

the same grave with the lowest felons. Females were chained on the sea beach that they might wait for the rising tide to encircle them in the embrace of death. Such were the atrocities committed, under the guise of law, on men and women, "of whom the world was not worthy." "They overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death."

"They lived unknown, till persecution dragged them into fame
And chased them up to heaven."

This party, reduced to such a small number by the defection of those who accepted the Indulgence, was reduced still further by a question that came up in 1679. During the previous nineteen years of sore persecution, these suffering people still acknowledged Charles Stewart as their lawful king in *civil things*. They honoured him as such. They prayed for him as such. At length the question came up amongst them—Was it right to acknowledge him any longer as their king? Was it right to continue their allegiance any longer to a man who had so perfidiously broken his coronation oath and his covenant engagements—who had so pertinaciously set himself in opposition to the work and cause of God in the land, and had so wantonly trampled on the rights and liberties and consciences of his subjects? After a patient and prayerful examination of that question, and in full view of all the consequences to themselves that would flow from the step they were about to take, a number of the nonindulged, as they were called, resolved to cast off entirely the yoke of the king as a tyrant and traitor, and even to declare war against him. Foremost in this small band of fearless men was Sir Robert Hamilton. Douglas, Cameron, and Cargill, amongst the ministers, speedily adopted the same sentiments. Accordingly on the 29th of May, the anniversary of the king's restoration, Hamilton, Douglas, and about eighty others, repaired to a place called Rutherglen, extinguished the bonfires that had been kindled to celebrate the restoration, burned the persecuting Acts of Parliament and Council, read their own declaration and testimony, and then peaceably retired, leaving a copy of their declaration affixed to the market cross.

Chief in the ministry who adopted these sentiments and emitted these declarations, were Richard Cameron and Donald Cargill. The former fell in the skirmish at Airmoss—just two hundred years ago—with the prayer upon his lips, "Lord, spare the green and take the ripe." His head and hands were cut off, carried to Edinburgh, and were exhibited in a conspicuous part of the city, the man who exhibited them, exclaiming—"These are the head and hands of a man who lived preaching and praying, and died praying and fighting." Previous to this, they were taken to his father, who was in prison in the same cause, and he was asked if he knew them? The venerable father, taking them in his hands and kissing them with tears rolling down his withered cheeks, exclaimed—"I know them, I know them; they are my son's, my own dear son's; it is the Lord, good is the will of the Lord." After the death of Richard Cameron, there was only one in Scotland's ministry to take up the banner which had fallen from him when he ascended to glory. That one was Donald Cargill. Though a price was set upon his head, he still continued to brave the terrors of persecution, and to bear aloft with firm and fear-