

‘ my Self, before our pre-
 ‘ tended Forfeitures ; I shall Sa-
 ‘ tisfie all Debts, due by my Fa-
 ‘ ther and my Self, as any
 ‘ Heir or Debtor can be oblig-
 ‘ ed.

‘ And as my Faithfulness to
 ‘ his late Majesty, and his Go-
 ‘ vernment hath sufficiently ap-
 ‘ pear’d to all unbyass’d Persons
 ‘ void of Malice ; so I do with
 ‘ grief acknowledge my former
 ‘ too much complying with,
 ‘ and conniving at the Me-
 ‘ thods that have been taken, to
 ‘ bring us to the sad Condition
 ‘ we are now in ; tho’ God
 ‘ knows never concurring in
 ‘ the design.

‘ I have now with Gods
 ‘ strength Suffer’d patiently,
 ‘ my unjust Sentence and
 ‘ Banishment Three Years, and
 ‘ an

‘an half, and never offered
‘to make any uproar or defence
‘by Arms, to disturb the Peace
‘upon my private Concern;
‘but the King being now
‘Dead, and the *Duke of York*,
‘having taken off his Mask,
‘and abandoned, and invaded
‘our Religion and Liberties;
‘Resolving to enter into the
‘Government, and Exercising
‘it contrary to Law: I think
‘it not only just, but my Duty
‘to God and my Country, to
‘use my utmost Endeavours to
‘oppose and repress his Usur-
‘pation and Tyranny.

‘And therefore being assisted
‘and furnish’d very Nobly
‘by several good Protestants,
‘and invited and accompany’d
‘by several of both Nations
‘to lead them; I resolve

U

‘as

' as God shall enable me, to
 ' use their assistance of all
 ' kinds, towards the Ends ex-
 ' prest in the said Declara-
 ' tion.

' And I do hereby earnestly,
 ' invite and obtest, all Honest
 ' Protestants, and particularly
 ' all my Friends and Blood-Re-
 ' lations, to Concur with us in
 ' the said *Declaration*; and as I
 ' have Written several Letters,
 ' so having no other way fully
 ' to intimate my mind other-
 ' wise, I do hereby require, all
 ' my Vassals any where, and
 ' all within my several *Jurif-*
 ' *dictions*, with their Fensible
 ' Men within their Command,
 ' to go to Arms, and to join
 ' and Concur with us, accord-
 ' ing to the said *Declaration*, as
 ' they shall be answerable at
 ' their

‘ their Perill ; and that they o-
‘ bey the particular Orders, they
‘ shall receive from me, from
‘ Time to Time.

I need not tell the World the Fate of this *Brave Man*, it was generally believ’d at that time, that *Sir John Cockram*, who came over with him, betray’d him, as some body else was thought to have done by the *Duke of Monmouth*: But however that Matter was in reality, thus it happen’d with the Earl, That after several *Marches and Counter-Marches*, his Men were at length led into a boggy sort of a place, where they all lost one another, *Dispers’d, and Shifted for themselves*— The *Earl* being taken by a Country-Man, he was brought to *Edinburgh*, where he Suffer’d

for his former unpardonable Crime, of taking Care of the Protestant Religion, and explaining his *taking the Test* conformable thereto; but tells us in his last Speech, *that he freely forgives all that directly, or indirectly, were the cause of his being brought to that place*; and then adds, *He did not doubt but God wou'd send Truth and Peace in these Three Kingdoms; and that he wou'd continue and increase the Glorious Light of the Gospel, that he wou'd restrain the Spirit of Profanity, Atheism and Popery, &c.* And then Dies *in the Faith that God wou'd put an End to their present Tryals* — Thus you see, Madam, that *Monmouth and the Earl of Argile* too, both Died in a belief of our Deliverance from Popery and Slavery; tho' they
they

they were not to be the Instruments employ'd in it — But for *Argile and the Duke*, tho' they might Dye Pity'd, yet in regard they had declar'd open Hostility, It was no more then they were to expect, upon Ill Success — Being Executed on their Attainder in Parliament, *Lord Jeffreys* cou'd have no Hand in these *Two Heroes Deaths*, any further then as he *daily Drank their Confusion*. But tho' he cou'd not shew much *Loyalty* to King *James*, by shedding this *Noble Blood*, having no Hand in their Deaths, any further than to wish and desire it: Yet (to his Praise be it spoken) he *Wallowes in the Blood of their Friends*; for being sent into the West (after
Mon-

Monmouth's and Argile's Defeat) he was so Zealous in sending Men to Heaven (but not from a Love to Cruelty, as you'll hear anon) that bare pretending to Innocence, was enough to send a whole Family to Heaven; and Young and Old, were Hang'd by Clusters. But these, as well as their Leaders, Died in a Glorious manner; and had many Expressions in their Dying Speeches, foretelling that great Deliverance we have Liv'd to see—To mention all their Dying Words, (their Ravishing Prospects, as it were on the Top of Mount-Pisgab, of the Heavenly Canaan) wou'd be too Tedious a Work; but seeing the first Lissing of little Children, and last Farwells of Dying Saints,

are

are always most Sweet and Charming, I shall present you with a few of those Transporting Glimpses, they had of our late *Miraculous Deliverance from Popery and Slavery*. And as *Lord Jeffreys* was more Zealous for the Martyrdom of *Mr. Benjamin* and *Mr. William Hewling*, then for any else that Died in the West; For this Reason, I shall first instance in the *Two Hewling's*: 'And if any
'one wou'd see *True Popish Mer-*
'cy, let them look on these
'Two Gentlemen, the only
'Sons of their Vertuous and
'Sorrowful Surviving Parents,
'the Comfort, Props and
'Hopes of their Name and Fa-
'mily, carefully Educated,
'Vertuously Dispos'd, both of
'them; after all repeated Ap-
'plications

' plications, if but for one of
 ' their Lives, both Executed—
 ' And indeed they seem'd to be
 ' Men too soon ; one of 'em
 ' not being Twenty, the Eldest
 ' but Twenty-Two, when they
 ' Died ; and they both of 'em
 ' Died with such assurance of
 ' Heaven, that a great Officer
 ' in the Kings Army, has bin
 ' often heard to say, That if you
 ' wou'd learn to Dye, go to the
 ' Young-Men of Taunton.

Mr. Ben-
 jamin Hew-
 ling.

Mr. Benjamin Hewling, the
 Elder, reconcil'd the Lamb and
 the Lyon exactly: In the Field,
 he seem'd made only for War;
 and any where else, for nothing
 but Love: He was a most accom-
 plish'd Person, and foretold our
 late Deliverance, more positively
 then any of the rest ; for in his
 Letter to his Honour'd Mo-
 ther,

ther, he says, I bless God, I am not ashamed of the Cause for which I lay down my Life; and as I have Engaged in it, and Fought for it, so now I am going to Seal it with my Blood: The Lord still carry on the same Cause, which hath bin long on Foot; and tho' we Dye in it and for it, I Question not but in his own good time, he will raise up other Instruments, more Worthy to carry it on, to the Glory of his Name, and the Advancement of his Church and People — The Lord carry you through this Vale of Tears, with a resigning submissive Spirit; and at last bring you to himself in Glory, where I question not, but you will meet your Dying Son,

Benj. Hewling.

X

And

And as he was thus positive in *Foretelling our late Deliverance*; so he frequently expressed great Concern for the Glory of God, and Affection to his People; saying, *If my Death may advance God's Glory, and hasten the Deliverance of his People, It is enough*; adding, It was a Great Comfort to him, to think of so great a Privilege, as an Interest in all their Prayers: But 'tis no wonder if he is willing to Dye, who is born up by the Almighty, and led by the Sovereign Guide — Then Reading the Scriptures, and musing with himself, he intimated the great Comfort God conveyed to his Soul in it, saying, *Oh! what an Invaluable Treasure is this blessed Word of God!* — One desiring

desiring his *Bible*, he said, *No ; This shall be my Companion to the last Moment of my Life. —*

Mr. *William Hewling*, the Younger, (A Person of a Gay and Generous Temper, seems also to hint at our late Deliverance ; for, says he, *Altho' for our Sins, God hath with-held a Deliverance at present ; (yet adds) God had caried on his blessed Work in his Soul, by all his Sufferings : And as he did not doubt, so he Dyed Praying for the Peace of the Church of God, and of these Nations — As he was going to Execution, he took occasion from every thing, to speak of the Glory he was going to — Looking out on the Country as he passed, he said, This is a Glorious Creation ; but what then is the Paradise of God, to which*

Mr. *William Hewling.*

*I am going? He told his Friends,
 He found a Spring of Joy and
 Sweetness, in the ways of Re-
 ligion, beyond the Comforts of the
 whole Earth. Then his Fellow-
 Sufferers taking leave of him,
 he said Farewel till we meet
 in Heaven. And he Dyed in
 such a Triumphant manner, that
 an Officer, who at first called
 'em Devils; yet observing
 his carriage, said, I believe had
 the Lord Chief Justice himself
 bin there, he wou'd not have let
 him Die; and the very Horses
 too, one wou'd think, had
 Compassion on 'em; for they
 sate an Hour in the Sledge,
 before the Officers cou'd make
 'em Draw — But my Lord
 Jeffreys, finding both the Hew-
 lings so fit for Heaven, wou'd
 not hear of their Living long-*

er

er in a Vain World ; but Order'd they shou'd Dye, One at *Lyme*, and the other at *Taunton* — And the rest that Died in the West of *England* (under his *Merciful Sentence*) Died also with a World of Courage, and had all of 'em expressions plainly boding our deliverance from Popery.

Mr. *Batiscomb* (not altogether unlike Mr. *Benjamin Hewling*, as he has bin thought to resemble the *Duke of Monmouth*) was the next that foretold our *Deliverance*. My Lord *Jeffreys* was very Zealous to send him to a better World; not from any Malice he had against him, but he was very angry with him, because he was a Lawyer, and cou'd have bin contented all such as he shou'd have gone to

to Heaven without a Tryal
 for he protested often, if any
 Lawyer or Parson, came under his
 Inspection, they shou'd not escape:
 Yet a Tryal he had, but my
 Lord Jeffreys, seeing he despis'd
 his Pardon (on the Terms he
 offer'd it) rail'd at him with
 so much Eagerness, that he
 was observ'd almost to Fodm
 upon the Bench; but Mr. Ba-
 tiscombe Endeavour'd to avoid
 and overcome with great di-
 ligence, those things in him-
 self, which did most displease
 him in Jeffreys: He was as un-
 daunted at the Barr, as in the
 Field, or at his Execution,
 where he Prophetically tells
 us ' The Cause he engag'd in,
 ' was too good to Fly from Suf-
 ' fering in it, and that it had ma-
 ' ny Friends; and therefore says
 he

he 'Tho' I and others Die, it
'will revive again in *England*,
'for God will preserve this Na-
'tion from Popery; but I see
'no Reason (*adds he*) why I
'shou'd be unwilling to leave it
'by Death; for tho' I enjoyed
'enough of the World, I ne-
'ver saw any thing, *but Vexa-*
'*tion in it*: But my Happiness
'will be perfected by Death.
'*Who is he that is best at ease?*
'*Surely he that for God, can*
Suffer Affliction.— Then taking
'leave of his Friends, he told
'em, *Tho' we part here, we shall*
'*meet in Heaven* ——— Passing
by his Estate, going to *Lime*,
he said, 'Farewel Temporal
'Inheritance, I am now going
'to my Heavenly and Eternal
'one; when he was mounting
'the Ladder, he Smil'd, and
'said,

' said, I am not afraid of this;
 ' I am going to a better place,
 ' from a Poor and Miserable
 ' World, to a Celestial Paradise. He
 Liv'd Univerſally beloved, and
 Dyed as generally Lamented; espe-
 cially by the Fair Sex: For a
 Young Lady, on her Knees, Beg'd
 Lord Jeffreys to ſave his Life,
 but he wou'd not grant her re-
 queſt; for which he was ſevere-
 ly Satyriz'd; but the Author
 ſaw his Error, and therefore (ta-
 citly) praiſes my Lord at the
 End of his Poem, which was
 this following.

I.

Harder then thine own Native Rocks!
To let the Charming Sylvia Kneel,
And not one Spark of Pity Feel;
 Harder then Senſleſs Stones and Stocks!

Ye Gods! what Showers of Pearls, She
 (gave?
 What Precious Tears? Enough to save
 A Bleeding Monarch from the Grave.

II.

By every Hapless Virgin Curs'd:
 Winter Blast's not more unkind,
 Deaf as the Rugged Northern Wind;
 By some Welch Wolf, in Murders nurst:
 Hast thou Eyes; or hast thou None?
 Or are they worse than Marble Grown?
 Since Marbles Weep at Silvia's Moan.

III.

Life farewell, thou Gaudy Dream,
 Painted o're with Griefs and Joys,
 Which the next short Hour Destroys;
 And Drowns them all, in Lethe's Stream;
 What blest Mortal, wou'd not Dye,
 Might He with Me, Embalmed Lye
 In Precious Tears, from Silvia's Eye?

Y

You

You see *Madam*, tho' this *Poem* was Writ in a Passion, to Revenge Mr. *Batiscomb's* Death ; yet that the Author (as I said before) is so in Love with my Lord *Jeffreys*, as to say — *What bless'd Mortal wou'd not Dye?* — That is, wou'd not willingly be Hang'd, under *Jeffreys* Sen.ence—

Mr. *Jen.*
kins.

Mr. *Jenkins* was another of *Lord Jeffreys* Martyrs, that believ'd God wou'd yet appear for his People in *England*— He was a very promising and Ingenious Gentleman, had a great deal of ready Wit, and an extraordinary Briskness and Gayety—His *Reverend* Father was sent to *Newgate* for his Nonconformity ; where his close Confinement ended his Life. The Revenge of his
Fathers

Fathers Blood, may be pre-
sum'd to have gone very far,
in pushing him on, to Engage
his Life with the *Duke of*
Monmouth; he having given *Fu-*
neral Rings for his Father, with
this Poſy — *William Jenkins*
Murder'd in Newgate — And
no wonder we find him thus
careful of his Fathers Memory;
for he ſays in his laſt Speech,
'The parting with my Friends,
'and their Grief for me, is
'my greateſt difficulty; but it
'will be but for a ſhort time,
'and we ſhall meet again in
'Heaven, where my *Dear Fa-*
'*ther* is already enter'd, and
'him ſhall I preſently joyfully
'meet — I have heard (*ſaid*
'*he*) much of the Glory of
'Heaven: But I am now go-
'ing to behold it, and under-

' stand what it is. And there-
 fore being desir'd to Dis-
 guise himself, that he might
 make his Escape, he said, 'No
 ' if God saw good to deliver
 ' me, he wou'd ; but seeing he
 ' has not, it is more for the
 ' Honour of his Name I shou'd
 ' Die, and so be it ; for I am
 ' neither afraid, nor asham'd
 ' to Die, for Christ is all —
 Then musing a while with
 himself, he Sung these Verses
 of *Herbert*.

*Death is still Working like a Mole,
 Digging my Grave, at each Remove ;
 Let Grace Work so, and on my Soul
 Drop from above.*

*Oh come ! For thou do'st know the Way ;
 Or if to me, thou wilt not move,
 Remove me where I need not say,
 Drop from above.*

One thing there is, which deterreth many from a *Progress in Vertue*, and the Diligent Amendment of their Lives, (to wit) *the Dread of Difficulties*, and the Labour of the Combat; but *Jenkins* Endeavour'd to overcome those things, which were most Grievous and Contrary to him. And certainly, there a Man profits most, where he most overcomes himself—But a Man must Fight long, and much in himself, before he can learn fully to overcome himself, and draw all his Affections wholly unto God—When a Man trusts in himself, he easily slides into Human Comforts; but *Jenkins* gave not himself to such Solaces, but rather to Dye for the sake of Christ.

And as'twas wonderful to see
such

such a Young Man leave the World, and go through Death, as he did; so 'twas as remarkable, to hear how strangely he *Prophecies of these Times*; for tho' at his Death, there was little sign of any thing, but Ruine and Destruction to this Kingdom; yet in the very Sledge, he spake much of the admirableness of God's Providence, in those things that seem most against us; bringing the greatest good out of 'em; for said he, *We can see but a little way, God is only Wise in all his disposals of us; and tho' we are taken off in our Attempts to relieve England: Yet God will yet appear for his Church and People.*

And the rest that Dyed in the *West of England*, under

Lord

Lord Jeffreys. Sentence, Dyed with the same Bravery, and had all of 'em Expressions as Plainly Boding our Deliverance from Popery.

Mr. Nelthorp tells us, 'God had by his Wonderful Providence, made him and others Instruments, not only in what was already fain out, but he believed, for hastening some great Work he had yet to do, in these Kingdoms.

Mr. Nelthorp.

Mrs. Gaunt (who I mention'd before) says 'Gods Cause shall revive; and he'd Plead it at another rate, then yet he had done, against all its Malicious Opposers; and speaks yet more strangely of those then uppermost; and likely to be so; that tho' they were seemingly fix'd, and

Mrs. Gaunt.

' and using their Power, and
 ' Violence, against those they
 ' had now got under them;
 ' yet unless they cou'd Secure
 ' Jesus Christ, and all his Ho-
 ' ly Angels, they shou'd ne-
 ' ver do their Business; but
 ' Vengeance wou'd be upon
 ' them, e're they were aware.

Captain
Anfly.

And *Captain Anfly* tells us,
 ' he did not Repent what he
 ' had done: But if he had a
 ' Thousand Lives; wou'd have
 ' Engag'd 'em all, in the same
 ' Cause; and (*then adds*) Tho'
 ' it has pleased the Wise
 ' God, for Reasons best known
 ' to himself, Now to blast our
 ' designs; yet he will deliver
 ' his People by ways we know
 ' not, nor think of.

Mr. *Rumbold.*

Mr. *Rumbold* said just the
 same thing, and further adds,
 ' That

‘ That as I have Liv’d, so I Die
‘ in the faith, that God will
‘ speedily arise, for the Deli-
‘ verance of his Church and
‘ People; and I desire you to
‘ prepare for this with speed:
At which words — *They*
Beat t’ e Drums — To which
he said, ‘ They need not trou-
‘ ble themselves, for he shou’d
‘ say no more, since they were
‘ so disingenious, as to inter-
‘ rupt a Dying Man: But I am
‘ sure (*adds he*) there was no
‘ Man Born, Marked of God,
‘ above another; for none
‘ comes into the World with a
‘ Saddle on his Back, neither
‘ any Booted and Spurr’d, to
‘ Ride him; not but I am
‘ well satisfied, that God hath
‘ Wisely Order’d different Sta-
‘ tions for Men in the World:

Z Kings

‘Kings having as much Power
 ‘as to make them Great, and
 ‘People as much Property, as
 ‘to make them Happy.

Then being ask’d if he thought
 not his Sentence Dreadful? He
 answer’d [*He wish’d he had a
 Limb for every Town in Chri-
 stendom*] and then added, *That
 if every Hair in his Head and
 Beard was a Life, he wou’d lose
 ’em all for the sake of Christ.*

Mr. Bragg

Mr. Bragg comes next, and
 declares his Innocence (having
 Twenty Persons to prove it)
 but he *being a Lawyer, my
 Lord (in kindness to his own Pro-
 fession)* had made a Vow, to send
 him to Heaven; and Mr. Bragg
 left Earth with the greater
 willingness, as he saw he was
 not *the first that was Martyr’d;*
 (to use his own Words) and
 that

*that God wou'd one Day Vindicate
the Cause they Dyed for.*

And Mr. Lark, (a Dissent-
ing Minister) tells us, *He was* ^{Mr. Lark.}
*Confident, God wou'd Revenge
their Bloods, and that they all
Died for his Glory. He had
design'd to have Preach'd at the
Gallows, but they wou'd not
give him time to deliver his
Sermon ; so then he stop'd, and
reply'd, he cou'd make Applicati-
on, where he shou'd not meet with
Interruption — Being on the
Ladder, he saw some of his
Friends Weeping for him ; to
whom he spake, ' Pray Weep
' not for me, I am going to a
' place of Bliss and Happiness ;
' wherefore pray repair to your
' Houses, and ere you get thi-
' ther, I doubt not, but I shall
' be in Heaven.*

Lady Lisle.

The next that Dyed, under Lord Jeffreys Sentence, was the *Lady Alicia Lisle*; and She, as well as the rest, foretells our Deliverance from *Popery and Slavery*; She tells us, 'She Dyed
 'of the Reformed Protestant
 'Religion; but if ever Popery,
 'shou'd return into this Na-
 'tion, it wou'd be a very great
 'and severe Judgment; but
 'I Dye — in the belief
 'that the Protestant Religion,
 'will get ground in *England*;
 'but (*said She*) Let all learn, not
 'to be high minded but fear;
 'for I did once as little think,
 'to come to this place, on this
 'Occasion, as any Person in
 'this Nation — However I
 'forgive all the World, and in
 'particular, I forgive him,
 'who desired to be taken a-
 ' way

‘ way, from the Grand-Jury,
 ‘ to the Petty Jury; that he
 ‘ might be the more nearly
 ‘ concern’d in my Death.

Mr. *Smith* (Constable of *Mr. Smith*
Chardstock) declar’d, ‘ He’d
 ‘ spend but little Time, in
 ‘ speaking at the Gallows, be-
 ‘ cause (*said he*) I long to be
 ‘ before a just Judge, where I
 ‘ must give an Account, for
 ‘ the Occasion of my Suffer-
 ‘ ings; for I Dye Innocent,
 ‘ and a True Professor of
 ‘ the Church of *England*; and
 ‘ do not doubt, but the Lord
 ‘ will still stand up in Defence
 ‘ of it — As for my Passio-
 ‘ nate Judges, and Cruel and
 ‘ hasty Jury, God forgive ’em,
 ‘ and let my Guiltless Blood
 ‘ be the last spilt on this Ac-
 ‘ count; (*and then adds*) Gen-
 ‘ tlemen

'tlemen all, Farwel; Farwel
 'all the things of the World-
 Then Singing some few Verses
 of a *Psalm*, he said, *Oh Lord!*
Into thy Hands I Commit my
Spirit; and so Submitted to the
 Execution — At his Tryal,
 he told Lord *Jeffreys* what little
Credit was to be given to the E-
vidence against him (*the One be-*
ing a Roman Catholick, and
the other a Whore) but the Lord
Chief Justice (who surely knew
 his Duty, better then a Town
 Constable) Thunder'd at him
 for this, saying, *Thou Villain!*
Methinks I see thee already, with
a Halter about thy Neck: Thou
Impudent Rebel, to Challenge these
Evidences that are for the
King — To which the Priso-
 ner reply'd — *My Lord I now*
see, Right or Wrong, I must Dye;
but

but this I Comfort my self with,
 (He, whose Conscience is pure,
 will easily be content and pa-
 cify'd) That your Lordship can only
 Destroy my Body : It is out of your
 Power to touch my Soul ; God for-
 give your Rashness ; for the Blood
 of a Man, is more precious then
 the whole World ; which Words
 were taken so kindly, that my
 Lord, to shew his Respect to
 him, gave order he shou'd be
 the first that was Hang'd.

Next Dyed Mr. Joseph Speed Mr. Jo-
seph Speed.
 of Culliton, who said, I
 'have since the Years of Six-
 'teen, always had the Checks
 'of Conscience on me, which
 'made me to avoid many
 'Gross and Grievous Sins, and
 'since my Confinement, I have
 'received so great Comfort,
 'in some assurance of the Par-
 'don

‘don of my Sins, that I can
‘now say, I am willing to Dye,
‘and to Suffer shame, for the
‘sake of Christ — Being ask’d
‘by the Souldiers, if he was
‘not sorry for the Rebellion he
‘was found Guilty of? He an-
‘swer’d, ‘He Dyed for Fight-
‘ing for the Protestant Re-
‘ligion (and tho’ they call’d
‘it Rebellion) ’tis a Cause,
‘that God will appear for, tho’
‘derided, and under a Cloud,
‘at present — (*and then added*)
‘But pray Mr. Sheriff, let
‘me be troubled no further
‘by answering Questions; but
‘give me leave to prepare my
‘self (those few Moments I
‘have left) for another World;
‘and go to that Jesus, who is
‘ready to receive me, and who
‘will yet send Deliverance to
‘this Nation.

John

John Sparke (who Suffer'd
at Bridport) was not less Pro-^{John}phetical of our Deliverance from ^{Spark.}
Popery and Slavery, then Mr:
Speed of Culliton; and Dyed
with the same Courage; for
looking on the Souldiers that
Guarded him, he said to 'em,
'Little do you think, that
'this very Body of mine, which
'you are now come to see. Cut
'in Pieces, will one Day rise
'up in Judgment against you,
'and be your Accuser, for your
'delight in spilling of Chri-
'stian Blood. The Heathens
'have far more Mercy: O 'tis
'sad, when *England* must out-
'strip Infidels and Pagans!
'But pray take notice, God
'will Punish for these things,
'and I believe many that are

A a

'here

' here present, will Live to see
 ' it. But for my own part,
 ' I forgive you and all the
 ' World, and do desire the
 ' God of Mercies, to forgive
 ' ye ; and so Farewel, I am
 ' going out of the Power,
 ' of ye all, and have no de-
 ' pendance, but upon my blef-
 ' sed Redeemer ; to whom
 ' I Commit my Dear Wife
 ' and Children, and all the
 ' World.

Colonel
Halnes.

But tho' all that Dyed un-
 der Lord Jeffreys Sentence,
 Dyed believing *England* wou'd
 be delivered from Popery and Sla-
 very: Yet none was more af-
 fected with it (save the Two
Hewlings) then the One Hand-
 ed Colonel, I mean the Valiant
Halnes, who was the first they
 Executed at *Lyme* (where the

Duke

Duke Latited) *The Horses* (*less*
brutish than the *Evidence* against
him) wou'd not Draw the
Sledge, so he was forc'd to go
on Foot, to the place of Exe-
cution; where being come, he
sate down at the Foot of the
Ladder, with an aspect alto-
gether void of fear, and spake
as follows. ' Gentlemen, I
' will give ye an Account, of
' my first Undertaking with
' the Duke of *Monmouth*,
' which was long before in
' London; for there I agreed to
' stand by and Assist the Duke
' of *Monmouth*, when oppor-
' tunity offer'd; in order to
' which, I went to *Holland*
' with him, and there continu'd
' untill this Expedition; in
' which God has thought fit,
' to frustrate Mine, and other
A a 2 ' good

' good Mens Expectations: I
 ' believ'd the Protestant Reli-
 ' gion was Bleeding, and in a
 ' step towards Extirpation; and
 ' therefore I with these my
 ' Brethren that are to Suf-
 ' fer with me, and Thousands
 ' more, adventured our Lives,
 ' and our all to save it. But God
 ' Almighty has not appointed
 ' us to be the Instruments in
 ' so Glorious a Work: Yet
 ' notwithstanding, I do verily
 ' believe, and doubt not, but
 ' that God will make use of
 ' others, that shall meet with
 ' better Success, tho' the way
 ' or means be not yet visible;
 ' but (*adds again*) of this I
 ' do not doubt — And in his
 ' last Prayer (which further
 ' shews his hopes of a Deli-
 ' verance for *England*) he ha
 ' these

these Words. Most Glorious and Merciful God, thou who art the Searcher of Hearts, and Tryer of Reins, let there not, at the Moment of Death, be the least spark of Sin, in-dwelling in us; nor the strivings of Flesh and Blood, that may hinder us from a Joyful Passage unto thee: Give us Patience also, under these Sufferings, and a Deliverance, to all others from undergoing them; and in thy good Time, Work a Deliverance for Poor *England*, let thy Gospel yet Flourish among them; hasten the downfall of Antichrist; we trust the time is come. Prevent O Lord, this Effusion of Christian Blood, and if it be thy will, let this be the
‘last—

‘ last — Having ended his Prayer, observing ’twas a *Glorious Sun-shining Day*, he Encourag’d his fellow Sufferers, saying, *Tho’ our Breakfast be sharp, it will make us meet for a comfortable Supper, with our God and Saviour, where all sorrow shall be wip’d away; so embracing each of ’em, and kissing them, their Execution presently follow’d.*

Mr. Tyler
of Bristol.

Mr. Tyler of Bristol, was the next *Western Martyr* that was Translated to Heaven (by the Pious diligence of my Lord Jeffreys) and he made as good *Emprovement of Jeffreys Sentence*, as *Smith, Speed, Holmes*, or any that Suffer’d before him: And as my Lord *Jeffreys* did his part to send him to Heaven; so he spent his time, between the Sen-
tence

tence and Execution, very devoutly, in confirming and strengthening his fellow Sufferers; and *spake much of the Deliverance God wou'd yet Work, for his Church and People: At the place of Execution, he gave great Satisfaction to all present, of his assurance of Heaven; after which, unbuttoning himself, he said to the Executioner 'I am now on the 'Brink of Eternity, and in a 'few minutes: shall be but 'Clay; but the Cause I engag'd 'in, was both good and Ho- 'nourable, and what God will 'yet appear for; and therefore 'Hangman, I fear not: what 'Man can do unto me; and so lifting up his Hands to Heaven, the Executioner did his Office.*

There

*William
Cox.*

There was one *William Cox*, who Dyed with him, who also Dyed very Courageously, despising the Shame, in hopes of a better World, and that God wou'd yet work a Deliverance for his People, in this. He and his two Sons, were some of the first that came to the Duke of Monmouth, and were all taken and Condemn'd together; but the Father only Suffer'd; for tho' *Jeffreys* did his part to send 'em to Heaven, yet the Two Sons, by Providence, made their escape — But the Father saw 'em both in Prison, and tho' he was going to be Executed, had the Satisfaction to hope, that God wou'd preserve 'em, and the Protestant Religion, and it happen'd according to his Wish.

Mr. Glif

Mr. *Gliffon* of *Yeovel*, was another that foretold our Deliverance from Popery and Slavery, he declar'd to the World, *That he Dyed a Protestant, and had not Engag'd with the Duke of Monmouth, but that he judg'd it high time, to stand up for the Defence of his Country he said, Tho' God had thought fit, to Frustrate his Designs, and to bring him to that Place, yet he believ'd that the Protestant Religion, wou'd yet be encourag'd in England.*

Mr. *Gliffon* of *Yeovel*.

Also *John Savage* and *Richard Hall* of *Culliton*, Prophecy'd the same things, and Suffer'd at the same Time and Place: They were both Lovers of their Country, and Persons of great Piety — Mr. *Savage* wou'd often say, *The Remembrance*

John Savage.

B b *brancee*

Richard
Hall.

brance of our Vanity, shou'd cause Compassion towards those that are vile — Mr. Hall exhorted all to be Serious, and to consider their latter End; which deserv'd the greatest Attention of Mind, The way (said he) to Dye Comfortably, is to prepare for it Seriously. At the Hour of their Deaths, their chearfulness and comfort, was much encreas'd; saying, Now the will of God be done, and he hath most certainly chosen that for us which is best.

Then how good, how kind, was Lord Jeffreys, in sending such as these to Heaven? If the Blood of the Martyrs be the Seed of the Church, sure Bonner did less Service, as he Burnt fewer then Jeffreys Hang'd in the West: But of all that were Slain (or that Prophesied

of

of our Deliverance) none Dyed with a greater Bravery then *John Sprague* and *William Clegg* of *Culliton* — For *John Sprague* declar'd (to the *Vicar*, that was sent to Pray with him) *John Sprague.*
' That tno' God in his Provi-
' dence, had thought good, to
' bring him to that place; yet
' he Dyed a Martyr for the
' Protestant Religion; and did
' not doubt, but his Blood, and
' the Blood of his fellow Suf-
' ferers, wou'd help to deliver
' *England*, from Popery. The
Vicar asking his thoughts about
the Doctrine of *Non-Resist-*
ance, *Sprague* replied, ' He be-
' liev'd no Christian ought to
' Resist a Lawful Power; but
' the Case being between *Po-*
pery and *Protestantism*, al-
' ter'd the matter; and the lat-

'ter being in Danger, he believ'd that it was Lawful for him, to do what he had done — Then his Wife and Children coming to him Weeping bitterly, he Imbrac'd them in his Arms, saying, *Weep not for me, but Weep for your selves; for I am only going to be Translated into a State of Bliss, where all Tears shall be wip'd away; and where I shall meet you again, if you Live as you ought —* And to the Executioner did his Office — During which Time, his Brother-Sufferer was on his Knees, Praying to himself; soon after which, his turn being come to follow Mr. Sprague, he told the People, that his fellow Sufferer had spoken what he thought was Necessary; and they were all

so his Sentiments, (adding these words) *That he did not doubt but their Blood wou'd be the Death of Popery in England, by shewing the World what a sort of Religion 'twas.*

But of all that Dyed in the West, commend me to Mr. *Rose*, for he told *Jeffreys* (who, good Man, had the Patience to hear him without a Reflection) that *he defy'd Death, and all that were the occasion of it, and as the rest had Prophecy'd, so did he that the Protestant Religion wou'd yet Flourish in England.*

Mr. *Rose.*

Mr. *Pott* of *Honniton*, (tho' scarce in his Twentieth Year) Dyed with a great deal of Courage, and in a firm belief, that *Popery was short Liv'd; a Rude fellow before he was Executed, call'd for a Bottle of Wine,*

Mr. *Pott.*

Wine, and so began the Kings Health, to one of *Lord Jeffreys Guard* (which I shall describe anon) which he perceiving, *Poor Soul !* said he, *your Cup seemeth to be sweet to you, and you think mine is bitter ; which indeed is so to Flesh and Blood ; but I doubt not, I shall be Translated into such a State, where is fullness of Joy, and Pleasure for evermore : But for your Prosperity, 'twill last but a few Years.*

Mr. Evans

Mr. Evans (a Minister) another of *Lord Jeffreys Admirers*, declar'd at the Gallows, *That Popery wou'd ne'er be Establish'd by Law, and that Glorious Times were coming —* He spent much of his Time, in Preaching and Praying to his fellow Prisoners ; and entreating them, to hold out to the End ;
and

and (*tho' he was Hang'd by himself he*) Dyed with a great deal of Chearfulness.

Mr. *Hamling* of *Taunton*, Mr. Hamling. also Liv'd and Dy'd believing God wou'd appear for his People ; and for that Reason, he charg'd his Son, as he expected his blessing, he shou'd not at all concern himself with the Duke of *Monmouth*, but submit to the will of God in all things.

How easily may those this Drowsy World
(*Despise ?*

Whose Treasure, in another Lyes ;
How Rich is the Exchange, how Worthy
(*Man's High Birth ?*

To Gain all Heaven, by Losing some Base
(*Worthless Earth ?*

One Smile from Christ, can even the Dead
(*Restore,*

'Tis Life, Essential Life, and Heaven all
(*o'er.*
Deserts

Deserts wou'd Bloom, were He but there:
His Presence Spreads Elifium every
(where.

Lord Jeffreys (as you'll hear anon) having a mind to send, *Mr. Hamling* to Heaven, Encourages two *Profligate Rascals*, to Swear him into the Army; he Dyed with a great deal of Courage, and ^{his} Death was Lamented by all that knew him — *Mr. Gatchill*, a Constable of the Hundred, was Hang'd with him, and Dyed (as *Mr. Hamling* did) believing *England* wou'd yet be deliver'd, tho' (as *Mrs. Gaunt* said) he cou'd not tell which way: As he was Drawn to Execution, he looked on the People and said, '*Taunton* is a Populous Town, God bless it — Just before he was Executed,

Mr.
Gatchill.

'cuted, he said the Crime I'm
 'Condemn'd for, is high
 'Treason; but I do not
 'know my self to be Guilty
 'of it; so that I Dye for not
 'understanding the Niceties
 'of the Law — Mr. *John* Mr. John
Hucker.
Hucker, was also Executed at
Taunton. Some of his Enemies
 said, he was a Traytor to the
 Duke, by Firing a Pistol in *Sedg-*
more; this was a great Abuse;
 for *Hucker* was True to the In-
 terest of the Duke, and Seal'd it
 with his Blood; and said, *Tho'*
he must not Live to see it, he did
not doubt, but England wou'd be
yet Happy. He also Prophecies
 the same thing, in his Letter
 to his Friend (Writ a little be-
 fore his Execution) for he
 there says, *I am myself a Pro-*
testant, and Dye an Assertor of
that Religion; and I pray God, I
 C c do