto the Death; or else, wo, wo, wo, to you that are owning him at this Day, if ye do not own him in all his Offices, as King, Priest, and Prophet: O my dear Love! Well is me that ever he let me know that his Love was better than Life. Wo to that Creature, that will not love my lovely Lord Jesus Christ. Now farewell holy and sweet Scriptures, which were as my Comfort in the midst of all my Difficulties; Farewel Faith, Farewel Hope, Farewel

wanderers, who hath been comfortable to my Soul. in the
 caring them commend Christ's Love, Farewel Brethren,
 Farewel Sisters, Farewel Christian Acquaintances, Farewel
 Moon and Stars And now welcome my lovely and
 dear Christ Jesus, into whose Hands I commit my Spirit
 throughout all Eternity. I may say, *Few and evil have the
 days of the Years of my Pilgrimage been*, I being about 20
 years of Age.

*from the Tolbooth of Edinburgh, the Woman-House
 on the East-side of the Prison, January 11th, 1631*

MARION HARVIE.

This Martyr tho' both young in Years, and of the weaker
 sex (which hightens the discovery, how brutally furious and
 mad these Persecutors were) was so singularly assisted of the
 Lord in his Cause, and hath had such discoveries of his special
 love to her Soul, that she was nothing terrified by her Adver-
 sities; when she was brought from the Tolbooth to the Coun-
 cil House, to be carried to her Execution; as she came out
 of the Tolbooth Door several Friends attending her, she was
 observed to say with a surprizing Chearfulness and Air of
 heavenly Ravishment. *Behold I bear my Beloved saying un-
 to me, Arise my Love, my fair one and come away.* And
 being brought to the Council, Bishop Paterfon being Resolv-
 ed seeing he could not destroy her Soul, yet to grieve and
 vex it, said, *Marion, you said you would never hear a Cu-
 rate, now you shall be forced to hear one, upon which he or-
 dered one of his Suffragans, whom he had prepared for the
 purpose, to Pray; so soon as he began, she said to her Fellow
 prisoner Isabel Aliyon; come Isabel, let us sing the 23d
 Psalm, which accordingly they did; Marion repeating the
 Psalm Line by Line without Book, which drowned the
 voice of the Curate, and extremely confounded the Perse-
 cutors. Being come to the Scaffold, after singing the 24
 Psalm, and reading the 3d of Malackby, she said, I am come
 up to Day, for avowing Christ to be Head of his Church and
 King in Zion: O seek him Sirs, seek him, and ye shall find
 him. *I sought him, and I found him, I held him, and would
 not let him go.* Then she briefly narrated the Manner how
 she was taken, and recapitulated in short the Heads of her
 former Testimony. Saying to this Effect, *I going out of
 Edinburgh to hear the persecuted Gospel in the Fields,**

was taken by the way with Soldiers, and brought in to the
 Guard, and afterwards I was brought to the Council, and
 they Questioned me if I knew Mr. Donald Cargill, or if I
 heard him Preach? I answered, I blest the Lord I heard
 him, and my Soul was refreshed with hearing him, for he is
 a faithful Minister of Jesus Christ, they asked if I adhered
 to the Papers gotten at the Ferry. I said, I did own them
 and all the rest of Christ's Truths; if I would have denyed
 any of them, my Life was in my offer, but I durst not do
 it; so not for my Soul, E're I wanted an Hour of his Pre-
 sence, I'd rather die Ten Deaths. I durst not speak against
 them, lest I should have sinned against GOD. I adhere to
 the BIBLE and Confession of Faith, Catechisms and Cove-
 nants, which are according to this Bible (whereupon she
 clapt her Hand upon the Bible) I also adhere to the Testi-
 monies given by the faithful Witnesses of Christ, that have
 gone before us on Scaffolds and in the Fields. I leave my
 Testimonie against all Quakers, Jesuites, Indulgences and
 all Prophane and ungodly Persons, and mainly all Covenant
 breakers and Persecutors of his Way and Truths, which I
 am come here to Seal with my Blood; against all payers
 of Cess, and Bonds, and against all Oppression or Mur-
 dering. They say, I would Murder, but I declare I am
 free of all Matter of Fact; I could never take the Life of a
 Chicken but my Heart shrinked. But it is only for my
 Judgment of Things, I am brought here, I leave my
 Blood on the Council, and the Duke of York; at this the
 Soldiers interrupted her and would not allow her to speak
 any: But she cryed out, I leave my Blood on all ungodly
 and prophane Wretches. The most of her Discourse was
 of God's love to her, and to the Commendation of free
 Grace; and she declared she had much of the Lord's pre-
 sence in Prison, and said, 'I blest the Lord the snare is bro-
 ken and we are escaped; and when she came to the Ladder
 Foot, she prayed. And going up the Ladder she said. O I
 my fair One, my lovely One, come away; and sitting down
 on the Ladder she said, I am not come here for Murder,
 for they have no Matter of Fact to charge me with, but on-
 ly my Judgement. I am about 20 Yeats of Age, at 14 or
 15, I was a hearer of the Curates and Indulged, and while
 I was a hearer of these, I was a Blasphemer and Sabbath-
 breaker, and a Chapter of the Bible was a burden to me;
 but since I heard this persecuted Gospel; I durst not Blas-
 pheme, nor break the Sabbath, and the Bible became my
 Deight. With this the Major called to the Hangman to
 call her over, and the Murderer presently choaked her.

a joint Testimony of William Goguer, Christopher Miller, and Robert Sangster, who lived in the Shire of Stirling, and suffered at the Grass-mercat of Edinburgh, March 11, 1681. Directed to the Shire of Stirling.

THE Lord in his holy Providence having singled Us out of that *Shire*, to seal his controverted Truths with our Blood; we could not but leave a Line behind us (we being *Stirling-Shire Men*) to let you know wherefore we are come here this Day, to this Place of execution; that it is for adhering to that which Ministers and Professors are disowning; and the Lord seeing it fit to honour us beyond others, now in this Day of Defection and withdrawing from the Truth. We tell you that it is Truth we are to suffer for; altho' ye condemn us in it, and say that we have a Hand in our own Death; yet we durst not, for our souls, do otherwise, or else we would have been sure of the bad Curse of GOD on us, and our Life both. You may think that it is a Novelty of our own Head, that we are brought here for; but if any of you had that Love to the LORD, that you seemed to have once a Day, you would count it your Duty, as well as ours, to contend for the sweet Truths of God, when you see him so wronged, and his Rights so perped and taken from him, who was both sweet and kind upon poor Things at Hill-Sides, and especially among you of this *Shire*. O! Sirs, you may take shame to you, for all that you have done against the Honour of God, that have seen goings so Stately among the Meetings of his People; that will not contend for Lovely Christ. O! do ye not think that that Day will come on you, for joining with God's Enemies, who have broken Covenant with him, and shed the Blood of his Saints, and trampled on the Honour of God, and ye will not fear to join with them, for all the Blood they have shed, you will still go on with them; and tho' you profess, that you have love to the Son of God, and that your Zeal for the true God and his Hosts is not abated; yet you will go on with them, and Bond and comply, in paying of *Cess* and *Mill-Money*, to maintain, a Party against God and his Work, which once in a Day you were forward to maintain, and would have ventured your Life in the maintaining of it against

gainst all the Lord's Enemies. You may justly take shame to your selves for your preferring the Things of Time to the sweet Cross of lovely Christ. O! Sirs, what think ye with your Doom be that have done so much against the Honour of a Holy God? Indeed you may look out for Wrath, and that of the saddest Sort.

Now as dying Men we tell you that there are sad Days abiding you, for what ye have done to the Honour and Glory of God if ye get not speedy Repentance. Therefore as you would answer in the great Day, make Conscience of what ye do. Remember that you will count and reckon for all that you have done, and will be reckoned as guilty of the Blood of the Saints, as the worst Enemies amongst them all. Therefore as dying Men we charge you to take with guilt, or else it will be worse for you. O! Sirs fear the Lord's Wrath, and fall to and Mourn for what you have done. O very mightily for Repentance! or else you will get *Judas Reward*. For you are the Persons that have betrayed the Son of God, and expelled him out of your Coasts. You were thinking that he was like to prove a costly Christ, and therefore you of that Shire would give consent to banish him away from amongst you. You would not hear tell of a *Field Preaching* for fear of Hazard. O! Sirs, take it to Consideration, and let us hear what a Hand you have in banishing Christ and the Gospel out of *Scotland*, and we are sure it was not your Parts to have done so. No, no, it was not your Part to have given lovely Christ such an Affront, the sweet Days that you have had long since might have made you give Royal Jesus better Quarters, tho' you should go to the Gibbet for it, and lose your Gear. For your doing as ye have done is a denying of him before Men. Take it as ye will, we must tell you, as in the Sight of the Living God, before whom we are now to appear and get our Sentence for all that we have done: You are the only Shire that has denied lovely Christ Quarters, for he sent an Offer to you to the *Torwood* and ye would not hear it. Well, it's likely there are many of you that will never get another, there are some of you that would not go to hear, but forbade others to go, and thought it was Duty not to go; and some of you were at that Preaching, and made a bad use of it. O! remember Sirs, you have rejected Christ. We tell you it as dying Men, you will count for it ere it be long, for our Lord did not send the Gospel to the *Torwood* for nought, but it will accomplish that for which it was sent. O! Sirs, be afraid and tremble, for Judgement is at the Door, and indeed your Sentence will be sore to bide, it will be more tollerable for open Enemies in the Day of Judge

gement than for you. We are afraid when we think, what
 tempts will be on you shortly, for considering what
 has been taken on you of that Shire, and how tender the
 God has been of you, in Training you up for Suffering, and
 given you Tryals, and you have endured them, and he
 taken them off again, and given you sorer Tryals, and he
 delivered you out of these. It had been better for you
 if you had been at that Preaching, tho' you should have
 seen the Gallows the very next Day, than to have
 done what ye did, and that you will find ere it be

5
 what of his Kindness have you met with at such Places?
 I dare not say, *That he has been a barren Wilderness, or*
land of Drought to you. Testifie against him, if he was not
 kind to you, so long as ye abode by him, he abode by you,
 if he was tender of you, so long as ye kept faithful to him;
 after ye turned into the Enemies Camp, then he turned
 to be your Enemy, and fought against you, and in all that
 he do, God will be seen to be against you. You may thrive
 in the World, but it will be a dear thriving to you, you will
 feel the Wrath of God with it. But ye have done with thriving
 in the Worship of God. Indeed there are many of you,
 that hold your Life no more of God. Remember we tell
 of it, who are within a few Hours to Eternity. Now it's
 to you will not notice, what the like of us say, but will
 edge, that we are dying as Fools, and have no *Presbyteri-*
Principles, but *Notions*; but we say the contrary: We
 say, We are not Fools as to that, however the World may
 think and look on us as such: We say, We have *Presbyteri-*
Principles, and are *Presbyterians* in our Judgements, and
 will make it appear, that we die as Christians, and as those
 that own the Truths of God, and are standing to what Mi-
 nisters once taught us, although this Day they are turned to
 be contrarie, and condemning us, and saying, That we have
 nothing but *Notions* of our own Heads, that make us do such
 things, but they will not find it so in the Day of Ac-
 counts.

And *First*, you may say, That it is not a *Presbyterian* Prin-
 ciple, to cast off Magistrates. We grant with you, but where
 are the Magistrates? Indeed they were once placed such;
 but they cast out themselves, when they brake the Covenant,
 and set up a cursed Supremacy, insulting over the Lord's Inhe-
 rance; and when they have done that, we think they are
 more to be owned as Magistrates by *Presbyterians*; but
 to be cast off, and witness'd against; and when it comes to
 that

that Part of the Play, do ye not think, that it was our Part to contend for Truth? O! Sirs, do ye not believe Jesus Christ to be the Eternal Son of God, and that *all Things were made for him and by him, whether they be Thrones, or Dominions, or Principalities, or Powers*: What is not his? And that free Gift and Donation by an Eternal Decree intimate to in the 24 Psalm, where in a more particular Manner, he declared to be King in Zion, and all the Heathen promised the Enlargement of his Kingdom. O! Sirs, do ye not believe That *Scotland* became his with it's own Consent, as the Product of that Decree and the Fruit of his Intercession and Purchase; and that he allows no Authority to be owned, as submitted unto in *Scotland*, but only in so far as they keep the Line of Subordination to the Son of God: or do you believe, that *Scotland* should have no other Magistrates, but such as should be of God's choosing, *Men of Truth, able Men, fearing God, hating Covetousness*. And that the Land was bound by Covenant to have such, *under the Pains contained in the Law, and Danger both of Soul and Body, in the Day of the Lord's fearful Appearance to Judgment*. We believe many a Man's Wit in that Day shall be counted Foolishness. Then if this be a Ground, we are sure, ye must say, That Day that *C. Stewart* was Crowned, *Perjury* became Nations only Professors as to this Point were free.

Do ye think, we would without *Perjury* and treachery to God, own *Charles Stewart's* Authority any longer, when he held not his Authority of God; but it being manifest, that in *McLellan's* Parliament he disclaimed that Title to Authority, we think we were bound to witness our Loyalty to another, and that we were freely absolved from Obedience and Fidelity to him then, and could not own his Authority without gross *Perjury*, he declaring, *He would have no Homage upon the Account of the Covenant*: Would ye not count him a distracted Man, that would cleave to him upon that Account, whether he would or not? Yes, and whoever does it, we know they will find themselves Fools. Do you believe That in the Day that that Covenant was taken, any within the Nation was not bound to perform and prosecute it, and that God will punish the Destroyers of that Covenant? Do ye think, that *Act Explanatory of the Supremacy* is not a plain Renunciation of the Word of God, the Law of Nature, the Covenant, and Humane Society, and setting up *Devilism and Confusion*, without a full, free and direct publick Testimony to the Contrary. We are sure, that every publick Breach of Covenant requires publick Repentance. We think there can none be absolved without this: For in express Terms,

Lord says, *Whoever denys me before Men, him will I deny before my Father which is in Heaven*. Now there should not only be a Testimonie given, but a walking according to it afterwards. O Sirs! would you have none to witness against the Abominations of this Day? Indeed you are mistaken; for our Lord will not want Witnesses to witness for him, however few and feeble they be; yet *He will be the Things that are not, confound the Things that are*. O! think you it not a Sin, to join with them that have rejected the Living God, and will not have him to reign over them? Do ye not think it Duty to protest against them, that trampling our Lord's Glory under Foot? O! Sirs do ye think your selves guilty of Breach of Covenant, that have sided at these Men, that have their Hands reeking in the Blood of the Saints, when you are strengthening their Hands in doing it? We think you guiltier nor these Wretches; since you join with them in Sin, whereas you should have testified against them in the committing of such Acts. We are well, if ye read the Bible, ye will count your selves as guilty as they are, and the guiltiest of the two; for it was your part to have contended for the Truth, and stood in Defence thereof, unto the losing of Lives and Liberties, and all that you had. The Lord has cast them off, and yet you will stand what in you lies to hold them up, who shed the Blood of those who were once in a Day your dear Brethren. It may be I will say, That *Samuel* knew, that *Saul* was rejected of God, and yet he did not cast him off. We answer, he did what was in his Power to get him cast off: for he went and anointed *David* in his stead, and durst not do it publicly, but secretly for fear of *Saul*, neither did *Samuel* converse much with *Saul* after that. Next you say, That *David's* Heart hated him, for taking, and cutting off the Lap of *Saul's* garment, and said, That he would not stir the Lord's Anointed. Now we say, he had two Reasons, which we have. First, He had that Reason, that he was the Lord's Anointed. Secondly, It was his own particular Quarrel; because he was to Reign in his stead: So we say, That *C. Stewart* is the Lord's Anointed, neither is it our particular Quarrel, in Defence of the Gospel; and in so far as he is an Enemy to God, and the Way of Salvation, we will cast out any.

b'oddy excommunicate Traitor, and not owning them as
 ers (seeing they have disowned the Just and Holy One,
 are trampling on his sweet Truths, and would never
 them to rise again; but would have the Stone sealed,
 there might be no more Mention made of the Honour of G
 And you have a deep Hand in this, because ye are not faith
 and free in witnessing for his despised Glory: And if ye
 not do it; *Delivery to the Church shall come from another*
Airs, and you shall all be destroyed; for he will be up ag
 in spite of all your Hearts; and he will make your Fears
 theirs both come on you; for he will make Inquisition
 all his Truths; and when he comes, indeed we would not
 bide the Reproof, that you the Professors in *Stirling* sh
 will get, for all the Gold in *Europe*; There will be no E
 cuse heard then: Your Wife and Children, or Lands will
 no Excuse; For he hath told us in exp'ress Terms, *T*
whosoever will not forsake all and follow him cannot be
Disciple. Wife and Children, Houses and Lands, all must
 for him. And you must take up his Cross daily, and wane
 through at his Back, it may be, hard bestead, with a borro
 ed Bed and a borrowed Fire-side, and live upon Providence.
 We wot well there are some of you that can say to yo
 sweet Experience, that you never lived better than on Go
 Providence, although now ye have rejected and betaken yo
 selves to the World. Have you done so? Well, you may
 doing; but ere long ye will rue it. Remember we told y
 it, when we were going into Eternity, That you would me
 with much Wo and Sorrow, for what you have done again
 the Honour of God, if you Repent not.

gally, You say, it is not a *Presbyterian* Principle to own th
 Party that is jeoparding their Lives for the honour of G
 and witnessing for his despised Truths; that this Day is so
 abused and Nick-named by you and others: But we say it
 and maintain it to be a *Presbyterian* Principle to own that d
 spised Party; for they are the Party that are only designi
 the Glory and Honour of God, and have no other View b
 fore them but his sweet Truths, which are dear to them, a
 they will quite with Life and Liberty, before they quite wi
 an Hoof of Truth: Which hath been made out by their v
 Truth has been sweet and dear to the
 dear unto them. on t
 to the Scaffold f

their Time and Strength for God. When all other have failed them, they study to keep up the Means of Sing, Singing and Praying, as the Lord will assist and help; altho' the Indulged and their Consorts have a great deal at them, and do what they can to get them off the stage, for they are the main Actors in taking off that part, and all is because their Practices condemn theirs; they take the Scriptures for their Rule, and study to follow, as they may get God's Approbation in the Day of Impt.

ly, You say, It is not a *Presbyterian* Principle, to own Papers, that our Worthies have set out, or the Work they have done, which many of them have sealed with BLOOD: But we say that it was a *Presbyterian* Principle: Because all that they did was agreeable to the Word of God and our Covenants. For consider these Papers when you please, you will find them consonant to the Scriptures, and just and lawful for *Presbyterians* to own; and the contrary who will, we do not think them *Presbyterians*, nor yet *Covenanters*, that will not own them; for there is nothing in them, but what we will with all our Arts seal with our Blood as *Presbyterians*, and as having the Principles.

thly, You say, It is not a *Presbyterian* Principle to confess these Things; but we say, It is a *Presbyterian* Principle, to confess and avouch him and his Truths, before this adulterous Generation. Now when the Quarrel is thus stated, we did not put them to prove what is Truth. *Stephen* made free Confession of his Faith, and so have all our Worthies; and now seeing we own these Things, and they being the Overturned Truths of the Day, and the Lord calling us to own and maintain them; we never thought it our Part to other and hide them; but with Courage to avouch them, at the losing of our Lives in the Quarrel. We seeing our dear Lord's Truths so trampled on, and a pack of you that seemed to be fair before the Wind, for owning of Truth, and confessing for him, never so much as putting to your Hand to help, but turning your Back on Truth and the Way of God, need we fear, that ye shall never be honoured to witness for God any more; it's like you care not for that Honour; but we tell you, that you will rue it, when you will not get it redressed; And remember we tell you it here, as dying Witnesses for Truth, you will meet with as sad a Judgment, as ever a Scoundrel met with, if you repent not, your Judgment will be unparallelable for your denying him before Men. We

are come here this Day to witness freely and faithfully for you, and all others, for their complying with the *Evil* against the Work of God; and we say, as in the *Scripture*, living God, you will count for it, ere it be long. O we think it a sweet Thing to be honoured this Day to contend for Truth, and to be Overcomers by the Blood of Lamb, and by the Word of our Testimony. Indeed we called to it, to contend for the Faith once delivered to Saints. And we think if we had not been free and faithful before these bloody Wretches, we would have held our no more of God; if we did not speak for his Truths before them, when he had us speak; for he sought a Proof of Love to him, and his Nick-named despised Way, and to *Jerusalem*, whom so Man is seeking after. And think you we durst hold our Tongue and not speak when he had? Indeed our Life was not dear to us, when his Truth came in Question. We might have gone away with our Life, and the broad Curse of God upon it to go with us; if we had dealt him at this Time, we would had held our Lives no more than him, of whom we held it all our Days; and now we might cheerfully lay it down at his Command and bidding; for thus we know, that Devils or Men could not stir a Hair of our Head, without our Lord's Determination; and therefore we're the less afraid of what they could do.

And now as dying Men, we charge you not to speak of the poor Party, that this Day is so reproached and spoken against by a Party of them that are called Ministers and Professors. O take shame to you all together; and as you will be answerable, in the Day of Accounts, we tell you, not to have a wrong Thought of them, for all the Reproaches that can be said against them; for they are a godly People, and have much of his Blessing. And if you go on with Enmities and oppositions that have turned their Backs on the War of God, give your word, *But it were better that a Mill-stone were hanged about your Neck, and ye cast into the midst of the Sea, than that you should speak at such a Rate as you do.* For let you and others, reproach as ye will, they design nothing but the Honour of God, and have the Scripture to be their Rule, and walk as becomes the Gospel, and cherish a holy Carriage. Altho' there be many among them, that have an unchristian Carriage, by Reason of *where the way of God is Evil spoken of*; yet the Way of God is not a Hair the worse to be liked. It may be there is a *Judas among the Twelve*; and what of that? We say the *Others* are not to be cast at for all that, seeing they keep the Truth: We know there are many of you,

, that we do not keep by the Scriptures, but we do
 e' contrary; for with all our Heart, we set to our Seal,
 Timony to the holy Scriptures, which have been sweet
 and our Testimonie to the National and Solemn League
 and Covenant, and to the *Confession of Faith*, as agreeable to
 the Word of God, and to the *Catechisms* Larger and Shorter,
 and all that our Worthies have done in the Defence of the
 same. We join our hearty Testimonie to all their Appear-
 ings in the Fields, both first and last.

We protest against all the Actings of the Enemies a-
 gainst the Lord's People, in all their Proceedings, both first
 and last, and every thing that they have done against our
 Friends, when they were in Defence of the Gospel, and
 against Popery, Prelacy, *Quakerism*, *K-
 ism*, *Indulgency*, and all the Connivers with them, be-
 cause they will; and against *Jesuitish Principles*, which you
 hold, which Sect we most basely abhor, and give our
 Testimonie against all such erroneous Sects and Principles, we
 give our Testimonie against all you that say we have such
 Principles, and that we have got new Principles and new

But we do say the contrary, and declare that we do
 not hold these Principles, which Ministers did teach both you,
 and us, to stand to in the Defence of, untill we had lost our
 Lives and all in that Quarrel. Now you that say such Things
 we Exhort you to repent, or else you will meet with
 the Day of Wrath, for it is not a light Thing to speak of
 as you do; therefore we beseech you in the Bowels
 of Christ, to be sober in your Speeches against that Par-
 ty, make a right Choice, and fairly side your selves, and
 stand from among the Tents of the Wicked, and be se-
 parate from among them, and join your selves to the poor
 Remnant, and be not at Ease now in the Day of
 Trouble. Do not think, that you will enjoy your civi-
 lities, and your warm Fire-sides in such a Day as this. If
 you single for God, he will have you out from all these
 things, and denied to them all, for wo is to him that is at
 ease when Zion is in Trouble, and is not concerned in all the
 Troubles of *Joseph*; you must either now get a wakening,
 or you will get a wakening when the Wrath of an angry
 God comes on the Land for Sin. Indeed Sirs, we think that
 this has not cost you much Heart-Work. We think you
 have not been at much pains in seeking of God, for as fair
 as ye seem to have. Indeed when the Gospel was in
 its first state, and many seeking to Preachings, the Lord seem'd
 to be kind to you, and you seem'd to have much Love

to him, and his despised Way, and you seemed as you would have ventured your Life in the Defence of the Cause, but when we would have looked through you at Peace, and going to them, and in coming from them, it would have made some of us a sore Heart to see your unconcerned and unsuitable Carriage, even among you that seemed the Heads of them: And when we would have been in the midst of your Company's either coming or going, your talk would have smelt of the World, and so is come of it. O! Repent, come out from among your Lusts and Idols, that you were wedded to, and take hold of a Mediator, and seek the Father with all your Heart. O! you Town of *Stirling* and *Shire*, repent for Vengeance is past against you, for what you have done, altho' it be not put in Execution yet. But it shall be put in Execution ere long, if ye Repent not; the Lord is seeing it fit to take us away from the Evils, that are coming on this Land, for breach of Covenant, and slighted Gospel, We tell you, it may be you will find it hard, if we are gone, it is better to endure all the Torments that the vile and Men can inflict on you here, than to endure one of the Wrath of an angry God, that will be poured without Mixture on all Ranks, that have not the work of the Day upon their Spirits, be who he will, Ministers or People, indulged or not-indulged; for if they be not taken and concerned with the Cause of the Church of God, that as it is stated, he will come and reckon with them all, he count them all turners aside, and will lead them forth as the Workers of Iniquity, when Peace shall be on Israel. Therefore we would desire you to have a care, and look well to you what you are doing, and beware of speaking against that Party.

There are some of you that say, they are of better Principles, you should beware of speaking these Things, the contrair is known, that they are not Murderers, nor any such Intentions, as some of your selves know, altho' they be speaking the contrair, for you never heard of their killing any except it was in the Defence of the Gospel, and their own Defence. Likewise you say, That we are Curser Cryers for Vengeance on the Land; now we must not so argue this out, we bring this Day to lay down our Lives, but we think any that has tender love to the Son of God, his Cause, cannot be but grieved to see Ministers and People so avowedly betray the Truth that is sweet and dearer, yet dearer than our Lives: and when we think on what you have done to the sweet Truths of God, we cannot

gainst your Courses: As for any thing ye can do to us, we will forgive you; but the Wrongs you have done to God we cannot get them born. for they are weightie. If it were our Enemies we could bear with it, but it comes from the like of you, we cannot get it born.

Sirs, we think ye will embrace *Papery*, e're it be your intertaining of that Excommunicatè Duke of profest Papist, says, that you would do more yet: I was not one of you all in Town, or Shire, that moved TONGUE against him, but as if you had been Papists, you let him come in among you, and kindly gained him; we leave our Testimony against your so do. But we break off, having no more Time, and request to take these Things to your Consideration, and by Sinner, and mourn bitterly before the Lord for what you have done. We here obtest you to come off these Ways of Sin, and make Conscience of Duty, as in the sight of a Lord, before whom you must shortly appear. Slight not, for it is precious. Wrath is at the Door; O! make and lay these Things to Heart, and study to have a more Respect to the Honour of God. We desire to leave it to you now when we are going into Eternity, that you would keep your Engagements and Vows to God. And so we bid you wel, and bid you mind the poor groaning Kirk that we leave behind us, which was dear to us. Now we bid wel to poor desolate Zion, and pray the Lord may mind and rule. Farewel all Things in Time, and welcome Father, and Holy Ghost. Subscribed at the Lion House a little below we went out to the Scaffold, March sixth 1631. *W. Goguer, Christopher Miller, Robert Sangster.*

It is remarkable that this Martyr William Goguer had a little paper in his Bible, which he minded to throw over the Board; but when he was taken in to the Council House with other two it was some way got by the Murderers, who being read it, commanded the Executioner to tie him strait, or ordinary, so that he could scarce go up the Ladder, and toward they stopped him from praying. When he was up the Ladder he began to speak, and said, I am coming for owning Christ to be Head and King in Zion, where-in they caused beat the Drums, seeking to damp and affront him that they might trample upon his Conscience, and when they offered him his Life upon Condition he would own King, he replied I will own none but Christ to be King in Zion. Then they said, will ye not retract any thing said? He answered, No, no, I own all, I adhere to all. Upon which

they immediately called to the Executioner to throw away, which he did incontinent not allowing him to attend his Spirit to the Lord. There are Extant particular Testimonies of these Three Martyrs, but because 'tis said that they may not be Genuine, but vitiated by John some of these that were tainted with his Errors; These are here omitted. And moreover, whereas some are suspicious, that these three Martyrs themselves, or at the two last, were in some Danger from the Errors of CH, yet in Regard that it was not upon any such Account suffered, but for testifying against the Ecclesiastical Supremacy, they ought to be Recorded among the rest, as Witnesses for Jesus Christ.

*The dying Testimony of Laurence Hay Weaver,
lived in Fife, and suffered at Edinburgh,
13th, 1681.*

ME N and Brethren, having by serious Consideration joined in giving a Testimony against the Evidences of God; and all that have joined with them in this thing which have tended to the overthrow of the Work of Reformation; for which I am come in your sight to lay down this Life of mine, which I engaged to do in that Testimony through his Strength, if he called me to it; because it is according to the Word of God and the Covenanted Reformation; and seeing I engaged in the strength of the Lord to it with my Blood, and now he in his holy and wise Providence has put me to Seal it; altho' I be the feckledest and unworthiest of all that Society. There, in your presence with my Heart, let to my Seal to it with my Blood, as was promised at the End of the Paper. And if all the Hairs of my Head were Men, having Lives, I would think them all little enough, to seal the Cause of my dearest and sweetest Lord Jesus who has been sweet and kind to me, in carrying me through every step of the Work, which he put in my Hand. O to him, Sirs; O but he is worth the loving! O but he has been kind to me, since I was apprehended! for he told me then, that Satan would cast some in Prison, that they might be tried; and he bid me be faithful to the Death, and he promised me a Crown of Life, and he hath helped me since, to fulfil the Conditions, and hath also given me a Right to it.

Amise. And this was all my Desire, That the Trial of my Faith might be found precious to the Praise of his sweet Name; that his Cause might not be wronged; nor his Ark a wrong Touch by me: And herein he hath heard my Desire, according to that Scripture, ' he will hear the Desires of the Humble, and the Expectation of the poor shall not be lost. For he keeps Covenant with Thousands of them that love him and keep his Commandments. And his Commandments are not grievous; but his Yoke is easy, and his Burden light. And he has said, he that forsaketh Wife, or Children, Houses, or Lands for my Name's sake, and the Gospel's, shall receive in this Life an Hundred Fold, and in the World to come Life everlasting: And he that loveth Father or Mother, more than me, is not worthy of me.

Therefore dear Friends, give not over to Contend for his fa down Truths, that this Day are in Debate betwixt him and his Enemies in Covenanted Scotland; According to that Scripture, Contend earnestly for the Faith once delivered to the Saints. O Contend, Contend, and give not over; for he will strive for the Oppression of the Weak, and for the Righting of the Wrong; for he will have an Opportunity to be able to all his Enemies, and he is weary with forbearing, Tattered with the Lord, trust in him at all times; for they that trust in him shall not be ashamed; for they shall stand in the day, and be ashamed to speak unto their Faces. Ours, give him much Credit; for he hath disappointed me of my Fears, in as wherein I feared appearing before Men, and helped me stand before them; so that I had no Terror, or amazement more than they had been the meanest of Creatures: Altho' I cannot say, That I have fought the good fight, as that eminent Apostle said; yet I can say [praised be God] He hath given me the Victory, through Christ Jesus my Lord, over Principalities, and hath confirmed to me, that neither Death, nor Life, nor any Creature shall separate me from the Love of my sweet Lord Jesus Christ, who is Love worthy, Praise worthy, worthy to be feared and honoured; who in his absolute Sovereignty, set apart poor me, to give a Testimony for his glorious and honourable Work of Reformation, who am less than the least of all Saints; but he is an absolute Lord, and shows Mercy to whom he will show Mercy, and whom he will he hardeneth: And he keeps the Souls of the Faithful, and plentifully rewards the proud Doers.

Therefore being called to suffer this Day in this Place, for the following of my Duty, and for that in Particular, in giv-

ing a Testimonie against the dreadful Defections of these Times, by the Means of these backsliding Ministers, who have left our sweet Lord Jesus, with his Back at the Wall, and our poor Flock scattered upon the Mountains, as Sheep have no Shepherd. But dear Friends, comfort your selves in that in his own Time, he will search his Sheep, and find them out; altho' alas! I fear lest they shall be sorer scattered, as yet they are. But wait on him, for he that shall come will come, and will not tarry. And his Reward is with him, and his Work is before him. And the Lord whom ye shall suddenly come to his Temple, even the Messenger of Covenant. But O dear Friends, labour to be steadfast and moveable, always abounding in the Work of the Lord. Give all Diligence to make your Calling and Election sure, and if you do these Things you shall never fall: And commit the keeping of your Souls to him in well-doing, as we a faithful Creator; For he is able to keep that which is committed to him, against that Day, and to present it spotless before the Father. Altho' alas, I was loath to adventure, to credit in his Hand: but now he hath discovered to us that he is the best Hand, that I can venture on: and has gained my Consent, and has become the Surety for me of a better Covenant, well ordered in all Things and sure.

Therefore considering my Engagements unto him, I leave my Testimonie to the holy Scriptures of the Old and New Testament, and the Version of Psalms in Metter, and to the Work of Reformation, Covenants National & Solemn League, the Solemn Acknowledgements of Sins, and Engagements, Duties, the Causes of God's Wrath, the Confession of Faith, being conform to the Scriptures, and the Catechisms Large and Shorter; I give my adherence to all the Faithful Testimonies given by our Worthies to the Maintainance of the Work of Reformation, from the Year 1650, untill this Day, either by their Apppearances in the Fields, or on Scaffold, or in the Seas; I adhere to the *Sargbair Declaration*, and the *Forward Excommunication*, and the Papers found at the *Ferr* and to that joint Testimonie given in the Shire of *Fife*, by that Society, whereof I was a Member (tho' a worthless one) and I adhere to all Things contained therein; because they are according to the Scriptures. And I give my Testimonie to the Faithful Preachings in the Fields, and to the keeping up of Societies, and Christian Fellowship commanded in the Word of God, Not forsaking the Assembling of your selves together, as the Manner of some is, and so much the more as you see the Day approaching; especially now when his Glory is

the Stake, which is of more Worth than our Souls; and when Men are seeking to get his Work razed, and the Name **ISRAEL** blotted out, that it may be no more in Remembrance.

Likewise I leave my Testimony against all these, who have joined, with the declared Enemies of our Lord Jesus Christ, with Ministers and Professors; and against all these who maintain any Principle contrary to the Word of God, especially those who deny the Authority of the Scriptures, and all the Work of Reformation, and have razed the Fundamentals of the Christianity; some of them the Lord has given up to *any Delusions to believe Lies*, and deny Jesus Christ to be the Son of God, and maintain new Lights, in meddling with the *Power of God*, which his Word never approved; and against every one of their Principles. Likewise I leave my Testimonie against all who brand us with an *implicit Faith*: which one declared to my self in my hearing in the Room below where I was Prisoner. Which I questioned if he durst in Conscience say? That I lived by an implicit Faith, or the Example of others; so he said that there were some in the Room with me, that had been Murderers of others who had suffered; and I told him that the 15 *Psalm* reached him a very sad reproof, for *speaking Evil against his Neighbour*, and so I said, *we speak what we do know, and Testifie what we have heard*. And I declared that I had seen no such Thing of any that was in the Room with me; but you have wronged (said I) God and his Cause by shifting his Cross, and therefore you will not stand to wrong your Neighbour.

And as for our being branded that we hold our Principles of Men, and are dying to please Men, I altogether abhorre such Aspersions, for I hold my Principles of none, but of God and his Word, & that which carries the sway with me is the converted Truths of Jesus Christ that are this Day in Debate, betwixt him and his Enemies; Especially his Kingly Office, on which I dare venture Life and Liberty, and my Salvation also, because the Father hath declared him to be King on his holy Hill of Zion, by the *unalterable Decree*; and there to reign till all his Enemies be brought under his Feet. Therefore as I have left my Testimony against all who cast such Aspersions on me, or any other who have suffered in this Manner; I leave my Blood also to witness against them, who will adventure to do it, whether Enemies or pretended Friends. Likewise I leave my Testimony against the *Encroachments* made upon the Rights of our Lord Jesus Christ, and the Priviledges of his Church, by that Usurper Charles Stewart, 1649.

all the bloody Crew under him, Likewise I leave my Testimony against that Excommunicate Traitor the Duke of *Hereford* for his Appearance against the Work of God and his People, joined for the Defence of the Gospel and Interest of *Jesus Christ*, and all that joined with him. Likewise I leave my Testimony against that avowed Papist *Tork*. Also I leave my Testimony against that designed *Parliament* to put Power in his Hand: Also I leave my Testimony against these abominable wretches that sit in these *Associations* and falsely accused and sentenced me to Death, and against these fifteen *Affizars* who gave me my Sentence, and against that Wretch called the Clerk, and *Andrew Channingham* who gave me my Doom. Likewise I leave my Testimony against all who have joined with the declared Enemies, whether Ministers or Professors, especially in the *Spire of Bise*, who have delivered up the Testimony to these abominable Wretches, particularly *Balgrumma* and *Vederger*. Likewise I leave my Testimony against *Papery*, *Prelacy*, and that woful *Erastian Supremacy* and *Indulgences* first and last, which have been the Dagger in the Helve whereof hath gone in after the Blade, and hath wounded the Church in the innermost Part of the Belly, and the Dart that hath stricken her through the Liver. O how sharp are the Wounds of a Friend! They go down to the innermost Part of the Belly, if it had been an Enemy, I would have born it. And it is evidently seen, that our Mother-Church hath been, and is this day Wounded in the House of her Friends for which the Lord will sadly reckon with all such as have done so, if they do not repent and mourn for it. Likewise I leave my Testimony against all them, that are any way Instrumental for bearing down our poor Mother-Church either by appearance in Arms, or furnishing of others for that effect, by paying of *Cess* or *Militia-Money*, or any other way homologating the *Abs*, or Strengthening the Hands of his declared and avowed Enemies.

Now dear Friends being straitned for want of Time, I am forced to draw to a close, only desiring you to be earnest in contending for the broken down work of Reformation; that this Day is brought very low: But be not discouraged, altho' his Ark be tossed this Day upon the Waters, and the poor ship in the midst of the Sea, and the poor Disciples afraid lest they should sink, and the Master asleep (as it were) upon a Pillow; Yet go to him, and cry, *Master, Master, Awake, else we Perish*; for he is easy to be intreated, and he likes well to have his poor People coming to him, in the time of their Distress; *He is a present help in the Time of need,*

ed, a God rich in Mercy, and near to all that call upon
 in Truth. But O dear Friends, beware of backdrawing,
 for he hath said, *If any Man draw back my Soul shall have
 no pleasure in him; And he that putteth his Hand to the
 plough and looketh back, is not fit for the Kingdom of Heaven;*
but he that endureth to the End, the same shall be saved. Be
 not ashamed of him, for if any Man be ashamed of him, or his
 Words, of him also will he be ashamed before the Father and
 the Holy Angels. O! dear Friends, the more that you see a
 perverse Generation crying him down, bave the more at
 that Work of crying him up; for he is well worth the
 commendation of all that can commend him: O! dear
 Friends, in all Things let him have the Prebominence, and
 about all Things Loſs and Dunge, that ye may win Chriſt;
 and preſs forawrd towards the mark, for the Prize of the
 high calling of God, that is in Chriſt Jeſus, looking unto Je-
 ſus, who is the Author and Finiſher of our Faith; who for
 the Joy that was ſet before him, endured the Croſs, deſpiſ-
 ing the Shame, and is ſet down at the Right Hand of the
 Throne of God. *Strive to enter in at the ſtrait Gate; for
 many ſhall ſeek to enter in, and ſhall not be able.* Now Friends,
 beware of ſinning, and beware of ſnares; for they are this
 day very thick and many; but our God has Promiſed that he
 will not ſuffer his poor People *to be tempted above what they
 are able, but will with the Tempter make a Way that they
 may eſcape,* ſo I bid you all farewel, deſiring you to be kind
 to my Wife and Children, when I am gone. Farewel ſweet
 Bible by his Bleſſing. Farewel Sun, Moon, and Stars; fare-
 wel Meat and Drink, farewel all created Comforts and En-
 joyments, wherewith I have been abundantly ſupplied. Fare-
 wel my dear Wife and Children, the Lord be better to you
 than Ten Huſbands, when I am gone. Farewel Mother,
 Brethren and Siſters. Farewel ſweet Societies and Preached
 Goſpel, whereby I have been begotten by the Seed of the
 Word. Farewel ſweet Priſon and Reproaches for ſweet
 Chriſt and his Cauſe. And welcome Father, Son, and Holy
 Ghoſt, welcome Everlaſting Life, and the Spirits of Juſt Men
 made perfect. Lord into thy hands I commit my Spirit.

At the Iron-Houſe, July 17 1681.

LAURENCE HAY.

*The Testimony of Andrew Pittilloch, Land-Labourer
in the Parish of Largo in Fyfe, who suffered
the Grass-market of Edinburgh, July 13. 1683*

MEN and Brethren, Wherefore are you come here this Day? will you tell me, if that be your Intention, to be edified by the Words of a poor Thing, Witnessing for my lovely Lord Jesus Christ? And if that be your Intention in your coming hither, it's well: Now when I am going off Time, to bid Farewel to you all, O! that I could commend my lovely Lord Jesus and his sweet Cross to you O Sirs! will you come taste and see that the Lord is good. You will never do better, nor come and see; for since the Lord honoured me to be his Prisoner, he has letten me know nothing but Love; he has made my Prison no Prison. O Sirs! *All his Ways are Ways of Pleasantness, and his Paths Peace.* And his Cross is sweet and easy; altho' worth less I cannot commend it to you. But O Sirs! (carr not a the sweet Cross of Royal and sweet Jesus; but contend for him and his noble Cause, for I can assure you, I had never such a sweet Life as I have had since he brought me to the like of this Trials. O sweet Indictment! O sweet Sentence for my lovely Lord! O sweet Scaffold, for contending for the Cause, Covenant and Work of Reformation. O Sirs! quite all for holy Jesus, for I can promise you, that you will never die better, than for contending for King Christ. Indeed, Sirs, Ministers and Professors, as they call them, say, that we are dying as Fools, and giddy headed Professors; but Glory to his holy and sweet Name, that has made it out to my Soul, That it is otherwise: And now that my Conscience doth not condemn me, how dare any Mortal Creature condemn me. O Friends what is the Reason that ye will not take him who is the Chief among Ten Thousand, that is altogether lovely and without compare. *There is no Spot in him.* O! prefer him to your chief Joy. There are many of you who have preferred other Things to him. O! fear and tremble, for Wrath will be upon you very suddenly. O! be afraid, for our Lord has said, *If ye will not quite all for him, you cannot be his Disciple.* And so you have neither Part nor Lot in our sweet Lord, you may read the 10th of Matthew from the 16 Verse to the End. O Sirs! go not with the indulged, nor yet ride with

th them, cleave to the Lord with all your Heart, and be
 e put off with any thing but himself. O! He is sweet to be
 ta! O His Way is sweet to keep! but I cannot commend
 n to you; his Sweetness is without compare. O! take
 n, and be restless till ye get him into your Mother's House,
 d to the Chamber of her that bore you. Pray much for your
 other Church, that Ministers and others have wronged; E
 itness and testify against them, for their unrighteousness
 oth first and last.

First, For leaving of their Kirks, without a publick Testi-
 mony against Enemies, at the incoming of *Prelacy*. *2dly*,
 or their conniving at one another's Sin. *3dly*, For their
 leaving the Fields, when there was so much need of Preach-
 ing to poor Things, when Wrath and Judgment were coming
 n the Land, they did not set the Trumpet to their Mouth,
 ad give the People a faithful Warning. They say, we have
 nst them off, but they are mistaken, for they have cast them-
 selves off, by changing their Head; and the Scriptures have
 nst them off, and I cannot join with them. I would with all
 ay Heart have a Minister; but I would have him according to
 he Word of God. Men that will *Preach in Season and out of*
season, whether People will hear or whether they will for-
 ear, that will, be faithful in Preaching against Sin of all
 orts, and will hide nothing of the Mind of the Lord, but
 hey do play fast and loose in the Matters of a holy God, and
 will not witness against Enemies, I own none of these, but I
 have my Testimony against them, for their Unfaithfulness.
 They will preach to poor Things to stand for God, and his
 Truths, and not yield a Hair, for the saving of their Lives.
 And yet they yield, and comply themselves; and when they
 come before Enemies, never a Word of a Testimony before
 them, but pass the sworn Covenant and Work of Reforma-
 tion in Silence, and for fear of their Lives, will not hit them
 in the sore. Indeed they will wale their Words so, as they
 may not give their Enemies offence. You condemn us, because
 we do that, that once a Day you would have accounted it you
 honour to do, and say that we are all Distracted, and have dis-
 tracted Notions in our Heads. And say you so? Will not
 he'll me Man, if thou thinkest that a distracted Person, to con-
 fess the Covenant and the Work of Reformation? but you
 will say it is not for that, that I lay down my Life, but for
 the subscribing of that Paper: And I do think so well worth
 the sealing with my Blood: and will ye tell me, what could
 we do less? You run away and lest the Work, and the En-
 emies were carrying all before them; and we durst not, but

leave our Testimony against them. My Heart was like bleed, when I saw Enemies carry the Day, and robbing the Lord of his Rights, his Crown and Kingdom, and not so much as once to move their Tongue against them, and say that was ill done that they have done. I leave it to God and your own Conscience, whether or not it be Duty to contend for Truth this Day, when it was so much neglected. I leave my Testimony against you and your Hearers, and the joiners with you, ay and while they repent. I bid you repent and come off, and witness for the Lord, and if ye will not do it, as far as God is in Heaven, he will be about with you, escape you will, ye will not escape; for it is like he will begin at the Sanctuary.

Take warning in Time, I leave it on you now when I am going in to Eternity; for I am perswaded, this is the Way to the Kingdom of Heaven; for the Lord hath confirmed it to my Soul, and hath made my Life a sweet Life to me. O read the xlii. of *Isa*. For it was sweet to me when I was taken, and O! that I had as many Lives to lay down for him, as there are Hairs on my Head; I would think them all too little. O! what is my Life? Nothing in Comparison of his Glory. O! wo to you Idol Shepherds, for ye deceive poor Things: If it were possible, I think ye would deceive the very Elect; you take God to be your Witness, that you are in his Way yet, and have quit not one Hoof; but your Practice condemns you, and the Word of God condemns you. You may read *Malachy* ii. 1, 2, 3. And now O ye Priests, this Commandment is for you. If ye will not bear; and if ye will not lay it to Heart, to give Glory to my Name, I will even send a Curse on you, and I will curse your Blessings; yea, I have cursed them already, because ye do not lay it to Heart; Therefore behold I will corrupt your Seed, and spread Dung upon your Faces, even the Dung of your solemn Feasts, and one shall take you away with it. *The vii. of Matth.* 15. 6. Because of false Prophets, that come to you in Sheep's Clothing, but inwardly are ravenous Wolves; Ye shall know them by their Fruits. Do Men gather Grapes of Thorns, or figs of Thistles? And that xxxiv. of *Ezek*. Verse 2. Son of Man prophesie against the Shepherds of Israel, and say unto them, thus saith the Lord God unto the Shepherds of Israel, that do feed themselves; Should not the Shepherds feed their Flocks? I leave my Testimony against them that say, we hold our Principles of Men, and that we die for pleasing Men; but it is worse, for I never thought that little of my Life, as to lay it down for the pleasing of any; so it is but a moth

Asperſion of ſome caſt on us, becauſe our Practice con-
trarieth theirs, and they can get no other Thing to braud us
with, but that. And Glory to the Lord, the contrair is ſeen
by our Practices, and our throughbearing; and it is
made out that we hold our Principles of none, but of God
his Word.

I leave my Teſtimony againſt the four Men in the *Cannons-
Toilbooth*, or any other that join with them, for wrong-
ing of the holy and ſweet Scriptures. Some braud me with
that, that I am of their Judgement, which Thing I exceed-
ingly abhor and deteſt, as the Mire in the Streets, and I count
myſelf guilty of Death, for wronging of the Scriptures. If
there had Judges in the Land, that were for God, they ſhould
live. I leave my Teſtimony againſt that Tyrant on the
ſea and all his Underlings, and I ſay it will never be
at with our Land, till *Haman and his Ten Sons be hung
before the Sun*. I leave my Teſtimony againſt them that
are as Judges, and I leave my Blood on the Officers, Deſp-
ots, Soldiers and all of them, and all that acknowledge or aid
in as Magiſtrates, ay and while they repeat. I leave my
Teſtimony againſt all Enemies of all Sorts; and againſt all
of Complaiſance in leſs or more, and againſt all that has
done againſt the Work of God theſe Twenty Years by-
gone; againſt the Teſt, and Complaiſance with, or compear-
ance before God's Enemies in leſs or more. I leave my Teſti-
mony againſt the Miniſters and Profeſſors in *Fife*, for the
wounds they have done to my lovely Lord and his ſweet
ſpirit; and my Head ſhall be a ſtanding Witneſs againſt them,
to Preach to them from *Cowper Toilbooth*, ay and while
they repeat. As for any thing that they have done to me, I
ſhall forgive them, and pray that the Lord may forgive
them. I leave my Teſtimony againſt all them that will not
own Mr. Donald Cargil, and own him as a faithful Miniſter
of the Goſpel, and none but he is faithful this Day. I leave
my Teſtimony to the holy and ſweet Scriptures, which many
ſay I have been refreshed with. I bleſs the Lord, that
I could read a Line of them. Now I adhere to the faith-
ful Preached Goſpel, and to all that our Worthies have
ſaid, which I need not particularly mention here.
And you that are the People of the Lord, O be buſie and
improve your Time, and make uſe of your Bibles, while you
have them, for it is like, there may be a Bone-Fire made of
them yet, as well as of the Covenant; and Covenant with
God, and contend for him to the utmoſt of your Power; for
I have found more of his ſweet Love, in contending for him,
than ever I got in Prayer, or hearing the Word, O his ſweet

Work, let it not slip through your Fingers. It is like ye will have sad Days of it, when I am gone. *Pestery* is begun, and it is like to overspread the whole Land, and there is none to move their Tongue against it, although the Land be sworn solemn Oath against it. O! Sirs, lift up your Voice for the Remnant that is left. Fast and Pray, Cry and Weep, let the Apple of your Eye cease, the Wrath is like to be great that will overtake us. *O crie, That the Days may be shortning for the Elects sake, lest no Flesh should be saved.* O look out for sad Days, dear Friends, it may be ye will get the saddest Stroke, that ever a poor Land was troubled with; ye may read through the Scriptures, and ye will find what Judgments followed such Sins, Pestilence, Sword and Famine, which may look for, I leave it on you, that ye be not slack-handled for it may come to that, that the tender and delicate Women may eat their own Children for straitness in the Siege. It is to be feared, that the Plagues that are coming on *Scotland*, for a broken and burnt Covenant, make their Bards tinkle that hear of them; but I will not be to see it: The Lord is taking me away from the Evil to come, which was often my Desire, for the sad Hearts that Ministers and Professors have made me with their complying and wronging his Glory, made me oft wish to be away; and now it does not trouble me to lay down my Life in your Presence this Day. O it is sweet to be a Sufferer for Truth! I wonder what doth all the Generation, to fear at him or his sweet Cross; for there is no Cause of rueling or wearying, for all that is come. There is a Beauty in Holiness. O commend him Sirs, O bless and praise him, that ever he honoured such a Wretch, as I am, to be a Martyr for his sweet Truth. O sweet Honour he puts on poor Things! O Sirs, cast in your Lot with the suffering Remnant, that this Day is in the Furnace, Suck and sweeten with his Church. O prefer *Jerusalem* to your chief Joy. But O be perswaded to come and taste of his Goodness: This is the Way, altho' the whole World should condemn it. It will not be the learned Clergy, or great Heads of Wit, that he will Honour with carrying on of his Work, for they have all denied him. There are none of the Ministers that will witness for him, nor yet say that the Lord has bestowed great Par-
on; their Wit leads them by the Cross, and beyond suffering. They will not suffer, if Petitioning will do it, or hiring of Advocates, or learned Speakers; they can put in Petitions and say, they never intended the Death of any Man, but in the Defence of their Life; but never a Word of the Defence of the Gospel, the Work of Reformation, or the sworn Cove-

Nay, if they had done that, their Life would go. But we were bound by Covenant to own and maintain Religion against *Papery* and *Prelacy*, *Quakerism*, *Indulgence* and whatsoever else is contrair to sound Doctrine, with their Swords in their Hands, and to quite with all, for the Faith once delivered to the Saints; and tho' they never mention a word of all this, yet they will say, they came clearly off. But I say, when I am going in to Eternity, that God's Wrath will be on such a Liberty, and God will count with them for what they have done against his Honour, for there can none come clearly out from among their Hands, that is once before him, without wronging his Glory. O fear and tremble thus, that get the Favour of God's Enemies, and yield your Conscience to the Lusts of Men. I leave it on all persons, now when I am to appear before my Judge, that they do nothing but what is according to the holy and sweet Scriptures; take them to be your Rule, and go no further than they allow. They do not bid you Petition Enemies for your Liberty, nor yet hire Advocates.

Now my Advice to you, That are taken Prisoners is, that you seek no Favour of God's Enemies; black no Paper with them, in good cheap nor dear; stand for your sweet Lord, with your Life in your Hand; own and avouch him to be King and Head of his own Church: Count not your Life dear to you, when it comes in Competition with Truth. And now as for you, that are the poor Seekers of the Lord. O Faith on him, give him much Credite. Live as Brethren, well in Unity; let Peace and Truth be among you; but God Lord, let never Peace be without Truth. Keep up Fellowship and Society Meetings; for my Soul hath been often refreshed in the Fellowship of the Saints. O stand for your Oppressed Lord, and his wronged Glory. Now I being straitened with want of Time (it being short) I forbear, and bid you be strong in the Lord, and the Power of his Might. Now Farewel my dear Friends. Farewel holy and sweet Scriptures, Farewel Sun, Moon and Stars. Farewel sweet Rejoicings and Crosses for my sweet Lord Jesus. Farewel all Things in Time, Reading, Praying, and all Duties. Farewel Relations. Farewel my dear Wife, the Lord be to you better than Ten Husbands. Glory be to his great Name, that made me so sweetly to submit to his Will, whatever he tryed me with. Farewel Mother and Sisters, and all Relations. Farewel all my Christian Acquaintances for a while. Farewel sweet Society in *Edin*; the Lord's Blessing be on you all. And now welcome Father Son and Holy Ghost; welcome sweet Company

Company of Angels, and the Spirits of just Men made fact. Welcome everlasting Songs of Praise. Now into Hands, holy Father, I commit my Spirit.

Eic Subscribitur,

AND. PITYILLOCH

The Testimony of William Thomson, who lived in the Shire of Fife, and suffered at Edinburgh. June 27th, 1681.

Men and Brethren;

I Being a Prisoner for Christ's sake, and for my adherence to Truth, being taken at *Edinburgh* coming out of *Fife* from hearing of the Gospel Preached by Mr. *Deane Gargil*, the last Sabbath of *June* this present Year; and not knowing when I may be taken and murdered by the State Enemies of our Lord: for they neither walk after the Equity of their own Law, nor God's Law, I have, for fear of Inconvenience, laid hold of this Opportunity to set down under my Hand, or Seal, my Mouth, an Account of my Life and Conversation, and my Testimony to the Truth of Christ and against all the Abominations of the Times.

I was before the Year 1679, running away with the rest of this Generation, to God-provoking Courses, and about that Time, when I saw the People of God going to draw together, to adventure their Lives in the Lord's Quarrel; the Lord took a dealing with me at that Time, so that I could neither get Nights Rest nor Days Rest, till I resolved to go with them. And on the other Hand was afraid, lest I should have been the *Achan* in the Lord's Camp; but again I remembered the Lord's Promise, that is held out in the Words, *Turn ye unto me, and I will turn unto you saith the Lord, Mal. iii. 7.* Now I do with all my Heart blest the Lord, for his wonderful Workings with me since he began with me, I think when I look on his Dealings since that time till now, I must say that I am a Brand plucked out of the Fire. O! that my Heart and Soul could praise him, for all that he hath done for me! And now I am content to die a Dyver to free Grace, and in Christ's Debt. I was charged with being guilty of Rebellion against their Prince; I answered I was not so, for I

was there a Prisoner of Jesus Christ and for his sake, and told them I adhered to his Covenant and all Things in it. I am not convicted from the Word of God of any Crime, as to him whom they call King who is not my King; nor any thing worthy of Death committed against any Man, either in Thought, Word or Deed: so my Blood shall cry, with the rest of the Innocent Blood shed in the Land, for Vengeance from Heaven on the Inhabitants of the Earth, great or small, who are in the least accessory thereto, ay and while they repent. It is not my doing, but their own, that hath procured it. And God is just to seek after them for the same: Neither is it in any Man's Power to forgive that, as being a Breach of God's holy Law, without Repentance, nor then neither; for the furthest they can come is but to declare unto them from God's Word, that that, and their other Sins shall never be charged upon them, if they have truly received Christ upon his own Terms, and walked worthy of the Lord, unto all well pleasing. But now the thing is clear, the Ground whereon they intend to take away my Life is, the disowning *Charles Stewart* for my King, because he will have no Homage upon the Account of the Covenant from me, or any other, and God only requires the performing of Vows, and keeping and fulfilling the Covenants, *Psalms* 50. So in this Case I cannot serve two Masters, and I resolve to obey God rather than Man.

Now I here as a dying Man, ready to *Step* into Eternity, having Health and Strength, and being in my right Mind, declare I adhere to the Protestant Religion, as that which is God's true Religion, and the Christian Religion. I adhere to the holy Rule of the Word of God, the Scriptures of the Old and New Testament, containing the Will of GOD to Man, and anent Man; and that the Scriptures are a full Rule of Faith and Manners to us: I adhere to the Work of Reformation in *Scotland*, to the Covenant, *Novus* and Solemn League, the solemn Acknowledgement of Sins and Engagement to Duties, the *Confession of Faith*, in Regard it agrees with the foresaid Writings; the larger and shorter Catechisms, as most seasonable, sound and according to the Scriptures, and well worth the reading, considering and practising what is therein held forth, I adhere to the *Rutherglen* Testimony to the Paper commonly called *Mr. Don. O. Covenant*, of the Date *June 1680*. I say, I adhere to the original Copies of these Papers, as they were corrected and revised by the Authors, and likewise I adhere to every sound Paper, tending to the good of Religion, as the Directory for Worship and Catechising, and I adhere unto the *Doctrines*, *Discipline*

discipline, Worship and Government, of the Church of Scotland. I bear my Testimony unto all the lawful Writings of the People of God for Truth, and in the Defence and Preservation of their Civil, Natural and Divine Rights and Privileges, contained and held forth in the foresaid Papers, against all Encroachers thereupon, and Betrayers thereof; especially by the Sword, as a Mean most lawful and commanded of God to be made use of in that Quarrel; which is to be carried to Preachings, and other Assemblies of the Lord's People, and so much the more, as the Enemy discharges it, as the Case now stands.

In the last Place, I give my Testimony and Protestation against all Wrongs and Injuries done to God and his People, throughout the whole World this Day; and more particularly against all that hath been done in Scotland, since the Beginning of the Work of Reformation unto this Day; in Prejudice to God's Glory, his Work and People; and especially these crying Sins. 1st, The Corruption of the Worship of God, Profanation of his holy Things, mocking, misbelieving and belying of God, and carrying as if there were no God; yea, which is worse, saying, he approves of all that they do: O this Heaven-contemning Generation. 2^{dly}, Against the defrauding, mocking, murdering and oppressing the People of God, in their Bodies, Consciences and Estates, and punishing them as evil doers, yea as the vilest Monsters of Cruelty, and that only for following their Duty, and making them to sink, as it were above the Ground, and making their Names to rot by Calumnies and Reproaches, and doing all they can to drive them to Sin: and then blaming them, as the main Instruments of all the mischievous Villanies and Atrocities in the Land; so that it is come that with it, *The Man that departs in Iniquity, makes himself a Prey: And scarcely shall he who delights in Honesty get a Night's Quarters in any Room in the Land: So that the People of God are become a Scorn to their Foes, and a Fear to their Friends, and especially reproached of those, who are their nearest Neighbours* as the Psalmist complains. 2^{dly}, I leave my Testimony against all that make Peace with the Rated Enemies with God, these Christ Despisers, these Heaven Contemners, who are such Fighters against God; whether by Bonds, Oaths & Promises, they being Persons worthy of no Credit, nor Honour, who will not keep Faith nor Trust upon any Account, much where it may contribute for fulfilling their Lusts, and prosecuting their wicked Designs, & Hell-hatched Interpretations. If they were brought to Straits, possibly they might feign themselves,

themselves; but he is unwise, that will give them so much Trust as a Dog: As Solomon says, *When he speaks fair, believe him not; for there are seven Abominations in his Heart;* which I have a proof of in my taking, by a poor Wretch, who hath sold Soul and Conscience to the Lust and Arbitrarment of a faithless Apostate Wretch, like himself. And if ye will not be perswaded to leave off seeking their Peace, and covenanting with them by Bonds, Oaths and Promises; well, see what David the King of Israel says, by the Spirit of God, when he is making his Testament, *2 Sam. xxiii. and 6. But the Sons of Belial shall be all of them as Thorns thrust away, because they cannot be taken with Hands; but the Man that shall touch them must be fenced with Iron, and the Staff of a Spear: They shall be utterly burnt with Fire.* But ye that are much more seeking Peace with Enemies, than with God, think with your selves, to which of them are ye most beholden, and which of them have done you most good, which of them hath most Power over you? Which of the Two hath the best Quarrel by the End? Which of the Two is most precious and lovely? And which of the Two will be your Judge at the last Day? Well, if ye have done well in seeking the Peace of Enemies, with the Loss of the Peace of GOD, then rejoice ye in them, and with them, and let them do with you. And if otherwise, the Lord no doubt will reward you as the Cause requires, for what ye have done to GOD, Work, Cause, Covenant and People.

Fourthly, I leave my Testimony against all that contribute of their Means, for the down-bearing of GOD's Work and People. And upholding his and their Enemies, being it is expressly against the Covenant, and in that Case they be called to suffer and not to sin, to which Practice is annexed a gracious Promise; *He that loseth Life, shall receive it again Hundred Fold in this Life, and in the World to come Everlasting.* And against all that otherwise waste and abuse them to God's Dishonour, but only using this World as a hoarding it: For all within the Nation being Dedicate and set away by Covenant to God, and this being often renewed calls all Men to be tender of the Oath of God, and to how they administer their Stewardship, for to him they be countable, But alas! for that Account which man hath to make. I leave my Testimony against the setting up the Power of the Kirk and State into the Hands of Malignants. I do really think, they have been all day or wilfully and wickedly sinning against the Light of

The Last Speech and Testimony

Consciencés. Well, God hath discovered them since, in a
Manner; and now they sin more and more; they
hold fast Death, they refuse to let it go, and will not return.
It is the old Professors and Ministers I mean in a special Man-
ner, but more particularly the Ministers: for when the Time
was to speak, they held their Peace, and slipped from their
Master's Back, without so much as once testifying against the
Sins then committed; and did never to this Day make
the Hedge, and build that which they brake down: And
I am informed, a great Part have been dreadful Complices
in, and Conformers to the sinful Courses of this apostatiz-
ing Generation; yea, open Persecutors of their more
Godly and faithful Brethren, Ministers and Professors; and
now they are the greatest Opposers of the Work, and Per-
secutors of the Godly, both under Head and to their Face;
and in stead of edifying and binding up the Weak, strive to
break all they can, and especially when they are among
the Weak's Hands. In the last Place, I bear my Testimo-
ny to the Cross of Christ, as the only desirable, up-making
and rich Lot of the People of God this Day in Scotland. O it
is the Portion of the poor Things, who desire to seek God,
God desires Honestly in the Land! I think they want a good Bar-
tain of it, that want it, and I think they want nothing that
more it, and get leave to carry it heartily, and his Pro-
phet to order it. I would advise you all to take it on; I dare
not speak for your Encouragement, That it is easy and
Open. There is no better way to carry the Cross right,
than to cast all our Care upon Christ, and trust him for all
things, and use our single Endeavours in the Matter, and
obey what he bids us, and when he bids us, obey his Voice
in all Things. Now I declare, I hate all Ungodliness.
I fear all Things, wherein I have been troubled
by the World, and evil Heart of Mankind, a subtil,
deceitful, malicious Devil, and tempted with a Com-
pact of Sin, who have shaken off the Fear of GOD.
welcome Lord Jesus, into thy Hands I commit my

His Subscriber,

WILLIAM THOMSON.

This following Testimony having a large Preamble, wherein he gives his private Opinion concerning some things then in Debate, which do not relate to the Charges of his Suffering, and which are of no use now, these being janglings and unprofitable Strifes of Words being added, and his Opinion about them not being a Testimony for Truth, nor offered by any of the Godly as a Head suffering or commending for: The encouragers of this Earl have thought fit, that the Preamble be past by and the Testimony it self only published.

Following Testimony of William Cuthil Seaman in
Newtownnells, who suffered at Edinburgh, July
th, 1641.

Here, as one ready to Step into Eternity, and one of the
Subjects of a Kingdom Covenanted to God, and one
of Charles's Sufferers; enter my Protestation, and give
my Testimony against all that hath been done against
his reigning, and the thriving of his Kingdom in Scotland,
the beginning of the Work of Reformation; and more
particularly against all the several Steps of backsliding: As
the admitting of Charles Stuart to the Exercise of King-
dom, and Crowning him, while they knew he carried
Enmity against the Work and People of God, and while
present Time there was so much of his Treachery made
known to the Parliament. By his Commissioning James
the Earl of Montrose to Burn and lay the Ruins of
his Kingdom, that would not side with, or would withstand
the prosecuting of his Wickedness. Which is Recorded

This ought not to be understood of the Manner of his Con-
fession, which is owned by all Presbyterians to have been
conformant to God's Word, and the National Confession
of Scotland, but of his Disposition and Practice which
was evidently contradictory to the sacred Engagement he
under.

in the *Censures of Wrath*, and the *Remonstrances of the*
men, *Ministers and Commanders attending the* *For-*
the West, in the Year 1650 2dly, Against the *Unfaith-*
Connivance and Compliance of Ministers and others,
wickedness perpetrated in the *Land*, during the *T*
Cromwell's Usurpation; for as I am informed, few to
against him, for trampling all the Interests of Jesus Ch-
der his Feet, in giving a Toleration to all *Se*ctaries, (w
of the abominable and blasphemous *Quakers* are a *W*
whole Religion is nothing but refined *Paganism* at the
yea I think it is much worse) which was to set up
Thresholds beside Christ's, and their Altars beside the *L*
in a *Land* Covenanted to God, never to suffer the like
lying under the same Bonds. 3dly, Against the public
solutions, for the bringing in Malignants to Places of *F*
and Trust; which have been the Rod in God's Hand
the Heads and upon the Backs of God's People, ever
they lust after them; and now I suppose they are conv-
(at least some of them) that God hath given them o-
Finger-ends for it; But we have not seen them confessin
fore God and his People, in publick (for it should be as
lick as the Sin was) that they have added this Sin to
their other Sins, in asking them a King, whereas the *L*
was their King. 4thly, I bear my Testimony against the
paralleled Practice of Ministers, in quitting their *Ch*ar-
and that (which doth more aggravate their Guilt) a
Command, who had no Power to act, nor right to be obe-
neither in that, nor yet in Civil Things; for then he had
kinged himself; and their going away without almost ev-
Testimony, who should have been the main Men, that sh-
have told the People what to do. Oh and alas for that *P*
tice! Yet they were put away without being convicted o-
ny Crime done against him, but is it not against *Presbyte*
Principles, that a King should Depose Ministers of the *G*
tho' he had had a just Right, all that Time, to rule the *C*
State? For it was without Controversy that he had impr-
ed some of Christ's Ministers without being ever Summo-
or treated by any Legal procedure, as *Nephtali* Reed
and Usurped the *Ecclesiastick Officers* Seat to depose the
of them.

Firstly, I hold it one of the Causes of God's Wrath against the Land, and one of the Causes of God's breaking and tearing, that poor handful of Men at *Pentecost*, that renege the Covenant at *Laver*, and did not keep out his Inlet out of it; for it only binds us to it's Maintainers, not to

¹ *royers.* 6^{thly}, I bear Testimony against the procedure of Ministers, when they come to the Fields again after *Pent-*
st, because they did not first begin with publick and pri-
ate Fasts, and make up the Hedge and Gap for the Church
 God in *Scotland*: And then only Preaching to Cases of Con-
 science, and not Catechising the People, nor informing them
 the Duty of the Day; but did let them pay *Curates Stin-*
ds, and other Revenues of that nature. But I think they
 were engaged to God, and under the pain of losing Soul and Body,
 the Day of God's fearful Judgment, to tell the People to
 drive them out of the Land. Seeing *Prelacy* was Abjured and
 put out like an abominable Branch, as it was, were they
 not worthy to die the Death that would, against so much
 light defile God's Land again with that Abjured Abomina-
 tion? But forsooth to this Day they must be fed like Birds in
 cage, upon the Fattest of the Land, and the spoils of Christ's
 own. 7^{thly}, I bear my Testimony against that Course car-
 ried on by the Ministers; their conniving at, countenancing
 and complying with these Indulged, that have quit Christ,
 and taken on with another Master. O the treacherous Deal-
 ings have dealt very treacherously, yea they were open Perse-
 cutors of the really Godly, thereafter for their Faithfulness,
 and were about to stop their Mouth, and to make that Indul-
 gence the Door by which all the Ministers were to enter to
 their Ministry. 8^{thly}, I bear my Testimony against their
 Treachery at *Barbuel Bridge*, in stopping the drawing up
 the Causes of God's Wrath, and keeping a *Fast* Day and
 hanging their Declaration; and in hindering the purging of
 the Army; And to mend all, they raised the ugliest Clam-
 or and Report upon them, that minded and spoke Honestly
 and truly, that could be. 9^{thly}, I bear my Testimony a-
 gainst their Treachery at *Edinburgb*, when a Proclamation
 came out to the View of the World, blaspheming God's
 true Religion, and declaring that all that belouged to God,
 was due to *Charles Stewart*, which is the plaint of the
 King: And they sat in an Assembly, and Voted for a Liberty
 coming from him to Preach by; tho' that same very Day,
 that that was Proclaimed, two of their more worthy and
 faithful Brethren were Murdered. I think this People are
 grown like brute Beasts. O! how much Pomp and jovialty
 was that Day, in rejoycing over the Ruins, of the Work of
 God and his People, yea over himself. There was first a Scaf-
 fold made on the *East* Side of the Cross, and a Green Table
 laid down on it, and two green Forms; and when the Cross
 was covered, and about Twelve Hours of the Day, the Purge-

ants, and Lion Herald, and Lyon King at Arms, and e Trumpeters went up to the Cross, and fourteen Men on the fore said Scaffold, and Seven of them with Red Gowns of velvet, and Seven with Black, and then that Act was Read; at Night the Bells were ringing, and Bone-fires burning. I think it was a wonder, that God made not all the Town where such Wickedness was acted against and in despite to him, to sink to the lowest Hell. 10thly, I leave my Testimony against them, for running away and leaving God's Flock after *Barbivel Bridge*, when they had drawn them to the Fields; the Lord be Judge this Day between them and his Flock, and let their Sentence come out from before his Presence, and let his Eyes behold those Things that are equal. O! their Skirts are full of the Blood of Souls? they say the People hath left them, but it is more Evident than that it can be gain-said, that they have left the People, does not the Scripture say, that they who are in the Watch Mens place should warn the People, when they see the sword come, and have not the Ministers of Scotland had the first Hand in all these Courses of Backslidings? Should they be pure with clean Hands, and the unjust Ballance (so to say) and the Bags of deceitful Weights. Well their Sins are known to be no more Sins of Weakness but Sins of Wickedness.

11thly, I bear my Testimony, against them because they did not join with their Brethren, in the Work of the Day in preaching to the People, in the Fields, with Mr. R. G. - n and Mr. D. G. - l. And will yet tell me, altho' there were never one to open their Mouth in that Thing, does not the Work of the One confound them to Silence, and the Work of the other justify and plead for them? But there is one Thing I have learned from the Practice of all this People, and God's dealing with them. They have sought their own and one anothers Credite more than God's, and he hath discovered their Wickedness in their Ugliness. 12thly, I bear my Testimony against their Obstinacy, in refusing to return and amend their Manners. They hold fast Wickedness, and refuse to let it go, and that is against the light of God's Word, their own Conscience, their Vows and Engagements to God, the Cries of Bloodshed. The Cries of wrong done to God and his Work, and against these their former Preachings and Practices; that they will not come out and rid the ground, so to speak, and seek out the Causes of God's Wrath, and set Days of Humiliation apart, and see that they be kept, and renew their Engagements, and carry themselves like Ministers of Jesus Christ after ward. Is this Erroneous? Is not this according to Pres-

the Principles, does not the Confession of our Faith, let
 he offend the Church, and their Brethren, should make
 penitence as Publick as their offences have been? Is not
 the plain meaning of that Article, and the very Words of
 the Confession of Faith, Chap. 15 Art. 1st. With-
 out such Thing to be done. (if any would take my Council,
 I am looking to receive the Sentence of Death every
 day) I would say, meddle not with them; for they have
 sinned against the Church of God, and their Bre-
 thren, and their own Souls; but against God, and have they
 been in Light and Treacherous? whereof many Instances
 are given. Have they not polluted the Sanctuary? Have
 they done violence to the Law? Have they not been Ue-
 derlings? Are they not walking very openly amongst Gods
 Enemies, while the People of God dare not be seen?
 If they make not haste to come off these Courses, that
 Wrath shall overtake them ere it be long. And lastly I
 bear Testimony against them, for their untenderness to
 Consciences, and making use of their Gifts and Parts to
 the Word of God, to put out that Light, which God
 hath in poor Things; of which I, among others, have a
 Witness, for one of them came into the Prison, and told me
 he had been dealing with him who had been pursuing
 Death, (the King's Advocate) that he would not take
 Blood upon him; and out of Love and Tenderness
 to his Soul, he came to pay us a Visit; and said he was nei-
 ther Durst, nor an indulged Man, but a Minister of the
 Word: so he said, That we would be well advised what we
 were doing, for the Advocate had said, we were shortly to
 appear before the Criminal Court, and I asked what he advised us
 to do, and began to tell him the Ground whereupon we were
 charged, which was this. That Charles Stuart having broken
 through God's Covenant, and compelled all that he could
 by Forces to do the like, and slain many upon that Ac-
 count upon this Head I declined his Authority, and being
 questioned, confessed that I thought it Lawful to kill
 him: I did not say by whose Hands; and he said, all that
 did not free me from being his Subject, and instanced Me-
 morie's Case to prove it, but I was not in Case to speak to
 him being confuted with a distracted Man who was in with us;
 I told him, there was as great a Difference betwixt that
 Case, and that in Hand, as East was from the West & he
 was Jannes & Jambres, who withstood the Truth when
 it would not hear him; and said there was no such Thing as
 a Condition holden in the Form & Order of the Coronation

that did free us from Allegiance to *Charles Stuart* upon Account. But what? do they think, that every one can reason and Debate with them, or else that they are not *Challengers* but *Gaunders* of the Truth? Hath not God given to Man his Measure of Light and Grace both? If they be not this, and walk not accordingly, they were never made to be Ministers of the Gospel. He said, That he could not find any of the Ministers, whom I pleased to call for; That I heard tell *Mr. Donald Cargill* was taken, would send him to me, and I would take it as a great Kindness in his Hand: but he said that he had taken a way by himself. But what shall I say, my Heart is like to sink, when I think on them, and the Case of the Land. O! I think it is a desperate like Case, only I know God can, and I hope he will cure it.

Next I bear my Testimony against all that pay Obedience to uphold Christ's Enemies, the bloody Soldiers and of that cursed Crew; yea against all that give them Money or Drink, when they come to their Houses, it being so contrary to Christ and the Covenant; and against all that pay Customs or Duties, belonging to the Crown of *Scotland* to *Charles Stewart*, his Officers, Collectors, or Tacksmen, seeing all that is employed against Christ; and against all that shall do it, till they wit well that it be otherwise implied, and against all Bonders with them, or to him, or any other Name, or delegated by him or clothed with his Authority, seeing they are Persons worthy of no Credit; whereof I bear a Proof in my taking. Ye would do well to believe the saying of *Man Solomon*, who says, *When he speaks fair believe him*; for there are *Seven Abominations in his Heart*.

Next, I leave my Testimony against all that side with, or strengthen the Hands of the Adversaries of the Lord's Cause, let it be as many as will, against clear Conviction from the Word of God, or sound Reason; and particularly against this Duke, that proud and truculent *Papist*, who hath defiled the Lord's Land with his Altars and Images. And I protest against this ensuing Judgment, for putting Power in his Hand, to do what he pleaseth; for by the word of God, and the Laws of the Land, he should die the Death. And also, I bear Testimony against those who have sided with, or strengthened the foresaid Duke, and will not come off again. O! if they will not help the People of God, that they would let them alone, and not their Adversaries. Next I leave my Testimony against the Gentry and Commonality, for letting so much innocent Blood be shed, some of which Ranks, I think God will Turn to put in their Hands yet, if they would espouse

and turn to him with all their Hearts, and not suffer
 to go as it does: But indeed they must keep Com-
 with God's stated Enemies, and learn the Court Fashion
 tell you one Thing, ye have lost the Manners of the
 of Heaven, by learning the Manners of the Courts of
 O what think ye to do, or how think ye to be countable
 I will ye but speak your Minds, who ye think have
 End of the Controversy? Will ye let the Fear of
 the Devil prevail with you, more than the Fear of
 O what, think ye, this Duke would do to you, when
 his Opportunity? Will ye trust bloody P-p-ss? It may
 be put to suffer on worse Accounts yet, if ye will not
 and his Peoples: But there are but very few of you
 who are ought but Mockers. Will ye turn to the Lord
 all your Hearts. Is it any shame to you, to take Shame
 our selves in glorifying God, by confessing your Sins,
 turning from them? But will ye tell me now, who think
 be at one with you, while ye are standing out against
 Will ye read but the first Chapter of *Isaiah*, and con-
 and the two first Chapters of *Jeremiah*, the second
 of *Ezekiel*, the Prophecy of *Haggai*, *Isa. xxi. Ezek. vii* O
 and if not, the Lord and you take it between you.
 and consider *Psalms* 1. and 5.
 Now what shall I say to you, who own and adde to God's
 against all the Enemies! O that I could let you see the
 of my Heart! Will ye learn Christianity; seek the
 and get him on your side. I think it is a good E-ken
 sanctified Heart, that longs more to be in God's Com-
 nor other Folks, that sees the worst of Evil lies in
 sinning Sin. Beware of Heart Risings and Groundings
 against another; know, that there is a great difference
 between Sins of Weakness, and Sins of Wick edness; ye may
 mark every Failing; for if ye do, ye shall not have two
 together in *Scotland* O but there be much need of
 Gospel, and these Ministers will not come out and con-
 for Christ; without which, tho' I were at liberty, God
 ws, I durst not meddle with them, and I would rather
 a back from them nor other Folk; for I think there are
 of them either unconcerned, or then dreadfully mistak-
 Now can it be otherwise, not bearing with tender Contri-
 s, for they will rather strive to break Folk, nor build
 up; but how can any that has Love to Christ, look on
 with good-will: I do verily think, if ever they turn e-
 the World shall hear tell of it. It is beyond all Con-
 versy, that they have quite their first Works and their first

Love. O! will ye learn to be sober and grave. Call your Covenants and Engagements; I say, Mind your manners; look what becomes of Covenant Breakers. I lay unto you, Take no Courses by the East, till God give Clearness: But indeed I know, That God will reprove in this Generation, because they put away light from Now ye are deprived of all clearly Preaching; but observe Christ's Answer to the Spouse in the Song, who says, *What makest thou thy Black to red at Noon? If thou knowest not, O thou fairest among Women, go to the Shepherds Tents; Beware of turning aside to the of his Companions. Beware of these Ministers of a Stewart, these Indulged and Prelatick, these Mockers and Contemners of the Godly, these Christ Defectors Under-valuers of Heaven, these scandalous and infamous Time-servers, whom God hath blasted, to the Contempt of all the Generation, that see any thing. These Men, the Disgrace of the Ministry, the just Contempt of the Generation. God hath sometimes had a Church with Ministry, but he never had a Ministry without a Church: not the Scripture say, That for many Days Israel was without a Priest, without a Tabernacle, &c. Do we not see the Revelation, The two Witnesses slain, and ly three days and an Half; But O cry to God, That he would send Labourers into his Vine-Yard; for verily the Harvest is great, but the Labourers are few. If there be a call to the Gospel on the Peoples side, then I think they shall be in extrem Hazard of losing their Soul, if God's Mercy prove it not; for then they refuse to be guided by God: when the Hireling sees the Wolf come, he runn away and leave the Sheep, because he is an Hireling, then I think the Mercy of God is engaged for the Sheep because they have no Shepherd. It is not the first Time, that Israel has been treated as Sheep having no Shepherd, but it is as sure as Sun shines, none can keep himself, nor guide himself; nor is him that walketh to direct his Steps. And God hath shewn a joyful Light to the Upright; And he has said, that sitteth in Darkness, and hath no Light, let him trust in the Lord, and stay himself upon his God. But could the Spouse rest in Jerusalem: and her Husband not be found? is beyond Debate, that she made all the Fields sad, because she wanted him. Can the Spouse see another wear her Land's Cloaths, and be well satisfied; Yea, one that hath been spoiled and shut him to the Door, with Disgrace, contempt and Shame, and is one now worthy to Manage the Affairs of his own House: and has doned him to take any*

k again, and has let up Legs and Arms, Heads and Hands,
 and Quarters of the Children, as Trophies of Victory over
 Good-Man of the House, and has triumphed with Spite
 and Contempt, and is only seeking it of the poor Widow, the
 Wife and the Buirns are to be quiet, and except of him for a
 Husband and Father: So I say, Shall the Wife and Children
 such a Husband and Father be peaceable to see this? I trust
 there are few carnal Folk would do so: But O who can
 know the Difference here, as to searching out, it cannot be.
 The Lord keep you from dwelling at Hate, under one Roof
 with such an one. Beware of making any Treaty of Peace
 with such a Robber and Murderer, as this, beware of feed-
 ing such his Soldiers, or giving them Quarters, when they
 come to your Houses. O but the Kings of *Affrica* know well
 enough, that the Kings of *Israel* were merciful Kings: If we
 will not use the Sword, at God's bidding, God will put it
 (as he hath) into the Hand of his and your Enemies, to use
 against you. Indeed I think, till *Saul's Sons be Langed up be-
 fore the Lord, the Plague of Famine will not be stayed from
 Israel*. Now in the next place, I witness by this my Testi-
 mony, my Adherence to the Scriptures of Truth, the holy
 Bible, the Old and New Testament, which has been made
 meet to me. The Fault is not in them that we understand
 them not, but in us, and this we have as our old Father, *Adam's*
 Headship. I witness my Adherence to the Covenants
 national and solemn League, Confession of Faith: only
 there is in it some thing concerning the Magistrates calling a
 Synod of Ministers, by virtue of his Magistratical Power,
 which ought to be cautiously understood to the General As-
 sembly's Explication. I adhere to the Catechisms last of and
 former, Psalms in Metre, Directory for Worship, Form of
 Church Government, the Doctrine of the Church of *Scotland*,
 as it is held out in the Word of God, and laid down
 in the foresaid Papers. I adhere to all the faithful Testimon-
 ies for Truth in *Scotland* of one sort and another, and par-
 ticularly these Three, the Papers found at the *Queensberry*
 of the Date the Third of *June*, the *Sampson's* Declara-
 tion, the *Rutbergien* Testimony and every other Paper
 tending to the good of Religion, particularly the Causes of
 Wrath, and I request all to read and consider them. I leave
 my Testimony against them that say that I am a Self-Murder-
 er, because I spake that, which God gave me to speak, be-
 fore his Adversaries; and I think that it is my great Misfor-
 tune that he hath helped me to be free before them, in Matters of
 Truth, relating to the disowning of them, and standing

180 *The last Speech and Testimony*
our God's and our own Rights. This Paper I leave as
Testimony, and formed and deliberate Thoughts; and
quits all to bear with Faults of Weakness, especially
the Sword of the Adversary is above a Man's Head. I
Farewel World and all Things in it. Welcome Lord
Christ, into thy Hands I recommend my Spirit.

Sic scribitur.

WILLIAM CUTHI

*The dying Testimony of Robert Garneck Ham-
man in Stirling, who suffered at the Gallows,
twixt Leith and Edinburgh, October 10th, 16*

Men and Brethren,

I Having received a Sentence of Death from Men, for
bearing to the Truth, against Popery, Prelacy, Erastian-
and Indulgences first and last, and all that was contrary
found D^est me; am now to leave a Line behind me, as the
Lord will help me to write, and to tell you, that however the
Generation may condemn me, as having a Hand in my own
Death; I declare that it is not so; for I die a Presbyterian
in my Judgement. For I considering, how solemnly Scotland
was bound to defend the Truth against all Encroachments
made thereon, with their Lives and Liberties, and how the
of this Nation had so easily broken their Vows and Engage-
ments; and then seeing through the Scriptures, how de-
ceitful breaking down, and what a great and heinous Sin
this is in the Sight of God; could do no less than give in a
Protestation against all their Proceedings, in these Hell-bro-
ed Acts that were so contrary to the Word of God and of
two Covenants; and it is for that, that I am come in your
Presence this Day, to lay down this Life of mine; for which
I bless the Lord, that ever he honoured the like of me with
Gibbet and bloody Winding Sheet for his noble, honourable
and sweet Cause. O will ye love him, Sirs! O he is well worth
the loving, and quitting all for! O for many Lives to seal the
sweet Cause with! If I had as many Lives as there are Hairs
in my Head, I would think them all too little to be Martyr
for Truth. I bless the Lord, I do not suffer unwillingly, no-
by constraint; but heartily and cheerfully. O but the Lord
hath taken great Pains on me, to train me up for this great

Work

k. I bless his holy Name, that ever he counted me worth
 of such Honour; his Love hath been to me beyond measure.
 I have been a long Time a Prisoner, and have been altered
 in Prison. I was among and in the Company of the most
 who suffered since *Bothwell*; and was in Company with
 many inhuman Persons, tho' I do not question but they were
 good Folk; and yet the Lord kept me from hearing to
 his Counsel. Glory, Glory be to his holy & sweet Name. O
 it is many a time my Wonder, how I have done such and
 such Things? but it is he that hath done it: *He hath done all
 things well*, both in me and for me, holy is His Name. O
 could I get my Royal King Jesus cried up, and all the
 world down! O will ye fall in love with Christ? Friends,
 I will you at him, and his sweet Cause? I can assure you,
 he is no hard Master to serve. O he is lovely; He is white
 & ruddy, the Chief among Ten Thousands. I desire that
 some of you think, I suffer as an Evil Doer, or as a busy Body
 in other Mens Matters; or that it is out of blind Zeal, that
 I come here this Day. No, for it was after serious Con-
 sideration that I did it, and after great Weights and Pressures,
 and as great Grief of Soul to me to see my Master's Truth be
 despised, trampled on and abused by a God during Genera-
 tions, and none to speak for him. And now my Lord is highly
 honouring me for that; Glory to his great Name for it. For
 he hath honoured me and my Neighbours with Irons, and the
 steepest Hole, which were sweet and refreshful to us, and
 hath honoured us wonderfully to go in before these bloody
 men and get our Sentences.

For *Interrogations* are known, I have not Time to write
 them. But I disowned them for disowning of the Covenant.
 I adhered to my *Profession* given in against them; and
 when I came to the Gallows, I lay down my Life, and
 gave my Head cut off, and put upon a Post. It is known
 how barbarously I have been used by them; and how No-
 bly such a silly Wretch as I am, hath been carried thro'.
 Glory be to his sweet Name for it. Indeed it was the Bargain
 between Christ and my Soul long since, That through His
 strength I should be for him and at his bidding; whatever
 piece of Work he put in my Hand; and he promised, That
 his grace should be sufficient for me; and that his strength
 should be seen in my Weakness, and that so whether I would
 or would go with me, through Fire and Water, the Flames
 should not search me, nor the Waters overflow me. O love
 him, Sirs, for He is Faithful who hath promised, and He
 will perform. Now as a dying Martyr for Christ, I would

leave it on all of you, to make haste and prepare for Strife for they are at Hand; and do not think that they will not be come, because they are delayed. No, He will come and that *Thief in the Night*, and will surprize many of you, if all; *Watch and Pray* that ye enter not into Temptation, would not have you secure, but take warning in Time, for his Wrath break forth. He hath waited long on *Israel's* Repentance; it is like, He will not bear much longer. Do not sleep as others do, but arise, make haste, get on *whole Armour of God*, that ye may be able to stand. It is dangerous now to be out of God's Gate, it is not good siding God's Enemies. It will be dangerous to be found in the Camps, I would not be in their head for all the Gold of *Ophir* who have saved their Lives with prejudice to the Work of People of God. I would have them take warning: They say they have done nothing but what was lawful and Right; they commit Transgression, and (with the Whore) wipe the Blood, and say they have done no Evil. Indeed they may off Men so, but they will not get God and their own Conscience put off. They need never go about the Bush, for I know any that is Faithful, being once brought before them can win honestly off, for if ye will but say ye disown the Authority, then your Life must go. For they had as lief to lay to my Charge as to any, yet I could not win off with good Conscience, but to the Gallows I must go: And Glory to his great Name, who hath honoured me; or that ever gave me a Head to be set on a Post for his sweet Name's Cause. Now as for what I own or disown, I being straitned by reason of the want of Time, cannot get it set down here, and another Thing I see, that Martyrs Testimonies are of great Value, and very highly esteemed.

I give my Testimony to the Holy and sweet Scripture Covenants, *Confession of Faith*, which are according to the Scripture, *Catechisms Larger and Shorter*, the *Acknowledgment of Sins and Engagement to Duties*, and to all that our Worthies have done, in Defence of the Gospel, at *Pentlands*, *London-Hill*, *Burwell-Bridge* and *Airsmoss*; to *Rutberg's* Testimony, and *Sacqualair* Declaration, *Ferry Papers*, and *Torwood's* Excommunication, the *Bise* Testimony D-----, K-----, and P-----, Protestations, and all that hath been done in Defence of the Gospel, wherever it hath been done. And I, as a dying Martyr for the Truth, give my Testimony against all the Encroachments on our Lord's Rights, in less or more, as *Papery*, *Prelacy*, *Erastianism* and *Indulgences*, first and last, and all that side with them. And I

a dying Witness for Christ, and his friends to be Cautious
 not to beware of them; for if it were possible, they would
 receive the very Blessing. They will neither enter the Kingdom
 of Heaven themselves nor will they suffer others to go in
 there. Beware of their fair Speeches, for they and the De-
 vil thought to have made me break with my lovely Lord
 Jesus Christ that Noble Bargain 'twixt him and my Soul. O
 that the Professors of this Generation are evil and bitter a-
 gainst the sweet Way of the Lord, and his poor People.
 Next, I give my Testimony against all the Enemies of God,
 and all that join with them, in paying Cels. Locality, Misin-
 formity, or whatever is for the strengthening of their Hands.
 And now I leave it again on you, that ye would not stand
 by with having a Hand in my own Death; for I could not
 let my Life stand, unless I had taken upon me all the Blood
 of the People of God; and owned that as lawful Authority,
 which had taken away my dear Brethrens Lives, and said that
 was just and right that they had done. And indeed they
 took no more of any, if they will but own them in what they
 do. They think they are right enough in taking away our
 lives, when they who are called *Presbyterians* own them and
 their Tyranny to be Authority. And now when I am to go
 away, I would have you to lay to Heart, how deeply wronged
 if them draws; and how much of the Wrath of God ye
 draw on you, in so doing. O Sirs I would have you beware,
 and look what a weighty Business it is; and obey God rather
 than Man. I bless the Lord I am this day to step out of Time
 into Eternity; and I am no more troubled, than I were to
 make a Marriage in the Earth, and not so much. I bless the
 Lord, I have much Peace of Conscience in what I have done.
 O! but I think it a very weighty Business, for me to be with-
 in Twelve Hours of Eternity, and not troubled. Indeed the
 Lord is kind, and hath trained me up for this Day; And now
 I can want him no longer, I will get my fill of Love this
 Night; for I will be with him in Paradise, and get a New
 Song put in my Mouth, the Song of Moses and the Lambs; I
 will be in amongst the General Assembly of the first born, and
 enjoy the sweet Presence of God, and his Son Jesus Christ, and
 the Spirits of Just Men made perfect: I am sure of it. O dear
 Friends, I would as one going to Eternity. Obey ye, that
 you make good earnest in Religion, and be restless until you
 get a clearness of an Interest in Christ; for it is a dangerous
 Time to live in the Dark, I would have you consider what
 a weighty Business it is, to deny the Lord of Glory before
 Men. There has strange Things of this Nature fallen out, in

this our Day. O! look to your selves. I would intreat you to be for God, and he will be for you, confess him, and he will confess you. As good Soldiers endure hardness, and are valiant in suffering. Resist unto Blood, for it is the Cause of God that is at the Stake. O! there are none of you that menting after God, ah! is there none of you that hath Loved the Lord, and will take Part with him, against all his Enemies; O but it be sad to see you with such whole Hearts and so little Grief among you, for the Robbery that the Lord of Glory is getting. I declare, my suffering is nothing, when I see you who are Professors, what an unconcerned People ye are, it makes my Soul bleed to see you in such a Frame when the Church is in such a Condition. I wish the Lord to help poor young Ones, that are brought up under you without the want of the Gospel; O for the Gospel back again to Scotland; O, for one faithful Minister in all the Land: O that the Harvest be great, and the Labourers few. As for my Part, now when I am going to Eternity. I declare, I see not hereof of a Minister in all Scotland, who is at the Disposal of the Lord calls for at Ministers Hands, in Preaching against all sorts of Sin, *in Season and out of Season, Rebuking, Reproof and Exhorting.* As for my Part, I cannot join with them who are not so.

Now my Lord is bringing me to Conformity with himself, and honouring me after my worthy Pastor, Mr. James Guthrie, altho' I knew nothing when he was alive; yet the Lord hath honoured me to protest against Popery, and to seal it with my Blood; and he honoured him to protest against Popery, and to seal it with his Blood. The Lord hath kept me in Prison to this Day, for that End: His Head is on one of the Ports of Edinburgh, and mine must go on another. Glory, Glory to the Lord's holy and sweet Name, for what he hath done for me. O set Days apart, and bless his holy and never enough exalted Name, for what he hath done for me. Thus, his Cross hath been all paved over with Love to me long, and it is sweeter now than ever. O will ye be persuaded to fall in love with the Cross of Royal Jesus! O take him Will ye be intreated to come and taste of his Love. O sweet Lot this Day, for me to go to a Gibbet for Christ and his Cause, I think the Thoughts of this do ravish my Heart and Soul, and make me to fall out in wondering, that I am with so few Hours of that endless Joy, that Paradise, among these Flowers and Trees, that are on each side of that pure River clear as Crystal, where the Tree is, that bears Twelve manner of Fruits, and the leaves of the Tree are for the healing of the Nations! O that I could leave this Weight upon

yes, with as great Weight as it lyes on my Spirit, to see
a few of you are travelling to that Land : O be much a-
ware, and be here as Strangers, I mean in respect of Comfort
to this World, tho' hated of it, and studying to live the
that our Lord hath commanded in his Word. And *suf-
fer Affliction with the People of God rather than enjoy the Plea-
sures of Sin for a Season* Now I bleis the Lord I am not, as
they suspect me, thinking to win Heaven by my Suffering ;
no : I know there is no winning of it, but through the
precious Blood of the Son of God. Now ye who are the true
Workers of God, and so the *Butt* of the Worlds Malice, O be
vigilant, and run fast ; Time is precious ; O! make use of it,
Act for God. Contend for the Truth, stand for God a-
gainst all his Enemies. Fear not the Wrath of Men. Love
one another. Wrestle with God mutually in Societies. Confess
your Faults one to another, pray one with another : Reprove,
rebuke, Exhort one another in Love. Slight no commanded
Duty : Be faithful in your Stations, as ye will be answerable
on the great Day. Now, having no more Time, I bid fare-
well to you all. Farewel holy and sweet Scriptures ; where-
in I have been refreshed many a Day. I would have you
read much of them, and pray ever them to the Lord, that ye
may get his Blessing with, and the right Use of them. O!
make use of your Bibles, my dear Friends, so long as you have
them. Seek not Counsel from Men. Follow none, further
than they hold by Truth. Now I request you have a Care ;
this Land is like to come under great Trials : Now farewell
sweet Reproaches for my lovely Lord Jesus, tho' once they
were not joyous but grievous yet now they are sweet ; i bleis
the Lord for it. I heartily forgive all Men, for any Thing
they have said of me : I pray, That it may not be laid to their
Charge in the Day of Accounts ; as for what they have done
to God and his Cause, I leave that to God and their own
Consciences. Farewel all Christian Acquaintances, and Re-
lations, Father and Mother, Brethren and Sisters. Farewel
sweet Prison for my Royal Lord Jesus Christ ; it is now at an
End. Farewel all Crimes of one Sort or another ; And so
farewel every Thing in Time, *Reading, Praying, and Be-
lieving*. Welcome Eternal Life, and the *Spirits of just Men*
made perfect. Welcome Father, Son, and Holy Ghost, into
my Hands : I commit my Spirit.

Sic Subscribitur,

ROBERT GARNOCK.

*The last Testimony of Patrick Forman, who lies
Alloway, and suffered at the Gallow-lee, O
14th, 1684.*

I Thought it fit, being Sentenced to die within Three
to write this Testimony to shew you, That I die no
Fool; and I declare, I am in my right mind, and not
dign of my Life (as some sledge) but I love Life as
as any, and would do as much to save it; but when my
comes in Competition with the Truths of Jesus Christ, I
not buy it, with the denial of the smallest of Truths (if a
them may be called small) but know, that the least o
Truths are of greater Moment, than the whole World
the Inhabitants thereof. Now therefore, do not surprise
when I am gone, with not being a *Presbyterian*; (for
in great Weakness) I am a *Presbyterian*, both in Profes
and Practice; tho' my Failings be many.

First, I believe there is but one God, Father, Son and
Ghost: One Redeemer, One way of Salvation, and that
through Jesus Christ, according to that Word, John xiv.
Jesus saith unto him, I am the Way, the Truth and the L
no Man cometh to the Father, but by Me And likewise
leave my Testimony to the Scriptures of the *Old and N*
Testament; and my Soul desires to Bless the Lord, that ev
they were in our *Mother Tongue*. My Soul hath been reflect
ed in conversing with them, when the Spirit of the Lord i
backed them; but I know likewise, they are but a kill
Letter without the Spirit: Yet this I would advise you, as
Dying Martyr for Christ, to search the Scriptures and let
the Lord's Mind in them: for there are none Noble but the
who search the Scriptures; and O that I could recomme
them to you, as they have been sweet and refreshing to me
yea they are as a Garden of sweet smelling Flowers; in the
are Cures for all Diseases, and Remedies for all Distemp
yea, they commend themselves; they need none of my Com
mendation. Make good use of them; for if Idolaters get the
will, they will not be long amongst you; I pray the Lord ma
prevent it. 2dly, I leave my Testimony to the *Confession o*
Faith, Larger and shorter Catechism, the solemn Acknow
ledgment of Sins and Engagement to Duties. I bear my Tel
timony to the *National Covenant*; and *Solemn League and*
Covenant

erant. Likewise, I adhere to all the faithful Testimonies that have been given for the Truth, since the Year 1638. especially that *Samabair Declaration and Ruberglen Testimony*, and the Papers found on *M. H.* at the *Queen's Ferry*, on the *New Covenant*; and to the Lawfulness of *Trial* and *Excommunication*, and all the Testimonies of the Martyrs, who are gone before me, according to Truth, both in *Jails*, on *Scaffolds*, and in the *Seas*; And likewise I leave my testimony to that poor persecuted Remnant, that are yet left *scattered* on the tops of the outmost Branches wandering about, being *Desolate*, *Afflicted* and *Tormented*, groaning under that sad Yoke of Tyranny. O Lord deliver them, in Thy own Way and Time; and encourage them now, when there is no Encouragement from Men, and their Eye cannot behold any Torchers. And now, my Friends, I tell you; Being with a few Hours to step out of Time into Eternity, that ye be careful of casting Aspersions on any of the Lord's People, for sinning their Duty, which is *avowing and declaring Jesus Christ to be King in Zion, Head of his People and only Lord of our Consciences*; and declining all Powers, which are contrary to, and inconsistent with our Lord's Kingly Power. And now I declare I own Magistracy, as it is an Ordinance of God, I offered my willing Subjection unto them, but when the Magistrate becomes a Tyrant by overturning the whole Law of God, and the just Laws of the Nation he or they being *dis Covenantant* to the contrary, then I think it my Duty, as is *plainly* found by the Scripture, and our Covenants, and my own Conscience, to shew, in my Station, my dislike to the wrongs, for our lovely Lord and Master is getting; for as the Scripture declares, *There are no Powers but of God, and the Powers that be, are ordained of God*. Then consequently, that Power that can not be of God, that Murthers the People of God; so everways ye must say, that the Lord is the Author of Evil, which were horrid Blasphemy. Now therefore, my dear Friends, suppose that they will take away our Lives, under the name of Treason and Rebellion (as they have done to our brethren these 20 Years) yet it is not so, but for Religion and Fidelity to our Lord and Master, and to every Ordinance of God, as it is consistent with the Law of our Lord Jesus Christ. Therefore as ye would be answerable at the Day of our Appearance; when we shall stand naked and bare before the Judge of all the Earth, speak not against us; least ye be reckoned amongst the Fighters against Jesus Christ; for I declare, I have owned nothing, but that which is the Duty of the whole Nation, as well as mine. And I doubt not, but the LORD will

will reckon with this Generation, ere it be long, for taining that Throne of Iniquity, these 20 Years.

And now I declare, as a dying Man, that it is but Justice that is come upon this poor Nation, for when the Lord made them free from that Yoke of Bondage they were lying under by that old Tyrant *Charles I.* who designed to cut off the Lord's People, which he put in Practice, in murdering the Lord's People in *Ireland* by the Hands of the bloody Papists, and thought to have done so to *England* and *Scotland*, the Lord prevented him, and put a stop to his Tyranny, suffering Men to take away his Life, and causing his Fate to be banished; and brake the Yoke off our Neck, and came our Lord King and Head; we soon wearied of the Lord, and cast him off, and said, we will have a King to rule over us like the Nations; and ye may judge, whether he has rewarded *Saul* like or not; And I doubt not, but he shall be taken away in Wrath, because he was given in the Lord's Anger, and though his Time has been a greivous Time, yet his End shall be terrible, and the People shall find the smart of it, the Children of *Israel* did, when they fell at *Gilboa*. Friends look for sad Days, when we are gone. O therefore I intreat you, as ye would render the Glory of God, and desire the Salvation of your own Souls, mourn for the Wrongs ye have done to the glory of God, in your owning of that Tyrant who is the Maligant Head and God. And now I am sure ye are left without Excuse, if ye will not cast him off; and the man who will say he hath Power over Civil Matters, must say God is unjust, and he is the Author of Evil; which were horrible Blasphemy.

The Matter of my Condemnation is, because I will not yield to their iniquious Laws, and call Tyranny Authority, or a Constitution of Wickedness, a Constitution of God; which I dare not, for my Soul, have the least thought of. And now my Friends, I am to die for protesting against Popery, and the inbringing of that Papist the Duke to defile the Lord's Land; and declining their Power, because they had murdered my Brethren these Twenty Years, and testifying against all the Wrongs my lovely Lord and Master hath got. Therefore, I charge you, to beware of speaking against me, or any of my Brethren; for my Head and my right Hand shall be a Witness against you, who shall condemn us, whatever I have been, I am now highly honoured to witness for Christ's Cause. And now my dear Friends I must tell you, that Grace is free and I am a Debitor to free Grace. And I am as a Brand pluckt out of the Fire; yet my Lord hath loved me with an everlasting Love. And I bless the Lord, I am in my right

and has hatred against no Man's Person, but in so far
 y are fighting against my God, and plotting against his
 Child Jesus (but as it is written, *Psalms ii. 9.*) *Thou
 break them with a Rod of Iron, thou shalt dash them in
 like a Potsherd.* I leave my Testimony against Charles
 for his Breach of Covenant, and for his setting forth
 Hellish Act of Supremacy; whereby he rescinded the
 of God, and the just Laws of the Land, that he might
 ner the Lord's People. I likewise leave my Blood u-
 im and these bloody Counsellors, Justiciary and Assiz-
 because they take away my Life, and the lives of my
 ren, without a Shadow of Law or Justice, for there
 none of us guilty of Action or Crime, and the Protest-
 we gave them shall be a standing Witness against them.
 ly, I leave my Testimony against Prelacy, because they
 taken upon them the place of Lords, which is proper to
 but Jesus Christ; for we have but one God, one Lord,
 Saviour and Master, &c. and they have our Blood upon
 Heads. I leave my Testimony against all the Proceed-
 against the Lord's People, their Murthers in the Fields
 n Seas, and on Scaffolds. I likewise leave my Testimony
 nst the bringing home of that Tyrant *Charles Stuart*, after
 knew that he had broken all Bonds that could bind Men
 was no more to be believed. I likewise leave my Testi-
 against the Duke of *York*, and against the Reception
 m first and last, because they knew he was a profest Pa-
 and was seeking nothing but the Lives of the Lord's
 ple, as his Actions declare; first he behoved to have a
 ight of these five Mens Blood at *Magus Muir*, and next
 r. *James Skeen, John Potter, Archibald Stewart*, and the
 of our Brethren since; O bloody Wretch: He is filling
 self Dunk with the Blood of the Saints, and when he was
 ured Vice-roy and High-Commissioner as they call him, he
 ved to have a Draught of Blood to sit down with, viz.
 at faithful Minister of Jesus Christ *Mr. Donald Gargil* and
 other Four; and then they sat down to their Parliament
 enacting these Hell-hatched Acts, placing *Charles Stuart*
 his Succession for their God; and that they call Law
 Authority, for their Bible. And now when they have
 a their Breath, they must have our Blood to flocken them.
 ve my Testimony against the *Parliamentars* and my blood
 n them, I am sure they will find it and my Brethrens lying
 y upon them. I likewise leave my Testimony against
 ellers, Cets and Locality Payers, for strengthening the hands
 these Wicked *Ruffians*, the Troopers and Soldiers, who
 destroy

destroy the Lord's People. Now therefore, dear Friends, I warn you, as ye would flee from the Wrath to come, take warning of these things, if so be there may be Hope for you, may be, if ye be serious, ye will be hid in the Day of the Lord's Anger; take warning and flee from the Wrath to come.

Likewise I leave my Testimony against the unfaithful the Watchmen of Scotland, for they have not fed the People but fed themselves. Therefore I as a dying Man, must warn you, that it will be a wonder if ever ye be honoured as Faithful, for your turning your backs upon your Master, when all Men are set against him, and your seeking to save your Lives, when the Lord is calling you to suffer, rather than to yield, or quite an Hair of the Truth. Ye think nothing of Tyranny Lawful Magistracy, and by that ye say, that the Martyrs, who have suffered under Tyranny, these Twenty Years, have suffered justly. If that Word be true, *There is no Power but of God*, then certainly Charles Stewart's Person must not be of God: for his unheard of Murders, Perjuries and Adulteries. Now I say those who call him a Magistrate, they say that God is the Author of Sin, which is horrid Euphemism; and I think there are few Ministers in Scotland, who are free of that horrid Sin, and are not in some sort guilty of their Brethrens Blood: for ye are an Uppost to poor Sinners. Now therefore I Advise you to repent, for I shall not say you no wrong, I might say much to that purpose, but I forbear; only I desire the Lord may forgive you, for your Lukewarmness, Neutrality, Indifference and sinful Silence, where there is none to speak for Jesus Christ. And now I advise You that are his People to take warning from me, a dying Man, not to join with them, till their Repentance be visible, as their Sin hath been. O seek Teachers from the Lord, for he will not want Ministers, when he hath an Ear to send them. Wait on the Lord, for he doth all Things well. Now, my dear Friends, who desire to live Godly, look for Tribulation and Affliction, and the Scourge of Tongue and the Envy and Malice of Devils, the Ministers will reproach you and condemn you, and the Worldly wise Professors will advise you to run at leisure, and not condemn you Godly for their failings; it is true, I grant, the Godly do fall and rise again, but alas! their Apostacy, in denying the Matter and defending it, will be found very hard and terrible, in the sight of the Lord.

Now I must not tarry, being surprized with shortness of Time, and having the King of Terrors to grapple with. On this I say (my dear Friends) make haste get your Peace made.

With God, and in your Stations contend for him: Labour to have nothing before your Eyes, but the Glory of God, and ye shall undoubtedly get imployment of him. Make it your main Work to seek the Lord. And now, that I am to step out of Time into Eternity, I bless the Lord for the Way he hath taken with me; for all that I have met with, hath been Loving kindness; and I can say, That from my Experience, he hath been kind to me in my Wandrings and Imprisonments. Chains and Stocks, have been made sweet to me; yea, evil Company hath been made useful to me. Yea, these *Antiscripturists* were made instructive to me; for I saw these Four Witnesses [I mean *John Gih* and his Followers] were once as fair in the Way, by Appearance, as any I knew; but I see Gifts are not Graces, and now I think, they are hopeless; and I advise none that renders the Glory of God; to meddle with them; for they are turned horrid *Blasphemers* and *Denyers* of the Scriptures. Beware of them, for I have no Time to give you a particular Account of them. Now my dear Friends Farewell, with whom I have been refreshed many Times; the Love of God be with you, and carry you through. Farewell holy Scriptures wherewith I have been comforted. Farewell Praying. Farewell sweet Imprisonment. Farewell sweet Stocks and Irons, for Christ's sake. Farewell Wandrings and sweet Reproaches for my Lord's sake. Farewell Sun, Moon and Stars. Farewell Day and Night. Farewell all created Comforts. Welcome Death, welcome Gallows, for Christ's sake; welcome Eternity, welcome Angels, welcome Spirits of just Men made perfect; welcome Praises that shall never have an End. There I shall rest through all the Ages of Eternity, in *Emmanuel's Land*. Welcome Father, Son, and Holy Ghost, into my Hands I recommend my Spirit.

Sic Subscribitur,

PATRICK FORMAN.

The last Testimony of David Farrie, who suffered at the Gallow-lee, Edinburgh October 10th, 1681.

Dear Friends,

Desire to bless the Lord, that I am sentenced to be a Martyr for Christ and his Cause, by wicked Men, whose Actions

Actions prove what they are; yet Glory be to the Name
 of GOD, that this Day, I do not suffer as an Evil-doer; but
 for the Testimony of the Truth, in owning *Jesus Christ*,
Head of his Church; yea, in the Church of Scotland, and
 not only so, but covenanted to be so, as he was with the Chil-
 dren of *Israel*, in the sight of the Nations; which Covenant
 made betwixt *Jesus Christ* and this Land, I bless the Lord
 that by his Strength, I have been enabled to own, before
 these Accusers of mine, especially the bloody Committee, the
 bloody Council, and the dreadful bloody Assizers of the Peo-
 ple of God, and givers of them their Sentences of Death, as
 instituted by *Charles Stuart*, who was once by his Professing
 and by his Oath, an owner of that Covenant. Now the
 Grounds of my Sentence are to be seen in my Interrogation
 before the committee, Council and Justiciary, so called: At
 which I was asked, if I owned my former Speeches? I told
 what I had said, I had said: But in case that any might think
 that I had Heart Malice at him, whom they call King; I told
 them, I wished neither him, nor them, nor their Souls any
 more Evil, nor I wished my own: But since he had broke
 the Covenant with God, and turned out all our Ministers, ob-
 truded *Papacy* on the Church, and overturned the whole
 Work of Reformation, I could not own him as King, and them
 as Judges: seeing he, and his Embrices, were proceeding to
 bring in *Papery* into the Land: And I disowned them as my
 Judges; and told them, There was a Day coming, wherein
 they and I would be arraigned before a Judge, ere it was
 long, and receive righteous Judgment, and that I, in that Day,
 would be a Witness against them, for their unrighteous Sen-
 tences, against the People of God, and their unrighteous Pro-
 ceedings against us, to take away our Lives, for owning and
 adhering to the Word of God, and our sworn Covenants: And
 when I was asked again the same Questions, I answered,
 What I had said, I had said: For I had said as much as would
 be for the Wo and Sorrow of all present, except those that
 were penitent. Now let Men Judge, whether or not it be-
 comes any, to own *Charles Stewart* as King, and them as
 Judges, seeing they have broken the Covenant, and overturn-
 ed the Work of Reformation, and shed so much of the People
 of God their Blood; and not only so, but also have made a
 Duke, *Papist* by Profession, Heir to the Crown, to be the
 Door, whereat they may receive *Papery* into the Land. For I
 think, there are none, but in some Measure they allow *Pape-*
ry, that will not witness against, and withstand him and them,
 in their Proceedings, especially that *Black Test*, which that
 wicked

ocked Parliament hath put forth, amongst all their other Proceedings these Twenty Years against God, his Work and People; whereof the overturning our Ministry, and thrusting of Presby, the unlawful Acts of Indulgence first and last, the killing and murdering the People of God in the Fields, Scaffolds and Seas, in one Place and another, are a Witness. the great Witnesses, that is, and will be standing against the said Charles Stewart, and his unlawful Council and Parliaments, and all their Proceedings! The Lord in the Second Commandment, threatens his wrath against the Children, for the Father's Iniquity, unto the third and fourth Generation to them that hate him, and if the Lord visit not the Successors of this Generation afore-named, with dreadful Judgments, I am mistaken; yea, and all these, that join and comply with them, either Ministers or Professors, I mean the Indulged, and all those that bond with the Enemies, or give them coats of Gear for their Liberations, when they are brought to Prison, upon the Account of owning the Truth; or in any Manner of Way acknowledge them as Magistrates; I say, (without Repentance) I see no way, that they can miss GOD's Wrath.

But I think, I need not insist much on these Subjects; for all these warnings they have gotten (which are many) by Ministers and Professors, one way or other, especially on Scaffolds since Mr. James Guthrie, to this Day, have not been effectual: Their Actions prove them to be more hardened in their sin, than when they began. Therefore I think it seems, that the Lord will either give them no more Warnings, or else take them shortly away, or both. Indeed he may give them more Warnings, but if ever they do the most Part of this Generation any good, I greatly question. I mean these, whom I have named; for I think with several others, who are gone before me, and are going off the Stage by Death, That there will be dreadful Judgements to follow on this Generation, for Breach of Covenant with God, and open Rebellion against him, by these iniquitous Laws of theirs, in taking away the Lives, Liberties and Privileges of the People of God, and not only so, but in making Charles Stewart, Head of the Church, which becomes not him nor any Mortal; for Jesus Christ is Head of his own Church, and Lord over the Consciences of Men. And as for me I would not have my Conscience tied by Charles Stewart's Belt, nor any who are called to this Subject, tho' I were to live an Hundred Years: No, tho' I could have the whole World for my Pains; for I might as well tie my Conscience to the Devil and my own Corrupti-

as, as do it, by yielding Submission to his just Laws, by
 neither *Bond* or *Oath*, or any Thing relating thereto. Now
 I bleis the Lord, I hope that he who hath led me hitherto, will
 lead me away from him, and his, and my own Corruptions,
 and the Devil ere the 10th Day of this Month pass over. And
 as for my own particular Interest, I bleis the Lord, I am in
 some Measure as clear of my Interest in Christ, as I am that
 my Pen is writing on this Paper; for I hope that the Lord
 will carry me Honourably through, and give me that which
 he hath promised; ay when I asked him Faith, he gave me
Faith, Life, Light and a Heart to believe, and Love to him
and his Glory, Interest, Cause, Covenant and Work of Refor-
mation, and Strength to stand, and withstand my Enemies, in-
 ward and outward, who, many a Time have assaulted and
 tempted me, striving to drive me away to Sin. Indeed it is
 true, I lived most lewdly, ay till within a little more nor
 these Four Years. O if I could go to the Stage, blessing and
 magnifying the Lord, that it hath pleased him, to bring me
 from the Devil's Fire-side, as it were, and draw me out to
 hear the Gospel of Christ. I bleis the Lord, the first *Field-*
Preaching that ever I heard, I entered in Covenant with him
 to follow him, tho' it should cost me my Life; and at a Com-
 munion in *Irongray* in *Galloway*, I had the clear Manifesta-
 tion of my Interest. O free Grace! O free Love! O free
 Mercy! O what am I, that he hath been so kind to me? O
 me! O poor me! and not only so, but also when he discovered
 the Evils of the woful Indulgence, from the Supremacy,
 that he made it known to me, and also made me to stand,
 and withstand that woful Evil, and to join with that Party, by
 the Bond found upon Mr. *R. Cameron*, whom he honoured to
 witness against it: And for this I desire to bleis him. O! I
 think it is *Scotland's* Mercy this Day, that he hath opened the
Eyes of the Blind, to see these Abominations, especially among
 the Ministers, I mean the *Indulged*, and these who plead for
 them. O! *Scotland's* Mercy hath been great, that notwith-
 standing of their Rebellion, and joining with Rebels, by that
 Supremacy, the Lord opened the Eyes of the Blind, to see
 these Abominations, and to testify against them: O! I say,
 This is *Scotland's* Mercy; tho' some may think otherwise:
 for if the Lord had not opened up that evil to poor Things,
 it had been a Token, that he would have gone his way, & not
 owned his covenanted Land any more; but it is a Token for
 good yet to the Land, that notwithstanding of all our Rebelli-
 ons against him, by Breach of Covenant, he continues yet to
 discover

to his People, what is Sin and Duty: And this also
 sheweth, that the Lord will not leave *Scotland*, though he
 visit it very sore, for taking the Blood and Lives of his
 an *Fields, Seas and Scaffolds*, to witness for his Co-
 for the Blood of the Martyrs is the Seed of the Church.
 is another Token for good to the Church, that there
 want (tho' small) that is weeping and lamenting over
 the Case of the Church, and over the Unconcernedness
 of the People of God, or of those, who say, they are the Peo-
 ple, &c. that there are so few to keep clean Garments,
 to resist and witness against the Sins of this Generation
 of Name Breakers and Usurpers. O Sirs! is not this a sweet
 yet, for all that is come upon us? O Sirs! take
 heed, and plead with the Lord, and also, through his
 Christ, plead with your whorish Mother, viz. the *Insulged*,
 for Deeds which they have done, and those that plead
 for them. O plead, and plead in Patience; let not *Self* rise,
Passion rise and vex you. *Be Sober be not soon Angry*;
 receive Reproaches, but beware of giving the Enemies, or
 old Friends, just Ground of Reproach; walk in the
 Fear of God, and Man both, *without Offence*; and then if
 ye shall be offended, let it be for your Duty, and not for
 your Honor. But O be tender of the Glory of God; let there be
 no Jangling, or foolish and unlearned Questions among
 you knowing, *That they Gender Strife*. Be tender one of
 another. Do not Reprove every small Circumstance, till ye
 be tired with you in your Reproof, and the Thing be a
 Sin. Avoid evil Company, and rather draw your selves
 out your alone, and with Company, when ye can have
 cause, and make no Occasion; for it will be the ready
 cause the Lord leave you and the Land; and then ye
 shall depart from yem. O invite one another to Prayer;
 O Young Folks; for I think, if the Lord do good to
 this Generation, it will be to Young Folk. O *Babes and Suck-*
lings, be to the Work, for the Lord hath promised, *That*
the Mourner of Babes and Sucklings be will perfect.
 Who knows, if ye be at your Duty, but the Lord
 send Teachers, who will stand in the Gap, to hold
 the Truth; but till the Lord send them, stand in the Gap
 yourselves; and when ye have got them, lay not all the
 blame upon them, lest the last Plague be worse than the
 first. Beware against Corruptions and the Devil, in every
 thing. O do not make an Idol of the Godly, tho' they be
 Godly, Zealous, Judicious and Prudent: I do not mean
 to say

the Prudence, that the deayers of Christ and his King mean. Let God be your only God, and not another. Things to the Use of Edifying; and Strengthening others Hands. Own and maintain your Brother's justice when it comes to a hearing, especially in the Matters. And receive one another, but not to doubtful Dissensions. Join with and own the Godly who are Penitent, tho' Faults and Failings, providing they be sensible of the same. For the Lord maketh more of one Prodigal, or of one lost, that is come Home, or is found, than he doth of Nine who went not Astray. So ought ye to do among your Brethren, but beware of sinful Union. Do not grip after Men till they, at least, come to take up the Work, where Mr. Cargil left it. Ye will not find them honest till ye find so, for I know, there is none who will venture all for God and his Cause. I mean their Lives, Liberties and Fortunes till they be such; and there are none, but such, who are counted Faithful, for he hath said, *He that loveth Father, Mother, Wife, or Children, Houses, or Lands, better than me, is not worthy of me, and that they who do so, cannot be my Disciples*: Therefore ye must of necessity look to your own Things among your selves, till the Lord send Shepherds will search for the Flock; and not leave, nor tear the Flock in delivering them into the Hand of their Enemies, as was the sad experience of it this Day. O I would not be in the Case of the Ministers of Scotland this Day, for the Word Consider Luke xvii. 10. *So likewise, when ye have done these Things, say, we are unprofitable Servants. Let the Law of God be your Rule; and when ye have done so, keep the Law. Yet consider, that it cannot Merit any Thing, but you must only lean to the Merits and Sufficiency of Jesus Christ*: But yet the Law must be observed and obeyed. 'Tis true no meer Man is able perfectly to keep the Commandments of God, but let not this be your Snare, for the Snare of this Generation.

O! Sirs, study the Scriptures; walk by the Strickness of the Law of God, and the Liberty of the Gospel of Peace. do not abuse your Liberty, to cause the Way of God be despised or spoken of. I speak as a dying Man, that which I have heard from the Word of God, and the Turnings of Dispositions. O he hath taught me by his Word and Gospel, and teaching of his Spirit, many Things that I cannot express in not one of a Thousand. O! He hath filled my Mouth with a Time with Arguments, till I could go no further. I have sought to speak it to the Commendation of free Grace. O!

I knew what true Grace were, they would not do as
: But truly I think the Judgement shall be terrible
y shall be visited with. O it hath been weighty to me,
k on their Destruction and Misery, which I have
e upon many a Time to be Eternal; and yet I thought
ne other Hand, that it was my Duty, when God's Jus-
fied the Sentence, to say *Amen* (as it were) and so
sired the Lord would let this Determination be exe-
on them. Now, there needs none of the suffering
nt be discouraged, for God is God, and his Word is
rd; and there is no Change of Times, nor Alteration
penations, but the Word will clear all, in some place
and there is no Sin that can be committed, but there is
roof in the Word of God to suit it; nor one Ob-
a in the Heart, but there is an Answer for it from the
; to study the Word of God, and implore his Presence
ading of it.

ake much use of the *Confession of Faith*, the *Larger* and
er *Catechisms*, mind our *Covenants National* and *Solemn*
ee. Be not drawn away with the Tyranny and Perjury
Time. Know that God is God, and that he will not
th the Wrongs he hath gotten by the Tyranny and Per-
of these Men; I mean him whom they call *Supream Ma-*
te *Charles Stuart*, and these under him. God be thank-
s Church is well quit of him. Tho' a Gallows be set
r the Church, and all the *Jews*, yet it is like, *Haman*
have a Swing of his own Weight on the Gallows he hath
ered, or else some disgracefuller Death. Mind *Rever-*
Testimony and *Sangsbair Declaration*, and the *Papers*
at the *Ferry*. Do not think, but God will be about
this Generation, for letting to light of such Things, and
ng them behind their Backs. For I declare I adhere to
y sound Writing, that is according to the Word of
be the Author who will, I say, I declare it as a dying
Indeed this Generation think no better sport, than to
any Person and cast them into Prison, and if they but
(when they have searched them most barbarously) a-
er that there is any Religion in, be they Man or Woman,
or Lads, presently they impeach them with Treason, yea,
I am sure of this, that God will not sit with such Things,
he will be about with them, be who they will. O but it
d, to see such Things? This Land doubtless is ripening
a Stroke; and a Judgment will pursue it. O who would
e thought that *Scotland* would have quit with their Cove-
ted God, and have trode upon all who have the Image of
I
God

God, in any Manner, to be seen in them. It is *Things work to the good of them that love him.* 'Tis make a Prison, a Banishment, a Gallows (where to be Hanged but Murtherers) sweet indeed. They will be for our Disgrace, Ignominy and Shame, to the Gallowlee to be Executed; but they are all beguiled for our Honour; our God is wise enough for that. They think it is the Disgrace of the *Presbyterians* in Scotland to have our Heads hanging, and to be hanged up before Sun. Nay, but they are all beguiled; for it will be remembered from one Generation to another. *That there was of Ministers and People, who sealed the Covenant with Blood, and their Heads were set up, for a Token of the Kindness to the Land;* but for my part, I think my self worthy, to be reckoned among such, yet I hope that I shall be said amongst them, in these Days, that, if there had been a Party to suffer in our Cities, they would have been doing but vile Popery in the Land; and will be rejoicing ever there was any to suffer for Christ in Scotland. O Land, is there any Land so highly honoured as thou? None that is to be seen or heard of; but yet thou hast been to all Nations the most treacherous and bloody. Was ever Land so Blood thirsty?

I can say no more; but O be earnest with God, and leave off your Duty, or otherwise I can see nothing but the dreadful Judgement of God shall both pursue you and the Land; indeed if ye remain at your Duty, it may be ye shall prevail with the Lord, both for your selves and the Land. But I must leave you to him who is your God, lead and guide you in all Truth and Honesty, both to God and Man. So I leave you to him. Now Farewel to vile Scotland; Farewel thou highly honoured Scotland; Farewel ye Friends in Christ; and all Friends and Acquaintances; Farewel Life, and Liberty in this Life; Welcome Christ, Heaven and eternal Salvation, for ever and ever.

Sic Subscribitur,

DAVID FERRIE

*Last Speech and Testimony of James Stewart, who
suffered at the Gallowlee; Edinburgh October 10th,
81.*

Dear Friends:

ing in Prison for Christ, and his persecuted Cause, tho' some may say otherways, and that upon the Account of my taking; but I do not care what any say, for I have and yet have great peace in my Sufferings. But some be ready to say, that it was an imprudent and an unseasonable, and to might have been forborn; and suppose it be is not the Head of my Suffering, for it was not that which I was staged; for I was presently Staged for the Sabbath, the next Day after I was taken, being brought before a Committee, tho' indeed I was not so free as I should have been: There is a Passage *Acts xxi.* of *Paul's* going up to Jerusalem, which some say he might have forborn, but especially his going up to the Temple, and doing these things which are according to the Law, he might (I say) have forborn this and walked consonant to his former Practice, *Acts* and Writings: But tho' his going to the Temple was the occasion of his Taking, yet not the Head of his Suffering: so I say, tho' that which I did, in relieving my Brother, was the occasion, yet, my Suffering was Stated on an other Head. But I cannot see, how it is, as ye say, for I seeing it my Duty, and finding Opportunity had a clear Call for all I did. And besides all that, we being bound in Covenant to Defend and Maintain one another, we are bound as well to relieve one another out of Prison, when there is a possibility seen. But I need not stand much in making this out, it being the Way that the Lord took, to bring me to my trial: And I am heartily content with my Lot, and do with my Soul to bleis him for it, Tho' I was dreadfully distressed, when that Bond of Liberation was offered to us, for some had clearness to take it, yet I could never have thoughts of taking it in Peace; and I bleis the Lord, who kept my Hand from it; it was neither Strength, nor sharpnedness in me, that withheld me from yielding to the Temptation; but the Lord hath shewed himself graciously favourable and kind unto me, now when I am set up like a Beacon upon

upon the Top of an Hill, and the Eyes of many being
me, and all are wondering at me, and calling me dissi-
d and saying I am a Fool, but (the Lord be thanked)
all the Senses that ever I had, *Tho' distressed, yet I am*
not. Neither am I *suffering as a Fool*; for I know an-
ly, this is the Way to obtain the Promise. There is no
in it meritorious, I confess; for all my Suffering, he
put me into Hell; but I say, the suffering of Reproach
the scourge of Tongues, is a Symptom or Mark of his
which it is for his Sake. *Math. v. 11. Blessed are ye*
Men shall Revile you, and speak all manner of Evil a-
gainst you, and persecute you for my Name's Sake: It is for
Name's Sake that I am suffering, and this confirms me
Math. x. 12. Ye shall be hated of all Men for my Na-
me's Sake; but he that endureth to the End shall be saved.

Now it is for Christ's Kingly Office, that I am suffering
and this being the main Head on which my suffering is the
even that great Truth, *viz. Jesus Christ is King and I*
of Zion. I desire and charge you to beware of miscon-
struing my sufferings, and saying, that I was suffering for
owning of Authority, and declining of Judges; for it is
so, I being a *Presbyterian* in my Judgement, and owing
both Magistracy and Ministry according to the Word of God
and as he hath ordained them: But if *Charles Stewarts's*
authority be according to the Word of God, I am mistaken.
If he be exercising his Power, to the terrifying of evil Do-
ers and encouraging them that do well, I die in an Error. I
beware of your judging, for I am a *Presbyterian* in
Judgement; and a Member of the Church of Scotland
and am to seal it with my Blood.

I adhere to that blessed Transaction, between the Father
and the Son, that holy Device devised from all Eternity,
Father to send his Son, and the Son to come, and satisfy
our Justice, and so redeem lost Man. I adhere to all
Scriptures of the Old and New Testament, which are
standing in Force until this Day, and Obligatory upon
except the Ceremonial Law, with a Part of the Judicial
which is now Abrogate and Abolished by our Lord's coming
he being the End of the Law. I adhere to our glorious
Work of Reformation, *Confession of Faith, Larger and Shorter*
Catechisms, acknowledgement of Sins, and Engagements
to Duties; tho' they be abused and misconstrued by Man.
And I adhere to the *System of saving Knowledge,* wherein
held forth the Life and Marrow of Religion. I adhere to
the Testimonies that have been given. *Mr. Gairbry, Arg-*
and Wariston, they gave in their Testimony according to

The last Speech and Testimony

that the Lord gave them; and I do not condemn their
mony (as some say) for at some Times the Lord gives
Light, than at other Times; and so it cannot be said,
we contradict or disown their Testimony, tho' it evi-
ed the Lord, through Continuance of Time, to give
Light of the abounding Abominations, that are fill-
ing and abounding in this Generation; and so what ver
mitted through want of that Light, which it hath pleas-
ed the Lord to let us see, makes no Contradiction. I adhere
to the *Rutberglen and Sanghain Declaration*. I adhere to
the Paper found upon Mr. R. G. at *Airs Bluff*, July 22d.
I adhere to the Papers that were found at the *Queens*
upon H. H. I adhere to any Writings that are accord-
to the Word of God, for Truth is Truth, come by whom
it will. Now, as a dying Man, I adhere to all these Things.
I having received an unjust Sentence from Men, for own-
ing and adhering to the same, and for protesting against the
ruling of Popery, to defile the Land.

And likewise upon these Accounts, I disown *Charles Stuart*
as my King and Sovereign. For he. Because of that *Holiness*
of Supremacy, and that *Act of Rebellion*, whereby they have
turned and wrested all the Laws, Acts and Constitutions
of the Land: For in the foresaid Act he assumeth that unto
himself, which belongs properly to our Lord and Master, and
that he Rules over all Things both Spiritual and Tem-
poral; and then when he hath made himself Supreme over
all Things, he revokes the Laws that are of God, and lets
other Laws, to satisfy his own Lusts, in murdering, kill-
ing and destroying the Lord's People; and this is the Reason
I disown him; and likewise his dreadful Perjury and
Oath-breaking, in his Covenant-breaking. I decline them as
witnesses, for the opening a Door there to Popery, which they
have done, by receiving that *Papish Duke* in among them,
whom I protest and leave my Testimony against *Prelacy*, as
being a Limb of that Antichristian Whore of *Rome*. I leave
my Testimony against all the Abominations of this Genera-
tion, as Blaspheming of the holy Name of the Lord, Drunken-
ness, Stealing, Whoring, Sodomy, and all Manner of Unclean-
ness. I leave my Testimony against all Indifferency and
warm Neutrality in our Lord's Matters. I leave my
Testimony against the Indulgences first and last: as having a
wider Hand in the breaking of the Church of Scotland, nor
the Enemies living in it, could have done, for they sold
our Matters Truths, and did give away their pleasant Things
with their own flatters, and so came in under *Charles Stuart*.

and took him for their Head, and have cast off their right Head Jesus Christ. *Eph. i. 22. And hath put all Things under his Feet, and gave him to be Head over all Things in Church.* Wo will be unto them, for what they have done to the poor Kirk of Scotland. I leave my Testimony against silent and unwatchful Ministers. Remember there are taken away, and it's to be feared, in their Iniquity; and ye think that ye are free of their Blood? Ye may look at warning ye have given, and if it be Faithful, then ye may think that ye are not guilty. But there is not a Minister, this I am sure, who dare say he is at his Duty. They refuse to give Counsel when asked at, as I my self can Witness; for when that Liberation was granted, I sent to one of them, and charged him, as I judged him Faithful, to tell me his Mind which he refused; and said, Silence might serve for an Answer, I am not suffering for Truth, but I heartily forgive him, and Men what they have done to me, as for my own Particular but how they have reproached Christ and his Way, it is mine to forgive them. O the Ministers of Scotland are some light and treacherous Persons, as well as Revolters; they are become ravening Wolves; so I cannot see, how they have not unmannered themselves; If *Abiathar* was turned out of the Priests Office for leaving *David*, and following *Adonijah*; how much more ought the Ministers of Scotland for leaving of him, who is the true Head of the Church, and choosing *Charles Stewart* for their Head? It is not long since they were Preaching that to be Sin, which they are now practising. I have no doubt, but ere long, there shall come out Fire from *Abimelech* and destroy the Men of *Sebech*, and Pave from them, and devour him: And ere long Mr. *Donald Cargil* and Mr. *Richard Cameron* their Names, though now sink among Ministers and Professors, shall have a sweet Smell; and those that calumniate and asperse them, their Names shall go away with a stink, and flee away with Smoke; but I am sure, That that now glorified Martyr Mr. *Donald Cargil*, his Name shall last from Generation to Generation; and he shall have Cause to Rejoice in his King, Lord and Master, who is Jesus Christ: When those who condemned him, shall not know where to flee for Shelter, and shall be weary of their Head, King and Master who is *Charles Stewart*; and what Brethren (disaffected as they were) did cast upon him as a shame, was his Glory and Decourment. He was of a high heroeick Spirit, and was free of a base and *Symonian* Carriage. He was a Man hated of his Brethren; but the great *Elijah* in his Time was so. Time and Tongue would

to speak to his Commendation. He was the Man who
 the Standart, without the Help of any visible. But
 the Help and Assistance of his Master, at whose Com-
 he was as wandering here without Residence, yet
 of one above, and had full Assurance of his dwelling

I leave my Testimony against uplifting or causing up lift
 for Excuse, or any thing, for the maintaining that Tyrant,
 of his Remission; it being for nothing, but maintain-
 these Russian Troopers and Soldiers, who are kept for no-
 but to suppress and bear down the Gospel, and banish
 of the Land. I leave my Testimony against all Obedi-
 Takers and Bonders; especially the taking that *Bond of*
obedience as they call it, of the Date August 5. 1680 as for
 they were convinced it was sin, as some of themselves said
 it. I leave my Testimony against that *Test* and all the rest
 of their proceedings, and *Acts of Parliament*: I leave my
 testimony against Jaylor-fee paying; it being an acknow-
 nement of their Tyranny to be Lawful, which how unjust
 I have a proof among others; for that Night that I was
 in York and the rest, being October 18, 1681, I being Ex-
 cited by Sir George Mackenzie, York and Mr. William Paten-
 coming unto me, when I was silent, and would not an-
 to some Things they asked at me; he threatened to take
 my Tongue with a Pair of Pincers, if I would not. And
 held him as a Witness against me. And tho' I told him that
 was a Judge the other Night, and would ye hold him as a
 witness against us before your Judiciary? yet they did it;
 it was neither according to Law nor Reason. If there
 be no more, but that one Passage, it proves them to be un-
 Judges, as there are many worse than that is. I leave
 Testimony against the Mounting of Militia, and uplifting
 Money for his Service. I leave my Testimony against ever
 ing that may strengthen his Hands, or weaken the Hands
 of the People of the Lord.

Now I desire you, as a dying Man who am within Forty
 at Hours, or little more, of Eternity, to disown Charles
 Stuart to be your King and Sovereign: I charge you so to do,
 you would have Peace with God; for I never knew what
 Peace was, till I did it, and took Jesus Christ for my
 King and Lawgiver. This is not, That I disown Kings or king-
 Government, for I own both; but when their Actions are
 as his are, and a covenanted King as he was, we cannot
 Conscience yield to him; for he hath murdered the Lord's
 people our Brethren, and when we acknowledge even his
 ill Authority, I cannot see what way we are clear of their
 Blood,

Blood, it being by a shadow of Law and Authority, takes away their Lives, and so we cannot own him, and to own him in Ecclesiastick Matters, I think there is some so absurd, as to say, We should do that, he hath nothing to do in Church Matters; he only received the in his Hand, to be a Hedge about, and to defend her all Oppositi^{on}. And now ye may see how he hath done, instead of defending her, I give you it in short, and you to ponder and consider it; and ye will not find me mad, as many of you say I am; for I am not Prodigal of Life, neither have I a Hind in my own Death; for I do Life as well as my Neighbours, and it is as dear to me, as yours is to you: But when it comes in Competition of my Lord's Truths, I dare not sell my Life with Prodigality. Neither am I wearied of my Life, tho' it is indeed, there is nothing here to be coveted, that is not to weary one, neither am I wearied of it; therefore I do you, that ye do not brand me with Aspersions, when gone. I leave my Blood on all the *Assizes*, who after were given in our Protestation against all their Proceedings before their Council and Justiciary, and told them, That it was no Action that we were suffering, but only on the Matter of Conscience and Judgment, that we are pannelled; yet withstanding of our charging them with our Blood, they unjustly took away our Lives. Do not think, that this is from a Spirit of Malice, Spite, Bitterness, or Revenge; I desire to bless the LORD, I am free of the Spirit of Bitterness and Revenge: But they take away my Life with Law, and against any just Law, I cannot get it passed. Do not think That I am Embarrassed, and take on me a base Impulse of Spirit, for a Call to suffer on, by the Word, as it lies interpreted, for a Call; for it is not so, I having desired and used it in Endeavours, tho' it has been in great Weakness, I confess; I dare say in some respect, my desire to the Lord about this has been sincere, that he would help me to get his Word and my own Conscience consulted, and to try the Word by the Spirit, and the Spirit by the Word; for it is but a *Letter* without the Spirit. And likewise my Blood is lying and will be heavy on that *Popish Duke*. And I will not say but the Lord will permit him to usurp the Crown of Scotland, but the Blood that he hath got to welcome him Home to and to satisfy his own Lust, will weight him down from the Throne, but indeed I fear, that he get his Design drawn to great Length, and get the Ark carried away, even to your Apprehension, out of Scotland; but remember the *Philistines* carrying away the Ark, and the Men of *Bethshemesh* looking in

, how the Lord smote them; And so I think, when we have got the Kirk banished and destroyed, and the Wit-killed, when they will look on the Church, as earthen away, and thereupon shall turn secure, will not they be avenged on them, and charge them with all the they have so bairnously shed? But indeed we have desired no less, than the Lord's leaving of this Land and to them into the Hands of their Enemies; but as long as there is no appearance of a better Church, in the whole Land, ye need not fear, that the Lord will enhance Scotland's Right of a Church to any other. He suffered the Church of Israel many a Time to fall into, and ly under the Hands of their Enemies, but he never forsook them altogether until their came a better in their Place. Likewise my mind is on all these Parliamenters and Councillors, and these Justiciary, as they call it.

Now dear Friends, I am going to Eternity, ere it be long, whence I cannot return, and as a dying Man, I give you warning, and bid you take heed what you are doing. Be renowned of the Glory of God, and take no unlawful gate to flourishing, nor sinful Shifts to come by the Cross. But when there is a Cross lying in the Way, see that ye seek not to go about it; and venture upon suffering before sinning; for *He never sent any a warfare, upon their own Charges*. If any would taste the Sweetness of a Prison, they would not be so afraid to enter upon suffering; ye would not join with the Lord's Enemies, as ye are doing. O dear Friends, take Warning now! It is a Question if ever ye get any more Warnings of this kind. For it is a sad Juncture, or Circumstance of Time, that your Lot and mine is fallen into; but now I am going a-Home. O! the Lord is kind to me, who hath honoured me so highly, and is also *taking me away from the evil that I come*: For, indeed I think there are sad Days abiding in Scotland. O Sirs, be busie and venture all upon him, and put all in his Hand; and whatever you have been, let not it scare you; if you have been a great Sinner, I say, let not it hinder you from coming to him, and closing with him; the greater Sinner you be, the more free Grace is magnified in reclaiming you. I may speak this from my own Experience; for I was as a *Brand pluckt out of the Fire*: And he hath brought me through many Difficulties, Tentations, Injuries, and made my *Soul escape as a Bird, out of the Hunting Fowlers Net*, and brought me to a Prison at length, to suffer Bonds for him. He made all Things sweet to me, Company sweet to me, even bad Company; he made Re-

proaches sweet. I have been made to wonder at his and Love to me ward; and now he hath brought length, without being fear'd what Enemies can do to that is a great Confirmation to me of true Love, that Love casts out Fear. Now, He is faithful into whom I commit my Spirit and Soul, and he will keep it age Day. Now when I am going, farewel all Friends and Acquaintances. Farewel sweet and holy Scriptures wherewith my Soul hath been refreshed, Farewel Reading and Praying. Farewel sweet Meditation. Farewel Sun Moon and Stars: Farewel all created Comforts. Come Death, welcome sweet Gallows, for my sweet lovely Lord. Welcome Angels. Welcome Spirits of just made perfect. Welcome Eternity. Welcome Praises: Come immediate Vision of the Son of Righteousness.

Sic Subscribitur,

JAMES STEWART

There suffered also at the same Time and Place one Alexander Russel, whose Testimony differing nothing in substance from the Rest, and being in some Things not very conveniently express'd, it is not thought necessary to be published Large, Only these Heads of it are Remarkable. *First*, declares, That for the space of 14 Years, while he he the Curator, he was a Person given to all manner of contentiousness, keeping Company with the Profane, Drink & swearing, Sabbath-breaking and Reproaching the People of God. *Secondly*, That the first Field-preaching ever heard, to which he went meerly out of Curiosity, it pleased the Lord to convert him. *Thirdly*, That the Means his being called out to the Help of the Lord's People *Bothwel* was the Death of Three of his Children within Ten Days Space, which Extraordinary Providence impressed his Heart so, that he durst not sit God's GALL to the Work. *Fourthly*, He confesseth his having taken the Ban for living Orderly (as it was called) and with great Remorse acknowledges his Failing, in that he took not Opportunity to confess that Sin Publickly. *All the other heads do coincide with the Testimonies of the other. Few who suffered with him.*

Swift Testimony of Robert Gray in Northumberland, who suffered for the Truth, in the Grass-Market of Edinburgh, May 19th, 1682.

Interrogations by a Committee of the Council May 13th.

ROBERT GRAY being called before the Chancellor, and a Committee of Council appointed for Publick Affairs, and interrogate, if he knew *John Anderson* Prisoner in *Dumfriess*? He declared, he did not know him, but had write a Letter to him; and that Letter being produced to him, he own'd the same, as he testified under his hand Write and Subscription, at the End thereof. And being asked, if he thought of the King and Government, as expressed in that Letter? He said he did, and he own'd it in his Judgment. And being asked, if he thought the King a Tyrant? He said, he had written so and own'd it, that he wrote this Letter to *John Anderson*, as his Duty as Brother.

Shows the foresaid Letter, which was all the Grounds of his Indictment.

Dear Friends,

Received yours, and am much refreshed to hear of any in this Day, that is holding by the Truth, and is helped to witness against the Wrongs done to our Lord and Master, which is the main Thing that we are called to at this time, by which God is glorified, and which shall bring peace to us at the End of the Day. As in Answer to the, about owning this Tyrant in Ecclesiastick Matters, I hope, it is without all doubt and Debate, with all the zealous excellent Christians in Scotland, that he should not be owned at all, it, whatever the Time-servers, that will sail with the

Wind

2 Wind that blows, do, we are not concerned; what *Esau*, who sold his Birth-right for a Mess of Pottage, as for owning him in Civil Things, to me it is very now as Matters are stated, that he should not be own a Word, for his Breach of the Civil Law, his pardon setting free Murderers and Boudgers, and murdering Innocents, and making his Will a Law, and placing publick Trust, but those that have taken that Breach utterly to drow the whole Work of Reformation, which way I cannot meddle directly, or indirectly saying a Confederacy with them.

There might be more said upon this Head, if Time permit; but I think this, with what our late worthie casting this Tyrant off, and out of the Church, might full Satisfaction not to own them in any thing, seeing have acted for the Devil more than ever; and it has proved more in their Hand than formerly. Indeed if we consider at this Time in the Matters of Godliness, no wonder in the Dark; but O beware of that, and flee to the holy of God. Beware of looking out at any Back-door, or between two Opinions; for of a Truth there is a halting Day, that will not be approved of God, in meddling this malignant Party directly or indirectly. It is a Threat to One if they see it. As about *Barfob*, and Major *Lea*, they got their Sentence on *Friday* last, to Die on the 26th of this Instant, and other Two *Hugh Micklewright* and *John Fleming*, got their Sentence on that Day too, and they have died on this *Wednesday* last; but they have got a respite to the 26 Day, and it is reported that *Barfob* and *Lea* have offered to take the Test, and they have sent the Tyrant on that Account, to save their Lives, and *John Micklewright* and *R. N.* there is no Word yet what will do with them; I shall give you an Account after My soul is grieved to see the Treachery, that is used in Matters of God among the Prisoners, and their seeking Shifts to shun the Cross of Christ. O dear Friends, to keep stedfast in the Day of Trial. Now I can say no more but leaves you in his Hand, who hath brought you to Trial, and can carry you cleanly through it, I rest,
Fellow Prisoner and Friend,

ROBERT GR.

The last Testimony of Robert Gray.

Men and Brethren,

Having got my Sentence of Death from Men, who are unjustly taking away my Life, meerly for adhering to my Principles, and have no *Matter of Fact* to prove against me; but only for adhering to the Truths of Jesus Christ, and testifying against their sinful Laws and Actions, which my Indictment will testify. They take away my Life, despising their Authority, and calling Charles Stewart a Heretic, and speaking against their *Test*, that they have made overturn the whole Work of Reformation, in calling it the *Old Test*. Now many may condemn me, and no doubt do, by writing that Letter to John Anderson, whom I own as Brother in Christ, suffering upon the same Heads in Duem-Prison. I do not much care what the *Time-servers* say; I hope none of the Zealous exercised Christians in the Land that are concerned with the wrongs done to their Lord and Master Jesus Christ will do it, I having a right Call to do what I did, he writing to me and I giving him an Answer, which I have great Peace, notwithstanding it has brought upon the Tryal, and my God has owned me in it. And let those as will condemn me, mind that Scripture, *It is God that judgeth, who is he that condemneth?* I bless the Lord, that for I was honoured to testify against the wrongs done to my Lord and Master Jesus Christ, either by Word or Write. O! wonder what am I, that ever he should have chosen the like me, who have been one of the vilest of Sinners! if the world had seen me, as he saw me, they would not have chosen me, no not to have kept Company with: But O wonder at his condescending Love has not only taken me to be Secret, but to be one of the Children of the Family; and has led to me, as John xiv. 19. *Because I live, ye shall live too.* He has chosen me and not I him. John i. 15. *Isaiah* xiii. 10. *Behold I have refined thee, but not with Silver; I have chosen thee in the Furnace of Affliction, for mine own sake, even for mine own sake will I do it.* Now I had his promise before ever I came to a Prison, that he should Honour me. As Psal. xci. 14, 15. *Because he hath set his Love upon me, therefore will I deliver him, I will set him on high; because he hath known my Name; he shall call upon me, I will answer him, I will be with him in Trouble, I will deliver him and honour him.* Now this is the Ground upon

upon which I have walked, and the grip I got, which holden till now. I mean when I covenanted with my Lord to take him upon the Terms of his offer. It is a Year being the first Week of May 1681, since I Personally subscribed my Name to be the Lord's; for before that I many times fast and loose with God, for which I take and Confusion of Face to my self (which is my due) but I have been kept free of what formerly I was guilty of; the assaults of Satan have not been wanting. I durst not back, nor yet take my Word again: But desired to contend for my Lord and Master, Jesus Christ's Rights; not to quit them to any, which he helped and owned.

O dear Friends; all of you that are contending for *God's* Truths, get once a Right in himself, and ye cannot then dare not but contend for him: But while ye are in the *Dark* about your Interest, ye can never walk upon sure Ground; like a Man walking in the Dark, that has hopes of getting his Lodging; but knows not the Way; and the thing that steals many of this Generation off their Feet, is, They seek the Way from others, that are also in the Dark themselves, and they seek the Way from Men, and follow the Example of Men, because they think they are Godly Men; by their Practice, they think they have the Image of God; and because of that they follow them, and take their Advice, and do what they do, thinking they cannot do wrong; but I am clear of it, that is not the Way of God in this dark Day; seek it from Blind Guides, and not from the True Guide Jesus Christ, who is *given for a Leader and Commander to his people*, and ought to be led by none, nor have Counsel from none but himself; for the Spirit of God says, *Isa. xxx. 1. Woe to the Rebels, says the Lord, that take Counsel but not of me, and that cover with a Covering, but not of Spirit, that they may add Sin to Sin, and walk and go down to Egypt, and have not asked at my Mouth*, O but this is a very Thing, that I have seen at this Day, especially since I came to Prison. O the Treachery against God, which has been there, which was my only Burthen and Grief, and made me weary of the Prison, and desire to be gone, they taking Counsel from Men, and placing vile and unworthy Men, to argue and plead for them in Christ's Matters, and dare not trust him with it themselves; and so it is no wonder that he leave them, and they go a black Gate. I take the Walls of the *Canongan Tolbooth* (which I was Prisoner in near Ten Months) to be Witnesses against the wrongs done to my Lord and Master Jesus Christ there, both before and since; and I take the good

minance they have had, to witness in their Conscience, at
 that Day of Accounts. They had never Reason to com-
 of Wants, or to say, *That our Lord was a hard Master* ;
 but they wrong him, most treacherously and cunningly
 from the Eyes of the World, their Complaisance with
 Agents; and like the Whore, *Wiping their Mouths, and*
They have done no Evil, and saying, they have Peace.
 my Soul trembles to think of that Peace, to seek Peace
 the Enemies of God, and say they have Peace in it.
 not say, but ye may have Peace at Present, when ye go
 Prison; because ye are going home to your *Idols* and
 things, whatever they be either your Wives or Children, or
 or Employments; but I will say this, That if you have
 the work of God, for them, they shall be accursed
 you, and prove a Snare to you, and then you shall see what
 ye you'll have. Let such as have meddled, or are meddling
 these perjured Men, see that Scripture as anent their
 do, *Isa. lix. 8. They have made them crooked Paths, whe-*
ther goeth therein shall not know Peace. And I am con-
 of it, that these that meddle with them directly, or in-
 directly, when called to witness for the Truth, or staid
 upon, and yield to them in their Desires, that are sinful,
 break their Peace with God, and shal hinder themselves
 the Bargain made with him, and if they have made it ;
 will be very much if the Bargain stand, without a drawing
 w Engagement, and deep Mourning, for the Wrongs
 to him: For our Lord is now taking a narrow look of
 Land, and seeing who did put the Hand to the Plough to
 on the Work of Reformation, to banish Popery out of
 Land; and now he is seeing who is countenancing Popery,
 this Popish Duke, that has gotten in his Foot in Scotland,
 which will be the blackest Sight that ever poor Scotland saw:
 who ever of the Nobles or Gentry of the Land is guilty,
 I will assure you, as sure as the Lord is in Heaven, Mini-
 yea, Presbyterian Ministers are not free of Popery's
 ing into the Land; because they have not testified against
 who should have set the Trumpet to their Mouth, and have
 en faithful warning, and so they would have delivered
 our Souls, and the Souls of others, whereas now poor things
 ministered; but their Blood will be required at Ministers
 hands; and ye that are old wily Professors, that have taken
 Lee side of the Brac, and are advising others to do so, ye
 not free of the innocent Blood shed in Scotland, and the
 of poor Souls, because of your Practice of seeming Pie-
 tied Holiness, so ye blind their Eyes, and what ye do, that

God, in any Manner, to be seen in them. It is true, *Things work to the good of them that love him.* 'Tis this to make a Prison, a Banishment, a Gallows (where none are to be Hanged but Murthurers) (sweet indeed. They think it will be for our Disgrace, Ignominy and Shame, to take us to the Gallows to be Executed; but they are all beguiled, it will be for our Honour; our God is wise enough for all that. They think it is the Disgrace of the *Presbyterians* in Scotland, to have our Heads hanging, and to be hanged up before the Sun. Nay, but they are all beguiled; for it will be Recorded from one Generation to another. *That there was a Party of Ministers and People, who sealed the Covenant with their Blood, and their Heads were set up, for a Token of the Lord's Kindness to the Land;* but for my part, I think my self unworthy, to be reckoned among such, yet I hope that it shall be said amongst them, in these Days, that, if there had not been a Party to suffer in our Cities, they would have had nothing but vile Popery in the Land; and will be rejoicing that ever there was any to suffer for Christ in Scotland. O Scotland, is there any Land so highly honoured as thou art? None that is to be seen or heard of; but yet thou hast been of all Nations the most treacherous and bloody. Was ever a Land so Bloody thirsty?

I can say no more; but O be earnest with God and do not leave off your Duty, or otherwise I can see nothing but that the dreadful Judgement of God shall both pursue you and the Land; indeed if ye remain at your Duty, it may be that ye shall prevail with the Lord, both for your selves and for the Land. But I must leave you to him who is your God, to lead and guide you in all Truth and Honesty, both towards God and Man. So I leave you to him. Now Farewel thou vile Scotland; Farewel thou highly honoured Scotland; Farewel ye Friends in Christ; and all Friends and Acquaintances; Farewel Life, and Liberty in this Life; Welcome Christ, Heaven and eternal Salvation, for ever and ever.

Sic Subscribitur,

DAVID FERRIE.

with these *black Tethers* to wrong the Interest of GOD. Now, we, will be to them that give the Enemy such good to say, we are but *Evangelicks*, and will do any thing if we lose our Lives, which I my self, heard some of say, which was a grief to my Soul, and did sting me to the heart. I leave my Testimony against such Professors and others, as can sit in such Company, and hear such talk, and not resent it: It being an acquiescing to the Discourse of silence. I leave my Testimony against all giving of Aid and Caution, or petitioning the stated Enemies of our Jesus Christ. I live my Testimony against all the *Cest-ers*, and doing any other thing that strengthens the Enemies Hands, and against *Jaylor-Fee* paying, for by so doing we have done wrong to them; which I deny, that we have done them any, but they have done to us. I leave my Testimony against these Ministers that sat in a Presbytry against worthy Mr. *Richard Cameron*, that highly honoured Jesus of Jesus Christ, and thought to have deposed him from Ministry. I also leave my Testimony against that Meeting that sat in *Swadlowal* in *Nithsdale*, which I was a Witness to; ye will see it more fully spoken to in that Paper of mine which was found at *Kelso*, which I own, and desire that it may be put in with this*; and they may go together, and stand in Indictment with the Letter. I am called to set to my Seal the faithfulness of that worthy Man's Doctrine, viz. Worthy Mr. *Richard Cameron*, who was the means the Lord made use of to establish me in the Faith. I bless the Lord that ever I saw him, or was honoured to be in his Company. I bless the Lord that ever I was in the Company of worthy Mr. *Donald Gib*. I am likewise here to bear Witness to the faithfulness of these two Worthies gave in *Northumberland*. I likewise leave my Testimony against the Professors in *Northumberland*, that came not out to help the Lord against the Mighty; and I my self gave them warning, some of them mocked at me; for which I will be a Witness against them, at the great Day of Accounts. I leave my Testimony against the giving of Aid to *Affzars* or *Sessions*, or answering their Courts. My task while I am here, is only to witness against the Sins of the Times, wherein I live, and the Wrongs done to my self and Master. I leave my Testimony against these Four men that were Prisoners in the *Cannongate Tolbooth*, *John Gib*

This cannot be done, no Copy of that Paper being found.

Gib and the other Three that held his Principles; I disown detest and abominate their Principles, tho' some were pleased to brand me with them since I came to Prison. I heartily forgive them whatever they have said of me, as I desire to be forgiven of my Father which is in Heaven. Now my Time here is but short; and I think it needless to write any more, the Testimonies of the Worthies being so little valued by this Generation, that nothing will do at it but Wrath and Judgment; that tho' an Angel should come down from Heaven it will avail nothing; for nothing I can see, but Wrath, Wrath, Wrath, Judgments, Judgments, sad Judgments coming on this Land very suddenly; but my Eyes shall be closed, and I shall not see it, and well is me for this; therefore I am content, and heartily content, seeing I get my Soul for a Prey.

I have only a short Word to say to the Remnant of the Love People, that is to be left behind who is only my delight in the World. My Soul trembles to think what is amongst you this Day, especially those of you that were in one Mind contending for the Truth of our Lord Jesus Christ; whatever has fallen out amongst you, or any that have fallen back, seek to reclaim them, that they may be brought in again: Let self be done away and partiality, and let the Way of God be taken in Time, for it will be but short that ye will have it and think not that ye will wait for better Times and Opportunities; wait not for that, for ye have Time and Opportunity now, that ye shall not have afterwards, and if ye get not together presently, you shall meet with some Thing shortly that will make you blyth to be together; and *let these that think they are standing, take heed lest they fall.* Now the *that have gone out from us*, by complying with the Malignant Party, and pleading for *Beast's* Interest I mean *Charles Stewart's* Interest, and taking Shelter under their Wings; have less hope of them than any. If ye can set up your Face to God and say that ye never durst comply with these Tyrants and Usurpers, to wrong the Interest of God, for the loss of your Life, or Gear; then I will assure you of your Soul for a Prey: Tho' ye have lost all that ye have in the World, yet your Children shall see brave Days, and ye shall have all your wants made up, when ye shall get Christ himself. Now I say no longer, nor take up my time no more; for my Work is finished, and *I have fought the good Fight, and finished my Course.* Strong have been the Assaults and Tryals that I have had from the Devil, by all sorts, both Ministers and Professors; but my God has helped me to withstand them, for which I bless his holy Name, and desire to praise him while I am here.

Let all the zealous Godly in Scotland praise him, on my
 behalf, that he shute the like of me, who has been a vile
 Criminal. Now I am this Day free of the Blood of all Men in the
 World. I desire to forgive all Men the wrong done to me, as
 I desire to be forgiven of my Father, which is in Heaven.
 For these who have wrongfully taken away my Life, sim-
 ply for adhering to Truth, and for no Matters of Party for
 my part I forgive them, but my God shall resent it, with the
 precious Blood of my dear Brethrens Blood, that has been shed on Fields
 and Scaffolds. Now Farewel all Creature Comforts in Time.
 Farewel sweet Societies of the Lord's People that were my
 Joy and Delight in the World. Farewel holy and sweet Scrip-
 tures, which only were my Comfort in all my Straits. Fare-
 wel all Friends and Christian Acquaintances. Farewel Mo-
 ther, Brother and all Relations in the World. Farewel Sun
 and Stars. Welcome Scaffold, for my sweet Lord Je-
 sus Christ. Welcome Gibbet, Welcome Heaven. Welcome
 immediate Presence of God and his Son Jesus Christ, who
 only has Redeemed me by his Blood. Welcome Angels and
 Spirits of just Men made perfect, where we shall never
 part again. Now Father into thy Hands I commit my Spirit
 and all that is thine. Now come Lord Jesus Christ; come quickly and
 receive me hence to my Resting Place where my Portion is.

ROBERT GRAY.

*Account of some of his Last Words in the Council-
 house and on the Scaffold.*

THis worthy Martyr coming out of the Tolbooth to the
 Place of Execution, was taken (as the Custom is) first
 into the Town Council-house, where the Town Coun-
 cil desired, That he would purge the City of his Blood. And
 he told them, That Judgement would overtake the City for
 the innocent Blood shed therein, and bad them assure them-
 selves of it, for it was without doubt. They said to him,
 that he had Access to pray, if he would. He told them,
 that he had committed himself to God already. Then they
 said, if he had not Freedom, they were there, who would
 pray for him; but he looking round said, He saw none whom
 he would imploy, but he had an Advocate with the Father.
 Then being brought from thence to his Execution Place, af-
 ter a little Discourse to the pretended Magistrates of the
 City

City, some of them being present, he sung the lxxxiv Psalm; and read the xv Chapter of the Gospel according to John, and after reading thereof; he said to the Multitude, Sirs, ye would Remember, that that is the Word of God, and not of Man, and that we are to follow no Man further than he follows the Word of God: And said, if Light had not come in to *Scotland*, they had been more excusable, but now they have no Cloak nor Excuse, for their Sin, and their Wrong done to God, and because of despised Light, and the despised Gospel, their is assuredly great Wrath coming upon them. And then he prayed, and after Prayer went up the Ladder, and looking about to the Multitude, said, Sirs, you are feeding your Eyes upon me; but what see you upon me. Surely you see not the Wrath of God upon me: But if ye would look up to the Heavens, ye might see the Wrath of an angry God against your selves. And he said, I am brought out of another Nation to own that Covenant which ye have broken, and to seal it, and the glorious Work of Reformation with my Blood. Which Covenant ye have not only broken, but ye have given it under your Hand, that ye shall never own God any more, nor have any more of him. And he blessed the Lord, saying, Glory, Glory, Glory be to his Name that ever he gave me a Life to lay down for him, in witnessing against his Enemies, and the Wrongs done to my Lord and Master Jesus Christ. And said, The Lord be Judge between me and you, who have taken away my Life, which ought to have been in the Wrong to other; and assure your selves there is Wrath, sad Wrath hanging over this City, for the innocent Blood shed therein. But as for you, who are the Remnant of the Lord's People I would say this to you, keep your Ground, and beware of turning aside to one Hand or another, and I will assure you, the Lord will prepare a Year for you, cleave to Truth, cleave one to another, and as sure as God lives, ye shall yet see glorious Days in *Scotland*; for I die in the Faith of it, that he is on his Way, returning to the Land, but we, wo, wo, wo will be to those, who are Enemies and Strangers to him. Then Praying a little within himself when some had put him over, and others cried out, to put him a little; he cried, I am ready, I am ready. Whereupon the Executioner threw him over.

last Testimony of James Robertson, who Lived in the Parish of Stenhouse, and suffered in the Grass-Creikat of Edinburgh, Decemler 15th, 1682.

His Interrogations before the Council.

Q. I. **I**s the King your Lawful Prince, yes, or not?
Ans. Since ye have made your Questions Matters of Life and Death, ye ought to give me time to deliberate upon them: But seeing I am put to it, I answer, *As he is a Terror to evil Doers, and a Praise to them that do well, he is, or he is not.* **Q. II.** Were Pentland and Bothwell Acts of Treason? **A.** They being in their own Defence and the Defence of the Gospel, they are not Acts of Treason or Rebellion, Self-Defence being always lawful; which I prove by the *Confession of Faith*, in that Article wherein you ground yourselves; which is, *That Subjects resist unjust Violence and Tyranny.* **Q. III.** But wheres his Tyranny? **A.** In *Robbing the Priviledges of the Church* be not an Act of Tyranny, I refer it to be judged. **Q. IV.** Is the King a Tyrant? **A.** I refer it to his Obligation in Coronation Oath, and his present Actings and Practices, robbing the Priviledges of the Gospel, with the Usurpation of the Church's Liberties and the Prerogatives Royal of Jesus Christ, the Anointed of the Father, in making himself Supreme: And I refer it to Persons at Home, and Nations Abroad. **Q. V.** Was you at Bothwell-Bridge? **A.** Ye count it an Act of Treason, and also Rebellion, which is Criminal: Be my Witness of it, and so make it evident. **Q. VI.** They said, ye gave your self by Oath, and so we offer to set you at Liberty. **A.** I will say no more of it; for when I told the Truth to some of you, it was not believed. One of them said, Now will try if ye be a Man of Patience. **Q. VII.** There was an Act of Parliament, when the *Confession of Faith* was made, stating that the King was supreme, and it was owned by the Presbyterians of that Time. **A.** How could that be owned, seeing the *Confession* was owned? And I called for the Act, but it was not brought. **Q. VIII.** Was the Bishop's oath Mother? **A.** When I am Judge set upon the Bench, I will pass Sentence thereupon. Being questioned further about it, I said, I have answered that already, I will say no more.

more to it. *Q. IX.* Owa you *Lanerk* and *Sanquhair* Declarations; *A.* I cannot own any thing, till I see and consider it. *Q. X.* Keep you your Parish Kirk? *A.* If the Minister have ought to challenge me with, he may do it. *Q. XI.* Now as a Test of your Loyalty, will you say, *God save the King?* *A.* Prayer ought to be gone about with Composure and Deliberation, and I am not in a Composure for it. *Q. XII.* Would you not seek a Blessing if at Meat? *A.* If ye were present ye would see. One of them said these Principles will condemn you. I answered, If I be absolved of God it is the less Matter, tho' Men condemn me.

The last Testimony of James Robertson.

Dear Friends, true Lovers of Zion's Righteous Cause:

IF I could speak or write any thing to the Commendation of the Covenanted GOD of the Church and Kingdom of Scotland; I have surely many Things to do it for. First, That he trusted my Lot to be in a Nation where he hath set up his pure Worship, whereas he might have letten my Lot be among the Pagans and Heathen Nations that know nothing of the true God. Or 2^{dly}, He might have ordered it to be among these that are worshipping Antichrist, 'that Whore of Rome, that Monstrous Beast, that sitteth upon many Waters. Whole Sentence may be read, *Rev. xiv. 9.* 'And the third Angel followed them saying with a loud Voice, if any Man worship the Beast and his Image, and receive his Mark in his Forehead, or in his right Hand. *V. 10.* The same shall drink of the Wine of the Wrath of God, which is poured out without Mixture, into the Cup of his Indignation, and he shall be tormented with Fire and Brimstone in the Presence of the holy Angels, and in the Presence of the Lamb. *V. 11.* The Smoak of their Torment ascendeth up for ever and ever, and they have no rest Day nor Night who worship the Beast and his Image, and whosoever receiveth the Mark of his Name, &c. So that it is as sure, as God is God and the holy Scriptures are his Word, according to which all Men that have heard or seen it, shall be judged, having the Sentence of Absolution or Condemnation past accordingly thereto. *Rom. ii. 12.* For as many as have sinned without Law, shall also perish without Law; and as many as have sinned in the Law shall be judged by the Law: So that it is clear that the first will surely perish, viz. All Infidels, Atheists, and Pagans that know not the true God nor his Law. And a

as have sinned in the Law, shall be judged by the Law, so that whatever vain Hopes Papists may have of being living and dying Papists, or whatever Charity loose Preachers have upon that Account to give them, they are far from being saved in that unconverted Condition, as Devils, who are eternally cast out of his Presence.

My, I have him to bless for this, that my Lot is not in among the corrupt Protestant Churches Abroad, Lutherans and other Corruptions, and abounding Errors, both in Doctrine, Worship, Discipline and Government, *Sectarians, Popal or Erastian*. but in the Reformed Church of Scotland, where all those Things have been cast over the Hedge, not Plants of his Planting; and where Christ hath been seated in all his three Offices, King, Priest and Prophet: Ough (Alas!) He may say of us in a great Measure as to Church of Israel of old, *I have planted her a noble Vine, now has she become a degenerate Plant of a strange Vine* un-
 Gen. In that Day of Planting, *we could have sung that Song.*
 xxxvi. 1. * We have a strong City, Salvation will God appoint for Walls and Bullwarks, &c. Lam. iv. 11. The Lord hath accomplished his Fury, he hath poured out his fierce anger, and hath kindled a Fire in Zion, and it hath devoured the Foundation thereof. Verse 12. The Kings of the earth, and all the Inhabitants of the World, would not believe that the Adversary, and the Enemy should have entered into the Gates of Jerusalem Ver. 13. For the Sins of her Prophets, and the Iniquities of her Priests, that have shed the Blood of the Just in the midst of her. Ver. 14. They have wandered as blind Men in the Streets; they have polluted themselves with Blood, so that Men could not touch their Garments. &c. This may be our reprobate before God, as in the 7 Verse here in this Chapter. *Her Nazarites were whiter than Snow, they were whiter than Milk, they were ruddy in Body than Rubies; their Polishing was of Saffron* Ver. 8. *Their Visage is blacker than a Coal, they are known in the Streets; their Skin cleaveth to their Bones, withered, it is become like a Stick, &c.* And O! how unnatural like were it for the Mother to let the Child the Son of Womb, perish for sake of the breasts, were she free of Child's Blood, it perishing for want of it's natural Food? O how many are this Day perishing for want of the live-reached Gospel. Verse 9. *Even the Sea Monsters draw the Breast, they give suck to the young Ones, the Daughters of People are become cruel, like the Ostriches in the Wilderness.*

4thly, I have him to bless for this, that I am not this Day fighting against him in an open stated War; And so bearing Arms against him, his Work and People for there is no more in me as of my self, than these that are deeplyest imbruing their Hands in the Blood of his Saints. 5thly, I have him to bless for this, that ever he hath opened my Eyes to see the Mystery of Iniquity that abounds, and hath its Seat in the Heart, and also in some Measure hath given me a light of the Remedy in the Blood of Jesus Christ with his Spirit engaging me to himself, letting me see himself to be altogether precious, making me see that it is better to be a Door Keeper of the House of God, than to dwell in the Tabernacles of Sin. *Psal. lxxiii. 24. Thou shalt guide me with thy Counsel, and afterwards receive me to Glory. 25 Whom have I in Heaven but thee, and there is none upon the Earth that I desire besides thee.* 6thly, I have his holy Name to bless, that ever he made me know any thing (how small soever) of his controverted Truth, viz. *The Priviledges of his Crown and Kingdom*, notwithstanding by their Acts and Laws, they have taken his Crown and Scepter and Royal Rob, and settled the whole Government of his House upon a Man that is but a Worm; but this I believe, his Decree will stand, oppose it who will: *Psal. 6. 7. Yet have I set my King upon my holy Hill of Zion.* 8thly, *Isa. xlii. 8. I am the Lord, that is my Name, my Glory I will not give to another, nor my praise to graven images, &c.* Now is not that his declarative Glory which the Usurper hath taken to himself? Yes, but he that leads Captivity Captive, according to his Royal Word, will claim his own Glory: He it is alone that hath given Christ to be the sure Foundation, whereon all the Building is to be Framed, & That Stone that the Builders rejected is made to be the Head of the Corner. *Isa. xxviii. 16. Thus saith the Lord, hold I lay in Zion for a Foundation, a Stone, a tryed Stone, a precious Corner-stone, a sure Foundation, he that believeth shall not make haste. 17 Vers. Judgement also will I lay to the Line, and Righteousness to the Plumbet, the Hail shall sweep away the Refuge of Lies, and the Waters shall overflow the hiding Place.* 7thly, I bless and magnify the holy Name of God, that hath called me to be a sufferer for his Work and Interest, counting it not my Shame but a high Priviledge and dignifying of me, when many famous in their Generation have been denied of it, the most of this Generation have brought up an ill Report of the Cross, endeavouring by their Practice to render it of no effect: But I have this Scripture for my Encouragement, *1 Cor. xii. 19, 14, 15, 16, 17. And who is he that will harm*

the followers of that which is good, &c. Eibly, I have
 great and glorious Prince to praise for this; and O let all
 true Children of Zion laud and praise this only praisewor-
 thy God, that hath not only called me to bear Witness to the
 Truth, but hath helped me not to deny his Name, Saviour and
 Redeemer; for that is the Thing that the Heretics and Ula-
 tins of my lovely Lord's Crown are seeking, to deny Allegi-
 ance to him, who is given of the Father to be a Leader and
 Commander to the People, even he on whose Shoulders the
 Yermeat is laid, committing the ordering of his House to
 faithful Stewards, to order his Affairs according to his own
 Appointment in his holy Word, and hath not left it to the
 Device of Men, how learned soever. *Whereas* that learn-
 ed Pharisee and Doctor of the Law, erred in the Exposition
 of the Law, not knowing Christ to be the end of the Law,
 Righteousness to every one that believeth. And seeing
 the great learned *Rabbies* erred every one in that which
 was the great and main End of the Law, viz. Christ, to whom
 they and all the Prophets bare Witness. Now much more
 they err where its left to their own Wisdom, having no
 Form to walk by, as the Maintainers of the Prelatick
 Hierarchy would be at: *Solomon* was as wise as any, yea the
 wisest that ever was, or ever shall be, and he erred, having
 no Rule of the Law to walk by; were not all the Laws and
 Customs of the House given by God to *Moses*; as well for
 the Order of Worship as the Matter thereof.

And further, as to that which is so much pleaded for by this
 Generation, his Authority in Civil Matters, which as Matters
 of State, cannot be given, neither will they have it, with-
 out the other: For by their Acts of Parliament they have
 made them equally essential to the Crown: Likewise there
 can be no Authority without a Foundation. If any shall say,
 he hath it from that which he received at his Admission to the
 Government, as he entered upon the Terms of the Coronation
 Oath. To this I Answer, he hath rescinded that, in, and by
 the Act Religiory in his first Parliament; for when he an-
 nounced and rescinded that, from which he had his Power
 and Authority, he thereby Rescinded his own Authority
 also: So that from this he hath no just Power, having
 never then burnt the Covenants which were his Co-
 ronation Oath, without which he could not enter the Govern-
 ment. If it shall be said, that the Foundation of his Power is
 laid upon the Test, wherein he is made absolute Supremacy
 over all Matters and Persons, as well Ecclesiastical as
 Civil: That is so far from giving him a Right, that it maketh
 a compleat Monster, having one head and two Bodies.

And if that Authority shall be owned by me, being a free born Member of the Church of Scotland which is Christ's Married Body, and in my Baptismal Oath, given away to him, and having given my Oath of Allegiance to him as King and Head of his own House; shall I own that Authority, without being guilty of Lels Majesty against the King of Zion; and so of the highest Degree of Sacrilege. 2dly. I shall thereby deny my Allegiance to God Creator, under whom the Magistracy holds its Rule in a direct Line; he ruling by his own Arbitrament, which is contrary to our Obligations in Covenant, we being bound in Covenant to defend the Civil Rights and Liberties of the Crown and Kingdom, as we are born Subjects thereof. 3dly. That which they have done in condemning the true Sons of the Church, and Subjects of the Kingdom, to Death, which is open Murder under the colour of Law; not that it is such, those whom they have proceeded against, being Adversers to the Word of God, which is the only Rule of Faith and Manners, owning God as God, Christ as Redeemer, Holy Ghost as Sanctifier; and they having nothing to charge them with, but their Adherence to the true Christian Principles, and they sentenced upon the same Heads. This must be the deepest of Murder. 4thly. These being owners of the true Reformed Religion and all the Fundamental Laws of the Church and Kingdom; and they refusing to judge and sentence according to the Word of God according to which Sentences of Life and Death ought to pass, as also refusing to judge according to the Laws, as they received them at the Admission to the Government; which was, not to rule the Law, but it to rule them, and they to rule the People according to that Law, and the People remaining in Subjection to the Law of God, and the Ancient and Fundamental Laws of the Land, and the Persons of lawful Governors, being made Treason, this must certainly not only be a murdering of Men, yea true Christian Men; but also a murdering of Justice, and thus the Land is defiled with Blood. Read the Sentence of such, Numb. xxxv. 33. *So ye shall not pollute the Land where ye are, for Blood it defileth the Land, and the Land cannot be cleansed of the Blood that is shed therein, by the Blood of them that shed it.* Such as are owning and pleading for this present Power, let the End of Magistracy be considered. Rom. xiii. 3. *For Rulers are not a Terror to good Works but to the Evil; wilt thou not then be afraid of the power, do that which is Good, and thou shalt have peace of the same.* Ver. 6. *For this Cause pay you Tribute, for they are God's Ministers attending continually upon this very Thing.* 1 Pet. ii. 14. *Or unto Governors, as unto*

them that are sent by him, for the Punishment of Evil Doers, and for the praise of them that do well.

Now it is undenyably Evident from what is aforesaid, That Tyranny is suppressed, and Iniquity nourished, and the Sword is in their Hand used against those that do most intirely cleave to the Scripture Rule, and the sworn Principles of the Church of Scotland, and the Ancient Fundamental Laws thereof. Lev. xx 8. *A King that sitteth on the Throne of Judgment uttereth away all Iniquity with his Eyes.* Now I dare here Appeal to the Sentence of a all single Unbiased, and judicious Persons, whether or not the present Exercise of their Power, be not both Injustice and Tyranny, for there is no publick Power in the Land, but what is founded on Perjury, Sacrilege, and Tyranny, and exercised according thereto. And seeing it is so, ye that are possessors of such a Power, ye must needs be upon the Matter, owners of all these; comparing before their Courts and paying them Tribute, placing Advocates, and pleading your Cause before such unjust Judges: And more especially such as are Prisoners for the Truths of the Gospel, and so ought to witness a good Confession for his trampled upon Truths, who was not ashamed to witness a good Confession before Pontius Pilate to wit, that he was a King. *John xviii. 37. Pilate therefore said unto him, art thou a King then? Jesus answered, thou sayest I am a King, to this End was I born, &c.*

Now ye who are charging me this Day, and others of my Brethren Sufferers for Truth, to be guilty of Self-murder, and so a Breach of the Sixth Commandment, which is very false; for Self-Preservation must keep to Truths Preservation. Did our blessed Lord establish an Advocate to plead for him? Did that valiant Champion Stephen do it? But was free and positive in asserting his Testimony. Or did Paul do it? He shew me any such Precept, or Practice from Scripture? Yea, consider the Nature of Witnessing, it proveth the contrary. But I prove such as do this, to be actually guilty of the Breach of the Second Commandment, which is that, *Thou shalt not make unto thy self any graven Image.* *Exod. xx. 4.* For, as I proved before, he is to sit up in Christ's Room, and exerciseth Authority in, and by that abominable arrogate Supremacy, having intermixed Things Civil with Ecclesiastick, by their Acts of Parliament, making them both alike intirely to the Crown; and so cannot be owned in neither, without sacrilegious Idolatry, and so a Breach of this Commandment; As also of the Fifth Commandment, which concerneth Natural or Civil Parents, which are to be obeyed and ob-

obeyed only in the Lord, which cannot in the least allow of
 any Man's being absolutely Supreme even in Civil Matters, it
 being the Ordinance of God, and a lawful Magistrate the
 Minister of God, bound to dispence his Ordinance, according
 to his Rule in the Word, and according to the Ancient Laws
 of the Kingdom: For in the obeying of lawful Power, it's
 obedience to this Commandment; so upon the contrary, the
 owning and obeying an unlawful Power (such as theirs) cer-
 tainly must be a Breach of it. And can any deny that to be-
 owning of them, to establish one of the Members of their
 Court, to plead for no other Effect, but to hale Men out of
 the true Principles and Practices of the true Reformed Church
 of Scotland; when the Pannel is called by his Lot, to wit-
 ness for them, and give a Confession thereof, before such an
 Evil and adulterous Generation, these being Christ's Truths
 questioned; and Truth is himself, *I am the Way, the Truth
 and the Life*. &c. If any should object, and say, They are
 small Things. To this I answer, No Truth is small. *Luke*
xvi. 10. He that is Faithful in that which is least, is Faithful
also in much; and he that is unjust in the least, is unjust
also in much, &c. And such as are supplicating the Enemies,
 are guilty here; for a Supplication ought not, nor can be
 given in, but to a lawful Power, and for a lawful Thing.
 Guilty, Such are guilty, who are coming out of Prison upon
 Bond and Caution, binding themselves to compare before
 their Judicatories, at such a particular Time, or at Demand;
 for we ought not to bind to compare or answer before a
 Judicatory, but a lawful one, such as theirs is not, so that
 such are actually guilty, but especially such, who formerly
 joined in declining them.

This Generation seems to be a Generation, in great Mea-
 sure, given up to work all Manner of Wickedness with Greed-
 iness, considering what Profaneness and robbing of God
 Mocking him and Religion. Instability, and giving away his
 and the Churches due. *Mal. iii. 7. Even from the Days of*
your Fathers ye are gone from mine Ordinances and have
not kept them; return unto me, and I will return unto you
saieth the Lord of Hosts: But ye said, wherein shall we re-
turn? Verse 8. Will a Man rob God? Yet ye have robbed
me; but ye said, wherein have we robbed thee? In Tithes
and Offerings? Ver. 9 Ye are cursed with a Curse, for ye
have robbed me, even this whole Nation, &c. I am not
 to take upon me to speak any Thing for future Times, but
 this Generation seems to have the Marks and Evidences of
 a Generation of his Wrath; fitted for Judgement and Destruction.

tion. Take these Scriptures as a Evidence, *Micah vi. 12.* For the Statutes of Omeri are kept, &c. *Isa. xxiv. 1, 2, 3, 4, 5, 6.* Behold the Lord maketh the Marib empty, &c. Now read *Israel's* Sins here, and compare them with *Scotland's* Sins, and see if they be not parallel: And seeing it is so, what can be expected, but the Punishments and Plagues shall be parallel also. I cannot shake the Thoughts of this off my Spirit, but that there is a fourfold Vengeance to be poured out upon this Land. 1st, The Vengeance of God, for the Injuries, and Usurpations of his Sword, Crown, Scepter, and Rob Royal. 2^{dly}, A Temple-Vengeance, which is not a small one, for the laying his Sanctuary desolate. 3^{dly}, A Gospel-Vengeance, viz. for the slighting of the great and rich Offer of Christ and Salvation offered in such Purity and Plainness. 4^{thly}, A Covenant Vengeance, for the great Perjury and Apostacy in the Breach of, and falling from the prosecuting the Ends of these Covenants; which the Lord highly honoured this Land with, to bring it into Covenant with himself, and make it *Hephzibah* and *Berlek*, unto him. *Isa. 61. 3, 4, 5.* For my Sword shall be bathed in Heaven, it shall come down upon Idumes, and upon the People of my Curse in Judgment, &c. For *xxii. 6, 7, 8, 9.* For thus saith the Lord, unto the King's House of Judah, Thou art Gilead unto me, and the head of Lebanon, yet surely I will make thee a Wilderness and Cities that are not inhabited, &c. This Land hath not only departed from God, in and by their own Sin, in refusing the rich Offer of the Gospel; and Breach of Covenant; but have homologate that broken and despised Idols Sin, that hath overturned the Work of Reformation, by their owning of him now, when he hath taken the whole Privileges of Christ's Crown and Kingdom to himself. And this I am perswaded of, that if there be a Family in the Christian World, that comes under *Amaleck's* Curse, viz. with whom he will have War for ever: it is that Family called the Royal Family; whom I think God is about to sweep off the Throne so that no Root thereof shall be left to exercise in the Government, *Isa. xl. 23, 24.* That bringeth the Princes to nothing, he maketh the Judges of the Marib as Vanity, &c.

Now as to the Articles of my Indictment, whereon my Sentence of Death is founded; is, First, The owning and maintaining, that it was lawful to rise in Arms at *Pentland* and *Bothwell Bridge*: Which I did with great cheerfulness and boldness, they being in their own Defence, and in the Defence of the Gospel, and took that Article for Proof in the Confession of Faith, that they have given out to be the

Confession of their own Faith, professing to build that abominable and ridiculous *Test* upon; which shews that they are ill Builders, the building being so far off the Foundation. But I refer you to the draught of a Paper, which I drew as my Testimony against that *Test*; which was the Consent and Advice of others, was affixed upon the Parish Kirk-Door of *Stenbush*: And I am of the Mind, that this Proof, as it did courage them, being like a wild Bull caught in their own Net, so it did give them no small Damp.

A second was speaking Treason (as they call it) and declining their Authority, which consisted in this. *First*, When asked, if their King, or rather their Idol were a Tyrant. I referred it to his Obligations in his Coronation Oath, to be considered with his present Actions and Practices, with his Usurpations upon the Privileges of the Church, and Prerogatives Royal of Jesus Christ, who is the Anointed of the Father; and the refusing to say, (*God save the King*) which we find was the order that was used, in and among the Children of *Israel*, at the Kings Anointing to that Office; and used in our own Nation at the Coronation. Now this being only due to a lawful King, ought not to be given, but to a lawful King, and so, not to him being a degenerate Tyrant: For if I should, I thereby had said *Amen* to all that he hath done against the Church and Liberties thereof, and to all his Oppression by unlawful Exactions, and raising of Armies, for no other Effect, but to deprive us of the hearing of the Gospel, and troubling and molesting the Subjects both in their Consciences, and external Liberties; and also to their Bloodshed and Murders made upon the People of God, and free Subjects of the Kingdom; and so bid him God speed, contrary to that in the 2d, Epistle of *John* 10. V. And seeing it cannot be given unto any that thus have used their Power to a wrong End, in such a Measure and Manner; so much less, when they have set him up as an Idol, in the Room of God incarnate. And shall I pray, to bless that Man in his Person and Government, which God hath cursed; for it cannot be expected, but that he shall be cursed, that thus ventureth, upon the Bosses of the Buckler of God Almighty.

Now I shall here give in short, an Account of my Principles, which I shall do, as in the sight of an all-seeing God, viz. I am a true Christian, truly Anti-Popish, Anti-Prelatical, Anti-Sectarian, Anti-Schismatick, Anti-Erasian, a true Presbyterian, owning the true Protestant Religion, now owned and professed by the poor wrestling and suffering Remnant in *Scotland*. And whatever Men have said, or may say of me, I have lived, and now I die thus.

Wherefore

Wherefore in the first place, I give my Testimony to the Truth, Fulness and Authority of the holy Scriptures, and to the Truths contained therein, and warrantable therefrom. 1^{stly}, I bear my Testimony to the way of Salvation through Jesus Christ; and that by his Satisfaction the Moral Law was not Abrogated, but fulfilled: And that the Moral Law is binding on the Christian, truly interested in him, this Day, as it was that Day, that it was given to the Children of Israel; and the condemnatory Sentence thereof looked to all such, as are Believers indeed. 2^{dly}, I bear my Testimony to the Work of Reformation, as it was Reformed from Popery, Psephism, Erastianism, and other Errors, as it is contained in the Confession of Faith, Larger and Shorter Catechisms, Covenants, National and Solemn League, Solemn Acknowledgement of Sins, and Engagement to Duties, the Sum of saving Knowledge, Directory for Worship, the Causes of the Irons Wrought up by the General Assembly of this Church, after the evil is meddling with that rotten hearted Malignant, Charles Stuart was seen. 3^{dly}, I bear my Testimony to the faithful Slings of the Remonstrators; against Malignants and malignant Interest; which are the very Things this Day contended for, by the true Presbyterians of the Church of Scotland. 4^{thly}, I bear my Testimony (not to go further back, seeing it homologates the rest) to that noble Testimony given at Lanark against that Tyrant and the Test enacted by the late Parliament; which I could not but look upon, in the Time of the carrying on of it; and yet doth, that the Remnant was there owned of the Lord. 5^{thly}, I bear my Testimony to all the faithful Testimonies of the Martyrs, that have gone before us, on Scaffolds, in the Fields, or in the Sea. 6^{thly}, I bear my Testimony to all the Appearances in Arms, for the Defence of the Gospel. 7^{thly}, I bear my Testimony to the faithful Manner of the Delivery of the Gospel that hath been in the open Fields, by the Faithful and sent Servants of Jesus Christ, exercising according to his own Commission; Preaching-Days, Communion-Days, and Fasts; particularly one Golden at Auchingilloch by three Ministers, two of them now glorified, viz. Mr. Donald Cargill, and Mr. Richard Cameron; where the Lands guilt was freely and faithfully discovered. 8^{thly}, and lastly, I bear my Testimony to the Fellowship Meetings of the Lord's People, particular and general, and my Soul hath many a time been refreshed in them. Likewise on the other Hand, I leave my Testimony against the Publick Resolutions for taking in that malignant Interest.

for which this poor Church is this Day mourning, and feeling the Weight of that Tyrant's Hand, for such eager lusting after a King. 2dly, I leave my Testimony against *Hamilton's* Declaration, which is one and the same Thing with the Resolutions. (1) For taking in the fore-said Interest; contrary to the *Lands Engagements in Covenant* (2) For corrupting the Army. But my Mind more fully of this, with several other Things, such as the Excommunication, Tyrant's Interest, Cess and Locality, is more fully express'd in a Paper, intituled, *some few Grievances*, set down by way of Query; which was occasioned by a Minister being Preaching near to the Place of my Residence, and some falsely accusing me for casting at Ministers, and so at Ministry: And to shew that my not bearing, was not from any schismatical Design, but of Conscience of Duty, judging him deficient and faulty in not being Faithful. I therefore drew my Grievances to be presented; and refer-eth to this and the fore-mentioned Paper, as a part of my Testimony against the Wrongs done to a holy GOD in this backsliding Age. 3dly, I leave my Testimony against all unfaithfulness in Ministers. (1) For their dark and ambiguous Manner of Preaching, in not giving free, full and faithful Warning of the Duty, and Dangers of our Day. (2) They either altogether leave off Preaching, as if seeming and Apparent Hazard took them from that Command, which is to *Preach in Season and out of Season, &c.* Or turning the Edge of their Doctrine against the most Faithful in the Land, and taking the Faults and Failings of the Saints in Scripture and defend them in their sinful, defective, conniving and complying Counsel, which is a wresting of the Scripture, for these are let down for our Admonition, not to split upon such Rocks. And O! how many Professors are guilty also in this Manner, they cannot deny it to be a Fault, viz. Such and such Things; yet they cannot state their sufferings on them. Now undeniably this is a presumptuous sinning, venturing upon it, because God is Merciful; this is a daring of him to his Face. Surely David was not of this Mind of it. *Psal. xix. 12. Who can understand his Errors, cleanse thou me from secret Faults.* Verse 13. *Keep back thy Servant also from presumptuous Sins, let them not have dominion over me, &c.* Numb xv. *But the Soul that doth ought presumptuously, whether he be born in the Land or a Stranger, the same reproacheth the Lord; and that Soul shall be cut off from his People.* 4thly, I give my Testimony against that *Erastian* Indulgence, and such as join with them, because they entered not by the right Door, but by the order of the Usurper, whereas Christ is the only

ly Door. *John x. 1.* But this I will say, that these who will not, nor dare not take that Usurper's Portion, least they defiled thereby. *Their Countenance shall out shine the Sun; and be fatter and fairer in the Day when they are to appear before the King, Dan. i. 15.*

Stbly, I give my Testimony against all the Heaters of these Lominable Tessed Curates throughout the Land, so in particular against that Corner of the Land, viz. *Kilmarnock* and the Country thereabout, where I was apprehended, which I am then perswaded of, and yet am; that it was so ordered, that I might in particular Witness against them, for their appearing at Courts, subscribing Bonds, paying Fines, which sheweth in it an Acknowledgement of a Fault, building up that which formerly they did destroy, and destroying that which formerly they Builded, and that according to God's Word; and these who formerly were Leaders in the Way of Truth, Leaders and old Professors, are now as Active by Example and Advice in the present Course, and so are a stumbling Block to others. *Offences must come, but woe to them by whom they come,* better it were, that a Millstone were hanged about their Necks, and they were cast into the mid of the Sea. O that ye who have formerly known the way of Truth, would study more Stability, and let not your Liberty become a stumbling Block to others. Stbly, I bear my Testimony against all Profanapity and prophane Persons, against all Atheism and Atheism practical and profess; not only such as deny the true God's Profession, but even such as do it by Practice, belying their Profession: Against all Enthusiasm and Enthusiasts, although these black Mouthed Erastian Writers, are pleased in all the Way that is now followed by the poor Remnant, which: Yet my Endeavours have always been to be cleared, both in Matters of Truth and Practice, according to the Word and Spirit. But this I think, that the Lord is about to let this Generation stumble, fall, and break their Necks upon their own Carnal Wisdom, and each of them upon another: But mind this, that the World by Wisdom know not God, for it seems it is the Nothings of this Age, that he will make use of: *Out of the Mouths of Babes and Sucklings, he will perfect his praise.*

Now I will speak in short to three Sorts. *First,* You that are Strangers and Enemies to this lovely Lord, let your Arrangement be done away, break off your Sins by Repentance, consider the hazard you are in, even of eternal Wrath and scorching Hell! Fire for ever. O this condescending Love of God, that is laid out in this Manner! O ye that are *Yac-*

nies to his Interest and People, mind that Justice, even
 wrathful Justice, is ready to be poured out upon you; O
 therefore come off, repent, and turn in unto this favourable
 and merciful a God; leave off your Persecution, come unto
 him, there is Mercy with him, that he may be feared; and
 if ye will not return, then his Wrath will be upon you to all
 Eternity. *2dly*, Ye that have sometimes known what it was
 to be in God's Favour, and had much Love and Tenderness
 for him, his Work and Interest, Cause and Covenant, as it was
 reformed in this Land, and now are fallen from your first
 Love: O endeavour to have in Mind the Love of your Espous-
 als, when ye and Christ were hand fasted. O consider aright
 what a great Difference there is between your Love, Faith,
 Knowledge, Zeal, Tenderness now, in Regard of what it
 then was; Therefore take a right look of Matters and weigh
 them aright in the Ballance of the Sanctuary, both as to your
 own particular Case, and the Case of his Church; and turn
 to him with speedy and unfeigned Repentance; For he that
 turns aside to crooked Ways, shall be led forth with the Work-
 ers of iniquity. O therefore turn in Time, lest Repentance
 be hid from your Eyes; O! as ye love the Glory of God, the
 good of your own Souls, and the Advantage of the Church,
 if such an one as I may be so bold, as to invite you, now going
 out of Time into Eternity; as ye would not be Partakers of
 the Plagues that are to come upon such a Generation, come
 off with speed. *3dly*, You that are in good Terms with God,
 and helped to keep by his Way, break not your Peace by turn-
 ing aside to crooked Ways, entertain Love, keep and hold
 fast your Integrity, in this Day, when many have broken the
 Bargain with him; now when the Language of Many is this,
These are hard Sayings, who can bear them? And now, that
 this is his Language to you, will ye also leave me? O let this
 be the Language of every ingenious Soul, to whom shall we
 go? For thou hast the Words of eternal Life. Make sure Sal-
 vation to yourselves; thereby ye shall be the more fit to fol-
 low him in this Day, when he is casting forth his *Red Flag*
 and Marching: Many follow him, when the *White Flag* of
 Peace is flourishing; but they are ill worthy of the Sweet,
 who will not take part with him in the Bitterest and Sharpest
 Sufferings; for what is the greatest of Sufferings, that can
 come from Man, coming upon his Account, in regard of what
 he suffered for us, even the heavy Wrath of God which would
 have press us down to the Pit through all Eternity. And may
 not the Consideration of this oblige you? I can speak it to
 his Commendation, that he can make his Cross *light* and easie
 for he will bear it and you both; And seeing Everlasting

ms are underneath, have ye not Ground to expect, that he will not let his own Arm be crushed. He can draw the Crown with Roses. I dare not say, that ever I met with a Crown, when the Strait hath been greatest, then he kythed his Adversities most. O the rich Manifestations, that he giveth to the Soul under the Cross! Yea, it is all payed with Love. Who would not go through a Sea of Bloody Sufferings with him, and for him? He is the *Rose of Sharron* and the *Lilly of the Valley*; He is fair and ruddy, the chief among Ten thousand thousands: O who can describe him! He is the only precious Object, altogether lovely. If he were seen and known, who would not love him? He is both lovely and loving; the Soul may solace itself in him, under the greatest of Straits. Now, ye that have received him, walk worthy of him. O who knows what is in Love? 1 John iv. 19. 'Herein is our Love made perfect, that we may have boldness in the Day of Judgment; because as he is, so are we in this World. Now is that? Though in the World, yet not of the World, ver. 18. There is no Fear in Love: Perfect Love casteth out Fear; because Fear hath Torment: He that feareth is not made perfect in Love. Now the Reason of our Love is, verse 19. We love him, because he first loved us. Now my Friends, ye that are helped to keep by him, think it not strange, though the World hate you; it hated himself: 'He was as a Man of Sorrows and acquainted with Grief: If ye were of the World, the World would love its own. Should I not be as Pilgrims and Strangers, travelling, seeking an heavenly Country. There is a Rest for the People of God, for whom is this Rest appointed, but to the weary Passengers? Now I am given out by the Enemies and Professors, as being *the Sinner* of my Life, and leading off my Two Brethren to Death; But they are both false Charges; for I have found more Straightness and Stedfastness in them, than I can find in my self: As for the other. I have so much of Humility, that I love my Life; but cannot redeem it with the loss of my Integrity, and denial of any of his precious Truths: I will not make a Gift to have any Favour of the Enemies, not touch, taste, or handle with them, for their Dainties are unwholesome Meat. And there is one Scripture which at my first coming to Prison confirmed me; *Psal. iv. 6. Be careful for nothing, but in every Thing by Prayer and Supplication, with thanksgiving, let your Requests be made known unto God.* Now dear Friends, encourage your selves in the Lord, and let us all be one Spirit, striving together for the Faith of Je-

us: Let nothing damp your Courage, Zeal, Tenderness and Faithfulness; for this so lovely a Lord: And let brotherly Love always continue: Beware of Rocks, both on Right and Left Hand, we have Beacons set for both, to our sad Experience, in this poor Church; beware of Presumptuousness, Passion and Pride; for there may be (and I fear, is) a Spiritual Pride, as well as Natural, Carry suitably to these, who are without, and to them that are within. Endeavour to have an Union in the Lord obtained, and intertain'd. Mix not the Fire of true Zeal with the wild Sparks of Carnal Passion; but let meekness of Spirit, with a Christian, Godly and faithful Conversation, adorn the Doctrine of God our Saviour. The breakings of the Remnant (I may warrantably say) have lyen heavier upon my Spirit, than all that I have met with from the Enemy. And if ye will not get together, Wrath will be upon you: O! for that Day, when they shall be made one *Stick in his Hand*, when it shall be as in Isa. xi. 13. *The Envy of Ephraim shall depart, and the Adversaries of Judah shall be cut off; Ephraim shall not envy Judah, nor Judah shall not vex Ephraim.* Vers. 14. *But they shall see upon the Shoulders of the Philistines towards the West, they shall spoil them of the East together, &c.* And that Scripture, *Suffer no Sin upon thy Brother's Soul, but in any ways reprove him.* Seek to reclaim them that are fallen. Ye that are Spiritual, *rest ye such an One in the Spirit of Meekness.* Follow a Gospel Method, beware of self-seeking, and let him that thinketh he stands, take heed lest he fall, &c. I am not here speaking to these, that are going on, in homeloggating these God provoking, Christ dethroning, Church ruining and Land desolating Courses; but to the Wrestling Remnant.

Now Death is not a Whit terrible to me, 1 Cor. xv. 55. *O Death! Where is thy Sting?* O Grave where is thy Victory? vers. 56. *The Sting of Death is Sin, and the Strength of Sin is the Law.* vers. 57. *But thanks be to God that giveth us the Victory through our Lord Jesus Christ.* I think this is his Language to me, *Micah ii. 10.* * *Arise ye, and depart; for this is not your Rest; because it is polluted, &c.* 2 Cor. v. 1. * *For we know, if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, but Eternal in the Heavens.*

Now as to his Way with his Church, it is mysterious; *His ways in the Deep, his Paths in the mighty Waters*; but the Thoughts of this I cannot put off my Spirit, but that he hath *Thoughts of good and not of Evil*; to give this poor Church an expected End. But I am perswaded of this, that he hath some other Work ado, before that be accomplished; for sal-

ing from her first Love, and the great Ingratitude for the great and high Priviledge formerly enjoyed: But be not discouraged, nor sinfully anxious, neither about the Church, or the Remnant, but wait on God in his own way, and commend all to him, and *he shall bring it to pass*: It may come a way least expected (I have no doubt about it) that his power, Infiniteness and Sovereignty may yet more appear.

Now, I declare I am free of the Blood of all Men, and though Man had never publick Scandal to charge me with, yet I am one of the Chief of saved Sinners: And in respect of Original, Actual, and Omissional Sin, there hath been as much guiltiness in me, as might and would have weighted down the Pit the whole World; but my lovely Lord hath shewed me warm Blinks of his Love. O for Love to give to this lovely Lord Jesus, according to that Scripture, *Come and I will tell you what the Lord hath done for my Soul*. Upon the day before I received my Sentence, I met with a great Measure, and a full Gale of the Spirit, wherein my Heart was both melted and enlarged, winning near to him, both alone and with the Rest. But a little thereafter in going to him alone, I found him hiding, and being sensible of it, my Heart in some measure panted after him, yet absent; so going to the Word, as directed to 1 *John* v. 14. ' This is the Confidence that we have in him, that if we ask any Thing according to his will, he heareth us. *vers.* 15. If we know that he heareth us, whatsoever we ask, we know that we have the Petitioners that we desired of him: Which did in so small Measure settle and comfort my Spirit: So meditating a little, and considering how these Two could consist together, was answered thus, ' Because they have no Changes therefore they fear not God. And since I bless his Holy Name, I have had great composure of Spirit.

Now according to my blessed Lord's Command, I am not possessed with Malice, or a Spirit of Revenge, but can Bless when Cursed: As for these Men that are unjustly taking away my Life, not only contrary to the Law of God, and the ancient and Fundamental Laws of the Land, but even contrary to their own Law; for what they are doing against me as I am in my self, I can freely forgive them and all others; but as they do it against the Image of God in me, and upon his Truths account and so against Himself, that is not mine to forgive, but I leave it to Him to whom Vengeance belongeth, to deal with them as he may best Glorifie himself. Now I rejoice in my Lot; for it hath fallen to me in pleasant Places, and I have a goodly Inheritance; I would not exchange it

with the greatest Monarch upon the Earth. O! let Heaven and Earth Praise him, Sun and Moon Praise him, O! all the Creation Praise him, Angels and glorified Saints Praise him, and my Soul shall Praise him through all the Ages of Eternity. Now Farewel all things in Time, Farewel holy Scriptures, Farewel Prayer, Meditation, Faith, Hope. Farewel all true Friends. Welcome Heaven, welcome Father, Son and Holy Spirit, welcome Angels and the Spirits of Just Men made perfect; welcome Praises for evermore.

Sic Subscribitur,

JAMES ROBERTSON.

At the same Time and Place suffered John Findlay, who lived in the Parish of Kilmainock, whose Testimony is not only the same in Substance with this of James Robertson, They being Sentenced upon the same Heads, and adhering to the same Truths: but also for the most part they agree in Expression. And therefore, to avoid all unnecessary Repetition, it is here omitted.

The last Speech and Testimony of Mungo Cochran, who lived in the Parish of Evandal. and suffered in the Grass-mercat of Edinburgh, December 15. 1682..

Loving Friends,

SEEING I am going off Time to Eternity, I think it fit now to leave my Testimony to the Truths of God, And 1st, I own the Scriptures, and acknowledge them to be the only Rule to the Church and People of God at all Times, and under all Dispensations. 2^{dly}, Jesus Christ to be

be the only Saviour of his People, and Head of His Church, and sole Governour of his Houle. *gaily*, I adhere to the *Covenanted Work of Reformation, Confession of Faith, and the Covenants and Catechisms*: And I think it my great Honour and Glory, that I was born a Member of that Church, and desire my Testimony to all the Priviledges of that Church, and also I desire to bear Witness against all her Enemies, especially against *Supremacy and Prelacy*, and all *Prelatick and Erastian Courses*, and against all joiners and compliers whomsoever with such like.

Now I desire every Believer in the Church of *Scotland*, to take a look how Matters stand between God and their Souls, in such a Day as this, for it seems to me, That that Religion which would have done your turn at other Times, will not do it now; for his *Ways now in the deeps*, and ye would look where ye stand when so many are falling; and see whether ye have made Religion your only choice or no. For except Christ be the only *Pearl of Price* to you, and his Law your Delight, ye cannot hold out; for it seems to be a great Work to be self-deneyed, and part with all Things, when they come in Competition with the Truths of Christ. Your going to Kirks and answering Courts now, whea they are founded upon Perjury, and seated upon the Ruins of the Church; I cannot see but it is a direct contradicting of the Work of Reformation, which we are Sworn to maintain in its Purity in Doctrine, Worship, Discipline and Government, for we should not be divided directly nor indirectly; and a joining with the Enemies of the Truth, when we should neither *Touch nor Taste* with the Men of these Abominations. O! look where ye are, and what will be the End, if Mercy prevent it not; when once ye are fanged in their Snares ye stand stoutly to the Defence of it, and of these that join with them in these insinuating Courses. I desire ye would look through the Causes, why the Lord contends with this poor Land, and leaves them thus to consume away unto Dross, for the whole Land is involved in Perjury, for they are all joining together to destroy that which we were Bound and Sworn to Maintain both in Kirk and State.

Ye know that the Land was given away to the Lord by Covenant, and we, with all our Substance, Lives and Fortunes, sworn to defend it, to the utermost of our Power. O! therefore consider where ye are now, you may date your Perjury from the changing of the Government, and the copping up of the Work of Reformation, and your being Witnesses to it, and

to the taking and Beheading of *ARGYLE* and *Mr. Guthrie*, without ever resisting or resenting of it, which is astonishing to me to think upon, for ye were bound to defend the Lives of those two Men, though all your Lives should have gone for it: I am put to wonder at *Scotland's* blindness. Ye may see your Crowning and catering in Covenant with *Charles Stewart*, hath been a Thing contrary to the Will of the Lord; for he and all his Predecessors have still been known to be in Opposition to the Ways of the Lord. It seems that the Lord is still contending with the Land, and will contend, untill he consume him and the Land, because the King's Sins become the Peoples Sins, when not witnessed against and withstood. Now ye know how he hath intinered the whole Land by his Acts, but especially his *Supremacy over the Church, and intrusion on Christ's Prerogatives*, and so many Ministers being in the Land, and yet have not witnessed against it, but have either kept silence, and thereby declared their unfaithfulness to the Lord, and the Souls of them they were set over; for Ministers ought to Preach *in Season and out of Season*, and *set the Trumpet to their Mouths*, and give the People warning of every sin, or else the Lord will require their Blood at the Ministers Hands. I fear the Ministers of *Scotland* will be found very guilty of this; they have not given the People faithful warning against the hearing of *Curates* and Indulged, for the Peoples Testimony lay partly in forbearing to hear; for they were thrust in by the King's Supremacy, and entered not in at the Door. And the Indulged have done more hurt to the Church, than all the *Curates* have done; for they were looked upon to be godly Men, and poor Things not considering, but following them blindly, not looking to the Scripture, and the Government of the Church and so have broken and divided the People. And our Noblemen, and Gentlemen, from whom other things were looked for, have deserted the Cause to the stain of their Memory to after Generations. The Ministers ought to have given the People warning, and not have been so tender of Men, when Truth was so wronged; for the People many of them were like to have taken warning; but we see that juggling with the Lord first and last hath been our Ruin and wrack, and now we are brought to nothing, and our Worldly Wisdom is seen to be foolishness with the Lord. But I perceive, within these Two or Three Years, the Lord is beginning to let us see our former Ground again, and I desire you his poor People to labour to win at it, and to hold in it, and to be as tender of one another, as ye can, without sinning against the Lord; for

will be all found guilty of the Defection in less or more: therefore I desire you to humble your selves before the Lord, to make Conscience of mourning and Heart-brokenness and weeping, for if ye had the sense of it deeply impressed on your Hearts, as I have had since I was a Prisoner, and Heart-breaks that I have had both from one and another, especially from mistaken Friends, ye could not but have wept with all your Heart. But dear Friends be not discouraged, but hold one; for this way that I am now to suffer and down my Life in, is, and will be found at length to be the way of God. There is much need of Tenderness and Zeal for God's Glory, and of watchfulness; for I find there are snares on all Hands, and I fear some of the Lord's choice People will be permitted to fall. And likewise I desire dear Friends, that ye would keep a Spirit of sympathy with one another; I fear your Straits be but coming: And also I desire when ye fall upon Debates about the Matters of the Lord, that ye would follow the Method of the Scriptures, and his Spirit there, and cease from your Bitterness one of you against another. For the Wrath of Man worketh not the Righteousness of the Lord; but be humbled under the sense of the punishments that have caused us to be smitten with such sharp punishments from the Lord. But I think *Scotland's* Case is the Case of *Zenab*, who fled from the presence of the Lord, he could win no further, and the Lord pursued him unto *Whale's Belly*, till he was forced to cry out unto the Lord: that ye would cry, and cry aright with broken Hearts, and Fells to the Lord and forsake: Lay it home to each one of our selves in particular, as *David* did, when he Transgressed against the Lord, and numbered the People. O! that ye should plead with the Lord, and come in his Mercy, and plead for the Young Generation, that have not sinned away the Gospel as we have done, and say to the Lord, *What have these Sheep done?* O plead hard with him, for I am persuaded he hath a Kindness for *Scotland*, he is dealing with the sins of some of the young Generation, and yet he has kept up a Party contending for his Work, and will keep up the witnessing still; yea I think he will still keep up a continuing Party for his Work and Truths untill he return again: And I think the hopes of this should encourage your spirits.

Now the main Article of my Indictment, upon which I received my Sentence of death from Men was, that I did not say *God Save the King*, which (as they have now made him an Idol in the Mediator's Room) I could not do without

without being guilty of saying Amen to all that he hath done against the Church and People of God, and true Subjects of the Kingdom, and the Ancient and Fundamental Laws thereof; and have done contrary to that in the 2d. Epist. of John vers. 10. *If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him, God speed: For he that biddeth him, God speed, is partaker of his evil Deeds.* And also ye know, that the taking of the Name of God in our Mouths, is a part of Worship, and so a Worshipping of their Idol; for before our Faces they said, that he was *King over all Persons, and over all Causes*, which is a putting him in God's Room. But they sentenced me, because (they said) that I disowned Authority, which was a diving into the Thoughts of my Heart. Now in Obedience to what my Lord hath Commanded, I can freely forgive (as I desire to be forgiven) any thing that is done to me, as I am in my self; but what hath been done against me upon the account of Truth, and so striking against God, I am not to set my self above him, but I leave that to himself. Now I have great Satisfaction in my Lot, and I rejoice, that he hath called me to it, and I Bless him, that I have been all along helped to join with his despised Work and People. And now many are pleased to say, That I had not been apprehended as a Prisoner, if there had not been some of the suffering People of God frequently about my Mother's House; which is a commanded Duty, much commended by Christ, *If any give a Cup of cold Water to a Disciple, in the Name of a Disciple, shall not want a Disciples Reward.* Therefore seeing it is such, let none offend at such a Work, who look upon themselves as Members of that Body; what may follow, leave that in the Lord's Hand, who doeth all Things well; and nothing can harm his People being found rightly in the way of their Duty. Now as to these, who account the pure way of Truth a wild Principle, I count it a greater Mercy to be wild from the Way of sinning, than to be tam'd thereto; as, alas! most of the Generation are.

Now farewell all true Friends in Christ; farewell holy and sweet Scriptures; farewell Sinning and Suffering. Welcome Heaven and full Enjoyment of God through all Eternity.

Sic Subscribitur.

MUNGO COCHRAN

*Last Speech and Testimony of Andrew Guilline
Weaver, who lived in the Shire of Fife, and suffered
at the Gallowee Edinburgh, July 1083.*

My Dear Friends,

K I N G here to die for my dearest **L O R D**'s precious Truths I thought fit to leave this with you as my last Advice. Seek to do good to all in your Day. Let your Generation be known to all Men. Study to be imploying God for there is sudden Wrath pronounced from Heaven, 'gainst all that have been doing, or continue in doing Evil. For he has said, (*Jer. x. ver. last*) ' Pour out thy Fury upon the Heathen, and upon the Families that call not on thy Name. I had need to know what we shall answer, when we shall be before him, with whom we have to do; for he is a God and a consuming Fire to the Workers of Iniquity. Therefore Dear Friends, study Holiness in all Manner of Conversation. Make it your earnest Care, to have your Conversation as becomes the Gospel; and then he will be forthcoming unto you. My Friends I leave you with the **L O R D**, who hath promised to be the **G O D** of his People. He is given the **F A T H E R** to be a *Leader and Commander* to his People, and he will lead them. And I intreat every Particular Person, never to be at rest, till they give away themselves personally in Covenant to God, and promise thro' his Grace, to be for him, and not for another. I leave you to him, who is *Joseph like a Flock*. If ye would have him speaking to you in your Life, and in your End, cleave to the Word of God and his Truths. And remember, if speedy Repentance do not prevent, ye will utterly ruine your immortal Souls. Now my dear Friends, ye that are desiring singly to stand for God, hold on your Way and wait for the Lord, quit not a hoof of the Truth: ~~He~~ He will be an Up-mak-**G O D** to you, and he has promised to be a *Present Help* unto you in the Time of your Need.

There is a great Confluence come here at this Time; I would wish, with all my Heart, they would get good by their coming. I am come here to lay down my Life. I declare I am not as a Murderer, or as an Evil doer; altho' this Covenant break:

breaking, perjured, Murdering Generation say it to my Charge as tho' I were a Murderer, on account of the Justice that was Executed upon that Judas, that sold the Kirk of Scotland for 50000 Marks a Year. And we being Bound to Extirpate Popery and Prelacy, and that to the utmost of our Power. And we having no other that were appearing for God at that Day, but such as took away his Life therefore I was bound to join with them, in defending the true Religion, and all the Land, every Man, was bound in Covenant, when he had sold the Church, they were bound (I say) to meet him by the Word when he came down from London, and have put him presently to the Edge of the Sword, for that heinous Indignity done to the holy Son of God. But it is (alas) too apparent that Men have never known God rightly, nor considered that he is a holy God. O terrible Backsliding ! They will not believe that God will call them to an account, for what they owe to God : But assure your selves, as he is in Heaven, he will call every one to an Account, how they have stood to the Covenant and Work of Reformation. I need say no more, but I would have you consider, That in breaking of the Covenant, we have trampled under Foot the precious Truths of Jesus Christ. Now being straitened of Time I must leave off Writing. Wherefore, Farewel Holy Scriptures, wherewith my Soul hath been many a Day refreshed. Farewel sweet Societies with whom I have been, whose Company was only Refreshful to me. Farewel my Mother, Brethren, Sisters, and all other Relations. Farewel all Earthly Pleasures. Farewel Sun, Moon and Stars. Welcome Spirits of just Men made perfect, Welcome Angels. Welcome Father, Son and Holy Ghost. Into whose Hands I commit my Spirit.

Sic Subscribitur,

ANDREW GUILLINE.

THE inhumane Treatment this Martyr met with, ought not to be forgot, as a pregnant Instance of the hellish Rage and Fury of these Persecutors and of the Lord's rich Grace who wonderfully countenanced and Strengthened him, to endure the Tortures inflicted upon him, with an undaunted Braveness of Spirit. For besides the Tortures he suffered in Prison, they ordered both his Hands to be cut off while he was alive : And it was observed by Onlookers, that tho' by reason the Executioner was drunk, he received nine Strokes in cutting them off, yet he bore it with invincible Pa-

tience.

ce. And after his Right Hand was cut off, he held out
 Stump in View of the Multitude, saying, *As my blessed
 Lord Sealed my Salvation with his Blood, so I am Honoured
 Day to Seal his Truths with my Blood.* Afterward, being
 angled a little, his Head was cut off, and it with the Hands
 fixed upon the *Netter-Bow-Port* of *Edinburgh*; and his
 nails being out, his Body was conveyed to *Magus-Muir*
 there hung up in Chains, on a high Pole.

*The last Testimony of John Cochran, who lived in
 the Parish of Lesmahago, and suffered at the Cross
 of Edinburgh, upon the 30th, of Nov. 1683.*

BEING brought before the Lords of *Justiciary*, they
 asked, Where I went in to the Rebels? I answered, I
 went in to the People of God, whom you call so, at
nameless. They asked if I had Arms? I told, I had a Fork.
 They asked, if I thought it Rebellion? I said, No. And they
 asked, What was it then? I told them, it was in Defence of
 Gospel. They asked, if I did own the Authority? I told
 them, as far as it did agree with the Word of GOD. Then
 they asked, if I would pray for the King? I told them, That
 never would be gone about in Decency and Order. Then
 they asked, if I would say, *God save the King*? And I refused:
 then they said, Was I nor bound to pray for him? I told
 them, That I was bound to pray for all that were within the
 Bonds of Election. Then they said, was the *Bishop's* Death
 a Sin? I told I was no Judge. Then they asked if I was
 a Heretic? I told, I was. They said was it Rebellion? I
 said, No. Then I was taken back to Prison again, and the
 Lords laid on me: But blessed be the Lord, that was no Dis-
 ragement to me; for when the Storm blew hardest, the
 Angels of my Lord were at the sweetest: It is Matter of re-
 joicing unto me, to think how my Lord hath passed by many
 a tall Cedar, and hath laid his Love upon a Poor bramble
 like the like of me. And O! that I could bless the Lord for
 ever, and say, 'Come all ye that fear the Lord, and I will tell
 you what he hath done for my Soul: And now I am made
 free, That 'the Lord doth all Things well, and holy is his
 Name: And as for my Part, I have good Cause to bless the
 Lord that ever I was a hearer of the persecuted Gospel, and
 never the World think of us, that our Lot is hard in a
 world, yet remember, that he saith in his holy Word, That
 whosoever

whoſoever will live godly, muſt ſuffer Perſecution, and ſooner will not take up his Croſs, and follow me, is moſt worthy of me. And fear not him that can kill the Body, hath ſaid, I will forwarn you, whom ye ſhall fear, Fear that can kill both Soul and Body, and caſt both into Hell; if Judgement begin at the Houſe of God where ſhall the good and Ungodly appear, in that Day, when He ſhall take vengeance on them that fear him not, and obey not the Gospel. And now alas, I am afraid, that even much of the Gospel amongſt us, will be a Witneſs againſt us; for it was the ſhame of Capernaum, That ſo many mighty Works were done it, and yet they believed not. And yet for all that came to it, it was ſaid to be exalted up to Heaven, and then we ſaw of its being thruſt down to Hell. Even ſo I fear, the having ſo much Light, be the Plague of our Land; for it was a Praise to all the Earth; but now a mocking, even among the Heathens.

And now as a dying Man, I do heartily declare my Adherence unto all the holy Scriptures of the Old and New Testament; and Preaching of the bleſſed Goſpel by a faithful, Presbyterian Goſpel Miniſtry. As alſo, I do with all my Heart and Heart agree with, and aſſent unto the Confession of Faith, Larger and Shorter, Catechiſms, the Sum of Saving Knowledge; the National and Solemn League and Covenants, rectory for Worſhip, the Solemn Acknowledgment of public Sins and Breaches of the Covenant, and Engagement to Duties, together with all and whatſoever is contained within the foreſaid Book. And likewiſe I do hereby heartily condemn and teſtify againſt Popery, Prelacy, Erſtianiſm, Heresies and other Errors, eſpecially Quakeriſm, and whatſoever is conform and diſagreeable to the holy Scriptures, and theſe other ſound Writings above mentioned. And ſicklike, I will and teſtify my Adherence and Detestation of that Abominable and Blaſphemous Teſt, which is now ſo violently preſſed upon the People, tending to the Deſtruction of their Souls. Moreover I leave my Wife and ſix ſmall Children to the Care of Almighty God, who hath promiſed, to be a Father to the fatherleſs, and a Husband to the Widow. And my Soul to God who gave it, for whoſe Cauſe, I now willingly lay down my Life; and bid farewell to all earthly and carnal Comforts. Farewel all Chriſtian Acquaintance. And welcome Father, Son and Holy Ghoſt, into whoſe Hands I do commit my Spirit.

Sic Subſcribitur,

JOHN COCHRAN

at the same Time also suffered upon the same Heads of Truth, and adhering to the same Testimony, these two Pious Martyrs, *John Whitelaw*, and *Arthur Bruce*, who were interrogate upon the same Things before the Council or Lords oficiary, and do agree with the foregoing Martyr in every Respect, and express in their Testimonies the like Satisfaction with their Lot and cheerfulness under the Cross and their adherence to the same Principles and abhorrence the same Errors.

Letter from John Whary, who suffered at the Market-Cross of Glasgow, June 11th, 1683. Written during his Imprisonment, to his Mother and other Relations.

Dear Mother, Brother and Sisters ;
 beseech you, in the Name of my sweet and altogether lovely, incomprehensible, matchless, precious and beautiful and glorious Redeemer, Captain, and Conquerour of all his Enemies, be not discouraged ; for through his Love cast on me in black Nature, who was Born an Heir of Sin and Wrath, I am now by his blessed Purchase made by laying down of his sweet Life for poor Sinners, of which I was one of the chiefest in the World ; that I might live Eternal, which is his own Gift bestowed on me. And through his blessed hand of Providence has made choice of me unworthy me to be his Prisoner ; who ordereth all things well to those whom he sets his Love on ; and these will be loves, be loves to the End, I do not question his All-sufficiency : Dear Mother, do not ye question it, but that he is able to make me Conquerour over my inward and outward Enemies. O Mother, bless the Lord that ever he gave a Son, and Flesh and Bones, to be honoured to be a Sufferer for his precious Name, Truths and Interest, Cause and Honour and Concerns, according to his own Rule in his blessed Word, Which is contained in the Old and New Testaments together with all Truths contained therein. O Mother, will ye not pray for his Love's sake to give me back again to my dear Mother and Family. O I am perswaded that it would

would please my matchless Lord, and then it would
 ter with me and you both: O if ye knew what of the
 Love and Kindness I get, since I was brought to Car
 and Irons! O unworthy I, that should be honoured with
 O Mother, I beseech you, for his Love's sake, that ye
 repine and thereby provoke the Lord to Anger. O be
 for making all Things pleasant and delightful, re
 and comfortable, to my Soul and my Brother's. I can
 praise what of Love I have met with since they appear
 me and my Brother. O bless him for dealing so wisely
 beseech you, Mother, be serious with the Lord that
 hath begun, he may also perfect in us to his own Glor
 for his own Work in the Souls of all that are within the
 pass of the Decree of Election of free Grace. I can
 scribe him, he is incomprehensible, and he is without
 pare, O! he is Beautiful and Glorious, Strong and All
 powerful to break through Difficulties, and to bring
 his own Elect: All which is necessary and nothing less
 his own being cast in the Furnace for the Tryal of their
 and Patience, may be helped to endure, for he knows
 enough to purge away the Dross and the Scum of his e
 lect. O! but some Souls he plunges over and over! to
 he limits and permits their winnowing by Satan. O! be
 Faith Believing and casting all the weight upon the Pr
 will bring you to the Accomplishment, if ye endure
 Patience. He is the same always to poor Sinners to
 them to conquer over all their inward and outward En
 to these that have received him in the precious Offers
 Gospel, holds out to poor Sinners freely and to poor
 and he hath engaged my Heart to fall in love with him
 to follow the blessed persecuted Gospel; through good
 port and ill Report, upon all Hazards whatsoever to
 his Strength. O! bless him all that is within me, that
 he made me to act Faith on his *great and precious Pro*
 and also to trust the faithful outmaking of them to him
 in particular Straits, and also to the Church in general,
 due Season, against all Opposition that can come from a
 ting Devil, and wicked conspiring, and desperate Hea
 the wicked flattering, deceiving and bewitching Worl
 but these be Three strong, arch, cunning and subtle Enem
 I fear if this question were asked at Professors in the La
 they knew these? they would answer they knew them
 well; tho' I fear the contrary; and it appears much in
 Day and Generation. Woe's us! where is this married
 gone to, Judge ye? I bless him that he has made me wis

tho' I be unworthy, he has stooped low, and with his
 estates has come to me in my Irons and Cords in that
 Prison in *Glasgow*, with his own *Wine, Apples and Flag-*
O if ye knew what a Life we have here! if ye knew too
 of him, ye would have longed for him, and would not
 thought a Prison, Cords, Stocks, Irons, hard to bear for
 so lovely Presence, and refreshing of our Souls. *O! Glory*
in his blessed and everlasting Name, whose loving Kindness
 for ay. *O! Friends*, give all the Praise to precious and
 truly Christ. *O Friends*, wrestle and hold on; we importu-
 nately with him, for your Bleeding Mother Church; for it is
 Time to be slack, *O pray for us*, that we may get more
 more of his Support, that we may be strong in our Al-
 mighty God, who hath done great Things for his Church, and
 is now doing great Things for us in our Prison. *O! Praise*
all ye People, but it may be nearer to the breaking of
 Day of our *King Royal*, than ye are aware. God has long
 been silent, and Conscience dumb amongst People; *O be ye*
re, that ye have not this Two, when he arises to make
 reparation for all the Wrongs he has sustained. We beseech you in
 his own Name try whose ye are, and what ye are, and in
 the Last ye are. Know ye not that true Faith is the Sub-
 stance of Things not seen but hoped for in him, and will be
 the forth-coming to the sensible feeling of his own Elect,

JOHN WHARTY.

Letter written by James Smith, who suffered for the
Truth at the Mercat-Cross of Glasgow, June 11th
1683. to his Father and Mother.

Dear Father and Mother,
 Beseech you to forgive me all the Offences I have done to
 you, for ye know it is Natural to Children to offend and
 grieve their Parents. Now this I seek in His Name, and
 His Sake, and I heartily forgive any Provocations that
 Father has given me, as I am of my self, and desires the
 Lord may take a dealing with your Heart, *O my Father*.
 My Dear Father, seek the Lord, that your Soul may
 be saved; and make Religion your main Work, and let it not be

a By Beliefs to you, but these and write to get Time
 rightly in the fear of the Lord, minding always and
 Times that the Eye of a Holy God and Just is upon you
 be serious with God and deal in Earnest with him,
 would strip you to self denyals, to be denyed to all
 beneath the Clouds; and study to win at Mortification
 let your Affections follow nothing further than ye
 minded to it; and be submissive to his holy Will.
 the Lord himself perswade you to fall in Love with
 Christ: And I desire the Lord may give you unfeigned
 patience, and Faith in Jesus Christ, and strength to
 out and resist these insinuating Courtes, viz. Locality p
 and the compassing at Courts, and hearing of Curate
 the like. Dear Father, Mother, Brethren and Sisters, quit
 me, and give me up to the Lord, who gave me to you.
 me up freely without any hankering or repining; For
 eth a cheerful Giver. I dare not say but he has been kin
 me, O matchless Love! O praise, praise him, that eve
 honoured the like of me with Cords on my Arms and S
 on my Legs; I have been sweet and easy to me an
 humble. Now hold up my Case to the Lord, and doub
 of his Faithfulness and All-sufficiency for he is both able
 willing, and he said, *In all your Afflictions I am affl*
 and he carries his and their Cross both, and he sends not
 to arise on their own Charges, * *John xii. 24.* Verily, v
 * *John* I say unto you, except a Corn of Wheat fall into
 * Ground and die, it abideth alone, but if it die it bring
 * forth much Fruit. And *Verse 25.* He that loveth his
 * *shall lose it*, and he that hateth his Life in this World
 * keep it unto Life Eternal: And I can say from good Grou
 * I am well helped of my lovely Master in all that I have b
 * taken with. I desire with all my Heart and Soul to ble
 * praise the holy Name of my God for his Love and that c
 * he looked on the like of me, a poor sinful Thing. O pra
 * him, and rejoice with me, that it is so well with me. N
 * the Manner of my taking was not surprising to me; I w
 * not fear'd, for I dare not question but it was both the Pla
 * and as to the Time was come: Glory to his Name in so end
 * ing of it. No more at present, but has my Love remember
 * to you, and desires you all to take up your selves with yo
 * Duty. Now I quit you all to him who is able to save to
 * utmost. Be much taken up in the Churches Condition, a
 * be not at ease in the Time of Zion's Trouble. My Breth
 * my Advice to you is, to join your selves in a Society or F

up Meeting, in the Strength of the Lord, Now my loved-
 ed, give thy Blessing to all thine, and pardon the Sins
 of the Elect.

Sic Subscribitur,

JAMES SMITH.

These two zealous Martyrs were precluded from having
 any formal Testimony, by the Rage and Cruelty of the
 Persecutors, who having suborned Witnesses against
 them, to depose that they saw them kill a Soldier at Inch-
 belly-Bridge in relieving a Prisoner there, and presently
 take them forth to the Cross of Glasgow, and with the
 greatest of inhumane Rage, Hanging them on a Gibbet
 till they were half Dead, caused cut them down, and
 laying them in that Condition upon a Cart, carried them
 to the said Inchbelly-Bridge, to be there hung up in Chains.
 And it is worth the Recording to the praise of his Grace,
 for whose Royal Dignities they witnessed, that they en-
 dured all these Hardships inflicted upon them, with a great
 deal of Christian Magnanimity and Alacrity, even to the
 Conviction of Enemies.

Interrogations proposed to John Nisbet Younger,
 who Lived in the Parish of London, and suffered
 at Kilmarnock, 1683. sent by him in a Letter to
 some Friends.

Dear Friends,

THE Manner of my Examination, as I remember was
 this. First Q. When saw ye John Nisbet? A. I did
 not see him this good while. Q. But when did ye see
 him, and where did you see him? A. Altho' I could, I would
 answer, to discover my Neighbours. The Mayor said, He
 did gar me tell, or he would gar me sit three Hours in
 Jail. I answered, That was not in his Power. Q. Are ye
 under an Oath, that ye will not tell of the Rest of you? A.
 I am under no Oath, but what the Covenant binds me to. Q.
 Did ye ever the Commission? A. No. Q. Did ye ever

Preach, or expone the Scriptures? *A.* I could never read Rudiments. Yet said they there were Men, who did Preach that were not learned. I told them, I knew none but *Quakers*, whose Principles I disown. Then said they, *God save the King.* I answered, It was not in my Power to save, or condemn him. *Q.* Would you not say, God save your Beast, if it were fallen into a Hole? *A.* No; because it is taking of his Name in vain. *Q.* Was you at *Batbwell* the Rebellion? *A.* Seeing ye count it Rebellion, it is Criminal, witness of it. *Q.* Is the Bishop's Death Murther? I am not a Judge to cognose upon it. And being asked for my Opinion of it, I answered, I had said all that I could of it already. *Q.* Was *Batbwell* Rebellion, I answered it Self-Defence, which was lawful. *Q.* How prove ye this? *A.* By that Confession, which ye build your Test upon. Then they said jeeringly, I was a Grammarian. *Q.* Own ye the Law? *A.* Yes. *Q.* Own ye the Law, as it is now established? *A.* Since ye make your Questions Matters of Life and Death ye ought to give Time to consider upon them. *Q.* Own ye the King in all Matters Civil and Ecclesiastick, and to be Head of the Church? *A.* I will acknowledge none to be Head of the Church but Christ. *Q.* Who is lawgiver? *A.* Christ. *Q.* Is the King the King or not? *A.* He was once a Covenant King. *Q.* Is he the King now? *A.* I refer it to his Obligations in his Coronation Oath, to be considered. *Q.* Is your King or not. I told them, I would not answer any more such Questions at this Time. This is all that pass for the most part, except a Number of senseless Questions. I am more at present, but has my Love remembered to all Friends in Christ. I am very well bore through, blessed be the Lord for it.

Sic Subscribitur,

JOHN NISBET.

This Martyr's Testimony tho' otherwise very sensible and solid, is omitted in Regard that not only the Matter, but even the very Words of it are generally the same with the Testimony of James Robertson, which see Page 239.

*Testimony of John Wilson Writer in Lanerk, who
offered at the Grass-Market of Edinburgh, May
11th, 1683.*

*Answers before Seven or Eight of the Council,
April 17th.*

THE Chancellor said, We having called James Laurie,
produced to him a Letter writ by you to him, where-
in you reprove him for calling *Buthwel* Rebellion;
owned, that it had convinced his Conscience; and said,
he was sorry for what he had spoke, and we produced
a Letter supposed to be writ in Answer to yours, which
he said. Tell us who writ that Letter. *John Wilson* an-
swered, I will not tell by whom, only it was not writ by
James Laurie. Q. Who is the Lady mentioned in the End of
the Letter? A. I dare not burden my Conscience to tell. Q.
Upon own Authority? A. What Authority? Q. What think
you of *Buthwel*? Was it not unlawful to rise in Arms? A. I
do not say, that it is unlawful; for the Confession contained
in our Test says, *Article 15. That it is a good Work to defend
the life of the Harmless, and however God hath disposed of
the People; yet I suppose the Lord will own theie, that
seeing their Neighbours had been worshipping God, (for
standing themselves against those that sought their Life)
were in Jeopardy of their Lives, thought it their Duty to rise
to their Relief.* Q. Was *Pentland* Rebellion? A. The Op-
inion of these poor People was such, that the then Rulers
remained *Sir James Turner* for his Cruelty. Upon this one
replied, That he knew *Sir James* went not the length of his
Commission. Q. Was the *Bishop's* Death Murder? A. Have
excused, Gentlemen, I will not answer to that. Being
asked further, he said, it being nothing concerning my Salva-
tion, I do not pry into it. Upon this they said, did *Buthwel*
concern your Salvation? To which he replied, there are none
that engage themselves in Service to God, but it behoves them
to be at his Call, and it being for saving the Life of the Harm-
less, I durst not sit God's bidding. Q. Are you a Minister?
No. They here alledged some of his Letters importing
such, and being desired to read the Place, they read some-
what about a Call to some Ministry, nothing relating there-

to. *Q.* Will ye not condemn the Bishop's Death as Murder? *A.* I dare not, for fear, God having justified some of the Actors, they should rise in Judgement and condemn me. Is there no other way but to rise in Arms against the King? I suppose you have read Bishop *Henkymans*'s Answer to *Mr. Hall*, wherein he says, *A King may be resisted, in case he would alienate the Kingdom to Strangers*: And that granted, Religion being taken away, was as dear to us as outward Interest. One replied, the Bishop got little Thanks for that. *Q.* Think you it lawful to rise against a State, are not of your Opinion? Will you go to *Bothwel* again? The *Question* they gave him not leave to answer, but ordered him to be taken away. Asking if he was a Captain at *Bothwel*? which he shewed to.

His Answers before the Council, April 17.

OMitting what he answered at his former Appearance, which needs not be repeated (their Questions being always the same) they asked, is *Bothwell* Rebellion? *A.* No; it being for the Defence of the Harmless, and for bearing a Preaching, and defending themselves; and Confession of Faith contained in your *Test*, says, *It is a good Work to defend the Life of the Harmless*. *Q.* Then you prove of the *Test*, will you take it? *A.* I am not speaking the *Test*, but of the Confession of Faith therein contained. Think ye it lawful to rise against Magistracy? *A.* Will ye condemn the Reformation from Popery carried on by *John Knox*? We are not come here (said they) to answer Questions, but to ask: But (replied he) the answering that we would be a full Answer by me to your Question. Then said the Bishop, the Reformation was good, but the Way carrying it on was ill. *A.* That's a marvellous Thing, think God would approve the Actors in such Actions, yet the Method be ill; and they to have a most solid Peace these Actions, and to have such a Mouth to defend it, as the *Wise* in their Days, could not be able to withstand. It will be clear to any, that read the History of the Reformation. O, said they, *He has read the History of the Reformation*; *Ay*, but you'll not find it in the Scripture (said they) That the People may resist the Prince, for then they take the Magistrates part on them, and therein declare themselves to be against their Prince. *A.* The People resisted *Saul*, and would

let him kill Jonathan (1 Sam. xiv 45.) The Bishop said, People were in the wrong. *A.* The Scripture never calls us the Deed. *Q.* Do you own Authority? *A.* Authority may be taken several Ways; First, For the simple Command of the Prince. 2dly, For the more publick Command of the Prince and People. 3dly, For a Power a Prince may be clothed with by a People. 4thly, For a Prince's Right to govern. All which Ways Gouldman's Dictionary, the ordinary Interpreter of Words, takes it. And in the two first Senses, once my both of the Prince's Edicts and publick Acts of Parliament are directed against Presbyterians and Presbyterian Government, to own it in these Senses, I should deny my self to a Presbyterian. In the second Sense, since the People have clothed the King with the Headship of the Church. I cannot own that; because the Eleventh Article of the Confession of Faith, contained in the Test, says, *That Office pertaineth properly to Christ alone, and that it is not Lawful for Man, or Angel to intrude therein.* As for the last Sense of Authority, my Right to govern I have not seen through it. *Q.* Will you stake your Life on these Things? *A.* My Life is in God's Hands: After these Questions they set down, That he was a Captain at *Bethweel*, and an imperfect Recital of his Words, which they desired him to subscribe; but he refused. At his last Appearance before the Criminal Court, the Advocate accosted him thus, Tho', Sir, you have been a Rebel, and tho' you studied to draw that poor Man *Laud* to the Gallows; yet you see how merciful the King is to these Men, which were *Four who swore the Test*; and therefore Place your self to you for Mercy, if you will not obstinately persist in your Opinion. He answered, I have neither done any Deed, nor given you any Account of any Opinion, but what I have testified from the Confession of Faith, which you have lately torn from the Ancient Reformation, which we cannot condemn, and from the Concessions of your own Bishop. When I say *PERYH*, will you justify your taking *Signat* at *Bethweel*? *A.* Your own Test justifies the Defiance of the King of the Hamlets. The Advocate says, All the Divines; yea, almost all Presbyterians condemn it. Then says he; What ye stand before Sentence: for there is no Place left for the King's Mercy after Sentence. *A.* I will not be overruled, yet one Day all Sentences will be canvassed before the great Judge of Heaven and Earth.

Follow some Reasons of his Answers, and Reflections made thereupon by himself.

WHen I was on my Journey betwixt Edinburgh and Lanerk, and several Times before, having considered the bold Testimony of Stephen, *Acts* vii. 51, 52. *Ye stiff-necked and uncircumcised in Heart,* and Peter's Testimony, *Acts* v. 30. *Whom ye slew and hanged on a Tree* And desire, That with all boldness they might make mention of the Name of Jesus. And lastly that Promise, *Phil.* i. 2. *In nothing terrified by your Adversaries, &c.* I say, considering these, I resolved to use the utmost of Freedom with the Council; but being come to this Town, and having considered, that the Council desired to pick such Quarrels with any in our Condition, as might give the least Umbrage to the World of the Justice of their Dealing. 2dly, Considering that by many professing Friends we were judged Imprudent yea, so far condemned, that they sick not to say, that we have a hand in our own Death. 3dly, Their own public Proclamations still bearing, that our Design was not Religion, but Covetousness to possess our selves of the Government. For eviting of these, I resolved to be as cautious as I could without Prejudice to Truth. So that taking my Answers for defensive Arms out of the Test, which they had sworn, from the Concessions of their greatest Doctors, and from the Decrees of their Predecessor Council, whereof some present were Members, I thought, it had been a ridiculous Thing to make me condemn that which they had ratified by an Oath, their great Doctor had yielded, and their Predecessor Council had approved. But that I might have God's Approbation in demeaning my self, so, and do what I did therein in Faith; I took that Rule, *1 Pet.* iii. 15. *Be ready always to give a Reason of the Hope that is in you with Meekness and Fear.* And as I thought I had Reason to bless God, that had guided my Tongue so, that I was not a whit concerned either with Shame or Fear, so I came back to Prison with a Heart sorry that I should have left these two Questions of the Chancellors Un-answered, viz. *Thought I it Duty to rise in Arms against a State not of my Opinion?* In Answer to which Question, I thought, if, ever I had occasion, I would have been punctual in telling them. The Question was wrong stated; for the right state of the Question was, *When a State destroys the true Profession of Godliness sworn to by the Land, and persecutes the owners thereof.* The second Question: *If I would have*

gone to *Bethuel* again, I thought if such a Quest on
 e in my way, I would have told them that I behoved to
 at God's Call, and likewise I was sorry that I had not
 nimble enough, to have taken opportunity, when the
 estion ancient Authority was moved, to have testified against
 Ecclesiastical Headship, and sinful Acts against GOD's
 urch, I say my omission occasioned through their confu-
 asking, bred me Humiliation after I returned to Prison.
 s to my second Examination, as I had desired Opportunity
 testify against the Headship of the Church and other sinful
 destroying God's Work. So I got Opportunity, and so I
 charged my Conscience: But yet there was something left
 exercise me with. And that was *First*, When the Bishop
 , That were a distracted Act, for the King to alienate
 Kingdom to Strangers, that I said not, it was an Act of
 e Distraction to destroy Religion. *2dly*, That in citing
 Words of the Eleventh Article of the *Confession*, against the
 adship, I should have said simply, (it was unlawful to pre-
 e to intrude on that Office) whereas the *Confession* it self
 s them Blasphemers, and thereby mincing the word. *3dly*,
 en the *Bishop* said, It were a *Turkish* way to carry on Re-
 mation by the Sword: I had opposed their present Prac-
 e and Violence, in pressing Mens Consciences, and have
 l. Since they looked upon Conscience as so tender a Thing,
 beware of squeezing it so by Oppression. I know I have
 infirmity in answering off Hand, albeit which I hope all
 d's People will observe the Rule of bearing one anothers
 infirmities: Next, I am sure, that the Lord has not supplied
 as to these Answers, for my further Exercise. As to the
 ason why I said I could not see through the Denial of Au-
 rity in the last Sense, for though I could not see through it,
 it being an abominable flating of themselves, in a conti-
 al Opposition to God and Godliness, I scorned to own it,
 Reason that moved me to say that I could not see through
 was, I desire to tread the Paths of our old Reformers, who
 ayed the casting off Authority, till they had a probable
 wer to back it; yet afterwards considering his Breach of
 vement to us, and these Deeds done by that Authority, that
 any well guided Common Wealth, would annul his Right,
 thought I had worded Authority ill in the last Sense and
 e it had been more proper, I had said, I could not see
 ough the denying of Obedience to such Commands as were
 ifferent, or according to God's Word: And indeed, till
 ed had furnished us with a probable Power, I could never

see through this; and I am verily of that Opinion, that having lusted for a King, got him in God's Wrath; and since we have entred in Covenant with him, God will his own Way to take him away in his Displeasure, and not let it be by our Hand; though I grant that his Breach of his Covenant to us looseth us, our Pactiō being still Conditionall to own him in Defence of Religion; and my earnest Desire, there may be no Difference among Presbyterians in this. for I have a strong Opinion, that God will take Question out of the Way shortly.

As for the Bishop's Death, I could not call it Murder; cause of *Jaeh, Ethel, and Phineas* their Facts; *Jaeh* upon that Expression, *Turn in hither*, and that there was *Pelegius* next *Heber* the *Kenite* and *Jabin*, *Jaeh* being of that family, and whatever might be alledged against this, as extraordinary Acts; and that to do such Deeds, isto take the Magistrate's Power; I am sure *Phineas* was a Priest, and it was none of his Office to kill any Man, and yet his Fact is commended: Next, *Knox* his Preaching to, and bidding with the Killers of Cardinal *Beaton*; and *Calderwood's* History, which was approved by the Assembly, calling them Men of Courage and Resolution, whom God stirred up: Next, the Lord *Russell* and others killing a Companion, that abused Queen *Mary* by his ill Counsel, and yet approved in *Knox's* History; therefore if the Killers of the Bishop, (Having a Zeal against the Blood-thirstiness of that Wretch, and being deeply affected therewith, and with Love to the Brethren, whom he like *Wolfes* is seeking to have devoured, and had devoured) do him, I durst not call it Murder: But if the Actors were touched with any thing of particular Prejudice, or other bonds I am very confident, that Scripture of avenging the Blood of *Jezebel* upon the House of *Jezebel*, would not suffice me to justify it: So not knowing the Actors Hearts therein I could neither say *Yea*, nor *Nay*; but Christians should judge charitably. I forgot likewise to tell them, That the Bishop of *Glasgow's* laying down his Gown, upon the making of the Act Explanatory, might be an Aggravation of my Sin, I should own the King's Headship over the Church, which had really resolved to say, but forgot.

Now the Reasons, why he refused at first to supplicate the Council for a Reprival, being impartuned by his Relations to do it.

Upon the 7th of May 1629, being desired to petition, I answered, I could think upon no Petition, nor Arguments that could be acceptable with them; but such were either directly or indirectly a receding from what I professed. The Reason of my Petition was moved thus, for a longer Time, till I were better advised about my Answers given to the Council. To which I answered, That I did say to all the World, that for as tenacious as we were of our Principles, yet we might seem to call them in Question; and it might say, That I was pressing with others to own these Principles, that Death put me to a stand against itself. And so I should give Ground of hardening to Enemies. 2dly, It was moved, That through my Confusions when I came to Prison, I should seek a Reprival. To this I answered, I durst not slander Christ's Cross, wherein every thing to me had been Mercy and Truth; and my rebellious I needed no less, conform to my own Acknowledgement of God, nor what was come to subdue it, and that I could well see through that, fearing it would be bad Company near my Dear; that I firmly trusted it should work for me well; and to say that, were to contradict my Conscience of God's Goodness, and make me contradict my own Prayers, *Let neither Flesh nor Spirit be moved and failed, lest our enemies rejoice.* 3dly, That I should Petition, That I might have a longer Time, simply to prepare for Eternity. To which I said, I could not do it in Faith; for ever since I came to Prison, God has made me believe, that he who has begun good Work in me, would also finish it, and that he would direct that which concerned me, according to his own Word, and however little a Business this might seem in the eyes of the World, yet to me it imports my going to another World, for perfecting and finishing of this Work begun by God, and if they refused it, they might want, and say, Whatever confidence he had at his Death, yet it is gotten of a very pretence; and if a Reprival should be given, they might say, I was their Debtor for it. And besides this, I fear when I come back to God for Preservation, he should send me to the broken Cistern I have been drawing

met, Jer. ii. 19. And I know if Conscience would persuade me to do it, Enemies would think, either he is lying, in pretending want of Preparation, and so it is the best Time hold to him, when he has committed Sin; or otherwise, they would think, I were, speaking Truth, and so say, the only best Way is to hold to him, when he is tottering.

Notwithstanding all these Reasons against Petitioning he repents it, That his Relations induc'd him to supplication Twice: First on Account of his Wife's Case, who was then great with Child, and in Danger of Death through Grief: Next on his own Account. Whereupon he obtained a Reprieve, during which Time he had a Conference with Sir William Paterson, which being on the same Heads with his Answers before the Council, for Brevity's Sake are omitted.

The Last Speech and Testimony of the said John Wilford

NOW, being called to lay down my Life, which I declare I do cheerfully. I do declare, I adhere to the Confession of Faith, ament which, for Exacerbation of my own Conscience, I am under a Necessity to leave this Caution, in Reference to that Clause contained in the 23d Chap. Sect. 4. viz. That Infidelity, or Difference in Religion does not make void the Magistrates just and legal Authority. &c. That the Composers having an Eye to the Pope's scurvy Utterations, to dethrone Protestant Kings, and dispose of their Kingdoms under the Notion of Hereticks, did put it in; Yet, I could find no further Proof for that in the Scripture, but what only Respects Christians scattered up and down in a Heathenish Empire; and that it can be no Prejudice against deposing a Protestant King, turning Papist or Pagan, since among People professing God, the Idolater should die the Death; for there it would seem to juggle with Queen Mary's Deposition in our Ancient Reformation; designing Offence to none hereby, but the satisfying of my own Conscience. Also I adhere to the Work of Reformation former and latter: And I think our Catechisms well worded, for erasing of Errors. As also the solemn Acknowledgement of Sins in A.D. 1648, and Engagement to Duties, Covenants, National and Solemn League, and particularly to the Government of the Church by a Parity of Ministers, and Subordination of Presbyteries, Synods and General Assemblies, according to the Presbyterian

as being most exactly according to the Word of God, as tending most to the Furtherance of purity and Godliness. And I profess my self a Member thereof, as being Reformed from *Prelacy* and *Erastianism* &c.

I leave my Testimony against the Indulgence, as making a breach of the sweet Unity, that should have been among Presbyterians, and as depending on the Magistrate, as to the exercise of their Office; and for their overweening Love of Power; and for being bound up as to the shewing of Publick Reproves, and reproving of Publick Sins, and for refusing the exercise of their Office (to these without their Parish) of marrying and Baptizing, denying themselves thereby to be Ministers of the Church Catholick, and declaring plainly whereby, they will follow the Injunctions laid on them by God. Yet I advise all the Godly to leave of Hatred towards them, and to cherish any Thing that may look like Good in them. I leave my Testimony against the paying Cels, the Payment whercof is a perfect Test of the Payers adhering to rooting out of Conventicles, as the Rendezvous of Rebellion; and acknowledging the King's Grandeur over Church and State, as it is presently Established by the Laws of this Realm; this being the very Narrative and Foundation of that which I found the Indulged averse to condemn it, the Narrative of their Licence being somewhat libb thereto: but as to the other Publick Burdens, such as the common Revenue to the Crown, or Locality, tho' I speak not this to justify myself, these not being my Tentations, I desire a Tenderness to be shewed to all such as have not cleanness therein, in Respect whereof the Apostle seems to differenciate them. *1 Cor. x. 38. But if any Man say unto you, This is offered unto Idols, eat not.*

I leave my Testimony against bearing of *Curates*, especially by profest Presbyterians; as being contradictory to the Covenants, binding us to the uttermost of our Power for the extirpating *Prelacy*: Our active Power being stoped, our next would be, to leave a Testimony by suffering, and as being contrary to the Rule of Faith; for what Presbyterian can say for a Blessing to that Ordinance, where the chief Minister is a Blasphemer, by swearing the Test, wherein the Headship of the Church, Christ's Prerogative is sworn by them to pertain to a Man, and as being expressly contrary to that Scripture, *Joh. x. 5. My Sheep hear my Voice, but a Stranger they will not follow, but flee from him.* And the Words of *Philpot*, that learned and godly Martyr, of the Joiners with the Papistical Church, seeing the Reason he gives hold here, *we can do no greater Injury to the true Church of Christ,*

whereof

whereof he is the only Head, nor to seem to have forsaken her, by cleaving to her Adversary, and that God's Jealousy in the Day of Vengeance against such, unless they cleave inseparably to the Gospel of Christ; And that there must be no counterfeited Illusion with them in this. And that there must be no Presence of the Body there, we being commanded to glorify God, as well in Body as Spirit. Thus are his Words perfectly, yet truly as I remember; and since the Prelatical Church, has not Christ for her only Head, the Reason holds it for good. I could heartily wish, that all the serious Godly women leave off their joining with the Indulgence, for in Respect of my own View, it has been attended with Coldness as to publick Sins, a glewedness to the World, and an Insatiable as to approaching Judgment; And *Lastly*, Being a countenance of them in that Compliances with Enemies; but since I have little hopes thereof, I wish all the seriously Godly to be tender towards such, whose Eyes are not enlightened to behold the Evil of it, and to restrict their Withdrawments to Persons of their own Number, who recede from what they profess; since the End proposed by that Rule, withdrawn from every Brother that walketh disorderly, is to make ashamed; it cannot be supposed to attain its End any where else: And to study to do that, which may be most edifying to all Men; *Let all Things be done to edifying*. I leave my Testimony against that abominable Test, Declaration, Act of Supremacy, and all other Acts, overturning the Work of God, and against all the Bloodshed upon that Account.

And next I think no Man coming before the Council can acknowledge the King's Authority simply, considering that he is clothed with one of the Royal Prerogatives of Jesus Christ, *To wit*, The Headship of the Church, wherein to intrude is Blasphemy for Man or Angel; unless they be guilty of giving him that usurped Title: And this is the Ground of my Suffering, mainly for affirming Christ's Headship over the Church, to be his Prerogative alone, which is the occasion of the Brunt of the Rulers Anger. And herein I have a most solid Peace, for Christ says, he came to bear witness to that Truth, *That he was a King*, and so I think, that my Sufferings are merely a Part of Christ's Sufferings; and tho' some say, I might have been sparing, as to this Confession, I say I durst not keep up my Lips, they themselves having sworn that in the Confession of Faith, in their Test, which I affirmed; *Namely*, That it is Blasphemy for Man or Angel to usurp that Title: Yet is the great Heat of Malice kindled hereon; and there is no Piece of my Suffering yields me more content;

Nor

Can any Christian come before them acknowledging Authority simply, without being guilty of yielding this, it being considered Essential to the Crown, as Mr. Donald Cargill well says in his Testimony; and I think that Question of Authority being propounded, a Man has a fair open Door to witness against the Encroachments on Christ's Rights. I understand somewhat more of the Mystery of this State, nor I said; and conform to my weak Conceptions, you may take it up

The King having through Straits abroad been complimented and probably supplied by *Papists*, lies under Engagements to introduce *Papery*, and for that Effect takes this Method to overturn the Hedge of Church Government and Discipline, and turn out all honest hearted Ministers, and force People to Compliance with Hirelings, to debauch Mens Consciences, and from one Degree to another to bring in *Papery*; but he being a Man so addicted to Pleasures, and whilst counteracted by Parliaments, loving Ease. Wherefore *Papists* Practise to put him in Mind of his Engagements, by aiming at his Life; and finding himself in this strait, and being in Straits through his lavishness to court Ladies, their Straits must be supplied by the King of France and the Pope, and for Requital thereof, the Management of the Government must be turned over to his Brother, who must have a Cardinal and some Jesuits to contrive the Mystery of Iniquity, and bring this Land to *Babylon*; in order therunto States Men must be set up, who are adulterers of others, and Men that studied to pick Quarrels with others, and then comes a general *Mistress* from Court and aft after such a Method of Cruelty; For the Jesuits know, where two contrary Parties set this Game, they will be sure, for fear of their Places, to consent and go alongst to the utmost of Cruelty. The next Mystery is, to convene the whole Country by Circuit Courts, as guilty some of Treason, some for one Transgression and some for another, the whole Country being generally guilty by their Laws, and force them to rise in Arms, and then gather *Papists*, and take occasion to return and stay all the Country over, Lord in his Mercy take them in their own Net, but I fear *Papery* shall once over-reach. And I am really of that Opinion, that God shall root this Race of Kings, Root and Branch away, and make them like *Moab* and *Zalmunra* like, not only for taking God's House in possession, but also emitting in their last Printed Proclamation or Indemnity, that they resolve to root out the Seed of the Godly, under the Name of Phanaticks,

My Advice and humble Request to Ministers is, to be tender toward any this Day that has Zeal, tho' Knowledge be not great, and to be less fearful of outward Danger, and more active where Persecution hath been hottest, where they may have any Freedom. My Advice to all Professors is: to lay Imposition on Ministers Consciences; and that for the Lord's sake, they would study to take some in among them, that have Light and Judgement to withstand the Flood of Defection and Popery, that is like to overspread the Land. And again I leave another Advice to Ministers and Professors, that where any have suffered for their Consciences, they would spare to condemn them.

I come now to declare my first Engagement with God, which was about 10 Years hence, which was through reading of the fulfilling of the Scriptures, and scriptural Truth therein contained, and the Grounds of out-making thereof, which gave a check to my Atheism, which is naturally seated in all Mens Hearts. The next was Gray's *Sermons on Prayer*, and the last *Gusby's Trial of an Interest in Christ*; all which God so powerfully laid home to my Conscience, that I then covenanted with God: and though at that Time, I could not get the Faith of Perseverance, yet I had a Respect to all his Statutes; so that the Bible was a most sweet Book to me. And I took up my whole Time, for near a Year thereafter, in studying Religion, the most pleasant Time that ever I had in my Lifetime; yea, it was a Burthen to me, to turn me to my necessary Affairs in the World. I found Religion sharpened me in all my Natural Parts; yea bring me, who was naturally a most anxious, fretting, grudging Creature, to such a Calmness and Serenity in cross Providences, that I thought, tho' there were neither Hell nor Heaven, Religion was a Reward to itself; and I was so taken up with Christ's gracious Condescendency, that his Name was most pleasing; yet durst I not draw a Conclusion of an Assurance and Perseverance; yea, was put to question the Work it self, upon the Account of the Quality of my Repentance; but meeting with *Gusby's Trial of a saving Interest in Christ*, I found sensibly, that I swallowed up a Law Work in Love, but I found this that there is not a more excellent Piece of the Armour of God, nor the Helmet of Salvation, and which Satan is most busy with a Christian to keep it off; I found likewise as Knowledge and Grace grew, that Presumption grew, that is, that with what I had gotten, I could walk alone; but that Truth, without me ye can do nothing, was known to my sad Cost, but after all this sweet Time, yea I must say most sweet Time.

falling

g more and more engaged in Worldly Affairs, I
 find an Impossibility to me, to be instant in Business and
 not in Spirit, so that some Thoughts in these; abated that
 which I had, and according as Love grew to outward
 things, so decreased that Power and Life I had attained, yet
 all along I find that God has still been holding me by
 the hand, and I desire with Submission to other Mens Judge-
 ments, to say I think a Person falling in Love with Godliness,
 covenanting with God to have a Respect to all his Statutes
 without Exception, counting the Cost, and seeing the Cost of
 themselves imprestible and believing, that Christ who was
 the author, will be the Finisher of such a Work; I say, I
 do not think, That ever God will part with such who do so
 covenant with him; yea, it has been a Comfort to me, when
 I could see no more of my Interest in him, but that I said,
 I part my God, and as I cannot conceal the loving Kind-
 ness of God, so upon the other Hand, without Complements,
 the Words of a dying Man, I look upon my self as the
 worthless Abject that ever free Love has passed and
 passed upon through the World, compassed about with so
 many Sins, and clothed with such a perverse Nature; but it
 was with whom I made the Bargain, makes crooked Things
 straight, and ragged Places plain.

Next, I advise all Sufferers, to beware of Proposing to
 themselves, to do this and the other Thing, for safety of Life,
 which is sinful; for if such a false Mind be in Folk, God will
 send them forth with the Workers of Iniquity, and they will
 be stumbling Blocks to be laid before them. I say this
 of them who have sinned, and yet continue in the Furnace; I
 say that be their Doom, Jer. xxii. 10. *They shall go from
 their native Land, and return no more.* As for you that
 are Tested, that which has been a Terror to me, may be
 a Terror to you, *It's impossible for these who were once
 enlightened, and tasted the heavenly Gifts, if they fall away,
 to be renewed again by putting Thrift to open Shame, to renew them to Repen-
 tance.* As for unconcerned Folk, I shall only say this, think
 nothing of Mens choosing Death before Life? I know I
 have gotten Roman Gallantry cast up to me, since I came to
 London; but for my own part, I could never hear tell that it
 was the Head of it in the World, to face a Gallows, since
 the Word of Hell became so rife in the World; but let me
 say you this one Thing, That tho' I have read of some single
 Men dying for Opinion, not Truth, yet could I never read
 of a Tract of Men, such as has been in Scotland these 22
 years, laying down their Lives for a naked Opinion, so calmly,

so solemnly and compassedly, with so much Peace and Serenity. As for my own Part, I am a Man naturally most timorous; yet the Lord has made my Sufferings easie: It might do you good to enquire into the Cause of our Sufferings so owned by God. It is a bad Cause, that is defended with Swords and beating of Drums on Sufferers; and besides the Lord has forced Testimony from the Mouths of several of our dying Adversaries, and from the Mouths of Executioners and Apprehenders: yea in this Place, some Psalms (they being clear of the Application thereof to themselves) would not suffer them to be sung: As to protest *Presbyterians*, too many of you, for your Inconcernedness I am sure the Lord says, Ye shall drink of another Sort of a Cup, that is brewing for you, than it as yet will be by your Compliance. As for our really concerned friends I pray the Lord to protect you, and multiply his Grace to ward you; I am confident, when you are beneath the Rod, shall find it an Ease to your own Smart, however great a Load you have taken of others Sufferings. Next I say to all that come under the Rod, Let no Terrors of Man, nor Temptations of Satan anent Eternity come into your Mind; but go on with them, acknowledging your unworthiness of his Protection and Counsel; and you will find him Faithful, *not to suffer you to be tempted above what you are able*: It is no new Thing to be assaulted with Terrors without, and with Pears; the Apostle a most experienced Christian wanted not this. I see a Christian to be a most passive Creature in his own Salvation; yet there must be an All of Diligence; otherwise the fearing Lyon will soon get Advantages; and you must know this, that the Sufferers have a large Allowance, and although his own want not in their Sufferings the Fate of Adherence to him, yet ye must not think to sail that way in a Bed of Roses to Heaven; but that you must have Fire in your Trial, I mean a deserting God as to Apprehension; yet wait patiently and at length he will *incline his Ear*, and you shall not want Experience to say, For but a Moment last He *Wrath*. And now I leave my dear Wife, Children and Sisters upon the Lord, who gave me such sweet refreshing Relations, and desire all the People of God to be kind to them; and I bless the Lord he has enabled me to quit them to him; and that the Lord has made every one of them so sweet and so pleasing to me, that I have been forced to curb my Affection with the Bridle of Religion; yet herein I bless the Lord, he has given me a Heart, to go thro' my Cross with forgetfulness of all; yea, to be most unconcerned in the Tears and Weeping of my Relations.

and now I leave all God's People and others with this, that
 Cross is beautiful; yea tho' I had had Occasion of escaping
 on, since Sentence; yet I durst not without a check of
 Science have done it, and though I did Petition, yet there
 (to me) Two necessary Ends therein. *First*. They de-
 signing to make me Odious, that I would not seek my Life;
 I desiring to make my Suffering clear to their own Con-
 sciences (to be unjust) and next if any Thing ailed my Wife,
 might lay her Blood at their Door, but I would advise all
 beware of them, for there must be frequent consulting with
 God, and a reasonable Judgement to discern their Snares, it
 being their main Design to ensnare. I Advise any called to
 suffering never to quit with the Faith of Adherence, and they
 will not want the Faith of Assurance, for since ever I came
 Prison, I saw and believed God's Design to me was Love,
 having emptied me of all Promises to Sufferers, and of
 my own Righteousness, made me close with him and take
 for all, and believingly to rest on him, and have recourse
 to him, for Grace to supply Necessity and give me a Believ-
 (though to me Incomprehensible) of seeing him as he is,
 knowing him even as I am known of him. Now I die
 commending to all the People of God that Duty of Unity,
 conform to the *2d. of Timothy ii. 22. Follow Peace with*
men that call upon the Lord with a pure Heart. And that *1*
Cor i. 7. If we have Fellowship one with another the Blood
of Jesus Christ his Son cleanseth from all Sin. I do not say
 to make up an Union or joining with these I Testifie a-
 gainst.

Sic Subscribitur.

JOHN WILSON.

Our Worthy Judicious Martyr being obliged to write his
 Testimony in several Papers, and convey them out secretly
 by parts, by Reason of the strictest of the Persecutors, who
 searched the Martyrs about this Time with much Severity,
 could not get it reduced to Order: Wherefore its hoped
 the Candid Reader will not be offended, if he finds the Me-
 thod altered a little from what it was in the *MS* (seeing
 there is nothing in the Sense, or Phrase of the Author
 changed, but only his Additions put in their proper Place
 of the *Testimony*, some very few Things less Material be-
 ing left out for brevities sake.

The last Testimony of George Martine, who suffered at the Grass-mereat of Edinburgh, upon the 2^d of Feb. 1684.

My Dear Friends,

AFTER Four Years, and near four Months Captivity and Bondage, for this Glorious and Honourable Cause of Jesus Christ, for which I have been kept sometimes Bolts and Fetters Night and Day, without Fire and other Nic Maries; and now at the End of the foresaid Space, being Sentenced to die, I thought it fit to signify to you, what I was so Sentenced, as the Adversaries gave it forth: As it is this; I could not own, nor allow of the King's Authority as it is now Established, nor pray for him in a Superstitious Idolatrous Manner, nor call the late *Prelate* of St. *Andrew* and the late King's Death Murder; nor *Bothwell-Bridge* Rebellion, and Abjure the Covenant: All which I refused, and could do upon no Terms.

As to the First, I could not own nor allow of the present Government as it is now Established, because it is derogatory to the Crown and Kingdom of our Lord Jesus Christ, in robbing him of his Royal Prerogatives in their setting of their Threshold by his Threshold, and their Posts by his Posts, and the Wall between him and them, they have even defiled his Holy Name, by their Abominations, that they have committed. *Ezek. iv. 9, 8. and Ezek. lxi. 6, 7, 8.* And thou shalt say to the Rebellious House, even to the House of *Israel*, thus saith the Lord God, O ye House of *Israel* let it suffice you of all your Abominations, in that ye have brought into my Sanctuary Strangers, uncircumcised in Heart, and uncircumcised in Flesh to be in my Sanctuary to pollute it even in my House, when ye offer the fat and the Blood, and they have broken my Covenant, because of all their Abominations, and they have not kept the Charge of my Holy Things, but ye have set Keepers of my Charge in my Sanctuary for your selves. Should he that hateth Right Government and wilt thou condemn him, that is most just. *Job xxxiv.* who durst do it and be guiltless! and moreover, which say to the Seers see not, and to the Prophets Prophesie not unto us right Things, speak unto us smooth Things, Prophesie Deceit, get you out of the Way, turn aside out of the Path, cause the Holy One of *Israel* to cease from before us. *Isa*

10. 11. And I cannot, dare not pray for him, so Superstitiously. *First*, Because it imports a *Set Form* of Prayer, which is most superstitious, and that which is their dreadful sign. *Secondly*, It imports Idolatry, like unto the cry of the People made Mention of, in *Acts* xix. 34. who had a Fast for the space of Two Hours, of that Idol, *Great is Diana of the Ephesians*, which was rejected by some of their own People, with some kind of Reason tho' Heathens, and much more ought it here. *Thirdly*, Another Reason why I cannot pray after such a Manner, is, I find when Prayers rightly discharged, and seriously gone about, in the Manner, Time and Place, as it is warrented by the Word of God; God is there worshipped and honoured, and if irreverently gone about, is dishonoured, and his Name prophaned, and taken in vain, which is Abomination to him, and which he saith, his Enemies do, and for which he will not hold him guiltless. *Fourthly*, I dare not Pray so superstitiously for him, because *Jeremiah* Three Times expressly forbidden to pray for a People not guilty of all the Things that he is guilty of, tho' he be guilty of all their Sins and many others also. See for Example *Jeremiah* 15 ver. where it is said, 'Pray not for this People, neither lift up Cry nor Prayer for them, neither make Intercession to me, for I will not hear thee, &c. *Jer.* 14. Therefore pray not thou for this People, neither lift up cry nor Prayer for them, for I will not hear them, at the Time that they cry unto me for their Trouble. And *Jer.* xiv, 11. Then said the Lord unto me, pray not for this People, for their good, when they Fast, I will not hear their Prayer. *Psal.* lxxiv. 20. 21. If we have forsaken the Name of our God, or stretched out our Hands unto a strange god, shall not God search this out, for he knoweth the Secrets of the Heart. *Job* v. 16. If any Man see his Brother sin a Sin which is not unto Death, he shall ask and he shall give him Life; for them that sin not unto Death, there is a Sin unto Death, I do not say that he shall pray for him. I fear some Sins in this Land have too near bordering with that Sin. Innumerable Scriptures are to this purpose, but these may suffice at present. Another Thing makes me unwilling to pray, because they command no such Prayers to be prayed, *save unto thee O King.* *Dan.* vi. 7. And lastly, I dare not pray it, because all the prophane prodigat Persons has always in their Mouth, especially when they are Drunk, and if I do what they do, I fear I go, where they go: But blessed be the LORD who has yet prevented me, from the Hands of these Destroyers. Much of this was spoken, when I

was before them, and so I shall forbear to speak any more to this Question.

The next Question is, in order to the *Prelat's* Death, whether it was Murther or not: Murther I dare not call it, not *Eglon's*, *Sisera's* and *Balaam's* Deaths, but the just Judgment of God for his fearful Apostacy and Backsliding, together with the horrid Murthers committed by him, upon Saints and Servants of God. The third is, That of the Death of the Late King, whether it was Murther or not? I do not much to meddle with it: But the many Thousands that were slain in *England*, the horrid Murther committed by the *Irish* in *Ireland*, and the horrid Murther of the Protestants in *Scotland*, causes great Thoughts of Heart, that it was a sad stroke. A Fourth Thing, whether *Botwell-Bridge* was a Rebellion, which whether it was so or not may appear if we consider our former Engagements to that Effect. And 5th Ancient owning and adhering to the Covenants? We answered publicly before the Court, That in all the Scripture it was warrantable, both to make Covenants and also to keep them, and that there was never a Covenant so broken, but that what was punished by signal Judgments and Plagues by the Lord. These were the Answers to the Indictment, and whereupon the Sentence of Death past, or for not answering to some of these Questions; for which I must lay down my Life, and this be not Murther let the Christian Nations bear Witness, never the like was done in any Christian Kingdom heretofore.

But now being straitned for want of Time, and other conveniencies, I cannot say much more to you. Only I leave it with you as my last Advice, That ye would endeavour to keep the Way of the Lord sincerely, and not to meddle with them that are given to such Changes, which alas too many plead for and are given to this Day; and that ye would not be so formal in many Things, concerning Godliness and the Work and Worship of God, Formality, may be feared, will give many a beguile, when it cannot be mended. Lastly, beseech you, be more observant in keeping the Lord's Day, rising betimes in the Morning, and in spending the whole Time in Worshipping of God sincerely: Take heed to your Thoughts, Words and Actions. And when ye set a Day apart I mean of Humiliation, give God the whole Day, and notice what Success ye have had, and how you have found the Work Thrive and Prosper among you: And use less Disputings even in Things seemingly necessary: And be more in Examination and Edification, both of your selves and others. And believe it; a well spent Sabbath, will be helpful to spend

ek well. And also labouring to have your Conversation
 through the Week, will be a noble preface to begin the
 Sabbath. And when ye spare of your Ordinary Diet bestow it
 on the Poor and Needy. There is this, among many, who
 profess to be Religious, which is odious, That they take well
 to be called Religious, and yet they have little or no
 to do wrong, and speak wrong of others and towards
 God. I beseech you sin not, tho' there were no Eye to see
 of God, either by Doing or Suffering, ye will never per-
 form Religious Duties aright, till ye be at this, that ye dare
 speak in no Kind to any. *Do justly, love Mercy, and
 humbly with your God.* Alas! it is sad to see and hear
 judgments and Plagues multiplied, and Sin so much increas-
 ed. O for more tenderhearts one towards another! and of a
 soft Meekness, and Zeal for God, give your selves to be
 in Prayer one with another: Wrestle with him in be-
 half his Church and ruin'd Work now born down, and that
 ye return to the Land, and pity his People, and be im-
 aginat with him in this, *least the name thereof be found to
 der your Hand:* I fear ye may expect Judgments to
 suddenly upon this sinful Land; so that ye will think,
 were they that was away before they came: There-
 fore many of you as would in any measure escape the de-
 ed of Wrath, that is coming on this sinful Generation, keep
 your Hands, and be free of the sinful Abominations commit-
 therein; and for witnessing against them, we are to lay
 our Lives this Day.

Now as a dying Man, and a dying Christian, I join with
 approve of all the *Holy Scriptures both of the Old and
 Testament*, both of Threatnings and promises therein.
 So I agree with, and allow of that excellent Book call-
 ed the *Confession of Faith*, with the *Larger and Shorter Cate-
 chisms*, *Sum of Saving Knowledge*, *Directory for Worship*,
 particularly I adhere to, and allow of the *Two Cove-
 nants* both *National and Solemn League and Covenant*, *Ac-
 knowledgement of Sins and Engadgement to Duties*, with all
 as contained in the forenamed Book. As also I do wit-
 ness and testify my dislike of the Breaches and Burnings of
 the *Covenants*, and of all other horrid Abominations of that
 kind. And likewise I abhor and detest all Compliance,
 dealing with the Enemies of our Lord Jesus Christ, and
 particularly of bonding, bargaining and informing or
 helping them to do hurt, any manner of Way to any of the
 poor afflicted, born down, wandering and distressed
 People

People. And in like manner, I hate and detest all Coning with, speaking favourably of, or Eating or Drinking any such, except in case of Necessity. And in like Manner testify my dislike of that dreadful blasphemous and abominable unparalleled Test, and of all pretended Magistrates misters, which have taken the same, and of all that meddle join with them, or of payers of Fines, for bearing the pel, or transacting or colleaguings with any such any manner of Way upon the foresaid account. And lastly, I hate too carelessness in Prisoners who are in any capacity to Murther themselves, and yet are burdensome to other poor mean Charitable People. And I join heartily with the Testimony of our dear suffering Brethren, who suffered either formerly or of late. And likewise I join my Testimony to a faithfully preached Gospel, by faithfully Called and Authorized Ministers, and Lawful Magistrates Placed and Impowered, agreeable and warranted by the Word of God, and no other. And notwithstanding I be branded with not admittance of Magistracy and Kingly Authority, I do hereby declare and make it known to the World, That I do allow of lawful Authority, agreeable and conformable to the Will and Command of God, the only Lawgiver as much as any Man in his Station in Scotland, and accounts a Land happy and Blessed having and enjoying of such.

And now being honoured to Die, for adhering to the Truth and to die this same Day, being the 22d of February 1638. I do hereby forgive all Persons all wrongs done to me, with them Forgiveness, as I desire to be forgiven of God. And now I leave all Friends and Christian Relations to the good guiding of Almighty God, and bids all of you Farewell to the Lord; Farewel all worldly Enjoyments, and earthly Comforts: And welcome Father, Son and Holy Ghost, whose hands I commit my Spirit.

GEORGE MARTIN

Together with this Martyr suffered John Gilry Wright of the Parish of Haunam in Tiviotdale, whose Indictment was founded upon the same Heads, and his Testimony is much of a piece with his. He dies admiring and praising free Grace, adhering to the Truth of Jesus, firmly trusting in him for Salvation.

last Testimony of John Main, who lived in the
 parish of West Monkland, and suffered at the
 Cross of Glasgow, May 19th, 1684.

cannot be expected, every Thing considered, that ye
 shall have such a Testimony under my Hand, as ye have
 had from the Hands of many that have gone before me.
 But seeing God in his infinite Wisdom hath teen it his
 will to bring me upon the Stage for Truth, I thought my self bound
 and obliged in his Sight, to Testify before the World my clea-
 rence to his Written Word, and what is conform thereto.
 1st I testify my Adherence to the BIBLE, the Old
 and New Testament as the only and alone Rule of Faith and
 Practice. I know it stands not in need of my Approbation,
 so let the World know, I die not as a Fool, I think it my
 duty to assert my Adherence unto it, declaring, That I take
 it for my only Rule, rejecting the Traditions of Men as non-
 scriptural. 2^{dly}, I testify my Adherence to the Confession
 of Faith (saying nothing to that 4th Article of the 29 Chap.
 only that it is misconstrued, and made use of for ano-
 ther End, than ever the honest and faithful Ministers of Christ
 before them, when they gave their Approbation of the
 same; and Catechisms Larger and Shorter, our Covenants
 and Solemn League, Acknowledgement of Sins and
 Repentments to Duties, the Sum, and practical Use of sa-
 ved Knowledge. 3^{dly}. To the Work of Reformation, as it
 reformes from Popery, Prelacy and Malignancy, every
 bad Work as it is a direct Opposition to every Sin, and No-
 to every Duty; and particularly to the Remembrances,
 Confessions and Testimonies against the Malignant Party,
 Malignant Actions, they being found out to be inconsistent
 with, and contrary to the written Word of God, and the
 Principles of the Church of Scotland, and being found
 hurtful to Christian Society, not only by the effects of
 them, but as to the Nature and Quality of them, even simply
 considered in themselves, beside the bad Effects, aggravating
 in the Sight of the truly Godly, and rightly Zealous Mi-
 nisters and Professors of this Church. 4^{thly}. To the faith-
 ful Preaching of the Gospel, upon Moors and Mountains,
 high Places of the Fields, and particularly the Preaching
 in the Sins of the Time, and up Duty. 5^{thly}, I leave
 Testimony to the lifting of Arms, for personal Defence,

and for Defense of the Gospel: For seeing that others were failed, and in Occasion offering for that, the Law of God and Nature does warrant and allow the same, not to go to quote Scripture for Probation of it, since the Scope of it runs upon this Strain, and also ye may read Places of Scripture, particularly and expressly allow and commanding the same, and many imitable Scripture places, where the People of God lifted Arms against a People refusing of *Saul*. I testify to the law of that hostile Defence at *Pentland* and *Rothwell-Bridge* several Field-meetings, where they were put to it violent and bloody Assaults of their Enemies. 6thly Word (for I Study Brevity, being necessitate) to a *Faithful Testimonies of the Godly*, given on Scaffold, some other Testimonies given in hostile Manner, v. Testimony given at *Rutberglen*, May 29, 1679, and a Declaration published at *Lanerk*, in the Year 1680 and I do now and testify against the Declaration published *Hamilton* in the Year 1679, particularly because it is in the Interest of *Charles Stuart*, for tho' he was once he is now a Tyrant, by his cutting the Neck of the Government established in this Land; and overturning main and fundamental Conditions, whereupon he was created; and it is not only to all in this Kingdom, and I believe to a Part of our Neighbour Nations also, that he carries a Course contrary to the Word of God, and Light of Nature, and destructive to all Christians and humane Society, yea, Counsels that very Heathens would abhorre, even the *Turks* self, abstract from its Aggravations.

I come now, in short (desiring ye may pardon Escap) let you know what I testify against. And First, not to go further back, I leave my Testimony against many Ministers for their leaving their Master's Work at the simple Command of *Ufurpers*, as if they had been only the *Servant* Men; and I declare my Disapprobation, yea, my Testimony against the sinful Silence of Ministers, after they had left the Vine Yard where their Master had placed them to labour, their not acknowledging publicly their Unfaithfulness (which together with their other grievous Failings) the Lord is this Day contending with them. I know not what Place is so sad, as to be plagued by the Hand of God, by being laid aside from his Work; I say their Unfaithfulness, in *standing in the Way of the People*, when they were so generally drawn away to hear *Quakers*. Mistake me not, think That I look upon the People as innocent, when I speak of

of the Ministers; for I see it my Duty to testify against
 them, and there will be no one of them excuse another: But
 remember, that the Ministers must count for the People, who
 sin through their Default. 2dly. Against Ministers con-
 spiring with that woful and Hell-hatched Indulgence, and
 particularly their accepting thereof. I testify against
 actual Accepters of it, and against a woful Concurrence
 the Non-Accepters of the same; whereas there ought to
 have been an open testifying and protesting against it. I shall
 not say but little; but I die in the Faith of it, that God
 will send a clear Discovery of Matters, and those that have
 betrayed their Trust, and have not been as they should and
 ought to have been, shall see and be ashamed: But Lord grant,
 that many may see the evil of their Doings in Time, and
 may mourn for the same: or otherwise it will be too late
 for them, but every one shall see first or last: But remember
 that, *who find no Place for Repentance, shall be sought
 after with Tears.* 3dly. Against the Ministers their un-
 yielding unto and joining with the Malignant Party and
 their at *Bothwel Bridge*, and their woful yielding unto
 the Usurpation made upon the Prerogatives Royal of our
 wronged Lord and Prince Jesus Christ, by their acceptance
 of the Liberty granted after *Bothwel-Bridge*, and taking Occa-
 sion to Preach in Houses, according to the Liberty granted,
 and using to Preach without Doors, notwithstanding of the
 great Necessity sometimes requiring the same, and many of
 them refusing to Preach when any of the People stood with-
 out Doors; this was nottonly known in the Time, and I
 think it be not yet forgot, and however it may be forgot by
 me yet I assure you, it is not forgot by a holy God. I testifie
 against their sinful Silence, and not jeopardizing their Lives
 to their wronged Lord and provoked Master especially at
 that Time when Mr. R. G. and Mr. D. G. went to the Fields.
 I testifie against their condemning of these Two Worthies in
 course and Preaching, and also in their Practice. In Short,
 against every Thing in Ministers and Professors contrary un-
 to or inconsistent with the Presbyterian Principles of the
 Church of Scotland.

4thly, I leave my Testimony against Popery, Prelacy and
 Arrianism, and every Thing contrary to the Word of God,
 particularly against *Quakerism, Anabaptism, Inde-
 pendency* and all *Sectarianism*, and whatsoever is not warranted by
 Holy Scriptures. 5thly, Against the imposing of that
 cursed *Cess*; not that I call Cess-lifting in it self unlawful;
 but that Cess I call unlawful, which was imposed by a corrupt

Convention of Estates who met at *Edinburgh* in the 1673. For some Things in themselves lawful, are sometimes circumstantiated, as that they become unlawful. I may give the Cels for an Instance of this, for the End of proposing it (as themselves declare) was mainly to bear down Field Meetings, and other innocent Associations of the People of God, disdainfully and wickedly called by them *Revoluzes of Rebellion*, which Meetings all *Scotland* was bound to maintain; but they ought to have been in the Places instituted for Worship, and would have been there, had Brethren and Engagements been conscientiously minded by all who were under them. O let not this perfidious Generation think that they are loosed from the Tyes of these Covenants; for sure as God is in the Heaven he will make them know another Thing, even that it was not in their Power to rescind these Covenants, and that by going about so to do, they have brought much Wrath upon themselves and their Posterity for them, if they Repent not. But oh! do they not look on a Generation of his Wrath? And not to pass the bond of Charity, I fear they will be the Objects of his Wrath; and will be a dreadful Day, see it who will, when the Wicked shall be as Stubble or Tow, and the Wrath and Vengeance of God shall seize upon them as Fire, and burn them up, they will not escape. And 6thly, Against the payers of *Cest.* for it was a sad Thing in a People, that should be opposed all Courses of that Kind, instead of opposing to contribute to the carrying on of that very Course, that they ought to have opposed. O! that they would consider and take it to Heart, and let themselves to redeem Time, mispent and abused Time. 7thly, And against *Locality* and *Fines* paying, seeing that it contributes to the strengthening of the Adversaries Hards; as for the *Locality*, we may easily see it to be sinful, since they (the Enemies) have imposed it for the Maintenance of a Party raised and kept up for no other (as their daily practice declares) but to Harass, Rob and Spoil the poor People of God, for their closs (O that it were closser) adhering to their sworn Principles, and to kill them for not denying of these Principles: And as for the paying *Fines*, it would be considered, that these *Fines* are imposed upon People for their Duty, and *Fines* imposed by Right and Justice ought always to be for Transgression; neither can a Fine be imposed by Right but for a Transgression, so that paying of these *Fines* so imposed, we must be said either to yield active Obedience to an unjust Course, which we ought always to oppose, or we may be said to make our selves

gressors, and these Duties (in which we ought to venture
and Fortune) to be Transgressions. I say one of these
consequently follow, if not both: But alas! those
that are grievously sinful many Ways, are become so
stupid, that they are never noticed nor thought any Thing
or will be, till God come in his Power and great Glory,
to disclose the Secrets of all Hearts.

Now, I leave my Testimony against the People their hear-
ing, basely leaving the Way of Truth, and follow-
ing a Course dishonouring to God, and destructive to them-
selves. Also against the joining with the indulged and unfaith-
ful Ministers, vindicating themselves thus, *that it is good to
be Word*, not considering, that these Ministers have so
gone out of the Way of God, in their accepting of that
Licence, as that they ought to be testified against; and
that they go on obstinately in that crooked Way, ought to
be withdrawn from. It may be some will say, that this is
not rightly reasoned; but I fear if they would search Themselves
newly by the Spirit of God, they would find, that God is
countenancing them in it. And also, that they ought to
have given a far other Sort of Testimony against that Course,
to have joined and gone along with it, as far as their
Conscience would have required; but now the Obstinacy of this
Generation is so great (and we have many sad evidences of this)
I fear, there will nothing convince them, but the Judge-
ment of God, which has made me the less careful to write
any Thing, although I could, that might, being from the
Mouth of a dying Man, be any way convincing to them, but
to become one laying down his Life for his Royal and
only Master Jesus Christ, I leave my Testimony against
those who are going with them; yea against that, that they call sim-
ple living, and thus I have done to exoner my Conscience in the
Presence of a Holy and jealous God, and do declare, that if Mer-
cy through Christ prevent not (which will not be fouled but in
this Gate, which is believing and Repentance) they shall
stand under the heavy Wrath of God for their complying
in such crooked and God provoking Courses: And I as a
man laying down my Life for the Interest of my sweet Lord,
warn all and every one of them, who have joined with
in an evil Course, to flee from the Wrath to come, which
shall be on this Generation inevitably; yea I obtest you to flee
from it, as ye tender the Glory of God, and the good of your
Souls. O flee from it by speedy Repentance, and lay hold
on the Blood and Righteousness of Jesus Christ for that Ef-
fect, and study to have your Names scraped out of the black

Condemnation of these Soul destroying Despisers of that precious Blood and Righteousness, purchased for that End, to take away the Sins of all that will come, and by Faith lay hold upon it, and to reconcile them to a provoked God. God's Wrath is burning against the Children of Disobedience, and he said, *That such as turn aside to crooked ways, he will lead them forth with the workers of Iniquity*, and in another Place he says, *If any Man draw back, my Soul shall have no Pleasure in him*. 1stly, I leave my Testimony against the taking of that cursed Test, and the takers thereof, and I declare it to be a horrid Wickedness, a God dishonouring and God-daring Course. 2dly, Against Compearing before the Courts, and I declare it to be a Thing inconsistent with my faithful Testimony for Truth at this Time, it being, 1st, A owning of that Authority, founded upon that usurped Supremacy over the Prerogatives Royal of our Lord, which Thing ought to be so far testified against, as not to own or answer to any Court seated in the Name of Charles Stuart, because he hath quite forfeited his Right to rule as King. 2dly, It is a clear condemning of such as have suffered the loss of Means upon that account, and these who have laid down their Lives against the owning of that Authority; and let none think me foolish in adjoining my Testimony to the Testimonies of others in dishonouring of that Authority. 3dly, Against the raising of Militia, and the paying of Militia Money. 4thly, I Testify against the proceedings of that abominable Wretch John Gird, and these Testimonies write by him in the Name of others, as being a Thing prejudicial to the Interest of our Lord.

And Now as to the Articles of my Indictment, they are all of them such Things as cannot be made Criminal. As to the First, Viz. my making my Escape out of the Tolbooth, I was doing it most innocently, doing hurt to no Person, neither did I ever hear that it was Criminal. As to the 2d, Viz. *That I had confessed that I was at Bothwel-Bridge*, I see not how that can be made Criminal, if I got but the law of their own Law, if it be not an abuse of Language to call it Law, and no further; for all that were Onlookers that Day, could not be said to be in the Action. As to the 3d, viz. My conversing with **Gavin Wickerspean* since Bothwel, whom they call a notorious Rebel.

** This was a very Eminent and Zealous Sufferer, who being persecuted of his Land and Possession for adherence to the Truth, suffered many hardships of Persecution. But was brought through wicker Compliance being steadfast in the Way of the Lord till his Death, which was about 17 Years since*

that cannot prove him so; neither can they shew me that
 grounded on the Word of God, that makes Converting
 him Criminal: And since they cannot upon sufficient
 grounds call him a Rebel, what they say and do without
 ground, I see not my self obliged to answer it, for that Re-
 bellion that the Law strikes against, is that, which can be pro-
 ved Rebellion against Powers acting for God, and so conse-
 quently Rebellion against God; and sure I am, while a Man
 doth his Duty (for it is meerly for following his Duty
 they call him a Rebel) he can never be said to be in Re-
 bellion against God. As to the 4th Article, that I refused to
 the *Northwell-Bridge* Rebellion, I would see the Law that
 makes a Man's silence when Interrogated Criminal: And also
 the Thing it self, who knows not, that it was meer De-
 nyall? And who can make it out to be Rebellion against
 his Acting for God? For as is before said, this, and no
 other, is the Rebellion that the Law of God and the Law of
 Man strikes against. And the 5th, *Viz. That I said,*
Denying of the Covenants was Lawful. Who knows not
 these Covenants were once approved of as Lawful, and
 only Sworn by the whole Nation, and the *Confession of*
Faith taken, and sworn unto as Fundamentals of our Religi-
 on. And I deny, altho' by an Act of a pretended Parliament
 may pretend to rescind the same, that it was in their
 power to rescind or overturn such a Constitution, untill they
 made the unsoundness of it appear, and made it appear
 that another was better, and till they had been in Cal-
 led up a better in the room thereof. So that their to doing
 was not a walking according to the Will of God, but a walk-
 ing according to the Counsel of their own Will, contrary to
 the Will of God, for the Satisfaction of their own base Lusts,
 in Ways shewing themselves to be studying either the Glo-
 ry of God, or the good of his People. So that these Covenants
 are still Binding to this Day, and I hope shall be when they are
 who so wickedly set themselves against them. As to the
 Article, *That I would not Answer if it was Lawful, yea,*
or, no, to Obey Charles Stuart. It is only silence which no
 Law, nor Law can make Criminal. And as to my *disown-*
ing his Authority, as they say, they had only my silence also,
 which can never in Law take away a Man's Life. As to my
 asserting that the Death of the Late King was Murder. I
 say that they would have every one saying and attesting what
 I say, and assure whether they know it to be so or not. I
 give my Testimony as a dying Man against all such implicite
 speaking, and especially I Testify against any laying hold in-
 explicitly.

pacitly upon the bare Assertions or Dictates of the Enemies of God. And as to the *Prelat's* Death I must declare as a dying Man, that I think none can certainly judge that Action, I was Murther, or not Murther. And who sees not what the Enemies to God and his Son Christ are driving at, when they would compel Men to assert Things only for their Pleasure that no Humane Understanding can judge of, themselves were the Actors only excepted. And now it is notorious to all Persons of any Capacity, and who will but use the Light of Nature, that there is no manner of just Sentence passed or put in Execution upon us; but that we are Murdered only for the Satisfaction of Men who are worse than Heathens.

And now this my Testimony I Seal with my Blood, dyed in the Faith of the Protestant Religion: Adhering to the Presbyterian Government of the Church of *Scotland*, and Witnessing against every Thing that tends to the hurt thereof; exhorting every one who desires to be found of God in Love to settle and fix here, and let none fear to venture upon the Cross of Christ. For I can say from Experience (Glory be to him for it) that he has borne the Cross and me both, so otherwise I could never undergone it with so small Difficulty: And the great Reason of many their fainting under the Cross, is their laying so little weight on Jesus Christ, and so much upon themselves. And upon any bit of attainment they think themselves to have. O let every one study that Holy Art of Independency upon all Things besides him, and depend only upon himself. And now I bid Farewel to the poor Remnant of the Church of *Scotland*, and I leave them to God and in his good Hand. I bid farewel to Friends and Acquaintances. I bid farewel to my Mother, and commits her to God who only can provide for her Things necessary for both Soul and Body. I bid farewel to my Two Sisters and commit them to God, who can be in stead of all Things to them and can soon make up the want of a Brother to them, which want I think may be easily born as the Time now goes. Farewel Praying and believing, Reading and Meditating. I bid farewel to all temporal Things, Mercies and Crosses. Welcome Gallows for the Interest of my sweet Lord. Welcome Heaven and everlasting Glory. Welcome Spirits of just Men made Perfect. Welcome Angels, Welcome Father, Son and Holy Ghost, Into whose Hands I commit my Spirit.

Y It is this Martyr suffered other Four, viz. *John Richmond, Archibald Stewart* who lived in the Parish of *Leinsabegon, James Ninian Taylor* in *Glasgow, James*
Ron in *North Calder*, all very and Zealous and Jud-
 christians: The Heads of their Indictments are all the
 with these of this Martyr, and their Answers before
 Examinators have been very much to the same Effect,
 of them freely and fully owning the Covenant, and as-
 suring it before their Persecutors, and likewise the Law-
 s of Defensive Arms, for maintaining the faithfully
 ched Gospel, and absolutely denying the Kings Ecclesi-
 Supremacy. Declining all of them to Answer to the im-
 ment Questions concerning the *Bishops* Death, and that of
Charles 1st, In regard they knew not the Circumstances
 ic Facts, nor could make a Judgment upon them, and
 d themselves obliged in no Law, Divine or Humane, to
 their Opinion about them; and yet upon this their pen-
 sance, was their Sentence founded and execute with
 it Rage, having scarce 48 Hours allowed 'em before their
 cution. As for the Heads of Truth, to which they leave
 r Testimony, and of Defection and Corruption, against
 ch they leave it, they are so near the same with these con-
 ed in the foregoing Speech, that it would be but superfluo-
 to repeat them Word for Word as they stand. Only some
 Expressions shall be here insert out of them, to show
 chearfully they underwent their sufferings; to which
 pose these Words of *John Richmond's* are very remark-
 e, *Scar not at the Cross of Christ; for O if ye knew what I*
met with, since I came to Prison! What matchless Love
in my sweet and lovely Lord, ye would long to be with
him, and would count it naught to go through a Sea of Blood
him. To the same effect, see with what heavenly Delight
 Complacency, that Stripling *Archibald Stuart* a Youth of
 Years accosts a violent Death, while he saith, Now this
 he sweetest and joyfullest Day, that ever I had since I was
 en. My Soul blesteth the Lord, that ever he made choice of
 to suffer for his noble Cause and Interest; That ever he
 his Love upon the like of me, to give a faithful Testimo-
 for his controverted Truth, who was born an Heir of Hell
 d Wrath; but now he hath Redeemed my Soul through his
 cious Blood and suffering, from the Power of Sin and Sa-
 n, and hath made me overcome by the Blood of the in-
 iculate Lamb of God. *And thereafter, I die not by Con-*
straint; I am more willing to die for my lovely Lord Christ,

and his Truths, than ever I was to live; And my Soul bless the Lord, that ever he did accept of a Testimony from like of me. Fear not at the Way of Christ, because of Sufferings. If ye knew what of his Love I have got, since I was honoured with Imprisonment for him, and what sweet ingredients he hath put into my Cup, ye would not be afraid Suffering. He hath paved the Cross all over with Love, and hath made all sweet and comfortable to me, and hath made all my Troubles flee away, like the Morning Shadows. I cannot express his matchless Love to me, neither can I make mention of his Goodness! O tis but little I can speak to the Commendation of my lovely Lord, and his Cross, &c. At the same Rate *James Nimian*, bewailed his being so long a Healer of Carcases, subjoins with a sweet and ravishing Turn, bless the Lord because of his Goodness to me, who notwithstanding of all my Compliance with Enemies, hath not left me in that woful Case, but hath brought me hither to witness for his opposed, burdened and ruined Cause and Glory: O! desire to bless him for it, and call in all the Creation to help me. O the wonderful Power, Riches and Goodness of the Lord! Glory to his rich and excellent Name, who hath discovered to me the Need of a Redeemer, who will wash me from my Sins, and make me pure and spotless before his Throne in Heaven. *James Johnston* (among other heavenly Expressions) hath these concerning his Lot of Suffering, *For this I bless the Lord, for I could never have ventured upon the Cross, especially when Death it self, unless that he had helped me to it.* They died all with a forgiving Spirit, imitating their Lord and Master, and his holy Apostles, in praying for Forgiveness to their Persecutors, tho' with all assuring them, that their Blood will be required at their Hands, if they did not repent, for what they had done against the Image of God in them.

The last Testimony of Captain John Paton, who lived in the Parish of Finnick, and suffered at the Grass-Market of Edinburgh, May 9th, 1684.

Dear Friends and Spectators,

You are come here to look upon me a dying Man, and you need not expect that I shall say much, for I was

a great Orator or Eloquent of Tongue, tho' I may say, as to the Commendation of God in Christ Jesus, as ever a Sinner had to say. I have been a great Sinner, as ever; strong Corruptions, strong Lusts, strong Passions, a ready of Death have prevailed against me; yea I have been chief of Sinners. I may say on every back-look of my life, tho' the World cannot charge me with any gross Transgression on this Day, for which I bless the Lord, O what Omissions and Commissions, what Formality and Hypocrisy, what my Duties have been my Grief, and fear how soon a God had made them my Duties, and made it do: My unimproved Time may be heavy upon my Head, and cause reflection, and especially my supplicating the Council, has, I think, laid their Snares the closer to take away my life, tho' contrary to their own professed Law. I desire to burn for my giving Ear to the Council of Flesh and Blood, when I should have been consulting Heaven, and to set upon my self, tho' it lays my Blood closer to their hands, and I think the Blood of my Wife and Children. I think the Supreme Magistrate is not ignorant of many of their Actions, but these Prelates will not be found free when our God calls an Inquisition for Blood. And now I am come here, tired of some indeed, who thirst for my Life, tho' by others desired. I bless the Lord I am not come here as a Thief furtherer, and I am free of the Blood of all Men, but the Blood shed directly or indirectly. And now I am a poor sinner, and could never merit any Thing but Wrath, and no Righteousness of my own, All is Jesus Christ's and his alone, and I have laid Claim to his Righteousness and sufferings by Faith in Jesus Christ, through Imputation; are mine; for I have accepted of his Offer on his own terms, and sworn away my self to him, to be at his Disposal both privately and publicly many Times; and now I have put it upon him to ratify in Heaven all that I have asked to do on Earth, and to do away all my Imperfections, Failings, and to stay my Heart on him. And I seek Mercy for all my Sins, and believe to get all my Challenges and to sink in the Blood and sufferings of Jesus and his Righteousness; and that he shall see of the Travel of his Soul on Earth, and the Father's pleasure shall prosper in his Hand. It is the Lord that ever he led me out to behold my Part of Power in the Gospel, in Kirk or Field, or any of his Assemblies for his People in their Straits. The Lord is with his People, while they be with him. We may set to our Seal to him, and while they be with him: And O for a Day of his Power

in cementing of his distempered Age. It is sad to People falling out by the Way, and of such a fiery that look to be at one Lodging at Night, especially those profess to keep by our glorious Work of Reformation, solemn Engagements to God, and to hold off the Sins of Times. O hold off Extremities on both Hands, and follow the Example of our blessed Lord, and the Church of *Wittenberg* in the 11th of the *Hebrews*. And let your Way be the old Path, the Word of God and best Times of the Church, for if it be not according to his Word, it is because there is no Truth in it. Now as to my Interrogations, I was not to deny *Pentland* or *Bathwell*. They asked me how long I was at them? I said Eight Days, and the Assize had no sentence upon, for the Advocate said, he would not sue for *Pentland*, by Reason of an Indemnity, before Privy Council. The Council asked me if I acknowledged them? I said all Authority according to the Word of God. They charged me with many Things, as if I had been a rebel since the Year 1640, and at *Montrose's* Taking at *Manline Muir*. Lord forgive them they know not what they say.

I adhere to the sweet Scriptures of Truth of the Old and New Testament, and preached Gospel by a Faithful sent Ministry, whereby he many Times communicated himself to the Souls of his People, and to me in Particular, both in Kirk, and since on the Fields, and in the private Meetings his People for Prayer and Supplication to him. I adhere to our solemn Covenants National and solemn League, Acknowledgment of Sins, and Engagement to Duties which became National. I adhere to our *Confession of Faith*, larger and shorter Catechisms, Causes of Wrath, and to all the Testimonies given by his People formerly, and of late, either on Fields or Scaffolds, these Years by-gone, in so far as they are agreeable to his Word, and the Practice of our Worth Reformers, and holy pure Zeal, according to his Rule. I adhere to all our glorious Work of Reformation. Now I leave my Testimony as a dying Man against the horrid Usurpation of our Lord's Prerogative and Crown Right, I mean that Supremacy, Established by Law in these Lands; which is a manifest Usurpation of his Crown, for he is given by the Father to be Head to his Church, *Col. i. 13. And he is the Head of the Body the Church, who is the Beginning, the first Born from the Dead; that in all Things he might have the Pre-eminency. For it pleased the Father, that in him all Fullness should dwell.* And against all Popery, Prelacy and Episcopalianism, and all that depends on that Hierarchy which is a Yoke

that neither we nor our Fathers were able to bear, but the poor Remnant is groaning under this Day, by that Cruelty renting their Consciences by Tests and Bonds; taking away their Substance and Livelyhoods by Fines and legal Exactions, Plundering and Quarterings, and compelling them to Sin, by hearing, joining and complying with malicious Curates. *Matth. xxiii. 19. Wo unto you Scribes and Pharisees, Ye seat up the Kingdom of Heaven against Men, and neither go in your selves nor suffer others.* I gave my Testimony against the Indulgence first and last, for I looked on it as a Snare, and so I never looked upon it as a part of the hopeful Remnant of our Church, and it is sad to see how some of them have joined by their Acts in the Persecution of the poor Remnant, and almost all through Persecution.

Now I would speak a short Word to two or three Sorts of Men; but I think if one would rise from the Dead, he would be heard by this Generation, who are mad upon Idols and the World. First, *These who have joined deliberately with Persecutors*, in all their Robberies and hailing innocent Men to Prison, Death and Banishment. The Lord will not forgive them Guileless: They may read what the Spirit of God has Recorded of them in *Jude 11th*, and downward, and *Isaiah's* Prophecy. A second Sort is, *These who seem to be sober and knowing, yet through timorousness and Fear have joined with them in all their corrupt Courses for Ease, and their own Things*: Do not think that these Fig leaves will cover you in the Cool of the Day, it is a Hazard to be mingled with the Heathen least we learn of them their Way. Men, be zealous and Repent; seek Repentance from Christ, who purchased it with his Blood, and do your first Works, if there was any saving Work on your Souls; for he will come quickly, *And who may abide the Day of his coming.* Men, the noble Grace of Repentance grows not in every Soil: Many could not get it, tho' they sought it carefully with Tears. O work while it is to Day, the Night draweth on and it may be very Dark. The third Sort is, *These who have been most tender*; and O who of us can say, that we without of Love to his Glory singly followed him upon Exile: We fear we find not him such as we would, nor he such as he would. O we may say, *From the Crown of the Head to the Sole of the Foot, there is no place clean.* None cast a Stone at another; we are all Wounds, Bruises and Corruption. We must put this Work upon him who is the Fountain

Fountain to wash foul Souls was break, not the b Reed, nor quenches the smoking Flax. Give him much for we have much ado for him. O that their were no R our Bones because of our Sin. It is the Father's pleasure he should see his Seed and the Pleasure of the Lord pre in his Hand. O that he would make every one of us un stand our Errors and seek after the good old Path, follo in the most pure Times of our Church and get in to our Jesus Christ, by Faith in his Righteousness, by Imputation Verus of his sufferings for Sinners, and keep by him. T is no Safety but at his Back; and I beseech you improve Time, it is precious when right improved, for ye know when the Master calleth, at Mid-night, or the Cock crow Dear Friends the Work of the Day is great and calls for m nor ordinary. O be oft at the Throac, and give him no F and make sure your Souls Interest. Seek Pardon freely, then he will come with Peace, seek all the Graces of Spirit, the Grace of Love, the Grace of holy Fear and manity. O! but there is much need of this and the prom Spirit.

Now I desire to salute you, dear Friends in the Lord Je both Prisoned, Banished, Widow and Fatherless, or wand ing and cast out for Christ's sake and the Gospel, even blessing of Christ's sufferings be with you all, strengthen, blish, support and settle you; and the blessing of him w was in the Bush, which while it burat, was not consum and my poor Blessing be with you all: Now as to my Per cutors, I forgive all of them; Instigators, Reproachers, S diers, Privy-Council, Justiciaries, Apprehenders, in wh they have done to me, but what they have done in desp against the Image of God's Name in me, who am a po Taing without that, it is not mine to forgive them; but with they would seek forgiveness of him who hath it to give and would do no more Wickedness. Now I leave my poor sympathizing Wife and six small Children upon the Almight Father, Son, and Holy Ghost, who hath promised to be Father to the Fatherless, and a Husband to the Widow, th Widow and Orphans say, be thou all in all unto them. Lord; Now the blessing of God, and my poor Blessing be with them. And my Suit to thee is, that thou wouldest give them thy Salvation. And now Farewel Wife and Children Farewel all Friends and Relations. Farewel all worldl Enjoyments. Farewel sweet Scriptures, Presching, Praying Reading, Singing, and all Duties. And welcome Father

and holy Spirit. I desire to commit my Soul to thee
 I doing Lord receive my Spirit.

Sic Subſcribitur,

JOHN PATON.

*Laſt Speech and Teſtimony of James Nisbet, who
 died in the Pariſh of Lowdon, and ſuffered in
 Gaſgow, at the Howgate-Head, June 3th, 1684.*

Now I am brought hither this Day, to lay down my Life
 for the Teſtimony of Jeſus Chriſt, and for aſſerting
 him to be Head and King in his own Houſe, and for no
 Matter of Faſt, that they have againſt me. Wherefore
 Friends, and all true Lovers of Zion's Cauſe, if I could
 ſpeak or write any Thing to the Praise and Commen-
 dation of my lovely Lord and princely Maſter, Jeſus Chriſt
 and Head over his own Church and People; Altho' the
 Part of the Men of this Generation is counting it Death
 to themſelves, yet I as a dying Man, live and die in the Faith
 that he ſhall appear to their Confuſion, and for his own
 name now trampled upon, and lying ſo low; for he has ſaid
 xlviii. 8. *I am the Lord, that is my Name; and my
 Name I will not give to another, &c.* Now I am to lay down
 my Life; and indeed I do it willingly, and not by Constraint,
 I bleſs him, that ever he carved out my Lot ſuch, as to
 ſuffer for him, who am ſuch a poor unworthy Thing:
 If I would have acknowledged a mortal Man to be Su-
 preme, I might have redeemed my Life. viz. C. S. to be Su-
 preme over all Cauſes Civil and Eccleſiaſtick, as they have
 ſet him up, which belongs to no mortal Man upon
 Earth, and to have prayed for him. And ſhall I pray for that
 Man in his Perſon and Government, who hath broken down
 the Work of the Lord, and has laid waſte the Sanctuary of
 the Lord, who was given of the Father, as it is ſaid, Eph. i.
 And hath put all Things under his Feet, and gave him
 Head over all Things to the Church; And in the 2d Pſ.
 I ſay, *It is for the Hope of Iſrael, and a Witneſs for the*
Name

Name of Jesus Christ, of which Hope I am not ashamed. Now I invite all who love his Name, and the Welfare of Zion, to praise him, for I may set to my Seal to it, that he is a good Master to all, who will come to him; For he has say, he has been good to me, who has letten me see a way out of my Sin, and a Sight of the Remedy, that he has purchased by his Blood, and through his Death to me, who was an Heir of Hell and Wrath by Nature; but Glory be to the great Name, who has made me free from my Sin, and made me as if I had never sinned. O Glory and Praise be to himself. But what shall I say? for Heart cannot conceive, I cannot write. Tongue cannot express! For surely if I say any thing to the Praise and Commendation of my Lord Jesus Christ, I have many Things for which to do. *First*, For that, That he has not letten me deny his Truth and Cause, and his persecuted Work; for there is nothing in me, as I am of my self, but I might had been among them, that have displayed a Banner against God, and has made the Blood of his People to run in the Streets, and have dyed their Garments with their Blood. And *2dly*, That he has carried out my Lot to be in a Land, where he has set up his pure Ordinances, both in Doctrine, Worship, Discipline and Government; for indeed he might have tryed it to have been amongst these, that are worshiping Antichrist that Whore Rome, whose Sentence may be read, Rev. xix. 12. And G. S. has not overturned his Work, and corrupted the whole Land, by overturning the whole Fundamental Laws, both Civil and Ecclesiastick, I leave it to any judicious Person that is not byassed and drawn away, by that woful and Erroneous Supremacy, which is like to overspread the whole Land. *2dly*, That he hath given his Word for a Rule to walk by, which Word is Truth, and the true Word of God, he has made me to walk by it, and it to be my Rule; and by his Word and Spirit bearing witness with my Spirit, making me spotless and clean, and I shall be clothed with those Robes of his Righteousness, which are spotless and clean.

Now I shall only give a short Account of my Principles, the Lord shall assist; and the Lord help me to get it done. Truth and Sincerity, for there are many Eyes looking on me; the Eyes of an All-seeing God, who is of purer Eyes than that he can behold Iniquity, and the Eyes of Men, who are thirsting for my Blood. *First*, I adhere and sweetly set to my Testimony to the Covenant of Redemption, betwixt the Father and the Son, made before the Foundation of the World, for the Redemption of poor lost Mankind, I mean of

who are Elected, Called, Justified and Sanctified: For my Soul shall bless the Lord that ever I heard tell same, and that ever I heard tell that *He came into the world to save Sinners, of whom I am chief.* 2dly, To the Scriptures, that they are the true Word of God, and there is Life everlastig to be had in them, if ye will open our Hearts to search diligently, and pursue after them with sincere and diligent seeking, with all the Soul and Strength, and without sincere Endeavouring to make it your own, there is no Life; for says our blessed Lord, *I came not to destroy the Law, but to fulfill it.* 3dly, To the Work of Reformation, as it was Reformed in all the several Steps of, from under Popery, Prelacy and Erastianism, and other Errors whatsoever, not agreeable to the Scripture and the written Word of God. 4thly, To the Confession of the Sum of saving Knowledge, Directory for Worship and Discipline, and to our Catechisms larger and shorter. To the Covenants National and Solemn League, whereunto these Lands were engaged unto the Lord; and Scotland herself the Lord, that ever he engaged them in a Covenant with himself. I say to you that desire to own the same, it is your Ground to plead with the Lord, till he come again to these Lands. 6thly, To the Preaching of the Gospel of our Lord Jesus Christ, as it was faithfully preached by faithful Ministers, called and commissioned, and sent by the Lord; and also my Testimony to the Acknowledgement of the Lord's Engagement to Duties, and the Causes of the Lord's Wrath against this Land this Day; but alas it may be said, many are gone backward and not forward: The most part of the Generation have refused to walk any more with him since *Borlwich*, only these two, viz. Mr. D. G. and Mr. W. which I desire to set to my Seal to the Faithfulness of the two Mens Doctrines; for my Soul has been refreshed by them. And I set to my Seal to all their Proceedings and Actions in the Work they were called to, and my Soul blesteth the Lord, that ever I heard them Preach. 7thly, to all the Assistance in Arms, in Defence of the Gospel; and Self-Defence, both before *Borlwich* and since. 8thly, To the Excommunication at the *Torwood*, by Mr. D. G. as it is just and lawful will stand in Force & record, ay till Repentance make satisfaction, of which there is little Appearance. 9thly, To the Testimony given at *Rutberglen*, May 29 1679, the Declaration at *Lanerk*, July 11th, 1682, by a Party, whom the Lord raised and stirred up by his Spirit, and owned them in their Work, to give a publick Testimony against that Soul destroying,

stroying, and Land ruining Thing, called the Testimony, many in this Generation be pleading for the Lawfulness, and disowning the Covenant, which we are all bound to. O my Heart trembles to think, what will come on this Generation, for their dreadful Apostacy and departing from the Way of the Lord. 10thly, To all the Fellowship Meeting the Lord's People for Reading, Praying, & Singing of Psalms, and all the other Duties proper for, & incumbent upon them. I mean these that desire to wrestle and hold up the Cause of the ruined Work, and his poor suffering Remnant. 11thly, the Eight Article, called the New Covenant; taken at *Queens Ferry* off worthy H. H. Now as I have left my Testimony in short to the Truths of God, so I desire to leave my Testimony against the Deviations of the Time, as they shall help and assist: Therefore I, as a dying Witness, leave my Testimony against Popery and Prelacy, which is so countenanced and set up in *Scotland* this Day, especially those who seemed to be most eminent, as it is in the *Gal.* 1. I marvel that ye are so soon removed from him that call you unto the Grace of Christ, unto another Gospel. 2dly, Against Quakerism, Independence, and all other errors, which are not according to the Word of God, and solemn Covenants and Confession of Faith. 3dly, Against Tyranny upon the Throats of *Britain* and *Ireland*. for Tyranny, Oppression and Blood-shed, and for overturning the Laws both Civil and Ecclesiastick, and not making the King his Rule to be ruled by, but he ruling the Law, and not the Law him; which is not according to the Word of God, as it is in *2 Sam. xxiii 3*. He that ruleth over Men must be just, ruling in the Fear of God, &c. Even against that Tyranny and all the Upholders, Aiders, Assisters and Maintainers of him. O what will become of this Generation, for their apostacy and departing away from God? 4thly, Against the Oath of Supremacy, for the setting up of Persons as Supreme and following and making them their Rule, and not taking the Word of God to be their Rule. 5thly, Against that Bond taken in the *Gray Friars Church Yard*, altho' there be many that decied it, until that the Lord in his own due Time make it appear, when the Trial came to a greater Length; for he has said in his Word, That there is nothing done in secret, but he will have manifested it in the Light. 6thly, Against the Bond called the Bond of Regulation, for their binding to war according to the Will of Men, and not according to the Word of God. Surely it is not according to the Practice of the Apostles, *Acts iv. 19*. but Peter and John answered and said

now, whether it be right in the Sight of God, to bear-
 you more than unto God, judge ye. 7thly, Against
 that pressed by the Highland Host in the West Country.
 may be said of this Generation? It may be said, ye
 have gone away backward from my Ordinances, and ye
 have forsaken me the living God, and have hewed you out
 Cisterns that can hold no Water. 8thly, Against that
 ruining and Soul destroying Thing called the Test.
 Against all coming out of Prison upon Bond and Cau-
 whatever Men may say of it, it is a complying with
 avowed Enemies, and a binding themselves to be the Pri-
 of Men, and not the Prisoners of Jesus Christ. 10thly,
 all appearing at Courts and paying of Fines; for it
 is that we have done a Fault against them, and also it
 is of these as just Judges, that are imposing these
 : But ye may see what they are, for there is no sober
 will get leave to plead an Action there. And can these
 Judges, and owned as Judges, who are Grasshoppers
 and Judgments? 11thly, Against all Cess and Locality,
 is imposed for the down-bearing of the Gospel, and
 maintaining bloody and avowed Enemies, to banish Christ
 Gospel out of the Land, and to hunt, plunder, rob,
 and persecute the poor People of God: For in the very
 five of the Act, it is set down for that End, and declar-
 the World, see what is said against it, *Isa. lxxv. 11.*
 are they that forsake the Lord, that forgot my holy
 covenant, that prepare a Table for that Troop, &c furnish
 drink-Offering to that Number. Therefore I will number
 of the sword, &c. 12thly, Against hearing of Carates,
 as they are Wolves and Bores thrust in upon the Lord's
 to kill and destroy. And against the Indulgence first
 : and against the hearing of them, and joining with
 for pleading for them; because they are not entered in
 right Door, and Teach for Doctrine the Command-
 of Men; therefore they are in so far not the Ministers
 of Christ, but the Ministers of Men, as it is said, *Job. 10.*
I say unto you, He that entereth not in by the Door in-
to deep Fold but climbeth up some other Way, the same
will eat and a Ribber: And against all Ministers and Profes-
 who are now lying at Ease when Zion is in Trouble,
 shifting their Duty for Fear of Hazard, and are shut-
 themselves under the Shadow of these avowed Ena-
 pleading in their Favours, and have broken the poor
 of God, and rent the Bowels of the Church, and es-
 pecially

pecially these who appeared once in the Fields, to a Banner for our lovely Lord and Master Jesus Christ, to be a Witness against them, if Repentance prevent it.

Now ye that are the poor wrestling Remnant, wear the Cross of Christ, for he is a good Master, and he sends a warfare on their own Charges, for he will own the that he carries out for them. O double your Diligence, give him no Rest till he come back again. As in *Isaiah*. *And give him no Rest till he establish, and till he make Jerusalem a Praise in the Earth.* O what will come of poor *Land* for the horrid Iniquities and Abominations, Perjury, Bloodshed, and Covenant breaking. O *Scotland's* Punishment will be sad; but my Eyes shall be closed and I shall not, and I am well content seeing I get my Soul for a Prey. I am afraid God will not know many of this Generation have gone such a dreadful length in Defection and Backsliding. But O what shall I say! I shall leave it to himself to do, may most Glorify himself, in preserving a Seed and Remnant to serve him. Now I die in the Faith of it, that he will have a Seed whom he will have preserved when he sends forth Instruments with slaughter Weapons, that he has a Party that will set a Mark upon, as it is said in the ix of *Ezekiel*. *And the Lord said unto him go through the midst of Jerusalem, and set a Mark on the Foreheads of the Men that shall be left, and cry for all the Abominations that be done in the City thereof.* Now I say, weary not of the Cross of Christ, for ye should suffer Persecution; for he has said, *In the World ye shall have Tribulation, but in me ye shall have Peace.* O but he taketh exact notice what is done to his People *Exodus* xiii. *Thou shouldest not have entered into the Gate of my People in the Day of their Calamity, yea thou shouldest not have looked upon their Affliction in the Day of their Calamity, thou shouldest not have laid Hands on their Substance in the Day of their Calamity.* O but that be a sweet Word, *2 Timothy* ii. 11. *It is a faithful saying, For if we be Dead with him, we shall also live with him, if we suffer with him we shall also reign with him, if we deny him, he will also deny us.* Siss? lo!s not Heaven for Mamma, and your own Souls what ye can suffer here. It is true none can Merit Heaven by their sufferings, but it is as true that he has said, *He that will not forsake all and take up his Cross and follow me, he cannot be my Disciple.* Now I know there are many will brag of me with Self-Murder, because I have got so many an offer to go to *Carolina* upon such easy Terms. But as to that I answer, Self-Preservation must stoop to Truth's Preservation. There are indeed many of this Generation who pretend

their present Estate and to be followers of Christ; but I say, if they be called to a publick Testimony, but they neither lose their present Possession or else that which is more worth, even their immortal Souls and everlasting Union.

As to the Heads of my Indictment whereon they have sentenced me to die, they are mainly these. *First*, My speaking of *Drumlog* and *Bethwel*, and being at *Glasgow* to speak of and in Defence of the Gospel, and in Self-Defence, on both the Law of God and Nature will allow: And for adhering to the National and solemn League and Covenant; and they declare before my Face, that both their Parliament and Council had disowned the Covenant, and had taken away by their Acts of Parliament. And said that they were both unjust and unlawful; and shall such be owned and defended to? who have declared themselves against King Charles, and have broken his Laws, and have seated themselves in the Room of Jesus Christ, which belongs to no mortal Man on Earth, and much less to him who is an Usurper and Tyrant I mean *Charles Stewart*. And here I, as a dying Sinner, leave my Testimony against that monstrous Beast, our Saviour calls *Herod a Fox*, and says, *Go tell that Fox, to Day and to Morrow, and the Third Day I shall be crucified.* *gally*, And mainly my Sentence was that, I disowned their Authority: For since they had rejected the Covenant I was the more clear to disown them to be my Judges; Governours over the Land, and they asserted it Treasonable because I said none of the People of God would say otherwise. And in plain Terms and direct Words, I deny them any Power to rule either in Civil or Ecclesiastick Matters. Also these avowed Enemies who are thirsting for my blood, charged me with going up and down the Country murdering and murthering, and so by their Law made liable to punishment, even to the loss of my Life; but I declare, I am within a little to appear before the righteous Judge, I never intended to wrong any Man. And to it is evident they take away my Life upon the Account of adhering to the Covenant, and I bless the Lord that ever he gave me a Life to give up for him, and that ever he counted me worthy to give up my Life for his persecuted Truth. O matchless Grace that is making choice of the like of me, and poor Things to confound the Strong, and the poor foolish things to confound the Wise.

Now there are three Sorts of Folk that I would speak a word to. The *First* is these, That have begun in the Way of the Lord, and seemingly have gone a good Length, and

when the Storm of Persecution arose, for fear of Sea of Trouble, have drawn back. O mind that W^x. of the Heb 98. V. ' But if any Man draw back my
 ' have no Pleasure in him. And Rom. viii. 35. W^x
 ' parate us from the love of Christ? Shall Tribu
 ' Distress, or Persecution or Famine, or Nakedness,
 ' or sword, &c. And many moe Places of Scripture
 cond sort are these who are going on in Rebellion
 God openly and avowedly; as ye may see in the 2d,
 ' do the Heathen Rage and the People imagine a va
 ' He that sitteth in Heaven shall laugh, the Lord sh
 ' them in Derision, then shall he speak unto the
 ' Wrath and vex them in his sore Displeasure. O pe
 land: that once Married away to the Lord, and now
 voked him to depart and leave it, and give a Bill of D
 ment as it were! O Scotland has sinned dreadfully,
 Covenant-breaking, Blood-shed, Lying and Swearing
 a third sort are these who desire to keep their G
 clean, and undefiled with the abounding sins of this
 ation. Go on in the Way of the Lord and fear not wh
 can do, for he has said, ' Fear not them that kill the
 ' and after that can do no more; but Fear him which
 ' he hath killed the Body, hath power to cast into He
 I can set to my Seal to it that Christ is a good Man
 well worthy the suffering for. And now I can fre
 heartily forgive all Men what they have done to me, a
 sire to be Forgiven of my Father which is in Heave
 what they have done against a holy God and his Im
 me, that is not mine to forgive them, but I leave that
 to dispose on as he sees fit, and as he may most g
 himself. Now I am to take my leave of all created
 forts here; and I bid Farewel to the sweet Scriptures;
 wel Reading and Praying. Farewel Sinning and Sui
 Farewel sighing and sorrowing, Mourning and Wee
 And Farewel all Christiana Friends and Relations. Fa
 Brethren and Sisters, and all Things in Time. And wel
 Father, Son and Holy Ghost. Welcome Heaven and eve
 ing Joy and Praise, and innumerable Company of Ange
 Spirits of just Men made perfect. Now into thy Hand I
 mit my Spirit, for it is thine.

Sic Subscribitur,

JAMES NISBE

martyr was so inhumanely Treated, and constantly
 tormented, that it was with much difficulty he got any
 thing written, and that only now a Line and then a
 Line, and hence some few Repetitions which were in
 Manuscript are left out. Which is hoped will be
 able to no Mis-interpretation.

*Testimony of Arthur Tackett Taylor in Ha-
 burn, who suffered at the Grass-mercat of Edin-
 burgh, August 1st, 1634.*

When appointed to die in the Grass-Market, I thought it
 was a Duty lying upon my Conscience before the Lord,
 to leave this short Witness of Testimony behind me, in
 Relation of my close Adherence to all these controverted
 Truths, as they are all agreeable and conform to the written
 Word of God. And now I desire to bless his Name with my
 Heart and Soul for this, that ever he made choice of
 me, such a poor, weak, seckless, insignificant
 as I am, in counting me worthy to suffer for his noble
 and controverted Truths, his Name, Interest, and Co-
 nscience now controverted and brought in Debate by this
 lying, Christ dethroning, and God condemning, Adul-
 terous and bloody Generation, wherein my Lot is fallen. And
 I can say, that thro' his Grace, I am well satisfied and
 very content with my Lot, that God in his infinite Wisdom
 has fit to carve out unto me: And thro' his Grace, I am
 enabled to great Quietness, Calmness and Serenity of
 Mind before the Lord, and a holy Submission to what is his
 Will towards me in this: That if every Hair of my Head,
 every drop of my Blood were a Life, I would willingly
 give them down for my lovely Lord and Master Jesus Christ.
 I will possibly say, That this is an Untruth, and so can-
 not be believed by them, notwithstanding of all this. But
 whether it be believed or not, it is true; for I am not dying
 with faint and unwillingness; For, this I dare say in his
 Name (my Conscience bearing me witness) that I am a Thou-
 sand times more willing to die this Day, for my lovely Lord
 and his noble Cause, and controverted Truths, then ever
 I

I was to live. And the Truths of God that are controverted, are become more precious and clearer Death, than ever they were heretofore in my Life. *says Psal. xxiii. V. 4. Though I walk through the Shadow of Death, I will fear no Evil, for thou thy Rod and thy Staff do comfort me.* This I have really sensible of, by my Experience, in all that I was with, that the Cross of Christ has been all payed Love, that it has been made to become like unto Roses unto me; And all that ever I have met with last, has been made sweet and easy unto me, and made in it, and that he has been a loving and a kind Lord and he has been as good as his Word; that I came to Commendation, and to the Commendation of the Christ, that he has borne always the heavy End of himself, that to me it was no Trouble in the least. praise to the Riches of his free Grace, for his matchless unexpressible Love that I have met with since I was to Prison, and when I was sorest put at, and threatened Torture by these cruel bloody Tyrants, the more of his Love and Kindness I did meet with. This I have been made sensible of when I was hardest dealt with, as David that 28 *Psal. V. 6. Blessed be the Lord, because he hath answered the Voice of my Supplication. V. 7. The Lord is my Strength and Shield my Heart trusted in him and I am helped therefore my Heart greatly rejoiceth; For I have been well loved and owned of the Lord, and that in a very singular manner that his Presence has made my Soul to sing and rejoice in the greatest of Difficulties and Tryals that ever I was with; And this is a sweet Promise and noble Encouragement for me in Isa. 41. 10. Fear thou not, for I am with thee, be not dismayed for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the Right Hand of my Righteousness. V. 11. Behold all they that are incensed against thee shall be ashamed, and confounded, they shall be as nothing, and they that strive with thee shall perish. V. 12. Thou shalt seek them and shalt not find them, even them that contended with thee, and they that were against thee shall be as nothing, and as a Thing of nought. For the Lord thy God will hold thy Right Hand, saying to thee, Fear not I will help thee.* Which has been made out unto me in all Things that I have met with since I was brought to Prison, I have been well helped by the Lord, that the fear of Hell, Death and the Grave, and of all Things is taken away fully from me that I am not

me upon a Gibbet for my lovely Lord and Master's
 Cause, and for his controverted Truths; and thus I
 am perswaded of, that the Truth of God was never
 controverted as now. But I am sure of it, That the
 of God when they are most controverted ought to be
 calously owned by his People, I may well acquiesce
 unto *Psal. 73. vers. 23.* ' Nevertheless I am con-
 fident with Thee, Thou hast holden me by thy right
 hand. Thou shalt guide me with thy Counsel, and after-
 wards receive me to Glory. Whom have I in Heaven but
 Thee? This I dare say in his Sight, (my Conscience bearing
 witness) That there is nothing in Heaven or in Earth so
 dear to my Soul as precious Christ; for I am confident
 perswaded that this is his Language to me, ' Arise and
 go; for this is not your Rest, because it is polluted, as
 says, *2 Cor. i. 19.* For we know if this earthly Houle
 as Tabernacle were dissolved, we have a building not
 made with Hands, &c.

as Paul says, *1 Cor. xv. 50.* ' Now this I say Bre-
 thren, that Flesh and Blood cannot inherit the Kingdom of
 Heaven; neither doth Corruption inherit Incorruption. I can
 say by my Experience that through Jesus Christ whom
 I take for my King, Priest and Prophet, and my on-
 ly Lord and Law-giver; I have been made *more than a Con-
 queror over Death, Hell and the Grave, and all Things in
 life.* Now, to come to show you the only Head that
 in Defence of Death is founded upon by Men, 'Tis main-
 taining in Arms at *Barbours*; which was merely in De-
 fence of our selves, and in Defence of the Gospel Preached,
 tending to the Defence of the Covenant of God, which
 whole of the Land was Solemnly Sworn and Engaged
 with Hands lifted up to the most High God, and so bound
 to the Defence thereof: For which I am unjustly
 condemned to Death by Men, of which Sentence I am not as-
 shamed this Day, but counts it my only Glory, Honour and
 Reward, whilst he passed by such tall Cedars, which is a
 Cause of Wonder and Admiration to me. But as he has said,
 Word, ' In nothing be ye terrified by your Adversa-
 rity, which is to them an evident Token of Perdition; but
 of Salvation, and that of God; for it is not only
 for you to Believe but also to suffer for his sake; so
 Faith is a Gift, not given to every one; And I desire to
 use his Name with my whole Heart and Soul, that he has
 made such a poor Thing as I am, worthy of the Gift of
 Life.

Now, this is to let you all know, worthy and dear Christian Friends, that are desiring to keep the Way of the Lord, that there was not one Word of all they interrogate me in the Sentence of Death, that these Bloody Tyrants put against me, But only for being in Arms at *Bothwell Bridge* and let none think, That I am sentenced to Death upon my Head (that I was so cruelly threatened with Torture by bloody Tyrants for) which was, for being at *Black* and because I would not declare who was the Minister, what Persons I knew: And although Men have by a positive and limited Power passed a Sentence of Death against me, to take away my natural Life, tois I know, and am persuaded of, that there is a Judge above, who has passed Sentence of Life in Heaven unto my Soul this Day, which shall never be recalled, or reversed again, which is my Encouragement; and this he has promised to as many as believe in Him, *to give them Everlasting Life. These that suffer with him, shall Reign with him, and these that be dead to him, shall live with him also, as Paul says in Rom. x. 9* • thou shalt confess with thy Mouth the Lord Jesus, and believe in thy Heart, that God hath raised him from the dead, thou shalt be saved. V. 10. For with the Heart believeth unto Righteousness, and with the Mouth Confession is made unto Salvation. For the Scripture saith, *Who soever believeth on him shall not be ashamed; which is only Comfort, and a noble sweet Encouragement for* and this he has promised in his Word, • That he shall • his Flock like a Shepherd, he shall gather the Lambs in his Arms, and carry them in his Bosom, and shall gently • these that are with Young. I have found by my Experience, that the Lord my God has sweetly and gently led through the greatest Difficulties, that I have been try with, since he made Choice of me to suffer for his Gospel if ye knew what of his Love I have met with, and sweet Ingredients of the Lord's matchless Love has been termixed and put in my Cup, ye would not be afraid to run upon the sweet Cross of Christ, which has been so sweet and easy unto me.

Because the Heads of Truth he gives his Testimony to, the Defections he witnesseth against are much the same as the Preceeding Testimonies. Therefore to avoid unnecessary Repetition, they are omitted. He is both full and concise, passing by nothing of the Heads of Sin and Duty, which at that Time were controverted; Particularly, which had not been met with in any of the former. He gives his Testimony to that faithful and called Minister of Jesus Christ

mes Renwick: For his holding up the fallen down of our Lord, and jeoparding his Life in the open; altho' some are pleased to say, that he is not law-
alled and ordained to the Ministry; but that he was ad-
by the Erastian Ministers of Holland, such as Cuccia's
badeam; but it is faithfully witnessed, that he was
ed without them, and by the purest of the Ministers of
urch of Holland, according to the Church of Scotland's
line and Government; Covenants and Confession of
: And he dies with a Spirit of Meekness, declaring,
he forgives his Enemies all the Wrongs they had done
ersonally considered, tho' witnessing against the In-
ies, which they had done to Christ, and him as a Mem-
that Body, whereof Christ is the Head. And whereas
s branded with disowning Magistrates, he declares be-
God and the World, That he owns and allows of all Ma-
ts, Superiour or Inferior, as they are conform to the
en Word of God, and our Solemn Covenants, and as
are a Terror to evil Doers and a Praise to them that do

Last Speech and Testimony of Thomas Robertson
ho lived at Newcastle, and was put in Prison there
r refusing the Oath of Allegiance, and having made
s Escape thence to Edinburgh, was taken at a sub-
k Search there, Nov. 29, 1684. and suffered at the
allow the 5th Day of December thereafter.

Now, dear Friends,

TIME seems to me to be but short, O how welcome
long Eternity! It is, and has been the Butt of my
Desire, this considerable Time, to eye GOD's Glory,
I preferred it to my own Souls Salvation; yet when I
d the sacrament, it had a strange Effect upon me; and
Death hath sometimes been my Desire, for the Cause
Christ, yet it seemed not a little terrible unto me, and
for the space of 6 or 7 Hours; so that sometimes it had
a prevailency, that I was afraid I should have turned
and I was to put to it, that I had nothing to hold by, but

former Purposes and Determinations; and from the Conviction of Christ's Faithfulness, I grappled like a Man, than half drowned: At last I got hold, a small hold of whom I could not see: And that small Grip which through his Mercy, I kept until I got more: So that he has discovered himself unto me, and he was pleased to and make with me a new Contract; so that now through Grace, I am resolved *not to let him go*, let the Cost be it will. Now my Friends, I say not this, for the Discomfiment of any that is beginning to follow Christ, or any already begun; only I do it, as a Warning; I would fain poor Things, to make sure Work, and to get sure hold of him; for altho' he seems to cover himself, and that when Things think they stand in most Need, yet he will rescue unto them, in his own appointed Time, and that for greater Advantage of them that are thus tryed. O for Heart to love him! It hath been my great Trouble, that I could never love him much, nor fall upon the right way of Whipping him. O to have my Soul soundly knit to him! O Strength! O for Strength to be carried cleanly through, that I may loose neither Hair nor Hoof of the Truth of Christ. In so far, as I am able to understand, it hath been my great Care always to know what was Sin, and what was Duty: I think I have not been out of my Duty, in so doing; And I think it is the Duty of all Persons to be concerned in the Matter? for how can Persons know, how to avoid the one and cleave to the other, except they distinguish betwixt two. Now I shall say no more to that, but only, O that God would make it a great Part of their Work, to distinguish betwixt the Two.

Now, I adhere to the *Covenant of Redemption betwixt a Father and the Son before the Foundation of the World*, for Redemption of poor Things that he has chosen out of the World. O for Love to him! O for Love to him! O now to be with him! that I may experience the Benefite of that Covenant which cost him his precious Blood! And now seeing he is calling me to give a Testimony, I think if every Hair of a Head were a Man, it is all too little to lay down for him, for Love to this None such Jesus Christ. *Lastly*, I adhere and leave my Testimony to the Word of God, the Scripture of the *Old and New Testament* by which I must be judged: for if we take any other way, we will be sure to go wrong for the Spirit of God witnesseth with our Spirits, that the Word of God is the only Rule, by which we ought to walk: *And* I leave my Testimony to the *Work of Reformation and*

is in our Land; altho' alie now defaced, and the House
 Government of Christ's House broken down, and the
 Office of Christ usurped, by a cruel and Blood thirsty
 to whom I could wish Repentance, if it were the will
 of God; and to all that associate and join with him; but alas!
 it is hid from their Eyes. Now I leave my Testimony
 to the *National and Solemn League and Covenant, Confession*
of Faith, Larger and Shorter Catechisms, Sum of saving
Knowledge; and the several Parts of Reformation to this Day
 by Death. Alie I leave my Testimony, to all the faithful
Adherers and true Servants of Jesus Christ, and to the
 Gospel it-self, to Mr. Donald Cargil that worthy
 of Jesus Christ who kept up the Standart and Banner
 of Jesus Christ, when the rest fled from him and the Lord's
 Court. Alie I leave my Testimony to Mr. James Renwick
 faithful and Lawful ordained and called Servant of Jesus
 Christ. And I leave my Testimony to all the Testimonies of
 faithful Martyrs and Witnesses of Jesus Christ, that have
 given down their Lives for the Cause of Christ, and are Buried
 in foreign Lands for the Name of Christ, and his most
 noble Cause, and alie I disown, disclaim and witness against
 this evil and adulterous Generation, a Generation of Re-
 bels, Backsliders and evil Doers, that will meet with se-
 vere Punishment, great Wrath and Judgments, and eternal
 torments, except they Repent. And now in a special
 manner, being convinced of my Sin and Folly in adhering to
 them, and spending the most Part of my Time in hearing
 Sermons, and thereby approving of them and their Cor-
 rupt and corrupt Doctrines, notwithstanding that I came
 away from hearing them with more hardness of Heart,
 when I went to hear them; but at last I began to see
 that Matters were not Right with me in this Case, and
 that there was a People in the Place, that were hear-
 ers of Presbyterian Ministers, but not being acquainted with
 me, I knew not what to do to be acquainted; however, I
 continued to tell my Case to one of them, who took me to
 a Place where I heard a Presbyterian Minister Preach;
 which left a Conviction upon my Conscience of my former
 errors, and that I was out of the Way of the Lord for Sal-
 vation and Eternal Life; after which Time I went no more
 to follow them, that are in direct Opposition to the way
 of the Lord, our Covenants, and Work of Reformation; and
 Degrees came to see clearly, that the Ministers that were
 set even down for God, and against the Defections and Abor-
 tions of the Time, and this Adulterous Generation, were

only they that the Lord honoured with the revealing
 secrets to and his Mind concerning the Duty of the
 Mr. Donald Gargil and these that were faithful to the
 and sealed the Cause with their Blood. And O how
 love and long to be a witness for him, both against
 former ways, and the Ways of that abominable
 which now I hate, and to get leave to lay down
 for Christ and his precious Truths! And now he hat
 ted me my Hearts desire, and I Seal this with my Blo
 this is the Way of God, and his Truth, which I
 down my Life for. Not having Time, I shall say no
 but leaves my Wife to the good Guiding of the Lord
 commends him and his way for her to follow, and m
 to her and all my dear Friends in Newcastle. Far
 farewell in our blessed Lord Jesus. And welcome Lo
 sus for whom I suffer, and whose Love I long to h
 Possession. Welcome Heaven, and Holy Angels, a
 Spirits of just Men made perfect, thro' the Blood
 Limb. Welcome Father, Son and Holy Ghost, into
 Hands I commit my Spirit.

Sic Subscribitur,

THOMAS ROBERTS

*The Testimony of James Nicol Merchant Burge
 Peebles, who suffered at the Grass-Mercate of
 Edinburgh, August 27, 1684.*

*His Interrogations before the Privy Council
 August 18.*

FIRST I was Interrogate by Two in a Room pri
 ly thus. *Question*, Was you at Sorbowel-Bridge
 I am not bound to be my own Accuser; I am
 (said one of them) to desire you, but only say upon y
 honest Word, that you were not there. A I am not Bo
 to satisfy you but Prove what you have to say against me.

ally you, till I come before my Accusers. Well, said
 am one of them. Then I answered, I was there. *Q.*
 ame you to rise in Arms against the King? *A.* Because
 broken the Covenant of the Lord my God. *Q.* Was
 elate's Death Murther? *A.* No, it was not Murther-
 as *Hackstuen's* Death Murther? *A.* That it was in-
Q. How dare you own the Covenant, seeing the King
 Orders to burn it by the Hand of the Hangman. *A.* Yes,
 own, for altho' ye should escape the Hand of Men for
 ing, yet ye shall all pay for it, ere all be done, and that
 purpose: As for me, I would not do it for the whole Earth.
 I was interrogate by other Two, who asked some fri-
 as Questions, which I baffled to silence. Then I was
 ight in before the bloody Crew. What now, Sir, said
 do you own the King's Authority? *A.* I own all
 gs that the precious Word of God owns in less or more,
 all faithful Magistrates. *Q.* But do you not own King
 der also? *A.* I dare not for a World, because it is Per-
 for he has unking'd himself in a high Degree, and that
 ing all things Contrary to the Word of God and Confessi-
 of Faith, and Catechisms Larger and Shorter. *Q.* Know
 whom ye are speaking? *A.* I know I am before Men.
 (said one of them) ye are speaking to the Chancellor
 Members of Council, Sir. But, said I, I have told
 already that he has unking'd himself, and so have you
 good your selves from being Princes. *Q.* If the King
 here what would you say, Sir? *A.* I know how I
 et to speak to the King, if he were King. Sir is ordinar-
 aid to him, and so to let you know that I am no *Quaker*.
 rironous in any Thing, but a pure *Presbyterian*, and of
 opel, Apostolick Spirit, I call you Sirs, because ye are
 lemen by Birth, but not because ye are my Judges. *Q.*
 I ve not say God bleis the King's Majesty? *A.* I dare not
 to them whom God hath rejected; * If any Man bring a
 other Doctrine then ye have received bid him not, GOD
 heed, nor receive him into your House. *2 John 10.* And
Psalm 16. Near the beginning says David, Their Delit
 Offerings will I not offer, nor take up their very Names in
 my Lips, viz. them that hasten after other Gods, and there-
 fore I dare not Pray for him. *Q.* And will ye not Pray for
 him? *A.* If he belongs to the Election of Grace, he has a
 rt of my Prayers; and also if he were a King that had
 eped Covenant with God I would give him a double Arie,
 and make Mention of his Name; but he is an Apostate. (so,

my Friends, they looked still one to another at every
 on and Answer; Q. How old are you, Sir? A I am 5
 Q. How dare you own the Covenants seeing we saw
 it by the Hand of the Hangman. A. Sir, I dare own
 open all Perils whatsoever to the utmost of my Pow
 the Days of my Life, and with that they smiled and i
 one to another and to me, and said my Days were n
 End; I said I am now in your Power, but if ye take my
 ye shall take Innocent Blood upon your selves, as in Jo
 As for me, I am in your Hands do to me as seems goo
 ences unto y u. but know for a certainty that if ye but
 Death ye shall bring innocent Blood upon your selves
 on this City, and the Inhabitants thereof. And as for
 we take my Blood, its as Innocent Blood as ever ye did
 for I did never wrong any Man to this Day.

Q. Do you go to the Church? A I went ay to the Ch
 where I could get any faithful Minister to go to; but
 your Prelates Kirks, and Bishops Priests, I never heard a
 them, nor never intends to do, if I were to live an Hun
 Years: But (said they) Ye shall not live long now, Sir.
 do ye prove by Scripture what ye say against Prelates?
 By many Scriptures, The Kings of the Gentiles exercise
 ships over them, and they that exercise Authority upon th
 are called Benefactors; but it shall not be so among you;
 be that is greatest among you shall be Servant of all; not
 your Glutton, Epicurean, Belly-god Prelates, who are ric
 in Coaches in great Pomp: But they would not suffer
 to speak more, nor cite mee Places, but asked several Q
 tions, which I have nor good Memory of; only this Wo
 I said concerning the Tyrant, he was brought home by I
 Livingston and others, and put in a nobler Estate than a
 King in the whole World, crowned a Covenanted King w
 the Eternal God, to be for him, and to carry on his Wo
 and Cause, he and all the People; which if he had contin
 ed in, he would have been the greatest King in all Lands a
 Nations in the World; and would have been a Terror to
 the Kings in Europe, but now he hath made himself base, a
 a reproach to all the Nations, so have all you; and anothe
 Reason, why I dare not own him nor you either, is, becau
 he and you have robbed Christ of his Crown, altho' it be
 in your Power to do it. They bade take me away to
 Iron-House, and Put on the Irons on me, which they did o
 both my Hands, that I could write none that Day, till I go
 a Man to put them off the one Hand.

he. Then on Tuesday they called me before them again, being
 to

th, Day of this instant. Q. What say ye the Day, and
there to all ye said Yesterday? I adhere to all said, and
all Perils whatsoever. Q. Do ye approve of *Birkbeck*
? A. Yes, I do. Q. Do ye go to the *Kirk at Peebles*?
nor never intends to go there, nor no Place else,
pertains to the perjured Prelates. Q. Do you own the
covenants? A. I adhere to every point of them, because they
short an Obligation to the whole Sum of the Scriptures:
Sum of the Law is to love the Lord our God with all
Soul, and Heart, and Mind; and with our whole
Strength, and our Neighbour as our selves: So it is the whole
Law, which the Lord requires of me and all Men. Q. And
do you reject the King, seeing the Scripture commands
to obey him? A. Because the Coronation Sermon, and
Coronation it self does openly declare, That the People
is a King, and not the King a People, and that he was
called home, and crowned for no other Thing nor End,
to maintain that Interest to the utmost of his Powers,
no longer to be owned as King, than he did own there-
fore he was crowned; so that we were freely loosed
from him, as soon as he plaid his base Pranks, in taking the
covenants by the Hand, and murdering a Prince and a Pro-
phet, *Argyle*, who set the Crown upon his Head, and Mr.
Wrie, who was a Godly Reformer in our Land: Next I
What thought they of Mr. *Douglas*, who Preached, and
him all his Injunctions at *Seaton*; They said to me, he
should have been hanged for his Pains: But I said, God would
bount with them all for rejecting the Word of the Lord
and his Directions. Q. How do ye disown him, seeing the
Part, both of Ministers and Professors do Pray for him?
because the General Assembly at the West Kirk disowned
altogether, till he made a Declaration of Humiliation
for his own Sins and his Fathers; and the Parliament being
sitting at *Edinburgh*, did ratify the Assembly's Act, and
disowned him till he should do that, which accordingly he
did, and so we are loosed freely. Q. Do ye own *Airsmith*,
Gerbair, *Rutherglen* and *Lanark* Declarations? A. Yes I
because they are agreeable to the Covenants, and Works
of Reformation. And many more Questions they asked, which
I cannot now particularly remember, but I told them in ge-
neral, That I was against *Papery*, *Prelacy*, *Malignancy* and
Popularity, and all that is against sound Doctrine, Disci-
pline, and Government, and all Errors whatsoever,
which are contrary to sound Presbyterian Doctrine, be what
they will; for there is none other Right, but *Evangelical*.

fair a Face soever they have, which shall be found able to the Apostles Doctrine. And then they asked me of what I had said, and questioned if I would say what I had said, I answered No. *Q.* Can ye Write? I can write, then do it said they: But I said, I will do it at all. Now, my Friends, I say these are a pair of Interrogations.

Again I was brought before the Justiciary (as themselves) on the 16th of this Instant, and interrogated.

Q. What now, Sir, what think ye of your self the Day you praise my God, I am the same I was. *Q.* What think ye of what ye said Yesterday before the Chancellor and the Council.

A. I hold all and decline nothing; no not one Article.

Were you at Buttwel-Bridge? *A.* Yes, that I was.

you Arms? *A.* Yes, that I had. One of them said, Give you: And I said, I wot not if ye can pray for your self.

He said he, I wish you better nor ye do your self; But I said for ye would have me disown my great Lord, the King.

And obey Men, yea, base Men, whose Breath is in their Nostrils, who gave out Laws and Commands contrary to the Word of God.

Q. How dare ye rise in Arms against the King? *A.* I rather to obey God than Man, and he is an Enemy to God.

Would you rise yet in Arms for the Covenants against the King's Laws, if ye had the Occasion? *A.* Yes that I will.

Q. What think ye of your self in spoiling the Countrey of Horse and Arms?

A. Sir, I had not the worth of a Spur Whang of any Man but was mounted of Horse and Arms of my own.

Where have ye been all this Time? *A.* Sometimes here and there, in England and Scotland.

Q. Whom have you conversed with? *A.* I was about my Business, being a Merchant.

They said I have been about another Business; for ye are found to be a Fugitive and a Vagabound. *A.* I have been a Merchant from my Youth.

Q. But where had ye your Chamber in this Town? *A.* I had none these several Years.

Q. Where quarter ye in this Town? *A.* I have not been much in it these 7 or 8 Years.

Q. But where was ye the Night and the last Night before Execution? *A.* I was not in Town, I came but in at the last just when the first was cast over.

Then they looked one to another, and whispered together: But they would say he had been wronging my Landlords in all the Parts of the Countrey, and in all Burghs, but Glory to my Lord, I have wronged none yet, nor yet hopes to do; for it was by my Care and Prayer to God earnestly, that I might wrong no Man, and that I had rather suffer before any were wronged by me, which

kept me from to this Day: Then they read what I said. Q. Will ye subscribe what ye have said? A. No, no, I will write, Sir? A. Yes, that I can. Well, said they, write down that ye can, but will not. They told me 5 or 6 that my Time should not be long, and said to me, will ye be a Minister? A. I will have none of your East's Priests should have gotten leave, I should have made them accountable to them, and also at every Question I would have had them ashamed.

After relating the Occasion of his being Apprehended, which thus, he having seen Three of his dear Christian Brethren hanged before the Justiciary, at 10 in the Forenoon and sent to the West Port to take Horse, was obliged to stay till the saddle was mended, when he was ready to mount his Horse, he hears that the Three Men were brought to the Place of Execution, at 2 Afternoon he went thither and seeing the barbarity of the Enemies in Murthering his dear Brethren, and with a strong Zeal against these Murtherers. Cried in the Style of the Prophet *Amen. A Cow of Bathan has killed three Men to Death at one push, contrary to their own Laws, in an intemperate way.* He subjoins, Therefore ye to kill me with your Approaches, when I am Dead, did while I was living; for ye laboured to kill and to defame my Name this many a Year, which I forgive you with my Heart: and I pray the Lord may forgive you. (And he related how that upon the 22d Day of August, one brought him his Indictment, withal telling him that upon the 23d he would be sentenced, and go immediately from the Court to the Scaffold; he adds) Now my dear Friends I tell you all that I have written is confused, because I could not get leave to write Two Lines but was either put off by the Keepers, or called from it by one Confession after, therefore ye must excuse me; but altho' it be not accurately written, yet there is no Error in it; it is what I have shown my Life for; and adhere to as the Testimony of a good Man, who must very shortly appear before my Lord, and give an Account of all that I have done and written. Never my Friends mistake me not, altho' it be confused, ye find some Things twice over, for there is no more time on me now, than the quietest Time that ever I had, as that Man can do to me; altho' I be sad as to Matters betwixt God and me, betwixt my Glorious Lord and me, as to Cause I have, who knew it as I do: But I hope I shall have a Glorious outgate, when his Time comes; which I have always waited upon, and not mine, for which I bless him this

What further this Martyr wrote in Prison cannot be
 ed as it stands, in regard that he being perpetually
 ted by the Keepers, and having the Irons on his Hand
 self testifies, could not get it written with that com-
 which he would. Wherefore take some of the more
 able Heads of it, mostly in his own Words as follow.
 He declares his *Cheerfulness to lay down his Life*
Cause of Christ, and Faith once delivered to the Saints
 miring the Riches of the Free Grace of God, in *Christ*
 ing down his Life for poor Sinners, and blessing them
 such a Noble Precious and Excellent Blessing as to be
the Sons of God, which the Angels cannot take up altho
 have been a longtime Prying into it, and invites others
 the same Exercise of admiring and praising God's La-
 Making, through the Blood of Christ, Rebels and En-
 Friends and Servants. 2^{dly}. He rejoices in his Lot
 facing, thus, O but it be an Excellent Thing to be *Chosen*
 the Lord, to lay down my Life, for him and his Glorie
 rest, to me it is more than all the World; I cannot
 it. It has been my Desire these 24 Years, to die a Mart
 my Lord, and to Witness for him, if, it be his Will, an
 else: I bless my Lord for it, I have subscribed a Blank
 put it in his Hand to do with me, whatsoever is the D
 minate Counsel of his Will and Decree, and not to ca
 self. 3^{dly}. He blesses God, that tho' he would have ge
 Life for doing what others, whom he calls better than
 self, have done, yet the Lord had made it his Glory, He
 and Crown, to *hold fast till the Lord come*, which he b
 would be quickly to himself, and also to the Land. 4^{thly}
 He Testifies his Assurance of God's Love to him, and
 Children, whom he Heartily and Cheerfully gives awa
 God, as he has oft devoted them to him in Covenant, he
 Borts them in the Words of a dying Father, to be for God
 their Generation, to live in Love and Unity, leaving th
 to the Protection and Provision of his God, charging th
 not to be moved for his Sufferings, which he protests
 would not exchange for the whole World: 5^{thly}. He char
 them all to beware of wronging themselves by reproach
 him anent the manner of his being apprehended, shewing w
 a Kind of Divine Providence there was in it, and blessing G
 for it, and for the sweet Peace he had in Suffering. 6^{thly}
 He owns himself to have been the greatest Sinner upon
 Earth, and hence takes occasion to magnifie the Redem
 Love of Christ in Calling him Effectually; and keeping hi
 by the Right Way and from the National Sins and Corrup

of the *Age*. 7thly, He refers to a List of Papers written by him, declarative of his Judgment concerning the Duty of Obedience, as a Reason among others, why he wrote no formal Testimony in the Prison, save only that he Testifies. First, generally against all Things contrary to any Point of Truth in the Old and New Testament, or contrary to the Covenants of the Work of Reformation: And more particularly against the shameful silence of Ministers in *Britain* and *Ireland*, at the demand of a Bloody, Vile, Adulterous, Perjured Tyrant to his Underlings; against the Indulgences and Indemnities; against Compromising, and Conforming either with a perjured Canonical Crew of States Men, or with base vile filthy Prelates, their blind Guides *Bishops* Priests, against backslidden Ministers and Professors, who condemned a poor young General for adhering to Truth for slaying Christ in his Members, for pleasing Men, and displeasing a never enough Exalted Glorious Lord. And finally, disowns all that is contrary to the Gospel and Apostolick Spirit. 8thly, He proceeds to warn and exhort all Sorts of Persons, and more especially the young Generation to Repentance and Amendment of Life, enforcing his Exhortation with the Consideration of Judgments and Threats to come upon the Land, upon which Head he is extending Large, founding his Assertions upon the Threatnings denounced in the Word against these Sins, whereof he Demonstrates *Scotland*, *England* and *Ireland* to have been eminently guilty. Interposing with all sweet and ravishing Considerations of God's Love to him, and to his other Suffering Brethren, which after large and pathetick Ejaculations of praises to God, for his redeeming Love, professing that he seeks Salvation not by any Merit, but of free Grace, saying, I have been beginning to Praise and Praise these 36 Years, as much as I could, but yet I am just to begin this Night both to Praise and Pray; for I lay no more stress upon all that I have said and done, Believed and Suffered nor on a Straw, God is my Witness; so that I must have Salvation upon Wednesday at 3 or 4 of the Clock, as freely as the Thief on the Cross. He winds up in Imitation of *David*, with these Words, *And what can poor silly James Nicol say more!* Returning again the Consideration of God's Wrath against the Land, to stir up all Ranks to Repentance:

After he has concluded his Speech with the usual Formality bidding Farewell to his suffering Brethren, and all sublimely Thing, embracing and welcoming the heavenly Joys, and eternal Enjoyment of God the Father, Son, and Holy Ghost, into whose Hands he commits his Spirit: He adds

way of Postscript: ' Now dear Friends, my Testimony is
 ' finished, and I being near the Borders of Eternity, have
 ' forgot that which I see great Necessity to leave my T
 ' mony against; I think it a most concerning and necess
 ' Duty, to leave my Testimony against J. R. and Mr. J
 ' because J. R. and these in Fellowship with him, have
 ' separate themselves from the persecuted suffering Rem
 ' of the Church of Scotland, and Mr. J. F. has taken w
 ' him, with their Consent, to officiate the Work of a M
 ' ster, contrary to the Word of God; he has run altho'
 ' sent of God, nor called, nor ordained of lawful Ch
 ' Members; And now he and they have risen up in Opp
 ' tion to God, his Cause and persecuted Remnant in
 ' Church of Scotland, calling them all perjured, that are s
 ' fering unto Death, Imprisonment and Banishment, for p
 ' cious Christ. And therefore, I as a dying Witness for hi
 ' even my Lord Jesus my only Saviour, who converted
 ' 36 Years since, and has these 24 Years helped me to pr
 ' to him, to enable me to witness against all Error and E
 ' fection, and has kepted me Right and straight to this Day
 ' my longed for Desire, do leave my Witness and Testimo
 ' against Mr. J. F. and J. R. and all that adhere to them.

UPON the 5th of March 1684, suffered that worth
 Gentleman, Mr. *John Dick* Student of Theology
 whose elaborate and judicious Testimony had been
 here insert, but that it has been lately published in Print
 it self, and so is in a great many Peoples hands already, so
 the Reader may have Recourse to the said Print for it, which
 upon Perusal, he will find second to none, for a steady Zeal
 and Adherence to the Reformation, an orderly Method, pith
 and pertinent Defence against the Cavils of the Adversaries
 and proper and necessary Advices to follow-sufferers, aban
 ing only his Adherence to *Hamiltons* Declaration, wherein
 he seems to differ from the rest of the Sufferers of that Time
 and owning the King's Authority, which yet he does in such
 a limited and restricted Sense, as thereby not to own the
 wicked Laws, and Exercise thereof; tho' 'tis true the Re
 strictions and Limitations, with which he declared his own
 ing it, were such as did no ways agree to the Tyrant, and
 consequently it was a Real, tho' not a Formal denial there
 of. Only in the said Printed Testimony, there are several
 Errors of the Transcriber, or the Press, which the judicious
 Reader will not impute to the Author.

T P O N the 15th of August 1683. Thomas Harkness in Locherbane, Andrew Clark, in Leadhills in Crawford Parish, Samuel McEuen in Glencarn Parish, James Wood in Kilmichael, were all indicted of the Crimes of Treason and Rebellion, for being at the Rescue of their Brethren at Enterkine, for refusing to own the King's Authority, as the same was established by the Laws, in respect he had usurped Christ's Prerogative, and broken the Covenant, and for not praying for him in the Terms prescribed by the Council, for their maintaining the Lawfulness of offensive Arms, and finally for adhering to the Covenant of Reformation against the King's Laws. As their Instrument bears at large, who either got not leave to write Testimony, for the Persecutors Cruelty, or at least they not come to the Hands of the Publisher of this Collection.

Joint Testimony of James Lawson, and Alexander Wood who suffered at Glasgow, October 24, 1684.

N O W this is the most joyful Day that ever we had in all our Life, and we join our hearty Testimony to the written Word of God, as it is contained in the Old and New Testament, and to the Confession of Faith, the Larger and Shorter Catechisms, the Engagement to Duties, the Solemn Acknowledgments of Sin, and to the Covenants with the National and Solemn League, and to the Cause of God's Truth; and we also join our hearty Testimony to the True and Faithful preached Gospel by his True and Faithful Ministers both formerly and of late, commissioned and clothed with his Message, to declare the Whole Counsel of God, as it was reformed from Popery, Prelacy, Erastianism and Supremacy. We also join our hearty Testimony to the Testimonies of those that have gone before us, both formerly and of late, who suffered for the Cause and Interest of Jesus Christ. And likewise to all the Appearances of the Lord's People, and their being in Arms, for the Defence of the Gospel, and self Defence. VIZ Pentland, Drumlog, Bribwel Bridge, and the Declarations given at Rutherford on the 29. of May 1679, and Sanguibair, and to Papers found

found upon *Henry Hall* at the *Queen's Ferry*, and to Declaration put forth at *Lanerk* by the suffering Rem. We also join our hearty Testimony to the *Christian Fellowship Meetings*, whereby our Souls have sometimes been refreshed.

Now likewise, we shall show you what we disown. We disown and leave our Testimony against Popery and Lacy, *Quakerism*, *Braslianism*, and all other Errors, that contrary to the Word of God. Likewise we leave our Testimony against all the Indulgences both first and last; because they have disowned Christ from being Head of the Church, and have taken their Liberty from a mortal Man. Likewise we leave our Testimony against all those that have left the Standart of Christ, and taken themselves to a sinful Quietness to shun suffering; and also their condemning of these sinful Practices and Preaching of these two Worthies, who sealed the Truth with their Blood, viz. *Mr. Donald Cargill*, and *Mr. Richard Cameron*, who declared the whole Counsel of God faithfully. Likewise we leave our Testimony against the Declaration at *Hamilton*; because of the taking in that Tyrant's Interest. Likewise against *Charles Stewart* because he hath seated himself in Christ's Room, and hath taken to himself the Prerogative of our Lord, to be Head of the Church, which belongs to no mortal Man on Earth but to Christ only. Likewise we leave our Testimony against that Hell hatched Test, and against that Oath called the Oath of Allegiance; against comparing at Courts and coming out of Prison upon Bond and Caution. Ye will find the Unlawfulness of it in the 5 of *Jab.* and 24. * Verily, verily, I say unto you, whosoever committeth Sin is the Servant of Sin. And in the 6th of the *Rom.* and 20. For when ye were the Servants of Sin, ye were free from Righteousness. What Fruit had ye in these things whereof ye are now ashamed? for the End of these Things is Death. And 2 *Pet.* 2. 13. While they promise you Liberty themselves are the Servants of Corruption: For of whom a Man is overcome, of the same is he brought in Bondage. And against the Cess and Legality, or paying of Militia Money, or any other Thing which may strengthen the Hands of these open and avowed Enemies of Jesus Christ. Likewise we leave our Testimony against these wicked Men called Judges, but rather Tyrants, because they are thirsting for Blood; for they charge us in one of the Articles of their Indictment, with Murder and shaking of all the Fear of God: But we bless the Lord, we are free of all such Crimes as Murder.

dear Friends, we exhort you to cleave close to Christ
 his Way, do not fear at it, because of Suffering; for we
 are you, that the Cross has not been troublesome to
 easy; for he gives the Cross all over with Roses, and
 lays a Grain Weight of Affliction more upon his People,
 he gives sufficient Strength to bear: And this we can say
 experience, he sends none a warfare upon their own
 es, but he gives still sufficient Strength to carry them
 gh: Therefore it is our earnest Desire and Request that
 follow on to know the Lord, for if ye follow on to
 him, he has promised, That ye shall know him, there-
 ve desire you to follow his Way, and fear not Man,
 Breath is in his Nostrils; but fear God and keep his
 Keep at a Distance from the least of Sin, for the least
 serveth Death; but his Love hath been great and con-
 dding to us, for he hath taken us, who were the vilest
 ners, for we had destroyed our selves, by Original Sin
 corrupt Nature; but now he hath Redeemed us, and
 ed us out like Fire Brands out of the midst of the Burn-
 Now we may say, he hath letten out such a Gale of his
 scending Love, that he hath gained our feckless Love;
 at we dare say, That if every Hair of our Head were
 n, and every Drop of our Blood a Life, we would wil-
 lay them all down for Christ and his Cause, if he cal-
 or them at our Wand; for he is altogether lovely; the
 among Ten Thousands, he is without compare, he is
 mprenhensible, glorious and mighty; therefore it's our
 e to all Friends, That ye would wage your Love on him
 redit him, and labour to get the Inheritance made sure
 Jesus Christ hath purchased. Now cleave close to him,
 lose with him, and then lose what ye will in this World,
 all be noble Gainers and no Losers. Now, we heartily
 ve all Men any wrong they have done to us, or can do
 as we desire to be forgiven of the Lord; but what
 have done against God his Cause, we leave that to him-
 to do in it as may most glorifie himself. Now, we
 Farewel to all earthly Comforts and Enjoyments. Fare-
 all Christian Friends and Acquaintances in the Lord.
 wel sweet Societies and Christian Fellowship Meetings;
 wel hearing of the precious Gospel. Farewel Read-
 ding, Praying and Believing; Farewel sweet Prison
 rons for our lovely Lord. Farewel Holy Scriptures;
 wel Sun, Moon and Stars, and all created Comforts in
 Welcome Heaven, Welcome Hinging of Praises:
 come Spirits of just Men made perfect: Welcome
 Father,

Father, Son, and Holy Ghost, into whose Hands we commit our Spirits.

Sic Subscribitur,

JAMES LAWS
ALEX. WOOD

*The Interrogations of George Jackson Tenant to
lock, who was Apprehended at Glasgow, and
fered at the Gallow-lee, December 9th, 1684.*

AT Glasgow after he was taken, and had been a
some few Questions by them who Apprehended
he was brought before the Bishop of Glasgow,
Interrogate him thus. *What now Mr. Jackson.* *A.* I
never a Scholar. *Q.* Can you read the Bible? *A.* Yes.
Was ye at Bothwell Bridge? *A.* Yes. *Q.* What Arms had
A. A Halbertstaff. *Q.* Was ye an Officer? *A.* No, I was
Sixteen Years of Age. *Q.* Who was your Captain? *A.*
young Man. *Q.* How called they him? *A.* I am bound
to give an Account to you. *Q.* Was ye at Bothwell Rebel
or not? *A.* I allow my self in no Rebellion against God.
Whether was it Rebellion against the King or not? *A.* I
answered that Question already. *Q.* Would ye go to it ag
A. The Question is like your self; I know not. *Q.* Will
say God save the King. *A.* It's not in my Power to give
condemna. *Q.* Will ye pray for him? *A.* I will pray for
within the Election of free Grace. *Q.* Whether is the K
within the Election or not? *A.* If you were the Man y
profess to be you would not ask such Questions at me; it
longs only to God. *Q.* Do you own the Authority as it is
Established? *A.* No, But I own all Authority, so far as
according to the written Word of God. *Q.* Do you own
King and inferior Magistrates? *A.* In so far as they are
Terror to Evil Doers, and praise to them that do well: *Q.*
they not that? *A.* When the Lord Jesus Cometh shall sit Judge
they and ye, and the like of you will count for it, whether
be or not. *Q.* Is the Bishop's Death Murder or not? *A.*
your Questions be upon these Matters that I am not conce
ed with, I will keep silence. Then the Bishop asked him co

cern

g some Papers that were found in the Room where he apprehended; but he refused to answer any further question, having answered the same Question in the Guard Room who took him. Whereat the Bishop enraged said, Six Scots will make you free. To which the said George replied, If my Master think me worthy of them I will get them. Not it is in his Power to preserve me. Q. Will ye subscribe what ye have said? A. No. Wherefore will ye not? A. 'Tis an Acknowledgement of your unjust Laws. As he was transported from Glasgow to Ruandale on the 15th Day. He relates in his Letters, what sweet Joy and Satisfaction he had by the Way. After his having gone about the Worship of God in Presence of the Soldiers, who sat kept on their Mats, but afterwards, ere he had done, appeared, in came one Bonfay their Commander, and said, Are you for a bare Horse Back to Morrow, and your hands and Feet shall be bound hard and fast together. George replied, It is not in your Power to do it, Bonfay said, I let you know, it shall be in my Power, and offered him the King's Health; he refused saying, I am not dry to drink this, especially on the Lord's Night. To Morrow when we were set on Horse-back, Bonfay caused sound a Trumpet holding it to George's Ear, and said sound him to Hell, at which the Martyr smiled. So they came to Edinburgh upon the 15th Day of May 1684. Being called before a Committee of the Council, he came with his Bible in his Hand. The Advocate jeeringly said, There's him and his Bible. Come a little let's see where that Text is, George answered I was not a seeker out of Texts, that is the proper Work of a Minister. Then the Advocate said put up your Bible, for we are not for Preaching at this Time. He answered, I am not come to preach, for I never could, but, Sir, this is the Word of God whereby I am come here to be judged, and I charge you and not only you, but all of you, That as ye will answer in one Day before our Lord Jesus Christ, when he shall judge betwixt the just and the Unjust, that ye may judge me by what is written in this holy Bible, otherwise remember, ye, and the rest of you shall make Account for it in that Day, when our Lord shall sit as Judge, ye shall stand naked and bare before him; and if ye do not I shall be a Witness against you. To this they returned that he was come to be judged, not to judge, and after a while's silence, when he demanded who were his Accusers, the Advocate replied I am your Accuser. And interrogate

interrogate him thus. *Q.* Wast thou at *Berkely*? *A.* I have answered that in my first Examination. But (said the Advocate) you must answer it now. *A.* It being Criminal by your Law, you must prove it. *Q.* Do you hold these that were the Rebels? *A.* I allow my self to be among no Rebels; whom call you Rebels? The Advocate said, these that were Rebels to the King. *George* answered, if they be not Rebels to God, the Matter is the less. *Q.* Do you approve of the same? *A.* Yes, in as far as they were for Christ and his Cause.

Q. Do ye allow your self to rise in Arms against the King? *A.* No. *Q.* Wherefore then did ye rise in Arms? *A.* I have warrant in the Word of God to rise in Arms in Defence of the Gospel and Work of Reformation, according to our solemn Engagements, wherein we are sworn to uphold and defend to the utmost of our Power the Work of Reformation.

Q. What are you engaged to be against your King? *A.* I have heard not me say that, but I said I am for the King and his Authority as far as they are for the Work of God but not otherwise.

Q. Do you own the present Authority. *A.* I own no unlawful Authority.

Q. Will you take the Bond of Reformation and ye shall win your Way. *A.* I will have nothing to do with you or your Bonds either.

Being desired to subscribe, what they had write down as his Confession he refused. At his second Comparance before the Council, as

they had read to him, and several other Prisoners, the Declaration emitted at *Sanquhar*, they asked, if he approved of that Paper, which casts off the King, and all his Authority and Laws, and declares open War against him, and

proves to murder his Soldiers; Militia, Gentlemen or Nobles, wherever they can have the Occasion? He answered, I disown all Murder.

Q. But do you approve of the Paper? *A.* As far as it owns Truth.

Q. Knew ye of it before? *A.* I knew not of it this Morning when I arose, more than the Child unborn.

Q. Who set it out? *A.* I have it there, perhaps it has been your selves, for ought I know.

Q. Was you never in these Meetings called Societies or general Correspondencies? *A.* Since ever the Lord made me to hate Sin and follow Duty, it was my Desire to be in the Company of the Godly, and to go where I might have edification to my Soul.

Q. Would ye think it lawful to kill the Soldiers, if they were going to take you? *A.* Yes, in Self Defence.

This Account is abstracted out of his own Letter. As for his large Testimony, it hath not been thought necessary to publish it; for these Answers, which he gave, were his Testimony before the Enemies; these were the Grounds

Indictment and Sentence of Death, these are the chief of Truth upon which he enlarges in his Testimony; moreover, it appears from the many Repetitions of the latter, that the Severity of his Persecutors has occasioned this large Testimony to be writ with less Accuracy than would. He is thus much in praising God, for calling and strengthening him under his Suffering, professes his Cheerfulness in laying down his Life for the Cause of Truth; exhorts others to forsake the Love of the World, embrace the Cross of Christ, and undergo the hatred of the World; he is full in enumerating the Heads of the Truth which he adheres, and National Sins, against which he witnesses; so that he passeth scarce any Point of Truth which is in the former Testimonies, tho' they are not so ordered as in some others. He forewarns all of the Day of approaching Judgements, encourages the Godly with a Prospect of Christ's Return to the Land, and invites the wicked to take hold of him, and wrestle with him for his Redemption; withal deploring the Case of the Church on Account of the Wretches and Mourners; and with a solemn Farewell to his Family Relations, Friends, Acquaintances and Enjoyments, and a Welcome of heavenly Ones, he concludes his dying Testimony; in the whole he gives Evidences of one near and united to Christ, and supported and strengthened by him.

Together with the foresaid Martyr, *William Keagow* in 1684 received his Indictment, specifying the same Cause, viz. being at *Bathwell* under the Command of *Robert Hamilton*, Brother to the Laird of *Preston*, issuing out Treason-Proclamations and Declarations, which he owned as his Duty in Defence of the Gospel, and covenanted Work of Reformation, and refusing to call the Death of the Arch-Bishop *Andrews* Murther, and not being free to pay Cess to the King, &c. But whether he left any Testimony or not, it did not come to the Hands of the Publishers.

In the same Moneth of December 1684, (if not upon the same Day) suffered *John Wat* in the Parish of *Kilbride*, and *James Semple* in the Parish of *Glasgart*. Whole Testimony (if any be Extant) came not to the Hands of the Publishers of this Collection; Only 'tis certain from their Indictments that they died for their Adherence to the same Truths. At the same time, which was in the Twilight of the Evening, while they were singing the 11th Section of the 119 Psalm particularly these Words in the 84 V. *How many are thy Servants O Lord? when wilt thou execute just Judgements on these Wicked*

ked Men that do we persicute? The Soldiers made such
 fifth Noise, and turned back so upon the People that
 Spectators of the Action, that the People verily thought
 they should have been troden down and Massacred in the
 which occasioned all to flee, so that none of the Christian
 Friends durst stay to do the last Duty to them in dressing
 dead Bodies, but they were left to the insolent Soldiers
 to poll.

*The last Testimony of James Graham Taylor in C
 michael, in the Stewartry of Galloway, who
 fered at the Gallow-lee, betwixt Leith and Ed
 burgh, December 9th, 1684.*

Men and Brethren,

I Am come here this Day to lay down my Life; for
 Cause of Christ, and I bless the Lord that ever he g
 me a Life to lay down for such a noble Cause; and now
 with this Day that every Hair of my Head and every Drop
 my Blood were a Life, I could willingly lay them down
 him: For it is all to little I can-do for him. O it is a w
 der that ever he should have chosen me, or the like of me
 winnels or die for him in such a Cause! For he hath no ac
 of me or any of the lost Sons of Adam, but he hath testifi
 in his Word, that he will make the poor Things of the Kar
 to confound the Prudent. And now I bless the Lord, tha
 die not as a Murderer, or as a Thief, as an evil Doer, or
 a bely Body in other Mens Matters. The Heads whereup
 I am Indicted are, because I refused to disown that Pap
 which is most agreeable to the Word of God, and to o
 sworn Covenant and Work of Reformation; And because
 would not swear to that which I durst not for my Soul d
 Now I giving a short Account of what I am Indicted for,
 shall likewise give an hint of what I adhere to. *First*, I a
 here to the holy Scriptures of the Old and New Testimen
 Confession of Faith, Catechisms larger and shorter, and to th
 whole Work of Reformation as it was once established in o
 Land, altho' now alas defaced, and denied by the most pa
 of this Generation. *2dly*, To the Covenants National an
 solems League, to which we are sworn with Hands upliste

most high God, and bound to maintain it. 3dly, To
of saving Knowledge the Acknowledgement of Sins
Engagement to Duties. 4thly, To the preached Gospel,
faithfully Preached in our Land, by the sent Messen-
Jesus Christ. Especially by Mrs. J. Kd. J. K. D. G.
--n. who took their Lives in their Hands, and went
on all Hazards, when the rest of their Brethren turn-
Back upon the Cause. 5thly, To Mr. James Renwick
thful, sent Servant of Jesus Christ, who has lifted up
odart where Mrs. D. G. and K. G. left it, who sealed
ife with their Blood. 6thly, To all the Appearances in
a Defence of the Gospel and our sworn Covenants,
whole Work of Reformation. 7thly, To the Excom-
mication at the *Terwood* by Mr. D. G. 8thly, To the San-
Declaration, as a Thing most agreeable to the Word.
To the Declaration at *Rusberglen*. 10thly, To the
that was taken off worthy H. H. at the *Queen's Ferry*.
To the burning of that Hell hatched Thing called the
Lanerk. 12thly, To the Fellowships of the Lord's
, for reading singing and praying; according to that
are in *Mel. iii. 16.* and *Heb. x. 25.* and several other
ures which warrant this. 14thly, To all the Testimo-
of the faithful Witnesses of Jesus Christ from the Appear-
in Arms at *Pentland Hills* to this Day. 15thly, To
upon which I was indicted, in so far as it is agree-
to the Word of God, and our sworn Covenants and
of Reformation.

new on the other Hand I shal desire to let you see what
Witness and Testify against, so far as I am enabled by
ly Spirit. 1st, I leave my Testimony against all Breach
vowment, which is a Sin that hath overspread the whole
2dly, Against the Acceptors of the Indulgence first and
because they have fled from their first Engagements,
Engagement was to be faithful Ministers to the Church
gift, which they have broken and rent. 3dly: Against
bearers of *Curates*, because they have broken our sworn
nants and Work of Reformation. 4thly, Against *Popery*,
y, *Quakerism*, and all Heretic and whatsoever is con-
to the Word of God. 5thly, Against paying of *Cess*
locality, and against paying of Fines, because it is a bear-
p of these Soul-Murderers, and an Acknowledgement
we have done a Fault in following our Duty. 7thly, A-
Charles Stewart, in regard he hath broken the Cove-
that he was once sworn to, and put forth his Hand a-
the People of God. 7thly, Against that perjury and
abomin-

abominable Test. and the Oath of Allegiance, which Oath against our Covenant. 9thly, Against Gile and Followers and all their pernicious Ways. 10thly, the overthrowing of our Work of Reformation, which had from our Lord and Master and his faithful Servants be Comforts to our Soules; now the Time being short, say no more, but Farewel Mother, Brethren and Farewel all Christian Friends and Acquaintances. Lord. Farewel holy Scriptures; which have been my fort many a Day. Farewel Meat and Drink, Sun, Moon Stars. Welcome Eternity. welcome Heaven, Welcome Angels, Welcome God in Christ, into thy Hands I com my Spirit.

Sic Subscribitur.

JAMES GRAHAM

*The last Speech and Testimony of Robert Pol
Condiner in Kilbride, who was taken at Glas
and suffered at the Gallow-lee January 23d 1
between Eight and Nine a-Clock in the Mornin*

*The Body of this Testimony being much of a Piece with
ral of the foregoing, as declaring his Adherence to the
Truths and abhorrence of the same Errors and Abom
inations, the Reader will find here only the Preamble and
script, as follows.*

Dear Friends,

I Being Sentenced to die by Men, thought it fit to leave
short Word of Testimony behind me. Now if I could
any thing to the Commendation of Christ, I have as
to say to his Commendation, as any poor Sinner ever ha
say. For he has done more for me than Heart can think
Tongue can speak, or Hand can write, for he has made
his Promise to me. Isa xxiii. 2. When thou passest thro
the Waters I will be with thee, and through the Rivers
shalt not overflow thee. When thou walkest through the
thou shalt not be burned neither shalt the Flame kindle
thee. This Promise I can say upon good Ground
made out to me. And I can say with the Spouse in the So

Song 6 V. *His left Hand is under my Head, and his right Hand doth embrace me. A Bundle of Myrrour is my Reward unto me,* Song 11. V 23. And now I cannot find a Life without Prejudice to his Glory; and vindicate my self from all evil Doers. For I desire to fear and serve him, and confess him, that hath said in his Word, *Matth. x. 32.* Whosoever therefore shall confess me before Men, him will I also confess before my Father which is in Heaven; and whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven. And he hath said in *Matth. x. 62.* No Man putting his Hand to the Plough and looking back, is fit for the Kingdom of Heaven: And also hath said, *Heb. x. 38.* If any Man draw back my Soul have no pleasure in him, but he that endureth to the end shall be saved. *Matth. xxiv. 13.* Now I say Death and Heaven and Hell, even Christ being on the one Hand, and the World on the other Hand, and Christ holding forth his hand of himself to me, and making me welcome to come, I desire rather to suffer any Thing he is pleased, then to offend after the Multitude, and now Truth being so much inverted, I think I cannot refuse to be at his disposing in all things for it.

Now I being somewhat confused in the Time of my dying, and therefore could not keep order, wherefore I have to leave my Testimony to several Things that I have said before; and now as a dying Man leave my Testimony *in my last Declaration*, and to the late Declaration *November 24.* And now I have two Particulars to leave my Testimony against; viz. the Duke of York and the Duke of Monmouth; against the Duke of York for marrying a strange Woman and as he is a Papist himself; and against the Duke of Monmouth for coming down to Scotland to help the Enemies to kill the Lord's People, for hazarding their Lives in defence of the Gospel. And now I am come here this Day, to lay down my Life for the Hopes of Israel, of the which I am not ashamed this Day, for I desire to bless his Name that these Twelve Years and more my Soul has loved, and many Times my Soul has been refreshed when I thought upon suffering for him. Now I do not say I am free, but I am at peace with God through a slain Mediator, and shall make my Soul as clean of Sin, as I had never sinned. And now I am to step out of Time into Eternity, where I shall be as full of him as my Soul desires to be; and now I take my Farewel of all created Comforts in Time, and I beseege that these are not my Words; for they are ever

my last Words. And now I being never looked out of
 on my Hands I cannot write my self, but I do subscr
 self, and whether any think, it right or not, I have p
 doing of it. But it may be some will say that I have m
 right Principled, and have been in Error; and it may b
 will say that they would not have ventured their Life o
 Grounds; but I can say the least of the controverted
 to me is a sufficient Ground to lay down my Life for, a
 main Thing is Authority, that now is cryed up, and G
 Stuart to be Supream; if any will join with that and ap
 of his Deeds, it will never be asked whether they fear G
 not, altho' they were the greatest Blasphemers that ever
 If they will approve of the Acts and Laws made by the
 are now Rulers, tho' they rule wrong, there is more
 of them, they never ask whether they fear God or not
 that says that they fear him not themselves, and the
 Rudy no further than to please Charles Stewart, which
 be their Ruin in the End. And now I have this to say
 Commendation of Charles that he is without Parallel or
 parison, he is altogether lovely; and in the present of
 he is most comely, his Countenance is Refreshing to me
 has been in the greatest of Straits and Difficulties his C
 tenance has refreshed me, and it is delightfome to a w
 Soul, nor is there any Comfort like unto him, His Ye
 early and his Burden light; yea he has been so kind t
 that I have not gone one Hairs Breadth on my own Cha
 he spares not Expences; he gives enough to all them th
 about his Work, for ay when I was put foreit to it, I g
 nough from my lovely Master to bear my Charges with
 ray Advice is to all them that desire to be upright for G
 walk on and do not draw back, for ye will not want
 to do your Turn; for he does not stand to ware any T
 upon his Servants.

And now I as a dying Man, intreat you all not to fea
 prisonment, fear nothing; for if ye can trust in him, th
 no fear you shall be left to do the Work your self, I c
 no more to make you love him; but only this I can C
 he has ay made me Victorious, since I was his Prison
 now I can say, I am not afraid to adventure upon
 for him; and for the Viadication of his Cause. And no
 none say, it is a sore Matter, that my Life should be tak
 way for such a Cause; For I say unto you, that I woul
 ver have gotten such an Offer to quit my Life for
 let none be sorry, that I am taken away out of the Ga
 God's Wrath, for there are many in Scotland, that wil

in Sin; by Reason they are so greatly and deeply
 in the Breach of Covenant, which tho' it must not
 be the Law of the Land, yet I dare not but own
 could fain say, as it is said, 1 Kings iv. 15. *And Eliphaz
 the Lord of Heseb liveth, before whom I stand, I will
 shew my self to him to Day* I own it before all, and
 my self to have joined, and do allow it heartily, in
 with that poor persecuted Party so much dishonoured.
 thing that I did in that Case, I thought it my Duty. I
 my Testimony to the owning of it, and that I have join-
 self to that, which was most agreeable to the Word
 of God. I leave my Testimony in Schall of these that I
 with, that little Handful in their Societies and Fellow-
 which have been very refreshing to my Soul, and I
 been much delighted in these, for I thought it was the
 will of God.

Therefore, I leave my Testimony against all Supersti-
 tion and Error, contrary to that Way I received of the Lord
 and every thing contrary to the Word of God. I
 my Testimony against all unlawful Decree, and all un-
 lawful Acts and Actings whatsoever they be. I leave my
 Testimony against Popery and Prelacy, and all whatsoever Plant
 of my heavenly Father's Planting, and every thing con-
 trary to sound Doctrine, and the Power of God in these. I leave
 my Testimony also against these that bear the Curates, and
 set all them that have taken on them, the Word is a Lie,
 because they will not take it to be their Rule; For
 the only Thing we should take to be our Rule, in all
 of our sojourning here. Now I think I must take notice
 of all created Comforts, and all the Things of the
 World, which have been so great a snare to make many of
 this Generation fall at the Cross of Christ, which is much
 reproached by the World; he was so condescending, that he
 made the way for poor Sinners himself, and made it straight
 and true, and wonderful it is to think upon it. The way that
 leads to Heaven is very straight, and very easy, also to those
 that believe. He is that universal King, that Lives and Reigns
 ever, and all who Subject themselves and obey him, and
 to his Terms, shall even know Peace, and shall enjoy his
 presence, which is the Chief of all Things. It is Peace with
 God, that is the Matter of the Believers Rejoicing, and makes
 them all to fight with Joy in following him, who is the
 Truth and the Life, and whom to know is Life Ever-
 lasting; that doth and may give great Courage to those who
 take this Way of his, that is so greatly reproached by the
 People.

people of this Generation. I think ye may conceive what was
mean by the saying of this. And now my dear Friends
fellow Sufferers, and Brethren in the Lord, O but the Com-
mand of the Lord be wile, in bringing me hitherto! And I shall
no more but teach at one Thing, and that is, that here I
my hearty Testimony, with all that ever the People of Chri-
st in his Way, and for his Cause in his Gospel Term, to
the Blood that has been shed for the Gospel, in Fields
Scaffolds whatsoever. So I take my Farewel of all This
under Heaven. Farewel to the World Flesh and Sin, and
so to Friends and Relations, and Kinsmen and Brethren
and also I take my Farewel of Mother and Brethren and
Sisters. And also I bid Farewel to all my wonted priviled
and Enjoyments. As also I take my farewel of all the
Societies, that have been so refreshful to my Soul sever
Times. Farewel Friends in Christ. Farewel Sun, Moon
Stars, Welcome Heaven. Welcome my God and Angels, a
glorified Spirits. And so come Lord Jesus.

THOMAS STODAR

Together with the foregoing Martyr two others receive
the Sentence of Death, viz. Matthew Brice, and James
Wilkie, who suffered at Edinburgh July 27, 1685. The
former whereof declares in his Testimony that they
were Interrogate only on these two Questions. 1st,
Will ye take the Oath of Allegiance? To which they
answered, No, we will not take it. 2^d, Will ye own
the Authority? They answered, We will own all Au-
thority according to the Word of God. Upon which they
were immediately all Three sentenced to be Hang'd
whence the said Martyr very justly infer, that they had
nothing else to charge upon him, as the Cause of his
Death, but that he spoke of the Word of God. His
Testimony as to all the Material Heads, is consonant
with this of Thomas Stodarts.

The last Testimony of Edward Marshall, of Kemnath
in the Parish of Morren-side, who suffered at the
Grass-Market of Edinburgh, December 4th, 1685

FIRST, I leave my Testimony against all that have
joined with the Malignant Party, either in killing
Arms

is, for in paying of Ours, or any manner of way contrary
 the Covenants and Work of Reformation once Famous,
 maintained by the whole Ministry, Noblemen, Gentle-
 men, and Commons of all Sorts, but now opposed and born
 on by the generality of this Kingdom, and particularly a-
 gainst such Persons as once owned the Covenant, and avowed
 Cause of Christ, and are now employing their Strength
 in overturning of the same. As it is in *Psalms lxxiv. 6.*
 by the Things upon which I was accused and sentenced
 to death, my joining in Arms with that Party at *Batwell*, and
 fighting of the Truth and Covenants, and for adhering there-
 to. For, they questioned me, if I would call it Rebellion?
 I would not, but accounted it my Duty. Then they ask-
 ed me if I would own *James the 7th*, as King of Britain?
 I told them, I owned him as far as he owned GGD, His
 Life and People. Then some of them said, that was not at
 all. Then they asked if I would pray for the King of Britain?
 I answered, this is not a Place appointed for Prayer. Then
 they laughed and said remove you. Now dear Friends be not
 discouraged, altho' they threaten you with Imprisonment, or
 death for the Cause of Christ; for he that calls you to suffer-
 is able to support and bear you up under it; for I found
 the presence of his Presence since I came to Prison, then I did here-
 before: For Christ suffered Imprisonment and Death for us,
 ought not we to suffer for him? As concerning this, that
 my Enemies and Carnal Friends reproach me with self-mur-
 der, I am conscious to my self that it is not so, but out of
 love to Christ and his covenanted Work. Now, I recom-
 mend my Wife and Seven Children to the good guiding of
 God, who hath hitherto protected me; for he has promi-
 sed to be a *Husband to the Widow, and a Father to the Fatherless*,
 providing they will walk in his Ways, and keep his
 commandments. Now, I recommend my Soul to GGD, who
 hath preserved me hitherto, and who unexpectedly has sing-
 ed me out to suffer for him, who am the unworthiest of all
 sinners, and I never thought that he should have so highly
 rewarded me, as to account me worthy to give a Testimo-
 ny for him: Tho' sometimes it entered into my Thoughts,
 if I would be called to it. Now farewell dear Wife and
 sweet Children; farewell all Friends and Relations, especially
 those of you as have given up your Names to Christ. Farewel
 to Moon and all Worldly Enjoyments. Welcome Father,
 Son and Holy Ghost, into whose Hands I commit my Spirit.

His Subscriber.

EDWARD MARSHAL.

ON the 4th of December 1685, suffered John Nisbet
 in Wardhill, in the Parish of London, whose Testi-
 mony, tho' it be extant, could not be found by the
 Publishers of these Speeches; only that the Memory of so
 Eminent a Martyr be not buried, take this short Relation,
 which is all the Account they could find of his Sufferings.
 About the Year 1664, he, having received the Sacrament
 of Baptism to his Child, from one of the Outed Ministers,
 came to be troubled by the Enemies on that Account, and the
 Senate declared, out of the Pulpit, his purpose to Excommu-
 nicate him the next Lord's Day, but was prevented by sud-
 den Death. When that Handful of the Lord's People renew-
 ed the Covenant at Lanerk, and appeared in Arms at Pen-
 land Hills, he engaged in the Covenant with them, and was
 sore Wounded in the Fight, in so much that he was left for
 Dead. But by GOD's Goodness he recovered, and all along
 testified against the Abominations of Prelacy, Supremacy, Ar-
 bitrary Government, and Indulgence, till the rising to Arms
 at Marston, where he did good Service, being not only a
 zealous Christian, but a courageous Soldier. After this he
 concealed all his Goods, expelled his Wife and Four
 small Children from House and Hold, offered a large Sum of
 Money for himself, but the Lord preserved him, while he
 did Work for him. He was a close follower of the Gospel
 faithfully Preached in the Fields, was kept steadfast in the
 Truth from extreams on right or left Hand; and was Assid-
 uous Publishing the Declarations for Truth, emitted during
 that Time. At length in November 1685, being in a Poor
 Man's House in the Parish of Finick, with other Three after
 he was sore wounded, was taken by Lieutenant Nisbet, the
 other Three being shot dead in the Spot, the Lieutenant hav-
 ing caused the him, asked what he thought of himself now?
 He answered, I think as much of Christ and his Cause, for
 which I suffer, as ever, but I judge my self as a loss, being
 in Time, and my dear Brethren in Eternity, whom you
 have unjustly Murdered. The Bloody Writen Swore, That
 he had reserved him for a farther Judgment. He answered,
 If the Lord stand by me, and help me to be Faithful to the
 Death, I care not what piece of Suffering I be put to en-
 dure. He was carried off to Kilmarnock, from thence to
 Ayr next Morning, and being brought back to Kilmarnock
 again, was there transported to Edinburgh; Where, being
 brought before the Council by the forsaide Lieutenant Nis-
 bet, he demanded his Money for him, They Interrogate

to this Effect. Q. Was you at that Conventicle (naming
 the and Place) A. Yes. Q. How many Men and Arms
 were there? A. I went there to hear the Gospel Preached,
 not to take an Account of what Men and Arms were
 there. Q. Which way went ye when the Preaching was
 over? A. Which way we could best think of, to escape your
 cruelty. Q. Where keep ye your General Meetings, and
 what do you at them? While he was about to answer, one
 of the Counsellours interrupted him, telling in his Fashion
 what was done at such General Meetings, and that there was
 one of them kept at Edinburgh, and asked the Prisoner if he
 was there; who answered, No. Then they said to him, we
 think ye are so much of a Christian as to pray for the King. He
 answered, Prayer being a holy Ordinance of God, we ought to
 pray for Kings as well as others, but not when every Prosti-
 tute bids us. Q. Do you own the King as Sole Sovereign. A.
 I own Popish, and that from his Youth, and I Protestant
 the Presbyterian Covenanted Perswasion, I neither can
 nor will own him, while he remains such. Whereupon in-
 stant with out further Process they passed Sentence upon
 him, which he received not only with Christian Submission,
 but with much Thankfulness, Blessing and Praising God, who
 he counted him worthy to suffer for his Name. And during
 the Time of his Imprisonment he was wonderfully assisted
 and graciously supported of the Lord under his Cross, having
 an Assurance of the Pardon of his Sins and his Peace with
 God, and also a firm Perswasion of the Justness of the Cause
 and Work to which he adhered, and for which he was put
 to such Sufferings. Besides the Seven Wounds which he re-
 ceived when he was apprehended, he had a Merciles weight
 of Irons upon him during the whole Time of his Imprison-
 ment. In his Testimony he Invites and Exhorts all to em-
 brace the Cross, encouraging them by his own sweet Experi-
 ence of God's Presence under it, declares his Adherence to
 the Truths contained in the Word of God, Summed up
 in the Confession of Faith, Sworn to in the Covenants, add
 sealed with the Blood and Faithful Testimonies of former
 Martyrs, and among others then controverted, to the Method
 of Transmitting a Testimony, taken by the Reverend Mr.
 James Penwick, and the suffering Remnant. He manifest-
 ly detestation of all the Courses of Defection, and Witness
 against all the Wrongs done to Jesus Christ either in his
 Cause or in his Members: And particularly, bears his Testi-
 mony against the Earl of A. R. G. Y. L. E.'s mistating the Quar-
 rel in his Declaration, and his too lax and promiscuous ad-
 mitting

The last Speech and Testimony

putting of all Sorts into his Army. He concludes with a solemn Farewel to the World and Recommendation of his Soul into the Hands of God, Father, Son, and Holy Ghost.

The above Narration was transmitted by one of his nearest Relations, who had full Knowledge of the whole Matter.

The last Speech and Testimony of the Reverend Mr. James Renwick, Minister of the Gospel, who suffered in the Grass-Mercat of Edinburgh, February 17th, 1683. Emitted from his own Hand the Day before his Suffering.

My Dear Friends in Christ,

Y^e hath pleased the Lord, to deliver me up into the Hands of Men; and I think fit to send you this Salutation, which I expect will be the last. When I pose my Heart upon it before God, I dare not desire to have escaped this Lot; for no less could have been for his Glory and Vindication of his Cause on my Behalf: And as I am free before him of the Prophanity, which some either Naughtly, Wicked or Strangers to me, have reported, that I have been sometimes guilty of; so he hath kept me, from the Womb, free of the ordinary Pollutions of Children, as these that have been acquainted with me thro' the Tract of my Life, do know. And now my Blood shall either more silence Reproachers, or more ripen them for Judgment: But I hope it shall make me more sparing to speak of those, who shall come after me; and so I am the more willing to pay this Cost, for their Instruction, and my Succeeders Ease. Since I came to Prison, the Lord hath been wonderfully kind to me, he hath made his Word to give me Light, Life Joy, Courage and Strength: Y^es, it hath dropped with sweet smelling Myrrh unto me; particularly these Passages and Promise, Gen. xxii. 12. latter Part of the Verse. * For now I know that thou fearest God, * seeing thou hast not withheld thy Son thy only Son. Heb. x. viii. 10. latter Part of the Verse, Neither be you sorry, for the Joy of the Lord is your Strength. Job. iii. 17. There shall the Wicked cease from troubling, and there the weary be

Job xii. 12. There the Prisoners rest together, they hear not
 the Voice of the Oppressor. Job xliii. 12. But he knoweth
 the way that I take: When he hath tried me, I shall come
 forth as Gold. 11. My Foot hath held his Steps, his Ways
 have I kept, and not declined. 12. Neither have I gone
 back from the Commandment of his Lips, I have esteemed
 the Words of his Mouth more than my necessary Food.
 But he is of one Mind, and who can turn him? and
 at his Soul desireth, even that he doth. 14. For he per-
 formeth the Thing that is appointed for me: And many
 Things are with him. Psal. cv. latter Part of the 19
 Verse. The Word of the Lord tried him. Luke xxi. 12. But
 for all these, they shall lay their Hands on you and Per-
 secute you, delivering you up to the Synagogues, and into
 Prisons, being brought before Kings for my Name's sake.
 And it shall turn to you for a Testimony. 19. In your
 patience possess ye your Souls. Heb. xii. 12. To the Gene-
 ral Assembly and Church of the first Born, which are writ-
 ten in Heaven, and to God the Judge of all, and to the Spi-
 rits of just Men made perfect. Jam. i. 12. Blessed is the
 man that endureth Temptation: For when he is tried, he
 shall receive the Crown of Life, which the Lord hath pro-
 mised to them that love him. 1 Pet. 5. 7. Casting all your
 care upon him, for he careth for you. 8. Be sober, be vigi-
 lant; because your Adversary the Devil, as a roaring Lion
 seeketh about seeking whom he may devour. Rev. iii. 8.
 I know thy Works; Behold I have set before thee an open
 door, and no Man can shut it; for thou hast a little strength
 and hast kept my Word, and hast not denied my Name. 10.
 Because thou hast kept the Word of my Patience, I also
 will keep thee from the Hour of Temptation, which shall
 come upon all the World, to try them that dwell upon the
 Earth: 11. Behold, I come quickly: Hold that fast which
 thou hast, that no Man take thy Crown. 12. Him that o-
 vercometh, will I make a Pillar in the Temple of my God,
 and shall go no more out: And I will write upon him the
 Name of my God, and the Name of the City of my God,
 which is the New Jerusalem, which cometh down out of
 Heaven from my God: And I will write upon him my new
 Name. Rev. xiv. 12. And the Beast was taken, and with
 him the false Prophet that wrought Miracles before him,
 with which he deceived them that received the Mark of
 the Beast, and them that worshipped his Image. These
 both were cast into a Lake of Fire burning with Brimstone.
 And the Remnant were slain with the Sword of Him that
 sat

at upon the Horse. Which Sword proceeded out of his Mouth: And all the Fowls were filled with their Flesh. And many other Scriptures.

O what can I say to the Lord's Praise! It was but little that I knew of him before I came to Prison; I have found sensibly much of his Divine Strength much of the Joy of his Spirit, and much Assurance from his Word and Spirit concerning my Salvation. My Sufferings are stated upon the Matter of my Doctrine; for, there was found with me, the Sum of my last Two Sermons at Braids Craigs, which I wrote after I Preached them: The former whereof was upon *Psal. xlv. 10.* "Be still and know that I am God: I will be exalted among the Heathen, I will be exalted in the Earth. And the latter upon *Heb. x. 38.* "Now the just shall live by Faith: But if any Man draw back, my Soul shall have no Pleasure in him. And so, I was examined upon the Application made therein unto the Sins of the Times: All which I owned once and again, as it is to be seen in my Indictment, and I being tried, and an Assize set; I adhered to my former Confession explicitly, so my Sentence of Death, was drawn forth upon these Three Heads.

First, Because I could not own *James the VII.* to be my Lawful Sovereign.

Secondly, Because I taught the Unlawfulness of paying the *Cess*, expressly exacted for suppressing the Faithful, and Free Preaching of the Gospel.

Thirdly, Because I taught, That it was the Peoples Duty to carry Arms, at the Preaching of the Gospel, now when it is persecuted, for defending of themselves, and resisting of unjust Violence.

I think such a Testimony, is worth many Lives, and I praise the Lord, for his enabling me to be plain and positive in all my Confessions; for therein I found Peace, Joy, Strength and Boldness. I have met with many Assaults in Prison; some from some of the *Indulged Party*, and others from some of the *Prelatical*; but by the Strength of God I was enabled to stand, that they could neither bow me, nor break me. I was also Assaulted by some of the *Papish Party*; I suppose, they were some of the Ecclesiastick Creatures; but they found none of their own Stuff in me. I told them after sundry Debating, That I had lived, and should die an Enemy to their Way: However some that knew me not, reproached me with *Jealousy*. I was pressed by Sundry to seek a Respite, and my Answer was always, That I adhered to my former Confession, and if they pleased to let the appointed

of my Death stand, let it stand; and if they pleased to enact it, let them protract it; for I was ready and willing to live and die: Howbeit there came a Reprieve for six Days, but I had no hand in it: They still urged, would I say, that I desired Time; for Conference with some persons, about my Principles: I answered, That my Time was in the Lord's Hand, and I was in no Hesitation, or Doubt about my Principles my self; I would not be so rude as to come conferring with any, so far as it might not be inconsistent for me in my present Circumstances, but I will seek counsel with none. I have no more to say upon this Head, but my Lord doth not smite me for any Thing in the Matters of my Life, since I came to Prison: And I can further say to his Grace, with Consciousness of Integrity, That I have walked uprightly his Way, and kept his Charge, tho' with much weakness, and many infirmities, whereof ye have been Witnesses.

Now, my dear Friends in precious Christ, I think I need tell you, that as I have lived, so I Die in the same Persuasion, with the True reformed and covenanted, *Presbyterian Church of Scotland*, that I adhere to the Testimony of the Day, as it is held forth in our *Informatory Vindication*, and in the Testimony against the present *Tolleration*; and I own, and Seal with my Blood all the precious Truths, and the controverted Truths, that I have Taught: So, I would exhort every one of you, to make sure your Personal reconciliation with God in Christ; for, I fear many of you have that yet to do; when ye come where I am, to look the Death in the Face, ye will not be a little shaken, and terrified, if ye have not laid hold on eternal Life, I would exhort you, to much Diligence in the Use of Means, to be careful in keeping up your Societies, to be frequent and fervent in secret Prayer, to read much the written Word of God, and to examine your selves by it; Do not weary to maintain, in your Places and Stations, the present Testimony; or when Christ goes forth to defeat Antichrist, with that sword written on his Thigh and on his Vesture, **KING OF KINGS, AND LORD OF LORDS**, He will make it Glorious in the Earth; And if ye can but transmit it to the Posterity, ye may count it a great Generation-Work; But beware of the Ministers, that have accepted of this Tolleration, and all others that bend that way, and follow them not, for the unchain gone down upon them. Do not fear, tho' the Lord visit off Scotland, for he will certainly return again, and show himself Glorious in our Land: **Keep Watch and Pray**, for he is bringing on a sad ever-throwing Storm, which shall make

make many say, That they have easily got the row, that have got a Scaffold for Christ, and do not regard the present sufferings of this World; *But they are not worthy to be compared to the Glory that shall be revealed.*

I may say to his Praise, that I have found his Cross sweet and lovely unto me, for I have had many joyful Hours, and not a fearful Thought since I came to Prison, he hath strengthened me, to outbrave Man, and outface Death; And I am now longing for the joyful Hour of my Dissolution; and there is nothing in the World, that I am sorry to leave but you: But I go to better Company, and so I must take my leave of you all. Farewel, beloved Sufferers, and Followers of the Lamb; farewell Christian Intimates, farewell Christian and Comfortable Mother and Sisters; farewell sweet Societies; farewell desirable general meetings; farewell Night-Wanderings, in cold and weariness for Christ; farewell sweet Bible, and Preaching of the Gospel; farewell Sun, Moon and Stars, and all Sublunary Things; farewell Conflicts with a Body of Sin and Death. --- -- Welcome Scaffold, for precious Christ; Welcome Heavens *Jerusalem*; Welcome innumerable Company of Angels; Welcome General Assembly, and Church of the first Born; Welcome Crown of Glory, White Robes, and Songs of Myrs and the Lamb. And above all, Welcome O thou Blessed Trinity and our God! Eternal One! I commit my Soul into thy eternal Rest.

JAMES RENWICK.

A Letter to his Christian Friends, Writ in the time of his Reprival.

My Dear Friends in Christ,

I see now what hath been the Language of my Reprive, it hath been, that I might be further Tempted and Tryed, and I praise the Lord, he hath assayed me, to give further proofs of steadfastness; I have been often assailed by some *Papish Priests*; but the last Time they came, I told them, I would debate no more with such as they were, and that I had lived and would Die a *Presbyterian Protestant*, and testify against the Idolatries, Heresies, Superstitions, and Errors of that *Antichristian Way*. But Yesterday I was cast into a deep Exercise, and made to dwell under an Impression of the Dreadfulness of every Thing, that might give the Spirit of God,

I found Sin to be more Bitter than Death, and one hiding of God's Face, more insupportable. And then I was called before a part of the Council; and the Scollar produced the *Informatory Vindication*, and asked knew it; I answered, I know it; And being Interrogate, confessed that I had a great Hand in Writing of it: They desired to tell my Assistances, I told them they were those whom they persecuted, but would satisfy them no further; they also urged me upon pain of Torture; to tell where our Series were, who kept our General Correspondences, and where they were kept. I answered, Though they should torture me, which was contrary to all Law, after Sentence of Death; I would give them no farther Notice than the Books gave, I was moreover threatened to tell my Masters and Masters, but I refused to make known to them any such thing: So I was returned to Prison. Such Exercise as I had, was very needful for such a Trial: And I would rather endure what they could do unto me, than have dishonoured myself, offended you and brought you unto Trouble.----- I hope within less than Three Days, to be without the reach of all Temptations. Now I have no more to say, Farewell again, in our Blessed LORD JESUS.

Short Account of his last Words upon the Scaffold.

BEFORE he went out of the Tolbooth, he was at Dinner with his Mother, Sisters and some Christian Friends, when the Drum beat the last Warning to his Execution; which so soon as he heard, he leapt up in a Rapture of heavenly Joy, saying, *Let us be glad and rejoice, for the Marriage of the Lamb is come, and I can say in some Measure, as BRIDE the Lambs Wife hath made her self ready.* And till Dinner was over he enlarged upon the Parallel of Marriage, and invited all of them to come to the Wedding, meaning his Execution: When he was come to the Scaffold, the Drums being beat all the while, none of the least Spectators could hear any Thing that he said, only some very few, that were close by him did hear it, whereof he has collected the following Account: He delivered himself to this Effect.

Spectators, or (if there be any of you) Auditors, I must bid you, I am come here this day to lay down my Life, for adhering to the Truths of Christ, for which I am neither afraid nor ashamed to suffer: Nay, I bless the Lord, that ever he
continued

counted me worthy, or enabled me to suffer any Thing for him; and I desire to Praise his Grace, that he hath not only kept me free from the gross Pollution of the Time; but also from many ordinary Pollution of Children; and such as I have been stained with, he hath washed me from them in his own Blood. I am this Day to lay down my Life, for those Three Things. (1.) For disowning the Usurpations and Tyranny of James Duke of York. (2.) For preaching, That it was unlawful to pay the Cels, expressly exacted for bearing down the Gospel. (3. For preaching, That it was lawful for People to carry Arms, for defending themselves in their Meetings for the persecuted Gospel Ordinances. I think a Testimony for these is worth many Lives, and if I had Ten hundred, I would think it little enough to lay them all down for the same.

Dear Friends, Spectators and, if any of you be Auditors, I must tell you, That I die a Presbyterian Protestant. I own the Word of GOD as the Rule of Faith and Manners. I own the Confession of Faith, Larger and Shorter Catechisms, Stem of Saving Knowledge, Directory for Worship, &c. Covenants, National and Solemn League, Acts of General Assemblies, and all the Faithful contentments that have been for the Work of Reformation. I leave my Testimony approving the Preaching of the Gospel in the Fields, and the Defending the same by Arms. I adjoin my Testimony to all that have been Sealed by Blood, shed either on Scaffolds, Fields or Seas, for the Cause of CHRIST. I leave my Testimony against Popery, Poper, Erastianism, &c. Against all Prophecy, and every Thing contrary to sound Doctrine; particularly against all Usurpations made upon CHRIST'S Rights, who is the PRINCE OF THE KINGS OF THE EARTH; who alone must bear the Glory of Ruling his own Kingdom, the Church: And in particular against the Absolute Power usurped by this Usurper, that belongs to no Mortal, but is the Incommunicable Prerogative of JEHOVAH; and against this Toleration flowing from that Absolute Power.

Upon this he was bid have done; he answered, I have near done. Then he said, ye that are the People of GOD, do not weary in maintaining the Testimony of the Day, in your Stations and Places. And whatever ye do, make true an Interest in Christ; for there is a Storm coming that shall try your Foundation. SCOTLAND must be rid of SCOTLAND, before the Deluge come. And you that are Strangers to GOD, break off your Sins by Repentance, else

place, put in it what they like, and it were even Popery next Day; and I warn you of it, that you shall have it along, except the Lord wonderfully prevent it, I say it Bind us to the Kirk, and not a following of our Lord Christ, For where is the House ye Build to me saith Lord.

16ly, I leave my Testimony against that Bond, prest by Highland H^{rs}, on the West Country

17ly, I leave my Testimony against that dreadful abominable Thing called the Test.

18ly, I leave my Testimony against all coming out of a upon Bond and Cauton, bring a shifting of the Cross Christ, and making themselves the Prisoners of Men, and the Prisoners of Christ, and yeilding unto Men, while we called to another Thing, as it is said in the vi. of the 16. * To whom ye yeild your selves Servants to obey, Servants ye are.

19ly, I leave my Testimony against all Compearances before Courts, because they are unjust Judges, and has forsook their Right, and their Judgment and Sentence is contrary to the Word of God, and is slated for the ruin of the Church of God, and for Oppressing the Consciences of Men, even against God

20ly, I leave my Testimony against all Gifts and Locals, for the maintaining of the Enemies of God, to kill and slander God's People, and bear down the Gospel of our Lord Jesus Christ. Isa. lxxv. 11. * But ye are they that forsake the Lord, that forget my Holy Mountain, that prepare a Table for that Troop, and a drink Offering for that Number.

21ly, I leave my Testimony against hearing of Curates, because they are the Ministers of Men, yea I may say rather of Satan, for the flourishing of his Kingdom, for they are Wolves and Robbers, and not the true Ministers of Christ, for they are not called by him, and is set their for the maintaining of damnable Heresies, viz they Preach another Head of Church, than our blessed Lord Jesus Christ.

22ly, I leave my Testimony against all Indulgence first and last, because they have Rent the Bowels of Christ's Church, exercising their Power and Liberty under that Supremacie and exercising the very functions of their Ministry by the Directions of Men, by receiving their Instruction from Men, and to raise more the Ministers of God, but the Ministers of Men, and their is this black Effect that has followed, which been the Fruit of their Ministry and Preaching, that never

ver one according to my Knowledge, that was indulged their Judgement, that was the length of a Scaffold for a Cursed Christ, but did yield and go on in the Abominations of the Times.

15. I leave my Testimony against these Ministers who once appeared fair, and went a good length in beating the Standard and Banner of our Missed Lord, but when Persecution rose somewhat higher, then byding by Christ, declaring of his Message, became out of season to them, to quote the Lord's Commission and Precept by *Paul*, to Preach the Word in Season, and out of Season, and to loon as when they saw the Wolf coming, they ran and hid themselves, and suffered the poor Sheep of Christ to be scattered; torn, and destroyed, both in Body and Conscience; this I dare say they cannot say with *Paul*, they are free from the Blood of all Men, and has declared the whole Counsel of God.

Now as I said before, I am to lay down my Life this Day for the Defence of the Gospel at *Drumclog*, and for the Defence of the Gospel at *Hamilton*, and for hearing of *John King* Preach upon the *Green-Hill* end, being the Eyend of *Gauflane* Muir, and for being in Company with *John Nisbet*, and of all the Four Articles, I am not ashamed this Day, this being counted Criminal by the Enemies of a Lord, whose Gospel Standard I desire to Defend with Life and Fortune.

I say these being counted Criminal, Witnesses being proved the same, and Witnessed me to Death, if they had been Enemies, I could have born it, but it was they my Acquaintance, mine equal, my guide, and we took sweet Counsel together, and went into the House of God together. *Psal. lv. 22, 19.* So it was they that went a good length, as I was deeply engaged as I was, yea, to defend my Life, and not to have Witnessed me to Death, for what they witness I am not ashamed of; but this I leave behind me my Testimony against them, and my Blood will be charged home upon them, and without Repentance prevent it, both upon them and their Posterity, and I set down their Names, that they may stand on Record, and their Names be known after Generations, their Names being these; *John Lowe* in *Miln of Newmilns*, *John Paterson* in *Shacks*, *John Erskine* in *Tossane*, *James Connel* in *Bankhead*, I set them down here, that their Names may be a stink and ill savour to all coming Generations, as Apostate from the way of God, I may like has forsaken the way of God, and chosen a perishing World, and now has not holden them there, but hath

followers of the People of God to the Death, by their
Engagement and Oaths to the Enemies, taking that Hell-
ish Thing called the *Tess*.

As I leave my Testimony to the Truth of God, in
I have left my Testimony against some of the pre-
sents of the Time, and as I this Day desire with Heart
to adhere to all the Truths of God named, and not
; and I also desire with my whole Soul to disown,
abhor, and loath, all manner of Sin and defection
and private; and I also leave my Testimony against
disowns all Prophanation and loose living, and vain
ness, that is not for the use of edifying, and also against
warmness and lying by as at ease in *Zion*, when she is in
trouble, now when she is tossed upon the turbulent Sea of
Grief, but you that desire to have your Portion and Stock
at Ship, I desire to leave this Word of Comfort, that the
er shall awake and Rebuke the Storm and make it calm,
such a calmness has not been yet, look *I sa. 44* from the
beginning to the *9 Verse*, and assure your selves, that this
fulness will not fail, nor his Promise come to nought;
this Day I set to my Seal to his faithfulness of his Pro-
mise to poor me, and what concerns my Salvation, and O
much shall he not own his own inconstancy, and his poor
which is given him of the Father to be King thereof,
will he give that that he hath purchased with his own
Blood and Suffering to the hands of Men, no Heaven and
Earth shall pass away, but one jot or one tittle shall not pass,
shall be fulfilled; although that men be this day employ-
their Power and Strength for the down bearing of the
Arch of God, yet all that Burdens themselves with her
shall be dashed in pieces, and the Snares and Gins they have
for the poor People of God, they shall be taken therein
themselves, and although the whole generality, yea, all ex-
cept a Poor and contemptible and afflicted Remnant, be join-
ed in hand, to uphold the Tyrannical Power of a Man,
they and all that is against King Christ, shall be brought
to ruin, *Prov. xi. 21. Though hand join in hand, the work
shall not prosper.* And as for that abominable
Man and Family, I mean the Tyrant upon the Throne of
Babylon, that Race and that Family, shall fall under that Com-
mand given from the Lord to *Jer. xxii. Chap. beginning at
25. Verse to the Close*, but especially the last Verse, *Thou
shalt be the last, write this Man Childless, a Man that shall not
prosper in his Days, for no Monarch his seed shall prosper sit
upon the Throne of David, and ruling any more in Israel.*

And now my dear Friends, I mean the Poor Wrestling Remnant, or any who shall follow the footsteps of this hereafter, fear not at the Cross of Christ, though that Affliction and Bondage of his poor People shall be lengthened out; I say yet again, the Lord shall come, and shall not tarry to make good his Promise, for the Relief of his poor Church; for the Lord is not slack concerning his Promises, as some Men count slackness, but is long suffering, waiting for the outcoming of his People, and separating themselves from the People of these Abominations, and not only publick Abominations, but his People must be separate from every Heart Idol, and every private Sin, walking as in the sight of a Holy God in all holy Conversation, as the Sons and Daughters of the Living God, also be encouraged to wait upon him till he finish his own Work; look that of the vision Micah 3 Verse Rejoice not against me O mine Enemy, though I fall I shall arise, when I sit in darkness, the Lord shall be a light unto me. Verse 9. I will bear the Indignation of the Lord, because I have sinned, against him, untill he plead my Cause, and execute Judgment for me, and he will bring me forth to the Light, and I shall behold his Righteousness. So the Poor Church comforts her self under all the Indignation and Correction she was under, that the Lord would plead her Cause, and execute Judgment for her; and then in the 10 Verse, Notwithstanding the Land shall be desolate, for the fruit of their doings. Therefore my dear Friends, wait upon the Lord, and weary not untill he Work his own Work, for it is very likely that this Land must be laid desolate, before he Comfort his People, and restore his Church to his warranted Priviledges, yet, and I say as a dying Witness of Christ that God's Judgments shall be poured out upon Scotland till it be laid desolate.

Now I shall say no more upon this Head my dear Friends hold fast till he come, and be upon your Watch Tower, and have Oyl in your Lamps, that your Light may be shining and your Lamps burning, for the Bridegroom will come in an Hour when ye are not aware, and in a way that ye are not looking for. Now I shall say no more upon this Head.

Now I leave my Testimony against these called our Judges, and against these Assizers, both these that sat upon me at Bretharea, and upon my self. my Blood, and my Brethrens Blood shall be required at their Hands, and my Blood shall be charged upon John Balfour who took me, for he declared to me that he knew me by my Garb, that I was one of the Persecuted Men; and so it was the ground he apprehended me upon, because I was a sufferer for the Name of Christ

Now

son, Andrew Tottman, Thomas Brownlee, John Watson,
 William Alford, Andrew Aiton. Out of the Parish of Cal-
 der, William Frame *. Out of the Parish of Glasford, John
 Kerr, John Craig. Out of the Parish of Catnawath, Thom.
 Johnston, James Couper. Out of the Parish of Quathquan-
 nias Penman *, James Thomson, Thomas Wilson. Out of
 the Parish of Gairnairn, Thomas Swan *. Out of the Parish
 of Eggar, John Rankin. Out of the Parish of Lesmahago,
 George Weir, Robert Weir, George Duffin *. Out of the
 Parish of Air and Parish of Fennick, James Gray, Andr. Buckle
 and Currie, David Bichet, David Bichet, Robert Tod, Jo.
 Tate, Robert Wallace *, John Wylie, William Bichet.
 Out of the Parish of London, Thomas Wylie. Out of the
 Parish of Darnellington, Hugh Simson. Walter Hamper Wal-
 ter Younger *, Hugh Cameron *, Quentin McAdam *,
 Out of the Parish of Camlucky, John Gemill, James Mirrie.
 Out of the Parish of Ochiltree, Andrew Welsh. Out of the
 Parish of Auchinleck, Andrew Richmond. Out of Darnald,
 Thomson *. Out of Manabie, Wm. Reid, Will. Drips.
 Out of the P. of Muirkirk, Jo. Campbell, Al. Paterson. Out
 of the P. of Digen, Ja. Boulton. Out of the P. of Gairnairn, Ja.
 Doug, Geo. Campbell. Out of the P. of Kilmarnock, T. Finlay,
 Cuthbertson, Will. Brown, Pat. Watt *. Rob. Anderson,
 Anderson. Out of the Parish of Stewarton, Tho. Wylie,
 J. Wylie, Robert Wylie. Out of the Parish of Bar. Alex.
 Eden. Out of the Parish of Colmonach, Tho. McElurg, Jo.
 Hornock, Jo. McEllan. Out of the Parish of Girvan, Will.
 Edwal. Out of the Parish of Dairy, Dav. McEubie, Will.
 Challock. Out of the Parish of Maybole, William Rodger,
 Hugo Eccles, John McWhirter, Tho. Here, Rob. McGarron,
 McHarrie. Out of the Parish of Craigie, Geo. Dunbar *.
 Out of the Parish of Straitoun, Ja. McManis, Alex. Lamb,
 H. Hutchison. Out of the Parish of Kirkmichael, Jo. Price,
 A. Ramsay, Jo. Douglas, Jo. M'uire, Ja. McConnel. Out
 of the Parish of Kirkosel, Jo. White, Tho. Germont. Out of
 the Shire of Fife and Parish of Newburn, Ja. Beal. Out of
 the Parish of Largo and Kilconchar, And. Price, James Kirk.
 Out of the Parish of Ceres, Jo. Kirk, Tho. Miller *. Out of
 the P. of Stramighe, Rob. Bog. Out of the Town of Kintore,
 Milburn. Out of the Parish of Orwel, Rob. Kirk *, Rob.
 Lees *. Out of the Shire of Perth and Parish of Kilmadock,
 John Christison. Out of the Parish of Kincardin, Pat. Keir, Jo.
 M'aldson. Out of the Parish of Glendaven, John Muir, and
 M. Merie. Out of the Shire of Banrothrow, and Parish of
 Newwood, James Canagham. Out of the Parish of Nilson.

Jo. Govan. Out of Parry, Will. Buchan, Will. Auchenclo
 Out of the Shire of *Lennox* and Parish of Newkilpatrick,
 Finlayson. Out of the Shire of *Stirling* and parish of Drum-
 mond, Daniel Cunningham. Out of the Parish of Kippen Ja.
 Galbraith. Out of Gargunnoch, Tho. Miller, Pat. Gilchrist
 Ja. Sands *, Tho. Brown, Ja. Buchanan. Out of the Parish
 of St. Ninians, Tho. Thomson *, And. Thomson *, Jo. Nel-
 son, Jo. Meare. Out of the Parish of Denny, Ja. McKie. O
 of the Parish of Airth, And. Young, Jo. Morison, Rob. Har
 Out of the Parish of Falkirk, Hugh Montgomery *. Out
 Morrensidge Tho. Philip. Out of the Shire of West-Lothian
 the Parish of *Torphrie* Ja. Allan, Jo. Thomson, Jo. Pender
 Ja. Euston, Jo. Euston, And. Euston, Jo. Addie, Alex. Bith
 Out of Dalmanie, Jo. Thomson. Out of Livingstoun T
 Ingles, Pat. Hamilton, Jo. Bell, Pat. Wilson, Will. Young
 William Henderson, Jo. Steven. Out of the Parish of K
 Istons, Jo. Govan. Out of Bathgate Da. Euston. Out of
 Parish of Abercorn John Gib, Ja. Gib. Out of the Parish
 Linlithgow, Tho. Barthick. Out of the Parish of Kinne
 And Murdoch. Out of the Shire of Mid Lothian and Par
 of Calder, James Steel, Tho. Gilchrist, Ja. Graze, Jo. Ru
 Out of Mid-Calder Jo. Brown, Alex. Mutrav. East-Cal
 Day, Samuel *, Alex. Biffit. Out of the Parish of Stow Th
 Pringle. Out of the Parish of Temple Ja. Tinto. Out of th
 Parish of Libertoun, Ther McKintze *. Out of the Parish
 Crichtoun Ja. Fork. Out of the Parish of Cranstoun, Th
 Williamson. Out of Musselburgh, William Reid.

Out of the Shire of *East Lothian*, and Parish of *Dumbar*,
 Tod. Out of the Shire of Nithdale, and parish of *Glencair*
 David Mackervail, John Ferguson, Ro. Milligin *, Ja. Ma-
 doch *, Jo. Smith *, Will. Ferguson *. Ja. Colvil, Tho. Re-
 per. Out of the parish of Closeburn, Tho. Miligin, Jo. K
 nedy. Out of the Shire of Galloway and parish of Kiro
 bright, Ja. Corian, Andr. McGuhan *, Jo. Mcbratney *, Jo
 Meale *. Out of the parish of Balmagie, Rob. Caldow *,
 Northorn. Out of the Parish of Kelton, Ja. Donaldson. O
 of the parish of Kirkmaurick, Rob. Brown, Sam. Beck, Sa
 Hannay. Out of the parish of Penningham, John Murray
 Alex. Murray *. Out of the parish of Berger, And. Spe
 Rob. Brice, Jo. Richison *, Jo. Martine *, Jo. Brice, Will
 Thomson. Out of the parish of Girthon, Andr. Donalds
 Out of the parish of Dalry, Jo. Smith *, Jo. McColm *.
 of *Tronray*, And. Waller. Out of Bal. McClellan Ja. Edg
 Out of *Lochruten*, Andr. Clark *. Out of *Eirick B*
 Jo. Scot. Out of the parish of *Salisbury*, Robert M-g

Young. Out of the Shires of Merse and Teviotdale and
 of Netben, Samuel Nisbet, Jo. Deans, Ja. Archibon *,
 of the Parish of Gavers, Ja. Leiden *, John Glasgow *,
 Glasgow *, Jo. Greenshields, Rich. Young, Sa. Douglass,
 Young *, Ja. Hobkirk. Out of the Town of Kelso, Will-
 ie. Out of the Town of Jedburgh, Jo. Mather. Out of
 Parish of Ancrum, George Rutherford.

of the parish of Sprouston, Wal. Waddle, and Thomas
 *. Out of the parish of Melrose, John Young and And.
 Out of the parish of Castletown, William Scott, John
 ie, Alexander Waddel and John Unnes. Out of the
 of Askirke, William Herd. Out of the Parish of Ban-
 Andrew Newbigging. Out of the parish of Sudon,
 Gouffon, William Swarston *, John Eliot. Out of
 Parish of Hobkirk, John Oliver.

Seven following were sentenced and banished to
 Flanders, who departed the Kingdom March 4th 1684,
 as Jackson, George Jackson, Ja. Forrest Elder, James
 Younger, Jo. Colline, Ja. Gurlay, Gillies.

wards were banished to Carolina 30, who were trans-
 in James Gieson's Ship, called sometime Bailie Gieson
 of whom it is observable, that in God's righteous
 he was cast away in Carolina Bay when he com-
 in the Rising-Sun: They received their Sentence

17, 1684. The Names of such as subscribed the joint
 canony are these, Matth. Machan, Ja. M'Intosh, Jo. Gib-
 Black, Jo. Paton, Will. Inglis, Jo. Young, John
 Jo. Edwards, Tho. Marshall, Geo. Smith, Will. Smith,
 rie, Jo. Buchanan, Tho. Bryce, Jo. Simon, Hu. Simon,
 Simon, Arch Cunningham, Jo. Alexander, Jo. Mar-

Thereafter in July 19, 1684, Jo. Matheson, Jo. Crigh-
 Ja. McGeehan, Jo. Mcbesnie, Ja. Baird, were banished
 New Jersie to America. Thereafter were taken away in

ment by one Robert Malloch. 14 Men, whose Names
 Recorded. Anno 1685, in the Time of Queensberry's
 ment, of Men and Women were sent to Jamaica 200.
 that same Year, one Pittlochie transported to New Ger-
 o, whereof 24 were Women. And in the same Year,
 ere were sent to Barbadoes. Their Names are not in the

of the Publisher, if they be at all recorded, An. 1687
 and Twenty Men and Women were sent to Barbadoes,
 Names that subscribed the joint Testimony, are as fol-
 Jo. Beord, Wal. M'min, Adam Hood, John M'ghie,
 uel, Tho. Jackson, Cha. Douglass, Ja. Griston, John
 Jo. Forth, Geo. Johnston, Jo. Steven, Rob. Young,

Jo. Gilfillan, Andr. Paterson, Jo. Kinghead, Ro. Main, Muirhead, Geo. Muir, Jo Henderson, Anap. Jackson, An Gordon, Jean Moffat. Anno 1687 March 30, were banish'd to Barbadoes, Jo. Stuart, James Douglass, Jo. Russell, Ja. Milton, Wil Mannay, Geo White, Gilbert McCulloch, T Brown, John Brown, Will. Hay, Jo. Wright, John Rich Alex. Bailie, Margaret Weir, Effie Weir, Isabel Stiel, Is. Cassils, Agnes Keir.

A short Account of those who were killed in the open Fields without Tryal, Conviction, or any Process of Law, by the Executioners of the Council's Murdering EDICT, whose Names are here specified.

TO give an Account of the many Hundreds, who either died or contracted their Deaths in Prison, by the severities they met with of Cold, Hunger, Thirst, want of room and Air, Fetters, Tortures, Stigmatising, Whipping &c. Would be a Work of Immense Labour, nor can any account thereof be had, considering both the vast Numbers such and the neglect of writing Memoires of these Things, their being seized by the Persecutors, who were industrious to suppress such Accounts of their own Villanies from the view of Posterity. The Number of such as suffered under colour of Law, and judicial Tryal, from Mr. James Guthrie the first, to Mr. James Kenwick the last; has been computed to amount to about 140. But the Counsellors willing to ease themselves of that lingering way of doing Business, not content with Poperies gradual Advancement, were for doing the Work all at once; and accordingly Authorized Captain Lieutenants, Sergeants and single Soldiers, to shoot all suspected Persons, where e'er they could catch 'em, without further Tryal of their pretended Crimes; and accordingly between the Year 1682 and 1683, when a Revolution of Affairs put a stop to their career of Bloodshed, there were Murdered in the open Fields, the following Persons besides others that certain List has been got of, as they are enumerated in a Paper intituled, *A short Memorial of the Sufferings and Grievances of the Presbyterians in Scotland*, Printed in the Year 1683. Which is as follows.

John Graham of Claver House, Viscount of Dundee, the Year 1682, with a Party of his Troop, pursued William Graham in the Parish of in Galloway, making his

✱

Dismal Account of the Form of Burning the Solemn League and National Covenant with GOD, and one another at *Linlith-* *gow*, May 29, 1661. being the Birth-day of King Charles the Second.

Divine Service being ended, the Streets were so filled with
Bon-fires on every side, that it was not without hazard
to go along them; The Magistrates about Four a Clock in
Afternoon went to the *Earl of Linlithgow's* Lodging, In-
viting his *L^{or}ship* to Honour them with his Presence at the
Feast of the Day, So he came with the Magistrates, ac-
companied with many *Gentlemen* to the Market-place, where
a Table was covered with Confections; Then the Curate
read them, and Prayed, and Sang a *Psalm*, and so Eating some
of the Confections, they threw the rest among the People.
A Fountain all that time running French and Spanish Wine,
of divers colours, and continued running three or four Hours:
The *Earl*, the Magistrates, and Gentlemen, Did drink the
King and Queen their Good Health, and all Royal Healths,
forgetting his *Majesties* Commissioner his Health, Lord
Malleton, and breaking several Baskets full of Glasses.

At the Market-Place was Erected an Arch standing upon
four Pillars, on the one side whereof was placed a Statue in
form of an old Hag Mare, having the Covenant in her Hands,
with this Supercription, *A Glorious Reformation*; on the
other side was plac'd a Statue, in form of a Whiggie Mare,
having the Remonstrance in her Hand, with this Supercripti-
on, *No Association with Malignants*; Within the Arch on
the Right-hand was drawn, *A Committee of Estates*, with this
supercription, *An Act for delivering up to the King*: Upon
the Left-hand was drawn, *The Commission of the Kirk*, with
supercription, *A Commission of the Kirk, and Committee
of Estates, and Act of the West-Kirk of Edinburgh*, and upon
the top of the Arch stood the Devil as an *Angel of Light*, with
supercription, *Stand to the Cause*; and on the top of
the Arch hang a Tablet with this,

From Covenanters with their Up-lifted Hands,
From Remonstrators with their Associate Bands,

From

From such Committees as Govern this Nation,
From Kirk Commissions, and from their Protest
Good Lord deliver

On the Pillar of the Arch beneath the Covenants
drawn Kirk Stools, Rocks and Reels; upon the Pillar
near the Remonstrance were drawn Brechams, Cogs
Spoons; on the back of the Arch was drawn the Picture
Rebellion in a Religious Habit, with turn'd up Eyes,
with a Fanastick Gesture, and in its Right-hand holding

a Rather Fam-
ous.

b Rather Excel-
lent Paper.

c So they called
the Time of Re-
formation

that a infamous Book maintain
Defensive Arms, and in the Left-hand be-
ing that b Pitiful Pamphlet, *The Cause*
God's Wrath, and about its Walle lying
the Acts of Parliament, Committee of
States, and Acts of General Assemblies,
Commission of the Kirk, their Protestate
and Declarations during these c Two
two Years Rebellion, and above, with
Superscription, *Rebellion is as the Sin*
Witchcraft. Then at the Drinking of

King's Health, Fire was put to the Frame, which gave in
fine Reports, and soon burat all to Ashes: which being c
sumed, their suddenly appeared a Table supported by
Angels, carrying this Superscription,

Great Britain's Monarch on this Day was Born,
And to his Kingdom happily Renor'd;
His Queen's Active, the Matter now is known,
Let us Rejoice, this Day is from the Lord:
Flee hence all Traitors that did mix our Peace,
Flee hence all schismatics who our Church did r
Flee hence Covenanting Remonstrating Race,
Let us Rejoice, that God this Day hath sent.

Then the Magistrate accompanied the Noble Earl to
Palace, where the said Earl had a Bon-fire very magnific
Then the Earl and Magistrates, and all the rest, did Dr
the King and Queen, and all Royal Healths: Then the
Magistrates made Procession through the Burgh, and sold
every Man of Account, and to they spent the Day Rejoic
in their Labour.

x

