

THE BLUE FLAG

of the Covenant



Robert Pollok Kerr

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Blue flag; or, The Covenanters who contended
for "Christ's crown and covenant",



THE COVENANTER.

THE BLUE FLAG

OR

THE COVENANTERS

WHO CONTENDED FOR

“CHRIST’S CROWN AND COVENANT”

By

ROBERT POLLOK KERR, D. D.

Author of “Presbyterianism for the People,” “Voice of God in History,” “Land of Holy Light,” “People’s History of Presbyterianism,” “Will the World Outgrow Christianity?” and “Hymns of the Ages”



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DEDICATED TO

Miss Katharine Heath Hawes,

Who conceived and carried out the idea of organizing the Presbyterian boys of the United States in companies of "Covenanters" to work for Christ and his Church, infusing into them the spirit of those splendid heroes, of whose toils and sufferings for liberty and truth this book is a history ;

AND TO THE

Covenanter Companies :

May they keep the Old Flag flying, and be faithful soldiers of Christ and his Church.

THE AUTHOR.

PREFACE.

IN the enjoyment of present blessings we are apt to be oblivious to the history of the past, and it is easy to let slip the great principles by which our privileges were won. The world would be very different from what it is to-day if, in the years long gone, there had not been men and women willing to die for the purity of Christ's church and its freedom from the control of national rulers. The COVENANTERS of Scotland believed that the church had but one King — Christ Jesus — and they contended, suffered and died for his crown. Christ won his crown by the cross, and the Covenanters defended it by suffering for his sake. This book is written to show not only the supreme importance of striving for the truth of God, but also that, for the church and the Christian, the road to Victory through strenuous endeavor is by way of THE CROSS.

At the end of this volume are found questions for those who wish to use the *Blue Flag* as a text-book for study in a Covenanters company or in a Sunday-school.

R. P. K.

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THE BLUE FLAG.

CHAPTER I.

INTRODUCTORY.

“VILLAIN, dost thou say mass at my lug!” (ear) cried Jenny Geddes, an old woman of the congregation, rising, red faced, from her stool, which she had brought with her to church. “Villain, does thou say mass at my lug!” and with that she hurled her stool at the head of the minister in the pulpit. Whether or not she aimed well and hit the object of her wrath is not known at the present day.



JENNY GEDDES' STOOL

The probability is that Jenny aimed well and threw straight, but that she missed because the minister dodged, for it is not recorded that he was hurt, as would certainly have been the case if so important a man as the Dean of Edinburgh had been struck with a stool while holding service on a Sabbath morning in St. Giles' Cathedral. But it is recorded that when Mistress Geddes threw her stool at the Dean there was a great uproar in the vast congregation, and many other missiles came flying from various quarters towards the pulpit, and that the terrified minister fled, though with great difficulty, out of the church, parting with his vestments as he forced his way to a place of safety. The street outside was also filled with a surg-

ing multitude, who cried out, "The sword of the Lord and of Gideon!" while they beat upon the windows and doors of the cathedral. The Bishop of Edinburgh, hearing the uproar, came in person, and ascending the pulpit, attempted to still the tumult and go on with the



John Knox in St. Giles', Edinburgh.

service. His effort was a failure, for he was assailed by the crowd, and such was the din of cries from within and without that he gave up the attempt to restore order, and, assisted by the magistrates present, was glad to make his escape.

What was the cause of this riot in the principal church of staid old Edinburgh? The thing happened

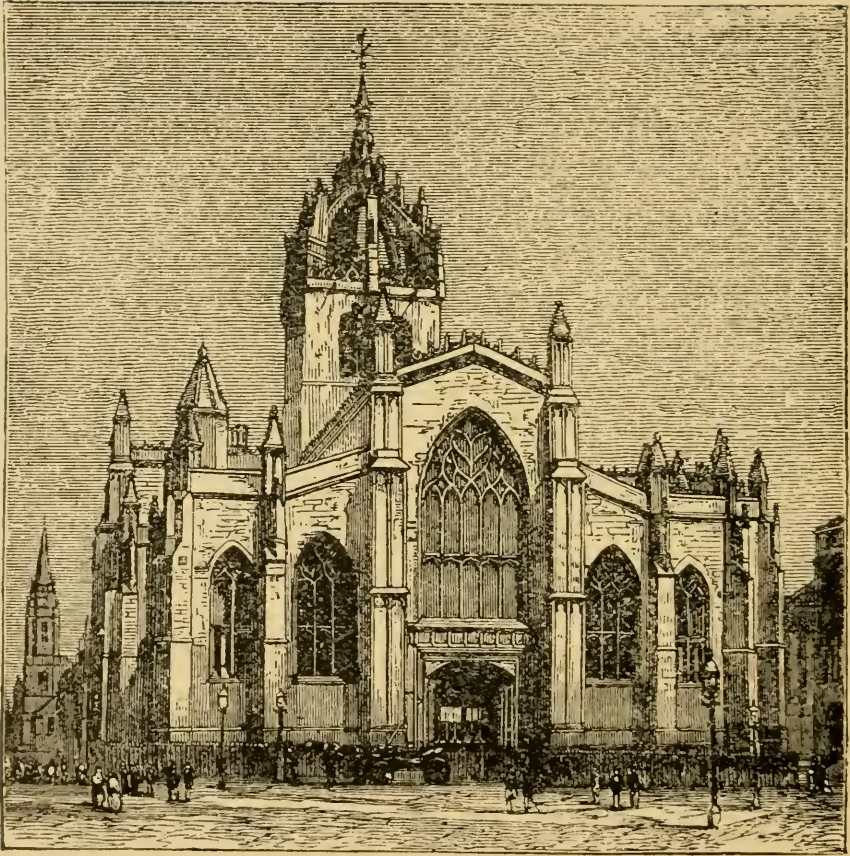
on July 23, 1637, and this is how it came about: For more than fifty years Scotland had been Presbyterian. John Knox and his helpers had completed the work of changing Scotland from Roman Catholicism to the strictest Presbyterianism. It had been a long and bloody struggle, and victory was gained not without many a martyrdom among the Presbyterian reformers. The harder the battle the people have to fight to win anything, the more they appreciate it. So the Scotch felt that their pure religion, simple worship, and the liberty that had cost so much to get, were worth fighting to keep. At the time of Jenny Geddes, the trouble was not with Romanism; they had done away with that long ago, and when John Knox died, in 1572, there were comparatively few Roman Catholics left in the country. The conflict now was with Episcopalians, who were trying to force their Prayer-Book and their church government, by archbishops, bishops, deans, and church laws called canons, upon the sturdy Scotch. The King of England and Scotland, Charles I., and his government and church, were determined that the Scotch should all be Episcopalians, and the Scotch were determined that they would not be Episcopalians. This was the cause of the trouble. Every one knows who has tried it how hard it is to make a Scotchman change his mind, or do a thing he does not wish to; and so when King James I. of England had endeavored to make the whole race of Scotchmen obey his archbishops and other clergy, and use their Prayer-Book, he found a difficult task to accomplish. His son, King Charles I., now on the throne, was obstinate also, so it is not sur-

prising that there was a long, bitter fight before it was settled what religion the Scotch should have. The Scotch had their way at last, and this book is intended to tell about the long and bloody struggles they passed through before they won the victory. It was well for the world that they succeeded, for at that time the Episcopal Church of England was not thoroughly Protestant. A great deal of Romanism was left in the beliefs and worship of the English. After the Scotch succeeded, in 1688, in establishing Presbyterianism forever in their country, the true Protestants of England, encouraged by the example of the Scotch, went on and made England much more truly Protestant than it would have been. Besides this, the Scotch have sent out good Presbyterians to settle in many parts of the world, carrying their religion with them; and it has been a blessing wherever it has been planted. Presbyterians usually have a thorough knowledge of the Bible, together with great love of liberty, and they teach their children the Bible and the Catechism, so that they grow up knowing the doctrines of Christianity, and are prepared to defend them. They have always made doctrines more prominent than have any other people, and it is a great thing for Christians to know the doctrines of the Bible. It makes them intelligent, steadfast and brave.

The thing the Scotch Presbyterians were contending for was the liberty of the church from the tyranny of kings and national government. They believed that Christ was the only King of the church; that he alone had the right to govern it; that the Bible is the church's

great law book, and that the church, as Christ's kingdom, has a right to decide for itself what the Bible teaches. Now, when the King and Parliament came in and said, "You must all be Episcopalians," the Scotch said: "We will not, because we believe the Bible teaches Presbyterianism, and not Episcopacy; and, besides that, it is none of the King's business what religion we have. He must not try to take Christ's place as the king of his church and the lord of our consciences. The King of England and Scotland and his Parliaments may make laws about taxes, police, prisons, and such things; but when he undertakes to rule the church he is trying to dethrone Christ." So they took for the motto on their flag, "FOR CHRIST'S CROWN AND THE COVENANT." What the "*Covenant*" meant we shall see further on in this book.

This attempt to make the Scotch Presbyterians turn Episcopalian, use the Episcopal Prayer-Book, and have archbishops and bishops and priests, and recognize the King of England and Scotland as the head of the church, is what made Jenny Geddes throw her camp stool at the Dean's head in old St. Giles' Church. She was a plain woman, and the others who took part in the riot that day were plain working people; but they knew what it cost to get their religion, and they were determined to keep it. Most of the people of Scotland would have been too polite to throw a stool at the Dean, but they agreed with Jenny and the rest that the religion which had cost such a long struggle to win, and which they believed was according to the Word of God, must be maintained at all hazards, and before the



ST. GILES' CATHEDRAL.

fight was finished and the victory won, about eighteen thousand of all classes, rich and poor, died for their faith, or were banished from the land.

The old church where Jenny Geddes threw her stool at the Dean, charging him with saying "mass at her lug," or ear, is still used as a Presbyterian church, and on any Sabbath one can see more than two thousand people worshipping there morning and evening. The reason this woman used the word "mass" is because the Prayer-Book gotten up for Scotland by the Episcopal bishops had in it a great deal taken from the Roman Catholic Mass-Book, and Jenny could not see much difference between the Prayer-Book and the Mass-Book.

The riot that broke out in old St. Giles' Church that day stirred up all Scotland, and the bishops, archbishops, deans and curates found themselves in trouble everywhere. The people would not attend the services. When the thing failed in Edinburgh, they tried it still in country churches, but it would not work; the Scotch Presbyterians said they would continue to be Presbyterians or die.

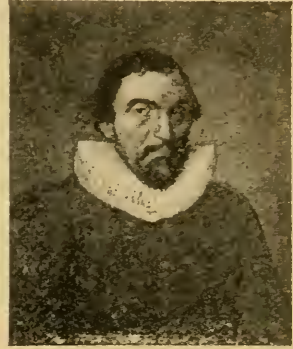
CHAPTER II.

“THE NATIONAL COVENANT.”

ARCHBISHOP BURNET, of Glasgow, one of the men put upon the Scotch Presbyterians, determined that he would force the people of his part of Scotland to be Episcopalians. So he ordered the Presbyterian ministers to buy, each of them, a copy of the Prayer-Book, and use it in their churches. Alexander Henderson, George Hamilton and James Bruce, the three most prominent Presbyterian ministers about Glasgow, were directly commanded to get copies of the book and use it. Alexander Henderson declared that he was willing to buy the Prayer-Book and study it, but refused to use it in his church, saying, that in the worship of God he would not submit to tyranny. He went to Edinburgh with a number of other Presbyterian ministers, and presented a polite but earnest petition to the Privy Council of the kingdom, asking that they and all other Presbyterians should not be forced to adopt a religion in which they did not believe. The Privy Council sent the petition to the King, Charles I., in London, telling him that it would be dangerous to the peace of Scotland to go on with this attempt to force the people to become Episcopalians. This was the feeling of the common people, and also of most of the nobility of the land. It made the bishops in Scotland very angry, and they did all they could to keep

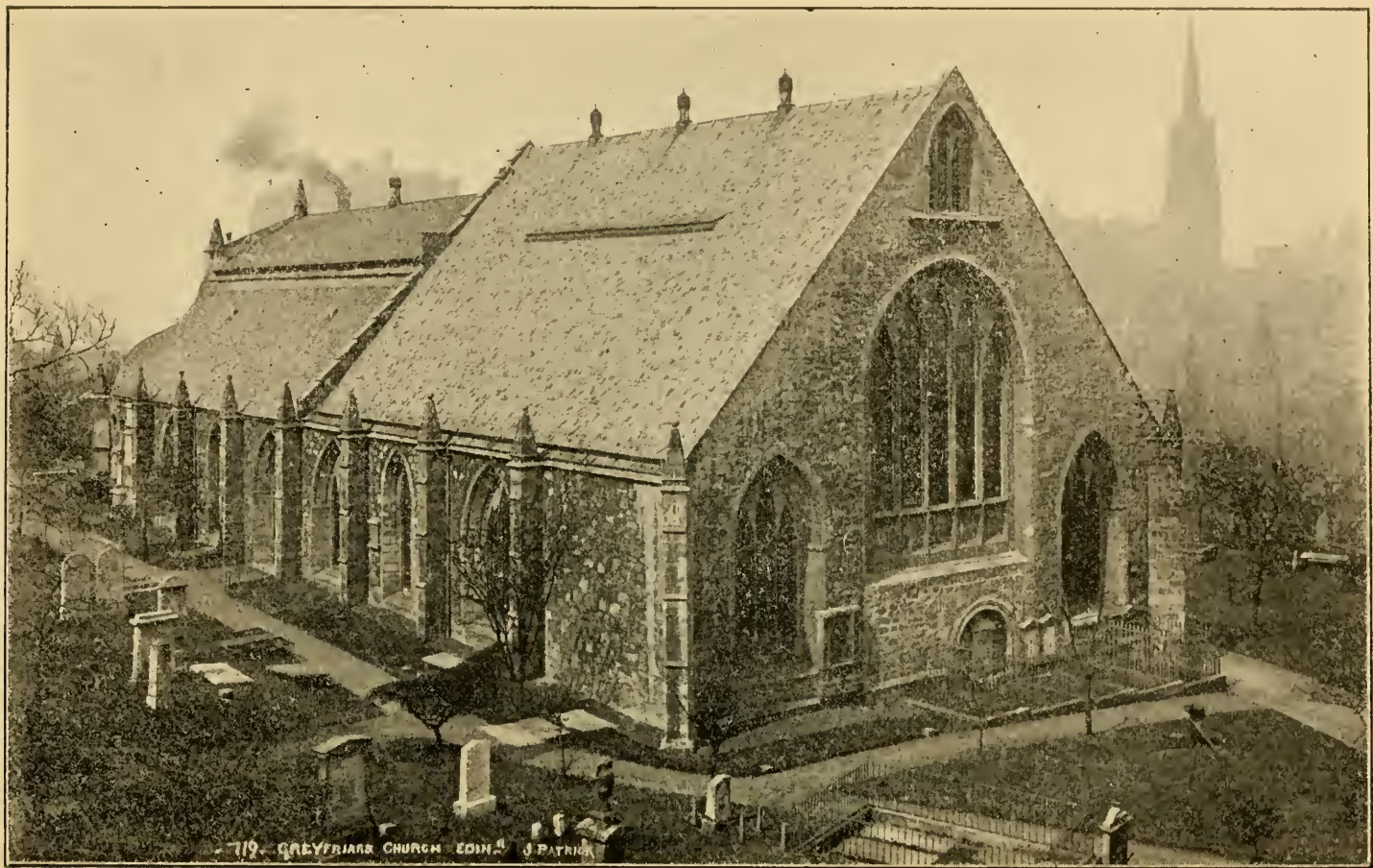
the King from giving the liberty which the Presbyterians asked. So the King wrote a letter to the Privy Council in Edinburgh, censuring them severely for not carrying out his plans, and especially for allowing the riot in Edinburgh in and about St. Giles' Church. He further commanded that no man should hold office in Scotland unless he became an Episcopalian. This letter of the King set all Scotland aflame, and thousands of people went to Edinburgh to urge the Privy Council to give the Presbyterians liberty to worship God according to their own consciences. A proclamation now came from the King commanding the Privy Council to leave Edinburgh, and all the people who had come to the city to go home. The Presbyterians then met together and drew up a complaint against the bishops as being the cause of all the trouble, and great numbers of the nobles and of the people signed it, in Edinburgh and throughout Scotland. But this did no good; the King was obstinate and determined to have his way, and he issued a proclamation declaring that the bishops had done nothing but what he had commanded them to do, and he charged the people who opposed the bishops with rebellion against himself. Now, rebellion against the King is to be punished by death; so the Presbyterians saw that there was going to be very serious trouble in Scotland. The Presbyterian nobles and the leading ministers determined to try to get the people to sign a promise, or COVENANT, to stand by their faith even unto death. A great day of fasting and prayer was appointed, and on the day following Rev. Alexander Henderson and Johnston of Warriston were

appointed to draw up the Covenant, and Rothes, London, and Balmerino to revise it. This Covenant, henceforth to be called the "NATIONAL COVENANT," consisted of three parts: (1) The "Old Covenant," drawn up by Rev. John Craig many years before, in 1590, by request of King James VI. of Scotland, who became James I. of England, and signed by him, and for that reason often called the "King's Confession." (2) The acts of the Scottish Parliament condemning Romanism, and confirming the acts of the Presbyterian General Assembly. This part was written by Johnston, afterwards Lord Warriston. (3) The special application of the whole to the present circumstances of the church, written by Alexander Henderson.



Rev. Alexander Henderson.

This was the great National Covenant, and February the 28th, 1638, was the day set for it to be signed in Edinburgh. By early dawn the leaders of the church of Scotland met and read over the whole document, accepting it as a true statement, and declared that they were ready to sign it. It was decided to hold a great meeting at Greyfriars Church, in the afternoon of that day, to have the Covenant signed. At the appointed hour a great multitude assembled at the church and in the graveyard surrounding it. The Rev. Alexander Henderson opened the meeting with a memorable prayer, which none present ever forgot. A solemn



OLD GREYFRIARS CHURCH, EDINBURGH.

hush fell over the assembly, for they felt that upon what they were doing depended the future of pure religion in Scotland, and that they were about to enter upon a course which meant great danger to them all. But they hesitated not, for they saw their duty plainly. The Earl of Loudon arose and addressed the meeting in a prudent but forcible speech, indicating that, while defending their religion against the bishops, and against the King, they were not disloyal to their earthly monarch. They would obey him in all temporal things, and even fight to defend his government and person, but in spiritual matters none could come between themselves and Christ. Johnston then unrolled the vast sheet of parchment on which the Covenant was written, and read it to the attentive assembly. He finished, and a solemn silence fell upon them. An aged nobleman, the venerable Earl of Sutherland, slowly walked forward, and with his hand trembling from emotion and old age, signed his name first of all to this Covenant with God. The multitude surged forward, all eager to subscribe their names. Many added after their signatures the words, "Till death." Some pricked their arms and signed with a pen dipped in their own blood, meaning that they were prepared to die for truth and liberty in Scotland. It was one of the most solemn and significant scenes ever witnessed, as the Covenant lay upon the top of a flat tombstone in the churchyard, while the very cream of Scotland's best people signed their names. There was much emotion, a prayerful spirit pervaded the multitude, and tears rolled down many a rugged face. Copies of the Covenant had to be

made, that all might sign. Sixty thousand people had come to Edinburgh, and everywhere the people wished to subscribe to the Covenants which were sent all over Scotland. So the signers of the Covenant, and all who stood with them for truth and liberty in Scotland, came to be known as “Covenanters.”



Signing the Covenant in Greyfriars Churchyard.

The Covenant declared that Jesus Christ is the only King of the church; that he governs it through its own officers, and that they must be free from the interference of the officers of the civil government. The civil government is over external matters, but Christ's is over the soul of man, yet “as civil and church government be both of God, and tend to one end, if rightly used, to-wit, to advance the glory of God and to have good and godly subjects, they ought to coöperate within their respective spheres. As ministers are subject to the judgment and punishment of the magis-

trates if they offend, so ought the magistrates to submit themselves to the discipline of the church if they transgress in matters of conscience and religion." Those who signed the Covenant bound themselves to maintain the freedom of the church and to preserve the Presbyterian religion in Scotland at the risk of their lives.

King Charles I. was alarmed at the spread of the covenanting movement in Scotland, and pretended to yield, but it was only to gain time to prepare to crush the Covenanters. So he wrote to his Commissioner in Scotland: "I give you leave to flatter them with what hopes you please; your chief end being now to win time, until I be ready to suppress them. I have written this to no other end than to show you that I will rather die than yield to those impertinent and damnable demands. I do not expect that you should declare the adherers to the Covenant traitors until you have heard from me that my fleet hath set sail for Scotland. Thus you may see that I intend not to yield to the demands of those traitors, the Covenanters." This shows what was in store for the Covenanters of Scotland, though they did not then know of the King's duplicity and cruel designs. Soon after this the General Assembly of the Church of Scotland met in Glasgow, and the Rev. Alexander Henderson, who had written the latter part of the Covenant, was made Moderator by a unanimous vote. The King's Commissioner to Scotland was present, and protested against Mr. Henderson being made Moderator; but the Assembly would not give way, and appointed Archibald Johnston, who wrote the second part of the Covenant, Clerk. The King's Com-

missioner opposed all they did, and, among other things, protested against elders being members of the General Assembly. At last, seeing he could not control a Scotch Presbyterian General Assembly, he ordered them, in the King's name, to adjourn and go home. This they declined to do, so the King's Commissioner left the house. The Moderator addressed the body, urging the members to be patient and prudent, but to stand by the faith of their fathers. When he had finished, Lord Erskine, a young nobleman, son of the Earl of Mar, rose in the gallery and respectfully asked permission to speak. He declared that hitherto he had refrained from signing the Covenant, though urged by his conscience to do so; but now he felt that he could no longer refuse, and implored the Assembly to pray that he might be forgiven for not sooner doing his duty. Then he begged the privilege of signing the Covenant. He signed it on the spot, and others present followed his noble example. The Moderator then asked the Assembly if they were willing to go forward with their business in spite of the command of the King's Commissioner that they disperse. Almost unanimous was the vote to go on and do their duty. Then they passed an order annulling the appointment of bishops and other Episcopal officers in the church, and condemned the use of the canons and Prayer-Book by the ministers under the Assembly's control. Mr. Henderson, when the Assembly was about to adjourn, said: "*We have now cast down the walls of Jericho. Let him that rebuildeth them beware of the curse of Hiel the Bethelite.*"

The covenanting Presbyterian Church of Scotland had now taken its stand, and was prepared for whatever consequences might follow. Its members knew that they had started upon a dangerous road, in refusing to obey the King, but they had the comfort of feeling that God was on their side.

The King was busy preparing for war, and raising an army with which to crush the Covenanters. Leading men of Scotland sent the King word that they were his loyal subjects, and were prepared to obey him in everything except in those matters which pertained to their religion and their duty to God. But it was of no avail. The wrath of Charles I. was kindled, and he determined to carry his point by the sword.

The Scotch, on their part, prepared for defence against the expected invasion. The King's fleet came into the harbor near Edinburgh; but when they found the Scotch ready for them, they were afraid to make the attack, and began a series of negotiations, a sort of paper warfare. The army of the King marched into Scotland, and met, at Dunse Law, the Covenanters arrayed under their banner bearing the words, "FOR CHRIST'S CROWN AND THE COVENANT." There were about twenty thousand of them, and they were the best of the land, "the thoughtful, high-souled peasantry, men of strong frame and bold heart, led on by their honored nobility and encouraged by their beloved pastors." Theirs was the courage of those who fear nothing but God.

King Charles was alarmed when he saw how great an army had come out to meet his troops, and a con-

ference was proposed, the result of which was that the King agreed to the demands of the Covenanters. A treaty of peace was signed and proclaimed the same day in both camps, June 18, 1639. But the whole thing was a fraud and a falsehood, and the King soon broke all his promises to the Covenanters. The next year war broke out again, but ended soon, in much the same way as the first had done, by the King giving way to the Covenanters. But King Charles I. soon had other things to occupy his mind. He was getting into trouble with his Parliament and people of England, led by Oliver Cromwell. Civil war broke out between Charles and a large part of his own people, and the army of Cromwell and the Parliament proved too strong for the King. Seeing he would be obliged to surrender, he cast himself upon the Scotch. They turned him

over to the English, not expecting that they would deal with him as they did; but the English Parliament condemned him to death. So Charles I., the perfidious King, was beheaded at the palace of Whitehall, in London, in 1649. This displeased the Scotch, for while they contended for religious liberty, they had always maintained their loyalty to the King in civil matters. And nothing more is needed to prove



King Charles I.

the true loyalty of the Scotch than the fact that after Charles I. was beheaded, they received his son Charles

an exile in Scotland, and crowned him there as their King, Charles II. Charles I. was, like his father, James I., King of both England and Scotland. These Stuart Kings were Scotchmen, and though they were immoral and faithless men, the Scottish people kept up their loyalty to them, though outrageously treated by both father and son.

CHAPTER III.

“THE SOLEMN LEAGUE AND COVENANT.”

WHILE Charles I. was at war with his own Parliament and people, the Scottish Covenanters had some rest from the interference of the King, whose hands were full in England. In August, 1643, another historic General Assembly was in session in Edinburgh. Feeling that they were on the brink of a great crisis, this Assembly prepared another great document, the greatest of all that they had yet adopted, called “THE SOLEMN LEAGUE AND COVENANT,” which was for years to be their standard of belief and hope, and from which, as COVENANTERS, the people were thereafter to take their name. The struggles which took place under this greatest Covenant are those which have made the name of Covenanter famous throughout the world. It was one of the grandest declarations ever made by mankind in defence of liberty in religion. It was written by Alexander Henderson, Scotland’s greatest man since John Knox. The following are extracts from this famous document :

“A Solemn League and Covenant for Reformation and Defence of Religion, the Honour and Happiness of the King, and the Peace and Safety of the Three Kingdoms of England, Scotland and Ireland.

“We, Noblemen, Barons, Knights, Citizens, Burgeses, Ministers of the Gospel, and Commons of all

sorts, in the Kingdom of England, Scotland and Ireland, by the providence of God living under one King, and being of one reformed religion, having before our eyes the glory of God and the advancement of the kingdom of our Lord and Saviour JESUS CHRIST, the honor and happiness of the King's Majesty, and his posterity, and the true public liberty, peace and safety of the kingdoms wherein every one's private condition is included . . . have now at last (after other means of supplication, remonstrance, protestations and sufferings), for the preservation of our lives and our religion from utter ruin and destruction, according to the commendable practice of these kingdoms in former times, and the example of God's people in other nations, after mature deliberation, resolved and determined to enter into a mutual and Solemn League and Covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to the most high God, do swear—

“I. That we shall sincerely, really and constantly, through the grace of God, endeavor, in our several places and callings, the preservation of the Reformed religion in the Church of Scotland, in doctrine, worship, discipline and government, against our common enemies; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline and government, according to the Word of God and the example of the best reformed churches, . . . and that we, and our posterity after us, may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us.

“II. That we shall, in like manner, without respect of persons, endeavor the extirpation of Popery, Prelacy, . . . superstition, heresy, schism, profaneness, and whatever shall be found contrary to sound doctrine and the power of godliness, . . . and that the Lord may be one, and his name one, in the three kingdoms.

“III. We shall, with the same reality, sincerity and constancy, in our several vocations, endeavor, with our estates and lives, mutually to preserve the rights and privileges of the Parliaments, and the liberties of the kingdoms; and to preserve and defend the King’s majesty, person and authority, in the preservation and defence of the true religion and liberties of the kingdoms.

“VI. We shall also, according to our places and callings, in this common cause of religion, liberty and peace of the kingdoms, assist and defend all those that enter into this League and Covenant in the maintaining and pursuing thereof; and shall not suffer ourselves, directly or indirectly, by whatsoever combination, persuasion or terror, to be divided and withdrawn from this blessed union. . . .

“We profess and declare, before God and the world, our unfeigned desire to be humbled for our own sins and for the sins of these kingdoms; especially, that we have not as we ought, valued the inestimable value of the gospel; that we have not labored for the purity

and power thereof; and that we have not endeavored to receive CHRIST into our hearts nor to walk worthy of him in our lives.

“And this Covenant we make in the presence of ALMIGHTY GOD, the searcher of all hearts, with a true intention to perform the same, as we shall answer in that great day when the secrets of all hearts shall be disclosed.”

This splendid declaration was read by Alexander Henderson to the General Assembly of the Church of Scotland, August 17, 1643, and by this body adopted and ratified, with thanksgiving and tears. Then it was unanimously ratified by the Estates of Scotland. In this way the Solemn League and Covenant began its glorious history.

In London, this same year, 1643, was called together by Parliament a General Assembly of ministers, to prepare a Confession of Faith for the three kingdoms. It sat in Westminster Abbey, and has been known ever since as the WESTMINSTER GENERAL ASSEMBLY, which continued its work five years, and prepared the Confession of Faith, Larger and Shorter Catechisms, and Books of Government and Worship, which are still, in somewhat modified form, the church constitution of all English-speaking Presbyterians. In England at this time the Episcopalians were not in power, and the prevailing religion was that of the Presbyterians and Independents or Congregationalists. So the Scotch Presbyterians were invited to send some of their men down



WESTMINSTER ABBEY—JERUSALEM CHAMBER TO THE RIGHT.

to London to assist in the work of the Westminster Assembly. The Scotch General Assembly commissioned for this purpose the Revs. Alexander Henderson, Samuel Rutherford, Robert Baillie, Robert Douglas and George Gillespie; and Ruling Elders John, Earl of Cassilis; John, Lord Maitland, and Sir Archibald Johnston, of Warriston. They were joyfully received in London, and invited to sit as regular members of the Westminster General Assembly. This they declined, choosing rather to be considered as commissioners from the Church of Scotland, and as such to deliberate and confer with the Assembly on all matters which might come before them. They presented the "SOLEMN LEAGUE AND COVENANT" which had been adopted in Edinburgh, and it was then adopted by the English Parliament, also by the Westminster Assembly, and a day set, Monday, September 25, 1643, for publicly swearing to each of its declarations. This was done in St. Margaret's Chapel, Westminster, each person standing with his head uncovered, and his bare right hand lifted up to heaven, swearing in the great name of God to perform the engagements of this Solemn League and Covenant. After this the members of Parliament and the members of the General Assembly signed each his name to the document. On another day, the 15th of October, the members of the House of Lords also signed the Covenant. On next Sunday it was read in all the churches of London by order of Parliament, and signed by multitudes of the people.

Parliament also ordered that the Covenant be read publicly on each fast day, in every church in England,

and that copies be framed and hung up in all the churches.

When King Charles I. heard of it he issued a proclamation denouncing the signers of the Covenant as traitors, and forbidding any others to sign it. But the King had lost his authority over the people, and his proclamation had little effect.

In calling together the Westminster Assembly, Parliament had appointed Episcopalians as well as Presbyterians and Independents, but most of the Episcopalians declined to attend and take part in it.

The Westminster Assembly, however, went on with its work, which was finished after five years of prayerful toil. The Confession of Faith, Catechisms, and Book of Government and Directory of Worship, which they prepared, were adopted by the English Parliament, and by the Parliament and General Assembly of Scotland.

In the meantime Charles I. was beheaded, and Oliver Cromwell was made Lord Protector of England in place of the King.

But the Scotch Presbyterians did not believe in Cromwell and his government, and the day after Charles I. was beheaded in London, the Scotch crowned his son, Charles II., popularly called "Prince Charlie," as King, at Scone, in Scotland. They loved him because he was the regular heir to the line of Scotch kings that had for a long time ruled England, Scotland and Ireland. He was a handsome young man, and gifted with very pleasant manners. In spite of all his personal attractions, however, "Prince Charlie" was a

bad man at heart, as the Scotch found out afterwards to their sorrow. In order to secure the help of the Scottish Presbyterians, Charles signed the Covenant, and not only did not live up to it, but proved a bitter enemy to the Covenanters after he came to the throne of England. The Scotch raised an army and endeavored to defend Charles from his enemies, but Cromwell came with his army to Scotland and defeated the Scotch. Charles led what army he had left into England, hoping there would be a general uprising in his favor; but he was mistaken; there was no uprising for Charles, and he was utterly defeated at Worcester, September 3, 1651, after which he fled to the Continent, where he lived about from court to court for nine years, poor and not much respected.

Cromwell did not mince matters with the Presbyterians of Scotland, but ordered their General Assembly to disband and the members to return to their homes. He did not, however, persecute the Presbyterians, and they had peace while Cromwell ruled the three kingdoms. Cromwell was an Independent or Congregationalist, and not a Presbyterian. He died in 1658, and for a short time his son Richard ruled in his place. Charles II. returned to England, and was seated upon the throne of his ancestors in 1660. Now begins the greatest period of suffering through which the Scotch Presbyterians were ever called to pass, and for twenty-eight years the Covenanters were persecuted and their faith tried in the most cruel way.

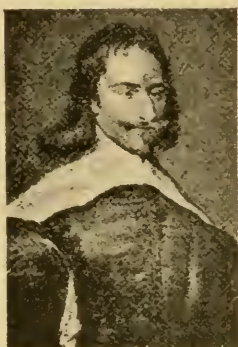
CHAPTER IV.

"THE KILLING TIME."

KING CHARLES II. was hardly seated upon his throne before he began a systematic effort to destroy the Presbyterian Church of Scotland, and to establish Episcopacy in its place, as well as to overthrow the liberty, both civil and religious, of the Scottish people. A base Parliament of sympathizers with the King's views and wishes was gotten together in Edinburgh, and the Earl of Middleton, a crafty and able but traitorous man, always ready to join what he considered the stronger party, was made Commissioner of the King for holding the Scottish Parliament, and also commander of the army in Scotland. The King could not have selected a better agent for his wicked purposes. He soon had the traitorous Parliament repeal all the laws which had been made establishing Presbyterianism in Scotland, and acts were passed making the King supreme in all matters, religious as well as civil. Thus was an attempt made to dethrone Christ in his church and put Charles II. in his place.

One of the first things the King and Middleton deemed necessary to do, in order to the success of their plans, was to get the powerful Presbyterian noble, the Marquis of Argyle, out of the way. So Argyle was indicted as a traitor, and, on trumped-up charges, this grand old Covenanter was tried and condemned to

death. The King hated him because he was a Covenanter, and also for another reason. Argyle had earnestly reprov- ed the King, a long time before, for his wickedness, especially for his flagrant violation of the seventh commandment; and this interference with his lustful pleasures the King never forgave.



Marquis of Argyle.

Argyle received the sentence of death upon his knees, and said, "I had the honor to set the crown upon the King's head (when he was crowned at Scone), and now

he hastens me to a better crown than his own." Between the time of receiving his sentence and the day of its execution, May 27, 1661, the noble Marquis enjoyed great tranquillity of mind, and his soul was filled with joy, and the "peace of God that passeth all understanding." When his wife and some friends spoke to him of the cruelty of those who had secured his condemnation, he replied, "Forbear, forbear! truly I pity them; they know not what they are doing; they may shut me in where they please, but they cannot shut out God from me." To some ministers, who came to comfort him in prison, he said that they would soon envy him who was going on before them, adding, "Mind that I tell you; my skill fails me if you who are ministers will not either suffer much or sin much; for although you go along with these men in part, if you do not do it in all things, you are but where you were, and must suffer; and if you go not at all with them,

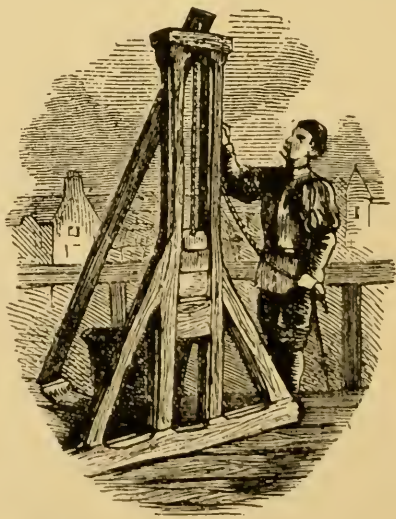
you shall but suffer." These were prophetic words, and history soon showed that they were true. The night before his execution, Argyle slept as soundly as if no awful doom were impending. As he lay slumbering like an infant on his bed in the dungeon over the gate of the Edinburgh Castle, some of his enemies came in to see how he conducted himself, and were amazed to find him sleeping so sweetly during his last night on earth. It is thought that their consciences smote them as they looked at him lying there, under the overshadowing wing of God, for they must have reflected that no one of their number could have been so free from fear in prospect of an awful death.

Just before the fatal moment, as he was about to march from his cell to the place of execution, a friend, Mr. Hutcheson, came to him, and said, "What cheer, my lord?" and he answered, "Good cheer, sir; the Lord hath again confirmed and said to me from heaven, thy sins be forgiven thee." Then he wept for joy at the near prospect of heaven, and said to Mr. Hutcheson, with tears streaming down his face, "I think his kindness overcomes me. But God is good to me, that he let not out too much of it here, for he knows I could not bear it. Get me my cloak, and let us go. Now, let us go, and God be with us. I could die like a Roman, but I prefer to die like a Christian. Come away, gentlemen: he that goes first goes cleanliest." The Rev. James Guthrie, another Covenanter, under sentence to die on Friday of that same week, embraced him and said, "My lord, God hath been with you; he is with you, and will be with you. And such is my

respect for your lordship, that if I were not under sentence of death myself, I would cheerfully die for your lordship." So they parted, to meet again in heaven on Friday morning.

Argyle made an address from the scaffold, and, among other things, said: "I come not here to justify myself, but the Lord, who is holy in all his ways, righteous in all his works, holy and blessed be his name. Neither come I to condemn others. I bless the Lord, I pardon all men, and desire to be pardoned of the Lord myself. Let the will of the Lord be done; that is all I desire. . . . These times are like to be either very sinning or suffering times; let Christians make their choice. There is a sad dilemma in the business—sin or suffer. Surely he that will choose the better part will choose to suffer; others that will choose to sin will not escape suffering. They shall suffer, but perhaps not as I do (pointing to the maiden or guillotine), but worse. Mine is but temporal: theirs shall be eternal."

Mr. Hamilton prayed, then Argyle prayed, and Mr. Hutcheson said, "My lord, now hold your grip sicker." (Hold on with a firm grasp.) He answered, "You know, Mr. Hutcheson, what I said to you in the chamber. I am not afraid of



The Maiden.
(Now in the National Museum, Edinburgh.)

being surprised with fear." He kneeled down, laid his head upon the block, and, after a brief prayer, lifted his hand as a signal to the executioner. The axe fell, and the head of the martyr dropped into the basket, while his soul fled up to God, to receive the crown promised to all who are faithful unto death. His head was fixed upon the west end of the Tolbooth prison, where all could see it from the street. His body was carried away by friends to Dunoon, near Glasgow, and buried in Kilmun Church. A writer of history says of Argyle, "He had piety for a Christian, sense for a counsellor, courage for a martyr, and a soul for a king."

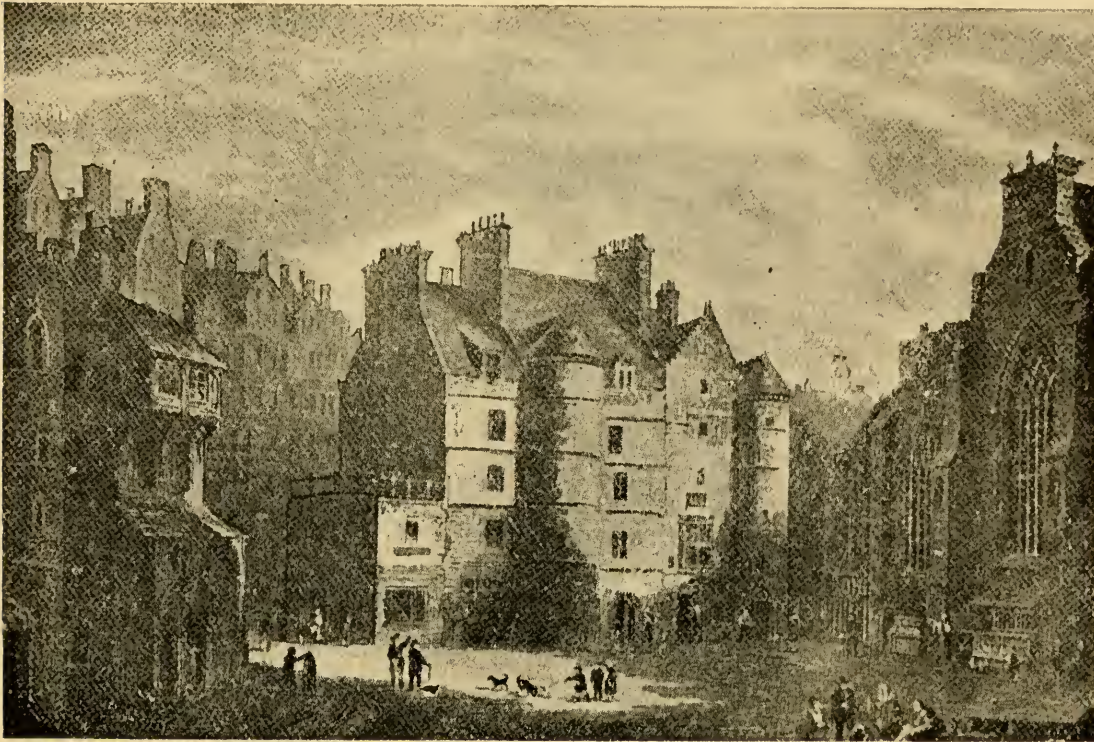
This was the man who had put the crown upon the head of Charles II. as King of Scotland, ten years before, saying to him, "Stand fast from henceforth, in the place whereof you are the lawful and righteous heir, by a long and lineal succession of your fathers, which is now delivered to you by the authority of God Almighty." The murder of Argyle under forms of law was but the beginning of a long list of cruelties to be put upon the Scottish Covenanters by this wicked King, who had himself, in time of adversity, signed the Covenant, but when he came to power broke his vow, and persecuted to their death those whom he had sworn to defend. His name is written in the catalogue of traitors, and consigned to the everlasting infamy which it deserves.

On Friday of the same week the Rev. James Guthrie, minister of Stirling, was put to death. The principal charge against him was that he had denied that the

King had authority to try a man respecting matters purely ecclesiastical, such as presbyterial acts and letters, preaching, and the discharge of his ministerial duties. These matters, he contended, belong to the church itself to decide. He had also pronounced sentence of excommunication against the Earl Middleton, and now that vindictive man found his opportunity to take vengeance on him. He was tried and condemned as a traitor, and he said to the judges: "My lords, my conscience I cannot submit; but this crazy old body and mortal flesh I do submit, to do with it whatsoever you will, whether by death, banishment or anything else; only I beseech you to ponder well what profit is in my blood. It is not extinguishing me or many others that will extinguish the Covenant and work of reformation since 1638. My blood, bondage or banishment will contribute more for the propagation of those things than my life or liberty could do, though I should live many years." He died crying out, "The Covenants, the Covenants, shall yet be Scotland's reviving!" and he went thus to join Argyle and the host of martyrs under the altar in heaven.

Another victim, William Govan, was sacrificed along with Mr. Guthrie, on the same day.

The next whom it was determined should die was the saintly Samuel Rutherford, who had been a Commissioner from Scotland to the famous Westminster Assembly in London in 1643. *Rutherford's Letters*, a published collection of his letters on religious subjects, are still read by the pious among all English-speaking people. He wrote a book called *Lex Rex*, in



THE TOLBOOTH, OR "HEART OF MIDLOTHIAN," IN 1736.

Demolished 1817. Used as Parliament Hall, Court of Justice, Council Chambers, and latterly as Prison. Scaffold was erected on projecting part at west side; executions were very frequent; heads of Regent Morton 1581, Montrose 1650, Marquis of Argyle 1661, were set up on spikes on west gable.

which he defended the Covenants and the Covenanters, but which offended the King so his book was publicly burned, and he, too, must die. When the summons came to him to appear for trial, he was lying upon his death-bed, and he said to the messengers, "Tell them (the judges) that I have got a summons already before a superior Judge and judiciary, and I behoove to answer my first summons, and ere your day come I will be where few kings and great folks come." At this time he was living in the college at Aberdeen. The men returned and delivered his message to the court of Parliament, and a vote was taken whether or not he should be allowed to die in the college. It was carried—"put him out"—only a few dissenting. Lord Burleigh said, "Ye have voted the honest man out of the college, but ye cannot vote him out of heaven. I wish I were as sure of heaven as he is; I would think myself happy to get a grip of his sleeve to haul me in."

Mr. Rutherford, before the day of his release from suffering, said: "I shall see my kingly King. I shall shine. I shall see him as he is. . . . Mine eyes shall see my Redeemer; these very eyes of mine, and none other for me. Let my Lord's name be exalted; if he should slay me ten thousand times, I will trust. Oh! for arms to embrace him. Oh! for a well-tuned harp." So he went home and received his harp and his crown.

CHAPTER V.

MORE TROUBLE FOR THE COVENANTERS.

KING CHARLES, now that the great Marquis of Argyle was out of the way, determined to go on with his work in Scotland. Having gotten a Parliament of renegades and ultra-royalists together in Edinburgh, the King wrote a letter, in September, 1661, to the Privy Council there, ordaining that Episcopacy be made the established religion in Scotland, and three months afterwards another letter, prohibiting any meeting of Synods, Presbyteries or church sessions till they might be ordered by the archbishops and bishops who had been appointed for Scotland. The principal archbishop in Scotland was James Sharp, Archbishop of St. Andrews.

This Sharp was a deserter from the Covenanters, and a traitor to his oath and to those who trusted him. He had been chosen by the Covenanters, when Charles II. ascended the throne, to represent them in London and to plead their cause with the King. Before leaving Scotland on this mission, he secretly joined himself to the enemies of the Covenanters, and went to London for the purpose of betraying them and securing wealth and



Archbishop Sharp

honor for himself. He was rewarded for his perfidy by being made Archbishop of St. Andrews and "Primate of all Scotland."

When the renegade Parliament met in Edinburgh, the bishops and archbishops were admitted with pomp and show, and the business they had in hand was begun May 8, 1662. The first thing they did was, in obedience to the King, to declare that Charles II. had all authority over the Church of Scotland, and then ordained that Episcopacy should be the established religion of the land. It also gave the sole right of appointing pastors to the government, for while the Covenanters had control they had abolished all such procedure, holding that the people ought to elect their own pastors.

When the Parliament adjourned, the King's representative, the Earl of Middleton, and the Privy Council, published an edict requiring all the Presbyterian ministers ordained since 1649 to come to the bishops and accept their authority, or be banished from their churches and manses. When the Council passed this order, Burnet, himself the Episcopal Archbishop of Glasgow, writes that the Duke of Hamilton told him that the members of the Council "were all so drunk that day that they were not capable of considering anything that was laid before them, and would hear of nothing but the executing of the law without any relenting or delay." Middleton expected that the ministers would all fall in with these orders, and that would be the end of Presbyterianism in Scotland; but he was mistaken in judging the Covenanters by his own standard of morals.

They were commanded "to remove themselves and their families out of their parishes betwixt now and the first day of November next to come, and not to reside within the bounds of their respective Presbyteries," and they were to lose their salaries for the future not only, but also for the past year, unless they would agree to submit to the bishops.

The Presbyterian ministers determined to give up all for Christ's Crown and Covenant. They resolved that they would rather die than break their vow as Covenanters. On the last Sabbath of October they assembled their congregations for farewell meetings. In many cases the people wept aloud, as they listened to their beloved pastors for the last time, and bade them good-bye with many lamentations. The order expelling the ministers was issued, and so four hundred pastors and their families, who refused to submit, were turned out of their churches and homes at the instigation of bishops who professed to be ministers of the Prince of Peace. Archbishop Sharp preferred a more gradual and prudent process of extinguishing Presbyterianism in Scotland, but the bishops of the middle and southern districts and the Earl of Middleton took the shorter course.

Bishop Burnet writes that invitations were sent out all over Scotland to ministers who were willing to submit to the bishops to come and take the vacant churches and manses, and men were found willing to do so for the money they would receive. But Burnet says: "They were the worst preachers I ever heard; they were ignorant to a reproach; and many of them were

openly vicious. They were a disgrace to their orders and the sacred functions, and, indeed, were the dregs and refuse of the northern parts. The former pastors had been related to the best families in the country, either by blood or marriage, and had lived in so decent a manner that the gentry paid respect unto them. They used to visit their people much, and were so full of the Scriptures, and so ready at *extempore* prayer, and from that they grew to practice *extempore* sermons. They had brought the people to such a degree of knowledge that cottagers and servants would have prayed *extempore*. By these means they had a comprehension of matters of religion greater than I have seen among people of that sort anywhere. And it can hardly be imagined how the ministers had been respected and loved by their people."

These were the men who left their homes, gave up all temporal support, and started, in the depth of winter, out into the world, with nothing but their faith in God. It afforded a spectacle of moral heroism seldom seen. They knew, too, that in thus disobeying the government for conscience' sake they were perilling their lives. Middleton was amazed at the courage displayed by the four hundred covenanting ministers. Cursing their obstinacy, he said, "What *will* these mad fellows do?" But the effect upon the Scottish people was electric, and from one end of the land to another there was felt a thrill of admiration and sympathy. Such heroism can never fail of its effect, and to this day the Presbyterians of Scotland are stronger when they read of the noble FOUR HUNDRED ministers who gave

up their earthly all for "Christ's Crown and the Covenant," in the winter of 1662. This made it impossible that Episcopacy should ever be established in Scotland.

One effect of Middleton's rashness was to lose him his place as the King's representative in Scotland. He was recalled, and the Earl of Rothes appointed in his place, a man of even worse character than Middleton.

After 1663 the Scottish Parliament was not called to meet for six years, and the government was conducted by proclamations from the King and by acts of the Privy Council in Edinburgh. This Council had all power in its hands, and the archbishops were members of it. So there was no lack of zeal for the thorough suppression of the Covenanters, the establishment of Episcopacy, and the supremacy of the King over the church.

It was not to be expected that a brave people should tamely submit to such cruel oppression as was then put upon the Scotch, and they would have been less than human if they had not risen up against it.

The mass of the people refused to attend the services conducted in their churches by the unworthy pastors sent by the archbishops and bishops, after the Covenanter ministers had been expelled. They were unwilling to approve by their presence these men, who were, many of them, wolves in sheep's clothing, and whose lives were a disgrace to the sacred calling which they assumed. This was right; it was almost the only way left for the people to testify against the iniquitous usurpation of Christ's crown by the wicked government of the country.

There was a great mistake made, however, in an uprising of a small section of the people in the western counties, who took up arms in a hopeless struggle against forces too great for their small strength and resources. But the outrageous proceedings of the High Court of Commission in persecuting men and women to the death, because of their faith, goaded them to desperation. The noble old Earl of Warriston, one of the framers of the National Covenant of 1638, who had been obliged to fly to the Continent for safety, was basely given up to the English by the King of France, and brought back to Edinburgh to be tried for treason. He gave up his life on the scaffold, being hanged in Edinburgh in the presence of a large concourse of people. At the last he prayed, "Abba, Father! accept this thy poor sinful servant, coming unto thee through the merits of Jesus Christ." His body was cut down, and his head struck off, and set up beside that of his dear friend, the Rev. James Guthrie, and the headless body buried in Greyfriars' churchyard. On the intercession of Lieutenant-General Drummond, who was his son-in-law, his head was afterwards taken down and buried with his body.

So the traitorous Archbishop Sharp, of St. Andrews, "Primate of all Scotland," commonly called Judas by the Covenanters, and who was the instigator of these infamies, triumphed over God's people.

The uprising in the West was precipitated by an army being sent under Sir James Turner to that region to compel the submission of the Covenanters. This vile man quartered his licentious soldiers on the people,

consuming all they needed of their property, and destroying what was left, and treating men and women, especially women, in the most insulting and outrageous manner. It would not be decent to describe the awful indignities put upon the women by the licentious soldiery. Many men were sold as slaves, or sent in exile to the Barbadoes, to perish under a tropical sun. Seven months of this unremitting barbarity had passed, when four countrymen, driven from their homes and wandering about in Galloway, heard that some brutal soldiers were inflicting most cruel abuse upon a poor old man in order to compel him to pay a ruinous fine which they demanded. The four countrymen hastened to the spot, and found the aged Covenanter lying upon the ground, bound hand and foot, and the soldiers stripping him in order to lay him upon a red-hot grid-iron. A chronicler of the period says, "The voice of outraged humanity was louder than the cold whisper of cowardly prudence, and they interposed to rescue the venerable sufferer." The soldiers drew their swords, and a brief struggle followed, in which one of the soldiers was wounded and the others overcome and disarmed by the four countrymen. Seeing that there was nothing for them but death, at the hands of the government, they determined to go on and endeavor to raise the people against their persecutors. The next day they attacked about a dozen soldiers and killed one of them. Men from the surrounding country joined this little band of patriots, and with their recruits they marched to Dumfries, where they succeeded in capturing Sir James Turner, though they subjected

him to no violent treatment. From Dumfries they proceeded into Ayrshire, where their numbers were again increased, and they became more hopeful that they might deliver Scotland from the oppressors.

The Earl of Rothes being absent in London when this insurrection broke out, Archbishop Sharp was at the head of the Privy Council in Edinburgh, and so in charge of the government. One Dalziel, of Bims, was appointed to command the army of the government and suppress the insurrection. Sharp was alarmed, and all his fellow-oppressors, for fear that the day of reckoning had come for them, and that in a short time the whole of Scotland would be up in arms for their destruction. So a great army was raised, and mighty preparations made, to crush the little band of insurrectionists, who were by this time somewhat organized and under command of Colonel Wallace. Wallace's little army of nine hundred marched to Lanark, where they halted and renewed the Covenant, and proceeded towards Edinburgh. At the Pentland Hills they were confronted by the army of Dalziel. In three encounters the Covenanters put the royal army to flight; but they had engaged only a part of the force of the enemy. Dalziel brought up his whole army, and the Covenanters, after a few grim moments of prayer, received the shock of overwhelming hosts, and were overcome after a well-fought fight.

All who were taken prisoners were put to death. Their heads were fixed in conspicuous places as a warning to all who might resist the government, at Kirkcudbright, Kilmarnock and Hamilton, and their

right hands were exposed at Lanark, because there they had signed the Covenant.

One of the victims of the vengeance of Archbishop Sharp and the government was the Rev. Hugh McKail,



Defeat at Rullion Green, Pentlands, 1666.

a young minister, eminently learned, eloquent and pious. He had been with the insurrectionists, though not at the battle of the Pentland Hills. He was tortured until he fainted, and his bones broken with hammers to induce him to betray the men who had engaged in the uprising. Nothing was accomplished, and he was executed. His last words were: "Welcome, God

and Father; welcome, sweet Jesus, the Mediator of the New Covenant; welcome, blessed Spirit of grace and God of all consolation; welcome, glory; welcome, eternal life; welcome, death. O Lord, into thy hands I commit my spirit; for thou hast redeemed my soul, Lord God of truth." An historian of the Church of Scotland says: "Thus passed from earth, on the 22nd of December, 1666, one of the brightest, purest and most sanctified spirits that ever animated a human form. Till the records of time shall have melted into those of eternity, the name of that young Christian martyr will be held in most affectionate remembrance by every true Scottish Presbyterian, and will be regarded by the Church of Scotland as one of the fairest jewels that she was ever honored to add to the Redeemer's crown."

Now we have an awful thing to relate. Before the execution of the Rev. Hugh McKail, a letter came from King Charles II. forbidding the putting of any more of the prisoners to death. But Archbishop Sharp and Burnet suppressed the letter till McKail could be executed. So, in order that they might get this noble young man out of the way, they violated the most sacred laws of God and man, and became virtually his murderers.

It was charged that these insurrectionists were guilty of treason, but when they died in faith, and many of them in transports of holy joy, men began to ask whether they were not rather heroes and martyrs than traitors. The feeling of indignation against the archbishops and their Council rose higher day by day.

General Dalziel was now ordered to do his worst with the Covenanters, and he turned his brutal soldiers loose, like wolves, upon the defenceless men, women and children in the west of Scotland. Money was extorted from those who had any; multitudes were thrown into unwholesome dungeons; some were shot dead without trial; and women infamously treated. Sir William Bannatyne, who commanded the troops in Galloway, surpassed the atrocities of Dalziel, and the nameless horrors he practiced upon the women of his district can never be told.

The object of Archbishop Sharp and the Council was not only to destroy the Covenanters, but to possess themselves also of the estates of those of them who had property. At their instigation, the High Court of Session decided that wealthy Covenanters who had fled to other countries could, in their absence, be tried, condemned to death, and their estates confiscated. Taking what they wanted themselves, the Privy Councillors rewarded Dalziel and his lieutenant, Drummond, for their labors by giving them the handsome estates of Caldwell and Sir Robert Kerr, of Kersland.

We insert here a part of a sketch of Sir Robert Kerr, by John Howie, in his book, *Scots Worthies*:

“Robert Kerr, of Kersland, being born and educated in a very religious family, began early to discover more than an ordinary zeal for religion. But the first public appearance that we find he made for the cause and interest of true religion was in the year 1666, about November 26th, when he, Caldwell, and some others of the Renfrew gentlemen, gathered themselves to-

gether, and marched eastward to join Colonel Wallace and the little handful who renewed the Covenants at Lanark. Having heard that General Dalziel was by that time got betwixt them and their friends, they were obliged to disperse; but this could not escape the knowledge of the Council; for the laird of Blackstoun, one of their own number, upon a promise of pardon, informed against the rest, and so redeemed his own neck by accusing his neighbor; but of this he had nothing to boast of afterwards.

“Kersland was after this obliged to retire to Holland; and the next year he was forfeited in his life and fortune, and his estate given to Lieutenant-General Drummond, of Cromlie, and his lands in Beith to William Blair of that ilk; which estates they unjustly held till the Revolution, when they were restored to the lawful heirs.

“Returning from a temporary exile in Holland, he was captured, and was kept nearly three months prisoner in Edinburgh. From thence was sent to Dumbarton Castle, where he continued near a year and a half. Then, he was ordered to Aberdeen, where he was kept close prisoner, without fire, for three months space in the cold winter season. From Aberdeen he was brought south to Stirling Castle, where he continued some years; and then was a second time returned to Dumbarton, where he continued till October, 1677. The Council then confined him to Irvine, and allowed him some time to transport himself and his family, then at Glasgow, to that place.

“Coming to his family at Glasgow, he was visited

by many friends and acquaintances; and the same night, convoying the Lady Caldwell and her daughter, he was taken by some of the guards, and kept in the guard-house till next day; when the commanding officer would have dismissed him, but first he behoved to know the Archbishop's pleasure, who immediately ordered him a close prisoner in the Tolbooth. The Archbishop took horse immediately for Edinburgh; Lady Kersland followed after, if possible, to prevent misinformation. In the meantime, a fire breaking out in Glasgow, the Tolbooth was in danger, and the magistrates refusing to let out the prisoners, the well-affected people of the town got long ladders and set the prisoners free, and Kersland among the rest, after he had been eight years prisoner. After the hurry was over, he inclined to surrender himself again prisoner; but hearing from his lady of the Archbishop's design against him, he retired all that winter. In the spring and summer following he kept company with the persecuted ministers, heard the Gospel preached in the fields, and was at communions, particularly that at Maybole. About the beginning of harvest, 1678, he returned to Utrecht, Holland, where he continued until the day of his death.

“When near his departure, his dear acquaintance, Sir Robert Hamilton, being with him, and signifying to him that he might be spared as another Caleb to see the good land when the storm was over, he, among his last words, said to him, “What is man before the Lord? yea, what is a nation? As a drop of a bucket, or as the small dust of the balance; yea, less than nothing

and vanity. But this much I can say in humility, that through free grace, I have endeavored to keep the post that God hath set me at. These fourteen years I have not desired to lift the one foot, till the Lord showed me where to set down the other." And so, in a few minutes he finished his course with joy, and fell asleep in Jesus, November 14, 1680, leaving his wife and five children in a strange land.

"It were superfluous to insist here upon the character of the thrice renowned Kerr. It is evident to all he was a man of great mind, far above a servile and mercenary disposition. He was, for a number of years, hurried from place to place, and guarded from prison to prison, but he endured all this with undaunted courage. He lost a good estate for the cause of Christ; and though he got not the martyr's crown, yet he, beyond all doubt, obtained the sufferer's reward."

CHAPTER VI.

PERSECUTION AND RETRIBUTION.

SOME of the nobles of the Privy Council, though opposed to the Covenanters, became disgusted with Archbishops Sharp and Burnet. They felt degraded by contact with such men, and so they induced the King to write a letter commanding Sharp to confine himself to his own diocese and stop meddling with general affairs. The King also ordered the army disbanded, except the guards. When Burnet, the Archbishop of Glasgow, heard it, he said, "Now that the army is disbanded, the gospel will go out of my diocese." He could not keep his curates in their places, he thought, without soldiers to protect them.

The Council, having seen the folly of extreme measures, undertook to call Sir James Turner to account for his barbarities. Turner proved, in his defence, that he had done no more than he had been ordered by the Council to do; but he was deprived of his commission, and Bannatyne was sentenced to banishment from the country. Thus did the Council make scape goats of their own agents, hoping to escape well-merited odium. This was but a ruse. There was little abatement of the cruel oppression of the Covenanters.

As the people refused to attend the services held by the curates of the archbishops, laws were passed forbidding their attendance upon meetings held by their

pastors in the fields and glens of the mountains. These meetings were called "conventicles." Warrants were issued for the arrest of all ministers and others who held conventicles, and every magistrate was to pay a fine if a conventicle was held in the district under his



A Scottish Conventicle.

jurisdiction. A number of ministers were soon arrested under this iniquitous law.

About this time a minister named James Mitchell, who had been concerned in the late insurrection, who had wandered about, enduring every sort of suffering and hardship, and who had seen many of his friends perish on the scaffold, driven to desperation, attempted to kill Archbishop Sharp. As the Archbishop took his

seat in his carriage on a certain day, Mitchell fired on him with a pistol, but the ball was received in the arm of the Bishop of Orkney, who was just entering the vehicle. A cry was raised that a man was killed, and a crowd rushed to the spot, but when a counter cry was made that "it was only a bishop," the crowd quietly dispersed. Mitchell escaped and remained undetected for several years. No good people approved of this attempt on Sharp's life.

Sharp grew hotter than ever in his hatred of the Covenanters, and succeeded in getting the Council to issue a new edict giving power to kill every man found with arms on his person, going to or coming from a conventicle. No form of trial was necessary, but the meanest officer might shoot a man dead upon the spot if he found him armed, and chose to believe that he had been to a conventicle or was going to attend one. This was the new "gospel according to Archbishop Sharp." There was some difficulty in getting this infamous act passed by the Council, and it had to be approved by the King. So Sharp determined to go to London and urge the King to authorize the edict. Before leaving for London he had occasion to return from Edinburgh to St. Andrews. He rode in his state carriage, drawn by four horses, accompanied by his daughter and four servants. It happened that a party of nine men, among whom were David Hackston, of Rathillet; John Balfour, of Kinloch, better known as Burley, and James Russell, of Kettle, met armed, near Cupar, to proceed in search of one William Carmichael, a drunken bankrupt magistrate of Edinburgh, who had been appointed

by Archbishop Sharp Deputy Sheriff of the County of Fife, for enforcing the laws against those who attended conventicles. This Carmichael had been beating women and children and tormenting servant girls by fixing burning matches between their fingers to force them to tell where their masters were concealed. The party in search of Carmichael probably intended merely to chastise him severely and drive him out of the county. But they failed to find Carmichael. As they were sitting on their horses, conversing, and about to separate for the day, a farmer's boy came running up and told them that Archbishop Sharp was approaching in his carriage. They had been searching for a miserable servant of the Archbishop, but here was the Archbishop himself, the author of much of the sufferings of the people for the past twenty years. Balfour of Burley spoke first, "It seems that God has delivered him into our hands." Russell replied, "I think we have a clear call from God to go forth and pursue him." They appointed Hackston as their leader, and he said: "God is my witness that I resolve to own the cause of Christ with my life and fortune, the Lord strengthening me to do so; but to be commander, I will by no means consent. This is a matter of blood, of the last consequence to this nation and church, and requires more deliberation by far. Besides, there is known a private difference between James Sharp and me, so that what I should do as commander in this business would seem to be from personal revenge, and would thus mar any public testimony there would be in this act. But as you are determined to go forward, I shall

not part from your company." Then Burley cried out, "Gentlemen, follow me!" They all obeyed, and set off in hot pursuit. It was noon-time in May, and before them stretched the broad expanse of St. Andrews Bay, while the spires of the city of St. Andrews gleamed against the sky. They saw the carriage of the Archbishop, the "Primate of all Scotland," on the crest of a hill in Magus Moor. Sharp, seeing a company of horsemen approaching, ordered the driver to hasten. He repeatedly cried out, "Drive! drive!" The pursuers came up, and a servant of the Archbishop wheeled round and presented his carbine, but they knocked him off his horse, and the carriage horses went forward at a gallop. Russell, like a panther, darted after his prey, and, firing in at the window, cried out, "Judas, be taken!" Hackston remained behind. One of the pursuers galloped ahead and stopped the horses, while the others cut the traces. Russell called, "Come out, cruel and bloody traitor!" for they wished to save the Archbishop's daughter from harm. Burley and Russell being busy securing the servants, the others fired into the carriage and thrust at Sharp with their swords. They supposed that they had accomplished their purpose, and were mounting to ride off, when they heard the daughter sobbing inside the carriage, and saying, "Oh! there's life yet." They returned and found Sharp had not been hurt. They commanded him to come out, but he refused, and begged for mercy. "I take God for my witness," said Burley, "whose cause I desire to own in adhering to this persecuted gospel, that it is not out of hatred to thy person, nor for any prejudice

thou hast done or could do to me that I intend to take thy life from thee this day, but it is because thou hast been, and still continuest to be, an avowed opposer of the flourishing of Christ's kingdom, and murderer of his saints, whose blood thou hast shed like water on the ground." Russell, standing by the carriage door, said, "Repent, Judas! Come forth!" The Archbishop could only say, "Gentlemen, save my life, and I will save yours." "I know," replied the iron-hearted Balfour; "I know it is not in thy power either to save or kill us; and I declare here before the Lord that it is no particular quarrel of mine that moves me to do this; but because thou hast been, and still continuest, a traitor to Jesus Christ and his interest and cause; and hast wrung thy hands in the blood of his saints, not only at Pentland, but several times since, and hast perfidiously betrayed the Church of Scotland. These crimes and that blood cry with a loud voice to heaven for vengeance, and we are this day sent by God to execute the same." He still refused to come out of the carriage, and besought them to have mercy, offering them money if they would spare his life. "Thy money perish with thee," cried Burley, and fired a pistol at him. Russell stabbed him with a sword. He fell back, crying, "I am gone!" But the wound was not mortal, and a number stepped forward to drag him out. He murmured, "I am gone already, what needs more; but I will come out, for you will save my life." Pale and staggering, he stepped upon the ground. They urged him to pray. He fell on his knees, beseeching them to spare him, and promising that he would resign his

office. He turned towards Hackston, who took no part, disapproving of the procedure, and said, "Sir, I know you are a gentleman; you will protect me." Hackston felt that he could not interfere, but said, "Sir, I shall never lay a hand upon you." Seeing that nothing would induce the Archbishop to pray, they fired upon him, and he fell back as dead. But seeing that he was still alive, the party drew their swords, and held them aloft, gleaming in the air. Seeing this, Sharp uttered a cry of terror. His daughter sprang from the carriage and threw herself between her father and his enemies, and Hackston rushed forward, crying, "Spare, spare these gray hairs!" But it was too late; the flashing swords were buried in the Archbishop's body, and Russell said, "He is dead now," and, turning to the frightened servants he added, "Go, take up your *priest!*" This was the tragedy of Magus Moor, May 2, 1679.

The Covenanters as a mass deplored and condemned this killing of the Archbishop of St. Andrews, believing that he should have been left to be dealt with by the justice of God, and in a legal way, when better times came, for two wrongs do not make a right; yet no man can say that he did not deserve his doom.

CHAPTER VII.

A BLOODY STORY — BATTLES OF DRUMCLOG AND BOTHWELL BRIG.

THE King approved the act carried by Sharp before the Privy Council, and returned it signed, thus authorizing judges not only, but all officers, even the meanest sergeant, "to proceed against all such who go with arms to those field meetings, as traitors," and that meant to kill all who attended the "conventicles." It amounted to declaring the penalty of death against all the Covenanters who attended religious services, for conventicles were the only services they could conscientiously attend, and only in this way could they hear the gospel, or receive, for themselves and their children, the sacraments of the church of God. In attending the conventicles they were constantly liable to attacks from the soldiery, and they carried weapons purely for the defence of themselves and their families.

It became necessary now for the Covenanters to hold, not small detached meetings, but large gatherings, with such a multitude and such preparations for defence that they might hope for some degree of safety. So a conventicle became a regular military encampment, and where the people worshipped, it had to be with an armed guard and pickets on the watch, for they came prepared to die for their faith. This was virtually preparation for war.

The Covenanters, unfortunately, fell under the leadership of a very unwise man, Robert Hamilton, utterly unfit to guide their movements. On the other hand, the government secured, as the head of its forces against the Covenanters, Sir James Graham, of Claverhouse, a man of great ability and skill, but of cruel and unflinching disposition. His name soon came to be associated with the bitterest experiences of the suffering people of God. He hated the Covenanters, and called them "rogues," "villains" and "suffering sinners." The name of Claverhouse has gone into history covered with well-merited and undying infamy.

A great and famous conflict soon occurred, on Sabbath morning, June 1, 1679, at Drumclog. The covenanting multitudes had assembled there for worship from all over the West of Scotland. Robert Hamilton was present with a body of armed men to protect them. Mr. Thomas Douglass, the preacher of the day, was just beginning his sermon, when the watchman on a neighboring hill fired the signal gun, which meant that the enemy were at hand. Claverhouse and his soldiers were approaching from the east. The women, children and unarmed men were hurried away, and the armed Covenanters prepared for the shock of battle and fell into ranks, a body of stern and fearless warriors, ready to shed the last drop of their blood to defend their homes and their right to worship God according to their own consciences. They marched in solemn majesty down the hill to meet the army of Claverhouse, singing as they went:

“In Judah’s land God is well known,
His name’s in Israel great;
In Salem is his tabernacle,
In Sion is his seat.

“These arrows of the bow he brake,
The shield, the sword, the war;
More glorious thou than hills of prey,
More excellent art far.

“Those that were stout of heart are spoiled,
They slept their sleep outright;
And none of those their hands did find,
That were the men of might.

“When thy rebuke, O Jacob’s God!
Had forth against them passed,
Their horsemen and their chariots both
Were in a dead sleep cast.”

This Psalm, sung to the tune “Martyrs,” was their martial music as they advanced to meet the foe. At the Swamps of Drumclog they met Claverhouse, and his troops fired the first round. In an instant the Covenanters raised their carbines and fired, and when the smoke cleared away many a saddle was seen to be empty from the well-directed shot of the men of the moors. Claverhouse now charged the Covenanters, and they, on their part, rushed forward to hand-to-hand conflict, with Burley at the head of the horsemen and Cleland leading those on foot. The Covenanters splashed across the mire of the morass, with many of their women walking at their side, to carry off the wounded to the rear, and do all they could for their relief. It was an awful contest, this meeting of the forces of Charles II., the perjured King, and those who

represented the crown rights of Christ in his own church, as well as the political liberty of Scotland. It was liberty against tyranny, truth against error, and the best conscience, brain, bone and brawn of Scotland against the hirelings of the King. The royal troops were staggered by the furious onset of the Covenanters, and reeled like drunken men. Then they turned and fled, the Covenanter horsemen pursuing. There were many killed among the King's troops, and on the side of the Covenanters one was killed on the field and five mortally wounded, all of whom died soon afterwards. One of these was William Daniel, one who took part in the tragedy of Magus Moor.

The victory of Drumclog gave new spirit to the oppressed people, and many came from all quarters to join the Covenanters' army. But their self-appointed leader, Hamilton, had no qualifications for handling troops. They were not drilled, nor even divided into regiments and companies, nor were proper supplies and munitions of war provided for the soldiers. Still they held together, and finally encamped in a moor near Bothwell Brig, or bridge, about five thousand strong. The government forces amounted to fifteen thousand, and were under the command of the Duke of Monmouth. He had been selected because of his mild and gentle disposition, and instructed that he should allow no unnecessary cruelties to be inflicted upon the Covenanters. A feeling had gained ground at court, in London, that it would be dangerous to the country at large, and to the very throne itself, to persist in the fierce and unrelenting persecutions which many consid-

ered a disgrace to the nation. Still, Monmouth must subdue the rebels in Scotland, and here at Bothwell Brig he was face to face with them. About three o'clock in the morning of Sabbath, June 22, 1679, the royal troops attacked three hundred Covenanters, who were set to defend the bridge. The Covenanters stood their ground and returned the fire of the enemy. At this juncture the royalist commander sounded a bugle for a parley, with a view to the Covenanters surrendering without a battle. The result of the parley was that the Covenanters were promised if they would surrender they should be mercifully dealt with. This vague offer was declined; then the battle began in earnest, and the gallant three hundred defenders of the bridge, with their muskets and one lone cannon, received the charge of the King's soldiers. They drove the royalists back, but not being properly supported from the rear, they could not pursue the enemy. So they remained on the bridge, awaiting a second attack. For three hours they held the bridge against overwhelming numbers, and without reinforcements from the main body of their comrades. At length their ammunition gave out and they had to retire. Monmouth's army slowly passed over the bridge, and formed after they had reached the other side. At this juncture a cry was raised among the Covenanters that their leaders had fled, and, alas! it was true, except that Hackston remained at the head of his troop of horsemen. But disorder prevailed, and there was nothing for the Covenanters, who were now without commanders, but flight. Hackston acted very nobly,



BATTLE OF BOTHWELL BRIDGE.

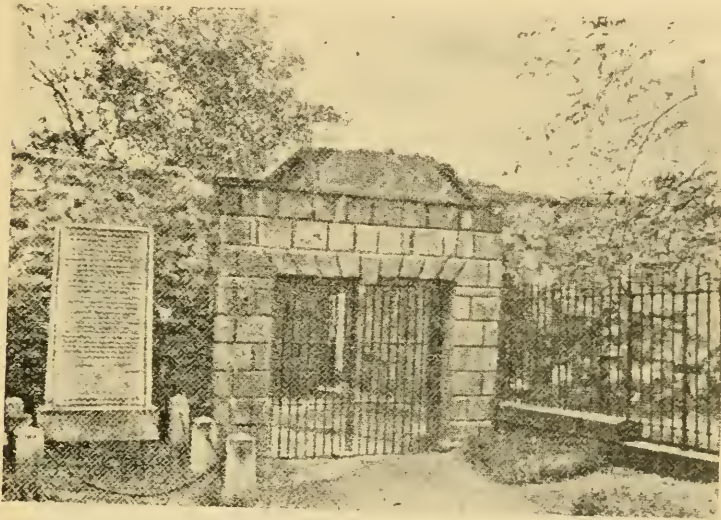
and defended the retreating Covenanters as best he could. The battle was lost, and the royal army, which had behaved with calmness heretofore, now burst forth upon the fugitive Covenanters and cut them to pieces everywhere. No prisoners were taken, but all who were overtaken were put to the sword. Twelve hundred Covenanters, however, seeing themselves surrounded and at the mercy of their foes, surrendered, and the subordinate officers and the soldiers would have massacred every one of them if Monmouth had not issued a command to stop killing.

After Monmouth left the field, however, the soldiers returned to their barbarities. The prisoners were stripped almost naked and ordered to lie flat on the ground, and if any man raised his head he was shot like a dog. The women who came to help the wounded by bringing water had their pitchers broken, and were subjected to every kind of insult.

When Monmouth returned to court, James, the Duke of York, the King's brother, who will be heard from at length hereafter, twitted him for his leniency to the rebels, and the King himself, as heartless as his brother, said, "If I had been present there should have been no trouble about prisoners," meaning that he would have killed them all. The Duke of Monmouth replied, "If that was what you wished, you should not have sent me, but a *butcher*."

As a result, doubtless of Monmouth's counsels, only two men were executed on account of Bothwell Bridge. These were two ministers, named Kid and King. The multitude of prisoners taken at Bothwell fared cruelly.

Their necessary wants were left unprovided for, and any charitably disposed persons who offered them food and water on their weary march to Edinburgh were themselves arrested and dragged along with the others. At Edinburgh the prisons were packed, but as they could not contain all the prisoners, the remainder were



Covenanters' Prison, Greyfriars Churchyard.

confined within the walls of old Greyfriars churchyard, where guards watched over them day and night. They were allowed no shelter to protect them from sun or storm, nor were they given sufficient food.

Some of the prisoners, deeming their cause hopeless, took an oath to make no further resistance, and were released. A few made their escape over the wall. At length, from all causes, including deaths from disease, their numbers were reduced to two hundred and fifty. On a cold morning, without any previous warning,

these were marched out of the churchyard and on board a vessel, to be sent and sold as slaves in the plantations of America. These two hundred and fifty were crowded into a space below deck not large enough for one hundred, and many of them sick almost unto death. Numbers fainted from lack of air. They were given little food, less water, and their sufferings were great beyond description. The ship was overtaken by a



Shipwreck at Maul Head, Orkneys.

violent storm off the coast of Orkney, and the captain had to run her near shore and cast anchor. Late at night she was dashed against the rocks, and broke almost in two. The prisoners begged to be allowed to escape from impending death, but the hatches were chained down over them, and they were left to perish, while the sailors made their way to the shore. A few of the prisoners escaped when the vessel went to pieces, but at least two hundred perished in the sea. Thus

they escaped to the haven of rest on high, from a world that was not worthy of them.

This is the way Charles II. treated his subjects in Scotland, who wished him no evil, but would have defended his crown and person with their lives, provided only that they might have liberty to worship God according to their consciences, as they understood the Scriptures. And while these things were going on in Scotland, the King, in London, was making merry with women and wine, leading a life of most shameful debauchery.

The rising of the people in Scotland, so signally defeated at Bothwell Bridge, seemed to put an end to hope; but it was not so. It was the will of God that the Covenanters *should not win by arms, but by suffering. He was going to give them victory at last, which they were to attain, not by the sword, but by way of the cross.*

CHAPTER VIII.

DEFIANCE AND MARTYRDOM.

THE thorough policing of the country by armed bands of the King's troops suppressed the open assemblies of the Covenanters to a large extent, and many, especially of those who had property interests at stake, began to feel that it was wise to do nothing and wait for better days. Some ministers consented to resume their churches under an "Act of Indulgence," which bound them to recognize the authority of the bishops and archbishops only in a general way, but excused them from attending the diocesan meetings. The object of this policy was to divide the Covenanters into two opposing parties, and it was in a measure successful. There were many ministers, however, who refused any sort of submission, and among the middle class of the people particularly the covenanting spirit continued strong. Those who thus held out were beginning to feel that the time was at hand to decline to acknowledge the King's authority over the church not only, but also to refuse all allegiance to a monarch who had forfeited his title to their loyalty and respect. This was the beginning of the end, though the end was yet far off. Heretofore the Covenanters had loudly proclaimed their readiness to obey the King in all things except what pertained to religion; now they

were beginning to feel that they could obey him in nothing.

The first public utterance of this kind was called the "Queensferry Paper," a document prepared by an old minister, Donald Cargill, at Queensferry. It declared "We do reject the King and those associated with him in the government . . . from being our King and rulers, . . . being no more bound to them, they having altered and destroyed the Lord's established religion, overturned the fundamental and established laws of the kingdom, taken away altogether Christ's church government, and changed the civil government of this land, which was by a King and free Parliament, into tyranny. We bind and oblige ourselves to defend ourselves, and one another, in our worshipping of God, and in our natural, civil, and divine rights and liberties, till we shall overcome, or send them down under debate to posterity, that they may begin where we end."

Thus old Donald Cargill sounded the first note of defiance, which, though not heard by many at first, when afterwards it was taken up by Richard Cameron, his son in the gospel, reverberated through the three kingdoms like the blast of a trumpet.

Richard Cameron, who became one of the most famous of the Covenanters, was at first a school teacher under a curate in Falkland; but after attending some



Donald Cargill.

field conventicles, he changed his views, and adopted those of the strictest Covenanters. Mr. John Welsh, whose services he attended, urged him to accept license as a preacher of the gospel, but he shrank back from the responsibility. At length he consented and was licensed. He protested constantly against the cruel measures of the government not only, but also against the course of those ministers who had taken pastoral charges under the King's "Proclamation of Indulgence." After repeated requests that he suppress his protestations, he did for a time consent to be silent. But he soon came to feel that this temporary silence was sinful, and in an agony of soul he went away to Holland to consult certain exiled Covenanter leaders who had taken refuge there. He was ordained at Rotterdam, in the church of the Scottish exiles, at the hands of Mr. McWard and Mr. Brown, assisted by an eminent Dutch divine named Kooleman. When the other two had lifted their hands from the head of the young candidate, Mr. McWard still kept his hand upon him, and said, "Behold, all ye spectators, here is the head of a faithful minister of Jesus Christ, who shall lose the same for his Master's sake, and it shall be set up before the sun and moon, in view of the world."

With this prophetic commission, Richard Cameron returned to Scotland, to contend for the crown-rights of Jesus Christ in his own kingdom.

Here was a standard-bearer who feared not man, who was a true soldier of Christ, and who was going to live in constant readiness to die for his sake. To

him the gospel was a living thing, the very power of God, and its doctrines the only things worth contending for. The people rallied to him in multitudes. He was a veritable John the Baptist, "a voice crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Imagine this noble young preacher, standing upon a rock in a Scotch moor, preaching to thousands with fiery eloquence, while they swayed under his impassioned words like trees before the blast. Yonder on the hill stands a grim sentinel, while about the preacher crowd masses of men, with lips apart, eyes aflame, and their hands on the hilts of their swords.

In one of his sermons he said: "The most part of the land cry out, 'We will have no other King but Cæsar, no other King but King Charles.' *We* must cry out, 'We will have no other King but Christ.' . . . If you would have God before you, you must cut off this King, and these magistrates, and make able men to be rulers; men endued with suitable qualifications, both of body and mind. If ever ye see good days in Scotland without disowning the present King, then believe me no more."

Of course, to utter words like these was all a man's life was worth at that time. It was regarded as treason, but it was not; it was revolution. When rulers cruelly and persistently oppress their people, especially in matters that pertain to their duty to God, it is a duty which the people owe to themselves and their descendants to disobey their rulers. The people have a right to refuse to obey a wicked government,

and revolution is a course which they can fall back upon when all else fails. It is the people's appeal to God. Richard Cameron was calling upon the people to depose a King who would kill men for worshipping God according to their consciences.

CHAPTER IX.

SANQUHAR.

DOWN in the Southwest of Scotland, in Dumfriesshire, is the little village of Sanquhar, situated in a green valley between two ranges of high mountains. The little river Nith winds through this valley on its way to the sea. This is one of the most pic-



Sanquhar, and Ruins of Sanquhar Castle.

turesque and romantic places in Scotland, and has always been associated with the history of the Covenanters. It was a centre and stronghold of their faith, and in the adjacent glens of the mountains they often took refuge from their enemies; and many a time the moors among those lonely hills reverberated with psalm

or sermon as the people, in secret conventicle, worshipped God under the canopy of heaven.

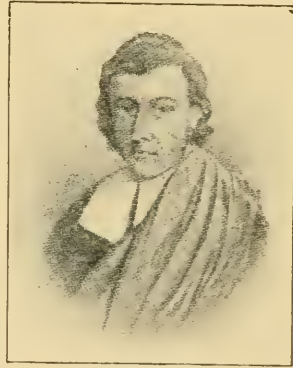
Into the village of Sanquhar one morning, the 22nd of June, 1680, rode a company of twenty armed horsemen, proceeding solemnly up the main street, until they came to the market cross. Two of them dismounted and took their places in front of the cross, while the others formed a circle around them. The people of the town came flocking to the spot to see what was going to take place. The two men standing at the cross were Richard Cameron and his brother Michael. While the people waited in breathless expectation, a psalm was sung by the strange horsemen, and a prayer was offered. Then Michael Cameron read from a paper which they had brought a Declaration written by his brother Richard. It was what became famous as the "*Sanquhar Declaration*": "We do by these presents disown Charles Stuart, that has been reigning, or rather tyrannizing, on the throne of Britain these years bygone, as having any right, title or interest in the crown of Scotland, for government, as forfeited several years since, by his perjury and breach of Covenant, both to God and his kirk (church), by his tyranny and breach of *all leges regnandi* (the very essentials of government) in matters civil. . . . We do declare war with such a tyrant and usurper, and all the men of his practices. . . . And we hope, after this, none will blame us for or offend at our rewarding those that are against us, as they have done to us, as the Lord gives us opportunity." This was followed by a prayer, and the twenty grim horsemen slowly and

silently rode away into the hills from which they had come.

This was a memorable scene, and great consequences followed. It was the first organized defiance of the King, and was, in effect, the beginning of that great revolution which, eight years afterwards, swept the wicked Stuarts from the thrones of England and Scotland forever.

On the spot where the Sanquhar Declaration was made now stands a monument to commemorate that significant event.

Richard Cameron knew the danger of such a proceeding, and was prepared to accept the consequences to himself, whatever they might be. His immediate followers, and those who sympathized with him among the Covenanters, soon came to be called the "Cameronians," and until the end came, they henceforth led the struggle



Richard Cameron.

against the tyranny of the King. Cameron felt that in making this "Declaration" his work was done, and his own time remaining would be short. He also believed with absolute confidence that the hour of Scotland's deliverance was not far off. But believing that a violent death awaited him in the near future, he was calm, and declared that he was safe under the overshadowing wings of God until his appointed hour.

His last sermon, preached in Avondale, not far from

the battlefield of Drumclog, was on the text, "Be still and know that I am God; I will be exalted among the heathen; I will be exalted in the earth." One writer says this sermon was "like a ball of fire, though it contained passages of hymn-like sweetness and beauty." In one passage he said, "We are not withered leaves, blown about by the breath of chance, but are immortal spirits under the guidance of a Being all-wise and all-gracious."

The last night of Richard Cameron's life was spent under the hospitable roof of William Mitchell, of Meadowhead, on the Water of Ayr. The next morning, July 22, 1680, the woman of the house brought him water for his toilet. Having washed his hands, he looked at them, and laid them on his face, saying, "This is their last washing. I have need to make them clean, for there are many to see them. At this the old mother of her who brought the water began to weep. "Weep not for me," he said, "but for yourself and yours; for melancholy, sorrowful and weary days are before you."

Mr. Cameron had been, for a short time, attended by a body of over sixty men, poorly armed, twenty-three of them horsemen and forty on foot. Among them were Michael Cameron, Hackston of Rothillet, and James Gray of Chryston. Having heard that a party of royal dragoons were in search of them, they lay all night in a dismal morass, which stretched for miles, between Cunnock and Muirkirk. In the afternoon, at Airdsmoss, a royal troop of dragoons was seen riding furiously towards them. There was no escape, and the Cameronians prepared to defend themselves

as best they could. Richard Cameron offered a short prayer, while his friends stood round him, one of his petitions, uttered three times, being, "Lord, spare the green and take the ripe!" After the "Amen," he turned to his brother Michael, and said, "Now, let us fight it out to the last. This is the day I have longed for, and the day that I have prayed for, to die fighting against our Lord's avowed enemies. *This is the day for the crown.*" Then, turning to his little band, he said, "Be encouraged, all of you, to fight it out valiantly; for all of you that fall this day I see heaven's gates open to receive you."

They then quickly formed on a knoll surrounded by bogs and pools of water. On the right were drawn up eight horsemen, commanded by Cameron, and on the left the remainder of the horse, under Hackston, while the forty footmen were in the centre. Some of the dragoons made a flank movement, while the rest rode forward in a body. The Cameronians fired first, and killed several of the enemy, and broke their line. The Cameronians fought desperately. Young Gray performed prodigies of valor, and the dragoons admitted afterwards, "It was Gray who mauled us most." Hackston, with his great strength and courage, fought his way clear through the ranks of the enemy, and came out at the rear. He fought bravely on the morass, sometimes pursuing, and again pursued. At length his horse became fast in the bog, and so did that of his immediate antagonist, David Ramsay, the foremost of the dragoons. A dragoon approached from the rear and struck Hackston on the head, wounding him se-

verely. He fell to the ground, and surrendered himself to Ramsay, who was "one of his acquaintance," now on the opposing side. The Covenanters, or those that remained of them, were scattered, and many taken prisoners. Richard Cameron was killed, and his head and hands cut off by Robert Murray, and carried to Edinburgh. "There," he said, when he gave them to the Council, "there are the head and hands of a man who lived praying and preaching, and died praying and fighting." He fought in vain, but his prayers for Scotland were answered after a time.

Poor old Donald Cargill, the friend and spiritual father of Richard Cameron, was but a few days in following him to his reward and his crown. He was hanged at the market cross of Edinburgh, on July 27, 1681, and his head placed above the gate called the "Netherbow Port" of the city. When his condemnation was announced by the sound of a trumpet, he said, "This is a wearying sound, but the sound of the last trumpet will be joyful to me, and all that will be found leaning on Christ's righteousness." On the gallows he said: "God will return gloriously to Scotland; therefore, be ye not discouraged at the way of Christ, and the cause for which I 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 mine eyes did see. Farewell, all relations and friends in Christ; farewell, acquaintances and earthly enjoyment; farewell, reading, preaching, praying and believing, wanderings, reproach and sufferings. Welcome, Father, Son and Holy



NETHERBOW PORT, OR GATE OF EDINBURGH,

East side, about 1700 In the "Flodden Wall," built in 1513, there were six principal gates; the most important was the Netherbow Port, which separated the city from the Burgh of Canongate, and was the principal entrance from the east, especially London and Leith. It stood at the conjunction of Leith Wynd and St. Mary's Wynd, and divided the High Street from Canongate.

Ghost; into thy hands I commit my spirit." These were his last words, and the old saint of God was then hanged like a common criminal; but there was rejoicing in heaven when he reached home.

CHAPTER X.

TWO STARS OF THE FIRST MAGNITUDE—JAMES RENWICK AND ROBERT BAILLIE.

STANDING among the crowd that witnessed the execution of old Donald Cargill, July 27, 1681, was a youth of nineteen, named James Renwick. He was small of stature, with a ruddy countenance, and is said to have had "a sweet, engaging look." He was of Minnieheave, in Nithsdale, where he was born, the son of an honest weaver, in 1662. Beholding the martyrdom of the old Covenanter, and listening to his parting words, the young man was profoundly impressed. The calm heroism of the aged man, and his declarations, were a message from God to Renwick's soul. When the death struggle came, he put his hand over his eyes, to shut out the awful spectacle, and hurried away, overwhelmed with a sense of the iniquity of the persecutions put upon the poor Covenanters. That solemn experience was the turning point of his life. He went to the execution of Cargill a youth: he returned a man, with the burdens of his country upon his soul. He had passed through deep experiences of feeling before, but of a totally different kind. The young man had a thoughtful and philosophical mind, and was much given to reasonings on the great problems of the universe. At one time he was overwhelmed with melancholy and doubts. As he walked

with a friend one day among the fields, he pointed to the mountains, not far away, and exclaimed, "Oh! if these were all devouring furnaces of burning brimstone, I should be content to go through them all if I could be assured there was a God!" He was at that time a student in the University of Edinburgh. Soon afterwards he saw Donald Cargill die, and through this martyrdom the light of God came to his soul. He finished his studies at the University with distinction, but refused to take his degree, because, in order to do so, he must swear allegiance to the perfidious and cruel King. This he would not do, as he had determined to cast in his lot with the Covenanters.

He soon decided that if Scotland was to be saved from tyranny and superstition, there could be no compromise with the plans and purposes of the then existing government, but there must be bold defiance and unflinching adherence to the Covenants. He decided to give all his efforts, and his life, if need be, for the liberation of the church and people of Scotland. In a letter to Sir Robert Hamilton he declared, "Magistrates have no power but what is derived from the people," and thus showed himself a generation ahead of his time.

At this time the strict Covenanters, or Cameronians, were organized into local bands, called "Societies," and to one of these the young man joined himself. They decided to send him to Presbyterian Holland, the home of many exiled Covenanters, to study theology and prepare himself for the holy ministry. This they did in 1682, but as there was so much need for him at

home, they told him he must return in six months. He made good use of his time at Groningen, Holland, devoting himself with all his soul to his studies. But he was constantly distressed at the news from Scotland. His heart burned with impatience to go to the assistance of his persecuted brethren, or that he might, at least, share their sufferings. In a letter, written to a friend at home, he said: "Courage yet! for all that is come and gone. The loss of men is not the loss of the cause. What matter though we all fall? The cause shall not fall." His spirit was already that of the martyr, who beholds in the future the dawning light of victory for which he is willing to die.

When he returned to his native land he said, "Let us be lions in God's cause and lambs in our own." Now the young minister of twenty took the lead in organizing "the poor wasted remnant." This he did with masterly ability and signal success. Everywhere was felt the inspiration of his genius and character. He boldly proclaimed the principles for which he and his people stood, and changed them from the attitude of mere waiting or defence into that of attack upon the iniquities of the day. The King, in the judgment of Renwick, had forfeited all claim to obedience or respect. By his own conduct had he destroyed every obligation to loyalty. The people caught the fire of this splendid soul, and there was a return of hope among them. A paper, called the *Informatory Vindication*, setting forth and defending their principles, was drawn up by Renwick and adopted by the various "Societies." They sent commissioners, asking for sym-

pathy and fellowship, to the Protestants of Holland, Switzerland, and even to the Waldensians of the Italian Alps. The young leader longed for the union of all the truly Reformed in the great work of setting free the kingdom of God from oppression. He said: "Oh! when shall those be agreed on earth that shall be agreed in heaven? Methinks if my blood were a means to procure that end, I could willingly offer it."

God was preparing his people for victory, but before reaching it they were to go through hotter fires of persecution than they had yet known. To fit them for what was before them, there was need of such inspiration as comes not except through the agency of a great leader, and James Renwick was the leader sent for the purpose. He did his work well, and it must be admitted, even by those who differ from his principles, that he was one of the most heroic figures that have appeared in all Scottish history. His testimony was against the usurpations of the wicked government not only, but also against those who were called "Moderate Presbyterians," who, from stress of trial, deemed it best for the time to submit to the authority of the King and accept the "indulgences" offered.

Another great Scotchman of the day was a layman, Robert Baillie, of Jerviswoode. When the Duke of York, brother of the King, a crafty, cruel man, and secretly a Roman Catholic, gained the ascendancy over those at court who advised milder measures, the "Whigs," the party in England and Scotland that opposed the stern repressive measures of the government, Baillie saw that the time had come when decisive steps

must be taken to preserve the liberties of the country and to save it from the greatest of evils, the utter degradation of the morals of the people.

The Earl of Argyle, son of the Marquis who had been beheaded long before, was now sentenced to death as a traitor, though he escaped and was not put to death at that time. All were proclaimed rebels and traitors who might have any dealings with those concerned in the rising which had been suppressed at Bothwell Bridge. This put about twenty thousand persons under the awful condemnation of death. The country thus became uninhabitable for free men. A plan was formed to seek relief from unendurable tyranny by emigration to the Carolinas of America, but it was frustrated. One of the leaders in this scheme was Robert Baillie, of Jerviswoode. He had occasion to go to London in connection with this enterprise, negotiating for the purchase of lands for the colony that was to settle in America, and James, the Duke of York, and brother of the King, managed, by his shrewdness and villainy, to make it appear that Baillie was connected with the plot called the "Rye-House Plot," to kill the King. Baillie was entirely innocent, but he was opposed to the tyranny of the government, and that was sufficient. He was a man of the most unblemished character not only, but also of superb talent. Dr. John Owen said "he was a person of the greatest abilities I almost ever met with"; and Archbishop Burnet, of Glasgow, who certainly could be accused of no partiality for the Covenanters, declared him to be "a gentleman of great parts, but of much greater virtue."

Truth and honor were his guiding principles. This was a man dangerous to the purposes of the King and his government, because his influence was so powerful with the best people, and it was determined that he must die.

Baillie was arrested in London, and after an examination in the presence of the King and the Duke of York, was sent, loaded with chains, to Scotland to be tried for his life. So inhumanly was he treated that his health failed, and it soon became evident that his death was near at hand from natural causes. In a few weeks or days he would have been out of the way, but in that case his large estates would go to his heirs. If he could be condemned and put to death as a traitor, his wealth would be confiscated. "The Duke of York wanted his head, and the government robbers wanted his estates," says one writer. Archbishop Burnet writes, "He was so composed, and even so cheerful, that his behaviour looked like the reviving of the spirit of the noblest of the old Greeks and Romans, or rather, of the primitive Christians, the first martyrs, in those best days of the church."

When the hour of his trial arrived he was too feeble to be dressed, and had to be brought to the court in his night robe. Sir George Mackenzie, called "Bloody Mackenzie," was the prosecuting attorney, representing the government. Baillie listened with composure to his violent harangue, and at its conclusion rose with difficulty to his feet, and, resting against the bar, addressed the Court:

"My lord, I desire liberty to speak a few words, not

being able to say much, because of my great weakness.

“My lord, the sickness now upon me, in all human appearance, will soon prove mortal, and I cannot live many days. I find I am intended for a public sacrifice in my life and estate; and my doom being predetermined, I am only sorry, under such circumstances, that my trial has given the Court so much and so long trouble by staying here till past midnight.”

Then, to the jury :

“Gentlemen, I doubt not but you will act as men of honour on the evidence which you have heard. The depositions of the witnesses, I admit, contain some hard things against me; and these must be your rule in coming to a verdict, and nothing that I can say may be entitled to any legal effect. Yet, for the exoneration of my own conscience, and that my poor memory and ruined family may not suffer additional injustice from the breath of calumny, I am bound to direct your attention to this, that the most material witnesses were former associates and correspondents of my own, connected in what I was connected, embarked in the same principles and cause. Life may be precious to them, and the saving of it may color or even add something to their evidence. One of them certainly is blessed with a very ready memory, which is never at a loss; yet I am sure there were some things said to have been spoken at a meeting at which I attended which I am positive were not, at least not when I was present. I say this merely in self-defence, and from my own consciousness of innocence. As to the witnesses who have

appeared against me, I do most heartily forgive them. But," he continued, with fire and energy, "there is one thing which distresses me extremely, and where I am injured to the last degree—that is, to be charged with a plot to cut off the King and the Duke of York; and that I was engaged in this with such an ardent zeal and fury that I sat up whole nights to form a declaration to palliate or justify such villainy. I am in all probability to appear in a few hours before the tribunal of the Great Judge. In his omniscient presence, and before your lordships and all present, I solemnly declare that never was I prompted or privy to any such thing, and that I abhor and detest all thoughts or principles that would lead to touching the life and blood of his Majesty, or his royal brother, or of any person whatever. I was ever for monarchical government, and I designed nothing in all my public appearances, which have been few, but the preservation of the protestant religion, the safety of his Majesty's person, the continuation of our ancient government upon the foundations of justice and righteousness, the redressing of our grievances by King and Parliament, the relieving of the oppressed, and putting a stop to the shedding of blood."

He turned suddenly from the Court and the jury, and fixed his penetrating glance on the Lord Advocate. For a moment he paused, swelling with indignant scorn, and looking full in the face of his adversary, who cowered beneath his eye, he thus appealed to him:

"My Lord Advocate, I think it strange beyond expression that you charge me with such abominable

things. Do you remember when you came to me in prison, you told me such things were laid to my charge, but you did not believe them? How, then, my lord, dare you throw such a stain upon my character, and with so much violence of accusation? Are you now convinced in your conscience that I am more guilty than I was at the interview, where you freely acquitted me of guilt? Do you remember what passed betwixt us in prison?"

Mackenzie, greatly agitated, arose, and in embarrassed tones said: "Jerviswoode, I own what you say! My thoughts were as a private man. What I say here is by special direction of the Privy Council," and, pointing to Sir William Patterson, the Clerk, he added, "*He* knows my orders."

"Well, well, my lord," replied Baillie of Jerviswoode, "if you keep one conscience for yourself and another for the Council, I pray God to forgive you—I do!" Then, looking up at the President of the Court, he said, "I will trouble your lordships no further," and fell back exhausted in his seat.

Sentence was then pronounced that, the same day, within a few hours, he should be executed; his body quartered and the parts exposed in the principal towns of the kingdom; his estates confiscated, and his name branded with treason.

As he left the court he said, "My lords, the time is short, the sentence sharp; but I thank my God, who hath made me as fit to die as you are to live!"

The barbarous sentence was carried out a few hours afterward, and his estates were given to the Duke of

Gordon, a minion of the Duke of York, and Baillie's family, to save their lives, fled to Holland, the refuge of the oppressed of all nations.



Charles II.

No wonder that the Covenanters were fired with fresh determination to resist unto the death a government that could perpetrate this and other crimes. The people of Scotland, and England also, began to utter, in no uncertain tones their indignation, and the cloud of revolution grew thick over all the land. But an unlooked for event was about to occur. The

hand of God was about to be laid upon the guilty King. Baillie was put to death in 1684, and early the next year, on the 6th day of February, Charles II. died suddenly. It was generally supposed his end was caused by apoplexy, but there were strong suspicions of poisoning. So Charles II. and his host of victims murdered for their faith met face to face before the bar of God.

CHAPTER XI.

BLOOD, BLOOD!

THE Duke of York, brother of Charles II., now ascended the throne, under the title of James II., and was proclaimed as King in England, Scotland and Ireland.

Every one knew that the accession of the cruel Duke to the crown meant bitterer persecutions for the Covenanters than ever, and the sequel realized the worst fears of the downtrodden people. *It was determined by the government that the Covenanters should be exterminated.* The preaching of the gospel by any Presbyterian minister in Scotland was prohibited under penalties of imprisonment, exile or death. Common soldiers were authorized to kill, on the spot, any who refused absolute submission. No man could travel anywhere without a pass from the authorities, and wayfarers were often shot dead by the brutal soldiers, without asking for their pass, because they wished to possess themselves of such valuables as might be found upon their persons. These banditti, called "troopers," would stop a man on the



James II.

highway and demand of him, "Will you renounce the Covenant?" "Will you pray for the King?" "Was the killing of Archbishop Sharp murder?" "Was the rising at Bothwell Bridge rebellion?" "Will you abjure the late treasonable declarations?" If these questions were not answered satisfactorily, the penalty was instant death. Since the days of Nero, were God's people ever treated more cruelly?

It was ordained, also, that not only should ministers who preached at a "conventicle" be put to death, but also any who listened to their sermons must die for it. It was as if an army of demons had been turned loose upon the poor Covenanters; God's anger was waxing hot against his enemies, but he restrained it for a while. The company of martyrs round the throne in heaven was not yet complete. There were crowns of life still to be bestowed upon men who would be faithful unto death.

An attempt was made by the Duke of Monmouth and the condemned Earl of Argyle to overturn the government of King James, but it failed, and the noble Earl of Argyle was put to death. On the scaffold he said, "I die not only a Protestant, but with a heart-hatred of Popery, prelacy, and all superstition whatsoever." With this declaration, June 30, 1685, he went to join his martyred father. Shortly afterwards,



Earl of Argyle.

more than twenty of Argyle's clan were hanged at Inverness.

Sir James Graham, ordinarily called "Claverhouse," now rose to the summit of his awful fame, to fill up the measure of his iniquities, and make for himself a name to be covered with shame and disgrace forever. He had been rewarded for his unrelenting cruelties to the Covenanters by being made a member of the Privy Council at Edinburgh, and the southwestern counties of Dumfriesshire and Galloway were assigned to him as his own special domain. These beautiful regions he proceeded to turn into fields of death, crimsoned with the blood of their best inhabitants. His purpose was to kill all of the Covenanters, to "make, with the sword, a solitude, and call it peace." He employed spies to find out and report the hiding places of the doomed people. Sometimes he would drive all the inhabitants of a particular neighborhood into one place, surround them with soldiers, and command them to swear allegiance to King James and abjure the Covenants, or be shot on the spot. At other times he would collect the children before a line of soldiers, telling them to pray, for the hour of death was come, and then have the soldiers fire over their heads, to frighten them into confessing where their parents or elder brothers were concealed. Often, under his thirst for blood, he would kill his victims with his own hands.

One memorable example of the bloodthirstiness of Claverhouse was the murder of John Brown, of Priest-hill, in the parish of Muirkirk. This worthy man was a plain "carrier," or carter, and lived a quiet life with

his family in an humble cottage. He had taken no part in any uprising, though he was devoted to the cause of the Covenanters. The crime that cost him his life was that of occasionally furnishing shelter to these hunted people. This information was conveyed to Claverhouse, and he determined that John Brown should pay the forfeit of his life. So, accompanied by a troop of dragoons, this officer of the King went and arrested Brown where he was at work in his little field. They brought him to his cottage, and, after putting to him the usual questions, Claverhouse commanded him, "Go to your prayers, for you shall immediately die."

The poor man kneeled down in the presence of his murderers, his wife standing by weeping, holding an infant in her arms, her other child clinging to her skirts. While the martyr was offering his last prayer, Claverhouse three times interrupted and bade him hurry through. He had given him "time to pray, but not to preach," he said. When John Brown had finished he turned to his wife and said, "Isabel, now the day is come that I told you would come when I first spoke to you of marriage." "Indeed, John," she answered, "I can willingly part with you." "Then," said he, "that is all I desire; I have no more to do but to die; I have been in case to meet death for many years." He kissed her and the children good-bye, and, standing apart, waited for the soldiers to take his life. Claverhouse ordered six soldiers, "Fire!" But, to his amazement, the soldiers, overawed at the martyr's calmness and by his prayer, refused to do the deed. Then Claverhouse went up to God's servant, and, with



JOHN BROWN, THE CARRIER SHOT BY CLAVERHOUSE.

his own pistol, shot him through the head. He turned from the bleeding corpse, and said to the new-made widow, "What thinkest thou of thy husband now, woman?" She replied, "I ever thought much good of him, and now as much as ever." "It were but justice to lay thee beside him," cried the murderer. "If you were permitted," she answered, "I doubt not but your cruelty would go that length; but how will you answer for this morning's work?" "To man I can be answerable," said Claverhouse, "and as for God, I will take him into my own hand;" and rode off at the head of his troop.

Poor Isabel gathered up from the ground the scattered brains of her husband, took the handkerchief from her neck and tied it about his shattered head, and, straightening out his body, threw over it her plaid. Then she sat down to weep, with one child upon her knee and the other clasped closely to her breaking heart. No friend nor neighbor was near to perform for her the last sad duties to the dead, but the King of kings was there with his angels, and "underneath her were the everlasting arms."

Could the throne of King James II., supported by such deeds, stand long while a just God reigned? The hour of retribution was not far away.

After the murder of John Brown, Claverhouse proceeded to Dumfriesshire, and another victim, Andrew Hislop, fell into his hands, and was dragged to the house of Johnstone, of Westerhall. Claverhouse's courage failed, because, as he afterwards confessed, he could not shake off the impression made upon him by

John Brown's prayer, and he decided to spare Hislop. But Johnstone insisted upon his death, and orders were given to a Highland officer present to shoot him. He refused, and, drawing off his troop, declared that he would fight Claverhouse and all his dragoons before he would do such a barbarous deed. Claverhouse then commanded three of his own men to execute the sentence. Placing him in front of them, they bade him draw down his bonnet over his eyes. Hislop pushed his cap back, laying bare his fearless brow, and stretching out his hand, in which he held his Bible, he replied that he could look his murderers in the face, and declared that they would have to answer for what they were about to do at the great day when they should be judged by that book. "Fire!" cried Claverhouse, and another martyr went to receive his crown.

A still more hideous crime was committed near Wigton, in Upper Galloway. Gilbert Wilson, who occupied a farm belonging to the laird of Castlestewart and his wife, had yielded to the acts requiring all the people to "conform" to the will of the government and attend the services of the curate. Their children—Margaret, aged about eighteen; Thomas, sixteen; and Agnes, only thirteen—were filled with the heroic spirit of the Covenanters, and refused to "conform." So they were obliged to leave home and seek refuge in the moors among the hills. The laws forbade even their parents, as well as others, from giving them food or shelter; but an aged woman, Margaret McLauchlan, who resided in the wilderness, gave them a temporary home under her roof. A wretch named Stuart in-

formed on them, and they were all arrested and cast into prison. They were brought to trial before Lagg and Major Windram, who commanded the forces of the King in that district. These females were accused of rebellion at Bothwell Bridge and Airdsmoss, and of having been present at twenty conventicles. Nothing could be proved, so they were required to take the oath and abjure the Covenants. This they refused to do, and were consequently condemned to death, which was to be inflicted in a novel way, invented by their murderers. They were to be tied to stakes on the shore when the tide was out, that they might be drowned by the waves when the returning tide came in. From this awful doom the agonizing father succeeded in rescuing the youngest of the three females, his daughter Agnes, by the payment of one hundred pounds sterling. Nothing, however, could save the life of Margaret Wilson, the eighteen-year-old maiden, and her aged friend, Margaret McLauchlan.

The day for this crime was the 11th of May, 1685. Windram and his troop guarded the two women to the place of death, followed by a crowd of shuddering people, who still doubted that the minions of the King would go the length of such a massacre. The stakes were driven, that for the aged woman being placed further in, that the younger, seeing her death-struggle in the advancing tide, might be constrained to recant and adjure the Covenants. The waters came rolling in, and Margaret Wilson saw them creep up higher and higher over the aged martyr. At this moment some ruffian asked Margaret Wilson what she now thought

of her fellow-sufferer in her dying agony. She replied, "What do I see but Christ, in one of his members, wrestling there? Think you that we are the sufferers? No; it is Christ in us; for he sends none to a warfare on their own charges." As the waters came up around her own bosom, she sang the twenty-fifth Psalm and repeated portions of the eighth chapter of the Epistle to the Romans until her voice was silenced by the waves.

Before life was quite gone her tormentors cut the cords that bound her to the stake and dragged her ashore. When she regained consciousness they asked if she would pray for the King. She answered, "I wish the salvation of all men, and the damnation of none." "Dear Margaret," cried one of the spectators, "say God save the King!" She replied, "God save him, if he will, for it is his salvation I desire." Her friend shouted, "She has said it! she has said it!" But the monster, Windram, required her to take the abjuration oath against the Covenants. In a firm tone she said, "I will not; I am one of Christ's children; let me go!" Windram then commanded her back to the stake, and in a few moments her sufferings were ended, under the tide. Her voice has never ceased to be heard through the centuries: "I will not; I will not; I am Christ's child; let me go!" And the faith of this virgin martyr will live in the church to the end of time.

This was another milestone on the road to victory for the Covenanters—*by way of the cross*.

Some called this fanaticism and bigotry; but it was

the Spirit of Christ, that invincible principle which has fought the world's and the church's battles for liberty of conscience, and millions would have been the slaves of tyranny, superstition and sin who are free to-day if these men, women and children had not died for truth and religious liberty.

The reader sickens with the recital of the horrors of this, the "Killing Time." And only a small part of the atrocities of the period can be recorded here. When the news of Argyle's and Monmouth's attempt to overthrow the government was carried to the Council, it was ordered that the prisons at Edinburgh should be emptied to make room for new captives. So the unfortunate Covenanters confined there were carried, in open boats, across the bay and huddled in a small dungeon on Burntisland. For two days they were not allowed to touch bread or water. Then the oath of abjuration was offered them. About forty accepted, and were sent back to Edinburgh; the others refused to acknowledge James II., a Roman Catholic, as the head of the Church of Scotland, and they were tied together, with their hands strapped to their backs, and marched off northward to Dunottar Castle. There they were thrust into a miry dungeon, men and women together, without the slightest arrangements for what decency requires. They had but one small window, and could hardly breathe; nor could they get food and water except at an exorbitant price, so long as they had any money. Here they suffered a thousand deaths during the weary months of their imprisonment. Disease broke out among them, and many were re-

leased by death from the horrors of the dungeon. The governor's wife, having been induced to look into the noisome place, was so appalled by the terrible spectacle with which she was confronted that she induced her husband to separate the two sexes, providing a dungeon for each. By the end of the year (1685) many of the prisoners had died, and the wasted survivors were sent to the colonies of America as slaves.



Dunottar Castle.

CHAPTER XII.

PEDEN THE PROPHET.

THE Rev. Alexander Peden was one of the most picturesque characters developed among the Covenanters of Scotland. In his own quaint way he was a genius. He had a keen perception of the drift of events, a fine imagination, and a graphic style of speaking that wonderfully impressed his hearers. He predicted so many events which actually occurred afterwards that some of the common people believed him possessed of an insight into the future, and he was commonly called "Peden the Prophet." He was a man of massive frame, majestic appearance and great physical strength. He was born at Auchinloch, in Lorn, about 1626. He was ordained pastor at New Luce, in Galloway, about 1660. After three years he was deprived of his charge by the "Drunken Act of Glasgow." His farewell service before leaving his flock was a very pathetic occasion, and as the people refused to go home, he continued with them in the church until after nightfall. Frequently, while he spoke that day, he was interrupted by outbursts of wailing from his hearers, though he urged them to be composed. As he finished he closed the door of his pulpit and fastened it; then, knocking on it hard three times with his Bible, he said thrice, "In my Master's name I arrest thee! that none ever enter thee but such as enter as

I have done, by the door." This prophecy was fulfilled, for no minister ever entered that pulpit until the persecutions were over, the Church of Scotland freed, and then a pastor was installed, according to the wishes of the people, and in the spirit of him who left under such trying circumstances.



Peden the Prophet.

From the day he was driven from his pulpit he was a wanderer, preaching at conventicles and ministering to the people as he had opportunity. He joined the Pentland insurrection, but soon left it, believing that

it could do no good. He was thereafter denounced as an outlaw and his property confiscated. For five years he was a prisoner at the Bass Rock, near Edinburgh. In December, 1678, he was sentenced, along with sixty others, to perpetual banishment, and carried to London with a view to transportation to the plantations of the American colonies. He encouraged his companions on the way to London, telling them "the ship is not built that will bear us over the sea to any of the plantations." When they reached London they were all liberated, from what cause was never known. In 1679 he returned to Scotland, dividing his time afterwards between his own country and Ireland, or, as he described it, "In going from one bloody land to the other bloody land."

Peden had a great sense of humor, as well as pathos, as is usual with such characters, for one who can make the people laugh can also easily move them to tears. "Even his nicknames, glancing and sharp," says a Scottish writer, "used to transfix a man as upon the point of a lance." "There comes the devil's rattle bag!" he cried out one day, in the midst of a service, as he saw one David Manson, a loud-mouthed hypocrite, approaching. "There comes the devil's rattle bag! We don't want him here." Manson in due time became a spy, and was known as "the devil's rattle bag" as long as he lived.

From the diary of Sergeant Nisbet, who frequently attended his preaching, we have a graphic description of his style of speech. He writes: "Although every act of worship that Peden was engaged in was full of

divine flights and useful digressions, yet he carried alongst with them a divine stamp; and such was the weighty and convincing majesty that accompanied what he spoke that it obliged his hearers both to love and fear him. I observed that every time he spoke, whether conversing, reading, praying or preaching, he paused a little, as if he had been harkening what the Lord would say unto him; or listening to some secret whisper; and sometimes he would start, as if he had seen some surprising sight."

In one of his sermons he said:

"For you, the poor, broken-hearted followers of Christ, to whom he hath given grace to follow him in the storm, I tell you *grace is young glory!* Where is the church of God in Scotland, sirs, at this day? Is it not amongst the great clergy? I will tell you where the church is: *it is wherever a praying young man or young woman is at a dykeside in Scotland; that's where the church is. If there be one of you praying, Christ will be the second; if there be two, he will be the third. Ye shall never want company.*"

"Well, sirs, all the ministers in the world cannot help you if, as I fear, the devil is in many of you, boiling in your heart's lusts and idols. It must be Christ himself that must do it, as he did to Mary Magdalene. I fear Christ hath quitted many of you and given you *the farewell clap upon the heart.* O people of God, 'enter into your chambers'! I fear, ere the storm be over, the day is coming on these lands that *a bloody scaffold shall be thought a good shelter.*"

The following extract from one of his sermons will help show what kind of a preacher he was :

“Now, sirs, what is it that has carried through the sufferers for Christ, these twenty years in Scotland? It is the fellowship of his sufferings. It is the filling up of his sufferings according to the ancient decree of Heaven. For my part, I seek no more if he bids me go! He bade many, from 1660 to the year of Pentland, go forth to scaffolds and gibbets for him; and they sought no more but his commission—they went, and he carried them well through. Then, in 1666, at Pentland, he bade so many go to the fields and die for him, and so many to scaffolds and lay down their lives for him; they sought no more but his commission—they went, and he carried them well through. Again, in 1679, at Bothwell, he bade so many go to the fields and scaffolds and die for him; they sought no more but his commission, and went. He bade so many go to the seas and be meat for the fishes for him; they sought no more but his commission, and went. And afterwards, in the year 1680, at Airdsmoss, he bade so many go to the fields and scaffolds for him; they sought no more but his commission, and went. This cup of suffering hath come all the way down from Abel to this year 1682 in Scotland. Our Lord hath held this cup to all the martyrs’ heads wherever he had a church in the world, and it will go to all the lips of all the martyrs that are to suffer for Christ, even to the sounding of the last trumpet. But yet, people of God, it is only the brim that the saints taste of. Be ye patient in believing; God shall yet make his enemies wring

out the bitter dregs of the cup, and fall and rise no more. Believe it, our Master will set up this cup, and close it, and swallow up time in eternity, and blow that great trumpet, and heaven and earth shall go at once into a red flame. O believers, long for that noble day! it will put an end to all your sad and suffering days!

. . . Our noble Captain of salvation hath vanquished these bloody persecutors in Scotland these twenty-two years, more by the patient sufferings of the saints than if he had threshed all down in a moment. The patient suffering of the saints, with their blood running, declares his glory much abroad in the world, and especially in these lands. As I came through the country, there was a poor widow whose husband fell at Bothwell; the bloody soldiers came to plunder her house, telling her 'they would take all she had; we will leave thee nothing either to put in thee or on thee.' 'I care not,' said she; 'I shall not want so long as God is in the heavens.' That was a believer indeed!"

Through the weary years of the "Killing Time" he was a hunted man, living often in the dens and caves of the mountain moors. At the age of sixty his massive frame was bowed down, and he had the look of a man of fourscore years. "Cast the lap of thy cloak, Lord," he prayed, in the hour of danger, "cast the lap of thy cloak over *puir auld* Sandy!"

It was he who married John Brown, the martyr of Priesthill, to Isabel Weir, in 1682, and after the ceremony he said to the bride, "You have got a good man to be your husband, but you will not enjoy him long; prize his company, and keep linen by you to be his

winding sheet, for you will need it when ye are not looking for it, and it will be a bloody one." A few years afterwards this prediction was sadly realized.

In the year 1685, John Clark, of Moorbrook, said to him in Carrick, "Sir, what think you of this time? Is it not a dark and melancholy day? Can there be a more discouraging time than this?" He said, "Yes, John, this is a dark, discouraging time, but there will be a darker time than this; these silly, graceless creatures, the curates, shall go down; and after them shall arise a party *called* Presbyterians, but having little more than the name, and these shall, as really as Christ was crucified without the gates of Jerusalem on Mount Calvary bodily — I say they shall as really crucify Christ in his cause and interest in Scotland; and shall lay him in his grave, and his friends shall give him his winding sheet, and he shall lie as one buried for a considerable time. Oh! then, John, there shall be darkness and dark days, such as the poor Church of Scotland never saw the like, nor shall ever see, if once they were over; yea, John, they shall be so dark, that if a poor thing would go between the east sea-bank and the west sea-bank, seeking a minister to whom he would communicate his case, or tell him the mind of the Lord concerning the time, he shall not find one." John asked "where the testimony should be then?" He answered, "In the hands of a few, who will be despised and undervalued of all, but especially by these ministers who buried Christ; but after that he shall get up upon them; and *at the crack of his winding sheet*, as many of them as are alive, who were at his burial, shall be distracted

and mad with fear, not knowing what to do. Then, John, there shall be brave days, such as the Church of Scotland never saw the like; but I shall not see them, though you may."

When Peden felt that his end was near he crept back to the old home at Auchinloch, but he had to hide in a cave that had been dug for him. His place of concealment was discovered, and he abandoned it. The soldiers came, and, after a vain search in the cave, they ransacked the house where he had been sheltered, "stabbing the beds with their swords." But he was safe in another hiding place.

He died within two days, and was buried in the isle of the Lairds of Auchinleck, but secretly, in their family vault. A little more than a month afterwards the commander of the garrison at Lorn heard of it, and sent soldiers, who disinterred his poor body, and took it away. When they burst open his coffin and tore off the shroud, a sudden blast of wind caught it away and wafted it up among the branches of the overhanging trees. The tradition of the peasants was that the branch on which it rested immediately withered away. The soldiers carried the body two miles to Cunnock, and buried it at the foot of the gallows there, after it had been put through the farce of hanging. This spot afterwards became the burial place of the neighborhood, and all that was mortal of Peden the Prophet lies there among the remains of other pious dead, to this day marked by two thorn bushes, which stand one at the head and the other at the foot of the old preacher's grave.

CHAPTER XIII.

THE LAST OF THE MARTYRS.

YOUNG James Renwick, who had long been under a ban of the government, forbidding any one to give him food or shelter, and charging him with treason, was arrested in Edinburgh and brought for trial before the Council. He was found guilty, and condemned to be executed at the Grassmarket, at the foot



Rev. James Renwick.

of the Castle hill, in Edinburgh, where so many martyrs had given up their lives to God as a testimony against sin and "For Christ's Crown and the Covenant." The three charges on which he was sentenced were: (1) denying the King's authority; (2) preaching that it was wrong to pay the "cess" or tax for carrying on the war against the Covenanters; (3) counselling his followers to go armed to the conventicles. Because of his youth and unblemished character, and perhaps from fear of the wrath of the people if he should be put to death, the officers of the government urged him to recant and abjure the Covenants. They sent a bishop and other Episcopal clergy, and also a Roman Catholic priest, to persuade him to surrender his convictions:

but it was of no avail; he stood immovable as a rock. The Bishop of Edinburgh said, "It was a great loss that he had been of such principles, for he was a pretty lad." As for Renwick's own feelings, he was cheerful and composed. He often said he saw great need for his suffering at this time, and that he was persuaded that his death would do more good than his life for many years could accomplish.

When his mother and sisters obtained leave to visit him he said, after returning thanks for what refreshment they brought him, "O Lord, thou hast brought me within two hours of eternity, and this is no matter of terror to me more than if I were to lie down in a bed of roses. Oh! how can I contain this, to be within two hours of the crown of glory!"

A few moments before his execution he wrote a letter to Sir Robert Hamilton, concluding with the following, which were the last words he ever penned: "*I go to my God and your God. Death to me is as a bed to the weary.*"

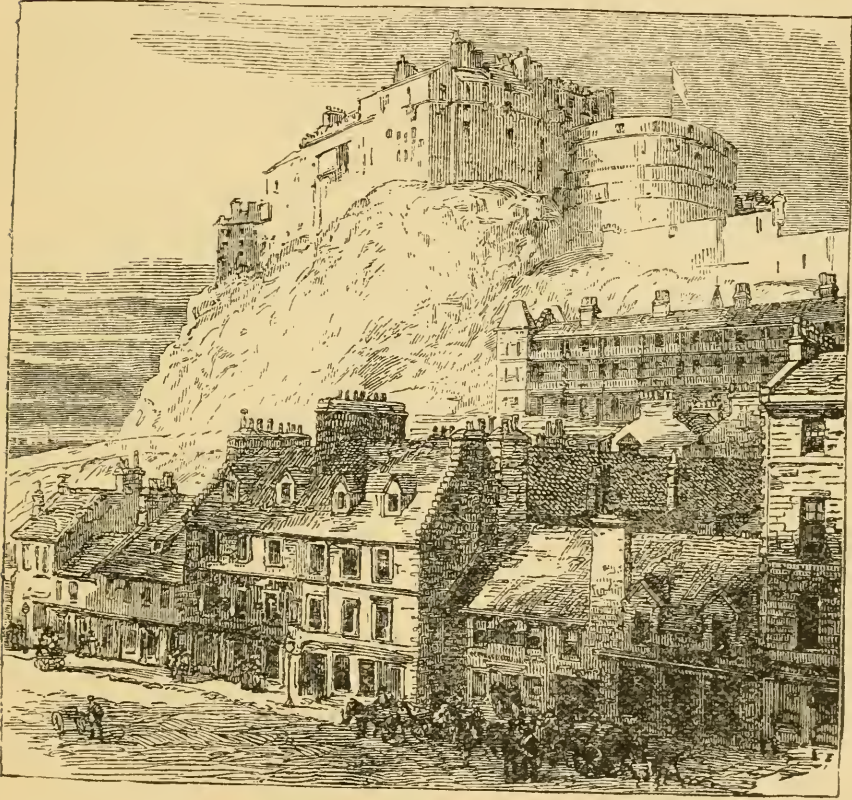
It was the 17th of February, 1688, that he mounted the scaffold in the Grassmarket, in presence of the greatest multitude that had ever assembled there. Lest the vast concourse might hear his dying testimony, the drums were ordered to beat until all was over. But those near him heard, and wrote down his parting words.

He sang Psalm ciii., read Revelation xix., and offered a prayer. Then he said: "Spectators, 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 counted me worthy, or enabled me to suffer anything for him; and I desire to praise his grace that he hath not only kept me from the gross pollutions of the time, but also from the many ordinary pollutions of children; and for such as I have been stained with, he hath washed and cleansed me from them in his own blood. I am this day to lay down my life for these three things: 1. For disowning the usurpation and tyranny of James, Duke of York. 2. For preaching that it was unlawful to pay the cess expressly exacted for bearing down the gospel. 3. For teaching that it was lawful for people to carry arms for defending themselves in their meeting for the persecuted gospel ordinances. I think a testimony for these is worth many lives; and if I had ten thousand I would think it little enough to lay them all down for the same.

“Dear friends, 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, Sum of Saving Knowledge, Directory for Public and Family Worship, Covenants, National and Solemn League, Acts of General Assemblies, and all the faithful contendings that have been for the Covenanted Reformation. I leave my testimony approving the preaching in the fields, and defending the same by arms. I adjoin my testimony to all these truths that have been sealed by bloodshed, either on scaffold, field or seas, for the cause of Christ. I leave my testimony against Popery, Prelacy, Erastianism, against all profanity, and everything contrary to sound doctrine and

the power of godliness; particularly against all usurpations and encroachments made upon Christ's right, the Prince of the kings of the earth, who alone must bear the glory of ruling in his own kingdom, the church:



Edinburgh Castle, from the Grassmarket.

and in particular against the absolute power affected by this usurper, that belongs to no mortal, but is the incommunicable prerogative of Jehovah, and against his Toleration flowing from this absolute power."

Here he was ordered to stop. He answered, "I have

near done;" and then said, "Ye that are the people of God, do not weary to maintain the testimony of the day in your stations and places; and, whatever ye do, make sure of an interest in Christ; for there is a storm coming that shall try your foundation. Scotland must be rid of Scotland before the delivery come: and you that are strangers to God, break off your sins by repentance, else I will be a sad witness against you in the day of the Lord."

Here they made him desist, and go up the ladder, where he prayed, and said, "Lord, I die in the faith that thou wilt not leave Scotland, but that thou wilt make the blood of thy witnesses the seed of thy church, and return again and be glorious in our land. And now, Lord, I am ready. The bride, the Lamb's wife, hath made herself ready." The napkin being tied about his face, he said to his friend attending, "Farewell, be diligent in duty, make your peace with God through Christ; there is a great trial coming. As to the remnant I leave, I have committed them to God. Tell them from me, not to weary nor be discouraged in maintaining the testimony, and the Lord will provide you teachers and ministers, and when he comes he will make these despised truths glorious in the earth." He was turned over, with these words in his mouth, "Lord, into thy hands I commend my spirit, for thou hast redeemed me, Lord God of truth."

Most men spoke well of him after he was dead; even his murderers as well as others said that they thought he went to heaven. The Viscount of Tarbet, one of the councillors, one day in company, when speaking

of him, said: "He was one of the stiffest maintainers of his principles that ever came before us. Others we used always to cause one time or other to waver, but him we could never move. Where we left him, there we found him; we could never make him yield or vary in the least. He was the man we have seen most plainly and pertinaciously adhering to the old way of Presbyterian government, who, if he had lived in Knox's days would not have died by any laws then in being."

This martyrdom of James Renwick, who gave his blood for the Covenant at the age of twenty-six years, was the last; for before the year (1688) was out the day of deliverance came, and Scotland was free.

CHAPTER XIV.

VICTORY!—THE REVOLUTION OF 1688.

KING JAMES II., who was a Roman Catholic, and the dream of whose life, for a long time, had been to reintroduce into England and Scotland the supremacy of the Pope, concluded, after he had gotten rid of Argyle, Monmouth, and other stout opposers of his policies, that the day was approaching when he



The Conflict Over.

might proceed with his cherished plans. He began by pretending to adopt a liberal policy towards all those whom he had persecuted, and repealed some of the obnoxious laws under which they had suffered so long. The people soon found out that this was but a step towards the establishment of Roman Catholicism as

the religion of England and Scotland. As soon as this idea got abroad, Protestants of every denomination and class felt that the time had come for all parties to come together to save the nation, and that all differences must be sunk in prospect of such an appalling catastrophe as the restoration of Romanism. James' plot united at once the Protestant people of England and Scotland as they had never been united before, in one solid avalanche, which nothing could resist. They purposed to depose the infamous King and to put William of Orange, a Dutch Presbyterian, and his wife, Queen Mary, on the throne of Great Britain and Ireland. Mary was, indeed, the daughter of King James II., but was, nevertheless, in full sympathy with her Calvinistic husband and the cause of liberty.

It was about six months after the martyrdom of James Renwick when the news swept through the country that William of Orange was on his way to Britain. The King's government in Scotland was thrown into a state of panic. They called upon the people to rally to the support of King James II., and beacon fires were kindled on hilltops to rouse the nation to arms. But the people rejoiced to hear that William of Orange was coming, and the call to arms was greeted with ridicule. They were not prepared to fight for a King who had oppressed them, and now, in his hour of distress, sought their favor and support. James had to summon back to England, for his own defence, his veteran troopers that had policed Scotland and murdered so many of its sons and daughters. The King's government at Edinburgh issued proclamation after

proclamation calling out the Scottish militia, and there was no response but laughter, so the King's government of Scotland collapsed. In the confusion the "moderates" trembled, not knowing which way to turn or whom to obey. Now the Cameronian host came to the front, as the only organized body prepared to do anything. They boldly declared for William of Orange, and were the first volunteers in all Britain, who appeared in arms, for the glorious Revolution of 1688, by which the nation gained those liberties which have been its boast to this day. All honor to the brave Cameronians. They did not wait to see which would be the stronger side, but proclaimed at once, to all the world, that they were for William, the Protestant King. And now behold the vindication of Providence; the Cameronians were invited to Edinburgh to protect the Scottish Parliament against the followers of King James, now called "Jacobites," who were mustering together under Claverhouse. The despised, condemned Cameronians, who had been hunted to the death but a few months before, as traitors to the government, were now called upon to save the government. This they did, and when Parliament voted thanks and a sum of money for their inestimable services, they refused any pay. They were not serving as mercenaries, but fighting for "Christ's Crown and the Covenant." Now that they were the only army in Scotland, and had full sway, did they wreak vengeance upon those who for years had "killed them all the day long"? No; but the Cameronians published a manifesto declaring against any such procedure, saying "*That par-*

ties aggrieved should not, at their own hand, take redress, seeing there are now some hopes of getting wrongs redressed in a legal and lawful manner." To the everlasting honor of the Covenanters, when they won their cause there was not a single case of their taking vengeance upon those who had so cruelly oppressed them.



William of Orange Landing at Torquay, England.

When the new Revolution government was established, but still in danger, and in urgent need of soldiers, "without bounty, without beat of drum, they started to their feet, in a moment, at the cry of their distressed motherland, and the Cameronians assembled, nine thousand strong, on Douglass Moor, the very gate into their western hills, those glorious ramparts of British freedom, . . . to aid in securing and placing beyond all danger of attack the newly planted liberties of the country, civil and religious."

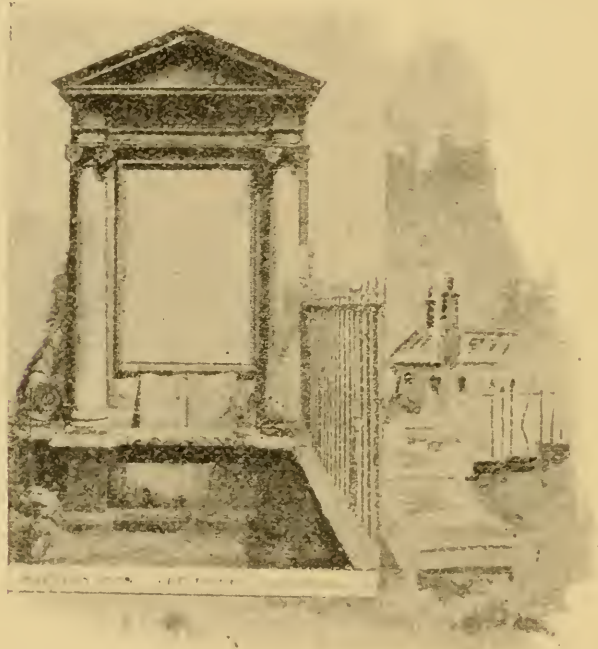
William landed at Torquay, England, and James II. fled from the throne which he had disgraced. The hour of his doom as King of Britain had struck, and God had decreed that his people should no longer be denied the victory they had so gloriously won, by their sufferings, through the twenty-eight years since Charles II. had ascended the throne. William's advent was hailed with thunderous enthusiasm, while James II. was glad to escape with his life. The battle was over and the victory won.

At this time the Laird of Torfoot, not having heard of the revolution, saw a horseman riding toward his residence, and was alarmed, thinking that he led some of the troopers of the King. He cried out, "What do I see? But one trooper? And that motley crowd at his heels, who are they?" As they came nearer he exclaimed, "That trooper is not of Claverhouse's band; nor does he belong to Douglass, nor to Inglis, nor to Strachan's dragoons. He waves a small flag. I can discover the scarlet and blue color of the Covenanters' flag. Ha! welcome you, John Howie of Lochgoin! But what news? Lives our country? Lives the good old cause?" "Glorious news!" cried Howie. "Scotland forever! She is free! The tyrant James has abdicated. The Stuarts are banished by an indignant nation. Orange triumphs. Our wounds are binding up. Huzza! Scotland and King William and the Covenant forever!" And so the news flew from valley to valley, "Huzza! Scotland and King William, and the Covenant forever! Huzza! Huzza!"

The reader will be interested to know what became of Claverhouse. He had been made Viscount of Dundee by his master, James II., just before his dethronement. He urged the King to fight for his crown, but the craven monarch would not consent, and Claverhouse returned to Scotland, accompanied by about thirty horsemen. While the convention of Parliament, presided over by the Duke of Hamilton, was sitting in Edinburgh arranging the terms on which the crown of Scotland should be offered to William of Orange, Claverhouse passed through the city. He encouraged the Duke of Gordon, an adherent of James II., who was still in possession of the Castle, to hold out until he could gather the Highlanders about his standard. He got together a goodly army, and met Mackay, a favorite general of William, at Killiecrankie, July 29, 1689. Claverhouse was victorious that day, but in the hour of triumph he was killed on the field. The rising of the Highlanders soon collapsed for lack of a leader, and the cause of James collapsed with it. From that day the course of Scotland has been onward and upward, and few peoples have been so blessed, prospered and honored. None may say that they did not deserve the victory achieved through so many years of suffering.

As for James II., he received protection in France from the French King, Louis XIV. He tried in vain to regain his fortunes and throne, by establishing himself in Ireland with the aid of French troops. But he was overthrown at the battle of the Boyne, in Ireland, July 1, 1690. Two other attempts were made, with

the assistance of Louis XIV., the last including as a part of it a plot for the assassination of William, but failure attended both. James died at St. Germain, France, September, 1701.



The Martyr's Monument.

To show what it cost the Covenanters to win in this great conflict, and write one of the most magnificent pages of human history, and bringing all civilized mankind into their debt, it needs only to state that in twenty-eight years eighteen thousand men and women were either banished or killed because they adhered to Christ's crown and the Covenant.

The traveller at Edinburgh will not fail to visit old Greyfriars churchyard, where the National Covenant was signed, and where, in one corner of the enclosure, many of the martyred Covenanters were buried, from time to time, in one grave. A plain monument marks the spot, and no true-hearted man can contemplate it without a feeling of admiration for those who gave up all they had, and life itself, for liberty and truth.

On the top is carved an open Bible, and under it is the following inscription :

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled.’ Rev. vi. 9-11. “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” Rev. vii. 14.

“Halt, passenger, take heed what you do see,
 This tomb doth show, for what some men did die.
 Here lies interr’d the dust of those who stood
 ’Gainst perjury, resisting unto blood;
 Adhering to the covenants, and laws
 Establishing the same; which was the cause
 Their lives were sacrific’d unto the lust
 Of Prelatists abjur’d. Though here their dust
 Lies mixt with murderers, and other crew,
 Whom justice did justly to death pursue;
 But as for these, no cause in them was found
 Worthy of death, but only they were found
 Constant and stedfast, zealous, witnessing
 For the prerogatives of Christ their King.

Which truths were seal'd by famous Guthrie's head,
 And all along to Mr. Renwick's blood.
 They did endure the wrath of enemies,
 Reproaches, torments, deaths, and injuries.
 But yet they're those who from such trouble came,
 And now triumph in glory with the Lamb.

"From May 27, 1661, that the noble Marquis of Argyle suffered, to the 17th of February, 1688, that Mr. James Renwick suffered, were executed at Edinburgh, about an hundred of noblemen, gentlemen, ministers, and others, noble martyrs for Jesus Christ. The most part of them ly here.

"Upon the foot of the monument stands a crown, with this inscription, 'Be thou faithful unto the death, and I will give thee a crown of life.'"

Let the following be the sentiment of all Presbyterians not only, but also of all lovers of liberty and truth:

"An' bless'd be God we noo can sit
 Beneath oor vine and fig-tree shade—
 May raise the Psalm, an' preach, an' pfay,
 Nane daurin' mak' us afraid.

"Nae dark Dalyell, nae Clavers stern,
 Ride forth wi' sword an' bridle ringin',
 Oor sufferin' Covenanted sires
 To prison an' the scaffold bringin'.

"The memories o' her martyred dead
 May Scotlan' dearly cherish ever;
 They sowed the seed, we reap the grain—
 Their names, their deeds, will perish never!"

—*Janet Hamilton.*

QUESTIONS

ON

“THE BLUE FLAG.”

QUESTIONS.

CHAPTER I.

- Who was Jenny Geddes?
- Why did she throw her stool at the Dean?
- When did the riot in St. Giles' occur?
- Why did she call the Prayer-Book "mass"?
- Who was John Knox?
- What was the difference between the church government of the Church of Scotland and that of the Church of England?
- Who was King of England, Scotland and Ireland at that time?
- Who was King Charles I.?
- When did the Scotch succeed in finally establishing Presbyterianism in Scotland?
- What do Presbyterians do more than others?
- What were the Scotch contending for?
- Who is the only Head and King of the church?
- What was the motto on the Covenanters' flag?
- What was the name of the church in which Jenny Geddes threw her stool at the Dean?
- Why is it called a cathedral?

CHAPTER II.

- What command was given by the Archbishop of Glasgow?
- Who were specially commanded to use the English Prayer-Book?
- What did Alexander Henderson do?
- What petition was sent to the Council and the King?
- What did the bishops and the King do?
- What complaint did the Presbyterians make?
- What did they do afterwards?
- What did the leading Scottish ministers and nobles do then?
- Who drew up the National Covenant?
- Who was James I. before he became King of England?
- What was the King's Confession? and when was it drawn up, and by whom?
- When and where was the National Covenant signed?

- Who offered prayer before it was signed?
 Who made the address of the occasion?
 What did he say?
 Who first signed the National Covenant?
 What did the Covenant say about obedience to the King?
 What did the signers of the Covenant bind themselves to do?
 What did King Charles I. do when he heard of the signing of the Covenant?
 What did he call the Covenanters?
 Who was the Moderator and who was the Clerk of the next General Assembly?
 What did the King's Commissioner to the General Assembly do?
 Did the General Assembly obey the Commissioner?
 What did Lord Erskine do?
 What act did the Assembly pass about the bishops, the Prayer-Book and the canons?
 Who was Hiel the Bethelite?
 What did the King do?
 What happened when the King's fleet came to Edinburgh?
 Where did the Covenanters meet the King's army?
 What was the motto on their flag?
 What happened when the King's army and the Covenanters met?
 Did the King keep his promises?
 What happened next year?
 What prevented Charles I. from going on with his persecution of the Covenanters?
 Who was Oliver Cromwell?
 Where and when was King Charles put to death?
 Did the Covenanters wish the King to be killed?
 How did they treat his son Charles?
 Why were the Scotch loyal to the King and his son?
 What kind of men were the Stuart kings?

CHAPTER III.

- When did the General Assembly meet and where?
 What famous document did they prepare?
 Which was the greatest of all the Covenants?
 Who wrote the Solemn League and Covenant?
 Who was the greatest Scotchman, and who was next to the greatest?

- What did this Covenant say about loyalty to the King?
 What was the Covenant made to defend?
 What was the Covenant opposed to?
 When was this Covenant signed?
 Who signed it?
 What other General Assembly met the same year?
 Who ordered the Westminster General Assembly to meet?
 How long did it continue in session?
 Who made up the Westminster Assembly?
 What were they called to do?
 Who were the Commissioners sent from Scotland to the Westminster General Assembly?
 What did the Westminster Assembly do when the Scottish Commissioners arrived?
 Where and when did the Westminster Assembly and the English Parliament sign the Covenant?
 What did Parliament order to be done with the Solemn League and Covenant?
 What did King Charles I. do when he heard of the signing of the Covenant?
 What did the Episcopal members of the Westminster Assembly do?
 Who was made Lord Protector of England?
 What did the Scottish people think of Cromwell?
 Where was Charles II. crowned King of Scotland?
 Did he sign the Covenant, and why?
 What happened when Charles II. tried at first to get the throne of England?
 How did Cromwell treat the Scottish Presbyterians?
 Who was Cromwell's successor?
 When did Charles I. become King of England?
 What kind of man was he?
 How long were the Covenanters persecuted after Charles II. came to be King?

CHAPTER IV.

- What did Charles try to do with the Presbyterians of Scotland?
 What kind of Parliament did he have in Edinburgh?
 Who was the King's Commissioner at that Parliament?
 What did the Scottish Parliament do?

- Who was the first man the King wished to be rid of in Scotland?
 Why did the King hate the Marquis of Argyle?
 What had Argyle done for the King when he was only a prince?
 When was Argyle put to death?
 What did Argyle say, on the scaffold, about the future?
 How did he meet death?
 What friends did Argyle have with him at the last?
 Who was the Rev. James Guthrie?
 What was the "maiden"?
 What did Mr. Hamilton say to Argyle on the scaffold?
 What kind of a man was the Marquis of Argyle?
 What was the Tolbooth?
 What was done with Argyle's body, and what with his head?
 What was the charge against the Rev. James Guthrie?
 How did Mr. Guthrie act on the scaffold?
 What were his last words?
 Who was put to death with Mr. Guthrie?
 Who was Samuel Rutherford?
 Why did the King wish him put to death?
 Why was he not put to death by the King?
 What did Lord Burleigh say when the Council voted Mr. Rutherford out of the college?
 How did Mr. Rutherford die?

CHAPTER V.

- What kind of a letter did King Charles II. write to the Privy Council in Edinburgh?
 Who was the principal Archbishop in Scotland at that time?
 Give Sharp's history before he was made Archbishop?
 When the renegade Parliament met in Edinburgh, what did they do?
 Who were in this Parliament?
 What did this Parliament do about the appointment of pastors for churches?
 How had the pastors been appointed before?
 What edict did Middleton and the Council publish?
 What kind of men were members of this Council?
 What were the ministers who refused to become Episcopalians commanded to do?
 What did the ministers do?

- How many gave up their churches and manses?
 How did the people act?
 In what part of Scotland were the ministers turned out?
 What did Bishop Burnet say about the men who took the places
 left by the ministers who gave up their churches and manses?
 What did Middleton think of what happened?
 When did these things happen?
 What happened to Lord Middleton?
 How was the country governed for the next six years?
 How did the people treat the new ministers who had been ap-
 pointed by the bishops?
 What happened in the West of Scotland?
 What led to this uprising?
 Who was the Earl of Warriston?
 Who betrayed him to Charles I.?
 What was done with Lord Warriston?
 Who was Sir James Turner?
 How did he treat the people?
 How did the uprising in the West of Scotland begin?
 What did the insurgents do?
 Who was head of the Privy Council in Edinburgh at the time?
 Who was commander of the government army?
 Who commanded the Covenanters?
 Where did the two armies meet?
 What was the result?
 Who was the Rev. Hugh McKail?
 When was he put to death?
 How could Mr. McKail's death have been prevented?
 Who were to blame for his death?
 How did General Dalziel treat the Covenanters?
 Why did Sharp and the Council wish to destroy the Covenanters?
 Who wrote the *Scots Worthies*?
 Who was Sir Robert Kerr?
 Give the principal events of his history?

CHAPTER VI.

- How was it that the most of the army were disbanded for a time?
 How did Archbishop Burnet think this would affect his preachers?
 What happened to Sir James Turner?
 What was a "conventicle"?

What did James Mitchell do?
 What was Archbishop Sharp's next act?
 Who killed Sharp?
 Tell of the tragedy of Magus Moor.
 Where did it take place?
 Why did they kill Sharp?
 How did the Covenanters generally regard the killing of Sharp?

CHAPTER VII.

What act was now signed by the King?
 How could the Covenanters meet for worship?
 Who and what kind of man was now the leader of the Covenanters?
 Who was Sir James Graham of Claverhouse?
 Give an account, with date, of the battle of Drumclog?
 Who was preaching that day?
 What Psalm did the Covenanters sing as they marched to battle?
 What was the tune?
 What kind of a leader was Hamilton?
 How many Covenanters and how many of the King's troops met at Bothwell Brig?
 When was the battle?
 Who commanded the Covenanters? and who the King's troops?
 Give an account of the battle.
 What was the result? and how did Charles II. and James, Duke of York, like Monmouth's conduct?
 Who were put to death afterwards?
 Where were the prisoners confined?
 What was done with the prisoners who refused to obey the King?
 Give the story of the shipwreck?
 Where are the Orkney Islands?
 How did Charles II. live in London?
 How were the Covenanters to win at last?

CHAPTER VIII.

What was the "Act of Indulgence"?
 What was the object of this act?
 What was the "Queensferry Paper"?
 By whom and when was it prepared?

- Who was Donald Cargill's "son in the gospel"?
- How was Richard Cameron made a Covenanter?
- Where was he ordained, and by whom?
- How did the people receive Cameron when he returned to Scotland?
- What kind of a preacher was he?
- To what course did he urge the people?

CHAPTER IX.

- Where is Sanquhar?
- By what kind of country was it surrounded?
- When and by whom was the "Sanquhar Declaration" made?
- How did this declaration speak of King Charles II.?
- What were the followers of Richard Cameron called?
- Describe Cameron's last sermon.
- Give account of Cameron's last night and morning.
- Give date and account of the conflict at Airdsmoss.
- What was the Netherbow Port of Edinburgh?
- What did Robert Murray say of Cameron?
- What was the fate of Donald Cargill?
- Give date of his death?

CHAPTER X.

- Give account of James Renwick's experience at the execution of Cargill.
- How did Renwick find the light of God?
- What were the "Societies"?
- Where did Renwick go after he became a Covenanter?
- How old was Renwick when he became the leader of the Covenanters?
- How was he received by the Covenanters?
- What paper did he publish?
- Describe Renwick's character and work?
- Who was Robert Baillie.
- Who was the Duke of York?
- Who was the Earl of Argyle?
- Who were the "Whigs"?
- Of what was Argyle accused?
- What was Baillie's plan for the relief of the Covenanters?
- What did John Owen say of Baillie?

- Why did the rulers seek to kill Baillie?
 Who was the prosecutor at Baillie's trial?
 Describe the trial of Baillie.
 How did he embarrass McKenzie?
 Describe the death of Baillie.
 How did the barbarities put upon the Covenanters now affect the
 people of England and Scotland?
 When and how did Charles II. die?

CHAPTER XI.

- Who succeeded Charles II. as King of England, Scotland and
 Ireland?
 What was the religion and what was the character of James II.?
 What order was issued against the Covenanters?
 How did the "troopers" treat the Covenanters?
 When and how did the Earl of Argyle die?
 Give account of the doings of Claverhouse?
 Give account of the murder of John Brown.
 Who prepared his body for burial?
 Give account of Andrew Hislop's death.
 Give account of the death of Margaret McLauchlan and Margaret
 Wilson.
 When did they die, and where?
 Who was in charge of their execution?
 What were Margaret Wilson's last words?
 Did these and the other Covenanters die in vain?
 Give account of the experience of the prisoners at Burntisland
 and Dunnottar Castle.
 Where were the surviving prisoners sent?

CHAPTER XII.

- Who was Alexander Peden?
 Where and when was he born?
 Give account of the last service before he left his church.
 Why was he denounced as an outlaw?
 Give account of his trip to London and return.
 What did he say about David Manson?
 What did Sergeant Nisbet say about Peden?
 What kind of a preacher was Peden?
 What was his prayer in time of danger?

Whose marriage did he solemnize, and what did he say to the bride?

Where did Peden go to die?

Give account of his death and of the final disposition made of his body.

CHAPTER XIII.

Who was the last of the Scottish martyrs?

What were the three charges brought against James Renwick?

Give account of his last days.

Where was he executed, and when?

What were his last words ever penned?

Give account of his address on the scaffold.

What did the Viscount of Tarbet say of Renwick?

CHAPTER XIV.

When did the great Revolution take place?

What did James II. do which brought about his own downfall?

Who were William and Mary?

How was the call of the government for help in Scotland received?

What did the Cameronians do to help the new government in Edinburgh?

How did the Cameronians act when they were offered pay for their services?

What "manifesto" did they publish?

Who were the first soldiers to declare for William and Mary?

Where did William land?

What did King James II. do when he heard of William's arrival?

Give an account of how the Laird of Torfoot heard the good news.

Who brought the news of the Revolution?

What flag did he carry?

What did John Howie say?

Who was in charge of Edinburgh Castle?

What did Claverhouse do to help the dethroned King James II.?

Who were the commanders at the battle of Killiecrankie?

What was the result of the battle?

What was the result of Claverhouse's death?

What became of James II.?

When and where was the last battle fought?

When did James II. die, and where?

How many Covenanters were killed or exiled during the twenty-eight years' conflict, from 1660 to 1688?

Where is the "Martyr's Monument"?

What kind of inscription is on it?

Repeat Janet Hamilton's verses.

What should be the feeling of all who read the history of the Covenanters?

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