

The Joint Testimony of Twenty-two Society people banished to Carolina in June, 1684.

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'We, undersubscribers, being, upon the 17 day of June 1684, brought before the said Justiciarie, and called to answer to a libell delivered to us upon the 16 day, and we being charged to answer to the same, thought in prison (I say) we being brought before them and the libell being read, which was more like unto their own practise than ours, especially in that word wherein they said we had cast off all fear of God, to which we take the world to witness that they themselves are the men, and that by the sentence given to us upon our interrogations and answers which are generally thees. First, in refusing to own the authority that was contrary to the Word of God; and 2ly, our denying to call the lifting of arms (for the defence of the Gospell and our own lives and the lives of our brethren) rebellion; 3ly, our owning our sworn to covenants and engagements, to the which they themselves, with their king princes and whole bodie of the land, were solemnly engaged with their hands lifted up to the most high God.

Now, we say, thees being the main heads whereupon we were sentenced to be banished to the plantations of America, and threatened with death in case of our return, therefore we desire to leave thees few lines in record, that it may be seen to our poor suffering brethren and succeeding generation the cruelty of thees our present pretended rulers, magistrats, or rather (we may say) tyrants. And now for this end we desire to testify to the world what we are, and that we are Presbyterians in our judgements, and does adhere first to the covenant of free grace made up between the Father and the Son from all eternity, and do sweetly acquiesce therunto as the only way for the redemption of the whole elect; and does own and adhere to our blessed Lord Jesus Christ as being sole head of his own church, and to his apostles, and faithful truly called and sent ministers of the same gospell, as egeall [i.e., equal] members of the same mysticall bodie, for breaking up and opening up of the Word of God to his people, as teeth of sheep that are even shorn. Song [of Solomon] 4, v. 2; and not like thees that are now set in the church as tusches on above another, which are not to be found in any creature but vile tigris beasts, such as lions, boars, wolves, and other destroying creatures, such as they are who have taken the house of God in possession, which we nor no Christian can own as pastors or teachers.

2ly. We adhere and give our testimony to the work of reformation from under that yoke and Egyptian darkness of Popery and Prelacie and Erastianism, which yoke neither we [nor] our fathers were able to bear.

3ly. We adhere and leave our testimony to the Nationall Covenant, Solemne League and Covenant, Confession of Faith, Larger and Shorter Catechisms, and Solemne Acknowledgment of Sins and Engagements to Deutys, Causes of Gods wrath: all which are derived from and amply approved by the Word of God, continued (sic) in the Scriptures of the Old and New Testaments, which we chiefly acknowledge and take for the only infallible rule of life and manners.

4ly. We adhere and leave our testimony to all the faithful testimonies given by our worthies, by their appearing in arms for the defence of the gospell at Pentland [1666], Drumclogge, Glasgow, Boduell [1679], Airsmosse [1680], and all times else, whether by few or many, in the defence of the same gospell.

5ly. We leave our testimony, and adhere to all the faithful testimonies given by our martyrs — in fields, on scaffolds, drownings in the sea [i.e., *The Crowne of London* in 1679], or banishment to foreign lands.

6ly. We adhere and leaves our testimonie to all the faithfull testimonies or declarations given by the people of God in hostile maner, such as Rutherglen [1679], Sanchir [1680], Lanerick [1682]. [p224]

7ly. We adhere to the 8 articles of the Neu Covenant draun by Mr. Donald Gargill [i.e., Cargill], and taken of worthy Hendry Hall at the Kueens-ferrie [in 1680], and does oun the samin in all things as is agreable to the Word of God.

8ly. We adhere and leaves our testimonie to the excommunication at the Torewood [in 1680], and to all the faithfull preachings whither in fields or houses by thees faithfull and sent ministers of Christ Jesus, Mr. Donald Gargill and Mr. Richard Cameroun, in ther holding up of Christs fallen banner efter Bodwell, when ther brethring had deserted them; and lykewise to all who are or his been following ther deuty in the holding up of the samin.

And nou, as we have left our testimony in pairt and adherence to the true and unlimited Presbyteriane principles of the Church of Scotland, so we intend as God shall permit to leave our testimonies against the treacherie, errors, crueltie, murther, and bloodshed, by the open enimies, backbiding of pretended frinds, and errors of such as have turned aside, and,

First, we leave our testimonie against that tyrant Charles Steuart, for his treacherous abjuring of the covenants, denying his coronation oath, overtuminge of the whole work of reformation, in taken unto himsel be sole pouer, and maken himsefe absolute and sole head in ecclesticall and civill maters, wich is all that the Roman antichrist his sought for, and therfor hath assigned to himsefe to be pope at London as weel as the other at Rome.

2ly. We leave our testimonie against Poperie, Prelacy, Erastianism, Quakerism, and all the rest of thees erroneous sectaries, derived from that rook of Poprie, all wich are contrair to the Word of God and the practise of the aposles and primitive Christian churches. And nou as we have left our testimonies against those as the principle heads, so we leave our testimonies against thees who are ruling for or under the saming, both as to the civill and ecclesiasticall under officeres, such as are members of Parliaments, lords of counCELLS, sheriffs of shires, commissars of commissarites (*sic*), bellieffs of regalites, provosts and belieffs of broughts, and all such underlings, who are putting in exsecution the cruell laues of that bloodie tyrant. [I s — *deleted*] We say, we leave our testimonie against them, and ther iniquious laus, in passing [p225] sentences against the poor people of God, for ther following ther deuty adhering to ther ingadgements, and that both of death and banishments, tortorings, finings, and confinings, peelings and plunderings of the people of God in everie comer of the land. Lykewise we leave our testimony against all the compeiring to ther courts, except by force and violence as we ourselves were taken.

3dly. We leave our testimonie against all complarys, ether by suplicating them, being incastred, and sitting down upon ther knees and praying superstitiously, for the satisfaction of the base lusts and burners of thees cruell wretches, as three of our number did when we were befor them. [John Buchanan, Arthur Cunningham and John Dick.] Houever they may excuse themselves, ther suplication was abominable and ridiculous; and lykewise ther superstitious bouing and praying was horrid idolatrie, to wich our eyes were wittnes; and therfor we leave our testimonie against them, and all that efter them shall come out in that kind. For whatsomever men may pretend, for excusing themselves in ther faintings and faillings, ther is no ofcoming bot by denying the truth, yea more, even condeming of the same; for, ye may beleve us, ther way taken by them for ther delivery was no better then suppose they had taken that horid thing called the test [oath].

4ly. We leave our testimony against the silent ministers or rather worse, for they are employing both ther wit and pen for the breaking doun of that wich they seemed to build, in ther both counselling and writing (as we have hard to our grieffe) for the defence of joyning with and hearing thees tested curats, whom some tymes, in some of our hearings, they have pronounced curses and judgements against all such as would turn back, and compared them to the doge to the vomit and the soue to the puddle; bot alace, what light may this be that they have nou fund, for justifieng that wich they once condemned, yea, we may say, that word wich some of them wrote (in a malicious reprochfull and disdainedfull letter) to the prisoners hear, that it is earthly, [226] sensually and divlish; for it is for the pleasing of the humers of worldings, who can venture nothing for Christ and his cause; wich sheues them not to be the ministers of Christ, bot of men, such as thees whom they are counselling the people to goe hear. Lykewise we adhear to all the testimonies given against that errastian pairty called indullgences.

And nou, dear frinds, as we have left our testimonies to the truth and true principles of the Presbyterians of the Church of Scotland, and also against the treacherie, crueltie, backslyding and errours of the flocks of ther companions, so we desire to leave this as our last advise at this present to you, who are the poor suffering remnant, who are hounded and harled to prisons for ouning the truth, in the midst of this adlurous generation. To you (we say) hold on; and faint not in follouing your deuty, for we dar say, and set to our seall, that it hath been allmost the greatest pairt of our grieffe and trouble that we have not been more faithfull, fre and forward, in the performance of our deutys and persheuing the ends of the covenants and work of reformation, to wich we were ingadged. Yea, and on the other hand, we dare say the thoughts of the poor weak aseayes made by us for the same ends hath been our comforts, not that it was any thing in us, bot that the Lord had honoured us to give the least of testimonies for him and his wronged interests; and therfor we desire the more earnestly to encourage you in follouing of your deuty, when in ventring for Christ and his cause so it it (*sic*) is weel with the ouning. And we adhear and aproves of your holding up of his falln doun standart, for he that will come shall come and will not tariey; for we desire to belive that he is one his wing in comming to deliver his poor opprest bride in Scotland, and will ere long avenge himselfe of his adversaries, for he will not suffer the rod of the wicked to ly alwaies upon the lot of his people, lest they should putt forth ther hands to do iniquity. And we desire to beleve that the Lord will perform his promises touards the poor remnant in Scotland, that is contined in the 57 of Iay: [i.e., Isaiah] from the 15 verse to the 20. *For this saith the high and loftie One that inhabiteh eternite, whose name is Holy; I duell in the high and holy place, with him also that is of a contrite and humble spirit, to reviev the sprit of the humble and [227] to revive the heart of the contrite ones.* v. 16, *For I will not contend for ever, nether will I be alwayes wroth: for the sprit should fail before me, and the soull wich I have made.* v. 17, *For the iniquity of his covetousnes was I wroth and smote him: I hidde me and was wroth, and he went on forwaidly in the way of his oun heart* v. 18, *I have seen his wayes and will heall him; and I will lead him also and restore comforters unto him and to his mourners,* v. 19, *I creat the fruit of the lips; peace, peace to him that is afar of, and to him that is near (saith the Lord); and I will heall him.* And to the close of the chapter, ther is a dscription of the wiked and a signification of ther end. v. 21, *For ther is no peace saith my God to the wicked.* Nou, dear frinds, we shall shut up thees feu preceeding lynes, confussed as they are (for we may say we are confused) by reason of souldiers who are continually with us [and malicious jaylours — deleted] within the prison; and nou, we desire to be minded of you, who intends throu the strenth of him who only can inable us to be mindfull of you; yea we shall say, if we forgett the, O poor Zion, poor opprest remnant of the Church of Scotland, then let our right hands forget ther cuning, and the tongues cleaves to the roof of our mouthes. I say, if we forget you, O ye the poor persecuted remnant whom we are living [i.e. leaving] behind, who is as in the clifts of the rocks and secret places of the staires. O remember, remember him who is calling to you, that ye may let him hear your voices and sie your countenances; for he seems to be calling to you to *come*

with him from Lebanon, and to look from the top of Ammana, and from the top of Shenar and Hermon, from the Lyons' dens, and from the mountains of the leopards, Song [of Solomon] 4 v, 8. And now, we shall say no more hot fareweell fareweel poor Scotland, and especially the poor persecuted remnant thereof, whom we desire to believe God will prepare an outgate to, in his own holy way; and will ere long come against his enemies in battell array, and will go throu the bread and lenth of Scotland; for he will not suffer this perfidious generatioun to passe unpunished. Therefore dear frinds make sure work. Enter into your chambers, wich he his prepared for you, and shut the door behind you by faith, lest the indignation be on you before ye be aware. Thus we leave you dear frinds, wives, children. [228] and families, on the hand of him who is a husband to the widou, a stay to the orphan, and a hiding place to his people, and the shadou of a great rock in a wearie land; to whom be glory for ever. Amen.

Sic subscribitur.

James M'clintok

I, John Buchanan, acknowledge my fainting in given my consent to the seekin of banishment, and gives my consent and adherence to this testimonie, as witnes my hand

John Buchanan

Wiliam Ingles

John Marshall

Gauen Black

Mat[t]h[ew]. Machan

Adam Allan

John Paton

John Gallt

John Gibson

Thom[as]. Mershall

John Yo[u]ng

William Smith

I, Arthour Cunghame, aedhars to the resentment of my given consent to banishment beforhand, as witnes my hand

Arthor Cunghame

Rob: Urie

Thomas Bryce

John Sime

Hugh Simm

William Sime

John Edwart

George Smith

John Alexander.'