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T H E
C A S E

Of the Present

Afflicted Clergy

I N

SCOTLAND

Truly Represented.

To which is added for Probation,

The Attestation of many unexceptionable Witnesses to every Particular; and all the Publick Acts and Proclamations of the Convention and Parliament relating to the Clergy.

By a Lover of the Church and his Country.

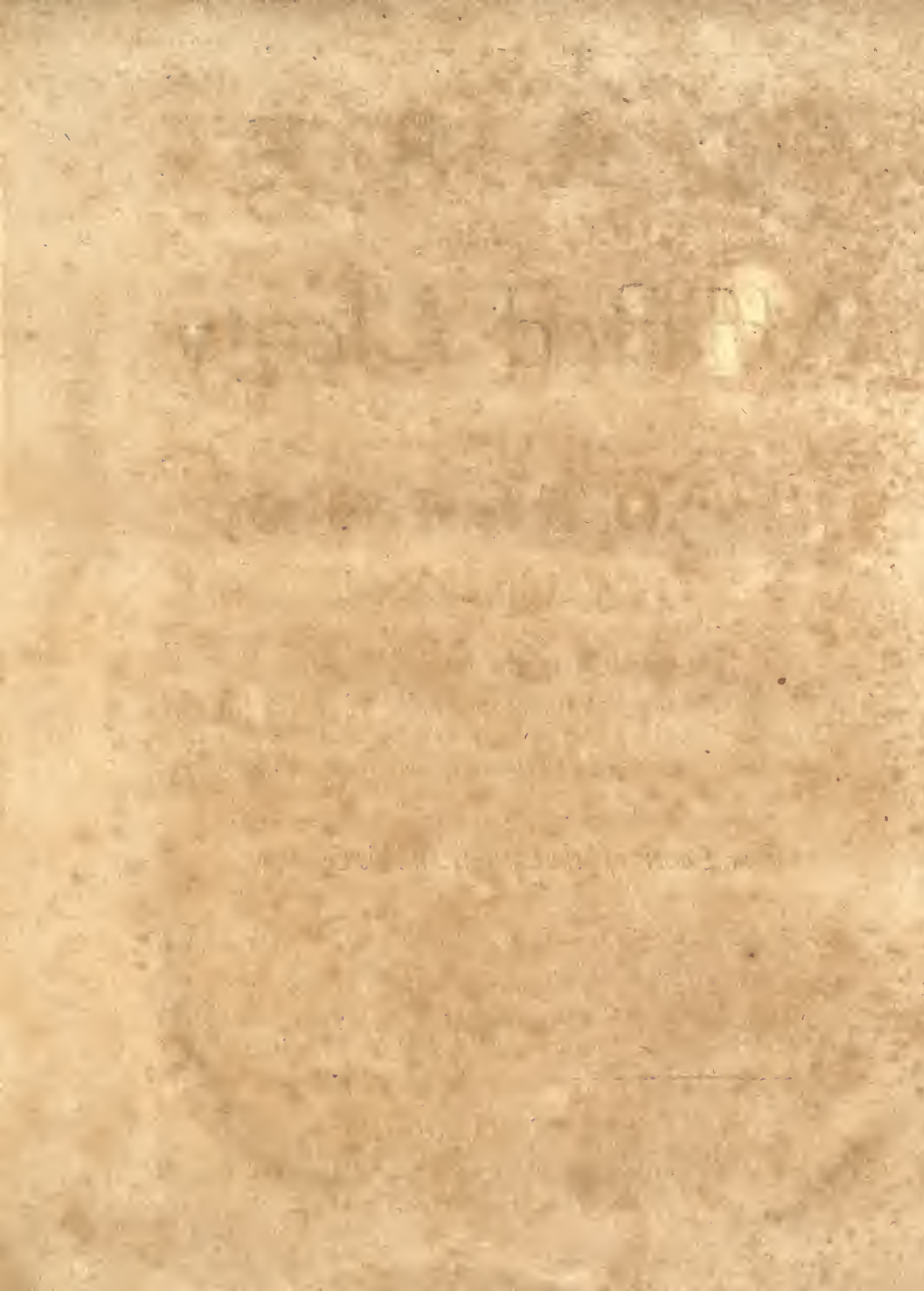
Father, forgive them; for they know not what they do .Luke 23. 34.

Ye know not what manner of Spirit ye are of, Luke 9. 55.

Rejoyce not against me, O mine Enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me, Micah 7.8.

L O N D O N,

Printed for J. Hindmarsh at the Golden Ball over against the Royal Exchange in Cornhill, 1690.



T H E

P R E F A C E.

Christian Reader,

THE following Narrative was writ in a Letter several Months ago from Scotland, by a Person of great Moderation and Integrity, well acquainted with the Humour and Constitution of Scotland; it has been read and approved by Persons of the best Quality both in the Church and State in England, and is now at their desire published, because it represents shortly and impartially, the various Methods under which the Church of Scotland suffered since the late Revolution; That thereby all good Christians, especially the most charitable Church of England, may See the sad Effects of Rampant Presbytery, Pity their Brethren that have so severely smarted under it, Consider the fatal Consequences of Papal Supremacy in a Protestant Kirk, and speedily bethink themselves how to quench those Flames in their Neighbours House, which so visibly threaten Destruction to their own.

Felix quem faciunt aliena pericula cautum.

Some say, and I hope it's true, that there are many Moderate Presbyterians to be found abroad in the World, altho with us they have been all ever bent to Persecute when they had Power, and think they do God good Service when they Murder

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Bishops,

The PREFACE.

Bishops, and quite raze out their Adherents in Church and State, as is too visible by the late and present Proceedings of that Party amongst us. Dr. Burnet now Bishop of Salisbury, in a Sermon at the Election of my Lord Mayor of London on the 29th of September, observes very well. Some Plead now (says he) for Moderation, tho they have forgot it shamefully where they have Power, as the Congregations now in New-England, impose under the pains of Banishment and Death in case of return, not only the Religion of the State, but many speculative Points in Opinion, and other things that are certainly indifferent. The Presbytery in Scotland imposed the Covenant under the pains of Excommunication; upon which followed a Forfeiture of the Personal Estate, and a Sequestration of the Real; he might have added, and sometimes Death or Banishment to the Person, but he goes on, and this Covenant all Persons, Men and Women, (he might have said, Children too) were forced to Swear, tho few could understand it; and one Particular was not far from an Inquisition, that every one should discover all Malignants and Enemies to their Cause, in order to bring them to condign Punishment, by which every Man was Sworn to be a Spy and an Informer. The following Book shews in part what Gospel-like Methods that Party now use to have the same Principles and Practices again revived in the World, and from it I wish these Moderate Presbyterians which they say are abroad, to beware of that Poison that has made the Brains of their Scots Brethren so Giddy, that their Zeal against Episcopacy may not run them quite out of their Christianity, as it's too palpable with us it hath done to many.

Any Moderate Man will certainly think the difference between our Scots Episcopacy and Presbytery not worth the Heat or Danger of a Dispute, For First as to the Doctrine, both Parties are agreed, the Confession of Faith made by Mr. Knox and ratified in Parliament by King James VI. and revived again in the Test Act by King Charles II. this
together

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together with the Westminster Confession, (both agreed on by the General Assembly of Presbyters) are owned next to the Word of God by both Parties, as the Standard of the Doctrine of our Church.

Secondly, As to the Worship, it's exactly the same both in the Church and Conventicle; in the Church there are no Ceremonies at all enjoined or practised, only some Persons more reverent, think fit to be uncovered, which our Presbyterians do but by halves even in the time of Prayer; we have no Liturgy nor Form of Prayer, no not in the Cathedrals, the only difference in this Point is, our Clergy are not so overbold nor fulsome in their extemporary Expressions as the others are, nor use so many vain Repetitions, and we generally conclude one of our Prayers with that which our Saviour taught and commanded, which the other Party decry as Superstitious and Formal; Amen too gives great Offence, tho neither the Clerk nor People use it, only the Minister sometimes shuts up his Prayer with it. The Sacraments are Administered after the same Way and Manner by both; neither so much as kneeling at the Prayers, or when they receive the Elements of the Lords Supper, but all sitting together at a long Table in the Body of the Church or Chancel. In Baptism neither Party use the Cross, nor are any Godfathers or Godmothers required, the Father only promising for his Child: The only Difference in this Sacrament is, the Presbyterians make the Father Swear to breed up his Child in the Faith and Belief of the Covenant or Solemn League, whereas the Orthodox cause the Father repeat the Apostles Creed, and promise to breed up the Child in that Faith which himself then professes.

Thirdly, As to the Discipline it's exactly in our Episcopal Church (if it may be so called) according to the Model of the Presbyterian Mother Kirk at Geneva, for conformable to the Consistory direction, (not Rubrick, for that's a Superstitious word) we have in every Parish a little Court which we call the Kirk-Session, composed of the Minister or Ministers, if there be two belonging

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belonging to that Church; and some Lay-men which we call Elders and Deacons too forsooth; the business of this Court, is to enquire into and punish Scandals, and to collect and distribute the Money which good People are pleased daily to offer at the Church-doors for the Poor: This Court or Session is lyable to the Inspection and Jurisdiction of the Presbytery, who may visit the Sessions, inspect their Records, and receive Appeals from them upon occasion. By Presbytery we mean again a Court of Presbyters inferior to the Synod, for every Synod or Meeting of the whole Diocies belonging to a Bishop, is divided into several Classes or Presbyteries, in each Presbytery there is about eighteen or twenty in some twenty four Ministers, who with the consent of the Bishop, chose their own Moderator or President, they meet ordinarily once every Month, or oftener if they think their Affairs require, for they have power to adjourn and meet at their own Discretion: As the Sessions are subject to the Presbyteries, so are the Presbyteries to the Synod; which meets always at set times twice every Year, there the Bishop himself presides, or in case of his necessary absence, one commissioned by him, and all things are carried by the Plurality of Votes, and the Acts made that way, are the only Canons or Rules we use for Discipline: As the Presbyteries are subject to the Synod, so the whole Synods of the Nation are to the General Assembly, where by Law the Archbishop of St. Andrews is always to preside; and if I be not mistaken, has a negative Voice, tho he was never known to use it.

Now I leave the impartial World to judge, whether Presbyterians that had any Moderation, would not be well contented, and live quietly under such a moderate Episcopacy, where indeed except the Power of Ordination (which is always to be performed with the consent and assistance of the Brethren of the Presbytery) and the Title of Lord, which the King is pleased to confer upon them, the Bishops are truly but Constant Moderators, which the Presbyterians themselves, because of the great Divisions which often happened among them at the electing of Moderators, were at length necessitated to sit down with. Now then

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then let any moderate Presbyterian abroad say, whether indeed it be matter of Conscience or Humour, that makes Presbyterians with us, separate from a Church so Constituted, or whether the difference between our Church and their Kirk be such as can justify Men in raising so many publick Rebellions, and drawing so much Misery and Confusion upon the Nation and themselves, as our Zealots have often done; and whether their own Consciences can plead Not Guilty at the last Great Tribunal, where they must answer for all those Murthers and Butcheries; all the Cries and Tears of Widows and Orphans and ruined Families which will then testifie against them? Or what can they answer now to the World, for the many late Barbarities they have committed against their Protestant Brethren, themselves knowing not for what; and therefore being ashamed of their Practices, they are fain to conceal and deny them abroad: But to prevent their endeavours that way, and that they may appear to the World in their true Colours, I have here, for the proof of this Modest and Impartial Narrative, inserted some few Particulars of the Sufferings of our present Episcopal Clergy, attested by their own Hands, and by the Hands of Gentlemen of great Integrity, who were Eye-witnesses to the Proceedings, many other of this Parties more cruel Practices against the Clergy, might and may hereafter be published, and attested by the Hands of the most significant Gentry in the several Parishes where the Ministers were persecuted, only here these are singled out now, because all these Papers, as they are attested and here published, were shewed in the original authentick Copies to most of our Governours, both in Scotland and England; and the greatest part of them sent by a particular Commissioner to King William then Prince of Orange in the beginning of our Troubles. The publick Acts and Proclamations are also added, that Men may not be deceived by thinking, as some would represent it, that the Persecution proceeded only from the Rabble, and that in a Jumble of the Times, when the Government was not in a condition to protect the Leiges; and by
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the fourth Collection of Papers I think it's plain, that the most fatal Blows were all given by the Scots Presbyterians who were and are at the Helm, and that without countenance from these, the Rabble durst never have attempted what they did against all the Laws of the Kingdom, Religion and Humanity; which plainly shews that Presbyterians, howsoever dignified or distinguished are all of a piece.

Considering all this, one would be apt to think that the present Episcopal Clergy in Scotland needed as much the assistance of the Prayers and charitable Collections of the Church of England, as either these Protestants in Piedmont, France or Ireland, especially since there seems to be something harder in our Case than in any of theirs; for in those foreign Parts, if a Man complies with the Commands of his Superiors, (which I confess would be sometimes most irreligious in him to do) then he would have the same Protection and Benefit that other Subjects of his quality are allowed to enjoy: But with us it's far otherwise, for as it plainly appears by the third Collection of well attested Papers, let men comply never so much with the Commands of their Governors, yet they are in the same sad Case with those that do not in the least comply; for nothing less than the utter and universal ruine of Episcopacy being according to the Covenant designed; the Superstructure as well as Foundations must be destroyed, and the Presbyters as well as the Prelates quit rooted out, like Philistines from the holy Land; And is this nothing to you, O all you that pass by? Give Peace in our time, O Lord, because we have none other that fighteth for us but only thou, O God.

Advertisement to the Reader.

BECAUSE the Publick Papers in the Fourth Collection have not been printed in their due Order, therefore the Reader is desired to take notice, that upon the Margin of the second Page of *The Case of the Present Afflicted Clergy, &c.* instead of *Vide first Paper being a Declaration from the Prince, read vide Declaration by His Highness the Prince, &c.* in the fourth Collection of Papers, and on the Margin of that second Page, for *Vide second Paper being a Proclamation, read Vide a Proclamation from the Convention in the Fourth Collection:* and at the foot of Page six on the Margin, for *Vide first Proclamation, read Vide Declaration by His Highness the Prince, &c. in the Fourth Collection.* Some other Errors have escaped the Press, because of the Authors great distance from it, he living in Scotland; but those being not very material, it's hoped the Reader will be pleased to excuse and correct them himself.

T H E
C A S E

Of the Present Afflicted Episcopal Clergy
in *Scotland*.

S I R,



Nothing but a Charity agreeable to its Divine Original, could move you, to be so solicitous to know the present Afflicted State of the Episcopal Clergy in *Scotland*; so nothing but your Command could have obliged me to this short, and plain account of it.

Upon what Ground the present Parliament of *Scotland* have thought fit to abolish Episcopacy out of that National Church, I will not at present strictly enquire into: Only I may be allowed to say, without offence, That since this Parliament has not judged convenient to abolish it, as a Government either Antichristian, or contrary to reason, or Scripture, or Antiquity, or the Universal opinion of Protestant Churches abroad, or Learned Men in all Ages; but only as contrary to the *Inclination of the People*, and (as such) a *Grievance*. It may be confidently hop'd, That when Presbytery, or the Usurped Authority of Presbyters without Bishops, shall become a Grievance to the People, (for what has been so heretofore, may be hereafter) and so contrary to their Inclination, that then, and in that Case, Episcopacy may for the same reason by Authority of another Parliament be restored again. This is no new thing, for before this Revolution, Episcopacy in *Scotland* has been abolished twice by Act of Parliament, but so was also Presbytery; It's now abolished the third time, and so Presbytery may be. But with this difference, That Presbytery was never settled by Law in *Scotland*, but when either our Kings were involv'd in Intestine broils, or when the Civil Government

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was under some great convulsion occasion'd most ordinarily by the practises of that Party, which put them under a kind of necessity, (not choice) to allow it. But no sooner did either our Kings, or the Government reassume their just freedom, and vigour, but as soon was Episcopacy both restored and established by Law. So that Episcopacy having been always settled in our Church in time of peace, or at the Restoration of it, May it please God to restore peace to the State, that order in the Church may be it's happy effect. And may we make better use of these two blessings, then we have done hitherto.

Vide. First Paper being a Declaration from the Prince of Orange in January 1688. And in April thereafter by a Proclamation of the Convention of Estates. By which Proclamation and Declaration all persons whatsoever were strictly forbid upon the highest pains to molest, disturb,

Vide. The Second Paper being a Proclamation from the Convention.

or by any manner of way interrupt or hinder the Clergy in the exercise of their Ministry, and peaceable possession of their Livings, They demeaning themselves as it became peaceable and good men. As for them, I say, to be turned out of their Churches in so great numbers, may justly make strangers think these men guilty of hainous villanies and crimes, which have provoked the Government against them, and obliged it to turn them out of their Livings, and forbid them all exercise of their Ministry, to declare their Churches vacant, and to order themselves and families to remove from their dwelling-houses in the middle of winter.

To Set then this matter in its true light, it will be necessary to look a little back upon some things which happened before the proceedings of the Privy Council against the Episcopal Clergy.

Be pleas'd therefore to know, that there have been Ministers turned out and deprived since the beginning of this Revolution, by, and under a threefold Authority.

The first turning out was by the Authority, or rather Violence of the Rabble in the Western and Southshires only.

The Second was by a Committee of the Convention of Estates during the Interval betwixt the Convention and turning it into a Parliament. during

The third was by the Privy-Council since the first Adjournment of Parliament.

As for the first turning out by the Rabble, it being executed in a time when the Government of the Nation was in a manner quite dissolved, there is less wonder, that disorders of that kind fell out, then it is accountable why they should not be redress'd now, upon this Governments assuming its Authority, and having Power to make it self obeyed.

But before I give you the true matter of fact of this highly presumptuous, and unparalell'd attempt of the Rabble upon Ministers, It will be first convenient to set before you the then State of those Western Shires in matters of Religion; What was their behaviour towards the Clergy Established by Law, as also how they stood affected to the Presbyterian Ministers then Tolerated by King *James* to hold Meeting-Houses.

And first, Tho' it must be confessed that the Western Shires of *Scotland* have been, and are, the most disaffected Party of the Kingdom to Episcopal Government, and have suffered much for the Rebellions which their prejudices against it occasion'd; yet it's as true, that before the last Indulgence granted by K. *James* An. 1687. they were Universally in a good Understanding with their Ministers, tho' not in that degree as the Relation betwixt Minister, and People doth require it, being more in shew then affection. For tho' they came generally to Church, and owned that they had overcome their Scruple of Conscience of not having freedom to hear them Preach, yet they still separated themselves from partaking of the Holy Communion when offered: Making it a greater matter of Conscience to receive that Sacrament from their hands, then the other of Baptism for their Children.

It is also to be presum'd, tho' not much to their credit, that there was more of constraint, for fear of Penal Laws; then a willing mind in this little Conformity they yielded in coming to Church, all which soon appeared.

For in the next place, upon K. *James* his Declaration of Indulgence, or Tolleration to Dissenters, the People in those Western Shires run immediately into it, accepted of it, and shew'd agreat zeal to build Meeting-Houses, to call Presbyterian

Preachers to these Meeting-Houses, and to contribute for their Maintenance.

With this State of Affairs they seem'd so well satisfy'd, that they made Addresses of thanks to King *James*, in terms, which were no less acceptable to the then Court, than Scandalous to all Judicious Protestants in both Kingdoms. * But these Addresses having been Printed and Published in *Cazetts*, I shall take no more notice of them.

Vide. The
Presbyterians
Address to
King *James*.
In the Fourth
Collection.

They were often told by wise Men, that they were running a course in accepting of that Tolleration, most destructive to the Interest of the Protestant Religion, and that it would be much safer for them to continue in their Parochiall Churches as by Law Established, since every thing that weakened that fence, tended to the letting in of the Popish Party, which in time might destroy us both; that Tolleration being granted in both Kingdoms in order to bring in Popery, and by the means and favour of Papists at Court obtain'd and managed.

Tho' many, yea most of the Inferiour People of these Western Shires at the first went into this snare, yet the Persons of greatest Quality and interest among them, did not so soon comply: And for the other Shires in *Scotland*, in some there were not above two Meeting-Houses in the whole Shire, in others none at all, which, by the by, is a kind of demonstration, how little fond the Generality of the Nation was then of that way, and how the inclination of the People was then set, now so much talked of.

But next, to show you how the Presbyterians stood affected to one Another, and among themselves, be pleased to know: That there was a Presbyterian Party then in the West, of the meaner sort of the People indeed, truly Acting more consequentially to the Presbyterian Principle and Practice in former times, who (for all that was done) would not accept of this Tolleration given by King *James*; But did openly by their Sermons and Pens declare their dislike of it, and said much more bitter things against their Indulged Presbyterian Brethren, who had accepted this Tolleration, than against the Clergy Established by Law. Where-ever these Preachers came, they carryed great numbers of the People after them, and would Preach nei-
great.

ther in Church nor Meeting-House, but in the open Fields, for which they were called Field-Preachers.

This boldness the then Government found it self obliged to take notice of, and they fell upon a Method to suppress it, which in all appearance had done it effectually, if the Scene of Publick Affairs had not been changed by this Revolution. It was, by giving Commissions to such Gentlemen in each Shire, as were reputed leading Men of that persuasion, or at least much favouring that way, To hold Circuit-Courts within their own districts, and upon seizing any of these Hill-Men, or Field-Conventiclers, to punish them as the Law ordained. This was a Stratagem of the then Statesmen, to cleave that Party with a wedge (as we say) of their own Wood. But that nothing was effectually done is to be attributed to this great change of our Affairs.

Now to return to the Account of the Ministers being turn'd out by the Rabble. Upon the certain News of the Prince of *Orange's* landing in *England*, *King James* called all his standing Forces in *Scotland* to his Standard in *England*. This did directly break our Government, it left the Nation without Defence, and gave all discontented People a favourable opportunity to execute their resentment, as their passions and Interests moved them, and none having greater and more violent then these Hill-men, or Field-Presbyterians, they prosecuted them with equal fury and disorder.

The First Commotion that appeared was amongst these Hill-Men, or *Cameronians*, (so called from one of their Leaders, and a Preacher, *Cameron*) They Assembled themselves in the Night time, and sometimes in the day, in small bodies armed. And in a hostile way went through the Countries, forced their entry into private Mens houses, against whom they had any private quarrell, but most ordinarily into Ministers Houses, where they with tongue and hands, committed all outrages imaginable against the Ministers, their Wives, and Children; where having eat and drunk plentifully, at parting they used to carry the Minister out of his House to the Church-yard, or some publick place of the Town, or Village, and there expose him to the People as a Condemned Malefactor, gave him strict charge never to Preach any more in that place, but to Vide: The First Collection of some Papers, relating to the practice of the Rabble before the Convention remove

remove himself and his Family out of it immediately; And for the conclusion of all this Tragedy, they caus'd his Gown to be torn over his head in a hundred pieces, of some they spared not their very cloaths to their Shirt. When they had done with the Minister, they call'd for the keys of the Church, lock'd the doors and carryed the keys with them; And last of all they threw the Ministers furniture out of his house in many places, as the last Act of this barbarous Scene.

This was the most General Method when the Minister was found at home, but in case he was absent, they entred his house, made Intimation of their Will and Pleasure to his Wife and Servants, bidding them tell him; to remove from that place: if they found not a ready obedience, they would return and make him an example to others.

Vide. The Summons left in every Parish by the Rabble in the first Collection of Paper.

This course went on in the Months of *December, January, and February, 1688*, by which were turn'd out of their Livings all the Ministers of the Shires of *Aire, Renfrew, Clidsdale, Nidsdale, and most of Annandale and Galloway*, to the number of about two hundred.

The news of these great disorders coming to the ears of the *Prince of Orange*, who by this time had accepted the exercise of the Government of *Scotland*, untill the sitting down of the Estates of that Kingdom, which met on the 14th of *March, 1688*. As also his Highness was humbly apply'd to by the oppress'd and miserable Clergy of these Shires; by one of their number Commissioned and sent up with a full information of their Case, and therewith a Petition to his Highness for his help and protection in this their sad distress. In the mean time the regular Gentry not willing to be altogether run down by this furious rabble, began to bestir themselves for their own and the Clergies defence, particularly the members of the Colledge of Justice at *Edenburgh* (to their eternall glory) took up Arms and form'd themselves in such a body as soon daunted the Phanatick Rabble at *Edenburgh*. This occasioned the publication of a Proclamation commanding all Persons to lay down their Arms in that Kingdom, and therewith their Animosities, and cruell Resentments, ordaining also that all Ministers thus violently ejected should return to their respective charges, and so continue without

So the Lawyers there are called.

Vide. First Proclamation

without Molestation, untill the setting of the Government by the Convention of Estates, and in a word, that all things of that nature should be restored, as they were in the month of *October* preceeding.

Upon this Proclamation the Gentlemen of the Colledge of Justice (not knowing what it is to oppose the least shadow of Authority) laid down their Arms, and all the good people in the Kingdom (especially the Ministers) look'd for nothing but a dutyfull compliance with so just and seasonable a command: But to the astonishment of all men, this did not allay our troubles, but by accident did encrease them, which fell out after this manner following.

When the Magistrates of *Glasgow* had ordered one of their Ministers to preach before them upon the *Sunday* immediately following the publication of the *Prince of Orange's* Proclamation, The Rabble of that City got first into tumultuary Assemblies on the Streets, and then to arms, surrounded the Church, when the Minister was in the Pulpit, fired in upon the best and most respected Inhabitants of the place, and at length violently broke open the Church-doors, which they within had shut upon themselves upon their approach, and when they had forc'd their entry into the Cathedrall Church, they beat many, wounded some, and dispersed the whole Congregation without making distinction of Age, Sex, or Quality.

Vide. The Second Collection of Papers relating to the practise of the Rabble and the Council after the Princes Declaration, &c.

An account of this so high contempt of Authority, and against Laws, both divine, and humane, was sent up to the *Prince of Orange*, by the Magistrates of *Glasgow*, with their information of the affairs, attested by their Subscriptions: but no remedy could be possibly apply'd at that time, for the Dyet of the meeting of Estates, drawing so near, upon which meeting the Prince's exercise of the Government ended, & nothing being able to repress these disorders committed by an armed force in contempt of that Authority, except a greater force, and the shortness of the time, as was pretended, not allowing that to be sent down, all was referred to the meeting of the Estates, who being met, instead of calling these Hill-men to an account for the disorders committed by them upon Ministers, these very men coming arm'd to *Edenburgh*, were admitted as guards to that meeting, and

V. Us supra.

Vide: The
Paper con-
taining the
thanks of the
Convention to
the Rabble.
in the Fourth
Collection.

and had the thanks of the house given them for their good Service, and are still a part of the standing forces of that Kingdom.

Upon all this, the afflicted Ministers saw clearly there was nothing left for them, but to suffer patiently the good will of God, which they have done, without the least publick complaint, waiting with all Christian submission for a reparation of their wrongs from the justice of God, and till those in Power shall be graciously pleased to commiserate their condition, since they and their poor Families are in very hard and pinching circumstances, having been turn'd out of their Livings, and Properties in the midst of a hard winter, and suffer'd not only the spoiling of their goods, but some the loss of their Children, and many marks and bruises in their own bodies; and now are in a state of desolation, not knowing where to lay their heads, or to have bread for themselves or their Families.

This their Case ought the rather to be commiserated; there being no Authority upon earth, that can be so much as pretended, by which they suffer, except that of the Rabble. They were never since that time either cited, accus'd, or condemn'd before any Judicature for any fault or crime, so that in common Justice they have still a right in their Persons to those Livings of which they had quiet and Legal possession, before these troubles, and if the wisdom of the Nation in the next Session of Parliament shall judge it either fit or convenient to remove them from these their Livings, That Law determining this affair, if any such shall be made, can only take place from the date of it, it cannot look back, and make men guilty before it was Enacted, so that still it must remain without controversy, that whatever may be determin'd to be done with the Ministers for the time to come, they have still a just and unquestionable title to their Livings, until a Sentence pass against them which is not yet done.

This being their Case, it's not to be imagin'd that there will be found any man of reason, or ordinary quality, who will so much as open his mouth, in favour of these violent, and Illegal extrusions in the next Session of Parliament, for it's well known to all, how at the time, when this Tragedy was acted, none of these Presbyterians, who are now in Power, did either avowedly
own,

own, or openly countenance these proceedings, but did publicly condemn them, so that what was morally evill in its originall, time cannot make good, nor will good men either defend or countenance. Whatever may be said for some inconveniences which might have happened in that Country, so fermented with passion and prejudice, if these Ministers had been ordered to return to their charges there by the present Government, yet it's certain when men are innocent, they ought not to suffer, and therefore as was just now intimated untill the wisdom of the Nation shall determine this matter, they ought to be look'd upon as Legall possessors, tho' violently extruded.

But that which no doubt will seem very extraordinary to any unbiass'd thinking man; is, that these Presbyterian Preachers, who so heartily thanked *King James* for the liberty of their Meeting-houses, with extraordinary and fulsom strains of flattery, thereby approving the dispensing Power without reserve, (which was the Stile of our *Scots* Tolleration) And did disown these cruell proceedings against the Episcopall Clergy, yet they would never consent to Preach against such disorders, tho' often desir'd so to do, by wise and discreet men; yea, which is more, these same (as they called themselves moderate) Presbyterian Preachers, in a little time after, very confidently took Possession of the Churches of the Orthodox Ministers thus thrust out of their dwelling houses, and Glebes, without the least Title, or right to them, except what flow'd from the consent of some Phanatick People who own'd them, and their Meeting-houses, which was a Notorious Encroachment, not only upon the Property of the Legal Incumbents, but also upon the right of Patrons, not as yet taken away by Law.

For when the rest of the Episcopal Clergy who were in quiet possession of their Churches, and in good Understanding with their People, were Allarm'd, with the hard usage of so many of their brethren thrust out in the midst of a severe Winter by this yet greater and more violent storm in the West, with their Wives and Children, to seek shelter from these their brethren.

This gave such a damp, and rais'd such a just apprehension in their Spirits, what might be the sad and Tragical event of

*Vide. Pres-
byterian Ad-
dress to King
James, in the
Fourth Col-
lection.*

unparallell'd proceedings; that it's no wonder many of them were provok'd to think that the great design of some within the Kingdom, who appeared so zealous for this Revolution, was more to destroy the Clergy and the whole Episcopal Order, then to settle the Kingdom upon its Just and Antient basis, or to preserve our Religion, Liberties, and Properties as by Law then Established.

Vide. A Proclamation from the Convention in the Fourth Collection.

Vide. An Act of Council in the Fourth Collection.

This Apprehension grew yet more strong when they saw that the Convention of Estates, did not take the Ejected Ministers of the *West* into their Protection, by their Proclamation, which was extended only to those who were in the Actual Exercise of their Ministry; By which it was plain enough, that all those Ministers, who had been violently turn'd out by the Rabble in the Western-shires were still to be kept out, and the advantage the Privy-Council has taken from that Proclamation, of late, to stop the course of Justice, from giving them access to their Tithes and Stipends due to them, is a sufficient Indication, how some incline to treat them, if the ensuing Session of Parliament be not more favourable.

This was the prospect of Affairs, and the temper mens minds were in towards the Clergy, when the *Convention of Estates*, having forsaulted *K. James*, declared *K. William* and *Q. Mary*, King and Queen of *Scotland*.

Vide. A Proclamation from the Convention in the Fourth Collection.

This great bus'ness being over they next Emitt'd a Proclamation bearing. That whereas *K. James* had forsaulted his right to Govern that Kingdom, they therefore forbid any publick Prayers to be made for him, and Ordain'd that in all time coming the Ministers should pray for *K. William*, and *Q. Mary*, as King and Queen of *Scotland*, ordaining also that this Proclamation be read, upon the next *Sunday* after Publication by all the Ministers of *Edinburgh*, and in all other parts of the Kingdom on such certain Sundays, as are therein appointed, with certification, that who-ever should not read the said Proclamation and pray for the *King* and *Queen* as therein design'd, should be deprived of their Churches and Benefices.

Upon the not Obeying of this Proclamation it is, that all the Ministers of late, have suffered, and do suffer at this day, and therefore that falls next under Consideration.

And

Episcopal Clergy in Scotland.

And first of all, it's here more especially to be remarked, that this Proclamation being Published in Common Form at Eleven a Clock in the Forenoon on a *Saturday*, did not appear in Print till about Seaven that Night. So that the Ministers of *Edinburgh* who were required to read it to their People after Sermon next Morning, had no notice, nor Copies of it given them, untill about ten at Night upon *Saturday*, or Eight in the Morning on *Sunday*; which in a matter of so vast moment, as to translate Allegiance formerly sworn to one *King*, and in so short a time, to resolve to preach it due to another, without so much as knowing the reasons and grounds upon which the Convention had proceeded to forfault *King James*, was to require a peice of blind obedience, which with so much reason, we abhor in Papists, neither had *King William* and *Queen Mary* then accepted of the Crown. So that what the Convention required could not be supposed, so soon and easily done, by Men who either make Conscience in taking such an Oath, or resolve to keep it.

Here to this purpose, I cannot but give you an excellent Passage, which I find in a Paper bearing for Title, *A Vindication of the Proceedings of the Convention of the Estates in Scotland*. They are the very first words in that paper. "The Dethroning of a King (saith that Author) and the Setling the Crown upon the head of a new Sovereign, is certainly a Matter of so great weight, of such vast importance and concern, that it requires the most serious and deliberate, the most calm and imprejudic'd minds to determine it; a hasty and undigested resolution, if in any case dangerous, would unquestionably in this prove fatall and remediless: Thus he very judiciously: Now if this be reasonable, as surely it is, then the requiring so hasty and precipitate obedience from Ministers in this point, cannot but appear very hard, and therefore if this Author had been consequentiall to his own rule, he had certainly said something in favour of the Scots Clergy, upon whose skirts he has lately sit so hard.

There is another Consideration in this Case which ought very much to alleviate, if not excuse the supposed guilt of Ministers in the Country, who did not read the Proclamation; and that

The Case of the Present Afflicted

is, it was not delivered to most of them in due time. Not the first, for the Sheriff-clerks who (I remember well) were order'd to send them to the respective Ministers in their severall districks, did not for the most part deliver these Proclamations till the day appointed for reading them, was past. How univerfall this neglect of those Officers was, I will not positively assert; but sure I am, most of the Ministers turn'd out by the Privy-Council had this Legal defence for themselves, that they receiv'd it not in due time to read it; and that it was not in the second place deliver'd in due form is also clear, for whereas in all times preceeding, such publick Papers which were to be read after Divine Service, were always transmitted to the inferior Clergy by their respective Ordinaries, and the order of Bishops not being then abollished, but still a third Estate of Parliament, they were not oblig'd in law to take notice of a publick Paper which came not to their hands in the accustomed Legal manner.

Moreover it is well known how in *England* the strongest heads and pens have been employed of late to clear this point of Allegiance as now required. And how many severall Topiques have been made use of to prove the Subjects discharged from their first Allegiance, and yet how many in *England* eminent both for Character and Conscience are still doubtful of the point, which sufficiently shows, that the matter deserv'd and requir'd a considerable space of time for deliberation. Which not being given in *Scotland*, to the Clergy there, any one may easily judge what anxieties, doubtings, and uncertainties such a weighty affair would create in the Spirits of honest and well-meaning men. Surely tho' this has not, it seems excus'd, in rigour of Justice, it will surely much alleviate their supposed crime, in the judgement of all ingenious and good men, who make the measures of their dealings with others, such as they would that other men in like cases should take with them.

But to make the matter yet more favourable of their side, There are some, who tho' they did not read the Proclamation, yet have prayed for *K. Will.* and *Q. Mary* conform thereunto, whereby they answer'd the ends of it to all intents: yet these
have

have been condemn'd to the same fate, with those who out of Conscience refused to do either. Which procedure is not a mark of any tenderness or charity to reclaim men, who are supposed to be wrong, but looks rather like a design to ruine them in spite of their Compliance.

But now we come to give account, how the Proclamation, and the certification therein was executed by the Government against the Delinquents.

No sooner were the Commissions sent up by the Convention of Estates to make offer of the Crown of *Scotland* to *K. William* and *Q. Mary*; but they adjourned themselves. Having first appointed a Committee of their number to sit at *Edenburgh* till their return, and they having received Information from the Presbyterian party, in and about *Edenburgh*, that some Ministers had not read the Proclamation upon the day assign'd, and had not pray'd for *K. Will.* and *Q. Mary*, which was no great wonder, considering what's said before, what Scruples so great a point, as translating Allegiance was apt to create, and that they had so little time to be clear'd of them, yet an Order was Issued forth, to cite them to appear before the said Committee, who being cited, did appear, and tho' they pleaded Scruple of Conscience and want of time; yet were by formall Sentence of the said Committee depriv'd of their Livings, and their Churches declar'd vacant immediately without any regard had to their just defence

As this fell out upon these who liv'd in *Edenburgh* or places next adjacent, so some of them were depriv'd before King *William* and Queen *Mary* had accepted of the Crown; or taken the Coronation-Oath, which the claim of Right required as Indispensibly necessary in order to their being own'd as Sovereigns: This one of the Recusant Ministers *urg'd at the Bar in defence of himself and Brethren, but to no purpose.

This course continued untill the Convention was turn'd into a Parliament, which makes up the Second Period of depriving Ministers propos'd in this discourse, viz. those that were turn'd out by the Authority of the Convention of Estates.

The Third, and last Period, is, of those who have been turn'd out by the Authority of the Privy-Council since the first Adjournment of Parliament.

Vide. Third Collection of Papers, containing the sufferings of those Ministers who comply'd
Vide. A Proclamation from the Convention in the Fourth Collection.

* *Dr. Strachan* the Learned and Pious Professor of Divinity, and one of the Ministers at *Edenburgh*.

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A stop having been put to any further Prosecution of the Ministers by the Committee of Estates, and as they with joy were willing to believe, by King *William's* Order and Command, this whole matter of depriving was laid aside, and men began to think themselves happy, or lucky, who had escap'd the first tryall, hoping there was to be no farther enquiry made after such a disobedience which had so many Circumstances to alleviate the guilt, if not quite extinguish the Memory of it, they hop'd at least that the favourable things in their Case, would have been proper grounds for a new King to forgive what had pass'd before his Entrance upon the Government; and the lenity and tenderness shew'd to Persons obnoxious enough in other trusts under him about the same time, inclin'd the Episcopall Clergy to expect the like, when their case should come to be dely and impartially represented; for seeing his mercy extended to Out-laws and Criminals of the Grosslest Sieze, they who are Gods Ambassadors doubted not to partake of it, their escapes, if such they may be called, being only in points very dubious and material.

And for a good time they seem'd not to be mistaken of their hope, for during the whole Session of Parliament, no mention was made of any further proceedings against them. Yea, one thing gave no small encouragement: That when the Act of Parliament pass'd for obliging all persons in Civill and Military Capacities to take the *Oath of Allegiance*, the Clergy were not comprehended in that Act, and tho' it were once mov'd in the house, that the Oath should be put to them as well as to others, yet did not obtain; This made many believe that Peace and Settlement were really in their prospect, and that all designs of ripping up the old quarrell for not reading the Proclamation, were quite laid aside, and more tender measures to be us'd, which are certainly the most effectuell in such Cases.

But there are some who thought, the true reason why at that time the Clergy was not ordain'd to take the *Oath of Allegiance*, was more out of respect to the Presbyterian Preachers, than the Episcopall Ministers: for those of their own party in the Parliament, who best knew their inclination that way, had

reason

reason to fear, they might Scruple at the same Oath, not upon the grounds which others went upon, but because their Modell of Church-Government was not settled by Law, they would not come under *Allegiance* to this King till first he had done their business. And it's presumable enough, by what many of them have since dropt in their Sermons and other discourses; if this Oath had been put to them as to others in Secular trusts, they had discover'd more of partiality to their Interests, then of Loyalty to *K. William*: for it may by the *Covenant* will be by some requir'd to be renu'd, before they think their *Allegiance* either due, or right plac'd.

Vide. A Proclamation from the Convention, and the Observation upon it, in the Fourth Collection.

But no sooner was the Parliament adjourn'd and severall of the Chief Nobility gone to the Country, then a Proclamation was emitted, (Surprizing enough because not expected) by the Privy-Council, which did in exprefs terms, to use the words of it, *Invite and Allow Parishioners and other hearers, to inform against Ministers who had not read the Proclamation of the Estates, and prayed for King William and Queen Mary, for the one could not serve without the other.*

Vide. Proclamations anent the Ministers in the Fourth Collection.

This General *Invitation* coming from such an Authority to a hot sort of People, had a very ready Obedience pay'd to it; For one or two of the mearest of a Parish, and sometimes the Agents of the Faction in several Places, borrowed Mens Names without their knowledge, to fill up their Citations, and either of these were thought sufficient to accuse their Minister, upon which, Summons were issued out to cite them to appear at *Edenborough* within 6 or 10 days, before the Privy-Council. Whereupon has followed the depriving of such as came before them, and had not read the Proclamation. And this has outed almost all the Parochial Clergy in the Shires of *Marsh, Tiviotdale, the three Lothians, Fife, Striveling-shire, Perth-shire,* and some in *Aberdeen-shire, Murray, and Rose,* amounting (as I am credibly informed) to the number of above two hundred, which was all they could possibly dispatch in so short a time.

Vide. Summons to the Ministers of Kelfo in the 4th Collection.

Vide. Proclamation from the Convention, in the Fourth Collection.

Their whole Procefs went upon two Points. The first was, whether they had read to their People on the day Appointed the Proclamation Emitted by the Convention of Estates? The Second whether they had pray'd or did pray for King

Williams

William and Queen Mary?

As to the first, their defences were, that they never received it, or that it came not to their hands till the day appointed to read it was pass'd: Or lastly, that it was not Legally delivered to them as the Order for Publick Prayers used to be, viz. by Orders from their Ordinaries. But none of these defences were sustained in their Case.

Vide. Third Collection of Papers containing the sufferings of those Ministers who comply'd.

As for the Second point of Inditement, viz. whether they prayed for K. *William* and Q. *Mary*, all cited were not Guilty, for there are several Instances of Ministers who had pray'd and promised to pray for K. *William* and Q. *Mary*, who yet were turn'd out of their Livings, and continue depriv'd to this day.

'Tis not deny'd that there are very many who cannot come this length, being still under the power of their former Scruples in the matter of *Allegiance*. As for these, tho' they are persons of peaceable principles, and practices, and are ready to submit to the will of God, and the Command of Superiors, yet all that's pleaded for them is only favour and Indulgence: And if a delay for some longer time to consider Maturely upon these matters could be allow'd, it would be very acceptable, & very becoming these to grant, who have so loudly exclaim'd against Persecution for Conscience sake, and cry'd up so much moderation, and thanked King *James* for Tolleration. But

Vide. Presbyterians Address to K. J. in the Fourth Collection.

what may they expect, when others who were willing to obey and did acknowledge the present Government in all that is requir'd, were yet turn'd out of their Places and Properties by the Rabble, to whom no redress is made, tho' humbly supplicated by those Sufferers. In *France* it self, if a man renounce his Religion, he saves his Life and fortune, (tho' that be indeed a base bargain) yet the mercy of this severity is all that's desired here.

Vide. Third Collection of Papers containing the sufferings of those Ministers who comply'd.

Oh! when will these things be seriously considered and effectually redressed by the Government? And when shall such a temper be happily fall'n upon, as may quiet the minds and secure the persons of all good, pious, and peaceable Protestants?

I thought to have ended here, and given you no further trouble upon this Melancholy Subject, but that I hear of a plausible pretext given out to you in *England*, for this sharp handling

handling of the *Scots* Clergy, which is, that there is no advantage taken of any Minister who is willing for the time to come to pray for King *William* and Queen *Mary*, if he be otherwise of approved integrity in life and Doctrine: But that the strictness us'd is only against Scandalous persons, and so by this means they are more easily turn'd out of the Church than they should be by a Legal Tryal upon such an Accusation. And since this pretence is made use of in *England* to their disadvantage, where the truth of this matter is not yet so well known, I must needs say something to it.

And first, it's not ordinary for Men of vicious Lives, or loose Principles in the Church, (as they pretend the depriv'd Clergy to be) to make great scruple in disputable matters, especially when the Penalty is the loss of their Estates, they being generally too forward to comply with what's uppermost; and prosperous.

But Secondly, I dare confidently averr that after enquiry made, it will appear, that there are many of as great Integrity, Piety, and Learning as are in the Church involv'd, without distinction, in that Common fate. And I dare appeal to the whole Nation to make good against them such Scandalls, as their Enemies have thought fit to blacken them with, in places where they are not known. The Original of all this clamour about the Immoralities of the Clergy, at first arose from the too hasty Planting of Churches in the West, upon the Restoration of the Government in *Anno* 1662. by which many Young Men were preferr'd, for whom the prejudiced People could not be brought to have that Veneration and respect, that they had had for their old Preachers which were depriv'd for Nonconformity. This prejudice, together with the Imprudent Conduct of some of these young Men begot a contempt of them, which was carryed by far much too high, for Universally these Ministers were complain'd of, as the occasion of the Western Peoples withdrawing from their Churches. But upon Bishops *Leighton*s coming to the See of *Glasgow*, and bringing with him to those parts some very good Men and choice Preachers, against whom the People could have no Objection, an Experiment was made to remove, if possible, that

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Exception,

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Exception, yet he found this also ineffectual: The Aversion being more rooted in the Interest of a Party, than in the supposed Immoralities of the Clergy. And therefore by his singular Example of Piety and Devotion, of Humility and Acts of Charity, by his frequent Visiting and Preaching in Country Churches, thereby taking occasion to converse more intimately and conveniently with the Ministers, he sow'd a blessed seed in their hearts, gave them juster Notions of the Duties of the Pastoral Charge, and thereby through the blessing of God became a burning and shineing light in those parts, the Impression whereof remains upon the Consciences of many to this day. But passing this,

It had been a far more fair and Equitable way, and as much to the Honour of the Government, as the disgrace of the guilty to have *Invited People to Accuse their Ministers* upon the head of *Scandall*; and after Evidence thereof, (if they had found any) to have Proceeded and deprived, rather than Promiscuously to have Condemn'd the Righteous with the wicked. It is true their Libells were generally stuff'd with a great many Scandalous and vitious practices alledged against them, (a-malicious design to expose them to the present Age, and to blacken them upon Record to the future) but it is as true that when the Ministers came to the Bar, the Scandalous and Immoral part of the Libell was wholly omitted by their Judges, altho' the Ministers themselves craved for their Vindication in those Points to be particularly Tryed upon them, but the Sentence passed against them upon the two heads before mentioned, and yet in the Accounts they sent to Court, the Immoralities of the Ministers Lives, which were only pretended in the Summons, but never spoke of in the Tryal, were represented as the great Grounds of their Deprivation; but it were far more easy to give the true reasons, for truth tells best, and its this.

The Presbyterian Preachers in *Scotland* of the old Standing who only can pretend to be own'd in any Church-Meeting, (if the Government should think fit to call one) are but very few in Comparison of the Episcopal Clergy now in Place. It was highly debated amongst them, what should be their behaviour if the Parliament restored them to their Churches, from which they

they were put out in the year 1662. They could not think it advisable to meet in Presbyteries by themselves, since in some Presbyteries, they would make but two in number, and in some but one, in others none at all. So that if they should joyn with the Regular Clergy in such Presbyteries, they might reckon to be out-voted in all businesses, & so signify just nothing, Nay, if a National Synod should be call'd, they would be at the same loss, for the Members thereof Chosen by Presbyteries behoov'd to be Episcopal Men, the Plurality by far of Voters being of that way. So to take off all difficulties attending this matter. It seem'd to be the most plausible & effectual way, to make as many Vacancies as was possible, and that also before the meeting of the next Session of Parliament, least other measures should then be taken, And for this design the premunire of not reading the Proclamation seem'd next to Rabbling, the fittest and shortest Expedient.

I call it shortest, because it was not possible to make greater dispatch for Vacancies, then it occasion'd, for a dozen of Ministers were ordinarily turn'd out in a Forenoon, and as many more, sometimes, in an Afternoon. So that this Method made clear way for the Presbyterian Brethren to be the greater part in all Ecclesiastical Assemblies, and by Consequence to carry any thing they please there. Hereby also they have a fair opportunity of setting out young Vagrants to take possession of the Vacant Churches, by which the number of their Preachers daily encrease.

Thus you have the Present State of the very much Afflicted Clergy in *Scotland* represented faithfully, and with as much brevity as the matter will allow, for tho' much more might be added upon this Subject, yet since you desired no more, but a plain and generall Narrative, I here give it according to my Ability.

However it shall please Divine Providence to order Affairs in our National Church, this you in *England* may be assured of, that her Enemies, are yours also, and it is some comfort to us that those of that way are not like to prevail so far over you, as they have done already over us. And therefore that God may prosper and preserve the Church

of England, restore ours to some Order and Decency, And Settle the Three Kingdoms upon such Righteous Foundations as may Establish our Temporal and Eternal Peace, is the daily Prayer of,

S I R,

Your Most Humble

Servant.

F I R S T

First Collection of Papers.

Relating to the Practice of the Rabble,
before the Convention Met.

*A Just and True Account how sadly the
Regular Ministers within the Presbytery of
Ayr have been Treated since Christmas Last.*

UPon *Christmas-day* about Ninety Armed Men forced the Minister of *Cumnock* out of his Chamber into the Church-yard, where they discharged him to Preach any more there under the highest Peril they took upon them to Command him to remove from his Manse, or dwelling House, & his Gleib, and not to uplift his Stipend thenceforth; after which they rent his Gown in pieces over his head: they made a Preface to their discourse to this purpose; that this they did not as States-Men, nor as Church-Men, but by violencce and in a Military way of Reformation.

Anno-1688.

In this manner, in the same place, and at the same time used they the Minister of *Authinleck*, who dwelleth in *Cumnock*.

From *Cumnock* the foresaid day they marched to
Machlin

Machlin, & missing the Minister, were rude beyond expression to his Wife, & finding the *English* Liturgy burnt it as a Superstitious and Popish Book: thereafter they went to the Church-yard where they publickly discharged the Minister from his Office and Interest there.

Upon the twenty seventh of *December* the more considerable part of the foresaid number went to *Galston*: where they apprehended the Minister, and taking him out of his house into the Church yard they rent his Cloak missing his Gown, and thereafter forced him to wade upon and down through the water of *Irwine* for a considerable time in a severe Frost.

Upon the said day they went to *Rickarton*: whence they brought the Minister of the place to *Torbolton*: where they kept for a whole night the Ministers of these two Parishes under a Guard: and next Morning brought them to the Church-yard of *Torbolton* where they rent the Minister of *Torboltons* Canonical Coat, and put the one half of it about each of the Ministers necks, commanding the Church Officer of the Place to lead them thereby per vices as Malefactors, discharging them from all Exercise of the Ministry, & from their Houses, Gleibs, and Stipends under the highest peril.

Upon the Eleventh of *January* 1689. The First Minister of *Air* received a written Paper, Commanding him and all his Brethren to leave their Ministry against the fifteenth under the pain of death: and because he did not regard this, there came to his House upon the fifteenth about Eight of the Clock at night Eleven Armed Men of them, who Commanded him under pain of Death to Preach no more in the Church of *Air* till the Princes further order. And at the same rate did they treat his Colleague that same night.

Much about the same time these Armed Men with their

their Associates went throughout all the Ministers Houses within that Presbytery, and discharged them any more to Exercise their Ministry, and appointed them to remove from their Manfes, or Parsonage Houses and Gleibs, and discharged them to meddle with their Stipends under the penalty aforesaid. So that now the most of the Clergy through force and Violence have left the Countrey; none in it undertaking their Protection; but all the Rabble of it in Arms against them. And to Compleat their Miseries those who are Indebted to them refuse to pay even so much as may carry them to places of shelter: which exposeth them to the greatest hardships Imaginable.

To obviate the Impudent denial of these things the under Subscribers are able and shall (if called) in due time produce sufficient Proof of the whole, and that both by writing and Witnesses. Given under our hands at *Edenburgh* upon the Twenty and Sixth day of *January* One Thoulant Six Hundred Eighty Nine years.

— *Gregory, Parson of Aire.*

Will. Irwine Minister at Kirk Michael.

Fran. Fordyce, Parson of Cuminock.

An

An Account of the Grievances of the Presbytery
of Dunbarton.

I *Mprimis*, Upon the twenty fifth of *December* last, *Anno* 1689 a Party of Dissenters about 9 a Clock at Night, entered violently into the House of Mr. *Walter Stirling* Minister of *Bader-nock*, threatned most Barbarously his Wife and Servants, (himself being from home) saying that they would cut off her Papish nose and rip up her Prelaticall belly but by a good Providence they were hindered by the coming in of some Friends.

2. They having Assaulted Mr. *Will. Duncan* Minister of *Kilpatrickeaster* several times before, did on the Sixteenth of *January* instant, come to his House about the number of Thirty Armed Men, some whereof were his Parishioners, and violently took from him the keys of the Church, struck and abused himself, broke down and overthrew all his Furniture and did cast all out of doors, so that he and his Family were forced to go elsewhere and live upon the Charity of Friends.

3. On *Sunday* last being the 20 Instant, a little before the time the Sermon should have begun, about Thirty Armed Men came to the Church of *Boiall* threatned the Minister who was to Preach (Mr. *Will. M^r Kenzie* Minister of that Church being of a long time dangerously sick) most barbarously saying that he should lose his life if he should offer to Preach there, or any other sent from the Presbytery to supply his Place. And on the morrow thereafter, about fourscore armed men, some whereof were his Parishioners, came to his house, abused his Wife by reviling and beating her, (the Minister himself the night before for fear of his life having gone out of the way) spoil'd some of his Furniture, and threatned to throw all out of doors if he and his Family wou'd not go away from Church and House within Eight days.

4. Each day adds new ground of Complaint, most part of the Brethren fearing that before the next *Lords day* they shall be thrust from their Churches and Houses by Armed force, for they have been often threatned to that effect.

This Account was sent to the Prince of *Orange* (for then he was no more) attested by the hands of the Presbytery of *Dunbarton*. *Feb.* 1689.

A true Account of those Abuses and Affronts, that were committed upon the Person of Mr. Robert Bell Parson of Kilmarnock, by a Party of the Presbyterians now in Arms in the West of Scotland.

MAfter Robert Bell Minister of Kilmarnock, being desir'd by his Neighbour Minister at *Richardtown*, to celebrate the Marriage of two Persons at that Church, in the Ministers necessary absence, as he was walking thither, was seized by two Armed Men, who came from a great Party which he saw at some distance; one of them as he came near to him, presented a Musket to his Head; whereupon he told him, he was his Prisoner, and would go where he had a mind to carry him: He having recovered his Musket, and placed him betwixt himself and his Fellow Companion in Arms; in this posture he was brought to the Minister of *Ritchardtown's* House, where he was commanded to pluck off his Hat, they calling him *Rogue* and *Rascal*, and treating him very rudely. But as soon as he perceived they had filled their Bellies with the Meat, that the good Gentlewoman had set before them; and their Passion and Rancour was thereby a little asswaged; he began to ask the Commander of the Party, by what Rule and Law they proceeded, in their appearing thus in Arms: He told him, *By the Rule and Law of the Solemn League and Covenant, by which they were obliged to extirpate Prelacy, and bring all Malignants to condign Punishment.* Mr. Bell replied, they would do well to take care that those their proceedings were justifiable by the Word of God, and conformable to the practice of Christ, his Apostles, and the Primitive Church in the propagation of the Christian Religion. He answer'd him, *That the Doom of all Malignants is clearly set down in the Word of God, and their appearing thus in Arms, was conformable to the Practice of the Ancient Church of Scotland.* From this House the Minister was carried Prisoner to *Kilmarnock*, and in his Journey thither, there was a Gentleman the Laird of *Bridg-house*, who having come to meet him, took the courage to tell the Party, that their appearing

ing in Arms, and abusing the Clergy in this Hostile manner, were but insolent outrages against all the Law of the Nation; and that they would do well to remit their Illegal forwardness, together with their pretended grievances unto the Parliament, that was now very quickly to be assembled, by the care and affection that his Highness the Prince had of all the Subjects of this Kingdom. They answered him, *To stand off and forbear giving Rules to them, for they would take none from him nor any Man, and that they would not adhere to the Prince of Orange, nor the Law of the Kingdom, any further than the Solemn League and Covenant, was fulfilled and prosecuted by both.* By this time they were come near the Town, and they commanded the Minister to pluck off his Hat, which he obeyed, yet at the same breath they threatned to throw him in the River: And coming to the Bridge, they met the whole Body of the aforesaid Party, returning from the Mercat place; where they had caused the Church Officer to deliver up the Keys of the Church: And they discharged by way of Proclamation the Minister, whom in an opprobrious manner, they called Curate of *Kilmarnock*, from all intromission with the Benefice and Casualty of the Church, or the least exercise of the Ministerial Function. As soon as they saw Mr. *Bell*, and understood that he was the Parson of the Parish, he could see nothing in their Faces, but the most insulting joy; nor find in their discourses, but the most reproaching Language, that ever the greatest Criminal in the World was treated with. After a long Consultation amongst themselves, one of their chief Commanders came, and asked him, if he had a Book of Common Prayer: the Minister desired to know of him, why he asked the Question. He answered, *That sure he could not want that Book since he was educated at Oxford, and trained up to all the Superstition and Idolatry of the Church of England.* The Minister told him, perhaps he had half a dozen of Common Prayer Books; he commanded him, to produce one of them, *for that would do their business.* From this place they carried him back to his House; and there compelled him to deliver unto their hands the Book of Common Prayer of the Church of England, after this they led him as a Prisoner bare headed, betwixt four Fdiles of Musketeers, through a great part of the Town unto the Market-place, where the whole Party was drawn up in Battallia: Which appeared to be about the number of two hundred well Armed; with fire Lock Muskets of a very large size, most of them had also a pair of Pistols but all of them one. In *Kilmarnock*, after the fashion of
 most

most Mercat places in Scotland, there is a Cross erected, unto which one goes up by steps on all sides, after the form of a broad Stair-case, with which it is invironed. It was on the uppermost step, that these rude Guards placed the Minister, two of them on the same step, one on both hands; and so on every step as you go down from the Cross, they ranged themselves before him: After this they called for Fire, which was brought, then one of their Commanders made a Speech to the People, that were gathered together in great numbers from the Town and Country. He told them, *That they were come there to make the Curate of the place, a Spectacle of Ignominy, and that they were obliged so to do, by virtue of the Solemn League and Covenant; in Obedience unto which they were to declare here their abhorrency of Prelacy, and to make Declaration of their firm intentions and designs, to fulfill all the ends of that Oath: The propagation of the Discipline of the Government of the Church of Scotland, as it is express'd and contained in the foresaid Solemn League and Covenant. And all this they attempted to do, not by virtue of any Civil Power nor Ecclesiastical Power, but by the Military Power, and the Power of the posture they were now in.* These are the very words of this Speech. After this another of their Commanders taking the Book of Common Prayer, reading the Title Page of it, and extending his voice very high, he told the People, *That in pursuance of the fore-mentioned League and Covenant, they were now to burn publicly this Book of Common Prayer, which is so full of Superstition and Idolatry; and then throwing it into the Fire, blowing the Coals with a pair of Bellows, after that catching it from amidst the flames, they fixed it on the Spear of a Pike, and thence lifting it up on high, far above the top of the Cross. Which Elevation was attended with Shouts and Acclamations, down with Prelacy Idolatry and Superstition of the Churches of England and Scotland.* After all these indignities and impudent reproaches, offered to the most reformed and best constituted Churches in the World, they turned themselves to the Minister again, and rudely in a very menacing manner, asking him, if he was an Episcopal Prelate's Man, and of the Communion of the Churches of England and Scotland; he answered, he was, and did there confess it to the whole World. Then they tore his Gown, one of the Guard first cutting up the Skirt of it with his Sword, and throwing it amongst their feet, telling him, *It was the Garment of the Whore of Babylon.* One of them bid him promise never to Preach, nor Exercise the Office of a Minister any more; but he refused,

telling them, that such a Promise lay not within the compass of his own will, and could not be extorted by force, and that tho they should tear his Body, as they had done his Gown, they would never be able to reach his Conscience. Well, well, (says he) do it at your Peril; the Minister answer'd, that he would do it at his Peril. And so they gave over troubling him any more, only asking, what he had to say to them, he told them, he was extremely sorry to see Protestants, so ingratelously exasperated against the best Protestant Church in the World, that had done such Eminent Service to our Common Religion and Interest against Popery: And withal praying God to forgive them, and not to lay these things to their Charge.

So the Minister was dismissed, they telling him, he was an ignorant and obdured Curate and Malignant.

This is a true Copy of that Account, of those indignities and affronts, that were done unto me Robert Bell, by the Presbyterians now in Arms in Scotland.

Glasgow, Jan. 8. 1689.

Robert Bell:

Disorders and Outrages done upon the Persons and Families of Ministers, within the Presbytery of Hamiltown, upon 27 and 28 days of Dec. 1688.

Imprimis, Mr. John Dalgleish, Minister of Ebandale, was taken out of his House by a Company of Armed Men, was carried to the Kirkyard stile bare-headed, and after being surrounded by these Armed Men, and a great many of the People; and one of them in a Speech, having rail'd against him with many opprobrious imputations, commanded his Beadle to tear his Gown over his Head, which when he refused to do, threatned to kill him, and did beat him.

him in a most inhumane manner with their Swords, till the Minister commanded him also to do it: They likewise expressly prohibited the Minister to preach any more, or to reside in that place, otherwise it should be to his peril. Mr. *James Crighthouse* Minister at *Oilbrige* was treated the same way, only with this difference, that the Gown they tore was a Night-gown, and with this addition, that they caused him to deliver up the Keys, and all the Utensils of the Church, and engaged him to fly and remove all his Goods and Plenishing within eight days, which he did, his Wife was beaten so that she immediately miscarried.

Mr. *Angus Mcintosh* Minister at *Stenhouse*, being from home when these Men called at his House, they took his Gown, and after they had discharged their pieces in it, next they trod it under their feet, and then tore it and burnt it.

These Presents are testified by Doctor *Robert Scott* Dean of *Glasgow*, Mr. *George Lesly* Minister at *Blantyre*, and Mr. *John Dennistowne* Minister at *Glasford*, all within the same Presbytery.

Jan. 23. 1689.

R. Scott

G. Leslie

J. Dennistowne.

Some account of the Outrages and Cruelties committed upon the Ministers and their Families in the Presbytery of Irwin, who own the Protestant Religion as it is established by Law.

THE Ministers in *Irwin* Presbytery since the beginning of *December*, have been so sadly and miserably persecuted by the Violencies of a rabble of armed Men and furious Women, who have joyned together in a most barbarous Confederacy against them, that they have

have been forced to fly and lurk so secretly, as that they are incapable to meet together in such full number as that they can particularly represent all their Grievances which are still daily increasing, only three or four who have with much difficulty got together at the concerting of this, do from their own proper knowledge of what they have felt, and from certain accounts from the rest of their Brethren declare, that all of their Houses have been invaded by these armed Men, not only in the day time, but for the most part under silence of night, and so many of the Ministers as did not secretly escape, were most disgracefully taken to the Mercat Crosses and other publick Places, and their Gowns torn in pieces over their Heads, and discharged, with greatest Threatnings of Cruelty ever to enter the Churches and preach again: They have also turned many of their Wives and Children out of Doors, and are still proceeding to do so to others, exposing them to the Extremity of the Winter Cold, and to perish for want of Bread, when the Ministers themselves durst not come near them for their relief. The particular Instances are so Lamentable, and the Circumstances of them so many, as that it would be a long work to enumerate them particularly, only this in the general is so well known over all the Country, that there needs neither particular Evidences to prove it, nor more to be said to move the pity of any that are capable to remedy it, and we under Subscribers are content to prove what is here said: Witness your Petitioners at *Edinburgh, Jan. 25. 1689.*

*Charles Littlejohn Minister of Large.
Alexander Laing Minister of Stewartonne.*

*A Brief Representation of the Sufferings of the Regular Clergy
within the Presbytery of Glasgow.*

TO omit the Violences have been threatned them, the Contempts have been cast upon them, and the innumerable Discouragements they have generally been * trysted with, from Papiſts on the

*i.e. Happened
to them.

one hand (some of them having been in great hazard of being turned out of their places for preaching against the Corruptions of Rome, as were easie to instance) and from Presbyterians on the other, these several years by-past, tho they had Law on their side, and have still in their Stations endeavoured to maintain Truth, Peace and Order.

Upon the great Revolution that has happened lately (notwithstanding His Highness the Prince of Orange has declared his great Undertaking to be for the securing Religion, and establishing our Laws and Liberties) the Dissenting Brethren have wreckt their Malice upon the regular Clergy, and in the manner following.

On Christmas day Anno 1688. under cloud of night, about five and forty Men in Arms (all his Neighbours, to the most part of whom he had done special acts of Kindness) came to Mr. Gabriel Russel's House the Minister of Govean; they beat himself, his Wife and Daughter, carried away all the Utensils of the Church, and the Keys of the Doors, discharging him to preach there any more under the highest Perils.

The same night another Party came to Mr. Robert Tinnie's House Minister at Calchcart; not finding himself at home, they turned his Wife, Family and Furniture out of the * Manse, and tho it was about * i. e. Parson-
Eleven at Night, with great difficulty they suffered the said Mrs. Tinnie age House.
to stay in the Stable all night with her small Children; of which Children three have since been at the point of Death, through the Fear and Cold to which they then were exposed. The next Lords day the indulged Preacher in that part, possessed himself of the Pulpit; they were his own Parishoners who treated Mr. Tinnie so. The same Night, and much after the same manner Mr. Robert Bayle Minister at Carmunnock was treated.

On December 27. Anno 1688. Mr. Hugh Blair Minister at Ruther-glen, had all his Furniture turned out of his House, the Keys and Utensils of the Church taken from him, &c.

About the same time Mr. Gilbert Muskat Minister at Cumernald was treated much after the same manner.

Much about the same time a Party came to Mr. David Milne Minister at Calider, and had rifled his House but that they were interrupted.

But all this time the Ministers in the City of Glasgow suffered nothing, only Letters were sent to them to forbear the Exercise of their Ministry, and their Houses were search'd for Arms, &c. till Jan. 17. 1689. being Thursday, on which 'tis usual for them to have publick Worship and Sermon, a great Multitude of People, for the most part.

part Women, came to Church, with a design to have drag'd the Minister out of the Pulpit; but he (by the advice of some of his Brethren who were there) forbearing to go into the Church, and endeavouring to retire without Noise, was fallen upon most barbarously, beaten, and had his Gown and other Cloaths torn in many pieces, altho he had been one of the Ministers of the said City twenty four years, and lived most Christianly and inoffensively.

The same day the same Rabble went to the House of Mr. *Alexander George* Minister of the Barony Church of *Glasgow*, broke his Doors with great Hammers; and notwithstanding he was at that time tyed to his Bed by a very dangerous Sicknes, they thrust into his Chamber, and had undoubtedly drag'd him from his Bed; and perhaps murdered him, had not the Provost of the City, with eight or ten Men, come to his relief.

On the Lords day thereafter, being the 20th of *January*. there was no Sermon in any of the Churches of the City. On the 22th. a Copy of a Letter was sent to each Minister in the City, the Tenour whereof followeth.

We are credibly informed that our pretended Provost Walter Gibsone, and his Malignant Associates, are upon a design of having you restored to your Churches, sometime this or the next Week, but if you will take advice and prevent your own Trouble and perhaps Ruine, do not listen to their Motion, for they are but laying a Snare for you, without reflecting upon their own being taken in it themselves: Therefore consider what you are doing, and if you desire Safety, forbear to attempt any thing suggested upon that head, for assure your selves, that it will not be now the Female Rabble you have to engage with, but must resolve in all time coming for such a Guard as will be so sufficient and diligent, as to protect you, not only in the Church (which even we doubt of) but also in your Houses, and that both by night and by day; if you take this warning, you will both save your selves, and prevent the Effusion of much Blood, but if not, stand to your peril, which in all probability will be more formidable than that of Mr. Milne. Let this be a sufficient warning to you from those who by this desire to exoner themselves.

We doubt not but there are other Instances of the foresaid Violence within our Bounds before this time; but because of our present Dispersion we cannot give any more particular accounts, only

as to the Instances above-named, we can make them fully appear when called to it: In Testimony whereof we subscribe thir presents at *Edinburg*, *Jan. 26. 1689.*

Al. George

Minister of the Gospel at the Barony Church of *Glasgow.*

John Sage

One of the Ministers in the City of *Glasgow.*

An Account of the Insolencies and Outrages committed upon the Ministers in the Presbytery of Pasley, Glasgow Jan. 22. 1689.

Imprimis. **U**Pon *Saturday* being the Twelfth instant, about three of the Clock in the Afternoon, there went several of the Inhabitants of the Town of *Pasley* (accompanied with a numerous Rabble to the *Beadle*, who is a Man above Seventy years of Age, and in his own House, treated him barbarously, wounding him and taking the Keys of the Church from him, which they still keep, whereby they hinder the Ministers there to exercise their Office.

Item. Upon the *Thursday* thereafter the 17th. a company of armed Men came to the Ministers House, requiring him within two days to get him thence, and to Transport his Family, certifying him, if he should offer to preach any more there, or should not * void the

*That is, leave his dwelling House.

Item. On *Sunday* the 13th of the said month, *Mr. Honstoun* one of the Mountain Preachers (as they are called), usurped the Pulpit of the Parish Church of *Eastwood*, several times formerly the Minister had been required by armed men to remove.

Item. Upon *Monday* being the 14th instant, about 200 Men and Women came at eight of the clock at night in a Tumultuary manner, to the Minister at *Kulbarchan* House, with Battoons in their hands, made that same day for the purpose, whereof three only entered, the rest standing without doors, and the Minister himself being providentially from home, they treated his Wite most opprobriously, and

commanded her instantly to remove her self and her Family from that place, certifying her, otherwise it should be at her utmost peril. And to omit more particulars, all the several Ministers in the above-mentioned bounds, are now forced for the safety of their Lives, to fly from their several Habitations, and to leave their Wives and Children exposed to their Cruelty; and to add to their Calamity, their Parochoners (a very few discreet Persons only excepted) refuse to pay them any part of the stipend, * or any other Debts they owe them; by which cruel usage many of our number are reduced to extream necessity.

* Or the by-past years.

Jo. Fullerton Moderator.

J. Taylor Minister in Pasley Commissr.

A Letter concerning the Persecution of several other Ministers.

Reverend Sir,

Since our last we received yours; and for a return, you are to understand that our Circumstances are still worse, and the opposite Party more Insolent, Cruel and Barbarous. The Particulars are as follows, 1. That Party invaded the Minister of Balantra's House in open day, before many of his own People, beat to the ground his Wife big with Child with the butt end of a Musket, dragged himself to the Church-yard and back again to his House, tare his Cloaths to his Shirt, wounded him with a small Sword, and for warding off the Thrust, beat him severely with Cudgels, and then commanded him under the pain of Death, never to preach any more in that place. 2. Six of the Meeting house Men came to the Minister's House of Kirk Michael (himself being at Edinburg) beat, batter'd and bruised his Man-Servant, commanded him (after they had lain two days and three nights upon him) to go immediately from the House with all that belonged to his Master therein. 3. They have possessed the Churches

of Straton, Ochiltree, Cumnock, Torboltown, Galston and Sorn.
4. They have ejected the Minister of Rickarton's Wife, Family and whole Furniture. This is the account of the Presbytery of Air.

In Irwin Presbytery both the indulged and Mountain-men have possessed several of the Churches, have gone to the Ministers Houses, given them their last Summons of removal, with all the effects thereof under pain of death.

In Paisley Presbytery they have ousted the whole Ministers (as they have in all the West of Scotland) they have particularly ejected the first Minister of Paisley's Wife and Family, burnt his Gowns and Hat at the publick Cross, and thrown all his Goods to the open Street. From that they went to Renfrew (where the Ministers Wife was but nine days vain in of a Child) pull'd her out of the Bed, threatened the Families present ejection, had not one Cranford of Corsburn, who being occasionally there, prevailed with them for ten days respite: the Ministers Wife upon this cruel usage, fell into an high and dangerous Fever, under which, according to our last information, she yet labours. The whole Presbytery of Dunbarton are banished from their Charges. In Glasgow the Ministers are not secure of their Lives; for some night s ago they beat Mr. Miln in the Street the second time: They went to the Minister of Calders, rent his Gown in the Church-yard, himself being from home, and commanded his Wife and Family to be gone immediately under the Penalty aforesaid. Sir, We who are here, are patiently waiting for the effects of the Princes Declaration, which was solemnly proclaimed over this Cross on Wednesday last. If it quiet the Country, we are resolved to return to our Charges, a little time will inform us. We had almost forgot to tell you, that on Sunday last the Meeting-house Preacher at Diglafs caused them to break open the Church doors there, and went in and preached. We have wrapt up things in as narrow a compass as was possible: We have written nothing but truth in matter of Fact, and which upon legal trial shall be made good by

Reverend Sir,
Your affectional Brethren to serve you

Edin. Feb. 14. 1689. George Gregorie

Fran. Fordyce

William Irwine Minister of Kirk-Michael

Ja. Hoge Minister of Ochiltree.

Sir, Besides all this, they have robbed the Minister of Straton's House and left him nothing. And they have carried away the Minister of Kirk-Michael's Presentation, Decreet of Locality, and all his other Papers, with the Communion Cups.

Information of the abuses done by the Presbyterians, who frequent the Meeting houses to the Ministers of Leving-Widralder, Bathgate, and Westcalder; in the Presbytery of Levingstonne.

UPon the 22th. of Dec. last, about six a Clock at Night, about Thirty Men in Arms came to the Kirk Town of *Levingstonne*, and having set a Guard to the Ministers outer Gate, a Party of them came to his Hall-door, which was shut, and pretending that they were come to search for Arms, rudely craved to have entrance into the House, offering, that if the Door were not opened, they would set fire to it, and shoot in Musket-ball through it, to kill those that were within, and forced the door with such violence, that the double bar which held it securest, being quite broken, the Minister was necessitated to make the door patent; thereupon about eight of them entered the House, with great noise and Swords drawn (the Ministers Wife having been brought to Bed, only six days before that time, which was not unknown to the Assassins) and after a great deal of rough and opprobrious Language, and unchristian carriage towards the Minister (which so affrighted his Wife, that she apprehending her Husbonds life to be in danger, rose from her Bed in great consternation, and having put on only a Nightgown, did on her naked feet interpose for his rescue) they compelled him to go through the Rooms before them, with a lighted Candle to guide them in their search for Arms; one of them being so uncivil, that he offered to turn his Wife out of the Bed; whereinto she had again betaken her self, and with much difficulty was by the Minister dissuaded from that Cruelty. This done, they carried away such things as they thought fit, together with the said Ministers Horse, but the Horse being quite spoiled returned the next day: They also went to the Church Beadle's House, and robb'd him of his Horse, and other things belonging to him, but the Horse returned also the next day. The names of these Assassins for the most part, and of the Gentleman that hounded them out, are well known. 2. Upon the 27th. of Jan. last, there came Nine Armed Men to the Church of *Levingstonne* (it being the Lord's Day in the

Forenoon) and the Church doors being made patent to them, by one of the Ministers Servants; because they had threatned to break them up, they searched all the Seats of the Church for the Minister, and not finding him there, they went to his Mansion House, and disbelieving his Wife, who told them that her Husband was from home, they went through the House searching for him most narrowly; and compelled his Wife to go before them with a lighted Candle, belching out terrible Speeches against him; and they not yet finding him, departed, and told some of the Ministers Neighbors, who live in the Kirk Town, that if they had got their Curat, they would have ducked him in the water of Almond, and that albeit they were disappointed at that time, they were resolved to be full of his Flesh. 3. Upon the first of Feb. instant, about sixty Armed Men came to his House, and delivered to his Wife a Summons of removal, the true Copy thereof is hereafter inserted, and having called for the Ministers Gowns (with a purpose (as they declared) to tear them) and for the Keys of the Church door, the Church Bible, the Communion Cups, Records of Session, and all other Utensils belonging to the Church of *Levingstonne*; they got the said Keys and Bible (all the rest having been put out of the way) and these they delivered to *John Wilson* in Long *Levingstonne*, to be by him kept, and so departed. Follows the tenour and true Copy of the Summons.

We belonging to the Parish of Levingstonne, having now groaned under the insupportable Yoke of Prelacy, and having suffered a continual tract of manifold Cruelties and Oppressions many years, upon the account of not owning and submitting unto the intrusion of Episcopal Curats, with all being touched with such zeal for the House of our God, that we cannot endure any longer, to see it made and continued to be a Den of Thieves; who have not ventered in at Christ's Door, but the way of Man's Usurpation, remembering the indispensable obligations of our Solemn Covenant, to endeavour the extirpation of Prelacy, being resolved to prosecute it by all approved means to the utmost as the Lord shall enable us; to prevent other Tumults we warn you to surcease and desist from Preaching, and all other

This is the form of Summons left by the Rabble, the most of the Ministers Houses ejected by them.

ther Ministerial Actions, in the Kirk of Levingstonne, and to depart from the Care and Benefice thereof, under certification, that if you refuse you shall be forced to do it.

This Summons is not subscribed by any of the Parishioners of Levingstonne, who never had cause to complain of the Ministers' oppression and cruelty, and did all except a few, cheerfully submit to Mr. *Honeymans* Ministry, until the Meeting-houses were fit up. The verity of all which premises, I the said Mr. *George Honeyman* am able to prove by many Famous Witnesses, as Witness these presents written by Mr. *John Park* Clerk to the Synod of *Edenburgh*, and subscribed at my Hand at *Edenburgh* the 23 of *Feb.* 1689.

George Honeyman, Minister of Levingstonne.

Jo. Park, Clerk Syn.

Mr. *William Man* Minister at *Bathgate*, informs, that upon the first day of *Feb.* instant, there came about the number of fifty Men in Arms to his dwelling House, about twelve a Clock at Noon, and having entered his House, they made search for him with drawn Swords in their hands, and violently broke up three doors; and not finding him, who supposing him to be at the time in the *Lady Kirktown's* House, which is situated very near to his Mansion House; they went to the said *Lady's* House, whose Gate being shut, they endeavoured to force it up with great Stones, and the help of an Ax, which they had purchased from some of the Neighbours; and when all failed, they set fire to the Gate, and the Gate being thereupon made patent by the Gentlewoman, they in manner aforesaid, searched all the Rooms of the House for the said Mr. *William*, and not finding him, they went thereafter to the Town of *Bathgate*, and found him in the House of Mr. *John Cala*, in the Company of two Gentlemen, who are Justices of Peace, viz. *Thomas Sharp* Laird of *Honstown*, and *Thomas Hammiston* Laird of *Boghead*; and the Captain of the Company, having called him forth in presence of the said two Gentlemen, they required him with their Swords drawn, and Guns presented to deliver up to them the Communion Cups, the Records of his Kirk Session, the Church Bible, and the Keys of the Church of *Bathgate*, to which he having answered, that there were none

none of these things in his custody, they went to the Beadle, and caused him to deliver the said Keys to them, the which they committed to the Custody of *John Harvey*, Inn-dweller in the said Town, charging him not to deliver them to the said Mr. *William*, as he would be answerable, unless he were forced by a greater Power so to do; and they being informed of the place where his Gown lay, they went and took it out, and having carried it in Procession to the Cross of *Bathgate*, they caused his Beadle to tear it there before his Eyes; and this done, they being intreated by the said Justices, not to lay violent hands upon the Person of the said Minister; they delivered a Summons to him to flit and remove, and this they did before several Persons in the Town of *Bathgate*, whom they adduced to Witness the deed. The Summons is in *omnibus* the same with that, which the Minister of *Levingstonne*, received the said day, and is not signed by any of the Parishioners of *Bathgate*, who never had cause to complain of Mr. *Man's* cruelty, and did all except a few, cheerfully submit to his Ministry, till the Meeting-houses were lately set up. The verity of all which premises, I the said Mr. *William Man*, am able to prove sufficiently, as Witness these Presents written by Mr. *John Park* Clerk to the Synod of *Edenburgh*, and subscribed with my Hand at *Edenburgh*, Feb. 23. 1689.

William Man Minister of Bathgate.

Jo. Park, Clerk Syn.

Mr. *Normand*, Mr. *Kinney* Minister at *Midcalder*, informs, that upon the 27th. of *Jan.* last by past, being the Lord's Day after Sermon, Eight men with drawn Swords and Fire-locks, came to his House, but got not entrance, in regard that the Laird of *Calderball*, the Laird of *Pompherstonne*, with divers other good Neighbors, disarmed some of them, and put the rest to flight; in which encounter one of the Assassins was wounded in the Face, and two were wounded that appeared in the said Mr. *Normans* defence, viz. *William Elphingstonne*, natural Son to the said Laird of *Calderball*, and *James Nemo* Butcher in *Midcalder*, and the said Assassins having got back the Arms taken from them upon their promise to be gone, they accordingly departed, threatening that before they slept, they should cause several Persons in the Town of *Calder* to sleep in their Shoes,

for

for what they had done in defence of the Curat, farther averring, that nothing was designed by them to be done to that Curat; but what and much more was done this day at *Edenburgh*, to the ousting and disgrace of all Curats there. 2. That upon the 1st. of *Feb.* instant, a considerable Company of men in Arms, came to the said Ministers House early in the morning, pretending, that they were come only to search, whether he were at home or not (altho after the search, they confessed, that they knew he was not there, because sufficiently informed, that he had taken Journey on the *Munday* preceding, and did not carry his Gown with him, which they resolved to have if possible) and in a most barbarous manner, forced up a Window at the foot of the Bed, where the said Ministers Wife was lying with her sucking Child, and thrust in their Swords and Firelocks at the Window, which so affrighted her with the apprehension of present death; that she begged them for God's sake, that if they intended to murder her and her Family, they would but allow her the favour to put on some Cloaths, and to recommend her Self and Family in Prayer to God. This they nothing regarded, but continued forcing up the Hall-door, until the Lock and bolts being broken it was made patent; whereupon sixteen of them having enter'd the House, with Swords drawn; they conveyed the said Ministers Wife, with her Suckling in her Arms to the Kitching, and placed a man with a naked Sword beside her, whom they commanded not to suffer her to stir from that place, and in the mean while the rest of them with their Swords in their hands, searched all the House, and brought down Goods that were hid in the Cieling, declaring, that they behoved to see all the said Ministers Obligations, that he had of his Debtors, and all his other Papers; and in particular, one of them *viz.* *Thomas Levingstonne* there said, he behoved to have a gripe of his Fathers Bond, granted to the said Minister for a certain summ of money, which he owes to him; and after exact search, they not finding any Papers or Bonds (the Minister having conveyed them away before that time) they went away, carrying with them the Communion Cups, which they committed to the custody of *Walter Johnstone* in *Calder*, and leaving behind them a Summons of removal, *in omnibus* the same with these before mentioned, and withal, they declared to the said Ministers Wife, that if She and her Family should neglect to remove within ten days next, thereafter, they would return and eject her and her Children, and all the Goods in the House; or make a

Bonfire of all the plenishing. The foresaid Summons is subscribed by none of the Parishioners of Middle *Calder*, who never had cause to complain of their Ministers oppressing them, and did all of them except a few submit to his Ministry, till the Meeting houses were lately set up. The verity of all which premisses, I the said *Mac Norman*, *Mac Kinney* can prove by many famous Witnesses, as Witness these presents Written at *Edenburgh*, by the said Mr. *John Park*, and their subscribed with my Hand Feb. 23. 1689.

i.e. all the furniture.

Norman Mackinney Minister of *Calder*:

Jo. Park Clerk Syn.

Mr. *George Robertstone* Minister at *Westcalder*, informs, that upon Dec. 23. last by past, being the Lords Day, several Persons in *Westcalder*, invaded his House betwixt Eleven and Twelve at Night, and searched for Arms, but found none but an old two-handed Sword, which they carried with them and departed, averring, that they were to go to their Company. 2. That upon the 1st. of Feb. instant, a Summons of removal was left at his House by some in the Parish; the which Summons is in *omnibus* the same with these before-mentioned, and is not subscribed by any of the Parishioners of *Westcalder*, who never received any wrong from the Minister, who having been but lately settled there, most of the Parishioners submitted to his Ministry, till the Meeting-Houses were lately set up, all this I the said *George Robertstone* am able to prove sufficiently, as Witness these presents. Written by the said Mr. *John Park*, and subscribed with my Hand at *Edenburgh* Feb. 13. 1689.

George Robertson Minister at *Westcalder*.

Jo. Park Clerk Syn.

The Second Collection of Papers, relating to the Practice of the Rabble, after the Prince's Declaration against some Ministers who were afterwards deprived by the Council.

A true Account of that Interruption that was made of the Service of God on Sunday last being the seventeenth of February 1689 at the Cathedral of Glasgow, by the Presbyterians, both from the Hills and the Meeting-houses, to the Contempt of the Princes Declaration.

AS soon as His Highness the Prince of Orange's Declaration was proclaimed at the Mercat Cross of *Glasgow*, for the Preservation of the Peace of the Kingdom, and the Maintenance of the Free Exercise of Religion, as it was established in *October* last: The Magistrates and Ministers of the City assembled themselves, in order to the laying down such fit and united Methods as would give punctual Obedience to His Highness's Declaration, and procure the publick and undisturbed Exercise of their Religion, which has now been interrupted these four or five Weeks by-past, by the illegal unchristian Outrages of the Rabble in this place. And after a prudent Deliberation about the present State of Affairs, it was the result of their Counsels, That the Service of God should be restored on the *Sunday* immediately subsequent to the Publication of the Prince's Declaration, being the Seventeenth of *February*, according to the usual and legal Methods by ringing of Bells, and the publick use of all other accustomed Solemnities. But for the greater Security of the Exercise of Religion, and the Preservation of the Peace of the Town, the Magistrates thought themselves obliged in Conscience and Honour, to go to *Thomas Crawford* Younger, Merchant, being then Captain of the Guard at that time, and one of the Chief Commanders of that Party in this place (that keep up themselves in Contempt of the Law of the Kingdom, and the Prince's Declaration, to the terror of the Magistrates and all good and peaceable People in this place) and to require the said *Thomas Crawford* to lay down his

Arms and dismiss his Company; which accordingly was performed by *Baillie James Gibson*, he (being the chief Magistrate in absence of the * Provost) telling him at the same time, That he would provide for the Peace and Security of the Town in Obedience to the Prince's Declaration. Upon the absolute refusal of Obedience unto this command by the said *Thomas Crawford*, *Baillie Gibson* took Instruments in a publick Nottars hands, how far he had his duty to the Law of the Kingdom and the Prince's Declaration, and how far the said *Thomas Crawford*, the pretended Captain of the Guard, did despise and contemn them both. After this Intercourse between the foresaid *Baillie* and *Thomas Crawford*, both those Parties of the Presbyterians, that go to the Hills and the Meeting-houses, began to whisper about their illegal and bloody Designs against the Ministers of the Town, and that great Body of the People that keep still very stedfast in frequenting the Assemblies of the Church, threatening publickly all kinds of Persecution unto them in the legal Exercise of their Religion. On the *Sunday* morning the Promiscuous Rabble gathered themselves together upon the Streets; and hindered the ringing of some of the usual Bells for calling the People to Church. Yet the Magistrates thought fit to connive at the first Insolence, being willing upon any Terms to have the Exercise of their Religion, and give Obedience to the Prince's Declaration. But the more moderation the Magistrates shewed on this occasion, the more the Rabble were enraged, publickly threatning the People as they went to Church, to pull them out by the Ears. And particularly, they seeing a certain Minister going to Church, they pursued him with Sticks and Clubs, but he taking a House escap'd their Fury. When the Magistrates were come near the Church, they found it surrounded with a promiscuous Rout: Upon this they desired the rude People to go home in peace, but they returned Scolding and Bloody Language, and flinging from them their Cloaks and Plaides, that is Mantles, they gave the Assault with Staves and Battoons in their hands unto the Magistrates; and particularly one of them giving a severe blow to *John Bell*, one of the late Bailies, and at this time in company with the Magistrates. Upon which unsufferable and scandalous Attack, the Magistrates gave order to the Towns Servants and Officers, to clear their way to the Church, and beat off the Rabble; which being effected, the Magistrates, together with all the People, entered peaceably into the Church, seating themselves according to their Ranks and Qualities in the usual postures of Devotion,

votion, in which the Service of God is performed in our Church. After Prayers were ended, towards the middle part of the Sermon, the forementioned *Thomas Crawford*, the pretended Captain of the Guard, came into the Church, and cry'd aloud to the People, *That the Town was in Arms*. He was answered, *That five or six hundred People of the best Quality in Town were assembled in Church, to the Service of God, according to Law and the Prince's last Declaration, That they were naked Men without Arms or the least intention to make any resistance: And if the Town was in Arms, he was more concerned to look to it than they, he being the pretended Captain of the Guard*. And likewise he was told, *That if the People in Church had designed any opposition to such as might disturb them in the Exercise of their Religion, they would have appeared in an armed posture (which out of a due respect to the House of God and the Prince's Declaration they did forbear to do); and then he should have found them too strong for any Party that durst have assaulted them: But they came not thither to fight, but to serve God*. The Parson continued Preaching until he finished his Sermon. Towards the latter end of the Prayers after Sermon, the Meeting-houses being dismiss'd, and joyning the Hill Party that appeared by this time in Arms upon the Streets, and together with the Company that was upon the Guard, they formed themselves in a great Body, and then marched off under the Conduct of the Laird of *Carlsland*, taking their way straight to the Cathedral Church; when they came to it, they fired both upon the People that had fled to the Pinacles and Buttresses of the Church, and through the Door, where there was a little Boy dangerously wounded on the Face; but at last they broke open the Doors of the Church, and searching diligently for the Parson they found him: They were desired by the Magistrates to dismiss the armed Men and go in peace, but they refused it, telling, *They would have out those People that beat off the Women and the Men from the Church-door upon the first Uproar*. They were answered, *That the Disorders were begun by the Rabble against the Prince's Declaration; and that the Magistrates could not, without doing infinite injury to the Service of God, the Honour of the Prince, and the Authority of Government, forbear commanding the Officers and Towns Servants to beat off the Rabble that opposed their entry into the Church*. And to this it was subjoyned, *That if they would lay down their Arms, or go home in peace, and forbear the encouraging and protecting of the Rabble in those Uproars, they could return in the same peaceable way from the Church that they came into it*. But this they absolutely refused to do, telling us,

They could not desert their Sisters the Women, that by this time were assembled in great numbers upon the Streets and in the Church-yard. After this they took up the Names of the People of the best Quality in Church, and then they hurried us out by Fives and Sixes at several Doors of the Cathedral, and so exposed us to the Fury of the Rabble, which we had escap'd if they had permitted us to go out in a Body. Others of us they pretended to conduct by Guards, but carried us no further than into the very middle of the Rabble. The whole Congregation being thus maliciously dissipated, very few of them did escape without Wounds or Blows; and particularly the Lord Boyd was rudely treated, and had his Sword taken from him. Sir John Bell had above a hundred Snow-balls thrown at him: The Laird of Borrowfield and his Lady, together with his two Brothers, James and William Walkinshaves, were five or six several times beaten to the Ground: James Corbett was very dangerously wounded in the Head with the stroke of a Syth. George Graham, one of the late Bailies of the Town, was deeply cut on the Head in two places. Doctor Wright and his Lady, and together with them her Mother and Sisters, and several other Women, were very roughly handled and beaten. Mrs. Anna Paterson Daughter to the Archbishop of the Place, Mrs. Margaret Fleming, and several other Gentlewomen were cruelly pinch'd after their Cloaths were torn off them. There was Scores of others severely beaten and bruised, which would be tedious to make mention of here, but only this we must observe, There was a certain Carpenter, who was so dangerously wounded (so that he lyeth now beyond hopes of Recovery) by four armed Men that promised to conduct him through the Rabble, and to whose protection he innocently committed himself. This is a true Account of what pass'd upon Sunday last, being the 17th of February 1689. which I, as Magistrate of Glasgow in absence of my Lord Provost, give under my Hand as Truth.

James Gibsone.

For the further Testification of the Premises, we under Subscribers
attest the same

Jo. Gillhagie.
Patrick Bell.

The

The Sufferings of Gideon Brown.

Sir,

TO obviate all Misrepresentations of my Treatment at Smelholm, I give you this true and impartial account according to your desire.

Upon the first *Saturday* of *February* 1689. *George Dickson Cottar* to the Lair of *Smelholm* a profest *Cameronian*, brought to me an un-subscribed Paper in the presence of my Family, in the which he, in name of the *Parochine*, ordains me to cease from the Exercise of my Ministry there, pretending in it, that I had no call from the People, and that I was an Intruder, and had brought Troopers among them; with this certification, that they would force and compel me to do it. This much troubled me, to be upbraided for that of which I was never guilty, and that by Persons whom often I kept from the lash of the Law, and who had constantly heard me till the late Toleration, and frequently taken the Sacrament from me, but from the consideration of our Saviours Treatment from those to whom he was ever doing good, I comforted my self, and resolved patiently to bear and undergo this present Disaster, and whatever might follow thereupon. This being represented to the Laird *Smelholm*, he advised me for a day to cease from Preaching, and withdraw, which accordingly I did: The next Lords day I returned (laying aside all Fears, not willing so easily and suddenly to be put from the Exercise of my Ministry) and it pleased the Lord to grant to me, and to continue with me, a safe Exercise of my Ministry without disturbance, until the fourteenth of *April* hereafter, which was the Lords day, on which day the Scum of that People, most of them not above the quality of a Servant, yet all dwelling under the Laird of *Smelholm*, except two, and newly instigated by one *George Dickson* Preacher in a Meeting-house near by (as I am credibly informed) did assemble with Staves and Battoons (having, on *Saturday* before, warned me by a second Summons, and taking away the Bell-rope) to oppose me that day; the Laird of *Smelholm* being acquainted by me, of the said intended Uproar, at the ordinary time of convening, came to the Church-yard, I following with my Family, and after some communing with the said Rabble, his Tenants, who had been there

there from six a Clock in the morning, prevailed to make patent Doors, and having entered the Pulpit and begun to Pray, immediately the said *George Dickson* (having received the Hire of eighteen Pence from the rest, as he himself confess'd afterwards in my Beadles hearing) approached furiously to draw me out of the Pulpit, which a Son of mine (of sixteen years of Age) observing, stop'd him before he came near me; upon which there came ten about the Boy, pulling the Hair off his Head, tearing his Hat, Cloak and Neck-cloth, which extorted from his Mother these words in the midst of the Church, *Murder! Murder!* and forced me from the Pulpit, at length the Laird quieted them. Upon all this I took Witnessess, and withdrew with my Family, to the Neighbour Church, ever after that they put Cattle of all sorts into the Church, frequently threatned my self, watched every Lords day for my coming to Church, not to Hear me but Harm me: O the Sin of Stoning of the Prophets, which brought sad Judgments on the Guilty of Old, is now frequently among us practis'd, the Lord grant Amendment. This forced me to Preach in my own House, while after *Whitsunday*, and then it being reported to me by some, that if I preached any more in the House, the said Rabble would eject me and my Family, I ceased there, and preached in some Neighbour Churches: At length they caused cite me before the Council, *Sept. 28.* where for not praying for *K. W. Nominatim*, in my House, and not reading the Proclamation there, I was deprived by the Council, and appointed to remove from my *Manse at *Mertimas*, to which I gave Obedience at the time (the Laird assuring me that he could not keep his People off me, and that some had sworn to him, that they would eject me, be the event never so Hazardous) and came to the City of *Edinburg* with my whole Family, intending there the Education of my seven Children at Colledge and Schools: This is a true Narration of what beset me at *Smelholm*, among that People, who kindly received and joynd with me in all the parts of my Ministry, until the said *Dickson* and others of that Perswasion had conversed with them and frequently preached among them; yea, I am credibly informed that this *George Dickson* on a *Saturday* night as he came from *Edinburg*, lighted in a Change House, and then the People desiring him to preach to morrow, he answered, *He would preach no more until they put away the Curate from among them.*

*i.e. Parsonage House.

Sir, I doubt not but what I have here written, will find credit with you on my single Testimony, yet to this the Laird of Smelholm, with many others, can bear witness, I rest (wishing the Lords Grace and Mercy ever to attend you)

Your humble Servant

G. B.

The Persecution of Mr. *William Bullo*, whom the Rabble hindred from giving Obedience, and yet was deprived.

MR. *William Bullo* Minister at *Stobo* in *Tweeddale*, was all the Winter over most barbarously used by the Rabble, they having many times, not only in the day time, but even under cloud of night, with drawn Swords and Guns in their Hands, entered his House, broke open the Doors thereof, and searched the same for himself, and thereby did so affright his Wife and Children, that they took Sickness through fear, and he himself for fear was forced to lye out in the Fields in the coldest Winter nights: And after he had endured a great many of their Onsets, about the beginning of *April* last, as the said Mr. *Bullo* was coming home from the accompanying the Corps of a Gentleman, they lay in ambush for him by the way, and riding through a little Village in his own Parochine, where there was a Meeting house erected, and where was the Dwelling-House of the Preacher of the Meeting-house, out of which House there broke out upon him a number of the Rabble (among whom was the Preachers Servant-man) and with drawn Swords in their Hands, offered to stobb him, and charged him to stand, and he putting the Spurs to his Horse rode for it, they firing their Guns after him; and at last two of them mounted themselves on Horses and pursued him, and chased him farther than his own House, until at length the said Mr. *Bullo's* Horse gave over riding, and so they apprehended him, and told him,

him, they would instantly shoot him, and commanded him to his Knees; and he desiring for a little time to pray; they told him, he had lived too long; he answered, that was to quarrel with God, and he wished them to consider what they were saying and doing, For, said he, *you are in passion: You Damn'd Rogue*, said they, *do you take on you to admonish us, we'll shoot you presently through the Head:* Then said he, *Since you will do it, God have Mercy on my Soul, and God forgive you, and now*, said he, *I have done:* Then they laid many stroaks on him, with the broad side of their d'awn Swords, and told him, They would forbear his Execution that night (it being then late of the night) and would take him Prisoner to his own House, and guard him there until the next day, and pronounce Sentence on him in sight of the whole Parish, and would do further as they thought fit: And accordingly all this was done, for to morrow morning they sent through the whole Parish, and convened all that would joyn with them against the said Mr. Bullo, and entered his House in a most Hostile manner with their Arms, and commanded his own Manservant to tear his Gown; and after many Altercations betwixt him and them, they discharged him to preach any more upon the peril of his Life: He told them, that he would receive no orders from them, he came in by Authority and would not go out but by it. And about a Fortnight or twenty days after this, they came upon his Family (he being from home) and most cruelly threw out at doors his whole plenishing and Furniture of his House, and locked up the Doors; and upon the Lords day, whereupon he should have read the Conventions Proclamation for making Prayers for King *William* and Queen *Mary*, and upon the day of Thanksgiving, they set Guards in the Church-yard, lest he should have given Obedience: And thus was he violently forced away from his Church, and is since deprived by A& of Council, for his not Reading and Praying.

The Names of these honest Gentlemen who offered to attest the Truth of this matter by their Oaths, when Mr. Bullo, was deprived, are so well known to the Council, that it would be needless here to insert them.

The Persecution of Mr. *James Little*.

MR. *James Little* Minister of the Gospel at *Tindace*, was warned by six Men, whereof two were Cotters and four Young men, all Parishoners, to desist from the Exercise of his Ministry at the Church of *Tindace* and *Trailflatt* annexed to *Tindace*: he enquired of them by what Authority they did that; they answered, What they had done they would stand to it: He enquired at several Parishoners, If they had any Commission from them for the same; they answered, Not; so he continued for two Lords days thereafter doing his Ministerial Duties without Interruption: upon the third Lords day he goes to the Kirk of *Trailflat*, where he is obliged to preach once a month, and there when he was going to perform his Duty, there meets him to the number of fifty Women and upwards, with Cudgels in their hands, and enters the House where he used to go in, and came there and most violently abused his Person, without giving any reason why, and teared his Cloak from his Shoulders, and hauled him out of Doors; which being done, they compassed him about and beat him most severely with their Cudgels, so that some Persons who was come to hear a Sermon, cryed out, *Will you Murder a Man?* and after they had torn all his Cloaths (his Shirt not excepted) and inquired how he durst come to preach there this day, being warned before to desist, he answered, That they could not be ignorant of a Proclamation issued out in name of the Prince of *Orange*, which was publickly intimate from the Cross of *Drumfries* the *Wednesday* preceding, that all their Violencies and Injuries should surcease until the Meeting of the Estates: They answered, That they could not obey Mans Laws, but their King of Heavens Laws. He said likewise unto them, *Why do you put your selves out of that Frame and Temper that is suitable to the Lords day?* They answered, That in doing to me what they pleased, they could not offend their King of Heaven. After this he desired them to allow him some covering for to defend his Head from the cold, after they had cut his Hat in pieces, and trod the same, with the rest of his Cloaths, in the Mire; all which they denied. After all this they required the Key of the Kirk-door; he cried for the Beadle, who lived half a Mile distant from the Kirk, who was not as yet come; upon which they sent two

two of their own number for it, and the Man being out of the way they returned without it; so that the Minister was necessitated to send again for the Key, which then came; during which time, which was more than an hour and a half, he stood naked: Then they compassed him about four at each Arm, others of them beating his Head and Shoulders with their Fists, others of them Scratching and Nipping his bare Back, and leads him along first to the Kirk-door, and after entering into the Kirk, they required of him that he would there confess all the Wickednesses he had done, as the Preaching under a Popish Tyrannical King, and delating those who did not keep the Kirk: To which the said Mr. James answered, *God Almighty forgive you and me all our Wickednesses, and if you will have the patience, I shall preach a Sermon to you, wherein I shall shew you, upon what Ground you and I may build the Forgiveness of all our Wickednesses, because every one that asks Forgiveness does not obtain it.* After which they came upon him with their Cudgels over again, and lent him upon the Head and Shoulders, and said, *Will you preach to us:* After all this they dragg'd him out of the Church, and caused him to deliver the Key to one of them, and others of them cried, *Come all here, that we may all be alike in this Business:* Immediately after they fastened four to each Arm, as before, and leads him out of the Church-yard until they bring him to a Myre, where they go about the Myre, and takes up handfuls of Dirt; which made those who had him by the Arms, to part from him, and threw the same handfuls of Dirt upon him, and after they dismiss'd themselves. This I am ready to prove by many unexceptionable Witnesses.

J. L.

The Persecution of Mr. Archibald Ferguson Minister at Kirkpatrick.

S I R,

Since you are so earnest to hear from me a true account of the Barbarities committed by the pretended Godly Presbyterians here, upon the Person and Family of Mr. Archibald Ferguson Minister at Kirkpatrick, in the Stueartry of Annandale, where I live; as I am

able so I am willing to satisfy you in this matter to the full, for I was an Eye-witness to some part of the Tragedy, and had the rest from some-very honest Persons who were Spectators of the whole: The matter of Fact in short was this; Upon the Festival of *Easter* last (a day observed with much Religious Reverence by all the Christian World, except our Presbyterians, who seem to have separated from that Catholick Society) eight Men in Arms with about an equal number of Women, much in the same posture, came to the Ministers Dwelling-house early in the morning; and having forced open his Gate, the good Minister, who was then busie in preparing himself to serve God and his People in the Church, surprized with the extraordinary noise, and hearing them ask so furiously for him, came calmly to them, and modestly ask'd what business they had with him; Whereupon one of them took him by the Gorget, commanding him to surrender himself up to them as their Prisoner: He ask'd them what he had done for which he should be made Prisoner, and by what Authority they made him theirs: He was answered by a severe blow upon the Head with a Pistol, the stroke knock'd him flat to the ground, and the Wound it made, would in all probability prov'd mortal, if his Head had not been gaurded by a thick Velvet Cap, which by kind Providence he had then upon it: The Miscreant who wounded him, ordered him immediately to be drag'd out from his Gate, which two of his Blood-thirsty Accomplices as readily performed, beating him afterwards down into a nasty Puddle; his poor Wife (then so big with Child that she expected every day to be brought to Bed) running out to save, if she could, her Husbands Life, was, at her first Appearance, knock'd down with the Butt end of a Musket; she receiv'd many merciless blows, and had her Head and Body severely bruised among the Stones where she was beat down. Then *James Harcannass* their noble Captain at this honourable Expedition, gave the word of Command to his Female Janizaries, which was, *Strip the Curate* (for they think this a most Disgraceful Appellation, and therefore they apply it to all Episcopal Ministers) the order was no sooner given, than these Amazons prepared to put it in execution, for throwing away their Plaids, *i. e.* loose upper Garments) each of them drew from her Girdle a great sharp pointed Dagger, prepared, it seems, for a thorough Reformation. The good Minister lying panting and prostrate on the ground, had first his Night-gown torn and cut off him, his close Coat, Waist-coat and Britches ript open with their Knives; nay, their Modesty could

could not so far prevail against their Zeal, as to spare his Shirt and Drawers, but all were cut in pieces and sacrificed to a broken Covenant: The forementioned Captain gave the finishing stroke himself, with a great Retorming Club, the blow was design'd for the Ministers Head or Breast, but he naturally throwing out his Hands to save those vital parts, occasioned it to fall upon his Shin-bones, which he had drawn up to cover his Nakedness; the blow was such, as greatly bruised both his Legs, and made them swell extraordinarily after; however the Captain thinking that they were broke, and finding it uneasy for himself and his Companions to stand longer in a great Storm of Wind and Snow which happened to fall out that morning, he drew off his Company, and left the Semi-Martyr, who afterwards by the assistance of his Servants, crawled home to his Bed, and but a little after, the whole Herd of his Persecutors broke in again upon him, and told him, They had treated him so, because he prayed for the Tyrant York, (so these People ordinarily called King James, tho he was too kind to them) and because he had presumed to preach, and visit the Parishioners as if he had been their Minister, which they had formerly forbid him to do; they required him also to be gone from their Covenanted Lands, under pain of death, before that day Sevensight, and never again to meddle with the Ministry. And tho Application was afterwards made by some who might have been supposed to have had Interest with that Crew, yet nothing could prevail to obtain so much as but a delay till his poor Wife should be brought to Bed, and himself a little recovered of his Wounds: So that he was forced to fly for his Life, from his Parish, Wife and Children, without any hopes of returning, till it shall please God to bring some order out of our present Confusions, to open the Eyes of blind and fiery Zealots, and to stop the Fury of our ungoverned Rabble: I may say, that our Judgments begin at the House of the Righteous, for this Man is a Person of extraordinary Parts and Piety: I think it not strange, that some Men with you are so unready to believe the Fanatick Practices here, since few Men can suppose any People so Barbarous as our Bigots indeed are, but I admire that these ill Instruments about Court, who give Encouragement, Life and Motion to the Faction here, should so impudently deny the Matters of Fact, which themselves know to be but too true. If this particular Passage should be contradicted, I am ready and willing my self to attest it, and to prove it by several other unexceptionable Witnesses; and tho it be dangerous to have particular

Mens

Mens Names published, the Faction we have to deal with being Merciless and Bloody; yet if nothing else can serve, I allow you to use my Name, but do it no further than the Cause requires, and with all that Discretion and Caution that is expected from you by

S I R,

Your sincere Friend

and humble Servant

G. M.

The Third Collection of Papers, containing the Sufferings of those Ministers who complied.

The Persecution of Mr. William Hamilton Minister at Irwine and Kirknewton.

MR. *William Hamilton*, a Man for the Integrity of his Life, Purity of his Doctrine, Knowledge and Gift of Preaching beyond Exception, was first Minister at *Pemicooke* in *Midlotham*, where he served in the Ministry for several years with great Reputation: In the Year 1681. the Clergy being required to take the Test, he was one of these Ministers who scrupled to take it, and so was laid aside, he lived privately and peaceably, following his Studies, till he had again access to the free Exercise of his Ministry, which was first at the Town of *Irwin* in *Cunningham* in the West; the People there are for the most part Presbyterians. *The Exemplariness of the Mans Life.* The first Character I have given of the Man already, one would have thought must have conciliate all Respect and Kindness to him amongst his Neighbours, he treated them with all Discretion and Civility, upon all Occasions, yea, at such Occasions as he was not

not to preach at himself, he went to hear him who preached in the next Meeting-house, and went frequently to visit him, but all this prevailed not; for about the end of *Jan. 1688*. these People attacked him, some of them came in the morning, and kept him Prisoner all the Forenoon, till their Accomplices met, to the number of about Fifty or Sixty, when they were all convened, five or six of them seized him, and carried him through the Town to the Cross, making a Show of him, and here were none of all these People of his own Parish, but only two, but almost the whole Inhabitants were looking on, and saw their Minister, who deserved so very well of them, thus rudely treated, without rescuing him. When he was brought to the Cross, they tore his Gown over his Head, and told him, That that was their Testimony against Episcopacy; they took upon them to discharge him to preach there again, and to command him to depart from the * Manse and Glebe, which he the more readily promised to do, because he was weary of living amongst them, and had an Invitation to a Charge where he expected more Comfort and Success in his Ministry, tho less Stipend. From *Irwin* he came to *Kirknewton* seven Miles from *Edinburg* in the Presbytery of *Edinburg*: About the end of *February* he exercised his Ministry there peaceably until the *18th* of *April*, at which time a company of armed Men came to his House, about Nine of the Clock at Night (none of them were his own Parishioners) and commanded him in King *William's* Name to preach there no more. He had complied with the first, to the present Government in all things required of him, he made his Application to the Committee of Estates then Sitting, who granted him an Order to preach at *Kirknewton*, forbidding any Person to disturb him, or wrong him in his Person or Goods. But notwithstanding this, in *June* another armed Company came about six of the Clock one Night to his House when he was absent, and ejected his Wife and six small Children, one of them very Sick; at this time the Act of the Meeting of Estates in the Ministers Favour was produced to these People, they read it, and dropt and trampled on it, and said, they valued it not, tho it had been under King *William's* own Hand, this being again represented to the Committee of Estates, they sent out Sir *John Maitland*, one of the said Committee, to enquire about such unsufferable Insolencies, who came to the place, bespoke some he heard were most accessory, and took a List of their Names: Notwithstanding of this, not long after five Women assaulted the Minister, who had been reponed and preached again.

*i.e. Parsonage
House.

His Servant and Horse coming from the Coal-pit, and the Servant-man's Daughter coming out to her Father's defence, was ill hurt by them, she fell in a Swoond at this and at the sight of a Fellow who came with a drawn Sword to assist these Assassins.

July 19. Yet again came a company of armed Men at nine at Night, the Minister being occasionally absent, and were yet more Outragious, and again cast out of the House his Wife, Children and Servants; at this time also they cast out his Furniture, broke much of it, took away several Books and other things he could ill spare. Mr. *Hamilton*, at his return, finding his Wife in a Coal-house, and being informed how badly his Family had been used, concluded it needless to struggle any longer with the Humour, and did not attempt to preach. His Sick Child died before the last Assault. He afterward finding it needful for him to take Physick, and having no conveniency for that in the Coal-house, on the first of *October* he entered the empty * Manse, and set up a single Bed, caused carry into it one Chair and Candlestick; on the fifth of *October* that Rabble returned and broke the Bed all in pieces, so that afterward he burnt it for fuel, it being rendered otherwise useless; they cast out the Cloaths into the Puddle; spared not the Chamber-pot, but beat out the bottom of it with Halberds, left not his walking Cain unbroken. They not finding himself in the Manse, they went to search for him in the Coal-house; so narrow was the search they made, that they left not Feather-beds and Bolsters and Chests unpierced with their Swords, crying, *Come out Dog*, (so they called the Minister) two and twenty of them, all known Persons, after they had left the Cottage in which the Minister then lived, met his Servant with two Horses coming loaded with Coals to his House, they carried them back two Miles after they had come six, and compelled the Ministers own Servant to bring forth kindling to make a Bonfire of the Coals, which was done just before my Lord *Torphean's* Windows who lived in that place. The Minister happened at the time to be in a House in the Town in which one of the Heretors of the Parish lived, with a Friend, about his business. These People who had so abused his House and his Servant, got notice of his being there, and came to the House and would needs see him. The Master of the House and his Wife, being his good Friends, and stout-hearted People, hindered these People from breaking open the door, which they attempted to do. They threatened to shoot a pair of Balls through the door upon the Minister; at length they promised to do him no

harm

* i.e. Parsonage
House.

harm if he would come forth to them. Upon this he came out, and when they saw him they had little to say to him, but that he had no right to go to the Manse, it belonging to the Kirk, and he had no right to that: He said he had returned thither not to dwell, but only for a day or two to take Physick, he having no conveniency for that in the Coal-house he then lived in, he behaved himself with that Caution and Moderation, that they could not find the least colour to do him further Injury, they only vented some foolish and impertinent Words against him. All this I can prove by the Attestation and Oaths of Famous Witnesses.

W. H.

Instruments in favour of the Heritors and Ministers
in Colingtown, who gave all Obedience to the
Conventions Commands.

At Colingtown the Eighth day of September.

THE which day in presence of me Notar Publick, and Witness under subscribing, compeired personally *Patrick Porterfeild* of *Comistown*, and pass'd with me and several others to the Kirk of *Hailes*, where we were resolv'd to hear a Sermon (the Minister being at home intending to preach, but waiting till the Bells should ring) where we were no sooner come, but there appeared several armed Men within the Kirk-yard, at whom the said *Patrick Porterfeild* for himself and in name and behalf of the rest of the Heritors of that Parochine, and of Mr. *Samuel Nimmo* present Minister there, asked from whence they were come, and to whom they belonged, and if they were come to that place of design to interrupt the Minister to preach: Who answered, That they belonged to the Earl of *Angus* his Regiment, and were come there design'dly to hinder him to preach, and that he should not preach there take his part who would. To which it was answered by the said *Patrick Porterfeild*, That King *William* and *Queen Mary* and their Council had taken his part, and authorized him to preach; and that accordingly he was ready to preach and to read the Proclamation for the Fact if they would not hinder

hinder him. To which they replied, That they disowned all such Authority, and that the Minister should not preach there. Whereupon the said *Patrick Porterfeild* took instruments in the Hands of me Notar Publick undersubscribing This was done within the said Kirk-yard betwixt the hours of Nine and Ten in the Forenoon, Day Month and Year of God abovementioned, In presence of Mr. *Hugh Durie* Writer in *Edinburg*, and *William Bole* Taylor there, with several other Witnesses to the Premises desired and required.

Ita esse ut premititur ego Joannes Gourlay Notarius Publicus in premissis requisitus assero testantibus his meis manu & Signo.

William Bole.

Hugh Durie.

Mr. William Selkrig's Treatment.

MR. *William Selkrig* Minister at *Glenhome* in *Twiddale*, read the Proclamation and prayed for King *William* and Queen *Mary Nominatim*, with the very first, and continued in the Exercise of his Ministry till the middle of *June*, at which time twenty of the Rabble, Shepherds and Cowherds and such like, came from *Cramford Moor* and *Tweedmore* to his House, and threatned to cast his Wife and Children and Plenishing out of Doors, if he would not engage to surcease from the Exercise of his Ministry and remove from the Manse: This he refusing to do, they cast out all, the Minister assuring them he would complain to Authority: They answered him, They cared not for Authority, and they would be doing: Upon which he desired they would allow him a Fortnight to remove; and with great difficulty he obtained that: His Parishoners did not appear against him but owned him. Upon a Proclamation of the sixth of *August* went back, made offer to return to his Ministry and conform to the Proclamation. Two Fellows, one whereof had kept the

the Church till he had given satisfaction for a Scandal, the other never kept the Church: These two had put on another Lock on the Church door by their own Authority. Upon which Mr. *Selkrig* went to the Sheriff Depute with another Brother to crave his assistance conform to the Proclamation to make the Church open, he promised to cause the Church door be made patent against a day they agreed on. The Minister came on that *Saturday* and found it not done, but received from the Deputy a Letter of excuse, That he would understand what had been done in other Shires. Mr. *Selkrig* then went to the two Fellows with a Notar, and required the Key of the Church door according to the Proclamation, that he might return to his Ministry. They acknowledged that they were accessory to the putting on the Lock but that they had not the Key: He replied, That either they had it, or knew where it was; and upon their refusal to make the Church-door patent, took Instruments of his willingness and their refusal to deliver the Key, protesting for reparation of Cost, Skaith and Damage, as the Instrument at length bears; and upon this returned to *Edinburg* where he and his Family live still. The instrument and account of this, was produced by the Minister under the hands of the publick Notary and several Witnesses, to persons in Authority, but no redress was made.

The Persecution of Mr. *Burges* a Complier.

S I R,

IT'S like you are desirous to be informed how Affairs go with me; I am one of these who have given Obedience to the Meeting of Estates, but I met with no Protection from them: Upon the Lords day, immediately after the rising of this Current Parliament, Tumultuously, tho without Arms, the Rabble came and possessed themselves of the Church, being sent from one Mr. *Walker* who preaches in the Meeting-house by the connivance of Mr. *Mouat* (whom I suppose you know) who sometime was Minister there, but is now Old and therefore unable (as they say) for which they have cast him off; all this time they came not near me, nor enquired after me; and I no wife doubted (in the mean while) but that Act of Parliament, anent their Establishment, had passed unto a Law, so moved not abroad from

my House that day; the next I preached as formerly, without any Interruption, the Reason was (as I knew afterward) that the Heritors and the old Presbyterian Ministers were offended that the young Man should have invaded upon Mr. *Mouat's* Right; whereupon my officious Helper has ever since retired himself and discontented with his former Conventicle: However they are resolved, I mean the Rabble, that I shall no longer enjoy peaceable possession, notwithstanding my Compliance: In order to this, there comes in a considerable number of Fellows with Arms and beating of Drums to my House, and asked for me upon the *Tuesday* following, I was not at home, but they challenged my Wife how I dar'd to preach after they had possessed the Church: She told them, What I did was by the Authority of King *William*: To which they replied, *King William, we care not for that Authority*: At which she smiled, and thanked them for their Discretion. Some of them threatned very rudely, that if I preached any more there, it should cost me my Life; others spoke more discreetly, and only advised I should not do it, lest I brought my self to more trouble. However, when I came home, I prepared for preaching, but upon *Sunday* morning there assembled in my Church-yard, and about my Gates, two hundred Fellows with Guns Staves and Swords; when I judged it near the ordinary time of going for Church, I sent forth my Reader to know from them, why they were assembled at so unseasonable a time, since they came not to hear Sermon from me; and withal, That they would by some few of their number, let me understand the same. Accordingly they commissioned four to speak with me, who told me flatly, *Our Will is, you preach no more here, and you shall preach no more*. I was indeed a little startled to hear Cowards speak in such a Sovereign Stile, and opposed the Authority of King *William* to Counterballance theirs, but to no purpose, for they told me they cared not a Rush for that, they would do as they pleased. I have not preached there since, save in my own House: They guarded the Church for four or five Sabbaths, and this is all I have to trouble you with, only I intreat your Prayers in behalf of

S I R,

Your Brother and Servant

J. B.

The

The Persecution of Mr. David Spence.

ABOUT the beginning of *January* 1689. between fifty and sixty Men, all Strangers to me, came in an hostile manner to my House, and searched every part of it for me, with drawn Swords in their hands, and not finding me, appointed my Wife to tell me, that they discharged me to preach any more there, or require any more Stipend, under the highest pains; and thus notwithstanding more than a whole years Stipend was unpaid to me; but I continued in the Exercise of my Ministry until the Twentieth day of *April*, at that time a great number, some Strangers, some my own Parishoners, came to my House armed with Muskets and Swords, that was the day on which I was appointed to have read the Proclamation of the 23^d of *April*, and the cause of their coming then was, they feared I might comply; they resolved to prevent that, and took away the Keys of the Kirk-door, and also the Mort-cloth (tho part of its price was unpaid to me) thus I was incapacitated to obey the Order of the Meeting of the Estates: Upon this I applied my self to the Committee of Estates then Sitting, shewing, that whereas I was willing to give Obedience to the Law, yet I could not have Liberty for the Rabble which excluded me from the Church; the Committee gave me a Protection and Warrant, and required the Heretors to put and keep me in the peaceable Exercise of my Ministry, and secure such Persons as should disturb me in my Ministry. I shewed the Protection to all the Heretors, but *Kirkurd*, one of them, and who was most concerned, said it was not in their power to protect me, tho they were chiefly his Tenants that opposed me. Afterwards in *September* they cited me before the Privy-Council, which deprived me and declared my Church vacant, only because I did not read the Proclamation in my own House, which the Law did not require: They considered not the Protection I had from the Committee, nor my willingness to obey if allowed, but treated me as if my Non-Obedience had been the most free choice in the World; which I can prove by Witnesses. This, Sir, is a true account of my Case. I am

S I R,

Your most obliged humble Servant

D. Spence.

The

The Persecution of the Presbytery of *Stranrare* who complied.

S I R,

YOU are desirous to have an account how the Ministers of the Presbytery of *Stranrare* were treated by the Rabble. In the first place you must know, that all of them had read the Proclamation, and prayed for King *William* and Queen *Mary*, except one who was in *Edinburg* at the time; notwithstanding of this they were not secure from the Rabble, but on the contrary their greatest Troubles then began, most of them continued preaching till *Whitsunday*, at which time small Parties of these People who came over from *Ireland* for shelter, were employed and conduced to go to several Ministers Houses to discharge them to preach any longer, adding Threatnings if they continued in the Exercise of their Ministry there; they put on new Locks which they brought with them on the Church-doors, and kept Guards there and in the Church-yards, to hinder the Ministers from entering. All the Ministers of this Presbytery were ejected out of their Manfes. Mr. *Ramsay* one of them, dwelt in an hired House which did not belong to the Church, but he was not spared more than the rest, these People came and drowned out his Fire, cast out his Goods, and otherwise badly intreated his Family, frightened his poor Wife and Children, he was forced to flee to *Ireland* for shelter, from whence these People had come. These People, when demanded by the Ministers why they who pretended to flee from Persecution themselves, and were Protestants, should at such rate persecute Protestant Ministers, who obeyed the Law, and expected rather Protection, but on the contrary had shewed Hospitality towards them, according to their Ability. Some of them being confounded at this, said, That they were pressed, yea, hired to what they had done; yea, some of them vowed they should never go such an Errand again. I believe Necessity had moved these poor People for a little Money to do that which otherwise they abhorred, but when some would not go they found others. The Ministers, after they were cast out of their Manfes, they lived in the Barns of the Manfes for some time, but they were not suffered to continue long there but
were

were ejected; then they took shelter in the Barns and Stables of Country-men who favoured them always, till they themselves were menaced and threatened for receiving them. One of them, Mr. *James Cameron*, a very worthy Man, was forced, with the Man who resct him, to betake themselves to the Fields, to save themselves in the Night-time from the Rabble who were come to assault them. This came upon the honest Country-man, meerly because he sheltered his Minister whom he loved. These Furious People meeting with the Ministers Servant, did beat him so till he fell to the Ground deprived of all signs of Life. The Rabble came to a Ministers Wife of *Glenluce* when her Husband was absent, and enquired for him, and when they found him not, they began to cast out his Goods into the Closs, and the Ministers Wife had caused put on a Pan on the Fire for to make some Breakfast for a Sucking Child, but their Fury could not allow them to forbear drowning out the Fire till the Childs Meat should first been made. This is all the abrupt Information that now in haste can be given, but you may have a further account afterwards.

Mr. *John Maubray* Minister at *Upball* did comply with all that was required of him by the Council, yet the Rabble came upon him, did cast out his Plenishing, tore his Gown, affrighted his Wife so that she died shortly after. Being thus violently thrust from his Wife, he came to his Patron Lord *Cardrose*, one of the present Privy-Council, and desired that his Lordship would allow him but to shelter himself in some Chamber of his Lordships House of *Kirkhill*, till he provided himself of some other place; but my Lord denied his request: He then adventured again to lodge in the Manse to preach to his People, but the Lord *Cardrose* commanded him to forbear, and when he would not promise to abstain, his Lordship did take from the said Mr. *John* the Keys of the Church-doors, so that he has excluded him the Kirk. This can be proved by many famous Witnesses, as is now attested by

W. S.

J. M.

The Persecution of Mr. *Francis Scot*.

MR. *Francis Scot* Minister of the Gospel at *Tweedmore*, was ejected by the Rabble, and his whole Family turned out of doors, (his Wife having been delivered of a Child four days before) tho he complied in all Points.

Mr. *William Alison* Minister of the Gospel at *Kilbocho* was ejected about the same time by the Rabble, to wit, the middle of Summer, they holding Pistols to his Breast, having given all Obedience to the Laws, yet was cited by his Parochioners before the Council, and was absolved and warranted to return to his Charge; after a number of Women in his own Parochie, rose up and went to his Manse, wherein he had some plenishing standing; and threw it out and broke it all in pieces, and drove away his Cows that was pasturing in his own Glebe, and destroyed all his Corn; and now a Meeting-house Preacher possesseth his Church, preaching in it daily, albeit he be authorized himself by Authority, and after all this no care is taken to repossess him. Witness our Hands

F. S.

W. A.

A Letter to the Lord E— —ne.

Airth Octob. 14. 1689.

May it please your Lordship,

WE your whole Neighbour Heretors concern'd in the Parish of *Airth*, considering the Vacancy of our Church through the removal of Mr. *Paul Gellie* our Minister, by the rash Depositions of two or three insignificant Persons, and the great Insolencies of the Rabble thereupon, without Law or Order, in abusing and violently possessing the Church; conceived our selves obliged to intreat your Lordship to see what may be done for the Redress and Satisfaction of orderly People. And seeing we have nothing to object against the Life or Doctrine of our Minister, who is well beloved by the whole Body of the Parish, whose Loyalty and Painfulness in the Ministry, your Lordship knows: It is our earnest desire, that you interpose your endeavour to get him repossess'd again in this Church, if possible, in doing of which, you may be instrumental for promoting the good of this place, and not only oblige the whole Body of the Parish, but particularly us who are

*Your Lordships humble Servants,**Alex. Bruce**Ja. Bruce of Powfools.**Jonas Bruce of Letham.**Al. Elphinstone as Tutor of Stone-house.**Rob. Rolles of Panhouse.**J. Wright of Kersie.**J. Forssithe of Polma's Tailertowne.*

A Letter to the Right Honourable the Lord E — — ne
at London.

Barnton Octob. 17. 1689.

My Dear Lord,

YOUR Lordship knows how Mr. *Paul Gellie*, your Minister, has deputed himself in his Ministry at *Airth*, and has gained the Affections of all the Parish, except three or four of the very worst of them, and how he was removed from his Charge upon the Depositions of two flagitious Fellows, who had resolved to Damn themselves to get him out of his Ministry. If your Lordship can get his Case fairly represented, and him reponed to his Charge; I hear that the Hail Heretors, and the most substantious Tenents, will take it as a singular Favour: And albeit I have no Interest, but as a Tutor to *Airth*, I will esteem it for a singular Kindness. My most humble Service to my Lady, and I am,

My Lord,

Your Lordships most humble

and faithful Servant,

Ro. Mylne.

A Letter to the Lord E — — ne in London.

Edin. Nov. 19. 1689.

My Lord,

I Have sent the Testimony of the Heretors of your Lordships Parish, with *Barnton's* in my Favours, hoping your Lordship on their Testificat, with your own Knowledge, may procure an Order
of

of Reinstallment from His Majesty to me, especially considering, that to your certain knowledge I have given full Obedience to the Government, and have in my Custody the Testimonies of an hundred and fifty Heads of Families subscribed by them, ready to depone the truth of my Obedience, and Innocency of what these two infamous Persons witnessed against me: Yea, I have a subscribed Testimony of honest Men, offering to prove these two Witnesses (by whom I was deposed) really perjured, and before credible famous Witnesses one of them has confessed his Perjury. And if His Majesty be informed of the manifest Injury done me by two perjured Persons, contrary to the Testimony of the whole Parish, I doubt not of an Order of Reinstallment; and truly the Falsehood, Malice and Cruelty of that Party in your Lordships Parish, is so known to the Presbyterian Ministers themselves, that scarcely any one will come and preach to them; for tho they violently possess the Church, which they have greatly abused, they had not a Sermon these divers Sabbaths: So that our People not only want the preaching of the Gospel, but likewise the Ordinances of the Lords Supper and Baptism. If I were present I am assured to prevail, and if you judge it expedient, send me word by a Line, and with the help of God I shall come on my own Horse by Land, for I am afraid to venture by Sea. I would have sent the Testificat of the whole Parish contrary to these two false Depositions against me, but I am afraid they may be miscarried, and it would be hard for me to recover them again at this juncture of time, but I think your Lordships own Testimony will be sufficient with what I have done. *My Lord,* I need not use motives to perswade your Lordship to move herein, all are confident you both may and will prevail for an Order from His Majesty for my Reinstallment, which will be for your Lordships Honour, who is Patron, and for His Majesties Interest, as well as my Advantage. I shall add no more, but pray for the Blessing of God on your Lordship, Lady, and the whole Children, which shall ever be continued by,

My Lord,

Your Lordships most faithful

and Obedient Servant,

Paul Gellie.

The Fourth Collection of Papers containing Proclamations, Acts of Convention and Council.

A Proclamation against Owning of the late King *James*, and Commanding Publick Prayers to be made for King *William* and Queen *Mary*.

THE Estates of this Kingdom of *Scotland* having proclaimed and declared *William* and *Mary*, King and Queen of *England*, *France* and *Ireland*, to be King and Queen of *Scotland*; They have thought fit by publick Proclamation, to certifie the Leidges, that none presume to own or acknowledge the late King *James* the Seventh, for their King, nor obey, accept, or assist any Commissions or Orders, that may be Emitted by him, or any way to Correspond with him; and that none presume upon their highest Peril, by Word, Writing, in Sermons; or any other manner of Way, to Impugn, or Disown the Royal Authority of *William* and *Mary*, King and Queen of *Scotland*; But that all the Leidges render their Dutiful Obedience to their Majesties; And that none presume to Misconstrue the Proceeding of the Estates, or to Create Jealousies or Misapprehensions of the Actings of the Government; but that all the Ministers of the Gospel, within the Kingdom, publicly Pray for King *William* and Queen *Mary*, as King and Queen of this Realm: And the Estates do Require the Ministers within the City of *Edinburgh*, under the pain of being Deprived and losing their Benefices, to Read this Proclamation publickly from their Pulpits, upon *Sunday* next, being the 14th instant, at the end of their Forenoons Sermon: And the Ministers on this side of the River of *Tay*, to Read the same upon *Sunday* thereafter, the 21st Instant; And those Be-north *Tay*, upon the 28th Instant, under the pain foresaid: Discharging hereby the Proclamation of the Council, Dated the 16th of *September* 1686. to be read hereafter in Churches. And the Estates do Prohibit and Discharge, any Injury to be offered by any Person whatsoever, to any Ministers of the Gospel, either in Churches or Meeting-houses, who are presently in the Possession and Exercise of their Ministry therein, they behaving themselves as becomes, under the present Government: And Ordains this Proclamation to be published at the Mercat-Cross

Cross of Edinburgh, with all ordinary Solemnities, that none may pretend Ignorance. *Extracted forth of the Records of the Meeting of the Estates, by me.*

Ro. Mckenzie.

God save King *William* and Queen *Mary*.

The Reader is desired to take notice, because omitted in the Narrative, that tho the Presbyterian Preachers, whom it is certain the Convention thought Gospel-Ministers, were obliged as much at least as any others, to read this Proclamation, and had it for that purpose sent them; yet they were never called in question for neglect of it, tho that was sufficient to turn out the Orthodox Clergy, which to play the Pedant for once, amounts to this in Latin:

Dat veniam Corvis, vexat censura columbas.

In Scotch.

Show me the Man and I'll show you the Law.

The truth is, the Governours knew that many of the Meeting-house Preachers could not be induced to do any thing in favour of any King, until he had first declared for Presbytery and renewed the Holy Covenant, and this is the true reason, why no Oath of Allegiance is yet put to any of the Clergy in Scotland, either of the one Perswasion or the other; This Proclamation was not published till Saturday April 17. 1689. and sent to the Ministers at Edinburgh late that night, and to some of them not till Sunday Morning, and yet upon that short Advertisement, all were to satisfie their Scruples of Conscience against next Morning, about Translating their Allegiance which they had Sworn to one King, to another who had not then declared that he would accept the Crown upon such Conditions as it was offered with; otherways they were to be deprived; This is pressing of Conscience with a witness; and 'tis plain from the latter part of this Proclamation, that Men might offer what Injury they pleased to Ministers of the Gospel, who were not then in exercise and possession of their Ministry; that is indeed, to all the Orthodox Ministers in the West, who had been some months before drawn from their Possessions by the Rabble.

To the King's most Excellent Majesty,

The Humble Address of the *Presbyterian* Ministers
in His Majesties Kingdom of *Scotland*.

May it please your Majesty,

WE Your Majesties most Loyal Subjects, the Ministers of the *Presbyterian* Perswasion in your Ancient Kingdom of *Scotland*, from the deep Sense we have of Your Majesties gracious and surprizing Favour, in not only putting a stop to our Long Sad Sufferings for Non-conformity, but granting us the Liberty of the publick and peaceable Exercise of our Ministerial Function, without any Hazard; as we bless the great God who hath put this in Your Royal Heart, do withal find our selves bound in Duty to offer our most humble and hearty Thanks to Your Sacred Majesty; the Favour bestowed being to us, and all the People of our Perswasion, valuable above all our Earthly Comforts: Especially since we have Ground from Your Majesty to believe, That our Loyalty is not to be questioned upon the account of our being *Presbyterians*; who, as we have amidst all former Temptations endeavoured, so are firmly resolved still to preserve an entire Loyalty in our Doctrine and Practice, (consonant to our known Principles, which according to the Holy Scriptures are contained in the Confession of Faith generally owned by *Presbyterians* in all Your Majesties Dominions:) And, by the help of God, so to demean our selves, as Your Majesty may find cause rather to enlarge, than to diminish Your Favours towards us: Thoroughly perswading our selves, from Your Majesties Justice and Goodness, That if we shall at any time be otherwise represented, Your Majesty will not give Credit to such Information, until You take due Cognition thereof; And humbly beseeching that those who promote any Disloyal Principles and Practices, (as we do disown them) may be look'd upon as none of ours, whatsoever Name they may assume to themselves.

May it please Your most Excellent Majesty graciously to accept this our humble Address, as proceeding from the Plainness and Sincerity of Loyal and Thankful Hearts, much engaged by this Your Royal Favour to continue our fervent Prayers to the King of Kings, for Divine Illumination and Conduct, with all other Blessings Spiritual and Temporal, ever to attend Your Royal Person and Government; which is the greatest Duty can be rendered to Your Majesty, by

Your Majesties most humble,

most faithful,

and most obedient Subjects.

Subscribed in our own Names, and in the Name of the rest of the Brethren of our Perswasion at their desire.

At *Edinburgh* the Twenty first day of *July*, in the Year One thousand six hundred eighty seven.

To the King's Most Excellent Majesty,

The humble Address of those of the Presbyterian Perswasion in the City of *Edinburgh* and *Canongate*.

May it please Your most Sacred Majesty,

WE cannot find suitable Expressions to evidence our most humble and grateful Acknowledgments for your Majesties late Gracious Declaration, by which we are happily delivered of many sad and grievous Burdens we have long groaned under: And (all Restraints, to our great Joy, being taken off) are allowed the free and peaceable publick Exercise of our Religion, a Mercy which is dearer to us than our Lives and Fortunes.

Could we open our Hearts, Your Majesty would undoubtedly see what deep Sense and true Zeal for Your Service, so surprizing and
signal.

signal a Favor hath imprinted on our Spirits; For which we reckon our selves highly obliged (throwing our selves at Your Majesties Feet) to return Your most Excellent Majesty our most humble, dutiful, and hearty Thanks: And we desire humbly to assure Your Majesty, That as the Principles of the Protestant Religion, which according to our Confession of Faith we profess, obligeth us all the days of our Lives to that intire Loyalty and Duty to Your Majesties Person and Government, that no difference of Religion can dissolve; So we hope, and through God's assistance shall still endeavour, to demean our selves in our Practice in such manner as shall evidence to the World the Truth and Sincerity of our Loyalty and Gratitude, and make it appear that there is no Inconsistency betwixt True Loyalty and Presbyterian Principles.

Great Sir! We humbly offer our dutiful and faithful Assurances, that as we have not been hitherto wanting in that great Duty which our Consciences bind upon us to pray for Your Majesty; so this late refreshing and unexpected Favour will much more engage us in great Sincerity to continue still to offer up our desires to the God of Heaven, by whom Kings Reign, and Princes decree Justice, to bless Your Majesties Royal Person and Government; And after a happy and comfortable Reign on Earth, to crown You with an incorruptible Crown of Glory in Heaven, which is most ardently prayed for, by,

Most Dread Sovereign,

Your Majesties most Humble, most Loyal, most Dutiful,
and most Obedient Subjects.

Subscribed in our own Names, and by Order of those of the Presbyterian Perswasion within Your City of Edinburgh and Conongate.

*There is another Address that I have seen from the Pastors and People of God * in the West of Scotland in and about Glasgow, which for high Strains of Flattery and vast Promises of Duty and Compliance, far out-does the two that are here inserted, yea, and that high-flown one of your Godly honest Alstop in England, it is to that Address of Glasgow which could not now be bad, that the Author of the Narrative more particularly relates: by these two that we have found, Men may see how ready that Party was to comply with a Popish Prince, and how faithful they are to their greatest Promises of Duty and Allegiance, appears by their Practices since.*

* As they call themselves.

The Viscount of Dundee's Letter to the Convention.

Dudhop, March 27. 1689.

May it please your Grace,

THe coming of an Herauld and Trumpeter to Summon a Man to lay down Arms, that is living in peace at home, seems to me a very extraordinary thing; and I suppose will do so to all that hears of it. While I attended the Convention at *Edinburgh*, I complained often of many peoples being in Arms without Authority, which was notoriously known to be true, even the Wild Hill-men; and no Summons to lay down Arms under the pain of Treason being given them, I thought it unsafe for me to stay longer among them: And because some few of my Friends did me the Favour to convey me out of reach of these Murderers, and that my Lord *Levingston*, and several other Officers took occasion to come away at the same time, this must be called *being in Arms*: We did not exceed the number allowed by the Meeting of Estates: my Lord *Levingston* and I might have had each of us Ten; and four or five Officers that were in Company might have had a certain number allowed them; which being, it will be found we exceeded not, I am sure it is far short of the number my Lord *Lorne* was seen to march with. And tho I had gone away with some more than ordinary, who can blame me, when Designs of Murdering me was made appear? Besides, it is known to every body, that before we came within sixteen Miles of this, my Lord *Levingston* went off to his Brother my Lord *Strathmoir's* House; and most of the Officers, and several of the Company, went to their respective Homes or Relations; and if any of them did me the Favour to come along with me, must that be called *being in Arms*? Sure when your Grace represents this to the Meeting of the States, they will discharge such a groundless Pursuit, and think my appearance before them unnecessary. Besides, tho it were necessary for me to go and attend the Meeting, I cannot come with Freedom and Safety, because I am informed there are Men of War and Foreign Troops in the Passage; and till I know what they are, and what are their Orders, the Meeting cannot blame me for not coming. Then, my Lord, seeing the

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Summons

Summons has proceeded on a groundless Story, I hope the Meeting of States will think it unreasonable I should leave my Wife in the Condition she is in. If there be any body that, notwithstanding of all that is said, think I ought to appear, I beg the favour of a delay till my Wife is brought to Bed, and in the mean time I will either give Security, or Paroll, not to disturb the Peace. Seeing the Pursuit is so groundless, and so reasonable things offered, and the Meeting composed of prudent Men, and Men of Honour, and your Grace presiding in it, I have no reason to fear further trouble. I am,

May it please your Grace,

Your most humble Servant,

Sic subscribitur, DUNDEE.

Postscript.

I beg your Grace will cause read this to the Meeting, because it is all the Defence I have made. I sent another to your Grace from *Dumblain*, with the Reasons of my leaving *Edinburgh*: I know not if it be come to your Hands.

This Letter sent from Dundee the Great, to the Convention, will somewhat serve to discover the humour of the Times, and the impartial Justice of that Convention, the Rabble and Wild-hill Men went together in Arms in formidable Multitudes both in the Country and City, and the Thanks of the Convention was made to them for their good Services; they affronted the Viscount of Dundee daily upon the Streets, and sometimes on the Night attempted to Murder him in his House; all which was made evident to the Convention, and no notice taken of it; but because my Lord Dundee and some other Gentlemen, not willing to lye longer under those Dangers, retired to their Country-houses only with such a Guard as was sufficient to secure them from the Violence of the Rabble, which the Convention it self allowed to Noble men and Gentlemen when they travelled on the Road; upon this account he was attainted of High Treason, and a Heralld and Trumpeter sent to Summon him upon that account to appear and answer for his Life and Fortune; by their own Messengers he sent back to them the preceding Letter, and by the Tennor of it, I leave the World to judge who they were that first began the War in Scotland, which is not ended there yet, nor like to do in haste, and hath cost the Nation so much Blood and Treasure since.

An Act of Council.

At Edin. Dec. 24. 1689.

THE Lords of His Majesties Privy Council, considering that by the Act of the Meeting of Estates of the Date the Thirteenth day of *April* last, there is a difference made betwixt the Ministers then in possession and Exercise of their Ministry at their respective Churches, and those who were not so. And that the Case of the Ministers who were not in the actual Exercise of their Ministerial Function the Thirteenth day of *April* last, lyes yet under the consideration of the Parliament; and lest in the mean time they may call and pursue for the stipend (alledged) due to them, or put in execution the Decrets and Sentences already obtained at their instance for the same before the Estates of Parliament can meet and give these Determinations in the Points. Therefore the said Lords of Privy Council finding that the Case foresaid depending before the Parliament, is not obvious to be cognosced and decided upon by the inferiour Judges, but that the same should be left intire to the Decision of the Parliament; have thought fit to signifie to all inferior Courts and Ministers of the Law, that the matter abovementioned is depending before the Parliament, to the effect they may regulate and govern themselves in the judging of all Procefs to be intended before them upon the said matter, or in executing Sentences already pronounced thereupon, as they will be answerable.

Sic subscribitur, Crafoord. J. P. D. S. Con.

Was ever Justice (to speak modestly) stretched so as in this Act; because the Government in the Proclamation of the Date April 13. had left the Ministers of the West, who were forced by the Rabble from their Possessions, out of their Protection, which was all the difference made by that Act, was it therefore not just to allow them any Tithes or other Debts due to them for several years before, and for which they had obtained fairly Decrees and Sentences in Courts of Judicature, surely these Preachers, who by the Violence of the Rabble had possessed their places, had no legal or just pretence to any part of the Tithes or Stipends for which the others had served. With what face then, or pretence to common Justice could this be called a Case depending before the Parliament.

A Proclamation anent the Ministers.

At Edinb. August 6. 1689.

WHereas the Meeting of the Estates of this Kingdom, by their Proclamation dated at *Edinburgh*, the Thirteenth day of *April*, 1689. did Command and Require all the Ministers of the Gospel within the Kingdom of *Scotland*, publickly to pray for King *William* and Queen *Mary*, as King and Queen of this Realm, and to read that Proclamation from their Pulpits upon the several Lords days therein exprest; as also, the Estates of the Kingdom did prohibit and discharge any Injury to be offered by any Person whatsoever, to any Minister of the Gospel, either in Churches or Meeting-houses, who were then, *viz.* on the Thirteenth of *April* last, in Possession and Exercise of their Ministry, either in Churches or Meeting-houses, they behaving themselves dutifully under the present Government. And it being most just and reasonable, that the foresaid Proclamation be fully performed and obeyed, as most necessary for the Security of the Peace of the Kingdom, and that such Ministers who gave Obedience should be Secure under the Protection of the Law, and that the pain of Deprivation be inflicted upon all those Ministers who have Disobeyed the Proclamation. Therefore the Lords of His Majesties Privy Council, in their Majesties Name and Authority, Do strictly Command and Charge, that none of the Leidges take on Hand to do any Violence or Injury to any of the Ministers of the Gospel, whether they be Preaching in Churches or Meeting-houses, and that all such as were in Possession and Exercise of their Ministry upon the Thirteenth day of *April* last, be allowed to continue undisturbed, and that such Ministers as have been removed, dispossessed or restrained without a legal Sentence in the Exercise of their Ministry, since the Thirteenth day of *April* last, shall be allowed to return, and Exercise their Ministry without Disturbance. And ordains the Sheriffs and their Deputs, Stewards, Baillies, and other Magistrates, within their respective

specific Bounds, to give their Assistance for making the Premises effectual; As also, that such Ministers who have not read the Proclamation, and prayed for King *William* and Queen *Mary*, according to the Tenor thereof, may be deprived of their Benefice, and restrained to Officiate in their Churches. The Lords of His Majesties Privy Council do invite and allow the Parochioners and Hearers of such Ministers as have neglected and slighted the reading of the Proclamation, and praying for King *William* and Queen *Mary*, to Cite such Ministers before the Privy Council; and grants Warrant for citing and adducing Witnesses to prove the same, that such Ministers as have Disobeyed, may by a legal Sentence be deprived of their Benefices, and that none of the Leidges at their own hand, without a legal Sentence and Warrant, presume to meddle in this matter. And Ordains these Presents to be Printed, and published by Macers of Privy Council, and Messengers, at the Mercat Cross of *Edinburgh*, and other places needful, that none may pretend Ignorance. *Extracted by me*

Gilb. Eliot, Cls. Sti. Concilii.

God save King *William* and Queen *Mary*.

In this Proclamation it's visible that the Ministers who were outed by the Rabble before April 13. as almost all the Ministers in the West and South were, are again fairly excluded from the Protection of the Government, as if the Cruelty and Barbarities of the Rabble were to be applauded by the Governours, and all these who suffered under them to be condemned as Criminals and Traytors to the State: And to make short work on it with these Ministers who were yet in the Possession of their Livings, the Rabble and all their Enemies without distinction are here invited to be Evidences against them for their immediate Deprivation; and the effect was Quod non fecere Barbari, fecerunt Barbarini.

This Proclamation was issued out to shorten the Form of Process which that of the Sixth of August obliged the Accusers and Pursuers of Ministers to observe.

A Proclamation for Citing Ministers who have not Prayed for Their Majesties.

Edinb. August 22. 1689.

WHEREAS by an Act of Council, of the Sixth of this Instant, in Pursuance of an Act of the Meeting of the Estates of this Kingdom, of the Thirteenth of April last, the Parochioners and Hearers of such Ministers as have neglected and slighted the Reading of the Proclamation therein mentioned, and the Praying for King *William* and Queen *Mary*, are invited and allowed to Cite such Ministers before the Privy Council, which Act of Council grants Warrant for Citing and Adducing Witnesses; And forasmuch as the Design of the said Act, is, that such Ministers who have Disobeyed the said Act of the Meeting of the Estates, may conform thereto by a Legal Sentence be Deprived; Therefore that the said Act of the Meeting of the Estates, and the Act of Council pursuant thereof, may attain their intended Design, and Effect, with the greater Expedition, and least Expenses to the Leidges, The Lords of His Majesties Privy Council, in their Majesties Name and Authority, do invite and allow, not only the Parochioners and Hearers of such Ministers as have Disobeyed, but also the Heretors of these Parochines, and the Sheriffs or their Deputs, and Magistrates of Burghs *Respective*, and the Members of this Current Parliament, within their Respective Bounds, to cause Cite such Ministers before the Privy Council, and hereby grants Warrant to Messengers at Arms, for Citing them, and such Witnesses as are necessary, they delivering a Copy of these Presents, either in Print or in Writ, Signed by their Hand, to each Minister that shall be Cited by them to any *Tuesday* or *Thursday*, six days after the Citation, for all on this side the River *Tay*, and Fifteen days for all beyond the said River, That such Ministers who have not given
Obedience

Obedience to the said Act of the Meeting of the Estates, may by a Legal Sentence be Deprived according thereto; and Appoints the Returns of these Executions to be Inrolled by the Clerk of Privy Council, and called before the Lords at their respective days of Comparance; Declaring that these Presents are but prejudice of any Citations already given, or to be given, either upon the former Act of Council, or upon Warrants from the Council-Board. And Ordains these Presents to be printed, and published by the Macers of Privy Council at the Mercat-Cross of *Edinburgb*, that none may pretend Ignorance.

Per Actum Dominorum Secreti Concilii.

GILB. ELIOT, *Cl. Sti. Concilii.*

God save King *William* and Queen *Mary*.

I John Dickson Macer, by virtue of the above-written Proclamation and Warrant, Summond, Warne and Charge you Mr. James Gray Minister at Kelfo, to Compear before the Lords of His Majesties Privy Council at *Edinburgb*, or where it shall happen them to be for the time upon the Third day of September next to come, in the hour of cause to answer at the instance of Sir John Dalrymple Younger of Stairs, his Majesties Advocate for his Highness's Interest, and John Laidlaw Tayler in Maxwel-heugh, and John Laidlaw Wright in Kelfo for themselves, and in Name and behalf of the Parochine of Kelfo, to the effect and for the cause above-written, with Certification conform to the above-written Proclamation and Warrant direct to me their anent.

Per Actum Dominorum Secreti Consilii.

DICKSON Messenger.

This is the Form of the Summons appointed by the Council to be given to the Ministers, or left at their Houses if they happened to be from home.

A Declaration by His Highness the Prince of *Orange*,
for the keeping of the Peace, &c. in the Kingdom
of *Scotland*.

William Henry, by the Grace of God, Prince of *Orange*, &c.

WHEREAS the Lords and Gentlemen of the Kingdom of *Scotland* met at *Whitehall* at our desire, to advise Us what was to be done for Securing the Protestant Religion, and Restoring the Laws and Liberties of that Kingdom, have desired us to Call a Meeting of the Estates in *March* next, and in the mean while to take upon Us the Administration of publick Affairs both Civil and Military, the Disposal of the publick Revenue and Fortresses, and the doing every thing necessary for the Preservation of Peace. We being desirous to omit nothing that may tend to the publick Good and Happiness of that Kingdom, have (in pursuance of the said Advice) issued forth our Orders for Calling of the said Meeting of the Estates; And to the end that in the mean time the publick Peace, and the Fortresses may be secured, and the Revenue collected, we do hereby Will and Require all Persons, being Protestants, that are at present in the Possession of the Offices of Sheriffs, Justices of Peace, Marshals of Burghs, Bailies of Regalities, Stewards of Stewartries, Governours or Lieutenants of Fortresses, Keepers of Prisons or Prisoners, or in the Possession of any Inferior Offices and Places of the like Nature, and likewise all Persons, being Protestants, that are in the Possession of any Office or Employment, in Collecting, Receiving, Managing or Ordering of the publick Revenue, to take upon them, and to continue in the Exercise of the saids Offices and Places respectively, doing and ordering every thing, which the Trust reposed in them, according to the Nature of the saids Offices, requires to be done, and ordered in the usual Manner, Form and Method: And we do in a particular Manner Authorize, Impower and Require, such of them to whom the Care of Preserving the Peace and Quiet of the Nation belongs; to use all diligence for Suppressing all Routs, Tumults, Disorders, Violencies and such other unwarrantable Practices as are contrary to it: And we do hereby expressly prohibit and discharge

all Disturbance and Violence upon the account of Religion, or the Exercise thereof, or any such like Pretence, and that no Interruption be made; or if any hath been made, that it cease, in the free and peaceable Exercise of Religion, whether it be in the Churches or in publick and private Meetings, of those of a different Perswasion. Requiring, like as we do hereby require all Protestants, as they love the good of their Country and Religion, and are willing in their several Stations and Capacities to concur with Us, in our Endeavours to bring Matters to a happy and desirable Settlement, that they will live peaceably together, and without disquieting or molesting one another; Enjoy their several Opinions and Forms of Worship, whether according to Law or otherways, with the same Freedom, and in the same manner, in which they did enjoy them in the month of *October* last, till such time, as by regular and legal Methods, a due Temper may be fallen on, for composing and settling those Differences: And to the end, that the Peace may be the more effectually secured; We require all Men, or numbers of Men in Arms, by vertue of any Order or Authority, and under any Title and Designation whatsoever, whether they be standing Forces, or Militia Forces modelled into regular Troops, and kept on foot, as standing Forces, to separate, dismiss and disband themselves; Likewise we do hereby Disband them, and appoint them to retire to their respective Dwellings, with full assurance to them, that care shall be taken in due time for their having their Pay, if any shall be found due to them. And we do farther prohibit and discharge, all Persons in time coming to take Arms, or to continue in Arms upon any pretence whatsoever, with a Commission or express Order from Us. Excepting from what is above written, likeas, we do hereby except the Garisons of the Fortresses, and the Company of Foot entertained by the Town of *Edinburgh*, for the Guard of the said Town, whom we do appoint to continue in the Exercise of their Duty (they being Protestants) in the said Garisons and Towns. And whereas several Roman Catholicks have been, and are still in the Possession of the Places and Offices abovementioned; We do hereby require them to leave the said Offices and Places, and to retire to their several Dwelling-houses, where we forbid and discharge all Persons to disquiet, disturb, or molest them any manner of way; and we appoint the next immediate Protestant Officers in the Fortresses, where the Governours, Deputy-Governours, or other Officers are Roman Catholicks, to take upon them the Custody of the said Fortresses, and in the same

manner, that the Protestants concerned in the Collecting and managing of the Revenue and the keeping of the Peace, do supply by their diligence, the Vacancies that are or may happen to be in places of the like Nature, This our Declaration to be of Force, and to take effect till the said Meeting of Estates in *March* next; and to be without prejudice to any other Orders we may think fit to give to any Person or Persons, for the ends abovementioned; And we do farther order this our Declaration to be printed and published at *Edinburgh*, and printed Copies of the same to be given, or sent to the Sheriffs and Stewartry, Clerks of the several Shires and Stewartries whom we do hereby require to publish the same upon the first Mercat day after the receipt thereof, at the Crosses of the Head Burghs of their respective Shires and Stewartries, in the due and usual manner.

Given at St. James's the Sixth day of February, in the Year of our Lord 1689.

W. H. Prince of Orange.

The Effects of this Declaration were, that these Gentlemen who had taken Arms to defend themselves; and the Regular Clergy from the Fury of the Rabble, disbanded and laid down their Arms as the Declaration required, whereupon the Phanatick Mob became much more Insolent and Outragious, despising the Declaration, and destroying all the Clergy they could reach, for which they had the following Act of Thanks.

An Act approving of the good Services done by the Town of *Glasgow*, Shire of *Argyle*, and other Western Shires in this Coniuncture, with a return of the Thanks of the Estates to them.

AT *Edinburgh*, *March* 28. 1689. The Meeting of the Estates of this Kingdom, taking into their Consideration, that by the sending of the standing Forces into *England*, the Estates were destitute of that Guard and Defence, which was proper and necessary in this Coniuncture, and that several Persons, well affected to the Protestants

testant Religion, at the Dyet of the Meeting of the said Estates, having repaired to this City of *Edinburgh*, from *Glasgow*, the Shire of *Argyle*, and other Western Shires, did at the Desire, and by Warrant of the Estates, put themselves to Arms, and since have so continued Watching and Warding, under the Command of the Earl of *Levin*, and demeaned themselves Soberly and Honestly, and been Active and Instrumental to prevent Tumults, and to secure the Peace and Quiet of this Meeting, and Place; and there being now some *Scots* Regiments arrived here, under the Command of Major General *McCoy*, The Estates do therefore hereby declare, That what is past, was good, acceptable and seasonable Service, and do approve the same; and hereby gives Order to the said Earl of *Levin* to Disband them, and allows them to return with their Arms to their respective Homes, and do return their Thanks to the Persons who have been employed. *Extracted out of the Records of the Meeting of Estates, by me*

Ja. Dalrymple, Cls.

This is the Act, that in the Narrative is called, An Act for Thanks to the Rabble; The Persons to whom it relates, being these Zealots (who contrary to all the Laws of Religion and Humanity, contrary to the Laws of all Nations, and particularly to the standing Laws of this Kingdom, and contrary to the Prince's own Declaration, Feb. 6. 1683.) convened and continued in Arms, till they drove out all the regular Clergy in the West, and many in the South, and being in number about 8000 or above, overawed and threatened those concerned, to elect Members for the Convention; and at the Meeting of Estates, rushed in a Tumultuary and Hostile manner into Edinburgh, planted themselves, without any publick Order or Commission, about and in the Parliament-house, where, at every turn, they rail'd at, threatened, baffled and affronted the Bishops; nor were the ancient Nobility and Gentry, who generally adhered to the Episcopal Cause, better treated by them; the Terror whereof made many of the most eminent Members never come near the House, and made many who came at first, soon after desert it; all this was considerably, before the Earl of Levin was, by the Convention, appointed to Command them: This being Matter of Fact well known to the Estates, I leave the World to judge how well these Men deserved this Act of Approbation.

A Proclamation for a General Fast.

At Edinb. August 24. 1689.

Present in Council,

E. Craford P.

M. Douglas.

E. Southerland.

E. Leven.

E. Annandale.

L. Rosse.

L. Carmichell,

Sir Hugh Campbel of Calder.

Sir James Montimerie of Skelmarly.

Sir Arch. Murray of Blackbarony.

James Brody of that Ilk.

Sir John Hall L. Provost of Edinb.

FOrasmuch as the great and long abounding of Sins of all sorts amongst all Ranks of Persons, with the continued Impenitency under them, and not Reforming therefrom; The falling from *their first Love*; and great Faintings and Failings of Ministers, and others of all Ranks, in the *hour of Temptation*, in their Zeal for God and his Work; and that although there be much cause to Bless God for the Comfortable Unity and Harmony amongst the Ministers, and Body of Christian Professors in this Church: Yet that there are such Sad and Continuing Divisions amongst some, is also matter of Lamentation before God; The great Ingratitude for his begun Deliverance of this Nation from Popery and Slavery, and unsuitable Walking thereunto; The Contempt of the Gospel, not Mourning for former and present Iniquities, nor turning to the Lord by such Reformation and Holiness, as so great a Work calls for; The many Sad and long continued Tokens of Gods Wrath, in the hiding of his Face, and more especially in his Restraining the Power and presence of His Spirit, with the preached Gospel, in the Conversion of Souls, and Edifying the Converted; And the Lord's Threatning the Sword of a Cruel and Barbarous Enemy, in the present great Distress of *Ireland*, by the prevailing of an *Anti Christian* Party there; and Threatning the Sword of the same Enemy at Home, and the great and imminent Danger of the Reformed Protestant Religion, not only from an open Declared Party of Papists, Enemies to the same, but from many other professed Protestants, who Joyn Issue with them

in the same Design, besides the sad Sufferings and Scatterings of Reformed Churches Abroad; Having Seriously and Religiously moved the Presbyterian Ministers, Elders and Professors of the Church of *Scotland*, Humbly to Address themselves to the Lords of His Majesties Privy Council, for a General Fast and Day of Humiliation, to be kept throughout the whole Kingdom. The saids Lords; Do out of a Pious and Religious Disposition, Approve of the said Motion, as Dutiful and Necessary at the time; And therefore in His Majesties Name and Authority, Do Command a Solemn and publick Fast, and day of Humiliation, to be Religiously and Sincerely Observed throughout this Kingdom, both in Churches and Meeting-Houses, as they would avert Wrath, and procure and continue Blessings to this Kingdom, and that all Persons whatsoever may send up their Fervent Prayers and Supplications, to Almighty God; That He would pour out upon all Ranks, a Spirit of Grace and Supplication, that they may Mourn for all their Iniquities, and more especially, that God would pour forth upon King *WILLIAM* and Queen *MARY*, and upon all inferior Magistrates and Counsellors, a Spirit of Wisdom for Government, and Zeal for God, His Church, and Work in this Land, as the present Case of both do call for, and that God may preserve Them for carrying on that great Work, which he hath so Gloriously and Seasonably begun by Them; and that God would Countenance, and Bless with Success the Armies by Sea and Land, Raised for the Defence of the Protestant Religion; and more especially, that God would pour forth a Spirit of Holiness upon them, lest their Sins and ours, may provoke God against them in the Day of Battel; and that he would Bless all Means for the Settlement of Church and State: That God would Bless the Season of the Year, and give Seasonable Weather for Cutting Down, and gathering in the Fruits of the Earth, that the Stroke of Famine, which God hath frequently Threatened the Nation with, may be Averted. And the saids Lords of His Majesties Privy Council, do, in Name and Authority foresaid, Command and Charge, that the said Solemn and publick Fast, be Religiously and devoutly performed, both in Churches and Meeting-Houses, by all Ranks and Degrees of persons within this Kingdom, on this side of the Water of *Tay*, upon *Sunday* the Fifteenth day of *September* next to come; and by all others be-north the same, upon *Sunday* thereafter, the Twenty second day of the said month of *September*: And to the End that this part of Divine Worship, so pious and Necessary, may be punctually kept upon

upon the respective Days above-mentioned, They Ordain Sir *William Lockhart* Solicitor, in the most convenient and proper way, to dispatch and send Copies hereof to the Sheriffs, their Deputs, and Clerks of the several Shires of this Kingdom, to be by them published at the Mercat-Crosses of the Head Burghs, upon receipt thereof, and immediately sent to the several Ministers, both of Churches and Meeting-Houses, that upon the Lords-day immediately preceding the Fast, and upon the respective Days of the publick Fast, and Humiliation, the Ministers may read, and intimate this Proclamation from the Pulpit, in every Parish Church and Meeting-House; and that they Exhort all persons to a serious and devout performance of the said Prayers, Fasting and Humiliation, as they regard the Favour of Almighty God, and the Safety and Preservation of the Protestant Religion, and expect a Blessed Success to the carrying on of that Great and Glorious Work of this Nations being delivered from Popery and Slavery, so seasonably begun; and as they would avoid the Wrath and Indignation of God against this Kingdom, and procure, and continue manifold Blessings to the same: Certifying all these who shall contemn or neglect such a Religious and necessary Duty, they shall be proceeded against, and published as Contemnners of his Majesties Authority, Neglecters of Religious Services, and as persons disaffected to the Protestant Religion, as well as to Their Majesties Royal Persons and Government. And Ordains these presents to be printed and published by Macers or Messengers at Arms, at the Mercat-Cross of *Edinburgh*, and other places above-mentioned, that none may pretend Ignorance.

Per actum Dominarum Secreti Concilii.

GILB. ELIOT, *Cls. Sti. Concilii.*

God save King *William* and Queen *Mary*.

Some of the sad Effects of this Canting Proclamation were particularly felt by Mr. *Ramsay* who preach'd in the Forenoon in the old Church at *Edinb.* a Man of an unblameable Life, a judicious, and accurate Preacher; gave Obedience in all things, to the Act of the Meeting
of

of Estates of the Thirteenth of *April*, read the Proclamation, prayed in express Terms for King *William* and Queen *Mary* the very first day these things were enjoined to be done on, but that availed nothing, for the design was to remove all the Episcopal Ministers from the Pulpits in *Edinburgh* at any rate, and upon any pretence how little soever. Mr. *Ramsay* gets a Citation to appear before the Privy Council. By their procedure against his Brethren he knew what would be the event of this; and therefore it being his turn to preach on that day he was cited to compare on, and many of his Elders and Parishoners being present; he delivered some Advices and Exhortations which made the Sermon look somewhat like a valedictory one; after Sermon his Elders attended him to the foot of the Stairs of the Council Chamber. Mr. *Ramsay* is called and interrogated if he did read the Proclamation of the 13th of *April*, he answered, *I did read it*: Again he is questioned if he prayed for King *William* and Queen *Mary*, naming them, (for it was not enough to use such Expressions as were only to be appropriated to *William* and *Mary*) he said, He had prayed for them by Name. But (says the President) you only prayed for them as Declared King and Queen, not as those that were really such. Mr. *Ramsay* replied, That he had prayed for *William* and *Mary*, whom the Estates of the Kingdom had Declared King and Queen, and since they had no Liturgy, and they had given to them no Form of Prayer, he thought, being he had pray'd for *William* and *Mary*, no more was to be required; and as for the words Declared King and Queen, he had taken them from one of their own Proclamations; which when denied, he desired the Proclamation might be produced, which was done, and then it appeared he was in the right. When he could not be reached in this point, then the President, the Earl of *Crawford*, said; But, Mr. *Ramsay*, you pray for the late King *James*. My Lord, said he, *I pray in these words, Lord Bless William and Mary whom the Estates of this Land have Declared King and Queen, and Bless all the Royal Family Root and Branch, especially him who is now under Affliction, Sanctifie it unto him while he is under it, and when it seems good to thee, deliver him from it. This, says he, is the Form I made to my self, for you prescribe none; and is it not a sore matter, that when nothing is left to King James in Reversion of Three Kingdoms, but the Prayers of poor Men, that you should deny him those.* They then ordered him to remove, and consulted by what other way they might reach him, for yet they could not find a pretence against him sufficient to deprive him. At last they called him in;

and

and the President said, *But Mr. Ramsay, you did not read from the Pulpit the Proclamation for the Fast. Now, my Lord* (replied Mr. Ramsay) *you have nick'd me, indeed I did not intimate that Fast. But why did you not? For many Reasons, my Lord, said he. But pray, said my Lord, let us hear some of those Reasons. Excuse me, my Lord, replied he, it's sufficient that I confess that I did not read it.* But according to the method of their Inquisition of Screwing out Mens minds, and provoking them to speak, (that they might get occasion against them) they press'd him to name some of his Reasons, he said, being they urged he would give them one, *That it was against the Practice of the universal Church, and primitive Canons, to Fast on Sunday.* And he said, *Tho there were no other Reasons but that one, he could not intimate that Fast.* He gave this Reason, as that which he thought would give them least Offence. They ordered him to remove till they had deliberated what to do with him, and then cause call him in, and deprived him for not reading the Proclamation for the Fast. Dr. Garaner a Man of great Parts and Piety, and one of the Ministers of the *Talbooth Church in Edinburgh*, was deprived upon the same account of not intimating that Fast, tho he had complied in every thing else which they demanded.

A Proclamation Discharging the Payment of the Rents of the Bishopricks to any, but the Persons named by the Council.

At Edinburgh, September 19. 1689.

WHercas the Meeting of the Estates of this Kingdom, in their Claim of Right, of the Eleventh of *April* last, Declared, that Prelacy, and the Superiority of any Office in the Church, above Presbyters, is, and hath been a great and insupportable Grievance to this Nation, and contrair to the Inclinations of the Generality of the People, ever since the Reformation; And that their Majesties with Advice and Consent of the Estates of Parliament, have by their Act of the Date the Fifth day of *July* last bypast, abolished Prelacy, and all Superiority of any Office in the Church above Presbyters: And His Majesty considering the prejudice it may be to His Interest, if fit Persons
be

be not appointed to look after, and receive the Rents and Emoluments, particularly those consisting of Tithes, which formerly did belong to the Bishops, hath therefore signified His Royal Pleasure, That the Lords of His *Majesties* Privy Council should give Warrant to *Alexander Hamilton* of *Kinkell*, for Drawing and Uplifting the Tithes and other Rents of the Archbishoprick of *St. Andrews*, he giving sufficient Security for his Faithful performance of his duty in the said Office; and hath also left it to the Council to appoint fit persons for Drawing and Uplifting the Tithes of other Bishopricks for this present Cropt and Year of God 1689. that none concerned suffer prejudice: Excepting the Bishoprick of *Orkney*, which His *Majesty* is resolved to have Uplifted with the Rents of the Lordship. And the saids Lords of Privy Council having in Obedience to His *Majesties* Commands, Nominat and Appointed fit and qualified persons for Drawing of the Tithes, and Uplifting of the Rents formerly belonging to the Bishops, Deans, or any other person of superior Order and Dignity in the Church above Presbyters; And least before the time that some of them can be able to come to this place; and find Caution for their faithful discharging of that Trust, and make Intimation of their respective Commissions to Uplift the saids Rents for the said Cropt and Year of God foresaid, to the persons lyable in payment thereof, The Teinds and other Rents of the Archbishopricks and Bishopricks, and others foresaid may be Imbazled and Intrومتted with by persons who have no Right thereto; Therefore the saids Lords of Privy Council, in their *Majesties* Name and Authority foresaid, prohibit and Discharge all and sundry Heretors, Feuers, Lite-renters, Tax-men of Teinds, Tennents and others whose Teinds were formerly in use to be drawn, and who were lyable in payment of any Rent or Duty to the saids late Archbishopps or Bishops, or others foresaid, to draw or suffer their Teinds to be drawn, and from payment of any Rental-Bolls, Feu, Blench or Tack-Duties, and other Rents, Casualties and Emoluments, formerly payable to the saids late Archbishopps, Bishops, and others foresaid, except to such persons as shall be authorized by the saids Lords of Privy Council for uplifting thereof; with Certification to them, if they do any thing in the contrary hereof, they shall be lyable therefore, notwithstanding if any pretended Discharge that may be Impetrat or Obtained from any other person or persons for the said Cropt and Year of God foresaid. And Ordains these presents to be printed and published by Macers of Privy Council at the Mercat-Cross of *Edinburgh*, and by Messengers at Arms at the Mercat-Crosses of the Head-Burghs

of the other Shires within this Kingdom, that none may pretend Ignorance.

Per actum Dominorum Secreti Consilii.

GILB. ELIOT. *Cl. Secreti Concilii.*

God Save King William and Queen Mary.

This Alexander Hamilton who is here appointed to uplift the Rents of St. Andrews Archbishoprick, was taken in actual Rebellion at the time of Bothwell bridge Rebellion, and by the Clemency of the Government then, had his Life spared, altho he was always a great King-leader of that rebellious Rout, which so much plagued the Nation before and since that time.

A Draught of an Act for Establishing the Church-Government.

Presented by his Majesty's High-Commissioner, July 22. 1689.

FOrasmuch as the King and Queens Majesties, and the Estates of Parliament, by their Act the Fifth of July instant, *Abolishing Prelacy, and the Superiority of any Church-Officers above Presbyters in this Kingdom*; did declare, *That they would settle that Church-Government in this Kingdom which is most agreeable to the Inclinations of the People.* And considering, *That the Church-Government by General, Provincial, and Presbyterial Assemblies, with the Sessions of the Kirk, as it was established by the first Act of the Twelfth Parliament of King James VI. holden in June 1592. is most agreeable to the Inclinations of the People*: Therefore the King and Queens Majesties, with Advice and Consent of the Estates of Parliament, Revives and Renews the said Act of Parliament in the whole Heads, Points and Articles thereof, (with this express Declaration, *That the necessity of occasional Assemblies be first represented to His Majesty by humble Supplication*;) And Statutes and Declares, *That it is, and shall be lawful to the Presbyters of this Church to admit Ministers upon Presentations from the lawful Patrons, or Jure de voluto, which shall happen hereafter; or into Churches which fall not under Patronages, but were Mensal and Patrimonial Churches belonging to the Bishops; sicklike*

sicklike and as freely as they did or might have done of before by the foresaid Act of Parliament in the Year 1592. and to do all and every thing which before pertained to Presbyteries, and were exercised by the Bishops. And Ordains all the Ministers in this Kingdom to submit and conform themselves to the Church-Government established by the foresaid Act, and to take the Oath of Allegiance, under the pain of being deprived of their Churches, and losing their Benefices. And it is Declared, That all Ministers that shall submit and conform to the foresaid Church-Government, and to take the Oath of Allegiance, without being obliged to take any other Oath, shall enjoy their Churches and Benefices, and shall not be deprived of the same, except for Scandal or Insufficiency. But in respect there are several Ministers that were put out of their Churches and Benefices since the year 1662. for not complying with, and conforming to Prelacy; and others since the year 1681. for not taking the Test: And now seeing Prelacy is Abolished, and all Acts relating thereto, it is just and reasonable that these Ministers that went out, and were laid aside, for not conforming to, and complying with Prelacy, and for not taking the Test, should be restored to their Churches and Benefices; Therefore the King and Queens Majesties, with Advice and Consent of the saids Estates of Parliament, do Ordain the saids Ministers that went out, or were laid aside, upon the account foresaid, to be restored and reponed; and do hereby repone and restore them to their respective Churches and Benefices. And the King and Queens Majesties, and Estates of Parliament, declares, That they will take care to provide these Ministers that are now serving the Cure at the saids Churches, with other Churches and Benefices, as occasion shall offer; they submitting themselves to the Government of the Church established by this present Act, and taking the Oath of Allegiance, and being sufficient and qualified for the Office of the Ministry, and without Scandal. As also it is Declared, That Intrants to the Ministry shall not be holden or obliged to take any other Oaths at their Admission, but the Oath of Allegiance, and the Oath *de fidei*. And in regard that much trouble hath ensued unto the Estate, and many sad Confusions and scandalous Schisms have fallen out in the Church, by Church-men meddling in matters of State: Therefore their Majesties, with Advice and Consent of the Estates of Parliament, do hereby discharge all Ministers of the Gospel within this Kingdom, to meddle with any State-affairs, either in their Sermons or Judicatories, publicly or privately, under the pain of being holden as disaffected to

the Government, and proceeded against accordingly. And declares, That the Jurisdiction of the Church consists and stands only in the preaching of the True Word of Jesus Christ, Correction of Manners by Ecclesiastical Censures, and the Administration of the Holy Sacraments, conform to the 69th Act James 6. Parl. 6. And to the effect there be nothing treated or concluded in the Church-Judicatories, that concerns the Affairs of State, or Civil Matters; it is declared, That Their Majesties, if they shall think fit, may have always one present in all the Provincial and Presbyterial Assemblies (as well as They have Their Commissioner present in General Assemblies) that in case any Affair that concerns the State, or Civil Matters, that does not belong to the Jurisdiction of the Church, shall come in before the saids Assemblies, the said Person appointed by Their Majesties shall inhibit and Discharge the Provincial or Presbyterial Assembly to proceed in any Affair that concerns the State or Civil Matter, before Their Majesties and Their Privy Council shall be acquainted with the same, that They may declare Their pleasure thereanent. And because there are many things to be settled in relation to the Policy and Discipline of the Church, therefore Their Majesties declare, That They, by the Advice of the Estates of Parliament, and Judicatories of the Church, will enact such Rules concerning the Policy, Discipline, and other Matters to be observed by the Church, as shall tend most to the curbing of Vice, the Advancement of True Religion and Piety, and the Preservation of Unity and Peace amongst the Subjects. And Their Majesties, with Advice and Consent of the saids Estates of Parliament, Rescinds and Annuls the first Act of the 15 Parl. K. Ja. VI. anent Ministers provided to Prelacies should have Vote in Parliament; and the second Act of the 18 Parl. Ja. VI. anent the Restitution of the Estate of Bishops; and the eighth Act of the 19 Parl. Ja. VI. anent the Commissariots and Jurisdictions given to the Archbishops and Bishops; and the first Act of the 21 Parl. Ja. VI. anent the Ratification of the Acts of the Assembly of *Glasgow*, in the year 1610. and the first and second Acts of the 22 Parl. of K. Ja. VI. in the year 1617. anent the Archbishops and Restitution of Chapters (without prejudice always to the Ministers serving the Cure, of any Emoluments allowed to them in part of their Stipends) and the first Act of the 23 Parl. of K. Ja. VI. in the year 1621. anent the Ratification of the Articles of the Assembly holden at *Perth*. And rescinds and annuls all and whatsoever Acts, Laws, and Constitutions, in so far as they derogate and are prejudicial to the Church-Government, by General, Provincial

cial, and Presbyteral Assemblies, and Kirk-Sessions; and in so far as they are conceived in favour of Archbishops, Bishops, Abbot, Priors, and other Prelates or Church-men whatsoever, their Dignity, Title, Power, Jurisdiction, and State in this Church and Kingdom, or in favours of the Civil Places or Power of Church-men, or of whatsoever sort allowed or disallowed, for their Ruling, Sitting and Voting in Parliament, either as Church-men, or the Clergy, or in name of the Church; or as representing the Church, either in regard of their Ecclesiastical Titles, Offices, Places and Dignities, or in regard of the Temporality or Spirituality of Ecclesiastical Benefices, or other pretexs whatsoever, with all Acts and Constitutions of Convention, Council or Session, or other Judicator whatsoever, and all Practices or Customs whatsoever, introduced in favours of the saids Offices, Titles, Benefices or Persons provided thereto; and all other Acts, Statutes or Practices which are contrary and prejudicial to, or inconsistent with this present Act; and declares the same to be void and null in all time coming: And seeing by the abolishing of Prelacy, there is at present no Meeting of the Presbyteries, or Provincial Assemblies, and it being necessary that there be a time and place appointed for the first Diet of Meeting, therefore Ordains the Ministers of the severall Presbyteries on the South-side of the River of *Tay*, to meet and convene upon the second *Tuesday* of *August* next, at the ordinary places where the Presbyters are in use to meet, and these Ministers of the Presbyteries on the North-side of the River of *Tay*, to meet and convene upon the first *Tuesday* of *September* thereafter, at the ordinary places where the Presbyters are in use to meet; and appoints these Ministers that shall meet in the respective Presbyteries, to chuse their own Moderator; and ordains the Moderator first to take and subscribe the Oath of Allegiance himself, and then administrate the said Oath to the rest of the Brethren, that they may take and subscribe the same; And ordains the Moderator of the respective Presbyteries to return the said Oath so taken and subscribed, to the Clerks of Privy Council betwixt and the first of *October* next; and ordains the first Diet of Meeting of the severall Provincial Assemblies of this Kingdom to be upon the second *Tuesday* of *October* next, at the ordinary places, where the Synods and Provincial Assemblies were in use to meet: And ordains the Church-Sessions to be elected and chosen, both in Burgh and Landward, at the ordinary times, and after the ordinary manner.

The King William desired the Presbyterians to pass this Act for the Settlement of their Government in the Church, yet because it seemed to restrain them.

them from controlling the State when they pleased (as they had been always wont to do when in power) for sometimes the Parliament and General Assembly flatly contradicted one another, as in the year 1674. when King Charles I. was kept Prisoner at the Isle of Wight, the Convention of Estates voted that an Army should be sent (as it was) under the Command of Duke Hamilton, to relieve His Majesty, but the General Assembly pass'd an Act at the same time, flatly contradicting that, and accordingly after the King's Forces were defeated by the Rebels in England, the Kirk, to show their absolute Supremacy in the State, forced the Nobility and Gentry, who were Officers under the Duke, to make their Repentance before the Congregations publickly in Sackcloth. I say, because this Act seemed to restrain them from meddling in State Affairs, as they had been wont to do, leaving them no power in the State, and the King some power in the Church, as that they could not call a General Assembly without acquainting him with the necessity of it, therefore this Act was rejected with great Contempt and Indignation; and the Presbyterian Minister who was then in Quality of a Chaplain in the Parliament, said, that they would, rather than admit of such a Mangled Mungrel Presbytery, beg back the Bishops again; and that it was Norfence not to allow the Clergy to impose other Oaths as well as that of Allegiance.

The Conclusion.

SOME may perhaps think it an unkindness done to the Nation of Scotland, thus to expose the publick Acts of the Kingdom which were never ridiculous or afraid of the light, but only when some Men Governed, who are indeed the far least and most inconsiderable part of the People, otherways why should they so violently now oppose the Dissolving of this Parliament and the Calling of a new one; since it is certain that the Humour of the Nation cannot be so well known by a thin Convention, which was called in an extraordinary Hurry, in a great Confusion and Fermentation of the People, and which proceeded with equal Heat and Precipitancy? Others may think, that by publishing the Names (as is here done) of some few of these good Men who have suffered, they shall be thereby dangerously exposed to the Fury and Violence of these Zealots, whose greatest Mercy is Cruelty: Indeed there is too much Ground for this Conjecture.

But

But our Enemies have put us upon this Necessity, for the late account that was given, in some Letters, of the present Persecution of the Church in *Scotland*, tho it was exactly true in all the Matters of Fact relating to that Persecution; yet in *England* where these things are not so well known, some Men being ashamed of these Barbarities, to which they gave all the Life they could at such a distance, have industriously represented by their Tongues and Pens, that account as altogether False and Fabulous, altho even themselves are but too well satisfied that it contains sad Truths.

Their *Mercurius Reformatus*, as he styles himself, wanting Advertisements, and good News from *Ireland* to fill up his Weekly Papers, stuffs two or three of them with Reflections on that former account of our Persecution: First, He doubts the Matters of Fact are not true; and it's something strange, that one who has conversed so intimately with, and been most of his Life bred up amongst Scotch Fanaticks, should so much question their natural and customary Practices. Secondly, He imputes all the Mischief (if, says he, there has been any) wholly to the Rabble, and wonders that any part of it should be charged upon the Godly Patriots to whom the Government of that Kingdom is now intrusted: But now if the Matters of Fact so fully attested in this Book, and the publick Acts so faithfully transcribed, do not satisfy him, and those few whom he may have led into these his willful Mistakes; they must be allowed to doubt on till one come from the Dead to inform them, if even that can persuade them to believe.

But Thirdly, which shows that he is indeed but a *new Observator*, he seems to grant what he would deny, for acknowledging the Persecution, he says, That it was occasioned by the Severities wherewith the Episcopal Party had treated the Presbyterians in the by-gone Reigns; as if their *new Gospel* could adopt *Revenge* into a virtue, and as if all the Punishments inflicted upon Rebels by the State for its own Security, were to be charged only upon the Church, and revenged now upon the Clergy, the poor helpless Prelates and their Curates.

Fourthly, He's confident that the whole Book is but a malicious Design to bespatter the present Government; if the Government be bespattered when the true account of their open Proceedings is fairly published to the World, then the fault lyes originally in that Government, not in the Historian: It's a strange Severity in any Government, not to suffer Men to groan under Burthens because it imposed them, and for to knock Men in the Head for but clattering those Chains wherewith the Government Fetters them.

Fifthly,

Fifthly, He quarrels at the Stile of the Letters, for the Authors, he says, do no where express any thing of duty or Allegiance to the present Governours, but according to *Mercurius's* own Principles of Policy, there's time enough for that when they find themselves according to the Articles of the pretended *Original Contract*, and many fair promises, secured in their Religion, Liberties and Properties, for now it's a received Axiom it seems, that Protection and Allegiance are reciprocal: Again, He's offended at the Sharpness and Severity which he discovers in the Expressions, then he runs out in many Rhetorical Commendations (by way of new reformed Observation) upon Moderation, and recommends it from the great Example of a famous Roman Catholick Prince, whereas at another turn he will not allow either Popish Prince or People to be capable of the least Moderation, meerly because they are Papists. It's hard to think why this Gentleman should be so much offended with the Stile of those Letter's; it's not, I hope, for the Scotisisms in them, for that's a Fault that neither he nor we can so easily help in our Writing; perhaps he's angry that he, as a Scotch Doctor, was not entrusted to purge out their sharp Humour, before they were allowed to take the open Air in *England*.

When the new Observator upon *March 26.* last, published my Lord *Craford's* Letter dated *Edinburgh March 16. 1690.* he might have observed, that in that Letter my Lord fairly owns, that the Council did at the same time that they proceeded against Ministers for not praying for King *William*, take probation of Crimes of another nature also against them; *tho' the Cognisance of them did no way belong to the Council*; these are the very words of the Letter, for if this be true, the Proceedings of the Council against the Ministers must be acknowledged not to have been fair and legal; for the Observator himself who once pretended to an inferior kind of Practice in the Scots Law; knows I hope so much, as that no Court ought to hear probation of Crimes whereof they have not the *Cognisance*, may the best of Men may be abused by such Proceedings, for if the Court be not competent, the Defendants cannot be admitted to object against the Insufficiency of the Probation, and so the worst things may be proved against the most innocent People.

But of all them that have written or spoken against the Account given in those Lettert, we owe the most Thanks to one downright true thorough-paced Presbyterian, who writes a Pamphlet against it, called, *A Brief and true Account of the Sufferings of the Church of Scotland, occasioned by the Episcopalians since the year 1660.* The Book is indeed

indeed worth the reading, because in it the Author has fairly pulled off that Mask which others more Cunning but less Honest, love to act under.

I shall not here hazard the turning of the Readers Stomach, by repeating any of these his most fulsome Expressions which he liberally strows in every Page of his Book; only this I must say, That it's not possible for a Devil to bring more Railing and false Accusations against the Brethren, than this pure Presbyterian does against our Clergy and States-men; he has learned it seems of his Friend *Matchiavel* to calumniate boldly, hoping that if he throw a great deal of Dirt, some of it may stick; but his Malice is too large to be confin'd to *Scotland* and therefore he opens foully against the Church of *England* too, for he says, * *That Dr. Oates* (a modest Man like himself) *did the Nation*

* Page 30.

more Service than the seven Idolized Stars, so many of whom are now turned Dark-lanterns. Neither must the Complying Bishops escape his Fury, for of them he says, * *That as they have the Dishonour of being the*

* Page 8.

Mother of that Hellish Monster Passive Obedience, they have also the Ignominy of being the Murderers of it, having now basely cut its Throat, as Harlots use sometimes to do with their spurious Brood. † Then as for the English Clergy in general, he says, * *That let their Hyperbolic Pretensions to Zeal*

† What Ground there is for this Assertion, doth not concern us in *Scotland*, who still adhere to that our former Doctrine, for which we now cheerfully Suffer.

* Page 7.

for Religion and Loyalty be what it will, yet if the King put forth his hand and touch them, they will Curse him to his face, and rather than part with an inch of Superstition, or a Swinish Lust, will as the Party have always done, lay a Confederacy with Hell and Rome, as times past and present do

*evidence beyond Contradiction, from the Reformation to this day: In another place he says, * That their daily Prayers are, that God would pull*

* Page 28.

down the Antichristian Hierarchy also in England; and why (says he) *may we not do it, as well as the English Prelates and Clergy Plot, Drink and plead against the Scotch Presbytery.* Then he foretells the Downfall of the Church of *England*, Notwithstanding their Sissions (as he * speaks) at

* Page 27.

the Devil to prevent it, and for the fulfilling of this his fatal Prophecy, he declares War against them, and bids them blame themselves for it, if another Invasion from Scotland prove as fatal to them now as it did in Bishop Laud's time; and that the Godly Women will with their Folding-stools once more arm against them as they did in King Charles I. time. This is a true Specimen of the Love and Charity that the Scotch Presbyterians have to the Church of *England*, and it's but a little part of that Fine and Slaughter which our Author breaths out against them: Further yet he condemns all the orderly Churches in *Christerdom*, for says he. *All those who use Set Forms of Prayer are Strangers to the Power of Godliness.* So that neither the Presbyterians themselves in *Holland*, nor in *France*,

no nor in *Geneva*, must escape the Lash of our Scotch Reformers, until they be purified according to the *Pattern in the Mount, the Covenant Standard*.

But that I may not rake any longer in this Dunghill, our Author is as far from Truth in the Points of History he relates, as his manner of Expression is from the Spirit of Meekness and Charity; and his whole Discourse is as inconsistent with that, as his beloved Doctrine of *Resistance*, is with the Thirteenth Chapter to the *Romans*; and that they who shall please next to draw their Pens against us who are already sufficiently persecuted by their hands, may find some Matter as well as Words to fill their Weekly Papers. I shall take leave of them in some few plain *Queries*.

First, Considering the Great Charity which the Scotch Presbyterians have for the Church of *England*, as you have heard; and their Intention of visiting them again (which the Author has threatned) as they did in the year 39. when Plate, Jewels, Money, Household-goods, Cattle and all Moveables were declared *Malignants*; and they grew witty in their Zeal; and told, they came for all their *Goods*. And considering that they are more Numerous now than they were then; and if they be establish'd by Law, will be much more Formidable, because all will be forc'd to joyn with them or suffer their utmost Persecution; for they have declared *Toleration* to be *Antichristian*. And considering that their Solemn League and Covenant obliges them to root out Episcopacy in *England* and *Ireland*, and never to desist till they have effected it. I say considering these things, Query whether the Settling Presbytery in *Scotland* be reconcilable to the Securing Episcopacy in *England*?

2ly, Whether even King *William* can secure himself in the Monarchy against those who formerly refused to Dissolve at the King's Command in the Assembly of *Glasgow* in the year 38. who preach'd the Subjects into a furious Rebellion, and to the delivering up the King his Grandfather to be murdered, who by Act of their General Assembly in 48. declared his *Negative Voice* inconsistent with the Liberty of the Subject, and who since himself was made King, have risen twice in Arms, once to the number of some Thousands, who threw out the Episcopal Ministers by their own Authority (which our Author says, was * *Deservedly enough*) Beating, Wounding and Tormenting them. Another time a more formidable number in a hostile manner, made an Address to the Council, telling them, That they would not lay down their Arms till the Council had discharged all Judicatures to pronounce any Sentence

tence in Favour of the Episcopal Ministers, which the Council was forc'd to do. Neither of which Matters of Fact this Author has remembered to answer, tho it was the Subject of the whole Book against which he wrote. To speak modestly, it seems to have no very good Aspect to the present Government, and it's but a small Argument of their Inclinations to live peaceable long under it; that they have voted King *William* out of the Supremacy of the Church, and that they have now so soon after usurp'd it to themselves, having already without his leave either ask'd or granted convened all at *Edinburgh*, and voted themselves into a free legal general Assembly, where they draw up daily Instructions for regulating the Parliament, and meet and adjourn at their own pleasure; and in their Sermons before the present High Commissioner, my Lord *Melvil*, who is of their own Profession, they roundly tell his Grace, (if that be not a Superstitious Arch-prelatical Title) how he must build the *Temple of the Lord*, the Temple of the Lord, only by such true blue *Israelites* as can well *Edifie*, with the Truel in one Hand and the Sword in another, and that none of these Samaritans who are addicted to the Superstitions and Idoltries of *England*, must be concerned in this *thorough* Reformation. By those Practices one may easily conjecture why they so scornfully reject the Act for establishing Presbytery offered by the late Commissioner.

King *William* would likewise consider how many Thousands of them have and do own, That the *Covenant* (which is again voted the Standard of all pure Religion) is the Fundamental Contract 'twixt God, the King, and the People. And because K. C. 2. broke it, therefore they declared that he had fallen from his Right to the Crown; and because K. J. 2. never took it, that therefore he had no Right to the Crown, and by publick Proclamations declared it lawful to kill them, and all who adhered to them; and accordingly killed several of their Souldiers and Servants in this Quarrel. From all which the Query naturally arises, What Measure King *William* must expect if he will not take the *Covenant*; and consequently Swear to root out Episcopacy in *England*.

3ly. Query, What Loyalty he can expect from those who think him to be an *Idolater*, as they think all to be who communicate according to the Church of *England*, whose Liturgy they call the Mass in English?

4ly. Considering their Number in the North of *Ireland*, how easily they may carry their *Covenant* thither, and all its Consequences?

5ly. What Danger there may be of it, even in *England*, whose Dissenters have already learned to pray for the Scotch Presbyterians as their Mother Church?

6ly. Query, Whether it be fit for King *William* and the Parliament of *Scotland*, to set up those who think it a Sin to grant any *Toleration*, not only to *Episcopacy*, but to *A. baptists, Independents*, or any but *Presbytery*? Which the General Assembly declared to be a Sin, *Anno 48.* and Address'd to the Parliament of *England* to concur with them in doing the like.

Lastly, Whether any *Presbyterians*, considering their late Practices and Demands, be more Moderate now than when they formerly invaded *England* without any Pretence, but their Obligations to the Covenant, and to reform the Kingdom of *England* according to that Model.

F I N I S.
