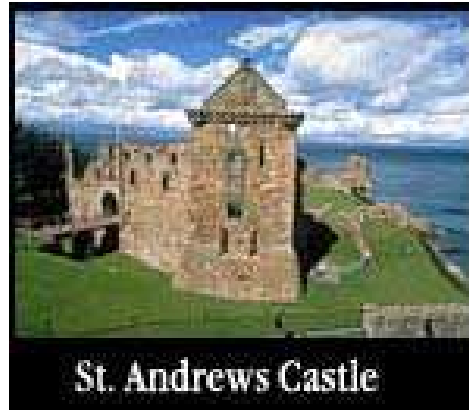


10th Covenanter Trip 7th—9th May 2009

In association with Ballymoney Independent Christian School



Welcome to our very special 10th Covenanter Trip

This year our trip covers three days in which we will visit several Covenanting sites and St Andrews where we will hold memorial service to the Reformation and covenanting Martyrs at the impressive Martyrs Monument.

We hope you will be blessed of God, renew fellowship with old friends and make many new friends on our trip.

Remembering Heroes of the Faith

It is good to remember heroes of the faith in fact it is very biblical indeed. Paul in his letter to the Hebrews Chapter 11 remembers some of the Old Testament Heroes of the faith and the results of their faith. From Abel's more excellent sacrifice to Joseph having faith that his bones should return with Israel to the promised land and through to Samuel and the prophets. 19 get a mention plus the prophets. Verse 33 gives the results of their faith for through faith they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions."

In our visits to Scotland in our first 9 years we remembered many of the Covenanters who were martyred but who because of their faith eventually saw the freedom to worship and give King Jesus his rightful place at the head of His church after the 50 years struggle from the National Covenant in 1638 to the Glorious Revolution in 1688. Additionally this year as well as remembering the struggle of the Covenanters we also will visit St Andrews which saw a similar struggle for the Reformation the previous Century. Men like George Wishart and John Knox come to mind, but then go back another Century and we find Paul Craw or Pavel Kravař as he was known in his native land who became the first Martyr in St Andrews.

All over Scotland lie such heroes of the faith. We have remembered Alexander Peden who was not martyred but whose body was dug up after 6 weeks and taken to Cumnock and hanged. We remembered at Muirkirk Richard Cameron and John Brown. We remembered many that lie in Greyfriars in Edinburgh who were hung at the Grassmarket. To them all we owe our religious freedom and to remember their faith as they lived and how they lived for Christ during the struggle should be an inspiration to us all.

Over these few days we will visit some monuments and hold a remembrance service. This little booklet will hopefully give you a little more insight to what lies behind the monuments to those heroes of the faith and we hope you will be compelled to read more of our Reformation and Covenanting heritage.

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*"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."
Matt 5:10*

Our 10th Anniversary Trip

On our first day we will be making our way up the west coast of Scotland until we get North of Ayr where we turn on to the A70 towards Cumnock. On the way up the coast keep an eye out for the impressive island Ailsa Craig, which will follow us for many miles. Beyond this lies the Island of Arron. Coming in to Ballintrae you will notice on the left the Kennedy Mansion built in 1602-05 and later owned by Sir John Hamilton. To the right stands Ardstinchar Castle built in 1421. The Arch-enemy of Protestantism, Mary Queen of Scots stayed there in 1563. Beyond the Stinchar River we would come to the site where a covenanter was chased by dragoons and killed.

Cumnock is familiar covenanting territory to us as we held our service one year at Alexander Peden's grave in the town. '***Peden the Prophet of the Covenant***' as he is known died before he could be captured. We hope to visit his original burying place in Auchinleck where a monument to him and several other covenanter heroes stands. Not content with his escaping them in life his persecutors exhumed his body and took it to Cumnock on horseback. They intended to hang his corpse on the gallows as a warning to others, this did not happen though as the plan was upset with the intervention of the Earl of Dumfries. Peden was buried at the foot of the gallows as a final mark of disgrace. However, as a mark of respect for the dead minister many years later, the site around Alexander Peden's grave was to become the site for Cumnock's new cemetery.

From Auchinleck we pass through Mauchline another staunch covenanting area. There are several monuments to covenanter martyrs in the area. After Mauchline we pass through Galston where we stopped one year to see the gravestone depicting a dragoon shooting a covenanter Andrew Richmond along with other gravestones.

As we follow the A7 to Edinburgh we come to Newmilns where we will stop for a time to visit Loudon Kirkyard which hold half a dozen or so monuments to or graves of covenanters. Another interesting feature is a plaque to Murdoch Nisbet

who translated the bible into Scots around 1520. For the next 150 years Nisbet's ***Scots New Testament*** was kept in the family farmhouse at Hardhill, where he had dug out an underground vault to hide it. The tenacity and belief of Murdoch Nisbet persisted in his descendants, and his great-great grandson John was one of the Martyrs of the Covenant.



Andrew Richmond's Gravestone Galston depicts him being shot by a dragoon



Covenanter Monument
Mauchline

Shortly after this stop we move to Darvel where we will stop for a light lunch provided by the ladies of Hebron FPC.

After lunch we have no more stops but we continue on through covenanting country passing within view of Loudoun Hill near Drumclog, and Strathavon eventually arriving at our Hotel in Edinburgh for the night.

On day two we rise to a hearty breakfast before travelling over the famous Forth Bridge on our way to St Andrews. A commemoration service will be held at the Martyrs monument and we will also visit Samuel Rutherford's grave. There are other sites you can visit and ample time to shop in the cobbled streets of St Andrews. On the way back to Edinburgh we visit the Covenanting Martyrs Graves at Magus Moor.

After another night at our hotel we can relax or shop in Edinburgh before making our way home.

Rev Alexander Peden — Prophet of the Covenant

One of the most celebrated and well known Covenanters of 17th century Scotland was Alexander Peden, or “Sandy” as he was known. He was born at the farm of Auchencloich in the Parish of Sorn, not far from Cumnock in 1626 . He devoted his life to his faith and the struggle for the independence of the Scottish Kirk. He was educated at Glasgow University and for a time became a schoolteacher at Tarbolton.

In 1660 he became minister of New Luce in Galloway, but due to his (and many other ministers) opposition to the Act passed by parliament which demanded that all ministers ordained since 1649 be confirmed by bishops, who were in turn answerable to the monarchy they were forced to relinquish their posts in 1662 & in Peden’s case 1663. This situation led Peden and a substantial number of other ministers to hold their own meetings to worship, these meetings were called conventicles. The persons attending these conventicles were called Covenanters as they were in support of the Covenant.

Peden then lived rough preaching at conventicles before being summonsed to appear at the Privy council in Edinburgh in 1666 for being said to have conducted baptisms and marriages, he failed to attend. He became an outlaw living and preaching in moors and hills in the Cumnock and southern Scotland area. He had by this time earned the title of prophet because of his so-called prophecies or premonitions. When he had been evicted from his pulpit by order of the privy council in 1663, he closed the door and knocked on it three times over with his bible stating ***“I arrest thee in my Master’s name that none ever enter thee but such as come in the door as I have done”***. No one did until William Kyle was brought in by call of the people thirty years later. Peden was always sought by the dragoons and was captured in Knockdow near Ballantrae in 1673 following a spell of freedom in Ireland (There is a monument in memory of

him at Glenwherry in Co Antrim. He was imprisoned on the Bass Rock in the Firth of Forth where he spent four years before he was tried in Edinburgh in 1678 and was banished to the West Indies for the rest of his life to work as a slave. On boarding the ship that was to take him to America, Peden again prophesised that ***“the ship was not built that could take him there”***, again his prophecy became true. Peden persuaded the captain to allow him and sixty other covenanters to go free. Peden arrived back in Scotland in 1679 following the covenanters defeat at Bothwell Bridge. This was a very dangerous time for Peden and his associates and again to protect his friends and allies he fled to Ireland. He returned three years later, sleeping rough from place to place.

Following being outlawed for twenty two years, Peden was ill and made his way to his brother’s farm close to death. He died a few days later on January 26th 1686. As he lay



dying, the dragoons searched for him in outbuildings at the farm, miraculously again, they never found him. Peden was buried in Auchinleck Kirkyard which we are visiting on this trip, however as described on our overview of the trip he was to be exhumed by dragoons and dragged to Cumnock before being buried there.

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you
“Matthew 5 v 11 7 12

Samuel Rutherford



Samuel Rutherford was born in Nisbet, Roxburghshire, Scotland in the year 1600. He was educated at Jedburgh grammar school and then Edinburgh University where in 1621 he obtained an M.A.

In 1627 was installed in Anwoth where we held a moving commemoration service in 2003 and where he laboured faithfully for the Lord for nine years being recognised as a theologian, a controversialist and a preacher his people boasted that their minister was “*always at his books, always among his parishioners, always at their sick beds and their death-beds, always catechising their children, and always alone with his God*”

Rutherford has been described as the ‘*most moving and the most affectionate of preachers*’, and is still remembered for sermons in Anwoth such as ‘The trial and the Triumph of Faith’ and ‘Christ Dying an Drawing Sinners to Himself’

In 1636 Rutherford published a treatise against Arminianism. He was tried by the High Commission who deposed him from his pulpit for this and amongst other things for refusing to give prelates their titles. He was confined to Aberdeen to await the king’s pleasure and it was from here he wrote many of his famous letters.

After eighteen months Rutherford was able to return to Anwoth but a year later he was appointed

Professor of Divinity at St Andrews. He continued preaching with much success to his new congregation to which he had also been ordained.

In 1643 he was chosen as one of the Scottish Commissioners to the famous Westminster Assembly of Divines. Here in London as well as sitting in the committees e.g. formulating the *Shorter Catechism* he continued publishing doctrinal works such as the famous *Lex Rex*, *The Due Right of Presbyteries* both in 1643, *The Devine Right of Church Government and Excommunication* in 1646 and *Survey of the Spiritual Antichrist* in 1648. It is worth mentioning his own catechism, which he had previously devised and contains ‘*the Sum of Christian Religion*’ which is currently in print by Blue Banner Productions. He had used this as a basis for his suggestion to the Assembly of Divines

He had longed to be home in Scotland and this came to pass in 1647 he was made principal of St Mary’s College. Other continental universities attempted to secure his services but he remained there.

After Oliver Cromwell’s death in 1658 his Son Richard took over power for a time but the whole scene in the Commonwealth was to change when Charles II was restored to the throne in 1660. It was not long until moves were made to change the Church of Scotland from being Presbyterian to being Episcopalian. This period marked the end of the Church as a covenanted Church and the beginning of the Covenanters as a dissenting group who were to meet for almost the next 30 years in Conventicles and unofficial society meetings. Rutherford being an ardent covenanter was one of the first targets and he was deprived of his church and his university chair. His stipend was taken and his book *Lex Rex* burned by the public hangman while he was confined under house arrest.

Rutherford was summoned to appear on charges of high treason. He answered this by sending back the message that he was called to a higher tribunal where the Judge was his friend. He wrote to his fellow ministers imploring them to ‘do all for Him. Pray for Christ. Preach for Christ. Do all for Christ. Beware of men pleasing’.

Samuel Rutherford was to escape the martyr’s fate of his friends Argyle and Guthrie for he died on March 29th 1661. He was laid to rest in St Andrews Churchyard.

Paul Crow first St Andrews Martyr

Paul Crow, known in Czech as **Pavel Kravař**, was a Hussite* diplomat and a Lollard** who was burnt at the stake at St Andrews in 1433. He was a native of Tabor in Bohemia. He is known as the first martyr of Saint Andrews.

After the Council of Basel the Hussites sent diplomats to many different countries in order to possibly gain their alliance. Paul Crow was one of these men. The Scots at Saint Andrews did not burn him for being a Hussite but for spreading the Bible translations of William Tyndale and John Wycliff, both of whom were considered heretics by the Catholic Church.

It is said that because Crow was so charismatic, his killers put a brass ball in his mouth to prevent him from possibly influencing the onlookers at his execution.

Today, the spot where he was executed is very close to the 'Mercat Cross' of Saint Andrews. After the work of the Czech ambassador to the United Kingdom, Dr. Pavel Seifter, a cross of red stones was put on Market Street in Saint Andrews where Paul Crow is thought of to have been executed. Also, it was suggested in the Royal Burgh of St. Andrews Community Council in February 2004 that the city of St. Andrews be twinned with Tábor because of the link with Paul Crow.

*NB Hussites were followers of John Huss another Bohemian Martyr who was burned at the stake on 6 July 1415

**Lollards spread the early bible translations across the country including Scotland where some settled. Some of the staunch covenanting families in covenanting times could trace their roots to the Lollards.

Martyrs Monument at St Andrews



Walter Myln

Walter Myln was burned at the stake outside Deans Court in April 1558 at the age of 52, at the behest of the Roman Catholic Archbishop John Hamilton. He is one of the martyrs commemorated by Martyrs Monument where we are holding this years commemoration service.

When he was sentenced to die, Myln replied ***"I will not recant the truth. I am corn, not chaff; I will not be blown away with the wind or burst by the flail. I will survive both"***. At the place where he died, protestant mobs burned statuary torn from the cathedral when it was sacked in 1559

George Wishart, 1513-1546 - Martyred at St Andrews

A famous member of the Pitarrow family was the martyr George Wishart, a powerful Protestant preacher, confidant and mentor of John Knox. While preaching the Protestant Reform in 1546 he was betrayed to Cardinal David Beaton and imprisoned in the bottle dungeon at the Castle in St. Andrews. Subsequently he was tried for heresy, condemned to death and burnt at the stake outside the Castle.

Some weeks later George Wishart's friends conspired against the Cardinal and gained entry to the Castle by subterfuge. They found Cardinal Beaton in his room, killed him and hung his body from the battlements. It is said that afterwards they formed, in the Castle, the first congregation of the Church of Scotland.



The spot where George Wishart died is marked by the letters GW in cobblestones outside the Castle, and commemorated by a [plaque](#) nearby (erected jointly by the St. Andrews Preservation Trust and the Wishart Society). He is also recorded on the Martyr's Monument at St. Andrews, and in a painting by John Drummond entitled "George Wishart on his way to Execution Administering the Sacrament for the First Time in Scotland after the Protestant Reform". The painting below is entitled "Wishart's Last Exaltation", by Sir William Quiller Orchardson (1832-1910). It is reproduced courtesy of the University of St. Andrews.

George Wishart was born around 1513, the son of James Wyschart and Elizabeth Learmont. His father was the Laird of Pitarrow, so he was probably born in [Pitarrow House](#).

He studied classics at the University of Aberdeen and then worked as a schoolmaster at the Grammar School in Montrose, where the first teaching of Greek in Scottish schools began. He taught the New Testament in Greek, but in 1538 he was charged with heresy by the Bishop of Brechin and fled to Switzerland and Germany where he joined the followers of Jean Calvin (1509-64). He returned to Corpus Christi College, Cambridge in 1543, and then to Scotland in 1544 as part of a mission sent by the English King Henry VIII (1509-1547) to arrange the marriage of his son Edward (later Edward VI (1547-1553)) to the young Mary, Queen of Scots (1542-87). Wishart's story from 1544 to 1546 was told by John Knox who was his disciple and friend.

Preaching throughout this part of Scotland, especially in Dundee during an outbreak of the plague, Wishart came to the notice of Cardinal Beaton who planned an ambush for him which failed. Wishart is reputed to have said "I know that I shall finish my life in that blood-thirsty man's hands, but it will not be after this manner".

Wishart went to Edinburgh and preached at Leith where he was seized by the Earl of Bothwell, taken to Edinburgh Castle and then handed over to Cardinal Beaton who brought him back to St. Andrews Castle. There he was condemned to be burnt at the stake.

On the fateful day the Captain of the Castle invited Wishart to breakfast and gave him bags of gunpowder to put in his clothing. The executioner fell on his knees before the pyre to beg Wishart's forgiveness, which he gave. When the burning began the gunpowder exploded but did not kill him straight away and his agony was prolonged. Cardinal Beaton watched from his window. Public reaction was hostile, and George Wishart's martyrdom was the real trigger which set the Reformation in train in Scotland.

Patrick Hamilton—Martyred at St Andrews (an excerpt from the ‘Foxes book of Martyrs’)

“...Patrick Hamilton, a Scotchman born of high and noble stock, and of the king's blood, of excellent towardness, twenty-three years of age, called abbot of Ferne. Coming out of his country with three companions to seek godly learning, he went to the University of Marburg in Germany, which university was then newly erected by Philip, Landgrave of Hesse.



The spot where Patrick Hamilton was martyred is marked by these cobbles

During his residence here, he became intimately acquainted with those eminent lights of the Gospel, Martin Luther and Philip Melancthon; from whose writings and doctrines he strongly attached himself to the Protestant religion.

The archbishop of St. Andrews (who was a rigid papist) learning of Mr. Hamilton's proceedings, caused him to be seized, and being brought before him, after a short examination relative to his religious principles, he committed him a prisoner to the castle, at the same time ordering him to be confined in the most loathsome part of the prison.

The next morning Mr. Hamilton was brought before the bishop, and several others, for examination, when the principal articles exhibited against him were, his publicly disapproving of pilgrimages, purgatory, prayers to saints, for the dead, etc. These articles Mr. Hamilton acknowledged to be true, in consequence of which he was immediately condemned to be burnt; and that his condemnation might have the greater authority, they caused it to be subscribed by all those of any note who were present, and to make the number as considerable as possible, even admitted the subscription of boys who were sons of the nobility.

So anxious was this bigoted and persecuting prelate for the destruction of Mr. Hamilton, that he ordered his sentence to be put in execution on the afternoon of the very day it was pronounced. He was accordingly led to the place appointed for the horrid tragedy, and was attended by a prodigious number of spectators. The greatest part of the multitude would not believe it was intended he should be put to death, but that it was only done to frighten him, and thereby bring him over to embrace the principles of the Romish religion.

When he arrived at the stake, he kneeled down, and, for some time prayed with great fervency. After this he was fastened to the stake, and the fagots placed round him. A quantity of gunpowder having been placed under his arms was first set on fire which scorched his left hand and one side of his face, but did no material injury, neither did it communicate with the fagots. In consequence of this, more powder and combustible matter were brought, which being set on fire took effect, and the fagots being kindled, he called out, with an audible voice: "Lord Jesus, receive my spirit! How long shall darkness overwhelm this realm? And how long wilt Thou suffer the tyranny of these men?"

The fire burning slow put him to great torment; but he bore it with Christian magnanimity. What gave him the greatest pain was, the clamor of some wicked men set on by the friars, who frequently cried, "Turn, thou heretic; call upon our Lady; say, Salve Regina, etc." To whom he replied, "Depart from me, and trouble me not, ye messengers of Satan." One Campbell, a friar, who was the ringleader, still continuing to interrupt him by opprobrious language; he said to him, "Wicked man, God forgive thee." After which, being prevented from further speech by the violence of the smoke, and the rapidity of the flames, he resigned up his soul into the hands of Him who gave it. This steadfast believer in Christ suffered martyrdom in the year 1527..."

John Knox—Reformer



The Early Years of John Knox

The name “John Knox” is first mentioned in the University of Glasgow records, where he was enrolled in 1522. There, he is stated to have studied under John Major, one of the greatest scholars of his time (yes there was another John Major!) Major was at Glasgow in 1522 and at St. Andrews in 1531. How long John Knox remained at college is not known but he was ordained to the priesthood at some date before 1540, when his status as a priest is first mentioned.

John Knox’s Conversion to Protestantism

John Knox first publicly professed the Protestant faith about the end of 1545. He had probably been drawn to that faith for some time before his conversion came. The immediate influence of his actual conversion probably came through George Wishart, who has been documented on page 7. Among other places where he preached the Reformed doctrines Wishart had come to East Lothian in Dec., 1545, and there he had made Knox's acquaintance.

John Knox was first called to the Protestant ministry at St. Andrews and a detailed account of the whole proceedings connected with his call to the ministry, together with a report of the first sermon he delivered in St. Andrews, can be found in Knox’s most famous book, *“The History of the Reformation in Scotland”*.

Knox’s Confinement in the French Galleys.

While residing in the castle of St. Andrews, a stronghold and place of refuge for many Protestants, in July of 1547, the castle was seized by outside forces and John Knox became a French galley-slave for nineteen months. He experienced many hardships and miseries which are said to have permanently affected his health.



Mary, Queen of Scots
& John Knox

When he was released early in 1549, through the intervention, apparently, of the English government, Knox found that in the existing state of the country, he could be of little use in his beloved Scotland. For nearly ten years, he submitted to voluntary exile, like many of the worthiest of his countrymen in those troublesome times. All these years, however, he devoted himself to ministerial labours in connection with the Reformed Church. His duty was provided for him in England, for the space of about five years as a minister of the English Church.

The Travels of John Knox

From England, after the death of Edward, Knox proceeded to the continent, travelling for a time from place to place in some uncertainty. In Sept. 1554, while living at Geneva, he accepted in accordance with Calvin's counsel a call to the English Church at Frankfurt. Here controversies in connection with vestments, ceremonies, and the use of the English prayer-book met him. He later returned to Geneva, where he was invited to become minister of the refugee English congregation. In August of 1555, Knox set out for Scotland, where he remained for nine months preaching Evangelical doctrine in various parts of the country, and persuading those who favoured the Reformation to cease from attendance at mass, and to join with himself in the celebration of the Lord's Supper according to a Reformed ritual.

In May, 1556, he was cited to appear before the hierarchy in Edinburgh, and he boldly responded to the summons; but the bishops did not to proceed with the trial. In July an urgent call from his congregation at Geneva, along, probably, with the desire to prevent the renewal of persecution in Scotland, caused him to resume his Genevan ministry. His marriage to Marjorie Bowes, daughter of Richard Bowes, captain of Norham Castle, had meanwhile taken place, and his wife along with her mother accompanied him to Geneva, where they arrived in September.

The church in which he preached there (called the Eglise de Notre Dame la Neuve) had been granted, with Calvin's help, for the use of the English and Italian congregations by the municipal authorities. Knox's life in Geneva was busy. In addition to preaching and clerical work he added a large correspondence; and he was constantly engaged in literary work. His publications at Geneva included his *First Blast Against the Monstrous Rule of Women*; and his long and elaborate treatise on predestination published 1560 was composed in Geneva.

Knox's "History of the Reformation in Scotland"

Knox's life from the time of his return to Scotland in 1559 is a part of the history of his country. When the Reformed Protestant religion was formally ratified by law in Scotland in 1560 he was appointed minister of the Church of St. Giles, then the main church of Edinburgh. He was at this time in the fullness of his powers, as is manifest abundantly in the style of his "History of the Reformation", a work which appears to have been begun about 1559, and completed in the course of the next six or seven years. Knox's "History", if sometimes rough and even coarse in language, is written with a force and vigour not surpassed by any of his other writings, of all which it may be said that whatever their faults, they are works of true genius, and well worthy in their character of the great leader and statesman who wrote them.

John Knox's Personal Life

At the very beginning of his ministry at Edinburgh, John Knox lost his much-loved and helpful young wife. She left two sons, one of whom, Nathanael, died at Cambridge in 1580; the other, Eleazer, became vicar of Clacton Magna in the archdeaconry of Colchester and died in 1591. In 1564 Knox made a second marriage, which was greatly talked of at the time because the bride was remotely connected with the royal family. Even more so, the marriage received much attention because John Knox was 50, while she was a maiden of seventeen! The young lady was Margaret Stewart, daughter of Andrew, Lord Stewart of Ochiltree. She bore Knox three daughters, of whom the youngest, Elizabeth, became the wife of the famous John Welsh, minister of Ayr.

At this time the Reformer lived a very laborious life. Knox was much engrossed with the public affairs of the national Church, and at the same time devoted to his work as a parish minister, to say nothing of his continual, and perhaps, in his position, unavoidable controversies, more or less personal, with the ecclesiastical and political factions of the day, which he regarded as his country's enemies. He was, however, not without social and family enjoyments and he had a good house, which was provided and kept in repair by the municipality. Another house in Edinburgh, still preserved with little change and known since the eighteenth century at latest as "John Knox's house," may have been occupied by him toward the close of his life. Knox lived in kindly relations with his neighbours, many of whom, in every rank, were among his close friends.

(continued on next page)

The Death of John Knox

A higher testimony to the worth of a man not without faults was pronounced at his grave in the churchyard of St. Giles by the Earl of Mortoun, the regent of Scotland, in the presence of an immense funeral procession, who had followed the body to its last resting-place: *"Here ly-*

Henry Forest

(Martyred for defending Patrick Hamilton)

Henry Forest, was a young inoffensive Benedictine, who was charged with speaking respectfully of Patrick Hamilton and was thrown into prison. He confessed to be a friar and that he believed that Patrick Hamilton was a good man, and that the articles for which he was sentenced to die might be defended. This being revealed by the friar was received as evidence against him and he was then sentenced to be burnt.

While they were discussing how they were going to execute him, John Lindsay, one of the archbishop's gentlemen, gave the advice, to burn Friar Forest in some cellar because *"the smoke of Patrick Hamilton hath infected all those on whom it blew."*

This advice was taken, and he was rather suffocated, than burnt.

The Magus Moor Martyrs

Five innocent Covenanters were martyred on Magus Moor in retribution for the killing of Archbishop Sharpe a persecutor of the Covenanters. This story begins with David Hackston who stands tall among the soldiers of the Covenant as the leader of "The Cameronians" as the armed supporters of Richard Cameron became known. Hackston came from the Parish of Kilmany, Fife. David Hackstone was present at two Declarations - the Sanquhar Declaration and the Rutherglen Declaration, and was likely to have been at many other important events. He fought valiantly at Drumclog; Bothwell Brig and Ayrsmoss. but he himself rests in memory as having suffered a dreadful death for his beliefs and doing his duty.

Magus Moor Saturday 3rd May 1679

In 1679 David Hackston was a member of a group of Covenanters who had determined to chastise William Carmichael, a drunken and dissolute magistrate who had been persecuting Covenanters and who was not averse to brutality or from filling his own pockets with illegal fines. About midday on Saturday 3rd of May 1679 they were at Ceres saying their goodbyes prior to dispersing when a farm boy came running to them with the news that the Archbishop Sharp himself would be passing in a few minutes. After brief discussion Hackston was elected leader for the new challenge but he declined. To Hackston's credit he said that he would not lay a hand upon him but the others killed the Archbishop.

Too late Hackston tried to intercede but the murder on Magus Moor had taken place and there would soon be a terrible vengeance exacted for it.

Not only for David Hackston but for five prisoners taken at Bothwell Brig who had nothing whatsoever to do with the assassination who were hanged on Magus Muir on 25 November 1681 in retribution. The five were Thomas Brown, James Wood, Andrew Sword, John Waddel and John Clyd.

Time permitting we will be visiting their monument on Magus Moor

About the Covenanters

The Covenanters are generally regarded as those people in Scotland *who signed the National Covenant in 1638*. They signed this Covenant to confirm their opposition to the interference by the Stuart kings in the affairs of the Presbyterian Church of Scotland. There were of course previous covenants including that of John Knox the previous century.

The Stuart kings harboured the belief of the Divine Right of the Monarch. Not only did they believe that God wished them to be the infallible rulers of their kingdom - they also believed that they were the spiritual heads of the Church of Scotland. This latter belief could not be accepted by the Scots. No man not even a king, could be spiritual head of their church. Only Jesus Christ could be spiritual head of a Christian church.

This was the nub of the entire Covenanting struggle. The Scots were, and would have been, loyal to the Stuart dynasty but for that one sticking point, and from 1638, when the Covenant was signed, until the Glorious Revolution - when Prince William of Orange made a bloodless invasion of Great Britain in 1688 - a great deal of suffering, torture, imprisonment, transportation and executions would ensue.

King Charles I had introduced the Book of Common Prayer to Scotland in 1637 to the fury and resentment of the populace. He declared that opposition to the new liturgy would be treason, and thus came about the Covenant.

There followed a period of very severe repression. Ministers with Covenanting sympathies were "outed" from their churches by the authorities, and had to leave their parishes. Many continued to preach at "conventicles" in the open air or in barns and houses. This became an offence pun-

ishable by death. Citizens who did not attend their local churches (which were now in the charge of Episcopalian "curates") could be heavily fined, and such offenders were regarded as rebels, who could be questioned, even under torture. They could be asked to take various oaths, which not only declared loyalty to the king, but also to accept his as head of the church. Failure to take such an oath could result in summary execution by the muskets of the dragoons, who were scouring the districts looking for rebels.

The persecutions became more frequent and cruel on the Restoration of Charles II in 1660. As time went on more and more ordinary folk became involved, and skirmishes and battles took place against Government troops. In 1678 the Government raised an army of 6,000 Highland-



ers, who had no love for the Presbyterian lowlanders. This army swept through the west and south of Scotland, looting and plundering. They remained for many years, quartering themselves on the already impoverished Covenanters.

Was John Knox the Reformer the First Puritan and Covenanter?

John Knox saw that church practice was to be completely determined by consulting God's Word. Nothing short of a complete transformation of the existing church was acceptable. For this view he dons the title "Puritan. Some commentators considered John Knox him the father of the Puritan movement.

Knox also knew that he was not to stand alone. He was a part of the Kirk (the Scottish term for church), the body of Christ with Jesus as its supreme head. The body, according to Knox, bound together with *covenants*, encouraging and strengthening one another in the noble calling of Christ. In this, Knox was one of the founding leaders of the Covenanter movement. Many people, following in Knox's path, would affix their names to these covenants upon pain of death in order to further the cause of Christ in the realm of Scotland.

The doctrine of the covenant and the practice of covenanting has played a significant part in Scottish theology and church history. Knox writes of the covenant in a number of his works, and tendencies and trends can be identified where we can see that the seeds of later developments in Scottish theology are to be found in Knox

His teachings on the covenant, insofar as they can be gleaned from his writings, are found primarily in his work on baptism,¹ in his monumental treatise on predestination,² and in *A Godly Letter of Warning or Admonition to the Faithful in London, Newcastle, and Berwick*,³ though various statements are found also in his other writings. .

Knox's Theology of the Covenant

Knox uses as synonyms of the word "covenant." Among them are the words "league," "fellowship," "oath," and "band." Surprisingly, the most common is the word "league." That word is, in fact, found more frequently than the word "covenant," and there can be little doubt that the later references to *leagues* and covenants in Scottish church history derive from Knox. It is difficult to determine exactly what Knox meant by using the word "league." The word usually has the very precise meaning of formally arranged compact, alliance or confederacy, especially for defence. The use of word "league" suggests, that Knox held to a contractual view of the covenant, seeing the covenant as some sort of formal compact or contract either between God and men or between men themselves. Yet his use in some places of the words "covenant" and "league" as synonymous with "fellowship" indicates, we believe, that Knox by no means thought of the covenant exclusively in terms of a contract. Especially in the greatest of his writings, his treatise on predestination, and in his work on baptism he seems to hold a more Biblical and less contractual view of the covenant, thinking of the covenant more in terms of a bond or fellowship that exists between God and His people.



The Martyrs of Scotland by Rev. Dr. Horatius Bonar

THERE was gladness in Zion, her standard was flying,

Free o'er her battlements glorious and gay ; .

All fair as the morning shone forth her adorning,

And fearful to foes was her godly array.

There is mourning in Zion, her standard is lying

Defiled in the dust, to the spoiler a prey ;

And now there is wailing, and sorrow prevailing,

For the best of her children are weeded away.

The good have been taken, their place is forsaken

The man and the maiden, the green and the gray ;

The voice of the weepers wails over the sleepers

The martyrs of Scotland that now are away.

The hue of her waters is crimsoned with slaughters,

And the blood of the martyrs has reddened the clay ;

And dark desolation broods over the nation,

For the faithful are perished, the good are away.

Testimonies of The Covenanters — Rev James Renwick



Many of the Covenanters who were martyred for 'Christ's Crown and Covenant' left their final testimonies some in writing and some recorded by others as they were in prison or on the scaffold awaiting their fate. They stood fast in their faith at these times and it presented an opportunity to speak to Others. Part of the last testimony of Rev Renwick is copied below: -

“...Now, my dear friends in precious Christ, I think I need not tell you that, as I have lived, so I die, in the same persuasion with the true reformed and covenanted Presbyterian Church of Scotland. I adhere to the testimony of the day, as it is held forth in our Informatory Vindication, and in the testimony against the present toleration; and that I own, and seal with my blood, all the precious truths, even the controverted truths, that I have taught. So I would exhort every one of you to make sure your personal reconciliation with God in Christ, for I fear many of you have that yet to do; and when you come where I am, to look pale death in the face, ye will not be a little shaken and terrified if ye have not laid hold on eternal life. I would exhort you to much diligence in the use of means; to be careful in keeping your societies; to be frequent and fervent in secret prayer; to read much the written Word of God, and to examine yourselves by it.

"Do not weary to maintain, in your places and stations, the present testimony; for when Christ goeth forth to defeat antichrist, with that name written on His vesture and on His thigh, KING OF KINGS, AND LORD OF LORDS, He will make it glorious in the earth. And if you can but transmit it to posterity, ye may count it a great generation work. But beware of the ministers that have accepted this toleration, and all others that bend that way; and follow them not, for the sun hath gone down on them. Do not fear that the Lord will cast off Scotland; for He will certainly return, and show Himself glorious in our land. But watch and pray, for He is bringing on a sad overthrowing stroke, which shall make many say that they have easily got through that have got a scaffold for Christ; and do not regard the sufferings of this present world, for they are not worthy to be compared to the glory that shall be revealed.

"I may say, to His praise, that I have found His cross sweet and lovely unto me; for I have had many joyful hours, and not a fearful thought since I came to prison. He hath strengthened me to outbrave man and outface death; and I am now longing for the joyful hour of my dissolution; and there is nothing in the world I am sorry to leave but you; but I go unto better company, and so I must take my leave of you all.

"Farewell beloved sufferers, and followers of the Lamb. Farewell Christian intimates. Farewell Christian and comfortable mother and sisters. Farewell sweet societies. Farewell desirable general meetings. Farewell night wanderings, cold and weariness for Christ. Farewell sweet Bible, and preaching of the Gospel. Farewell sun, moon, and stars, and all sublunary things. Farewell conflicts with a body of death. Welcome scaffold for precious Christ. Welcome heavenly Jerusalem. Welcome innumerable company of angels. Welcome General Assembly and Church of the first-born. Welcome, crown of glory, white robes, and song of Moses and the Lamb. And, above all, welcome, O thou blessed Trinity and One God! O Eter-

In association with Ballymoney Independent Christian School



The Lord Giveth Wisdom

Thank You for joining us on our 10th Covenanter Trip



For 10 years now we have been running this trip to raise funds for Ballymoney Independent Christian School. Starting as a one day trip, progressing then to a two day trip. As it became more popular we now find ourselves in this our first three day trip by popular demand. We wish to thank you in the Lord's name for your support.