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TO
SCOTLAND.



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A N

A C R O S T I C

Upon the Name of that godly, faithful and zealous
Minister and Martyr of JESUS CHRIST,

Mr. Richard Cameron :

Done by a true Lover of his Memory, and Owner
of the honourable Cause which he sealed with
his Blood.

MOST noble CAMERON of renown,
A fame of thee shall ne'er go down;
Since Truth with zeal thou didst pursue,
To Zion's King loyal and true:
E v'n when the *dragon* spu'd his flood,
R esist thou didst unto the blood;

R an swiftly in thy Christian race
I n faith and patience to that place,
C hrist did prepare for such as thee,
H e knew would not his standard flee,
A pattern of valour and zeal,
R ather to suffer than to fail;
D idst shew thyself with might and main,

C ounting dross what others thought gain:
A faithful witness 'gainst all those
M en, of all sorts did truth oppose:
E v'n thou with *Moses* did esteem
R eproaches for the God of heaven;
O n him alone thou didst rely,
N ot sparing for his cause to die!

WILLIAM WILSON.

TORFOOT in *Evandale*?

Good News to Scotland.

This Sermon was among his last Labours, being preached fourteen Days before he suffered Martyrdom at Airs-mofs.—The Scope of the Sermon is, a scriptural Prediction of the terrible Judgments that are coming upon Zion's Enemies, and the great and glorious Deliverance that is coming to the Church and People of God, in Britain and Ireland.

A S E R M O N,

Preached in the Parish of Carluke, in Clydesdale;
upon the 8th Day of July, 1680,

By that faithful Minister and Martyr of
JESUS CHRIST,

Mr. Richard Cameron.

*Isaiah xlix. 24. Shall the Prey be taken from the
Mighty, or the lawful Captive delivered?*

To which is added,

An ACROSTIC upon his Name, by a true
Lover of his Memory, and Owner of the
Cause which he sealed with his Blood.

F A L K I R K :

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(Price One Penny)

Isaiah xlix. 24. *Shall the prey be taken from the mighty, or the lawful captive delivered?*

WE claim a special interest in this place of Scripture, and many other places also, look to the first verse of this chapter, *Listen, O isles, and hearken ye people from far*; it appears as if it had been spoken to *Britain*:—the Lord is crying to us this day to listen unto him.—You will say, What is the Lord saying? What would the Lord say to us?—We cannot take time to speak to all that is in the chapter, and make application of it; but look to the 13th verse, *Sing, O heaven, and be joyful, O earth: for the Lord hath comforted his people, and will have mercy upon his afflicted.*—He is crying to us to sing, *Sing O heavens*, that is, sing O church; sing O earth, that is, sing O state; sing both church and state of *Scotland*; O how should we sing? hath not the Lord forsaken and forgotten us?—Nay, nay, though it appears so, yet it is not so really; the purpose of God is great with child this day, to bring forth a great deliverance to the church and state of *Scotland*? If we saw the days that our Lord is to bestow upon us: if we had a sight of the ministers that shall be in *Scotland*, that the Lord is to give this land, it would make us sing. Ye think now that the ministers are gone, and indeed it is so in a great part, and the magistrates are rejected by us; we declare before sun and stars that it is so, but our Lord is to give rulers; he will make out that promise, ver. 23. *And kings shall be thy nursing fathers, and their queens thy nursing mothers.* So, I say, if we saw the good days that are coming upon the back of these troubles, we would not get men and women kepted from singing and dancing for joy, we would all go home with gladness and rejoicing; yea, distracted as it were for joy: but you may say, O how shall this be! for there are two things to be objected against this:

First, The paucity of them who have kepted straight, but ere long that shall be made out, ver. 20. *The children*

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children which thou shalt have, after thou hast lost the other, shall say, *The place is too strait for me, give place to me that I may dwell:*" with verse 21. Then shalt thou say in thine heart, *Who hath begotten me these?*" Behold I was left alone, these where had they been? Indeed it is true, the Lord is coming to make this land desolate, and ere long there will not be many men, women, or children in it; and the remnant that he will leave in it will be a poor afflicted people, and that small company and remnant will leaven the whole company and number, so that the number of the *Presbyterians*, of those who adhere to those who are despised and persecuted in *Scotland*, shall not get room to dwell in *Scotland*: and the reason will be, because all the nations about will come, as it were, to take a copy of the pattern of the doctrine, worship, discipline and government of the church of *Scotland*. Now you may say, how can that be? You have the word of God for it; I'll tell you, this word hath not been made out very much to any church, the rather it seems to have respect to *Britain*, and *Scotland* especially, *Listen, O isles, unto me, and hearken ye people from far.*

2. Now there is a second objection against it, which is this, the strength and power of enemies. Come away with that, make language of your case, or of the church's case; what would ye say of it? You will say, it is so sad that you cannot tell what to say of it; you will say that you are weighted with the church's case, and when you go to God you are tongue-taked and cannot get it expressed. There is a question propounded by the Lord himself, and it is just our language, at least, the language of such as would prefer *Jerusalem* to the world, and it is this, *Shall the prey be taken from the mighty, or the lawful captive be delivered?* — Is not this our case? — In few words. we are a prey, and those that have us for a prey are mighty, and we are captives; and if you please to take lawful captives for the captivity of the just; or thus, we are

in captivity according to their law, that is, according to iniquity established by the law. I shall not be long in speaking what I have to say from these words; but as to the question, there are these two or three things in it, and we shall only name them, and not come over them again.

1. There is this holden out by it, that sometimes the people of God are made a prey, I wot well that word is made out in our day, *Isaiah xlix. 15. Truth faileth, and he that departeth from evil maketh himself a prey.* I'll tell you what many folks say in this land, they forbear practices, that some men at this time are forward in, to evite trouble: nay, but forbearing duty is your sin; and if you sin not with others, you may make yourself a prey: but the providence of this time is a commentary sufficient of these words; they are not worthy of their name now, that is not a prey in *Scotland*; that man that can keep the crown of the causey is not worthy of a good-day or a good-e'en, were he the best minister in *Scotland*. I bid not a badder mark of a man or woman than this, that they are not a prey.—God be thanked we are at this day, that any man may shoot us, we think it our glory.—These that are free to buy and sell, and and go to kirk and market at this time have their freedom at a dear rate. We are a prey and captives, they have both men and women in prison, and all according to their law: we must not take ill with this, you see there hath no strange thing happened us but what hath befallen men, such things have happened the church before, and the Lord hath warned us of it; he hath warned us, not only in general, *If any man come to me, he must deny himself, and take up his cross, &c.*; and through many tribulations we must enter into the kingdom of heaven; but particulars are condescended upon, and cordials suitable to these promises.—There is a cordial in this chapter, beware of grudging; we are a prey, but ere long they that prey upon us will be preyed upon.

2. The second thing we may observe here, is this, That it is incident and easieable to the church and people of God, not only to be a prey, but to be a prey unto the hands of these that are very mighty, strong and terrible like, for so the words will bear; we may say our persecutors are stronger than we; if we were as strong as they, we would laugh at them, and would but play with them; but the truth is, they have forces and armies at their command, both within and without the land. But,

3. The word imports this likewise, that not only is the church sometimes a prey to the mighty, but also that the people of God will be just despairing that ever they can be delivered again: shall the prey be taken from the mighty, shall the prey be taken from the king, from the council, from the forces and soldiers, how can it be? it cannot be; for when we look to our right-hand there is none to care for us, all refuge hath left us.—There is a question here, which I desire all the ministers in *Scotland* to answer, Will yonder prey be taken from the mighty? nay, nay, say they, they need not attempt it; and we ourselves who know it, are at despairing; we think it needless to pray or fast, preach or fight; for when we mind to rise, then the Lord comes and gives us such a blow, that we are made to sit down again, and stick faster to the ground than ever before.—Nay, if you could get all the angels in heaven, this day this question would puzzle them.—It is true indeed, believers that win to an intimacy with God, may get a sight of this, God will deliver, but here comes the matter, *by whom shall Jacob arise, for he is very small?*—Here is one to answer positively and affirmatively, and tells how it shall be accomplished; who answers it?—the Lord, he even says, I see well enough, though I would make ministers and other believers, yea, angels tell, that the prey shall be taken from the mighty, it will not do it; I will take this question on myself: for immediately before, you see he promiseth to make kings

their nursing-fathers, &c. which shews us this lesson, That after God hath promised a thing he doth not instantly and immediately perform it; but between God's giving a promise to a people; and the accomplishment thereof, there may follow such things as may make us think it will never be but that rather the contrary will be. And while the people are under these things that prognosticate the contrary of what he hath promised in his word, and on which he hath caused us to hope, then he comes in himself; *But thus saith the Lord, Even the captives of the mighty shall be taken away,* verse 25. which is an answer to this, *Shall the prey be taken from the mighty?* — the mighty says, You shall never be taken out of our hands; yea, most of all the people say so: *but thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered?* — Believe ye this? I am sure if ye believed this, ye would be content to be fined and cast out of your houses, wander, and take your lives in your hands for a time: there is as much in this word as may make us go away singing, that may comfort us against all the troubles this time can afford us.

Ye will talk of news, here is good news, *the prey shall be taken from the mighty, and the lawful captive delivered* — But, say ye, there is little likelihood for it; wherefore, where is the man to do it? I know no noblemen, gentlemen nor commons; — we had these to go to within these few years; but now the commons are involved in the same guilt with the gentlemen, and are living by as well as they; there is no minister nor professor to do it, and indeed the Lord will not listen to one of us; — thanks be to God for that; for if it were listened to us, we would be always under troubles, and the work would be razed to the foundation, so that there would be no memory of it to posterity. — Then will you say to the Lord, *How shall this prey be taken from the mighty, &c.?* — And I will tell you what will be the answer, which is this,

For I will contend with them that contend with thee, and will save thy children, and will feed them that oppress thee with their own flesh, &c. — Never think that ye will get salvation till God come and contend with his enemies. Some would invert this, they would first have salvation, and then contending with the enemies; but that is not the way that God minds to take, and therefore it will not prosper, take it who will; both ministers and professors God hath to contend with, when he comes back to *Scotland*, to contend with them that contended with his people. Many think that if we had such an army as they had the last year, we would contend with them: — the Lord God of Hosts will contend with them ere long, and he will feed them that oppress you with their own flesh.

O but folk may think that this is cruelty; indeed if a minister or professor had said it, it might be thought cruelty, but it is the Lord's words — When our Lord comes, he will be severe, he will be so (to speak after the manner of men) he will be cruel, he is just indeed; the instruments that he will make use of, whatever sort they be, they must handle enemies with other sort of weapons than they have been handled; yea, they will take collops out of their flesh and make them eat it, and give them their blood to drink; this will the Lord do, and make them know that he is the Lord, the Saviour and Redeemer of his church. He is not known to be the Lord now; he is but mocked, slighted, and lightly esteemed; but when he comes to execute justice and judgment, he will make all know that he is the Lord, the Redeemer of his people, and that his loving kindness hath been remaining with them all along; and be who they will, whom the Lord will raise up to execute judgment in this land, they will reward them as they rewarded us, they will not spare; as he lives, he will bring cruel foreigners ere he want. But ye may say, we need not trouble ourselves about it, the Lord will do it, we
may

may ly by, we need not trouble our heads about it. Many would be at that; indeed the Lord will do it, but we must make use of the means incumbent upon us:—I shall speak of several means to be made use of in order to hasten the Lord's delivery of the captives contending with them who have contended with us.

1. The first two or three of these means you may see from *Revel. xii. 11.* in the 10th verse it is said *the accuser of the brethren is cast down, &c.*—What is meant by that? that is, the devil hath gotten a fore stroke; how got he that? verse 11. *And they overcame by the blood of the Lamb.*—What is that? by believing Jesus Christ, by employing him, by giving him much credit, who is the Captain of salvation, and was made perfect through suffering.—O sad that there is so little faith in our day! faith will say to this mountain, Remove yonder, and it will be: we may say there is nothing impossible to him that believes; *they overcame by the blood of the Lamb*; indeed he that believes will overcome if it were on a scaffold, yea, even when lying on the ground, and his blood gushing out; for his blood, when it is gone, by virtue of the blood of Jesus Christ, is crying for vengeance. O the noble victories that hath been won in fields and on scaffolds by our Lord in this land and elsewhere; *the dragon and his angels have fought with Michael and his angels; but the dragon hath been cast down.*

2. A second mean is this (*their testimony*) they overcame by the *Word of their testimony.*—Fy on you in this generation that is so much against *testimonies*, when the Lord is drawing it out of them, and if any appear to give a *testimony*, the rest is offended thereby, *they overcame by the blood of their testimony.* Had we openly pleaded with our mother, and testified against the sins of our rulers who ruled in this land, we had not lien so long under the feet of the usurper of him who is the stated enemy of Jesus Christ:

may, nor under the feet of these under him.—Indeed it is true, this is a testimony at this time to come to preach and hear preaching after this manner! but O for such a testimony (that if it was in our power we should have set about it): for my part I would think it our duty, if probably we could think to get away to go and tell them to their faces, that they are traitors to God and abominable persons: we have often said in the fields, that our king hath been a traitor to God, and when we go to a town to declare it by paper, the most part are offended in our Lord at this time.—I'll tell you I desire not to say it to take the praise to myself, but I say, if the testimony be adhered to it will give them a fore blow, even that paper that hath fallen accidentally into their hands, and hath been left at crosses.—If the testimony given at *Rutherglen, May 29, 1679*, had been adhered to, we would have seen other things than we have seen, the Lord would have countenanced his people, and owned their testimony:—I say, set about giving of testimonies, this shall hasten God's coming out of his place to save his children.

3. *They overcame by not loving their lives unto the death*, that is, by suffering, and indeed suffering gives a noble dish to enemies; we never lost any thing by cleanly suffering, but gained much by those who lost their lives on fields and scaffolds; but there are many that will say, indeed we should suffer, but say they, we should not fight. But let me see the man that says he is not for fighting; (it is true, if the Lord call not to it, it should be so) but for suffering; that man is certainly insatuated and misled by the tempter who will suffer like those who cry down defensive arms when they come to suffer, and are not willing to suffer any loss as to their own matters, but they will suffer the gospel to go away; we are ashamed of such folk, ever pretending for suffering, and yet still yielding to temptations; never one act the enemies have made these years bygone but ever they yield to them;

them; say they, I could not help paying of the cess, and taking of the bond, and paying locality; I wot well, say they, I did it against my will, and so it was my affliction and suffering: the Lord will not thank you for it; it is not suffering, it is yielding.

4. There is a fourth mean, that we should prescribe to you, in order to the doing what ye can, to hasten the Lord's contending with them that contend with you; and you may read it, *Luke xviii. 7. Pray always and faint not, will not God avenge his own elect that cry to him day and night, though he bear long with them.* You must not quit praying, refuse to give him rest, or keep silent till he establish truth, and make *Jerusalem* a praise in the whole earth. Many of you, it may be, have prayed long and come little speed. *We have been in pain, but have brought forth the wind;* yet you must continue; will ye continue this year, and ye may get deliverance the next.—We cannot set a time, but we know not how soon our deliverance may appear to all; to the terror of enemies, confusion of them that reproach us, and to the rejoicing of his people; for he is upon the matter coming; then cry, Come forward, he will be avenged of his enemies; if ye quit duty ere he come, ye will get no thanks when he comes; according to that, *Ezek. xviii. 24. If the righteous man commit sin, his righteousness shall be forgotten.*—Many, who by their profession appeared to be advancing, have quit their duty ere Christ hath come, and they will be dealt with as them who minted at duty, *Psalms cxxv. 5. As for such as turn aside unto their crooked ways the Lord will lead them forth with the workers of iniquity.* Up and be doing with your prayers, and the Lord will be with you.

5. Another mean to hasten the Lord's return, you have *Psalms lxxvi. 5. look first to the 10th verse, Surely the wrath of man shall praise thee, the remainder of wrath wilt thou restrain.* Would ye have the remainder of man's wrath restrained? then verse 11. *Vow and pay unto the Lord your God, &c. Verse 13. He shall*

cut off the spirit of princes, he is terrible to the kings of the earth. Would ye have the Lord to cut off the spirits of princes, to cut off the abominable? would you have him terrible to *Charles, James, and Monmouth* too? then you should bring yourselves under engagements to the Most High: let us never imagine that ever a party in *Scotland* will thrive, that ever our Lord will give success to a party even using lawful means till they vow to the Lord, and endeavour to perform: but you may say, did not that party who appeared in the fields 1666, renew the covenant at *Lanark*, and yet they were broken; yea, and never looked so hopeful like after that as before? I know no reason of their being put to the worse, but this, and I dare say it in my Master's name, and in his strength make it out, That the reason of the covenant then sworn to had no success, was, because they still took in the king's interest, notwithstanding he had declared himself a stated enemy to Jesus Christ and his interest. You may read and always observe, that the several reformations that were in *Judah*, there was always a new covenant entered into with an acknowledgement of the circumstances, sins, and duties of that time: for my part I desire not to reflect upon our fathers for bringing home *Charles Stuart*; but indeed some of them, among others, the reverend and worthy Mr. *Livingstone*, did go mourning to the grave for it; yet his actions since, and the contrivance of these who had his favour, or any power under him, declares that it is impossible to manifest the royal prerogatives of Jesus Christ, and manifestly avow so much as his civil rights, and since it is declared that we must quit him as king, or quit Christ as king; indeed I am for this, for no king but Jesus Christ, since they will have none but *Cæsar*; and after CHRIST is upon his throne, and his crown upon his head, let such magistrates be appointed as will employ their power for the advancing the kingdom of Jesus Christ, and destroying the kingdom of darkness in this kingdom, and in every place

place where Christ shall reign, and let them be owned. We are constrained to say this, and can say in our Lord and Master's name, let vows and covenants go through the land, though we should not have an army in *Scotland* this twelve month : yet, as the Lord lives, though he had not a party to back him, yet he himself would bring down all about us, *Vow and pay unto the LORD, and he will cut off the spirit of princes, for he is terrible to the kings of the earth :*" he will make them all to shake and quake. It is observed by old bishop *Spotswood* in *Edinburgh*, at the time the last bishops were brought down ; when he heard tell that some noblemen and gentlemen were met together in *Edinburgh*, to renew the national covenant. O, says he, we have done with it since his people have entered into covenant. O that there were personal entering into covenant, and that there were general and national vowing to God ; that they would have none to be the head of his church but Christ ; and that they would have none to be rulers but such as will be a terror to evil doers, haters of covetousness, and lovers of God ; if it were so, we durst pawn our souls, that our Lord would soon arise out of his place, and let us see our desire on our enemies ; O that we were wise ! O but, poor people ! they are much disheartened and discouraged, they think that no means will do good : now, if we would acknowledge that we have walked contrary to him and he to us, *Lev. xxvi. 40, 41*, he would soon appear : and if ye ask how I can speak so confidently of the Lord's appearing and contending with his enemies now, when there is so little appearance of it ? — I answer, There is more appearance of it now than there was in the beginning of *June* last year, for as great an army as ye had (before the break of *Bothwell*) : if ye would draw near to God he would draw near to you ; and if those things were set about that we have spoken of, ye would see the deliverance completed very shortly : — and I'll tell you the symptoms of it in two words, and that is, the people of
 God

God are very low, and the enemies of God are gay and high, it may be they will be higher yet; the army is nothing that they have in comparison of what they may have; he will have all his enemies gathered together, and then he will bring a clash among them: for our part we should not care that not only the army that they have were in a body, but that all our Lord's enemies in *Europe* were gathered together, that he might cut them off.—It will be found to be true, that when there is none shut up or left, the nearer will his coming be, as you may see it, *Deut. xxxii. 36. For the Lord shall judge his people, and repent himself for his servants; when he seeth that their power is gone, and there is none shut up or left.*

Read much the propheticall sermons of worthy and godly Mr. *William Guthery*, for he speaks clearly of what is now our lot, all things that we looked to is laid by, great men, multitudes of men, ministers and professors! indeed it is sad to think on the ways they have gone: ay, there is many ministers now, who are saying, Yonder people will get leave to stand and fall by themselves, none will join with them; some are thinking, O but it would be a hopeful business, if the people and all the ministers and professors would join in one, as matters stand, I would think it good wisdom to run away from the union, it would be a black mark, he will not give his glory to another; he will have few means, and these despicable ones, that his glory may the more appear: and if they be such as the eyes of the people shall be drawn after, I'll warrant they shall be laid by also; not but that he will make use of means and instruments. O to wait on himself for counsel, wisdom, courage and furniture of every sort, for going about the means, that he may be calling us to: his and our enemies are but laughing at us, we'll then put the LORD to it to make out his word, and say, LORD, thou hast said, and be as good as thy word: plead with him, you may plead with him more homely than any in a country-side.

Hast thou not said, *For the oppression of the poor and fighting of the needy thou wilt arise:*—O if we were but groaning to the LORD, and telling him what he hath promised, we would get wonderful things made out by him;—*concerning my sons and my daughters, and the works of mine hands command ye me:* nay, there is as great moyan with the LORD now as ever there was: *he never said to any of the house of Jacob seek ye my face in vain.* Let us make use of prayer, which will not hinder us to make use of other means; and I'll assure you we'll make all our enemies tremble and shake yet.—What need us fear, is not the LORD on our side? And if so, who is against us? Have we not the Word of GOD to be our support in the day of our affliction; *unless the law of the LORD had been our delight, we had fainted: we had declined either to what is sinful in the land, or to lying by, which is sinful also.*

Now then, I say this, you see our case in a word, *Shall the prey be taken from the mighty, or the lawful captive delivered?*—*Thus saith the LORD, The prey shall be taken from the mighty, even the captive of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with you, &c.*—Go home with the answer of this question from the LORD: he is to arise to contend with them that contend with his people.