

The Last Testimony of Christopher Miller executed on 11 March, 1681.

Men and brethren, – I am, this 11 day of the 3d moneth 1681, in your sight to lay down this life of mine, for owning of my lovely Lord Christ and his controverted truths, which this day both ministers and professors are disowning, and condemning me for owning such controverted truths; but let them condemn me as they will, I durst not but adhere to them although I am unbred; (and in the by) I must tell you I am unlearned, and it is my own fault; yet what was duty I durst not own. Altho I be but feckles and worthiles and unfit for such work, he hath been pleas'd to put this in my hand, and hath given me strength to endure to the end. For which I bless his holy name that ever he counted me worthy of such honour as this day he hath put on me, for I wot well I am a brand bluckt (*sic*) out of the fire, for before Bothwell, at Lothian Hill [i.e. Loudon Hill/Drumclog on 1 June 1679], the Lord trusted me with great heart exercise, whether or not it was my duty to joyn with that party that was for the defence of the Gospell. It was ay my fear that my being there would dome skaith to the rest, for it was my fear that I should have been the Achan in the camp, that would make the Lord God of Israel's anger to break forth among his people and cause his people flee before his enemies. Yet the Lord took me to Bothwell, for I durst not bid away for fear of Moroze [i.e. Meroz's] curse [Judges 5.23.]; and he brought me from Bothwell to the Gray-Friars-Yard, and he made me wonderfully to escape out [of] their hand; and I was in many jeopardys by the bloody souldiers; and then I did go abroad to France and stayed the matter of half a year, and came home again; and then the Lord, by taking pains upon me, moved me to follow that nicknamed way of preaching; and the Lord did work wonderfully on my heart at a preaching over in Fife preached by Mr Donald Gargill, which after I had heard I durst not but own to the lossing of my life in the quarrell. And after that the Lord gave the bloody souldiers leave to take me and bring me to the Cannongate Tolbooth, where there was a wheen of our canny wise professors, which was like to break me; but the Lord discovered them to their colours what they were, which made me abhorre their way – for they debase themselves with drinking – and separated from them. And then they gave me up to the bloody enemies, and I was called before them and got my sentence, and now I am to lay down my life before you, for which I bless God, and all that is within me exalts his holy name for my lot this day.

Now the reason of my being brought here this day way (*sic*), I durst not own these usurping murder[er]s to be rulers, who had taken Christ's rights from him, and who were tyrannizing over his inheritance, which did not become them, and which I durst not but for my soul witness against them, although the ministers and professors doth not think duty but condemn them who doth it; but I say they will get a worse sentence than mine, for they have my blood upon their head, and the rest of my brethren's blood too. And the reason wherefor I did disown them was, because they have broken covenant with God, and covenanted with the devill in establishing that cursed supremacy, and hold that tyrant head of the church – the crown which belongs no mortal man to wear, nor Presbiterian to own. As for my part, I do not think them Presbiterian that will own these cursed wretches, for I wot well they have done as much as might have made them exemplary for judgment, as they might have been an example to any to lookd on, that side that they are on.

Now to the ministers and professors for their joyning and going in under the hand of that tyrant, I here give my testimony against them as the greatest enemies the work of God hath, and says that his vengeance be on them for what they have done to his glory. They may read their doom in 55 Psalm, v. 12, and downward. David, in Psalm 15, prayeth that they may go quick down to hell. I desire them to take Cora, Dathan and Abiram's example; and they may read Obadiah, and there they will see what Edom, a bastard brother, did; and what he got to his reward; and what Judas got for betraying his Master. Alas they have betrayed their Master with a kiss, in joyning with God's enemies and living under their favour.

Our blessed Lord hath sought a proof of many of their loves that was ministers and professors in Scotland; and they said that they would have nothing ado with him, he is a hard master; but they would have their life of that tyrant and the bloody louns that are taking the blood of the poor remnant. And now they had their life no more of God, but of that tyrant and his father the devil. Now they had their life with the broad curse of God on it; and the poor people of God cannot get leave to live asid them. They are grown their greatest persecutor that the poor remnant hath. O wo to them for they will be sure to meet with a black day or it be long, for indeed I think there is not much repentance ordained for none of them, for our blessed Lord says these that puts their hand to the plough and look back again is not fit for the kingdom of heaven; and if any man draw back my soul shall have no pleasure in them; there remain no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation from the Lord, which will devour them quick; he will lead them forth with the workers of iniquity. They may look if Scripture allows any of God[s] enemies favours and to do such and [such] things. They may read Ezekiel 33, 13 and downward, and if they allow them liberty they may be doing. As for my part, I have no favour for them, for we are called this day to come out from amongst them, and not to touch, taste, handle; but to be separated, lest we be partakers of their plagues, which will be sudden, sure and certain, and shortly.

I leave my blood on ministers and professors for I wot well they have a good share of it. I leave my blood on Mr Alexander Hasty, first, because he said I was easiery maintained here and better nor I would be without; and I said would not come out of prison because I was so well maintained. 2ly, he said that that poor party would turn Babel's brood. 3ly, he said that party that was downright for God was all distracted. And I leave my blood on James Weir and Gavin Hamilton and Robert Henderson, for they were the men that gave me up because I did give out the wretches name out of the Bible. The rest of my fellow prisoners are not free of my blood. I leave my blood on ministers, because once in a day they were forward for God in preaching against joining with enemies, and was faithful to the Lord in declaring of his mind, and once engaged poor things to the wrath of enemies; and when ever hazard came they turned their back on their Master's work, and left poor things in the dark; and what they have preaching up before, they have cried all down; and cried to their hearers to accept of favours of the enemies. O wo to them for what they have done now. They may read their doom in Ezekiel 33, from the beginning. If they will not set the trumpet to their mouth, and give the people a faithful warning, their blood will be required at their hands. Yes, did they see judgment coming on Scotland and stay still too? Wo to them the Lord will be about with them yet for their silence. In such a day escape who will, they shall not escape. The vengeance of God will pursue them for what they have done to his glory. Indeed, they would have [us] not to speak for Christ and his despised truths. Indeed, all the ministers will condemn us, if we lend in our word to a despised glory. Ha, quoth they, people hath a hand in their own blood. (Say ye so?) I say God will be about with you for that saying, brave ministers. The vengeance of God will be among such ministers and professors, for this is the day God is calling for people to speak for him. And if ye will not speak for his despised glory, ye will get the wicked devil to go with; for I am sure it was all your parts to have contended for lovely Christ and his glory was trampling upon (as well as mine). And I wot well its seen to the world that they have robbed our Lord of his rights, and I am sure that they that have any love to my sweet Lord Jesus dare not but for their heart witness against these wretches. Alace, would ye have them enjoying our Lord's rights, and not on to move their tongue against them. Na, na, our Lord will not want witnesses to witness against this generation for all their abominations, and amongst the few he hath honored me to be on, for which I bless his holy name this day, although ministers and professors do condemn me and say that I do not take the Scripture to be my rule; but I say that they are liars; and says sham and black follow them that will not take Scriptures to be their rule to square their life by; which hath been refreshfull to me, although I could make little use of them, I not being learned to read.

I give my testimony to the Confession of Faith, to the Longer and Shorter Catechisms, to the Nationall and Solemn League and Covenants. I adhere with all my heart to the Ruthgland Testimony, and the Sanquhar Declaration, to the [Queens]Ferry papers that was gotten with that worthy gentlemen Henry Hall [when he] was killed. I leave my testimony to the Acknowledgment of Sins and Engagements to Dutys. I give my testimony to the excommunication at the Torwood as a thing that was lawfully and legaly don by a minister of the Gospell; and on just grounds it was don, for any of all the faults was enough to cast any person out of the Church. Read Ezekiel 21, but especialy v. 2, and Ezekiel 17, and v. 17 to the 22. These is Scriptures and proofs to prov the justnes of it, and the justnes of my disowning of them as trators to God, which is a Presbyterian principale condemn it quho will. Next, I give my testimony to the bound of condemnatione that was gotten that day that our worthies fell at Airdsmoss [i.e., the Bond before Sanquhar], quhen our worthy standard bearer Mr Richard Cameron fell, and it was gotten in his pocket, quhen our worthy martyr David hackstoun of Rathillet was taken. I here give my testimony to all that our worthies hath done except the crowning of that tarrant: none protested then I trow. I give my testimony to all their appearances in the feilds, first and last, quherever ther hath any appeared for the work of Reformation in the behalfe of Christ. I give my testimony to all the testimonys of the worthy martyr that hath gone befor, both first and last, and all that they have don in defence of the Gospel and witnessng for their lovely Lord and Master.

And now here, in my Lord and Master's name, I protest against that tarrant, and all the bloody crew that's under him; and as a dying man I witnes against all those that accept of their favours. First, for his breach of covenant. 2ly, for sheding the blood of the people of God, and destroying that which he was bound to maintain and avouch; and I say God's wrath will pursue him for it. 3ly, for seting up accursed supreamacy, insulting over the Lord's inheritance, investing himselfe with that which did [not] belong to him, for or long the Lord will root him out, root and branch, and all his generation, and all that accepts favours from him; for He is on his way to avenge the quarrell of [a] burnt and broken covenant. O, but they have need to fear that hath gone under the tarrant's wings for shelter. 4ly. For his adultry and horrid wickedness that he hath comited and that flows from him. O, the filth that coms down from that thron that polluted the whole land and mad it all accursed. Now I say any of these is enough to cast them of.

I leave my blood on that tarrant's head; and on all these heads, I leave my blood on James the Duke of York his head, a profest Papist, for first quhen he came he got a drink of my dear brethers' blood quho was execute at Magus-Moor; and the last time he came he got a drin of my brethers' blood, Mr Skeen, John Potter and Archbald Stewart. He got these to his here coming; and now he must have us. He will get blood to drink for he is worthy. I leave my blood on Sir George M'Kenzie, advocat, and all the rest of these bloody wretches. I leave my blood on these assissers, and Ando Cuningham, damster [i.e. doomster], and on Thomas Dalzel, called Generall, and on the shouldiers that took me. I leave my blood on all that went to Bothwell in defence of the Gospell, that accepted any of that trator's favours after they cam from it, ministers or professers, or be quho they will. I shall be a standing witness against them in the great day of accounts, that hath strengthened their hands, quethere they were at Bothwell or not, be quho they will, ministers or professers, man or wife, lass or lad, freinds or relations, my blood will ly heavy at their door, except they repent for contributing to hold up a party against God in this land.

I leave my testimony against the paying of that wicked cess, for the strengthning thes bloody wretches hands to go on against the people of God, in robbing and spoiling and taking, heading and hanging. They are not free of the blood of the saints. Never go to make an excuse for them, for I say here, as in the sight of God, ye are not free of the blood of

the people of God. Repent or else he will com in flaming fire to render vengeance upon them, for there is tribulation and anguish to every soul that doth evill, both Jews and Gentles. There meekle wo and sorrow to them that trouble the poor people of God. Escape quho will, ministers and professers will not escap. I tell you here as a dying man that God will pursue in his justive for quhat you have done to his glory. O, the black day that's abiding you.

Ye will not believe none. I think, although on rise from the dead, ye will not believe. All the testimonys of our dear worthies, that hath been martyred and mangled for the truth, hath had no weight on you. [You] was no more moved at quaht was in their speechs no more than they were an old wife's tale; but, believe as ye will, remember that they ar in record of heaven, and they will be a standing witnes against you and me both, if free grace prevent it not. You must not think that all these worthy martyres that hath been so tortured will be in vain; for our Lords suffering so much blood to be shed on ----- is a purpose that it may be a witnes against this generation; for any thing that any wrot in their testimony they would ay seek the mind of the Lord in it that they might leave behind them concerning sin and duty. O sirs, take warning, for it is like ye will get few mo[r]e warnings. It may be some of your warnings next will be in the howl pot of hell. I here give you all warning as in the sight of a living God before quhom I must shortly appear and get sentence. Take it as you will, I durst not but be free with you befor I went of time, that the broad curse of God is on ministers and professers, for your joyning for their uphold.

I give my testimony against the paying of malitia money; and all them that hath carried armes on the enemies side in town or country. A black day will com on you together or long, ay many of you [were] with the enemies all the time of Bothweell; and some of you contributed for the sending of a whin knaves out against the Lord; and do you think to escape? I tell you nay, you will not escape. There is a black day abiding you together. Your sentence will be sure and sudden. You was on the other sid[e] against the people of the Lord, and God will lead you forth with them. Take it as you will, you will not escape the just judgment of the Lord. You think you ar well and at ease, but God will give you a wakening that will make all your ears to tingle. He sits silent now quhen ye comit such wickedness; but, remember I tell you, he will not bear longer with you. Ye may think you will escape the judgment of God, but there is an ill licklie of it quhen you state yourselves against his people. I give my witnes and testimony against all robbing, prisoning, finning and confinning, stigmatising, booting, heading and quartering, banishing and sending to other countrys, and against the forfaiting of the Lord's people, and against all that hath been don to them these 20 years, and against all the proclamations that hath been gon out against them, and against quatever the enemies hath don first and last. In short, I here, as a dying witness for Jesus Christ, doth protest against all them that seek any favour from them in less or more.

And now I give my hearty and coridall testimony to the suffering of the poor people of God, from Mr [James] Guthry [executed in 1661] until now; and especially, I give my hearty testimony to that nicknamed, reproacht party that this day is the but of the world's malice; which can hardly get leave to live on earth for a pack of ministers and professers, mickle wo and wandreth con on them, and so it will for quaht they have don to that poor party, that this day is force[d] to wandre in the wildrness and dens and cavs of the earth, quhom the world is not worthy of. They ar destitute despised afflicted and tormented. Iniquity is grown to such a h[e]lght that they can neither eat nor drink, nor yet wear without sinning. I think then they will be force[d] or long to wandre about in sheep-skins and goat-skins.

Shame and lack be among them that is called ministers and professers, that puts the church and people of God in such straits, for I an sur they have all the wit of it. Be separated from them, purg out the old leaven that ye may be a new

lump. And Paul says, Follow me no further then I follow Christ. Shame and Lack will fall on them that will not be separate from them. I wot well they have good warrant from the Word of God to go out from among them and be seperated and touch no unclean thing. And you may read the 10 chapter to the Romans, v. 17 to the end of 16 chapter. And you may read how Paul separated from Barnabas, becaus he would not witness against John for his silence, it is in Acts 5, 39 v. to the end. Read Revelation 18, and 1 Corinthians [5,] from the 7 v. to the end, if a brother walk disorderlie, not so much as eat or keep company with them. You may read the 9 of Zechariah. All these Scriptures is sufficient grounds to separate from them that joyns affinity with the people of these abominations. Seperat and com out from them. I here, as in the sight of the living God, seall with my blood an far seperation between true Presbyterians and them that hath accepted that tarrant's favours. Com out from among them. Eat not drink not with them, lest they intise you, and draw you away with them, for I had the sad experience of it myselfe, for there was on[e] that was taken with me, that is in prison this day, that did insnar me with his counsell – I thought he had been in my own judgment – mad me hearken to his counsell and keep silente before these wretches at first, which was a sore challeng to me so long as I was in prison, untill I cam in again before them and told them my mind again. Quherfor I say com out from among them and be seperat, or else I will be a witnes against you. Halt not between two opinions. Side yourselfe and com out. O, make a right choice quatever ye do, for it is dangerous now to side with God's enemies. I bid you have a care, and wot very well with quhom you joyn, and with quhom you converse, or with quhom you eat or drink, or quhat you eat or drink. Taste non of their dainties, but choice water with Daniel and the 3 children, to eat pulse and drink water, or [i.e. rather than] that ye sin against God, for it is my sorrow this day that I sided so long with them, and did not sooner separate [and] com out from among them.

I give my testimony against Popry and Prelacy, Quakerism and Errastianism, indulgence first and last, and all the favorits and sidiers with them in less or more, be quhat they will, and all that keep company with them. I give my testimony against all that gets the enemies' favor to com out of prison quhen they are taken, for truly I can see no way how any can win out cleanly at this time. As for my part I could not see how I could win out, so I see not how any can win without going to the place of execution, or else the (*sic*) come out with prejudice to the work of God, and they will note be free of our blood. They may take it as they will, I do not care.

And now I here give my testimony to that despised way of preaching I was going to to, that poor party that is nicknamed Cameron's faction. I blese the Lord this day that ever I heard that way of preaching. I blese the Lord that ever I heard Mr Gargill preach. I blese the Lord this day that ever I say (*sic*) that worthy gentlemen murdered, David Hackstoun of Rath-Elliot. I think, by the Lord's bleseing, the seeing him murdered did me good, and put me to my duty, and mad me more valiant and stout for my lovely Lord and Master Christ.

I have on word to the shire of Stirling before I go of time. I think it is the most God daring place of any that I know, for I wot weell there hath been much of the powr [and] presence of God seen in the preached Gospell in it, as ever was in any shire in so short a time, for the shout of a king hath been among the mettings of his people at hillsids. O, but he was kind among them, and much of his power and presence was seen at preachings, and many flocking to them, crying Hosanna to Son of David [Math. 21.15.]; and it wold been thought that Stirlingshire wold have don great exploits for Royall Christ, more than any; and quhen the Lord put into and sought a prooffe of their love, and they began to venture and suffer som litle tryalls for Christ; and then our Lord would have them and Scotland better tryed; and he will make them draw up at Bothwell, and he will make the enemies to carry the day, and my honest father was killed there, being

seventy or eighty years old, and chased and brake them, and killed many of them and took many of them prisoners, to see how they will cary under such a dispensation as that, and they had had as much love as they seemed to have, all that would never have cooled it; but indeed they proved false and hypocriticall in the matters of God. A black day will com on them altogether. And this day they are crying out, Crusifie him, crusifie him, away with such a fellow from the earth; and we follow him any longer we will lose our goods and he hanged too. Yea, are ye doing so? Yea, ar the folke of Stirlingshire doing so well! Ye may be doing; but there shall be another or it be long. God in his justice will make you sudenly smart for it ere it be long. Have ye com under a tarrant that hath taken my rights from me? And have you promist to be for him and quit me? Will ye band to be for him, and never defend the Gospell again, but rather pay sess and militia money to uphold and maintian a party against Him and his work? You may be doing, but it shall be a sad doing for you, for the wrath of God will be sure to be poured forth and that suddenly. And will you tell me if you think you be free of breach of covenant, when you will joyn with them that hath both broken and brunt the covenant? I am sure the Scripture says you ar not free. Read the 50 Psalm at the end – Quhen thou sawest a thiefe thou consentedest with him in it, and is a guilty as he is. I will be standing witness against you all except ye repent. Sad will your day be ere long. Heavy will your judgment be. It was all your parts to witness for lovely Christ as well as mine. You was once far for contending for the Gospell, but now you will not hear it, but you will joyn with God's enemies and embrace popry. O black will your day be. I, as a dying man for truth, will be a witness against you for the reception of the Duke of York, a profest Papist. The wrath of God will pursue you, for quhat you have don to the honour of God. And that wicked Sodom, Stirling, wo, wo be to it, for all that it hath. I leave my testimony against it and you both, and my blood both, for receiving the Duke of York with such noveltie. I leave my blood on them that carried armes quhen that cursed Duke came, and payed fines for the strengkening their hands. I leave my blod on all that carried armes all the time of Bothweell, ore since, on the enemies aid. O Stirling and the shire repent, or else heavy will your doom be. And here as a dying man I protest against the reception of that cursed excommunicat wretch, the Duke of York, because they knew he was a profest Papist.

I here protest against all that they have don in our land in their opresing the poor people of God, against their proclamations and actings against the people of the Lord. I leave my testimony against their sending doun the Hilland Host to pillag and plunder the poor people of God. I leave my testimony against the Duk's engagement and Dumbar, for they were against the covenant, for the Englishe were pursuing the bloody damned wretch, the head of malignants.

But now I most leave of, my time being short, only a word to my dear friends that ar yet standing to the truth, and as willing to witness for my lovely Lord and Master Christ. Goe on my dear freinds, and be valiant in acting for my lovely Jesus, for, O, he is sweet to suffer for, for I can now set to my seall to it with my blood that he is altogether lovely, and that his yock is easie and his burden light. O, but he is sweet to lay down a life for. If all the hairs of my head were men, and all the drops of my blood lives, I could be will[ing] to lay them all doun for my lovely Lord Christ. O, my dear freinds, scare not at the crose of my sweet Lord. O, be strong for him. Spend much tim for him, and be much in eyeing of your hearts. Keep a constant watch that the devill get not a fitting. O, study to get on the whole armor of God, that ye may be able to stand in the evill day. Keep by quhat is truth, my dear freinds. Quit not a hoofe of it. Lay your case on him, and he will carry you through. Cast not away your confidence.

O, be busie in praying for vengeance on all the enemies of God; but especially against pretended freinds, which is called ministers and professors. You have good warrant from the Word of the Lord. You may read 55 Psalm, 13 v.; and the 109

Psalm; and the 20 of Jeremiah 12 v., quhar he prayes that he may see his vengeance upon his enemies, and if you will read that chapter you may see that they were seeming professors that he was praying against; and or it be long my soul shall be nder the altar, crying for vengeance on them that dwell on the earth that will not witness [aith] fully for Christ.

O, my dear billies and freinds, I hope ye will have no ground to scare at the cross of lovely Christ because of our sufferings this day, for I hope that our blood shall be a good lift to the Church of God, and a mean of her delivery. I am now going to leave you, and you ar like to mett with a sore tryall of it; but do not weary, for it will not be long; but it will yet be sharper nor it is, and there will be fewer to oun it. O, my freinds, ly near the throne and lean on your welbeloved, untill ye get your foot on the other side of [the] shore, on Canaan's land. O, keep by the Holy On of Israel. Although many do quit with him and his lovely cross, look that you quit not with him. Let them reproach you as they will. O learn to esteem the swet reproachs for lovely Christ greater riches than all the treasures in the world. O, but reproachs for my lovely Lord Christ hath been sweet to me. They ar without compare. O, he hath been kind to me, quho was the fecklesest that ever was honoured to seal such contraverted truths with blood. O, but he is kind and was tender of me, quhen he brought me to such and such tryalls. O, trust and credit him much, for he can perfit his strength in the weakest of things, and carry them thorow to the admiration of onlookers. O, he is sweet. O, he is kind. O, praise him. O, bless him.

Now I bid you fareweell, my dear freinds, that is on the Lord's side. O, act valiantly for him, for he will plead your cause, and execute true judgment for you that ar oppressed. Give him much credit you quho ar his people. O be busie in wrestling upon the Church and people of God's account. Now I am going away to leave you. The Lord help his poor groaning kirk quhen I am gon, and his poor suffering remnant, for indeed it is weighty to me to think on quhat you his poor followers is to meet with, and quhat you will meet with quhen I am gon. Oh, if I could be usefull on your account, but I cannot be it now, only this, keep by your Lord and Master, and converse much with things above. Seek the mind of God how to carry, so as that you may not do skaith to his glory. Keep up fellowship metings. Give not over. Seek much of the mind of the Lord annent quhat is called for at your hands.

Now my dear freinds, I bid you farewell for a while. Farewell holy and sweet Scriptures. Farewell all created comforts, sun, moon, and stars. Farewell my dear freinds, that is faithful to the Lord and keep his way. His blessing that dwells in the bush and it brunt not, be with you; and my feckless blessing be on you, quho is now to be martyred for the truth. Farewell brether and sister and all relations, Fareweell sighing and sorowing. Farewell sufferings. Farewell sweet reproaches for lovely Christ. Farewell all things in time. Welcome Father, Son and Holy Ghost. Welcom everlasting praises, everlasting glory. Welcom angels and the spirits of just men mad perfite. Now, com Lord jesus, com quickly. Into thy hands I recommend my spirit.

Subscribed at the Iron House, in the High Tolbooth of Edinburgh, by me,

Christopher Miller.